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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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أبواب الأغسال و أحكامها

CHAPTERS ON THE WASHINGS AND THEIR RULINGS

باب 1 علل الأغسال و ثوابها و أقسامها و واجبها و مندوبها و جوامع أحكامها

CHAPTER 1 – REASONS OF THE WASHINGS AND ITS REWARDS, AND ITS TYPES, AND ITS OBLIGATIONS, AND ITS DELEGATING, AND A SUMMARY OF ITS RULINGS

1- بحال الصّدوق، عن مُحَمَّد بنِ عَلِيٍّ ماجيلويه عن عمِّه عن أحمد بن أبي عبد الله عن علي بن الحسن الرضوي عن عبد الله بن جبلة عن معاوية بن عمارة عن الحسن بن عبد الله عن أبي الحسن عن جده الحسن بن علي بن أبي طالب ع قال: جاء نفر من اليهود إلى النبي ص فسأله أعلمهم عن مسائل فكان فيما سأله أخبرني لأبي شيء أمر الله بالأغتسال من الجنابة و لم يأمر من البول و الغائط

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Ali Majaylawiya, from his uncle, from Ahmad Bin Abdullah, from Ali Bin Ali Hassan Al Barqy, from Abdullah Bin Jabalah, from Muawiya Bin Ammar, from Al-Hassan Bin Abdullah, from Abu Al-Hassan,

'From his grandfather^{asws} Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'A number of Jews came to the Prophet^{saww}. Their scholar asked him^{saww} about issues. It was among what he asked him^{saww}, 'Inform me, for which thing (reason) did Allah^{azwj} Command with the washing from the sexual impurity and did not Command (such) from the urine and the faeces?'

قال رسول الله ص إن آدم ع لَمَّا أَكَلَ مِنَ الشَّجَرَةِ دَبَّ ذَلِكَ فِي عُرْوَقِهِ وَ شَعْرِهِ وَ بَشَرِهِ فَإِذَا جَامَعَ الرَّجُلُ أَهْلَهُ خَرَجَ الْمَاءُ مِنْ كُلِّ عِرْقٍ وَ شَعْرَةٍ فَأَوْجَبَ اللَّهُ عَلَى ذُرِّيَّتِهِ الْإِغْتِسَالَ مِنَ الْجَنَابَةِ إِلَى يَوْمِ الْقِيَامَةِ وَ الْبَوْلُ يَخْرُجُ مِنْ فَضْلَةِ الشَّرَابِ الَّذِي يَشْرَبُهُ الْإِنْسَانُ وَ الْغَائِطُ يَخْرُجُ مِنْ فَضْلَةِ الطَّعَامِ الَّذِي يَأْكُلُهُ فَعَلَيْهِمْ مِنْهُمَا الْوُضُوءُ-

Rasool-Allah^{saww} said: 'When Adam^{as} had eaten from the tree, that crawled in his^{as} veins, and his^{as} hair, and his^{as} skin. So, when the man sleeps with his wife, the water emerges from every vein and hair, therefore Allah^{azwj} Obligated upon his^{as} offspring, the washing from the sexual impurity up to the Day of Qiyamah, while the urine emerges from waste matter of the drink which the human being had drunk, and the faeces emerges from waste matter of the food which he had eaten. Therefore, upon them is the Wud'u from them'.

قال اليهودي صدقت يا محمد فأخبرني ما جزاء من اغتسل من الحلال

The Jew said, 'You^{saww} speak the truth, O Muhammad^{saww}! Inform me, what is a Recompense who washes from the Permissible (activity)?'

قَالَ النَّبِيُّ ص إِنَّ الْمُؤْمِنَ إِذَا جَامَعَ أَهْلَهُ بَسَطَ سَبْعُونَ أَلْفَ مَلَكٍ جَنَاحَهُ وَ تَنْزَلَ الرَّحْمَةُ فَإِذَا اغْتَسَلَ بَنَى اللَّهُ بِكُلِّ فُطْرَةٍ بَيْتًا فِي الْجَنَّةِ وَ هُوَ سِرٌّ فِيمَا بَيْنَ اللَّهِ وَ بَيْنَ خَلْقِهِ يَعْنِي الْإِغْتِسَالَ مِنَ الْجَنَابَةِ

The Prophet^{-sawww} said: ‘When the Momin sleeps with his wife, seventy thousand Angels extend their wings and the Mercy descends. When he washes, Allah^{-azwj} Builds a house in the Paradise with every drop, and it is a secret regarding what is between Allah^{-azwj} and His^{-azwj} creatures, meaning the washing from the sexual impurity’.

قَالَ الْيَهُودِيُّ صَدَقْتَ يَا مُحَمَّدُ ص.

The Jew said, ‘You^{-sawww} speak the truth, O Muhammad^{-sawww}!’¹

2- الْعِلَلُ، وَ الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلُونِهِ عَنْ عَمِّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الرَّضَا ع قَالَ: عَلَّةُ غُسْلِ الْجَنَابَةِ النَّظَافَةُ وَ تَطْهِيرُ الْإِنْسَانِ نَفْسَهُ بِمَا أَصَابَهُ مِنْ آذَاهُ وَ تَطْهِيرُ سَائِرِ جَسَدِهِ لِأَنَّ الْجَنَابَةَ خَارِجَةٌ مِنْ كُلِّ جَسَدِهِ فَلِذَلِكَ وَجِبَ عَلَيْهِ تَطْهِيرُ جَسَدِهِ كُلِّهِ

(The books) ‘Al Ilal’, and ‘Al Uyouun’ – From Muhammad Bin Ali Majayliya, from his uncle, from Muhammad Bin Ali Al Kufi, from Muhammad Bin Sinan,

‘From Al-Reza^{-asws} having said: ‘Reason for washing the sexual impurity is the cleanliness and the person purifies himself from what had hit him from its harm, and purifying rest of his body, because the sexual impurity is out from all of his body. For that (reason), it is obligated upon him to purify his body, all of it.

وَ عَلَّةُ التَّخْفِيفِ فِي الْبَوْلِ وَ الْعَائِطِ لِأَنَّهُ أَكْثَرُ وَ أَذْوَمُ مِنَ الْجَنَابَةِ فَرَضِي فِيهِ بِالْوُضُوءِ لِكَثْرَتِهِ وَ مَشَقَّتِهِ وَ مَجِيئِهِ بِغَيْرِ إِزَادَةٍ مِنْهُ وَ لَا شَهْوَةٍ وَ الْجَنَابَةُ لَا تَكُونُ إِلَّا بِاسْتِئْذَانٍ مِنْهُمْ وَ الْإِكْرَاهِ لِأَنْفُسِهِمْ.

And reason for the lightening regarding the urine and the faeces is because it is more and more constant than the sexual impurity it. So, He^{-azwj} is Satisfied regarding it with the Wud’u due to its frequency, and its hardship, and it’s coming without an intention from him nor any lustful desire, while the sexual impurity does not happen except due to the pleasures from them and coercing themselves’.²

3- الْعِلَلُ، وَ الْعُيُونُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الرَّضَا ع قَالَ: وَ عَلَّةُ غُسْلِ الْعِيدِ وَ الْجُمُعَةِ وَ غَيْرِ ذَلِكَ مِنَ الْأَعْسَالِ لِمَا فِيهِ مِنْ تَعْظِيمِ الْعَبْدِ رَبَّهُ وَ اسْتِئْذَانِهِ الْكَرِيمِ الْجَلِيلِ وَ طَلَبِ الْمَغْفَرَةِ لِدُنُوبِهِ وَ لِيَكُونَ لَهُمْ يَوْمَ عِيدٍ مَعْرُوفٍ يَجْتَمِعُونَ فِيهِ عَلَى ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ

(The books) ‘Al Ilal’, and ‘Al Uyouun’ – by the preceding chain,

‘From Al-Reza^{-asws} having said: ‘And reason of washing of the Eid, and the Friday, and other than that from the washing is due to what is in it from reverence of the servant to his Lord^{-azwj}, and receiving it (from) the Benevolent, the Majestic, and seeking the Forgiveness for his sins, and for the day of Eid to be well known for them they can be gathering in it upon Zikr of Allah^{-azwj} Mighty and Majestic.

¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 1 (Chapters on Washing)

² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 2 (Chapters on Washing)

فَجَعَلَ فِيهِ الْغُسْلَ تَعْظِيماً لِذَلِكَ الْيَوْمِ وَ تَفْضِيلاً لَهُ عَلَى سَائِرِ الْأَيَّامِ وَ زِيَادَةً فِي التَّوَاتُلِ وَ الْعِبَادَةِ وَ لِيَكُونَ تِلْكَ طَهَارَةً لَهُ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ

So, He^{-azwj} Made the washing to be in it as a reverence for that day, and a preference for it upon rest of the days, and an increase in the optional (Salat), and the worship, and for that to be a cleansing for him, from the Friday to the Friday.

وَ عِلَّةُ غُسْلِ الْمَيِّتِ أَنَّهُ يُغْسَلُ لِأَنَّهُ يُطَهَّرُ وَ يُنْظَفُ مِنْ أَدْنَسِ أَمْرَاضِهِ وَ مَا أَصَابَهُ مِنْ صُنُوفِ عِلَلِهِ لِأَنَّهُ يَلْقَى الْمَلَائِكَةَ وَ يُبَاشِرُ أَهْلَ الْآخِرَةِ فَيَسْتَحَبُّ إِذَا وَرَدَ عَلَى اللَّهِ وَ لَقِيَ أَهْلَ الطَّهَارَةِ وَ مُبَاسُوتهُ وَ مُبَاسُتُهُمْ أَنْ يَكُونَ طَاهِراً نَظِيفاً مُوجَّهاً بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ لِيُطَلَّبَ بِهِ وَ يُشْمَعَ لَهُ

And a reason of washing of the dead, he is being washed because it is a purification and a cleansing from dirt of his sicknesses and from had afflicted him from the types of his illnesses, because he is to meet the Angels and proceed to people of the Hereafter. So, it is recommended when he arrives to Allah^{-azwj} and meets the clean people and they touch him and he touches them, he should be pure, clean, heading with it to Allah^{-azwj} Mighty and Majestic in order to seek (His^{-azwj} Mercy) and Him^{-azwj} to Intercede for him.

وَ عِلَّةٌ أُخْرَى أَنَّهُ يُخْرَجُ مِنَ الْأَذَى الَّذِي مِنْهُ خُلِقَ فَيَجِبُ فَيَكُونُ غُسْلُهُ لَهُ وَ عِلَّةٌ اغْتِسَالٍ مِنْ غَسَلِهِ أَوْ مَسَّهُ فُظَاهِرَةً لِمَا أَصَابَهُ مِنْ نَضْحِ الْمَيِّتِ لِأَنَّ الْمَيِّتَ إِذَا خَرَجَتِ الرُّوحُ مِنْهُ بَقِيَ أَكْثَرُ أَقْبِهِ فَلِذَلِكَ يُطَهَّرُ مِنْهُ وَ يُطَهَّرُ.

And another reason is, he comes out from the harm (seed) which he had been Created from, so he is with sexual impurity, so his washing would be for it; and reason of washing by the one who washes him or touches him, apparently it is for what had hit him from splashing water of the deceased, because the deceased is such, when the soul exits from him, most of his afflictions remain. For that reason, he has to be purified from it and cleaned”³.

4- الْعُيُونُ، وَ الْعِلَالُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ فِيمَا رَوَاهُ مِنَ الْعَلِيِّ عَنِ الرِّضَا ع قَالَ: فَإِنْ قِيلَ فَلِمَ أُمِرُوا بِالْغُسْلِ مِنَ الْجَنَابَةِ وَ لَمْ يُؤْمَرُوا بِالْغُسْلِ مِنَ الْخَلَاءِ وَ هُوَ أَجْسَسُ مِنَ الْجَنَابَةِ وَ أَقْدَرُ

(The books) ‘Al Uyoun’, and ‘Al Ilal’ – from Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan among what he reported from the reasons,

‘From Al-Reza^{-asws} having said: ‘If it is said, ‘Why have they been Commanded with the washing from sexual impurity and they have not been Commanded with the washing from the toilet, and it is filthier than the sexual impurity and dirtier?’

قِيلَ مِنْ أَجْلِ أَنَّ الْجَنَابَةَ مِنْ نَفْسِ الْإِنْسَانِ وَ هُوَ شَيْءٌ يُخْرَجُ مِنْ جَمِيعِ جَسَدِهِ وَ الْخَلَاءُ لَيْسَ هُوَ مِنْ نَفْسِ الْإِنْسَانِ إِنَّمَا هُوَ غَدَاءٌ يَدْخُلُ مِنْ بَابٍ وَ يُخْرَجُ مِنْ بَابٍ

It will be said, ‘For the reason that the sexual impurity is from the self of the human being and it is something which emerges from entirety of his body, while the toilet isn’t from the self of the person. But rather it is a feed which enters from a door and exits from a door’.

فَإِنْ قَالَ فَلِمَ أُمِرَ بِغُسْلِ الْمَيِّتِ

³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 3 (Chapters on Washing)

If he says, 'Why is the deceased Commanded to be washed?'

قِيلَ لِأَنَّهُ إِذَا مَاتَ كَانَ الْعَالِبُ عَلَيْهِ النَّجَاسَةَ وَالْأَذَى فَأَحَبُّ أَنْ يَكُونَ طَاهِراً إِذَا بَاشَرَ أَهْلَ الطَّهَارَةِ مِنَ الْمَلَائِكَةِ الَّذِينَ يَلُونَهُ وَبِمَاسُونِهِ فِيمَا بَيْنَهُمْ تَطِيفاً مُوجَّهاً بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ-.

It will be said, 'Because when he died, the impurities and the afflictions and the harms overcame upon him, so it is recommended that he should be clean when he proceeds to the clean people from the Angels, those who will be in charge of him and they would be touching him regarding what is between them, being clean heading with it to Allah^{-azwj} Mighty and Majestic".⁴

وَقَدْ رُوِيَ عَنْ بَعْضِ الْأَئِمَّةِ ع أَنَّهُ قَالَ- لَيْسَ مِنْ مَيِّتٍ يَمُوتُ إِلَّا حَرَجَتْ مِنْهُ الْجَنَابَةُ فَلِذَلِكَ وَجِبَ الْعُسْلُ

And it has been reported from one of the Imams^{-asws} having said: 'There is none from a person dying except the sexual impurity emerges from him. For that reason, the washing is obligated.

فَإِنْ قَالَ قَلِمَ أَمْرٌ مَنْ يُعَسِّلُهُ بِالْعُسْلِ

If he says, 'Why is the one washing him been Commanded with the washing?'

قِيلَ لِإِنَّ الطَّهَارَةَ بِمَا أَصَابَهُ مِنْ نَضْحِ الْمَيِّتِ لِأَنَّ الْمَيِّتَ إِذَا خَرَجَ مِنْهُ الرُّوحُ بَقِيَ أَكْثَرُ أَفْتِهِ وَ لِقَلَّا يَلْهَجُ النَّاسُ بِهِ وَبِمَاسُونِهِ إِذْ قَدْ غَلَبَتْ عَلَيْهِ عِلَّةُ النَّجَاسَةِ وَالْأَفَةِ

It will be said, 'For the reason of cleanliness from what had hit him from the splashing of (washing) the deceased, because the deceased, when the souls exit from him, most of his afflictions remain, and lest the people attach with it and touch it when the illness of the impurity and the afflictions have prevailed upon him'.

فَإِنْ قَالَ قَلِمَ لَا يَجِبُ الْعُسْلُ عَلَى مَنْ مَسَّ شَيْئاً مِنَ الْأَمْوَاتِ غَيْرِ الْإِنْسَانِ كَالطُّيُورِ وَ الْبَهَائِمِ وَ السَّبَاعِ وَ غَيْرِ ذَلِكَ

If he says, 'Why is the washing not obligated upon the one who touches something from the dead bodies, apart from the human being, like the birds, and the beats, and the lions, and other than that?'

قِيلَ لِأَنَّ هَذِهِ الْأَشْيَاءَ كُلَّهَا مُلْبَسَةٌ رِيشاً وَ صُوفاً وَ شَعراً وَ وَبِراً وَ هَذَا كُلُّهُ ذَكِيٌّ لَا يَمُوتُ وَ إِنَّمَا يُمَاسُّ مِنْهُ الشَّيْءُ الَّذِي هُوَ ذَكِيٌّ مِنَ الْحَيِّ وَ الْمَيِّتِ الَّذِي قَدْ أُلْبِسَهُ وَ عَلاَهُ.

It was said, 'Because these things, all of them are clothed in feathers, and wool, and hair, and fur, and all of this is pure, not (counted as) dead, and rather something from it touches which is pure from the living and the dead which it had worn it and is on top of it".⁵

⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 4 a (Chapters on Washing)

⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 4 b (Chapters on Washing)

5- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ بْنِ زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعُسْلُ فِي أَرْبَعَةِ عَشَرَ مَوْطِنًا عُسِلَ الْمَيِّتُ وَ عُسِلَ الْجُنُبُ وَ عُسِلَ مَنْ عَسَلَ الْمَيِّتَ وَ عُسِلَ الْجُمُعَةَ وَ الْعِيدَيْنِ وَ يَوْمَ عَرَفَةَ وَ عُسِلَ الْإِحْرَامُ وَ دُخُولَ الْمَدِينَةِ وَ دُخُولَ الْحَرَمِ وَ الزِّيَارَةَ وَ لَيْلَةَ تِسْعِ عَشْرَةَ وَ إِحْدَى وَ عَشْرِينَ وَ ثَلَاثَ وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'The washing is in fourteen occasions – washing of the dead, and washing of the sexual impurity, and washing of the one who washes the dead, and washing of the Friday, and the Eids, and the day of Arafaah, and washing of (wearing) the Ihraam, entering the Kabah, and entering Al-Medina, and entering the Sanctuary, and the Ziyaarah, and nights of the nineteenth, and the twenty-first, and the twenty-third of month of Ramazan''⁶.

6- الْحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ حَرْبٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْعُسْلُ فِي سَبْعَةِ عَشَرَ مَوْطِنًا لَيْلَةَ سَبْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَ هِيَ لَيْلَةُ الْبُقَاءِ الْجُمُعِينَ - لَيْلَةَ بَدْرِ وَ لَيْلَةَ تِسْعِ عَشْرَةَ وَ فِيهَا يُكْتَبُ الْوَفْدُ وَفْدُ السَّنَةِ وَ لَيْلَةَ إِحْدَى وَ عَشْرِينَ وَ هِيَ اللَّيْلَةُ الَّتِي مَاتَ فِيهَا أَوْصِيَاءُ النَّبِيِّ ع وَ فِيهَا رُفِعَ عِيسَى ابْنُ مَرْيَمَ وَ قُبِضَ مُوسَى ع وَ لَيْلَةَ ثَلَاثَ وَ عَشْرِينَ تُرْجَى فِيهَا لَيْلَةُ الْقَدْرِ.

(The book) 'Al Khisaal' – from his father, from Ali Bin Ibrahim, from his father, from Hammad, from Hareez, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'The washing is in seventeen occasions – night of the seventeenth from a month of Ramazan, and it is meeting of the two armies on the night of Badr, and night of the nineteenth, and in it the delegations (of Hajj) are Decreed, delegations of the year, and night of the twenty-first, and it is the night in which the successors^{asws} of the Prophets^{as} died, and during it Isa^{as} Ibn Maryam^{as} was Raised, and Musa^{as} passed away, and night of the twenty-third, Night of the Pre-determination (Laylat Al-Qadr) is hoped to be in it''⁷.

وَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَبْدِ اللَّهِ الْبَصْرِيُّ قَالَ لِي أَبُو عَبْدِ اللَّهِ اعْتَسِلْ فِي لَيْلَةِ أَرْبَعَةِ وَ عَشْرِينَ مَا عَلَيْكَ أَنْ تَعْمَلَ فِي اللَّيْلَتَيْنِ جَمِيعًا

And Abdul Rahman Bin Abu Abdullah Al Basri said,

'Abu Abdullah^{asws} said to me: 'Wash during night of twenty-fourth. There is no (problem) upon you if you were to do so during the two nights together'.

رَجَعَ الْحَدِيثُ إِلَى مُحَمَّدِ بْنِ مُسْلِمٍ فِي الْعُسْلِ وَ يَوْمَ الْعِيدَيْنِ وَ إِذَا دَخَلْتَ الْحَرَمَيْنِ وَ يَوْمَ تَحْرِيمِ وَ يَوْمَ الزِّيَارَةِ وَ يَوْمَ تَدْخُلُ الْبَيْتَ وَ يَوْمَ التَّوْبَةِ وَ يَوْمَ عَرَفَةَ وَ عُسِلَ الْمَيِّتُ وَ إِذَا عَسَلْتَ مَيِّتًا أَوْ كَفَّنْتَهُ أَوْ مَسِسْتَهُ بَعْدَ مَا يَبْرُدُ وَ يَوْمَ الْجُمُعَةَ وَ عُسِلَ الْكُصُوفُ إِذَا احْتَرَقَ الْقُرْصُ كُلُّهُ فَاسْتَيْقَظَتْ وَ لَمْ تَصِلْ فَاعْتَسِلْ وَ أَقْضِ الصَّلَاةَ.

The Hadeeth returns to Muhammad Bin Muslim regarding the washing – 'And the day of the two Eids, and when you enter the two Sanctuaries, and the day you don the Ihraam, and the day of the Ziyarah, and the day you enter the House (Kabah), and the day of Al-Tarwiya (8th Zilhajj), and the day of Arafaah (9th of Zilhajj), and washing the dead, and when you have

⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 5 (Chapters on Washing)

⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 6 a (Chapters on Washing)

washed a dead or enshrouded it or touched it after it becomes cold, and the day of Friday, and was of the eclipses when the disc (sun) is totally eclipsed, so you wake up and did not pray Salat, so wash and fulfil the (missed) Salat".⁸

7- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ مَسَّ مَيْتاً عَلَيْهِ الْغُسْلُ

'Kitab Al-Masaail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about a man who touches a dead body, 'Is the washing upon him?'

قَالَ إِنَّ كَانَ الْمَيِّتَ لَمْ يَبْرُدْ فَلَا غُسْلَ عَلَيْهِ وَإِنْ كَانَ قَدْ بَرَدَ فَعَلَيْهِ الْغُسْلُ إِذَا مَسَّهُ.

He^{-asws} said: 'If the dead body had not cooled, there is no washing upon him, but if it had cooled, upon him is the washing when he has touched it".⁹

8- الإِحْتِجَاجُ، فِي حَدِيثِ الرَّبِيعِ الَّذِي سَأَلَ الصَّادِقَ ع عَنْ مَسَائِلَ قَالَ لَهُ أَحِبْرَنِي عَنِ الْمَجُوسِ كَانُوا أَقْرَبَ إِلَى الصَّوَابِ فِي دِينِهِمْ أَمْ الْعَرَبُ فِي الْجَاهِلِيَّةِ

(The book) 'Al Ihtijaj' –

'In a Hadeeth of the atheist who asked Al-Sadiq^{-asws} about issues. He said to him^{-asws}, 'Inform me about the Magians. Were they closer to the correctness in their religion or the Arabs were during the pre-Islamic period?'

قَالَ الْعَرَبُ كَانَتْ أَقْرَبَ إِلَى الدِّينِ الْحَنِيفِيِّ مِنَ الْمَجُوسِ وَ ذَلِكَ أَنَّ الْمَجُوسَ كَفَرَتْ بِكُلِّ الْأَنْبِيَاءِ إِلَى أَنْ قَالَ وَ كَانَتْ الْمَجُوسُ لَا تَغْتَسِلُ مِنَ الْجَنَابَةِ وَ الْعَرَبُ تَغْتَسِلُ وَ الْإِعْتِسَالُ مِنْ خَالِصِ شَرَائِعِ الْحَنِيفِيَّةِ

He^{-asws} said: 'The Arabs were closer to the upright religion than the Magians were, and that is because the Magians committed Kufr with all the Prophets^{-as} – up to he^{-asws} said: 'And the Magians were such, they did not wash from the sexual impurity while the Arabs were washing, and the washings are from pure laws of the upright religion.

وَ كَانَتْ الْمَجُوسُ لَا تَحْتَتِبُ وَ هُوَ مِنْ سُنَنِ الْأَنْبِيَاءِ وَ إِنَّ أَوَّلَ مَنْ فَعَلَ ذَلِكَ إِبْرَاهِيمُ الْحَلِيلُ وَ كَانَتْ الْمَجُوسُ لَا تَغْتَسِلُ مَوْتَانَهَا وَ لَا تُكْفِنُهَا وَ كَانَتْ الْعَرَبُ تَفْعَلُ ذَلِكَ

And the Magians were not circumcising, and it is from the Sunnah of the Prophets^{-as}, and the first one to have done that was Ibrahim^{-as}, the Friend (of the Beneficent); and the Magians were not washing their dead nor enshrouding them, while the Arabs were doing that.

وَ كَانَتْ الْمَجُوسُ تَرْمِي بِالْمَوْتَى فِي الصَّحَارِي وَ النَّوَابِيسِ وَ الْعَرَبُ تُوَارِيهَا فِي قُبُورِهَا وَ كَذَلِكَ السُّنَّةُ عَنِ الرَّسُولِ وَ إِنَّ أَوَّلَ مَنْ حُفِرَ لَهُ قَبْرٌ – آدَمُ أَبُو الْبَشَرِ وَ كَانَتْ الْمَجُوسُ تَأْتِي الْأُمَّهَاتِ وَ تَنْكِحُ الْأَخْوَاتِ وَ الْبَنَاتِ وَ حَرَّمَ ذَلِكَ الْعَرَبُ

And the Magians used to throw their dead in the desert, and stone coffins, while the Arabs were burying them in their graves, and like that is the Sunnah from the Rasools^{-as}, and that

⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 6 b (Chapters on Washing)

⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 7 (Chapters on Washing)

the first one a grave was dug for is Adam^{-as}, father^{-as} of the mortals; and the Magians were going to the mothers (for forbidden acts) and marrying the sisters and the daughters, while that Arabs forbade that.

وَأَنْكَرَتِ الْمَجُوسُ بَيْتَ الْمَقْدِسِ وَ سَمَّوْهُ بَيْتَ الشَّيْطَانِ وَ الْعَرَبُ كَانَتْ تَحُجُّهُ وَ تُعْظِمُهُ وَ تَقُولُ بَيْتَ رَبِّنَا وَ كَانَتْ الْعَرَبُ فِي كُلِّ الْأَشْيَاءِ أَقْرَبَ إِلَى الدِّينِ الْحَقِيقِيِّ مِنَ الْمَجُوسِ

And the Magians denied Bayt Al-Maqdis and named it as the ‘House of Satan^{-la’}, while the Arabs were loving it and revering it, and were saying, ‘A House of our Lord^{-azwj}’; and the Arabs, in all of the things, were closer to the upright religion that the Magians’.

إِلَى أَنْ قَالَ فَمَا عَلَهُ غُسْلُ الْجَنَابَةِ وَ إِنَّمَا أَتَى الْحَلَالَ وَ لَيْسَ مِنَ الْحَلَالِ تَذْنِيسٌ

Up to he said, ‘So what is the reason of washing of the sexual impurity, and rather he has committed the Permissible (activity), and pollution isn’t from the Permissible?’

قَالَ ع إِنَّ الْجَنَابَةَ بِمَنْزِلَةِ الْحَيْضِ وَ ذَلِكَ أَنَّ النُّطْفَةَ دَمٌ لَمْ يَسْتَحْكَمْ وَ لَا يَكُونُ الْجِمَاعُ إِلَّا بِحَرَكَةٍ شَدِيدَةٍ وَ شَهْوَةٍ غَالِيَةٍ فَإِذَا فَرَعَ تَنَفَّسَ الْبَدَنُ وَ وَجَدَ الرَّجُلُ مِنْ نَفْسِهِ رَائِحَةً كَرِيهَةً فَوَجِبَ الْغُسْلُ لِذَلِكَ وَ غُسْلُ الْجَنَابَةِ مَعَ ذَلِكَ أَمَانَةٌ اتَّيَمَّنَ اللَّهُ عَلَيْهَا عَبْدُهُ لِيُخْتَبِرَهُمْ بِهَا.

He^{-asws} said: ‘The sexual impurity is at the status of the menstruation, and that is because the seed is blood not having been affirmed, and the copulation cannot happen except with intense movement and prevailing lust. When he is free, the body breathes and the man finds abhorrent smell from himself, so the washing is obligated due to that; and the washing of the sexual impurity, along with that, is an entrustment Allah^{-azwj} has Entrusted His^{-azwj} servants upon it in order to Test them by it’.¹⁰

9- الْخِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ هَيْثَمٍ وَ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ وَ مُحَمَّدَ بْنَ أَحْمَدَ السِّنَانِيِّ وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْمُكْتَبِيِّ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الصَّائِعِ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ جَمِيعاً عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ جُلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع فِي خَيْرِ طَوِيلٍ قَالَ: الْأَغْسَالُ مِنْهَا غُسْلُ الْجَنَابَةِ وَ الْحَيْضِ وَ غُسْلُ الْمَيِّتِ وَ غُسْلُ مَنْ مَسَّ الْمَيِّتَ بَعْدَ مَا يُبْرَدُ وَ غُسْلُ مَنْ غَسَلَ الْمَيِّتَ وَ غُسْلُ يَوْمِ الْجُمُعَةِ وَ غُسْلُ الْعِيدَيْنِ وَ غُسْلُ دُحُولِ مَكَّةَ وَ غُسْلُ دُحُولِ الْمَدِينَةِ وَ غُسْلُ الزِّيَارَةِ

(The book) ‘Al Khisaal’ – from Ahmad Bin Muhammad Bin Haysam and Ahmad Bin Al-Hassan Al Qattan, and Muhammad Bin Ahmad Al Sinani, and Al Husayn Bin Ibrahim Al Mukattib, and Abdullah Bin Muhammad Al Sa’aig, and Ali Bin Abdullah Al Warraq, altogether from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Buhloul, from Abu Muawiya, from Al Amsh,

‘From Al-Sadiq^{-asws} in a lengthy Hadeeth, said: ‘The washings, from these ae washing of the sexual impurity and the menstruation, and washing the dead, and washing of the one touching the dead after it has cooled, and washing of the one washing the dead, and washing of the day of Friday, and washing of the two Eids, and washing of entering the Kabah, and washing of entering Al-Medina, and washing of the Ziyaarah.

¹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 8 (Chapters on Washing)

وَأَسْئَلُ الْإِحْرَامَ وَغُسْلُ يَوْمِ عَرَفَةَ وَغُسْلُ لَيْلَةِ سَبْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَغُسْلُ لَيْلَةِ تِسْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَغُسْلُ لَيْلَةِ إِحْدَى وَعِشْرِينَ مِنْهُ وَ لَيْلَةِ ثَلَاثٍ وَعِشْرِينَ مِنْهُ

And washing of (donning) the Ihraam, and washing on the day of Arafah (9th Zilhajj), and washing on the night of twenty-seventh of the month of Ramazan, and washing on the night of nineteenth of the month of Ramazan, and washing on night of twenty-first of it, and night of twenty-third of it.

أَمَّا الْفَرْضُ فَعُسْلُ الْجَنَابَةِ وَغُسْلُ الْحَيْضِ وَاجِدٌ.

As for the obligatory – washing of the sexual impurity; and washing of the sexual impurity and the menstruation is one”¹¹.

10- أَلْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِوَسِّ النَّيْسَابُورِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْقَضْلِ بْنِ شَادَانَ عَنِ الرَّضَا عَ فِيمَا كَتَبَ لِلْمَأْمُونِ مِنْ شَرَايِعِ الدِّينِ قَالَ غُسْلُ يَوْمِ الْجُمُعَةِ سُنَّةٌ وَغُسْلُ الْعِيدَيْنِ وَغُسْلُ دُخُولِ مَكَّةَ وَالْمَدِينَةِ وَغُسْلُ الزِّيَارَةِ وَغُسْلُ الْإِحْرَامِ

(The book) ‘Al Uyoun’ – from Abdul Wahid Bin Muhammad Bin Ubdous Al Neysaboury, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan,

‘From Al-Reza^{-asws}, among what he^{-asws} wrote for Al-Mamoun, from the laws of religion, he^{-asws} said: ‘Washing on the day of Friday is a Sunnah, and washing of the two Eids, and washing at entering Makkah and Al-Medina, and washing for Ziyaarah, and washing (for donning) Ihraam.

وَأَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ وَ لَيْلَةِ سَبْعَةَ عَشَرَ وَ لَيْلَةِ تِسْعَةَ عَشَرَ وَ لَيْلَةَ إِحْدَى وَعِشْرِينَ وَ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ هَذِهِ الْأَغْسَالُ سُنَّةٌ وَغُسْلُ الْجَنَابَةِ فَرِيضَةٌ وَغُسْلُ الْحَيْضِ مِثْلُهُ.

And on the first night from the month of Ramazan, and on the night of seventeenth, and night of nineteenth, and night of twenty-first, and night of twenty-third of the month of Ramazan. These are Sunnah washings, while the obligatory washing is for the sexual impurity, and washing for the menstruation is similar to it”¹².

11- الْبَصَائِرُ، لِلصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ كَرَامِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْوَزْغِ فَقَالَ هُوَ رَجَسٌ وَهُوَ مَسْحٌ فَإِذَا قَتَلْتَهُ فَاعْتَسِلَ.

(The book) ‘Al Basaair’ of Al Saffar – from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al-Hassan Bin Ali, from Karram Bin Amro, from Abdullah Bin Talha who said,

‘I asked Abu Abdullah^{-asws} about the lizard. He^{-asws} said: ‘It is unclean, and it is morphed (creature). When you kill it, then wash”¹³.

12- رُوْضَةُ الْوَاعِظِينَ، عَنْ عَبْدِ اللَّهِ بْنِ سَيَابَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ غُسْلِ يَوْمِ عَرَفَةَ فِي الْأَمْصَارِ فَقَالَ اغْتَسِلْ أَيْنَمَا كُنْتَ.

¹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 9 (Chapters on Washing)

¹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 10 (Chapters on Washing)

¹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 11 (Chapters on Washing)

(The book) 'Rowzat Al Waizeen' – from Abdullah Bin Sayyaba who said,

'I asked Abu Abdullah^{-asws} about washing on the day of Arafah (9th Zilhajj) in the cities. He^{-asws} said: 'Wash wherever you may be'.¹⁴

13- الدُّكْرِيُّ، رَوَى بُكَيْرُ بْنُ أَعْيَنَ عَنِ الصَّادِقِ عَ قَضَاءِ غُسْلِ لَيْلِي الْإِفْرَادِ الثَّلَاثِ بَعْدَ الْفَجْرِ إِنْ فَاتَهُ لَيْلًا.

(The book) 'Al Zikra' – 'It is reported by Bukeyr Bin Ayn,

'From Al-Sadiq^{-asws}: 'The fulfilment (payback) of washing of three odd nights after the dawn, if he misses a night'.¹⁵

بيان: ربما يتوهم أنه اشتبه عليه ما رواه الشيخ في التهذيب عن بكير قال: سألت أبا عبد الله ع في أي الليالي اغتسل في شهر رمضان قال في تسع عشرة و في إحدى و عشرين و في ثلاث و عشرين و الغسل أول الليل قلت فإن نام بعد الغسل قال هو مثل غسل الجمعة إذا اغتسلت بعد الفجر أجزأك و هو من مثله بعيد.

Explanation – Perhaps he is delusion it was suspect upon him what the sheykh reported in 'Al Tahzeeb' from Bukeyr who said, 'I asked Abu Abdullah^{-asws}, 'In which nights should I wash during the month of Ramazan?' He^{-asws} said: 'In 19th, and in 21st, and in 23rd, and the washing is at the beginning of the night'. I said, 'Supposing he sleeps after the washing?' He^{-asws} said: 'It is like washing on Friday. When you have washed after the dawn, it suffices you' - and it is far from being similar to it".

14- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَتَحَرَّكُ بَعْضُ أَسْنَانِهِ وَ هُوَ فِي الصَّلَاةِ هَلْ يَصْلُحُ لَهُ أَنْ يَنْزِعَهَا وَ يَطْرَحَهَا

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man, one of his teeth moves while he is in the Salat, 'Is it correct for him to remove it and throw it?'

قَالَ إِنْ كَانَ لَا يَجِدُ دَمًا فَلْيَنْزِعْهُ وَ لِيَرَمْ بِهِ وَ إِنْ كَانَ دَمِي فَلْيُنْصِرِفْ

He^{-asws} said: 'If he does not find blood, let him remove it and throw it, and if it was bloody, let him leave'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ التُّؤَلُوهُ أَوْ يَنْتَفُ بَعْضَ لَحْمِهِ مِنْ ذَلِكَ الْجُرْحِ وَ يَطْرَحُهُ قَالَ إِنْ لَمْ يَتَخَوَفْ أَنْ يَسِيلَ الدَّمُ فَلَا تَأْسَ وَ إِنْ تَخَوَّفَ أَنْ يَسِيلَ الدَّمُ فَلَا يَفْعَلْ وَ إِنْ فَعَلَ فَقَدْ نَقَضَ مِنْ ذَلِكَ الصَّلَاةَ وَ لَا يَنْقُضُ الْوُضُوءَ.

He said, 'And I asked him^{-asws} about the man who happens to has the wart, or he plucks part of his flesh from that injury and throws it. He^{-asws} said: 'If he does not fear the flow of blood,

¹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 12 (Chapters on Washing)

¹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 13 (Chapters on Washing)

there is no problem, and if he fears the flow of blood, he should not do so, and if he does, he has broken from that Salat and he has not broken the Wud'u".¹⁶

15- فَمَنْ الرِّضَا، قَالَ ع مَنِّي مَسِسْت مَيِّتًا قَبْلَ الْغُسْلِ بِحَرَارَتِهِ فَلَا غُسْلَ عَلَيْكَ فَإِنْ مَسِسْت بَعْدَ مَا بَرَدَ فَعَلَيْكَ الْغُسْلُ

(The book) 'Al-Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'When you touch a dead body before the washing, it being with heat, there is no washing upon you. If you touch it after it has cooled, upon you is the washing.

وَإِنْ مَسِسْت شَيْئًا مِنْ جَسَدٍ مَنْ أَكَلَهُ السَّبُعُ فَعَلَيْكَ الْغُسْلُ إِنْ كَانَ فِيهَا مَسِسْت عَظْمًا وَ مَا لَمْ يَكُنْ فِيهِ عَظْمٌ فَلَا غُسْلَ عَلَيْكَ فِي مَسِيهِ وَإِنْ مَسِسْت مَيِّتَةً فَأَغْسِلْ يَدَيْكَ وَ لَيْسَ عَلَيْكَ غُسْلٌ إِذَا يَجِبُ عَلَيْكَ ذَلِكَ فِي الْإِنْسَانِ وَحَدَهُ-.

And if you were to touch from the body of one whom the wild animals have eaten, upon you is the washing, if there was a bone among what you touched, and what does not happen to have a bone in it, there is no washing upon you in touching it; and if you were to touch a dead body, then wash your hands and there isn't any washing upon you. But rather, that is obligated upon you regarding the human being only".¹⁷

وَ قَالَ ع إِذَا اغْتَسَلْتَ مِنْ غُسْلِ الْمَيِّتِ فَتَوَضَّأْ ثُمَّ اغْتَسِلْ كَغُسْلِكَ مِنَ الْجَنَابَةِ وَ إِنْ نَسِيتَ الْغُسْلَ فَذَكَرْتَهُ بَعْدَ مَا صَلَّيْتَ فَأَغْتَسِلْ وَ أَعِدْ صَلَاتَكَ.

And he^{-asws} said: 'When you wash from having washed the dead body, then perform Wud'u, then wash like your washing from the sexual impurity; and if you forget the washing, then you remember it after you have prayed Salat, then wash and repeat your Salat".¹⁸

16- فَمَنْ الرِّضَا، قَالَ ع وَ اغْتَسِلْ يَوْمَ عَرَفَةَ قَبْلَ الرُّوَالِ-.

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'And wash on the day of Arafaah (9th Zilhajj) before the midday".¹⁹

وَ قَالَ ع تَتَوَضَّأُ إِذَا أَدْخَلْتَ الْقَبْرَ الْمَيِّتِ وَ اغْتَسِلْ إِذَا غَسَلْتَ وَ لَا تَغْتَسِلْ إِذَا حَمَلْتَهُ-.

And he^{-asws} said: 'Perform Wud'u when you enter the grave of the deceased, and wash when you have washed (it), and do not wash when you carry him".²⁰

وَ قَالَ ع اعْلَمُوا رَحِمَكُمُ اللَّهُ أَنَّ غُسْلَ الْجَنَابَةِ فَرِيضَةٌ مِنْ فَرَائِضِ اللَّهِ جَلَّ وَ عَزَّ وَ أَنَّهُ لَيْسَ مِنَ الْغُسْلِ فَرِيضَةٌ غَيْرُهُ وَ بَاقِي الْغُسْلِ سُنَّةٌ وَاجِبَةٌ وَ مِنْهَا سُنَّةٌ مَسْنُونَةٌ إِلَّا أَنَّ بَعْضَهَا أَلْزَمٌ مِنْ بَعْضٍ وَ أُوجِبُ مِنْ بَعْضٍ-.

And he^{-asws} said: 'May Allah^{-azwj} have Mercy on you all! Know that washing the sexual impurity is an obligation from obligations of Allah^{-azwj} Majestic and Mighty, and there isn't any obligatory washing other than it, and rest of the washings are obligatory Sunnahs, and from

¹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 14 (Chapters on Washing)

¹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 15 a (Chapters on Washing)

¹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 15 b (Chapters on Washing)

¹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 16 a (Chapters on Washing)

²⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 16 b (Chapters on Washing)

these are enacted Sunnahs, except that some of these are more necessary than some, and more obligatory than some".²¹

وَقَالَ ع وَ الْعُسْلُ ثَلَاثَةٌ وَعِشْرُونَ مِنَ الْجَنَابَةِ وَالْإِحْرَامِ وَالْعُسْلُ الْمَيِّتِ وَمَنْ عَسَلَ الْمَيِّتِ وَالْعُسْلُ الْجُمُعَةِ وَالْعُسْلُ دُخُولِ الْمَدِينَةِ وَالْعُسْلُ دُخُولِ الْحَرَمِ وَالْعُسْلُ دُخُولِ مَكَّةَ وَالْعُسْلُ زِيَارَةِ الْبَيْتِ وَ يَوْمَ عَرَفَةَ

And he^{asws} said: 'And the washings are twenty-three – from the sexual impurity, and the Ihraam, and washing the deceased, and one who washes the deceased, and washing on Friday, and washing on entering Al-Medina, and washing on entering the Sanctuary, and washing on entering Makkah, and washing on Ziyaraah of the House (Kabah), and on the day of Arafaah (9th Zilhajj).

خَمْسَ لَيَالٍ مِنْ شَهْرِ رَمَضَانَ أَوَّلَ لَيْلَةٍ مِنْهُ وَ لَيْلَةَ سَبْعَةِ عَشَرَ وَ لَيْلَةَ تِسْعَةِ عَشَرَ وَ لَيْلَةَ إِحْدَى وَعِشْرِينَ وَ لَيْلَةَ ثَلَاثِ وَعِشْرِينَ وَ دُخُولِ الْبَيْتِ وَالْعِيدَيْنِ وَ لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ وَ عُسْلُ الزِّيَارَاتِ وَ عُسْلُ الْإِسْتِخَارَةِ وَ عُسْلُ طَلَبِ الْحَوَائِجِ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عُسْلُ يَوْمِ عَدِيرِ حِمِّ

(And washing) on five nights from the month of Ramazan – the 1st night from it, and the night of 17th, and night of 19th, and night of 21st, and night of 23rd, and entering the House (Kabah), and the two Eids, and night of the middle of Shaban, and washing of the Ziyaarah, and washing of (taking) 'Al-Istikhara', and washing seeking the needs from Allah^{azwj} Blessed and Exalted, and washing on the day of Ghadeer Khumm.

الْفَرَضُ مِنْ ذَلِكَ عُسْلُ الْجَنَابَةِ وَالْوَاجِبُ عُسْلُ الْمَيِّتِ وَ عُسْلُ الْإِحْرَامِ وَالْبَاقِي سُنَّةٌ.

The Imposition from that is washing the sexual impurity, and the obligatory is washing the deceased, and washing (at donning) the Ihraam, and the rest are Sunnah".²²

وَ قَدْ رُوِيَ أَنَّ الْعُسْلَ أَرْبَعَةٌ عَشْرٌ وَجْهًا ثَلَاثٌ مِنْهَا عُسْلٌ وَاجِبٌ مَفْرُوضٌ مَتَى مَا نَسِيتَهُ ثُمَّ ذَكَرْتَهُ بَعْدَ الْوَقْتِ اغْتَسِلْ وَإِنْ لَمْ تَجِدِ الْمَاءَ تَيَمَّمْ ثُمَّ إِنْ وَجَدْتَ الْمَاءَ فَعَلَيْكَ الْإِعَادَةُ

And it is reported that the washings are of fourteen aspects. Three of these are imposed obligations, when you forget it, then remember it after the time, wash; and if you do not find the water, perform Tayammum, then if you find the water, upon you is the repeating.

وَ أَحَدَ عَشَرَ عُسْلًا سُنَّةً عُسْلُ الْعِيدَيْنِ وَالْجُمُعَةِ وَ عُسْلُ الْإِحْرَامِ وَ يَوْمَ عَرَفَةَ وَ دُخُولِ مَكَّةَ وَ دُخُولِ الْمَدِينَةِ وَ زِيَارَةَ الْبَيْتِ وَ ثَلَاثَ لَيَالٍ مِنْ شَهْرِ رَمَضَانَ لَيْلَةَ تِسْعِ عَشْرَةٍ وَ لَيْلَةَ إِحْدَى وَعِشْرِينَ وَ لَيْلَةَ ثَلَاثِ وَعِشْرِينَ

And eleven washings are Sunnah – washing of the two Eids, and the Friday, and washing of Al-Ihraam, and day of Arafaah (9th Zilhajj), and entering Makkah, and entering Al-Medina, and Ziyaarah of the House (Kabah), and three nights from the month of Ramazan – night of 19th, and night of 21st, and night of 23rd.

²¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 16 c (Chapters on Washing)

²² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 16 d (Chapters on Washing)

وَمَتَى مَا نَسِيَ بَعْضَهَا أَوْ اضْطُرَّ أَوْ بِهِ عِلَّةٌ تَمْنَعُهُ مِنَ الْغُسْلِ فَلَا إِعَادَةَ عَلَيْهِ وَ أَدْنَى مَا يَكْفِيكَ وَ يُجْزِيكَ مِنَ الْمَاءِ مَاءٌ تَبَلُّ بِهِ جَسَدَكَ مِثْلَ الدُّهْنِ وَ قَدِ اغْتَسَلَ رَسُولُ اللَّهِ ص وَ بَعْضُ نِسَائِهِ بِصَاحٍ مِنْ مَاءٍ-.

And when he forgets one of these, or is desperate, or there is an illness with him preventing him from the washing, there is no repeating upon him; and the leases of what suffices you and sufficient for you from the water is water your body can be wetted with, like the oil; and Rasool-Allah^{-saww} and one of his^{-saww} wives had washed with a 'Sa'a' of water".²³

وَرُوي أَنَّهُ يُسْتَحَبُّ غُسْلُ لَيْلَةِ إِحْدَى وَ عِشْرِينَ لِأَنَّهَا اللَّيْلَةُ الَّتِي رُفِعَ فِيهَا عِيسَى ابْنُ مَرْيَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ دُفِنَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع وَ هِيَ عِنْدَهُمْ لَيْلَةُ الْقَدْرِ وَ لَيْلَةُ ثَلَاثٍ وَ عِشْرِينَ هِيَ اللَّيْلَةُ الَّتِي يُرْجَى فِيهَا-.

And it is reported that recommended washing is on night of the 21st (of month of Ramazan) because it is the night in which Isa Ibn Maryam^{-as} was Raised, may the Salawaat of Allah^{-azwj} be upon him^{-as}, and Amir Al-Momineen Ali^{-asws} was buried, and with them it is 'Laylat Al-Qadr', and the night of the 23rd, it is the night in which it is hoped for".²⁴

وَ كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ- إِذَا صَامَ الرَّجُلُ ثَلَاثَةَ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ جَازَ لَهُ أَنْ يَذْهَبَ وَ يَجِيءَ فِي أَسْفَارِهِ وَ لَيْلَةُ تِسْعَةِ عَشَرَ مِنْ شَهْرِ رَمَضَانَ هِيَ الَّتِي ضُرِبَ فِيهَا جَدْنَا- أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ يُسْتَحَبُّ فِيهَا الْغُسْلُ-.

And Abu Abdullah^{-asws} had said: 'When the man fasts 23rd from a month of Ramazan, it is allowed for him if he goes and comes in his journeys, and night of 19th from a month of Ramazan, it is which our^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was struck, and the washing is recommended during it".²⁵

وَ قَالَ: إِذَا طَلَعَ الْفَجْرُ مِنْ يَوْمِ الْعِيدِ فَأَغْتَسِلْ وَ هُوَ أَوَّلُ أَوْقَاتِ الْغُسْلِ ثُمَّ إِلَى وَقْتِ الزَّوَالِ.

And he^{-asws} said: 'When the dawn of the day of Eid emerges, then wash, and it is the first timing of the washing, then to the time of midday".²⁶

17- كِتَابُ سَلَامِ بْنِ أَبِي عَمْرَةَ، عَنْ مَعْرُوفِ بْنِ خَرْبُودِ الْمَكِّيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلْتُ عَلَيْهِ فَأَنْشَأْتُ الْحَدِيثَ فَذَكَرْتُ بَابَ الْقَدْرِ فَقَالَ لَا أَرَاكَ إِلَّا هُنَاكَ الْخُرْمِ عَنِّي

The book of Sallam Bin Abu Amrah, from Marouf Bin Kharbouz Al Makky,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I entered to see him. I raised the Hadeeth and mentioned the subject of Pre-determination. He^{-asws} said: 'I^{-asws} don't want to see you going over there! Get out from me^{-asws}!'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّي أُتُوبُ مِنْهُ

²³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 16 e (Chapters on Washing)

²⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 16 f (Chapters on Washing)

²⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 16 g (Chapters on Washing)

²⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 16 h (Chapters on Washing)

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! I repent from it'.

فَقَالَ لَا وَاللَّهِ حَتَّى تُخْرَجَ إِلَى بَيْتِكَ وَتُغْتَسِلَ وَتُتُوبَ مِنْهُ إِلَى اللَّهِ كَمَا يُتُوبُ النَّصْرَانِيُّ مِنْ نَصْرَانِيَّتِهِ

He^{-asws} said: 'No, by Allah^{-azwj}, until you go out from your house, and wash, and repent from it to Allah^{-azwj}, just as the Christian repents from Christianity!'

قَالَ فَفَعَلْتُ.

He (the narrator) said, 'I did so'^{.27}

18- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْعُمَلِ فِي رَمَضَانَ وَ أَيِّ اللَّيَالِي أُغْتَسِلُ قَالَ تِسْعَ عَشْرَةَ وَ إِحْدَى وَ عِشْرِينَ وَ ثَلَاثٍ وَ عِشْرِينَ.

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Al Waleed, from Abdullah Bin Bukeyr who said,

'I asked Abu Abdullah^{-asws} about the washing in (month of) Ramazan, and which night I should wash. He^{-asws} said: '19th, and 21st, and 23rd'^{.28}

19- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَقْطِينِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ عَسَلَ مِنْكُمْ مَيِّتًا فَلْيَغْتَسِلْ بَعْدَ مَا يُلْبَسُهُ أَكْفَانَهُ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws}: 'One from you who washes a deceased, let him wash after he has clothed him his shroud'^{.29}

20- تُحْفُ الْعُقُولِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي حَدِيثِ الْأَرْبَعِيَّةِ قَالَ: عَسَلَ الْأَعْيَادِ طَهُورٌ لِمَنْ أَرَادَ طَلَبَ الْحَوَائِجِ وَ اتَّبَاعَ لِلْسُنَّةِ

(The book) 'Tuhaf Al Uqoul' –

'From Amir Al-Momineen^{-asws} in the Hadeeth 'Al-Arbamiya', said: 'Washing of the Eids is a purifier for the one who wants to seek the needs, and following the Sunnah'.

وَ قَالَ مَنْ مَسَّ جَسَدَ مَيِّتٍ مَا يَبْرُدُ لَرَمَهُ الْعُسْلُ وَ مَنْ عَسَلَ مُؤْمِنًا فَلْيَغْتَسِلْ بَعْدَ مَا يُلْبَسُهُ أَكْفَانَهُ وَ لَا يَمْسُهُ بَعْدَ ذَلِكَ فَيَجِبُ عَلَيْهِ الْعُسْلُ.

And he^{-asws} said: 'One who touches a dead body which has cooled, the washing necessitates him, and the one who washes a Momin, let him wash after having clothed him his shroud and not touch him after that, for the washing would be obligated upon him'^{.30}

²⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 17 (Chapters on Washing)

²⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 18 (Chapters on Washing)

²⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 19 (Chapters on Washing)

³⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 20 (Chapters on Washing)

بيان: لعل الغسل الأخير محمول على الاستحباب.

Explanation – Perhaps the washing (referred to at) the end is carried upon the recommendation.

21- الإحتجاج، وَ عَيْبَةُ الشَّيْخِ، فِيمَا كَتَبَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحِمَيْرِيُّ إِلَى الْقَائِمِ حَيْثُ كَتَبَ رُوِيَ لَنَا عَنِ الْعَالِمِ أَنَّهُ سُئِلَ عَنْ إِمَامٍ صَلَّى بِقَوْمٍ بَعْضَ صَلَاتِهِمْ وَ حَدَّثَتْ عَلَيْهِ حَادِثَةٌ كَيْفَ يَعْمَلُ مَنْ خَلَفَهُ

(The book) 'Al Ihtijaj', and 'Ghayba' of the sheykh –

'Among what Muhammad Bin Abdullah Al-Himeyri wrote to Al-Qaim^{ajfi} whereby he wrote, 'It is reported to us from the Scholar^{asws} having been asked about a prayer leader who prays Salat with the people, one of the Salats, and an event (of death) occurs upon him. How should the one behind him deal with it?'

فَقَالَ يُؤَخَّرُ وَ يَتَقَدَّمُ بَعْضُهُمْ وَ يُبْمُ صَلَاتِهِمْ وَ يَعْتَسِلُ مَنْ مَسَّهُ

He^{asws} said: 'He (prayer leader) would be set aside and one of them should go forward and complete their Salat, and he (prayer leader), and the one touching him should wash'.

التَّوْفِيعِ لَيْسَ عَلَى مَنْ مَسَّهُ إِلَّا غَسَلَ الْيَدِ وَ إِذَا لَمْ تَحْدُثْ حَادِثَةٌ تَقْطَعُ الصَّلَاةَ تَمَّ صَلَاتُهُ مَعَ الْقَوْمِ.

The Holy letter – 'It isn't upon the one touching him except washing the hand, and when the occurrence (of death) does not occur, the Salat is cut. His Salat would be complete with the people'³¹.

وَ عَنْهُ قَالَ: كَتَبْتُ وَ رُوِيَ عَنِ الْعَالِمِ ع أَنَّ مَنْ مَسَّ مَيِّتًا بِحَرَارَتِهِ غَسَلَ يَدَهُ وَ مَنْ مَسَّهُ وَ قَدْ بَرَدَ فَعَلَيْهِ الْغُسْلُ وَ هَذِهِ [هَذَا] الْمَيِّتِ فِي هَذِهِ الْحَالَةِ لَا يَكُونُ إِلَّا بِحَرَارَتِهِ فَالْعَمَلُ فِي ذَلِكَ عَلَى مَا هُوَ وَ لَعَلَّهُ يُنَجِّيه بِنَيْبِهِ وَ لَا يَمْسُهُ فَكَيْفَ يَجِبُ عَلَيْهِ الْغُسْلُ

And from him, said, 'I wrote (to Al-Qaim^{ajfi}), 'And it is reported from the Scholar^{asws}: 'The one who touches a deceased with his heat should wash his hands, and one who touches him and he has become cold, upon him is the washing', and this deceased (prayer leader) is in this state, not being except with his heat. So, the deed regarding that is based upon what it is, and perhaps he had set him aside and did not touch him. How can the washing be obligated upon him?'

التَّوْفِيعِ إِذَا مَسَّهُ فِي هَذِهِ الْحَالَةِ لَمْ يَكُنْ عَلَيْهِ إِلَّا غَسْلُ يَدِهِ.

The Holy letter: 'When he touches him in this state, there would not be upon him except washing his hand'³².

³¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 21 a (Chapters on Washing)

³² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 21 b (Chapters on Washing)

22- إِكْمَالُ الدِّينِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ وَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَالَةَ مَعاً عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَقَا مَاتَ إِسْمَاعِيلُ أَمْرَتْ بِهِ وَ هُوَ مُسَجَّى أَنْ يُكْشَفَ عَنْ وَجْهِهِ فَقَبَّلَتْ جَبْهَتَهُ وَ دَفَنَهُ وَ نَحْرَهُ ثُمَّ أَمْرَتْ بِهِ فَعُطِّي

(The book) 'Ikmal Al Deen' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalah and Al-Hassan Bin Ali Bin Fazalah, both together from Yunus Bin Yaqoub, from Saeed Al A'araj,

'From Abu Abdullah^{-asws} having said: 'When Ismail died, I^{-asws} instructed with him when he was lying on the ground, to uncover from his face. I^{-asws} kissed his forehead and his cheek and his throat. Then I^{-asws} instructed with it, so he was covered.

ثُمَّ قُلْتُ أَكْشِفُوا عَنْهُ فَقَبَّلْتُ أَيْضاً جَبْهَتَهُ وَ دَفَنَهُ وَ نَحْرَهُ ثُمَّ أَمَرْتُهُمْ فَعَطَّوهُ

Then I said, 'Uncover from him!' Once again, I^{-asws} kissed his forehead and his cheek and his throat. Then I^{-asws} instructed them, so they covered him.

ثُمَّ أَمْرَتْ بِهِ فَعُطِّي ثُمَّ دَخَلْتُ عَلَيْهِ وَ قَدْ كُفِّنَ قُلْتُ أَكْشِفُوا عَنْ وَجْهِهِ فَقَبَّلْتُ جَبْهَتَهُ وَ دَفَنَهُ وَ نَحْرَهُ وَ عَوَّدْتُهُ ثُمَّ قُلْتُ أَدْرِجُوهُ

Then I^{-asws} instructed with him, so he was washed, then I^{-asws} entered to see him and he had been enshrouded. I^{-asws} said: 'Uncover from his face!' I^{-asws} kissed his forehead and his cheek and his throat, and I^{-asws} sought Refuge for him. Then I^{-asws} said: 'Fold him up!'

فَقِيلَ يَا أَيُّ شَيْءٍ عَوَّدْتَهُ

It was said, 'With which thing did you^{-asws} seek Refuge for him?'

فَقَالَ بِالْقُرْآنِ.

He^{-asws} said: 'With the Quran'.³³

23- الْمِصْبَاحُ، لِلشَّيْخِ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنِ اللَّيَالِي الَّتِي يُسْتَحَبُّ فِيهَا الْغُسْلُ فِي شَهْرِ رَمَضَانَ

(The book) 'Al Misbah' of the sheykh, from Zurara,

'From one of the two (5th or 6th Imam^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the nights which the washing is recommended in it during the month of Ramazan.

فَقَالَ لَيْلَةَ تِسْعَ عَشْرَةَ وَ لَيْلَةَ إِحْدَى وَ عَشْرِينَ وَ لَيْلَةَ ثَلَاثٍ وَ عَشْرِينَ

He^{-asws} said: 'Night of 19th, and night of 21st, and night of 23rd'.

³³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 22 (Chapters on Washing)

وَقَالَ فِي لَيْلَةٍ تِسْعَ عَشْرَةَ يُكْتَبُ وَفُذُ الْحَاجِّ وَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ وَ لَيْلَةَ إِحْدَى وَ عِشْرِينَ فِيهَا رُفِعَ عِيسَى وَ فِيهَا قُبِضَ وَصِيُّ مُوسَى ع وَ فِيهَا قُبِضَ أَمِيرُ الْمُؤْمِنِينَ ع وَ لَيْلَةَ ثَلَاثٍ وَ عِشْرِينَ هِيَ لَيْلَةُ الْجُهَنِيِّ

And he^{-asws} said: ‘In the 19th, the delegations of Hajj are Decreed during it, and every wise matter is distinguished in it; and night of the 21st, Isa^{-as} was Raised during it, and during it the successor^{-as} of Musa^{-as} passed away, and during it Amir Al-Momineen^{-asws} passed away; and night of the 23rd, it is the night of ‘Juhanny’ (expected Laylat Al Qadr)’.

وَ حَدِيثُهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ص إِنَّ مَنَزِلِي نَاءٍ عَنِ الْمَدِينَةِ فَمُرْنِي بِلَيْلَةٍ أُدْخُلُ فِيهَا فَأَمْرُهُ بِ لَيْلَةِ ثَلَاثٍ وَ عِشْرِينَ.

And his Hadeeth that he said to Rasool-Allah^{-sawww}, ‘My house is far from Al-Medina, so instruct me with the night I should enter in it’. He^{-sawww} instructed him with the night of the 23rd (of month of Ramazan)’^{.34}

24- الإقبال، من كتاب المختصر المنتخب في عمل يوم عاشوراء قال: ثم تنأهت للزيارة فتبدأ وتغتسل الحبر.

(The book) ‘Al Iqbal’, from the book ‘Al Mukhtasat Al Muntakhab Fi Amal Yawm Al Ashura’ –

‘He^{-asws} said, ‘Then get ready for the Ziyaarah, so you start and wash’ – the Hadeeth’^{.35}

وَ قَالَ وَحَدَّثَنَا فِي كُتُبِ الْعِبَادَاتِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ أَدْرَكَ شَهْرَ رَجَبٍ فَأَغْتَسَلَ فِي أَوَّلِهِ وَ أَوْسَطِهِ وَ آخِرِهِ حَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

And he said, ‘We found in ‘Kitab Al Ibaadaat’ –

‘From Prophet^{-sawww} having said: ‘One who comes across a month of Rajab, he should wash in its beginning, and its middle, and its end. He would come out from his sins (to be) like the day his mother had given birth to him’^{.36}

رَوَى ابْنُ أَبِي قُرَّةٍ فِي كِتَابِ عَمَلِ شَهْرِ رَمَضَانَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُسْتَحَبُّ الْغُسْلُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ وَ لَيْلَةِ الْبَصْفِ مِنْهُ.

It is reported by Ibn Abu Qurra in the book ‘Amal Shahr Ramazan’, by his chain,

‘From Abu Abdullah^{-asws} having said: ‘The washing is recommended in the first night of month of Ramazan, and night of middle of it (15th)’^{.37}

وَ رَأَيْتُ فِي كِتَابِ أَعْتَقِدُ أَنَّهُ تَأْلِيفُ أَبِي مُحَمَّدٍ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ عَنِ الصَّادِقِ ع مَنْ اغْتَسَلَ أَوَّلَ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فِي نَهْرٍ جَارٍ وَ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثِينَ كَمَا مِنَ الْمَاءِ طَهَّرَ إِلَى شَهْرِ رَمَضَانَ مِنْ قَابِلٍ.

And I saw in the book ‘A’taqid’, it is a compilation of Abu Ja’far Bin Ahmad Al Qummi,

³⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 23 (Chapters on Washing)

³⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 24 a (Chapters on Washing)

³⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 24 b (Chapters on Washing)

³⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 24 c (Chapters on Washing)

‘One who washes in the first night of a month of Ramazan in a flowing river and pours upon his head three handfuls of water, would be pure up to the next month of Ramazan’.³⁸

وَمِنْ ذَلِكَ الْكِتَابِ الْمَشَارِ إِلَيْهِ عَنِ الصَّادِقِ ع مَنْ أَحَبَّ أَنْ لَا يَكُونَ بِهِ الْحِكْمَةُ فَلْيَغْتَسِلْ أَوَّلَ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَإِنَّهُ مَنْ اغْتَسَلَ أَوَّلَ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ لَا تُصِيبُهُ حِكْمَةٌ وَ يَكُونُ سَالِمًا مِنْهَا إِلَى شَهْرِ رَمَضَانَ قَابِلًا.

And from that book, the indicated to it,

‘From Al-Sadiq^{-asws}: ‘One who loves for there not to be any itching for him, let him wash on the first night of a month of Ramazan, for the one who washes in the first night from a month of Ramazan, itching will not afflict him and he would be safe from it up to the next month of Ramazan’.³⁹

وَمِنْهُ نَقْلًا مِنْ كِتَابِ الْأَعْسَالِ لِأَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيَّاشٍ بِإِسْنَادِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: لَمَّا كَانَ أَوَّلَ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ قَامَ رَسُولُ اللَّهِ ص فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ إِلَى أَنْ قَالَ حَتَّى إِذَا كَانَ أَوَّلَ لَيْلَةٍ مِنَ الْعَشْرِ قَامَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ مِثْلَ ذَلِكَ ثُمَّ

And from him, copying from the book ‘Al Agsaal’ of Ahmad Bin Muhammad Bin Ayyash, by his chain to,

‘Amir Al-Momineen^{-asws} said: ‘When it was the first night of a month of Ramazan, Rasool-Allah^{-saww} stood up. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj} – up to he^{-asws} said: ‘Until when it was beginning of the night of the tenth, he^{-saww} stood up. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, and said similar to that’.

قَالَ وَ سَمَّرَ وَ شَدَّ الْمُعْتَزِرَ وَ بَرَزَ مِنْ بَيْتِهِ وَ اعْتَكَفَ وَ أَحْيَا اللَّيْلَ كُلَّهُ وَ كَانَ يَغْتَسِلُ كُلَّ لَيْلَةٍ مِنْهُ بَيْنَ الْعِشَاءِ بَيْنَ الْحَدِيثِ.

He^{-asws} said: ‘And he^{-saww} rolled up and tightened his^{-saww} apron, and went out from his^{-saww} house and secluded, and stayed awake the night, all of it; and he^{-saww} would wash every night from it, between the two ‘Isha’s’ – the Hadeeth’.⁴⁰

وَمِنْهُ بِإِسْنَادِهِ إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ آبَائِهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَنَّهُ قَالَ: مَنْ اغْتَسَلَ أَوَّلَ يَوْمٍ مِنَ السَّنَةِ فِي مَاءٍ جَارٍ وَ صَبَّ عَلَى رَأْسِهِ ثَلَاثِينَ عُزْفَةً كَانَ دَوَاءً لِسَنْتِيهِ.

And from him, by his chain to Sa’ad Bin Abdullah, from Ali Bin Ibrahim Bin Hashim, from his father, from Al Nowfaly, from Al Sakuni,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, he^{-asws} said: ‘One who washes on the first day of the year in flowing water, and pours upon his head thirty scoops, it would be a cure (medication) for his year’.⁴¹

بيان أول السنة يحتمل أول المحرم و أول شهر رمضان لورود الرواية بأنه أول السنة.

³⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 24 d (Chapters on Washing)

³⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 24 e (Chapters on Washing)

⁴⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 24 f (Chapters on Washing)

⁴¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 24 g (Chapters on Washing)

Explanation – First (day) of the year is possibly the first of Muharram, and first of the month of Ramazan due to the referral of the reports that it is beginning of the year.

25- الإقبال، قال: في سياق أعمال الليلة الثالثة وفيها يستحب الغسل على مقتضى الرواية التي تضمنت أن كل ليلة مفردة من جميع الشهر يستحب فيها الغسل.

(The book) 'Al Iqbal' –

'He^{-asws} said in sequence of the deeds of the night of the third: 'And the washing is recommended in it'. Based upon requirement the report which includes that every odd night from the entire month, the washing is recommended in it".⁴²

و منه عن علي بن عبد الواحد النهدي عن علي بن حاتم قال حدثنا أحمد بن علي عن محمد بن أبي الصهبان عن محمد بن سليمان قال إن عدة من أصحابنا اجتمعوا على هذا الحديث منهم يونس بن عبد الرحمن عن عبد الله بن سنان عن أبي عبد الله ع

And from him, from Ali Bin Abdul Wahid, from Ali Bin Hatim who said, 'It is narrated to us by Ahmad Bin Ali, from Muhammad Bin Abu Al Subhan, from Muhammad Bin Suleyman who said, 'A number of our companion are united upon this Hadeeth, from them is Yunus Bin Abdul Rahman, from Abdullah Bin Sinan, 'From Abu Abdullah^{-asws}.

و صالح الخذاء عن إسحاق بن عمار عن أبي الحسن ع

And Salih Al Haza'a, from Is'haq Bin Ammar, from Abu Al-Hassan^{-asws}.

و سماعة عن أبي عبد الله ع

And Sama'at, from Abu Abdullah^{-asws}.

قال محمد بن سليمان و سألت أبا الحسن الرضا ع عن هذا الحديث فأخبرني به قالوا هؤلاء جميعاً سألنا عن الصلاة في شهر رمضان كيف هي و كيف فعل رسول الله ص

Muhammad Bin Suleyman said, 'And I asked Abu Al-Hassan Al-Reza^{-asws} about this Hadeeth. He^{-asws} informed me with it. They have all said, 'We asked about the Salat during a moth of Ramazan, 'How is it, and how did Rasool-Allah^{-saww} do it?'

فقالوا جميعاً إنه لما دخلت أول ليلة من شهر رمضان على رسول الله ص صلى المغرب و سألوا الحديث إلى أن قالوا فلما كان ليلة تسع عشرة من شهر رمضان اعتسل حين غابت الشمس و صلى المغرب بغسل

They all said, 'When the first night from a month of Ramazan entered unto Rasool-Allah^{-saww}, he^{-saww} prayed Al-Maghrib Salat' – and they continued the Hadeeth up to they said, 'When it was the night of 19th of a month of Ramazan, he^{-saww} washed when the sun set, and he^{-saww} prayed Al Maghrib Salat with washing'.

⁴² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 25 a (Chapters on Washing)

وَسَأَفُوا إِلَى أَنْ قَالُوا فَلَمَّا كَانَ لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ اغْتَسَلَ أَيُّضًا كَمَا اغْتَسَلَ فِي لَيْلَةِ إِحْدَى وَعِشْرِينَ.

And they continued up to they said, 'When it was the night of the 23rd, he^{-saww} washed as well just as he^{-saww} had washed during the night of the 21st'.⁴³

وَمِنْهُ قَالَ وَرَوَيْنَا عَنِ الشَّيْخِ الْمُفِيدِ فِي الْمُقْنِعَةِ فِي رِوَايَةٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ يُسْتَحَبُّ الْغُسْلُ لَيْلَةَ الْبَيْضِ مِنَ شَهْرِ رَمَضَانَ.

And from him, said, 'And we are reporting from the sheykh Al Mufeed in 'Al Muqnie', in a report,

'From Abu Abdullah^{-asws}: 'It is recommended to wash on the night of the middle of a month of Ramazan''.⁴⁴

وَمِنْهُ قَالَ وَرَوَيْنَا بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ مِنْ كِتَابِ عَلِيِّ بْنِ عَبْدِ الْوَاحِدِ التَّهْدِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَغْتَسِلُ فِي شَهْرِ رَمَضَانَ فِي الْعَشْرِ الْأَوَاخِرِ فِي كُلِّ لَيْلَةٍ.

And from him, said, 'And we are reporting by our chain to Muhammad Bin Abu Umeyr, from the book of Ali Bin Abdul Wahid Al Nahdy, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-azwj} used to wash during the month of Ramazan in the last ten, during every night''.⁴⁵

وَمِنْهُ قَالَ وَ قَدْ رَوَيْنَا بِإِسْنَادِنَا إِلَى الْحُسَيْنِ بْنِ سَعِيدٍ بِإِسْنَادِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: غُسْلُ لَيْلَةِ إِحْدَى وَعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ سُنَّةٌ.

And from him, said, 'And we are reporting by our chain to Al Husayn Bin Saeed, by his chain to,

'Abu Abdullah said: 'Washing on the night of the 21st of the month of Ramazan is Sunnah''.⁴⁶

وَمِنْهُ قَالَ وَ رَوَى عَلِيُّ بْنُ عَبْدِ الْوَاحِدِ فِي كِتَابِهِ بِإِسْنَادِهِ إِلَى عَيْسَى بْنِ زَائِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْغُسْلِ فِي شَهْرِ رَمَضَانَ فَقَالَ كَانَ أَبِي يَغْتَسِلُ فِي لَيْلَةِ تِسْعَ عَشْرَةَ وَ إِحْدَى وَعِشْرِينَ وَ ثَلَاثٍ وَعِشْرِينَ وَ حَمْسٍ وَعِشْرِينَ.

And from him, said, 'And it is reported by Ali Bin Abdul Wahid in his book, by his chain to Isa Bin Rashid,

'From Abu Abdullah, he (the narrator) said, 'I asked him^{-asws} about the washing during the month of Ramazan. He^{-asws} said: 'My^{-asws} father^{-asws} used to wash during the night of the 21st, and 23rd, and 25th'.⁴⁷

قَالَ وَ مِنَ الْكِتَابِ الْمَذْكُورِ بِإِسْنَادِهِ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْغُسْلِ فِي شَهْرِ رَمَضَانَ قَالَ اغْتَسَلَ لَيْلَةَ تِسْعَ عَشْرَةَ وَ إِحْدَى وَعِشْرِينَ وَ ثَلَاثٍ وَعِشْرِينَ وَ سَبْعَ وَعِشْرِينَ وَ تِسْعَ وَعِشْرِينَ.

He said, 'And from the mentioned book, by his chain from Hanan Bin Sadeyr, from Ibn Abu Yafour,

⁴³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 25 b (Chapters on Washing)

⁴⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 25 c (Chapters on Washing)

⁴⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 25 d (Chapters on Washing)

⁴⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 25 e (Chapters on Washing)

⁴⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 25 f (Chapters on Washing)

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the washing in a month of Ramazan. He^{-asws} said: ‘Wash on the night of the 19th, and 21st, and 23rd, and 29th’.⁴⁸

وَمِنْهُ نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيِّ الطَّرَازِيِّ عَنْ عَبْدِ الْبَاقِيِّ بْنِ يَزَادَةَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ جَدِّهِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع لَيْلَةَ إِحْدَى وَعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ قَالَ لِي يَا حَمَّادُ اغْتَسَلْتَ فُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ الْحَدِيثَ.

And from him, copying from the book of Muhammad Bin Ali Al Tirany, from Abdul Baqi Bin Yazdad, from Muhammad Bin Wahban Al Basry, from Muhammad Bin Al-Hassan Bin Jamhour, from his father, from his grandfather Muhammad, from Hammad Bin Isa, from Hammad Bin Usman who said,

‘I entered to see Abu Abdullah^{-asws} on the night of 21st of the month of Ramazan. He^{-asws} said to me: ‘O Hammad! Have you washed?’ I said, ‘Yes, may I be sacrificed for you^{-asws!}’ – the Hadeeth’.⁴⁹

وَمِنْهُ قَالَ وَ عَنِ النَّبِيِّ ص أَنَّهُ كَانَ يَغْتَسِلُ فِي لَيْلَةِ سَبْعَةِ عَشَرَ.

And from him, said,

‘And from the Prophet^{-saww}, he^{-saww} used to wash during the night of 19th’.⁵⁰

وَمِنْهُ قَالَ رَوَيْنَا بَعْدَهُ طُرُقٍ مِنْهَا بِإِسْنَادِنَا إِلَى هَارُونَ بْنِ مُوسَى التَّلَعُكْرِيِّ بِإِسْنَادِهِ إِلَى بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَأَيْتُهُ اغْتَسَلَ فِي لَيْلَةِ ثَلَاثِ وَعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ مَرَّةً فِي أَوَّلِ اللَّيْلِ وَ مَرَّةً فِي آخِرِهِ.

And from him, said, ‘We are reporting by a number of ways, from it is by out chain to Haroun Bin Musa Al Talukbary, by his chain to Bureyd Bin Muawiya,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I saw him^{-asws} wash during night of the 23rd of a month of Ramazan, once in the beginning of the night and once in its end’.⁵¹

وَمِنْهُ رَوَيْنَا بِإِسْنَادِنَا إِلَى الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ كِتَابِ عَلِيِّ بْنِ عَبْدِ الْوَاحِدِ النَّهْدِيِّ عَنْ حَمَّادٍ عَنْ حَرِيزِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ لِي أَبُو عَبْدِ اللَّهِ ع اغْتَسَلَ فِي لَيْلَةِ أَرْبَعِ وَعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

And from him, ‘We are reporting by our chain to Al Husayn Bin Saeed, from the book of Ali Bin Abdul Wahid Al Nahdy, from Hammad, from Hareez,

‘From Abdul Rahman son of Abu Abdullah^{-asws}, said, ‘Abu Abdullah^{-asws} said to me: ‘Wash in the night of 24th of the month of Ramazan’.⁵²

وَمِنْهُ قَالَ وَ رُوِيَ بِإِسْنَادٍ مُتَّصِلٍ إِلَى الْحُسَيْنِ بْنِ زَائِدٍ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَقُولُونَ إِنَّ الْمَغْفِرَةَ تَنْزِلُ عَلَى مَنْ صَامَ مِنْ شَهْرِ رَمَضَانَ لَيْلَةَ الْقَدْرِ

⁴⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 25 g (Chapters on Washing)

⁴⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 25 h (Chapters on Washing)

⁵⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 25 i (Chapters on Washing)

⁵¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 25 j (Chapters on Washing)

⁵² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 25 k (Chapters on Washing)

And from him, said, 'And it is reported by a chain connecting to Al-Hassan Bin Rashid who said,

'I said to Abu Abdullah^{-asws}, 'The people are saying that the Forgiveness descends upon the one who fasts from the month of Ramazan, Laylat Al-Qadr'.

فَقَالَ يَا حَسَنُ إِنَّ الْقَارِبِجَارَ إِذَا أُعْطِيَ أَجْرَهُ عَن فَرَاغِهِ مِنْ ذَلِكَ لَيْلَةُ الْعِيدِ

He^{-asws} said: 'O Hassan! The worker is rather given his wages upon his being free from that night of Eid'.

فُلْتُ جُعِلْتُ فِدَاكَ فَمَا يَنْبَغِي لَنَا أَنْ نَفْعَلَ فِيهَا

I said, 'May I be sacrificed for you^{-asws}! So what is befitting for us to be doing during it?'

قَالَ إِذَا غَرَبَتِ الشَّمْسُ فَاعْتَسِلِ الْحَدِيثَ.

He^{-asws} said: 'When the sun sets, then wash' – the Hadeeth".⁵³

26- الإقبال، رَوَيْنَا بِإِسْنَادِنَا إِلَى الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعُسْلُ يَوْمَ الْفِطْرِ سُنَّةٌ.

(The book) 'Al Iqbal' – We are reporting by our chain to Al-Hassan Bin Saeed, from Al Nazr Bin Suweyd, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'The washing on the day of (Eid) Al-Fitr is a Sunnah".⁵⁴

وَمِنْهُ مِنْ كِتَابِ مُحَمَّدِ بْنِ أَبِي فُرَّةَ بِإِسْنَادِهِ إِلَى أَبِي عُبَيْسَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَاةُ الْعِيدِ يَوْمَ الْفِطْرِ أَنْ تَعْتَسِلَ مِنْ نَهْرٍ فَإِنْ لَمْ يَكُنْ نَهْرٌ فَلِ أَنْتَ بِنَفْسِكَ اسْتِغْثَاءَ الْمَاءِ بِتَحْتِشَعٍ وَ لِيَكُنْ عُسْلُكَ تَحْتَ الظَّلَالِ أَوْ تَحْتَ حَائِطٍ وَ تَسْتَرَّ بِجُهِدِكَ

And from him, from the book of Muhammad Bin Abu Qurrah, by his chain to Abu Anbasa,

'From Abu Abdullah^{-asws} having said: 'Salat of the Eid on the day of Fitr is that you should wash from a river. If there does not happen to be any river, then you should yourself draw the water humbly, and let your washing be beneath the shade, or beneath a wall, and cover your efforts.

فَإِذَا هَمَمْتَ بِذَلِكَ فَقُلِ اللَّهُمَّ إِيْمَانًا بِكَ وَ تَصَدِيقًا بِكِتَابِكَ وَ اتِّبَاعَ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ ص

When you think of that, then say, 'O Allah^{-azwj}! I believe in You^{-azwj}, and ratify Your^{-azwj} Book, and follows Sunnah of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}!'

ثُمَّ سَمَّ وَ اغْتَسَلَ فَإِذَا فَرَعْتَ مِنَ الْعُسْلِ فَقُلِ اللَّهُمَّ اجْعَلْهُ كَفَّارَةً لِدُنُوبِي وَ طَهِّرْ دِينِي اللَّهُمَّ أَذْهَبْ عَنِّي الدَّنَسَ.

⁵³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 25 I (Chapters on Washing)

⁵⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 26 a (Chapters on Washing)

Then Name (Bismillah) and wash. When you are free from the washing, then say, 'O Allah^{-azwj!} Make it an atonement for my sins and purify my religion! O Allah^{-azwj!} Remove the filth from me!'⁵⁵

27- الْمِصْبَاحُ، عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنِ الصَّادِقِ ع فِي يَوْمِ النَّيْرُوزِ قَالَ: إِذَا كَانَ يَوْمُ النَّيْرُوزِ فَاعْتَسِلْ وَابْسُ أَنْظَفَ ثِيَابِكَ الْحَدِيثُ.

(The book) 'Al Misbah' – from Al Moalla Bin Khuneys,

'From Al-Sadiq^{-asws} regarding the day of Neyrouz (Persian new year), he^{-asws} said: 'When it were to be the day of AIO-Neyrouz, then wash and wear the cleanest of your clothes' – the Hadeeth"⁵⁶.

28- الْإِقْبَالُ، قَالَ: إِذَا كُنْتَ بِمَشْهَدِ الْحُسَيْنِ فِي يَوْمِ عَرَفَةَ فَاعْتَسِلْ غَسْلَ الزِّيَارَةِ

(The book) 'Al Iqbal' –

He^{-asws} said: 'If you were to be at the shrine of Al-Husayn^{-asws} during the day of Arafaat (9th Zilhajj), then wash the washing of the Ziyaarah'.

وَقَالَ فِي عَمَلِ يَوْمِ عَرَفَةَ فَاعْتَسِلْ الْغَسْلَ الْمَأْمُورَ بِهِ فِي عَرَفَةَ فَإِنَّهُ مِنَ الْمُهَمَّاتِ إِلَى أَنْ قَالَ وَ لِيَكُنْ غُسْلُكَ قَبْلَ الظُّهْرِ بِقَلِيلٍ.

And he^{-asws} said regarding the deeds on the day of Arafaat: 'Wash the washing Commanded with during Arafaat, for it is from the important matters' – up to he^{-asws} said: 'But let your washing be before the midday by a little'⁵⁷.

وَمِنْهُ مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ الطَّرَازِيِّ قَالَ رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ أَبِي الْحَسَنِ اللَّيْثِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ طَوِيلٍ ذَكَرَ فِيهِ فَضْلُ يَوْمِ الْعَدِيرِ إِلَى أَنْ قَالَ فَإِذَا كَانَ صَبِيحُهُ ذَلِكَ الْيَوْمِ وَجِبَ الْغُسْلُ فِي صَدْرِ نَهَارِهِ الْحَدِيثُ.

And from him, from the book of Muhammad Bin Ali Al Tarazy who said, 'We are reporting it by our chain to Abdullah Bin Ja'far Al Himeyri, from Haroun Bin Muslim, from Abu Al-Hassan Al Laysi,

'From Abu Abdullah^{-asws} in a lengthy Hadeeth mentioning in it the merits of the day of Al-Ghadeer, up to he^{-asws} said: 'When it were to be the morning of that day, the washing is obligated in the middle of its day' – the Hadeeth"⁵⁸.

وَمِنْهُ بِإِسْنَادِهِ إِلَى أَبِي الْفَرَجِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي قُرَّةٍ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ مُحَمَّدٍ الْقَمِّيِّ رَفَعَهُ فِي خَبَرِ الْمُبَاهَلَةِ وَ هِيَ يَوْمُ أَرْبَعٍ وَ عَشْرِينَ مِنْ ذِي الْحِجَّةِ وَ قِيلَ يَوْمُ إِحْدَى وَ عَشْرِينَ وَ قِيلَ يَوْمُ سَبْعَةٍ وَ عَشْرِينَ وَ أَصَحُّ الرِّوَايَاتِ يَوْمُ أَرْبَعَةٍ وَ عَشْرِينَ وَ الزِّيَارَةُ فِيهِ قَالَ: إِذَا أَرَدْتَ ذَلِكَ فَابْدَأْ بِصَوْمِ ذَلِكَ الْيَوْمِ شُكْرًا لِلَّهِ تَعَالَى وَ اعْتَسِلْ وَ ابْسُ أَنْظَفَ ثِيَابِكَ.

And from him, by his chain to Abu Al Faraj Muhammad Bin Ali Bin Abu Qurrah, by his chain to Ali Bin Muhammad Al Qummi,

⁵⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 26 b (Chapters on Washing)

⁵⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 27 (Chapters on Washing)

⁵⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 28 a (Chapters on Washing)

⁵⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 28 b (Chapters on Washing)

‘Raising it in a Hadeeth of the imprecation, and it is the day of the 24th of Zilhajj, and it is said the 21st day, and it is said the day of the 27th, and the most correct of the reports is the day of the 24th, and the Ziyaarah during it, said: ‘When you intend that, then begin with fasting that day as thanking to Allah^{-azwj} the Exalted, and wash and wear cleanest of your clothes’.⁵⁹

29- إِيْتِيَاؤُ ابْنِ الْبَاقِي، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع غُسْلُ الْأَعْيَادِ طَهُورٌ لِمَنْ أَرَادَ طَلَبَ الْحَوَائِجِ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ وَ اتِّبَاعٌ لِسُنَّةِ رَسُولِ اللَّهِ ص.

(The book) ‘Ikhtiyar’ of Ibn Al Baqi –

‘Amir Al-Momineen^{-asws} said: ‘Washing of the Eids is a purifier for the one who wants to see the needs in front of Allah^{-azwj} Mighty and Majestic and following Sunnah of Rasool-Allah^{-saww}’.⁶⁰

30- فَالاحِ السَّائِلِ، الْأَعْسَالُ الْمَنْدُوبَةُ غُسْلُ التَّوْبَةِ وَ غُسْلُ الْجُمُعَةِ وَ غُسْلُ أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ وَ غُسْلُ كُلِّ لَيْلَةٍ مُفْرَدَةٍ مِنْهُ

(The book) ‘Falah Al Sa’ail’ –

‘The delegated washing (servant helping you) is washing of the repentance, and washing of the Friday, and washing the first night of the month of Ramazan, and washing every odd night from it.

وَ أَفْضَلُ أَعْسَالِهِ غُسْلُ لَيْلَةِ التَّصْفِ مِنْهُ وَ غُسْلُ لَيْلَةِ سَبْعِ عَشْرَةَ مِنْهُ وَ غُسْلُ لَيْلَةِ تِسْعِ عَشْرَةَ مِنْهُ وَ غُسْلُ لَيْلَةِ إِحْدَى وَ عِشْرِينَ مِنْهُ وَ غُسْلُ لَيْلَةِ ثَلَاثِ وَ عِشْرِينَ مِنْهُ.

And best of its washing is washing on the night of the middle from it (Ramazan), and washing the night of the 17th from it, and washing the night of the 19th from it, and washing the night of the 21st from it, and washing the night of the 23rd from it’.⁶¹

وَ ذَكَرَ الشَّيْخُ ابْنُ أَبِي فُرَةَ رَحِمَهُ اللَّهُ فِي كِتَابِ عَمَلِ شَهْرِ رَمَضَانَ وَ غُسْلُ لَيْلَةِ أَرْبَعِ وَ عِشْرِينَ مِنْهُ وَ لَيْلَةِ خَمْسِ وَ عِشْرِينَ مِنْهُ وَ لَيْلَةِ سَبْعِ وَ عِشْرِينَ مِنْهُ وَ لَيْلَةِ تِسْعِ وَ عِشْرِينَ مِنْهُ.

And it is mentioned by the sheykh Ibn Abu Qurrah, may Allah^{-azwj} have Mercy on him, in the book ‘Amal Shahr Ramazan’ –

‘And wash on the night of the 24th from it, and night of the 25th from it, and night of the 27th from it, and night of the 29th from it’.

وَ رَوَى فِي ذَلِكَ رَوَايَاتٍ وَ غُسْلُ لَيْلَةِ عِيدِ الْفِطْرِ وَ غُسْلُ يَوْمِ عِيدِ الْفِطْرِ وَ غُسْلُ يَوْمِ عَرَفَةَ وَ هُوَ تَاسِعُ ذِي الْحِجَّةِ وَ غُسْلُ عِيدِ الْأَضْحَى عَاشِرِ ذِي الْحِجَّةِ وَ غُسْلُ يَوْمِ الْعَدِيرِ ثَامِنِ عَشْرَةِ ذِي الْحِجَّةِ وَ غُسْلُ يَوْمِ الْمُبَاهَلَةِ وَ هُوَ الرَّابِعُ وَ الْعِشْرُونَ مِنْ ذِي الْحِجَّةِ

And reports have been reported regarding that: ‘And wash on the night of Eid Al Fitr, and wash on the day of Eid Al-Fitr, and wash on the day of Arafaat and it is the 9th of Zilhajj, and

⁵⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 28 c (Chapters on Washing)

⁶⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 29 (Chapters on Washing)

⁶¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 30 a (Chapters on Washing)

wash on Eid Al Az'ha the 10th of Zilhajj, and wash on the day of Al Ghadeer the 18th of Zilhajj, and wash on the day of Al Mubahila (imprecation) and it is the 24th of Zilhajj.

وَ غُسْلُ يَوْمِ مَوْلِدِ النَّبِيِّ ص وَ هُوَ يَوْمُ سَابِعِ عَشَرَ رَبِيعِ الْأَوَّلِ وَ غُسْلُ صَلَاةِ الْكُشُوفِ إِذَا كَانَ قَدْ اخْتَرَقَ كُلُّهُ وَ تَرَكَهَا مُتَعَدِّدًا فَيَغْتَسِلُ وَ يَقْضِيهَا وَ غُسْلُ صَلَاةِ الْحَاجَةِ وَ غُسْلُ صَلَاةِ الْإِسْتِخَارَةِ وَ غُسْلُ الْإِحْرَامِ

And wash on the birthday of the Prophet^{-saww} and it is the 17th of Rabbi Al Awwal, and wash for Salat of the eclipse when it happens, all of it having been eclipsed, and one who neglects it deliberately he should wash and fulfil it; and wash for Salat of the needs, and wash for Salat of Al Istikhara (seeking Choice of Allah^{-azwj}), and wash for (donning) the Ihraam.

وَ غُسْلُ دُخُولِ مَسْجِدِ الْحَرَامِ وَ دُخُولِ الْكَعْبَةِ وَ دُخُولِ الْمَدِينَةِ وَ دُخُولِ مَسْجِدِ النَّبِيِّ ص وَ عِنْدَ زِيَارَتِهِ عَلَيْهِ أَكْمَلُ الصَّلَوَاتِ وَ عِنْدَ زِيَارَةِ الْأَيْمَةِ مِنْ عَثْرَتِهِ أَيْنَ كَانَتْ قُبُورُهُمْ عَلَيْهِمْ أَفْضَلُ التَّحِيَّاتِ وَ غُسْلُ أَخَذِ التُّرْبَةِ مِنْ ضَرْحِ الْحُسَيْنِ ع فِي بَعْضِ الرِّوَايَاتِ.

And wash for entering the Sacred Masjid, and entering the Kabah, and entering Al-Medina, and entering Masjid of the Prophet^{-saww}, and during visiting it, upon him^{-saww} be the perfect Salawaat, and during visiting the Imams^{-asws} from his^{-saww} offspring wherever their^{-asws} graves may be, upon them^{-asws} be the best salutations; and wash for taking the soil from the Shrine of Al-Husayn^{-asws} – in one of the reports”.⁶² (opinion - Not a Hadith)

وَ رَوَى ابْنُ بَابُوَيْهِ فِي الْجُزْءِ الْأَوَّلِ مِنْ كِتَابِ مَدِينَةِ الْعِلْمِ عَنِ الصَّادِقِ ع حَدِيثًا فِي الْأَغْسَالِ وَ ذَكَرَ فِيهَا غُسْلُ الْإِسْتِخَارَةِ وَ غُسْلُ صَلَاةِ الْإِسْتِخَارَةِ وَ غُسْلُ صَلَاةِ الْإِسْتِخَارَةِ وَ غُسْلُ الزِّيَارَةِ.

And it is reported by Ibn Babuwayh in the first part of the book ‘Madinat Al Ilm’ –

‘From Al-Sadiq^{-asws}, a Hadeeth regarding the washings, and he^{-asws} mentioned in it washing for Al-Istikhara’, and washing for Salat of Al - Istikhara, and washing for Salat of Istisqa’a (praying for rain), and washing for the Ziyaarah”.⁶³

وَ رَأَيْتُ فِي الْأَحَادِيثِ مِنْ غَيْرِ كِتَابِ مَدِينَةِ الْعِلْمِ أَنَّ مَوْلَانَا عَلِيًّا ع كَانَ يَغْتَسِلُ فِي اللَّيَالِي الْبَارِدَةِ طَلْبًا لِلنَّشَاطِ فِي صَلَاةِ اللَّيْلِ.

And I saw in the Ahadeeth from other than the book ‘Madinat Al Ilm’ that our Master^{-asws} Ali^{-asws} used to wash during the cold nights seeking to be active regarding the night Salat”.⁶⁴

31- الْهُدَايَةُ لِلصَّدُوقِ، قَالَ الصَّادِقُ ع غُسْلُ الْجَنَابَةِ وَ الْحَيْضِ وَاحِدٌ.

(The book) ‘Al Hidayah’ of Al Sadouq –

‘Al-Sadiq^{-asws} said: ‘Washing for the sexual impurity and the menstruation is one’”.⁶⁵

وَ رُوِيَ أَنَّ مَنْ قَصَدَ مَصْلُوبًا فَتَنَظَّرَ إِلَيْهِ وَجِبَ عَلَيْهِ الْغُسْلُ عُقُوبَةً.

⁶² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 30 b (Chapters on Washing)

⁶³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 30 c (Chapters on Washing)

⁶⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 30 d (Chapters on Washing)

⁶⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 31 a (Chapters on Washing)

And it is reported that the one who aims (to see) a crucified (person), so he looks at him, the washing is obligatory upon him as a punishment".⁶⁶

⁶⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 31 b (Chapters on Washing)

CHAPTER 2 – SUMMARY RULINGS OF THE OBLIGATORY WASHINGS, AND THE DELEGATED, AND THEIR ETIQUETTES

1- فُرُبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ هَلْ يُجْزِيهِ أَنْ يَغْتَسِلَ قَبْلَ طُلُوعِ الْفَجْرِ وَ هَلْ يُجْزِيهِ ذَلِكَ مِنْ غُسْلِ الْعِيدَيْنِ

(The books) ‘Qurb Al Isnad’, and ‘Kitab Al Masaail’ – by their chains,

‘Ali son of Ja’far^{asws}, from his brother^{asws} Musa^{asws}, he said, ‘I asked him^{asws}, ‘Would it suffice him if he were to wash before the emergence of dawn, and does that suffice him from washing on the two Eids?’

قَالَ إِنْ اغْتَسَلَ يَوْمَ الْفِطْرِ وَ الْأَضْحَى قَبْلَ طُلُوعِ الْفَجْرِ لَمْ يُجْزِهِ وَ إِنْ اغْتَسَلَ بَعْدَ طُلُوعِ الْفَجْرِ أَجْزَأَهُ.

He^{asws} said: ‘If he washes on the day of (Eid) Al-Fitr, and (Eid) Al-Azha before the emergence of dawn, and if he washes after the emergence of dawn’⁶⁷.

2- فُرُبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الْغُسْلِ فِي رَمَضَانَ وَ أَيِّ اللَّيْلِ أُغْتَسَلُ

(The book) ‘Qurb Al Isnad’ – from Muhammad Bin Al Waleed, from Abdullah Bin Bukeyr who said,

‘I asked Abu Abdullah^{asws} about the washing in (month of) Ramazan, and which night I should wash.

قَالَ تِسْعَ عَشْرَةَ وَ إِحْدَى وَ عَشْرِينَ وَ ثَلَاثَ وَ عَشْرِينَ وَ فِي لَيْلَةِ تِسْعَ عَشْرَةَ يُكْتَبُ وَفَدُ الْحَاجِّ وَ فِيهَا ضُرِبَ أَمِيرُ الْمُؤْمِنِينَ وَ قَضَى عَ لَيْلَةَ إِحْدَى وَ عَشْرِينَ وَ الْغُسْلُ أَوَّلَ اللَّيْلِ.

He^{asws} said: ‘19th, and 21st, and 23rd, and during the night of the 19th the delegates of Hajj are Decreed, and during it Amir Al-Momineen^{asws} was struck, and he^{asws} passed away on the night of 21st, and the washing is in the beginning of the night’⁶⁸.

وَ يَحْدَا الْإِسْنَادَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ فَإِنْ نَامَ بَعْدَ الْغُسْلِ

And by this chain, said,

‘I said to Abu Abdullah^{asws}, ‘Supposing he sleeps after the washing?’

قَالَ فَقَالَ أَلَيْسَ هُوَ مِثْلَ غُسْلِ يَوْمِ الْجُمُعَةِ إِذَا اغْتَسَلْتَ بَعْدَ الْفَجْرِ كَفَاكَ.

⁶⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 1 (Chapters on Washing)

⁶⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 2 a (Chapters on Washing)

He (the narrator) said, 'Isn't it like washing on the day of Friday? When you have washed after the dawn, it suffices you'.⁶⁹

3- العيون، و العلال، عن الحسين بن أحمد بن إدريس رحمه الله عن أبيه عن أحمد بن محمد بن الحسن بن النضر قال: سألت أبا الحسن الرضا ع عن القوم يَكُونُونَ فِي السَّفَرِ فَيَمُوتُ مِنْهُمْ مَيِّتٌ وَ مَعَهُمْ جُنُبٌ وَ مَعَهُمْ مَاءٌ قَلِيلٌ قَدَرٌ مَا يَكْفِي أَحَدَهُمْ أَيْتُهُمْ يَبْدَأُ بِهِ

(The books) 'Al Uyoun', and 'Al Ilal' – from Al Husayn Bin Ahmad Bin Idrees, may Allah^{-azwj} have Mercy on him, from his father, from Ahmad Bin Muhammad, from Al-Hassan Bin Al Nazr who said,

'I asked Abu Al-Hassan Al-Reza^{-asws} about the group happening to be in the journey. One of them dies, and with them is one with sexual impurity, and with them is little water a measurement what can suffice (only) one of them. Which of them should be begun with?'

قَالَ يَغْتَسِلُ الْجُنُبُ وَ يُتْرَكُ الْمَيِّتُ لِأَنَّهُ هَذَا فَرِيضَةٌ وَ هَذَا سُنَّةٌ.

He^{-asws} said: 'The one with sexual impurity should wash and the deceased would be neglected, because this is an obligation and this is Sunnah'.⁷⁰

بيان: ورد في رواية رواها الصدوق في الفقيه بسند صحيح عن ابن أبي نجران أنه سأل أبا الحسن موسى بن جعفر ع عن ثلاثة نفر كانوا في سفر أحدهم جنُبٌ وَ الثَّانِي مَيِّتٌ وَ الثَّلَاثُ عَلَى غَيْرِ وُضُوءٍ وَ حَضَرَتِ الصَّلَاةُ وَ مَعَهُمْ مِنَ الْمَاءِ قَدَرٌ مَا يَكْفِي أَحَدَهُمْ مَنْ يَأْخُذُ الْمَاءَ وَ كَيْفَ يَصْنَعُونَ

Explanation – It has been referred in a report reported by Al-Sadouq in 'Al-Faqeeh' by a correct chain, from Ibn Abu Najran, he asked Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} about three persons who were in a journey – one of them with sexual impurity, and the second dies, and the third is not upon Wud'u, and the Salat presents and from the water with them is what would suffice one of them, 'Who should take the water and what should they do?'

فَقَالَ يَغْتَسِلُ الْجُنُبُ وَ يُدْفَنُ الْمَيِّتُ بِتَيْمَمٍ وَ يَتَيْمَمُ الَّذِي هُوَ عَلَى غَيْرِ وُضُوءٍ لِأَنَّ الْغُسْلَ مِنَ الْجَنَابَةِ فَرِيضَةٌ وَ غُسْلُ الْمَيِّتِ سُنَّةٌ وَ التَّيْمَمُ لِأَخْرِجَائِزٍ.

He^{-asws} said: 'The one with sexual impurity should wash, and the deceased be buried with Tayammum, and the one who is upon without Wud'u should perform Tayammum because the washing from the sexual impurity is an obligation, and washing the deceased is a Sunnah, and the Tayammum is allowed for the last one'.

4- الخصال، في حديث الأعمش عن الصادق ع قال غُسلُ الجنابةِ وَ الحيضِ واجبٌ.

(The book) 'Al Khisaal' – in a Hadeeth of Al Amash,

'From Al-Sadiq^{-asws} having said: 'Washing the sexual impurity and the menstruation is one'.⁷¹

5- تحف العقول، عن أمير المؤمنين ع قال: غُسلُ الأعيادِ طهورٌ لمن أَرَادَ طَلَبَ الحوائجِ بِيَدِي اللَّهِ عَزَّ وَ جَلَّ وَ اتِّبَاعِ لِلسُّنَّةِ.

⁶⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 2 b (Chapters on Washing)

⁷⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 3 (Chapters on Washing)

⁷¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 4 (Chapters on Washing)

(The book) 'Tuhaf Al Uqoul' –

'From Amir Al-Momineen^{-asws} having said: 'Washing of the Eids is a purifier for the one who wants to seek the needs in front of Allah^{-azwj} Mighty and Majestic and follow the Sunnah''.⁷²

6- **فَقَدْ رَضِيَ عَنِ الْوُضُوءِ فِي كُلِّ غَسَلٍ مَا حَلَا غَسَلَ الْجَنَابَةِ لِأَنَّ غَسَلَ الْجَنَابَةِ فَرِيضَةٌ تُجْزِيهِ عَنِ الْقَرَضِ الثَّانِي وَ لَا تُجْزِيهِ سَائِرُ الْأَعْسَالِ عَنِ الْوُضُوءِ لِأَنَّ الْغَسَلَ سُنَّةٌ وَالْوُضُوءُ فَرِيضَةٌ وَ لَا تُجْزِي سُنَّةٌ عَنِ قَرَضٍ وَ غَسَلَ الْجَنَابَةِ وَالْوُضُوءُ فَرِيضَتَانِ**

(The book) 'Fiqh Al-Reza^{-asws}' – 'The Wud'u is in every washing apart from washing the sexual impurity, because washing of the sexual impurity is an obligation sufficing from the second obligation (Wud'u), and rest of the washings do not suffice him from the Wud'u because the washing is a Sunnah and the Wud'u is an obligation, and a Sunnah cannot suffice from an obligation, while washing of the sexual impurity and the Wud'u are both obligations.

فَإِذَا اجْتَمَعَا فَأَكْبَرَهُمَا يُجْزِي عَنْ أَصْعَرِهِمَا وَإِذَا اغْتَسَلْتَ لِغَيْرِ جَنَابَةٍ فَابْتَدَأْ بِالْوُضُوءِ ثُمَّ اغْتَسِلْ وَ لَا تُجْزِيكَ الْغَسَلُ عَنِ الْوُضُوءِ فَإِنْ اغْتَسَلْتَ وَ نَسِيتَ الْوُضُوءَ فَتَوَضَّأْ وَ أَعِدِ الصَّلَاةَ.

When they are both gathered together, so the bigger one would suffice from its smaller, and when you have washed for other than the sexual impurity, then begin with the Wud'u, then wash, and the washing does not suffice from the Wud'u. If you have washed and have forgotten the Wud'u, then wash and repeat the Salat''.⁷³

7- **السَّرَائِرُ، مِنْ كِتَابِ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنِ الْمُضَنَّبِيِّ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قُلْنَا لَهُ أَيْ جُعْفَرٍ ع إِذَا اغْتَسَلْتَ بَعْدَ الْفَجْرِ لِلْجُمُعَةِ**

(The book) 'Al Saraair' – from the book of Hareez Bin Abdullah, from Al Fuzeyl, and Zurara,

'From Abu Ja'far^{-asws}, the both (narrators) said, 'We said to him^{-asws}, 'Would it suffice if I were to wash after the daw for the Friday?'

قَالَ نَعَمْ.

He^{-asws} said: 'Yes''.⁷⁴

وَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا اغْتَسَلْتَ بَعْدَ طُلُوعِ الْفَجْرِ أَجْزَأَكَ غُسْلُكَ ذَلِكَ لِلْجَنَابَةِ وَ الْجُمُعَةِ وَ عَرَفَةَ وَ النَّحْرَ وَ الْحَلْقَ وَ الدَّنْحَ وَ الرِّبَاةَ فَإِذَا اجْتَمَعَتْ عَلَيْكَ لِلَّهِ حُقُوقٌ أَجْزَأَكَ عَنْهَا غَسَلٌ وَاحِدٌ

And from Zurara,

'From Abu Ja'far^{-asws} having said: 'When you have washed after the emergence of dawn, that washing of yours will suffice you for the sexual impurity, and Arafaat, and the sacrifice, and the shaving, and the slaughtering, and the Ziyaarah. When rights for Allah^{-azwj} are gathered upon you, one washing would suffice from it'.

⁷² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 5 (Chapters on Washing)

⁷³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 6 (Chapters on Washing)

⁷⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 7 a (Chapters on Washing)

قَالَ زُرَّارَةُ قَالَ وَكَذَلِكَ الْمَرْأَةُ يُجْرِبُهَا غُسْلٌ وَاحِدٌ لِحَنَائِبِهَا وَ إِحْرَامِهَا وَ جُمُعَتِهَا وَ غُسْلِهَا مِنْ حَيْضِهَا وَ عِيْدِهَا.

Zurara said, 'He^{-asws} said: 'And like that is the woman. One washing would suffice her for her sexual impurity, and her Ihraam, and her Friday, and her washing from her menstruation, and her Eid''.⁷⁵

وَ بَعْدَ الْإِسْنَادِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا حَاضَتِ الْمَرْأَةُ وَ هِيَ جُنُبٌ أَجْرَاهَا غُسْلٌ وَاحِدٌ.

And by this chain, from Zurara,

'From Abu Ja'far^{-asws} having said: 'When the woman menstruates and she is with sexual impurity, one washing would suffice her''.⁷⁶

وَ مِنْهُ مِنَ الْكِتَابِ الْمَذْكُورِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ عَنِ زُرَّارَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُجَامِعُ الْمَرْأَةَ فَتَحِيضُ قَبْلَ أَنْ تَغْتَسِلَ مِنَ الْجَنَابَةِ قَالَ غُسْلُ الْجَنَابَةِ عَلَيْهَا وَاجِبٌ.

And from him, from the mentioned book, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al-Hassan, from Zur'ah, from Sama'at who said,

'I asked him^{-asws} about the man sleeping with the woman. She menstruates before she washes from the sexual impurity. He^{-asws} said: 'Washing the sexual impurity is obligatory upon her''.⁷⁷

8- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ بْنِ دَاوُدَ عَنِ الْمُنْقَرِيِّ عَنِ حَمَّادٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي وَصْفِ لُقْمَانَ ع لَمْ يَرَهُ أَحَدٌ مِنَ النَّاسِ عَلَى بَوْلٍ وَ لَا عَائِطٍ وَ لَا اغْتِسَالٍ لِشِدَّةِ تَسْتُرِهِ وَ عُمُوقِ نَظَرِهِ وَ تَحْفُظِهِ فِي أَمْرِهِ.

Tafseer of Ali Bin Ibrahim Qummi – from his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Al Minqay, from Hammad,

'From Abu Abdullah^{-asws} having said in description of Luqman^{-as}: 'No one from the people saw him being upon urination, nor defecation, nor bathing due to the intensity of his^{-as} concealment and depth of his consideration, and his^{-as} guarding regarding his^{-as} matters''.⁷⁸

9- الْعُيُونُ، وَ الْعِلَالُ، عَنْ أَبِيهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ عَيْسَى الْيَقِطِي عَنِ دُرُسْتِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ أَبِي الْحُسَيْنِ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى عَائِشَةَ وَ قَدْ وَضَعَتْ فُؤُومَتَهَا فِي الشَّمْسِ فَقَالَ يَا حُمَيْرَةُ مَا هَذَا قَالَتْ أَعْسَلُ رَأْسِي وَ جَسَدِي قَالَ لَا تَعُودِي فَإِنَّهُ يُورِثُ الْبَرَصَ.

(The books) 'Al Uyouun', and 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Dorost, from Ibrahim Bin Abdul Hameed,

'From Abu Al-Hassan^{-asws} having said: 'Rasool-Allah^{-saww} entered to see Ayesha and she had placed her container in the sunshine. He^{-saww} said: 'O Humeyra! What is this?' She said, 'To wash my head and my body'. He^{-saww} said: 'Don't repeat, for it inherits the vitiligo''.⁷⁹

⁷⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 7 b (Chapters on Washing)

⁷⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 7 c (Chapters on Washing)

⁷⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 7 d (Chapters on Washing)

⁷⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 8 (Chapters on Washing)

⁷⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 9 (Chapters on Washing)

10- فَلَاحُ السَّائِلِ، نَقْلًا مِنْ كِتَابِ مَدِينَةِ الْعِلْمِ لِلصَّدُوقِ قَالَ رُوِيَ أَنَّ عُسْلَانَ يَوْمَكَ يُجْزِيكَ لِلَيْلَتِكَ وَ عُسْلَانَ لَيْلَتِكَ يُجْزِيكَ لِيَوْمِكَ.

(The book) 'Falah Al Sa'ail' – copying from the book 'Medina Al Ilm' of Al Sadouq who said,

'It is reported: 'Washing of your day suffices you for your night, and washing of your night suffices you for your day''.⁸⁰

11- الْهِدَايَةُ، كُلُّ عُسْلَانٍ فِيهِ وُضُوءٌ إِلَّا عُسْلَانَ الْجَنَابَةِ لِأَنَّ كُلَّ عُسْلَانٍ سُنَّةٌ إِلَّا عُسْلَانَ الْجَنَابَةِ فَإِنَّهُ فَرِيضَةٌ وَ عُسْلَانُ الْحَيْضِ فَرِيضَةٌ مِثْلُ عُسْلَانِ الْجَنَابَةِ

(The book) 'Al Hidayah' –

'Every washing has Wud'u in it except washing of the sexual impurity, because every washing is a Sunnah except washing of the sexual impurity for it is an obligation, and washing of the menstruation is an obligation like washing of the sexual impurity.

فَإِذَا اجْتَمَعَ فَرَضَانِ فَأَكْبَرُهُمَا يُجْزِي عَنْ أَصْغَرِهِمَا وَ مَنْ اغْتَسَلَ لِغَيْرِ جَنَابَةٍ فَلْيَبْدَأْ بِالْوُضُوءِ ثُمَّ يَغْتَسِلْ وَ لَا يُجْزِيهِ الْعُسْلَانُ عَنِ الْوُضُوءِ لِأَنَّ الْعُسْلَانَ سُنَّةٌ وَ الْوُضُوءَ فَرِيضَةٌ وَ لَا يُجْزِي سُنَّةٌ عَنْ فَرِيضَةٍ.

When two obligations gather, then their bigger one would suffice from its smaller, and the one who washes for other than the sexual impurity, let him begin with the Wud'u, and the washing will not suffice him from the Wud'u, because the washing is a Sunnah while the Wud'u is an obligation, and a Sunnah cannot suffice from an obligation''.⁸¹

⁸⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 10 (Chapters on Washing)

⁸¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 11 (Chapters on Washing)

CHAPTER 3 – OBLIGATION OF WASHING THE SEXUAL IMPURITY, AND ITS REASON, AND ITS METHOD, AND RULING OF THE ONE WITH SEXUAL IMPURITY

الآيات

The Verses

النساء يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا

O you who believe! Do not approach the Salat while you are Intoxicated until you know what you are saying, nor when you are with sexual impurity - unless (you are) travelling on the road - until you have washed; [4:43]

المائدة يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

(Surah) Al Maidah: ***O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, and wipe your heads and your leg to the ankles; and if you are with sexual impurity then clean yourselves; [5:6].***

1- حِنَّةُ الْأَمَانِ لِلْكَفَعَمِيِّ، يُسْتَحَبُّ أَنْ يَقُولَ فِي أَنْتَاءِ كُلِّ غُسْلٍ مَا ذَكَرَهُ الشَّهِيدُ فِي نَفْلَيْتِهِ اللَّهُمَّ طَهِّرْ قَلْبِي وَاشْرَحْ لِي صَدْرِي وَاجْر عَلَى لِسَانِي مَذْحَنَكَ وَ النَّاءَ عَلَيْكَ

(The book) 'Junnat Al Amaan' of Al Kafamy –

'It is recommended that he should be saying during every washing what Al-Shaheed has mention in his 'Nufeyliya', 'O Allah^{-azwj}! Purify my heart and Expand my chest for me, and Flow Your^{-azwj} praise upon my tongue and the extollations upon You^{-azwj}!

اللَّهُمَّ اجْعَلْهُ لِي طَهُورًا وَ شِفَاءً وَ نُورًا- إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Make it a purifier for Me^{-azwj}, and a healing, and light, You^{-azwj} are Able upon all things!

وَ يَقُولُ بَعْدَ الْفَرَاغِ اللَّهُمَّ طَهِّرْ قَلْبِي وَ زَكِّ عَمَلِي وَ تَقَبَّلْ سَعْيِي وَ اجْعَلْ مَا عِنْدَكَ خَيْرًا لِي اللَّهُمَّ اجْعَلْ لِي مِنَ التَّوَّابِينَ وَ اجْعَلْ لِي مِنَ الْمُتَطَهِّرِينَ.

And he should say after being free, 'O Allah^{-azwj}! Clean my heart, and Purify my deeds, and Accept my striving, and Make what is in Your^{-azwj} Presence to be better for me. O Allah^{-azwj}! Make me from the repenting ones, and Make me from the purifiers!'"⁸² (Not Hadeeth)

⁸² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 1 a (Chapters on Washing)

الْمُنَهَجِدُ، يُسْتَحَبُّ أَنْ يَقُولَ عِنْدَ الْغُسْلِ اللَّهُمَّ طَهِّرْني وَ طَهِّرْ لي قَلْبِي إِلَى آخِرِ الدُّعَاءِ الْأَوَّلِ.

(The book) 'Al Mutahajjid' –

'It is recommended that he should say during the washing, 'O Allah^{-azwj}! Purify me and Purify my heart for me' – up to the end of the first supplication".⁸³ (Not Hadeeth)

بيان: و روى الشيخ في الموثق عن عمارة السناطبي قال قال أبو عبد الله ع إذا اغتسلت من جنابة فقل اللهم طهر قلبي و تقبل سعيي و اجعل ما عندك خيراً لي اللهم اجعلني من التوابين و اجعلني من المتطهرين.

Explanation – And it is reported by the sheykh in 'Al Mowsiq, from Ammar Al Sabaty who said, 'Abu Abdullah^{-asws} said: 'When you have washed from the sexual impurity, then say, 'O Allah^{-azwj}! Purify my heart, and Accept my striving, and Make what is in Your^{-azwj} Presence better for me. O Allah^{-azwj}! Make me from the repenting ones, and Make me from the purifying ones".

2- العليل، لمحمد بن علي بن إبراهيم قال: حُدُودُ الْغُسْلِ عَسَلُ الْيَدَيْنِ وَ مَا أَصَابَ الْيَدَيْنِ مِنَ الْقَدْرِ وَ غَسَلَ الْفَرْجَ بَعْدَ الْبَوْلِ وَ الْمَرَافِقِ وَ هُوَ مَا يَدُورُ عَلَيْهَا الذُّكْرُ وَ الْمُمْضَمَّةُ وَ الْإِسْبِشَاءُ وَ وَضَعُ ثَلَاثِ أَكْفٍ عَلَى الرَّأْسِ ثُمَّ عَلَى سَائِرِ الْجَسَدِ فَمَا أَصَابَهُ الْمَاءُ فَقَدْ طَهَّرَ.

(The book) 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim who said,

'Limits of the washing – washing the hands and whatever from the dirt has hit the hands, and washing the private parts after the urination, and the its borders, and it is what the manhood rotates upon, and the rinsing, and the sniffing, and placing three handfuls upon the head, then upon rest of the body. So whatever the water hits, it is clean".⁸⁴

3- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ شُرَيْحٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ التَّهْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ ثَلَاثَةٌ لَا يَقْبَلُ اللَّهُ لَهُمْ صَلَاةً جَبَّارٌ كَفَّارٌ وَ جُنُبٌ نَامَ عَلَى غَيْرِ طَهَارَةٍ وَ مُتَضَخٌّ بِخُلُوقٍ.

The book of Ja'far Bin Muhammad Bin Shureyh, from Abdullah Bin Talha Al Nahdy who said,

'I heard Abu Abdullah^{-asws} saying: 'Three (persons), Allah^{-azwj} will not Accept any Salat for them – a blaspheming tyrant, and one with sexual impurity sleeping upon without cleanliness, and one smeared with perfume".⁸⁵

بيان: التضمخ التلخخ بالطيب و غيره و الإكثار منه و لعله محمول على ما إذا كان مانعاً من وصول الماء إلى البشرة.

Explanation – 'Smeared with the perfume' and others (make up) and a lot from it, and perhaps it is carried upon what when it were to understood it prevents the water reaching to the skin.

⁸³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 1 b (Chapters on Washing)

⁸⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 2 (Chapters on Washing)

⁸⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 3 (Chapters on Washing)

4- فُرُبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أُخِي عَ عَنِ الرَّجُلِ يُصِيبُ الْمَاءَ فِي سَاقِيَةٍ مُسْتَنْقِعًا فَيَسْخَرُفُ أَنْ تَكُونَ السِّتَاغُ قَدْ شَرِبَتْ مِنْهُ يَغْتَسِلُ مِنْهُ لِلْجَنَابَةِ وَ يَتَوَضَّأُ مِنْهُ لِلصَّلَاةِ إِذَا كَانَ لَا يَجِدُ غَيْرَهُ وَ الْمَاءُ لَا يَبْلُغُ صَاعًا لِلْجَنَابَةِ وَ لَا مُدًّا لِلْوُضُوءِ وَ هُوَ مُتَفَرِّقٌ وَ كَيْفَ يَصْنَعُ

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan,

'From his grandfather Ali son of Ja'far^{asws}, he said, 'I asked my brother^{asws} (Musa^{asws}) about the man pouring the water in swampy water. He fears that the wild animal might have drunk from it. He washes from it for the sexual impurity, and he performs Wud'u from it for the Salat, when he cannot find any other, and the water does not reach a 'Sa'a' for the sexual impurity, nor a 'Mudd' for the Wud'u, and it is sporadic, and how would he deal with it.

قَالَ إِذَا كَانَتْ كَفُّهُ نَظِيمَةً فَلْيَأْخُذْ كَفًّا مِنَ الْمَاءِ بِيَدٍ وَاحِدَةٍ وَ لِيَنْضَحْهُ خَلْفَهُ وَ كَفًّا أَمَامَهُ وَ كَفًّا عَنْ يَمِينِهِ وَ كَفًّا عَنْ يَسَارِهِ فَإِنْ خَشِيَ أَنْ لَا يَكْفِيَهُ غَسَلَ رَأْسَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ مَسَحَ جِلْدَهُ بِهِ فَإِنَّ ذَلِكَ يُجْزِيهِ إِنْ شَاءَ اللَّهُ

He^{asws} said: 'When his palm were to be clean, let him take a handful of water with one hand, and let him splash on his back, and a handful in his front, and a handful on his right, and a handful of his left. If he fears that it might not suffice him, he should wash his head three times, then wipe his skin with it. That would suffice him, if Allah^{azwj} so Desires.

وَ إِنْ كَانَ لِلْوُضُوءِ غَسَلَ وَجْهَهُ وَ مَسَحَ يَدَهُ عَلَى ذِرَاعَيْهِ وَ رَأْسِهِ وَ رِجْلَيْهِ وَ إِنْ كَانَ الْمَاءُ مُتَفَرِّقًا يَقْدِرُ عَلَى أَنْ يَجْمَعَهُ جَمْعَهُ وَ إِلَّا اغْتَسَلَ مِنْ هَذَا وَ هَذَا وَ إِنْ كَانَ فِي مَكَانٍ وَاحِدٍ وَ هُوَ قَلِيلٌ لَا يَكْفِيهِ لِعُسْلِهِ فَلَا عَلَيْهِ أَنْ يَغْتَسِلَ وَ يُرْجِعَ الْمَاءَ فِيهِ فَإِنَّ ذَلِكَ يُجْزِيهِ إِنْ شَاءَ اللَّهُ

And if it was for the Wud'u, he should wash his face and wipe his hand upon his forearm, and his dead, and his leg; and if the water were to be sporadic (and) he is able upon collecting it, he should collect it, or else he should wash from this and this; and if it were to be in one place, and it is little not sufficing him for his washing, there is no blame upon him to wash and return the water in it, for that will suffice him, if Allah^{azwj} so Desires'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ يُجْنِبُ هَلْ يُجْزِيهِ مِنْ غُسْلِ الْجَنَابَةِ أَنْ يَقُومَ فِي الْمَطَرِ حَتَّى يَغْسِلَ رَأْسَهُ وَ جَسَدَهُ وَ هُوَ يَقْدِرُ عَلَى مَاءٍ سِوَى ذَلِكَ

And I asked him^{asws} about a man who becomes with sexual impurity from washing the sexual impurity, can he stand in the rain until he washes his head and his body, and (although) he is able upon water besides that.

قَالَ إِنْ كَانَ يَغْسِلُهُ اغْتَسَالَهُ بِالْمَاءِ أَجْزَأَهُ.

He^{asws} said: 'If he were to wash it, his washing with the water suffices him'⁸⁶.

5- فُرُبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الزُّبَيْدِيِّ قَالَ قَالَ الرِّضَا عَ فِي غُسْلِ الْجَنَابَةِ تَغْسِلُ يَدَكَ الْيُمْنَى مِنَ الْمِرْفَقِ إِلَى أَصَابِعِكَ ثُمَّ تُدْخِلُهَا فِي الْإِنَاءِ ثُمَّ اغْسِلْ مَا أَصَابَ مِنْكَ ثُمَّ أَفِضْ عَلَى رَأْسِكَ وَ سَائِرِ جَسَدِكَ.

(The book) 'Qurb Al Isnad' – from Ahmad Bin Muhammad Bin Isa, from Al Bazantyi who said,

⁸⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 4 (Chapters on Washing)

'Al-Reza^{asws} said regarding washing the sexual impurity: 'Wash your right hand from the elbow to your fingers, then insert it in the container, then wash what has hit you, then pour upon your head and rest of your body'.⁸⁷

6- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَخْرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا عَ كَانَ يَغْتَسِلُ مِنْ حَنَابِيهِ ثُمَّ يَسْتَنْدِفِي بِإِمْرَأَتِهِ وَ إِذَا لُغِبَ.

(The book) 'Qurb Al Isnad' — from Al Sindy Bin Muhammad, from Abu Al Bakhtary,

~~'From Ja'far^{asws}, from his^{asws} father^{asws}: 'Ali^{asws} had washed from his^{asws} sexual impurity, then he^{asws} warmed up with his^{asws} wife and she was with sexual impurity'.⁸⁸-(derogatory)~~

7- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ الْمُضَنَّبِ قَالَ: وَ قُلْتُ لَهُ تَلْزُمِي الْمَرْأَةَ وَ الْجَارِيَةَ مِنْ خَلْفِي وَ أَنَا مُتَّكِيٌّ عَلَى جَنْبٍ حَتَّى تَتَحَرَّكَ عَلَى ظَهْرِي فَتَأْتِيهَا الشَّهْوَةُ وَ يُنْزِلُ الْمَاءُ أَ فَعَلَيْهَا غُسْلٌ أَمْ لَا

(The book) 'Qurb Al Isnad' – from Muhammad Bin Abdul Hameed, from Muhammad Bin Al Fuzeyl who said,

'And I said to him^{asws}, 'The woman and (or) the slave girl adheres to me from behind me, and I am reclining upon my side until she moves upon my back. The lustful desire comes to her and the water descends. Is the washing upon her or not?'

قَالَ نَعَمْ إِذَا جَاءَتِ الشَّهْوَةُ وَ أَنْزَلَتِ الْمَاءُ وَجِبَ عَلَيْهَا الْغُسْلُ.

He^{asws} said: 'Yes, when the lustful desire comes and the water descends, upon her is the washing'.⁸⁹

8- عَلِيُّ الشَّرَائِعِ، عَنْ أَبِيهِ رَحِمَهُ اللَّهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَمَّنْ حَدَّثَهُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْجُنُبُ يَتَمَضَّمُ

(The book) 'Ilal Al Sharaie' – from his father, may Allah^{azwj} have Mercy on him, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from the one who narrated it, said,

'I said to Abu Abdullah^{asws}, 'Does the one with sexual impurity have to rinse mouth?'

قَالَ لَا إِذَا جُنِبَ الظَّاهِرُ وَ لَا يُجْنِبُ البَاطِنُ وَ الْقَمُّ مِنَ البَاطِنِ.

He^{asws} said: 'No! But rather, the sexual impurity is exterior and the interior is not with sexual impurity, and the mouth is from the interior'.⁹⁰

وَ رُوِيَ فِي حَدِيثٍ آخَرَ أَنَّ الصَّادِقَ ع قَالَ: فِي غُسْلِ الْجُنَابَةِ إِنْ شِمْتَ أَنْ تَتَمَضَّمُ وَ تَسْتَنْشِقُ فَافْعَلْ وَ لَيْسَ بِوَاجِبٍ لِأَنَّ الْغُسْلَ عَلَى مَا ظَهَرَ لَا عَلَى مَا بَطَّنَ.

⁸⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 5 (Chapters on Washing)

⁸⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 6 (Chapters on Washing)

⁸⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 7 (Chapters on Washing)

⁹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 8 a (Chapters on Washing)

And it is reported in another Hadeeth, Al-Sadiq^{-asws} said regarding washing the sexual impurity: 'If you like to rinse the mouth and sniff the water, do so, and it isn't obligatory, because the washing is based upon what is apparent nor upon what is in the interior'.⁹¹

9- الْعَلَلُ، عَنْ أَبِيهِ رَحِمَهُ اللَّهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ
فُلْنَا لَهُ الْحَائِضُ وَالْجُنُبُ يَدْخُلَانِ الْمَسْجِدَ أَمْ لَا

(The book) 'Al Ilal' – from his father, may Allah^{-azwj} have Mercy on him, from Sa'ad Bin Abdullah, from Yaquob Bin Yazeed, from Hammad Bin Isa, from Hareez, from Zurara and Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, they both (narrators) said, 'We said to him^{-asws}, 'The menstruating woman and the man with sexual impurity, can they enter the Masjid or not?'

قَالَ الْحَائِضُ وَالْجُنُبُ لَا يَدْخُلَانِ الْمَسْجِدَ إِلَّا مُجْتَازِينَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ- وَ لَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَ يَأْخُذَانِ مِنَ الْمَسْجِدِ وَ لَا يَضَعَانِ فِيهِ شَيْئًا

He^{-asws} said: 'The menstruating woman and the man with sexual impurity cannot enter the Masjid except if they are passing by. Allah^{-azwj} Blessed and Exalted Says: **nor when you are with sexual impurity - unless (you are) passing - until you have washed; [4:43]**, and they can take from the Masjid and cannot place anything in it'.

قَالَ زُرَّارَةُ فُلْتُ لَهُ فَمَا بِالْمَنْمَأِ يَأْخُذَانِ مِنْهُ وَ لَا يَضَعَانِ فِيهِ

Zurarah said, 'I said to him^{-asws}, 'So what is the matter they can be taking from it and cannot be placing in it?'

قَالَ لِأَنَّهَا لَا يَقْدِرَانِ عَلَى اخْتِذَا مَا فِيهِ إِلَّا مِنْهُ وَ يَقْدِرَانِ عَلَى وَضْعِ مَا بِيَدَيْهِمَا فِي غَيْرِهِ

He^{-asws} said: 'Because they are not able upon taking what is in it except from it, and they are able upon placing what is in their hand into something else'.

فُلْتُ فَهَلْ يَقْرَأَانِ مِنَ الْقُرْآنِ شَيْئًا

I said, 'Can they recite anything from the Quran?'

قَالَ نَعَمْ مَا شَاءَ إِلَّا السَّجْدَةَ وَ يَذْكُرَانِ اللَّهَ عَلَى كُلِّ حَالٍ.

He^{-asws} said: 'Yes, whatever they so desire to, except the 'Sajdah' (Verses obligating Sajdah), and they can be mentioning Allah^{-azwj} upon all states'.

⁹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 8 b (Chapters on Washing)

⁹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 9 (Chapters on Washing)

10- العَلَلُ، عَنْ أَبِيهِ رَحِمَهُ اللَّهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنْ حَرِيزٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ الرَّجُلُ يَرَى فِي الْمَنَامِ أَنَّهُ يُجَامِعُ وَ يَجِدُ الشَّهْوَةَ فَيَسْتَيْقِظُ وَ يَنْظُرُ فَلَا يَرَى شَيْئاً ثُمَّ يَمُوتُ بَعْدَ فَيَخْرُجُ

(The book) 'Al Ilal' – from his father, may Allah^{-azwj} have Mercy on him, from Ali Bin Ibrahim, from his father, from Ibn Al Mugheira, from Hareez, from Abdullah Bin Abu Yafour who said,

'I said to Abu Abdullah^{-asws}, 'The man sees in the dream that he is having sex and he finds the lustful desire, so he wakes up and looks, but he does not see anything. Then he waits afterwards, and it emerges'.

قَالَ إِنَّ كَانَ مَرِيضاً فَلْيَغْتَسِلْ وَ إِنْ لَمْ يَكُنْ مَرِيضاً فَلَا شَيْءَ عَلَيْهِ

He^{-asws} said: 'If he were to be sick, let him wash, and if he does not happen to be sick, there is nothing upon him'.

قَالَ قُلْتُ فَمَا فَرْقُ مَا بَيْنَهُمَا

He (the narrator) said, 'I said, 'So what is the difference between the two?'

قَالَ لِأَنَّ الرَّجُلَ إِذَا كَانَ صَحِيحاً جَاءَ الْمَاءُ بِدُقْمَةٍ قَوِيَّةٍ وَ إِذَا كَانَ مَرِيضاً لَمْ يَجِيءْ إِلَّا بِضَعْفٍ.

He^{-asws} said: 'Because when the man were to be healthy, the water (seed) would come with a strong spurt, and when he were to be sick, it would not come except with weakness''⁹³

11- وَ مِنْهُ، عَنْ أَبِيهِ رَحِمَهُ اللَّهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا كُنْتَ مَرِيضاً فَأَصَابَتْكَ شَهْوَةٌ فَإِنَّهُ يُمَّا كَانَ هُوَ الدَّفِيقُ لَكِنَّهُ يَجِيءُ بِجِيءٍ ضَعِيفاً لَيْسَتْ لَهُ قُوَّةٌ لِمَكَانٍ مَرَضِكَ سَاعَةً بَعْدَ سَاعَةٍ قَلِيلاً قَلِيلاً فَاعْتَسِلْ مِنْهُ.

And from him, from his father, may Allah^{-azwj} have Mercy on him, from Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

'From Abu Ja'far^{-asws} having said: 'When you were to be sick and lust hits you, sometimes it would be the spurt (of ejaculation), but it would come a weak coming. There wouldn't be any strength for it due to the position of your sickness, time after time, little by little, therefore wash from it''⁹⁴

12- العَلَلُ، عَنْ أَبِيهِ رَحِمَهُ اللَّهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: كُنْ نِسَاءُ النَّبِيِّ ص إِذَا اغْتَسَلْنَ مِنَ الْجَنَابَةِ بَقِيَتْ صُفْرَةَ الطَّيِّبِ عَلَى أَجْسَادِهِنَّ وَ ذَلِكَ أَنَّ النَّبِيَّ ص أَمْرَهُمْ أَنْ يَصُبُّوا الْمَاءَ صَبّاً عَلَى أَجْسَادِهِنَّ.

(The book) 'Al Ilal' – from his father, may Allah^{-azwj} have Mercy on him, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuni,

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Whenever wives of the Prophet^{-sawww} washed from the sexual impurity, yellowness of

⁹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 10 (Chapters on Washing)

⁹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 11 (Chapters on Washing)

the perfume remained upon their bodies, and that is because the Prophet^{-saww} had instructed them to pour the water with a pouring upon their bodies”^{.95}

13- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَاءُ الَّذِي تُسَخِّنُهُ الشَّمْسُ لَا تَتَوَضَّأُوا بِهِ وَلَا تَغْتَسِلُوا بِهِ وَلَا تَعَجِّنُوا بِهِ فَإِنَّهُ يُورِثُ الْبَرَصَ.

(The book) ‘Al Ilal’ – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfali, from Al Sakuni,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The water which is warmed by the sunshine, neither perform Wud’u with it, nor wash, nor knead with it, for it inherits the vitiligo”^{.96}

14- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَصَّالٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَبْرٍ طَوِيلٍ قَالَ: وَإِيَّاكَ أَنْ تَغْتَسِلَ مِنْ عُسَالَةِ الْحَمَامِ فَفِيهَا تَجْتَمِعُ عُسَالَةُ الْيَهُودِيِّ وَ النَّصْرَانِيِّ وَ الْمَجُوسِيِّ وَ النَّاصِبِ لَنَا أَهْلَ الْبَيْتِ وَ هُوَ شَرُّهُمْ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَخْلُقْ خَلْقًا أَجْسَنَ مِنَ الْكَلْبِ وَ إِنَّ النَّاصِبَ لَنَا أَهْلَ الْبَيْتِ أَجْسَنُ مِنْهُ.

(The book) ‘Al Ilal’ – from Muhammad Bin Al-Hassan, from Sa’ad Bin Abdullah, from Ahmad Bin Al-Hassan Bin Ali Bin Fazzal, from Al-Hassan Bin Ali, from Abdullah Bin Bukeyr, from Abdullah Bin Abu Yafour,

‘From Abu Abdullah^{-asws} in a lengthy Hadeeth, said: ‘And beware of washing from the washers of the bathhouse for in these is a collection of the washings of the Jews, and the Christians, and the Magians, and the Nasibis (Hostile ones) to us^{-asws}, People^{-asws} of the Household, and he is their vilest. Allah^{-azwj} Blessed and Exalted has not Created any creature more unclean than the dog, and the Nasibi (hostile) to us^{-asws}, People^{-asws} of the Household, is filthier than it”^{.97}

15- مَجَالِسُ الصَّدُوقِ، وَ الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ الْقُرَشِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَرِهَ لَكُمْ أَيْتُهَا الْأُمَّةُ أَرْبَعًا وَ عِشْرِينَ خَصْلَةً وَ مَحَاكُمَ عَنْهَا

(The books) ‘Majaalis’ of Al Sadouq, and ‘Al Khisaal’ – from Muhammad Bin Musa Bin Al Mutawakkil, from Sa’ad Bin Abdullah, from Ibrahim Bin Hashim, from Al-Husayn Bin Al-Hassan Al Qureyshi, from Suleyman Bin Ja’far Al Basri, from Abdullah Bin Al-Husayn Bin Zayd, from his father,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Dislikes for you, O you community, twenty-four traits, and has Forbidden you from these!’

وَ سَأَقِ الْحَدِيثَ إِلَى قَوْلِهِ وَ كَرِهَ الْعُسْلَ تَحْتَ السَّمَاءِ بَعِيرٍ مَغْرَزٍ وَ كَرِهَ دُحُولَ الْأَنْهَارِ إِلَّا بِمَنْزَرٍ

⁹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 12 (Chapters on Washing)

⁹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 13 (Chapters on Washing)

⁹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 14 (Chapters on Washing)

And he^{-saww} continued the Hadeeth up to his^{-saww} words: ‘And He^{-azwj} Dislikes the washing beneath the sky without (wearing) a towel, and Dislikes the entering the rivers except with (wearing) a towel’.

وَقَالَ فِي الْأَنْهَارِ عُمَارٌ وَ سَكَّانٌ مِنَ الْمَلَائِكَةِ وَ كَرِهَ أَنْ يَغْتَسِيَ الرَّجُلُ الْمَرْأَةَ وَ قَدْ احْتَلَمَ حَتَّى يَغْتَسِلَ مِنْ احْتِلَامِهِ الَّذِي رَأَى فَإِنْ فَعَلَ وَ خَرَجَ الْوَلَدُ مَجْنُونًا فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

And he^{-saww} said: ‘In the rivers there are dwellers and settlers from the Angels, and He^{-azwj} Dislikes the man to sleep with his wife and he has bed wet, until he washes from his bed wetting which he sees. If he were to do so and the child emerges as insane, he should not blame except himself’.⁹⁸

16- وَ مِنْهُمَا، عَنْ حَمْرَةَ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ الْأَنْهَرِيِّ عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا الْجَوْهَرِيِّ عَنْ شُعَيْبِ بْنِ وَقِيدٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ: هِيَ رَسُولُ اللَّهِ ص عَنِ الْأَكْلِ عَلَى الْجَنَابَةِ وَ قَالَ إِنَّهُ يُورِثُ الْفَقْرَ

And from them, from Hamza Bin Muhammad Al Alawy, from Abdul Aziz Bin Muhammad Al Ab’hary, from Muhammad Bin Zakariya Al Jowhary, from Shueyb Bin Waqid,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} prohibited from the eating while being with sexual impurity, and he^{-saww} said: ‘It inherits the poverty’.

وَ قَالَ إِذَا اغْتَسَلَ أَحَدُكُمْ فِي فِضَاءِ الْأَرْضِ فَلْيُحَازِرْ عَلَى عَوْرَتِهِ وَ هِيَ أَنْ يَفْعَدَ الرَّجُلُ فِي الْمَسْجِدِ وَ هُوَ جُنُبٌ.

And he^{-asws} said: ‘Whenever one of you washes in open spaces of the earth, let him be cautious of his private parts’; and he^{-saww} forbade from the man sitting in the Masjid while he is with sexual impurity’.⁹⁹

17- وَ مِنَ الْمَجَالِسِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حُجْرِ بْنِ زَائِدَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَرَكَ شَعْرَةً مِنَ الْجَنَابَةِ مُتَعَمِّدًا فَهُوَ فِي النَّارِ.

And from (the book) ‘Al Majaalis’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Al-Husayn, from Ja’far Bin Bashir, from Hujr Bin Zaida,

‘From Abu Abdullah^{-asws} having said: ‘One who deliberately neglects a hair from the sexual impurity, he would be in the Fire’.¹⁰⁰

بيان: لعل المراد بالشعرة قدرها أو تحتها.

Explanation – Perhaps the intent with the ‘hair’ is its measurement or beneath it.

18- وَ مِنَ الْمَجَالِسِ، عَنْ مُحَمَّدِ بْنِ عُمَرَ الْبَغْدَادِيِّ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ التَّيْمِيِّ عَنْ أَبِيهِ عَنِ الرَّضَا عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَجِلُّ لِأَحَدٍ أَنْ يُجَنِّبَ فِي هَذَا الْمَسْجِدِ إِلَّا أَنَا وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ مَنْ كَانَ مِنْ أَهْلِي فَإِنَّهُ مِنِّي.

⁹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 15 (Chapters on Washing)

⁹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 16 (Chapters on Washing)

¹⁰⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 17 (Chapters on Washing)

And from (the book) 'Al Majaalis' – from Muhammad Bin Umar Al Baghdadi, from Al-Hassan Bin Abdylah Bin Muhammad Al Tameemi, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww}: 'It is not Permissible for anyone if he were to be with sexual impurity, to be in this Masjid except I^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the one who were to be from my^{-saww} family, for he is from me^{-saww}'.¹⁰¹

19- وَ مِنْهُ، وَ مِنَ الْعُيُونِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ شَادَوَيْهِ وَ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْجَمَيْرِيِّ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ عَنِ الرِّضَا ع فِي حَدِيثٍ طَوِيلٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا إِنَّ هَذَا الْمَسْجِدَ لَا يَجِلُّ لِجُنُبٍ إِلَّا لِمُحَمَّدٍ وَ آلِهِ.

And from him, and from Al Uyun, from Ali Bin Al-Husayn Bin Shazwiya, and Ja'far Bin Muhammad Bin Masrour, from Muhammad Bin Abdullah Al Himeyri, from his father, from Al Rayyan Bin Al Salt,

'From Al-Reza^{-asws} in a lengthy Hadeeth, said: 'Rasool-Allah^{-saww} said: 'Indeed! This Masjid is not Permissible for one with sexual impurity except for Muhammad^{-saww} and his^{-saww} Progeny^{-asws}'.¹⁰²

20- الْحِصَالُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ عَنْ أَبِي أَحْمَدَ مُحَمَّدِ بْنِ زِيَادِ الْأَزْدِيِّ عَنْ أَبِي بَانَ بْنِ عَثْمَانَ عَنْ أَبِي بَانَ بْنِ تَعْلَبِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص حَمْسٌ خِصَالٌ ثَوْرُ الثَّوْرَةِ يَوْمَ الْجُمُعَةِ وَ يَوْمَ الْأَرْبَعَاءِ وَ التَّوَضُّعِيُّ وَ الْإِغْتِسَالُ بِالْمَاءِ الَّذِي تَسَخَّنَهُ الشَّمْسُ وَ الْأَكْلُ عَلَى الْجَنَابَةِ وَ غَسْبُ الْمَرْأَةِ فِي أَيَّامِ حَيْضِهَا وَ الْأَكْلُ عَلَى السَّبْعِ.

(The book) 'Al Khisaal' – from Ja'far Bin Muhammad Bin Masrour, from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah, from Abu Ahmad Muhammad Bin Ziyad, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrimah, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Five traits inherit the vitiligo – the waxing on the day of Friday, and the day of Wednesday, and performing the Wud'u and the washing with the water which the sun has warmed, and eating while being upon the sexual impurity, and having sex with the wife during the days of her menstruation, and the eating upon the satiation'.¹⁰³

21- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوَيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْفَرَسِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْمَدَائِنِيِّ عَنْ أَبِي حَمَزَةَ التَّمَالِيِّ عَنْ ثَوْرِ بْنِ سَعِيدِ بْنِ عَلَاقَةَ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْأَكْلُ عَلَى الْجَنَابَةِ يُوْرُثُ الْفَقْرَ.

(The book) 'Al Khisaal' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Qureyshi, from Muhammad Bin Ziyad Al Basry, from Abdullah Bin Abdul Rahman Al Madainy, from Abu Hamza Al Sumali, from Sowr Bin Saeed Bin Ilaqa, from his father,

'From Amir Al-Momineen^{-asws} having said: 'The eating while be upon the sexual impurity inherits the poverty'.¹⁰⁴

¹⁰¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 18 (Chapters on Washing)

¹⁰² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 19 (Chapters on Washing)

¹⁰³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 20 (Chapters on Washing)

¹⁰⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 21 (Chapters on Washing)

22- وَ مِنْهُ، عَنْ حَمَزَةَ بْنِ مُحَمَّدٍ الْعُلَوِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ: سَبْعَةٌ لَا يَقْرَأُونَ الْقُرْآنَ الرَّكَعِ وَالسَّاجِدِ وَ فِي الْكَنِيفِ وَ فِي الْحَمَامِ وَالْجُنُبِ وَ النُّفْسَاءِ وَ الْحَائِضِ.

And from him, from Hamza Bin Muhammad Al Alawy, from Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Al Sakuni,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Seven should not recite the Quran – the one in Ruk’u, and the one in Sajdah, and in the toilet, and in the bathhouse, and the one with sexual impurity, and the woman with post-childbirth bleeding, and the menstruating woman’.¹⁰⁵

23- فَفَعُهُ الرِّضَا، قَالَ ع إِذَا أَرَدْتَ الْغُسْلَ مِنَ الْجَنَابَةِ فَاجْتَهِدْ أَنْ تَبُولَ حَتَّى يَخْرُجَ فَضْلُهُ الْمَيِّ فِي إِحْلِيلِكَ وَ إِنْ جَهَدْتَ وَ لَمْ تَقْدِرْ عَلَى الْبَوْلِ فَلَا شَيْءَ عَلَيْكَ وَ تُنْتَظَفَ مَوْضِعَ الْأَذَى مِنْكَ وَ تَعْسِلَ يَدَيْكَ إِلَى الْمَفْصِلِ ثَلَاثًا قَبْلَ أَنْ تُدْخِلَهُمَا الْإِنَاءَ وَ تُسَمِّيَ بِذِكْرِ اللَّهِ قَبْلَ إِدْخَالِ يَدِكَ إِلَى الْإِنَاءِ

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘When you intend to wash from the sexual impurity, struggle to urinate until the remnants of the semen in your manhood comes out, and if you were to struggle and are not able upon the urinating, there is nothing upon you, and clean the place of the seminal fluid from you, and wash your hands to the joints thrice before you insert them into the container, and name (Bismillah) with mention of Allah^{-azwj} before inserting your hand into the container.

وَ تَصُبُّ عَلَى رَأْسِكَ ثَلَاثَ أَكْفَافٍ وَ عَلَى جَانِبِكَ الْأَيْمَنِ مِثْلَ ذَلِكَ وَ عَلَى جَانِبِكَ الْأَيْسَرِ مِثْلَ ذَلِكَ وَ عَلَى صَدْرِكَ ثَلَاثَ أَكْفَافٍ وَ عَلَى الظَّهْرِ مِثْلَ ذَلِكَ وَ إِنْ كَانَ الصَّبُّ بِالْإِنَاءِ جَازَ الْإِسْتِيفَاءُ بِهَذَا الْمِقْدَارِ وَ الْإِسْتِيفَاءُ فِيهِ إِذَا أُمِئِكَ

And pour upon your head three handfuls, and upon your right side like that, and upon your left side like that, and upon your chest three handfuls, and upon the back like that; and if the pouring were to be with the container (mug etc.) it is allowed to suffice with this measurement and the memorising regarding it when possible’.

وَ قَدْ نَرَوِي تَصُبُّ عَلَى الصَّدْرِ مِنْ حَدِّ الْعُنُقِ ثُمَّ تَمْسُحُ سَائِرَ بَدَنِكَ بِيَدَيْكَ وَ تَذْكُرُ اللَّهَ فَإِنَّهُ مَنْ ذَكَرَ اللَّهَ عَلَى غُسْلِهِ وَ عِنْدَ وُضُوئِهِ طَهَّرَ جَسَدَهُ كُلَّهُ وَ مَنْ لَمْ يَذْكُرِ اللَّهَ طَهَّرَ مِنْ جَسَدِهِ مَا أَصَابَ الْمَاءَ

And we are reporting: ‘Pour upon the chest from a limit of the neck, then wipe rest of your body with your hand, and mention Allah^{-azwj}, for the one who mentions Allah^{-azwj} upon his washing, and during his Wud’u, his body will be pure, all of it; and one who does not mention Allah^{-azwj}, it would purify from his body what the water hits’.

وَ قَدْ نَرَوِي أَنَّ يَتَمَضَّمُ وَ يَسْتَنْشِقُ ثَلَاثًا وَ رُوِيَ مَرَّةً مَرَّةً يُجْزِيهِ

And we are reporting: ‘He should rinse and sniff thrice’. And it is reported: ‘Once, once would suffice him’.

وَ قَالَ الْأَفْضَلُ الثَّلَاثَةُ وَ إِنْ لَمْ يَفْعَلْ فَعُسْلُهُ تَامٌ وَ يُجْزِي مِنَ الْغُسْلِ عِنْدَ غُزْرِ الْمَاءِ الْكَثِيرِ مَا يَجْرِي مِنَ الدُّهْنِ

¹⁰⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 22 (Chapters on Washing)

And he^{-asws} said: 'The best is thrice, and if he does not do so, his washing is complete, and it suffices from the washing at the lack of a lot of water, what suffices from the oiling.

وَأَيُّ مَا يَكْفِيكَ وَ يُجْزِيكَ مِنَ الْمَاءِ مَا تَبَلُّهُ بِجَسَدِكَ مِثْلَ الدُّهْنِ وَقَدْ اغْتَسَلَ رَسُولُ اللَّهِ ص وَ بَعْضُ نِسَائِهِ بِصَاعٍ مِنْ مَاءٍ
وَأَيُّ مَا يَكْفِيكَ وَ يُجْزِيكَ مِنَ الْمَاءِ مَا تَبَلُّهُ بِجَسَدِكَ مِثْلَ الدُّهْنِ وَقَدْ اغْتَسَلَ رَسُولُ اللَّهِ ص وَ بَعْضُ نِسَائِهِ بِصَاعٍ مِنْ مَاءٍ

And there isn't any Wud'u in washing the sexual impurity, and the Wud'u is in every (other) washing apart from washing the sexual impurity, because washing the sexual impurity is an obligation, sufficing from the second obligation (Wud'u), and rest of the washings cannot suffice from the Wud'u because the washing is a Sunnah and the Wud'u is an obligation, and a Sunnah cannot suffice from an obligation; and washing the sexual impurity and the Wud'u are two obligations. When they are gathered, their bigger suffice from their smaller.

وَأَيُّ مَا يَكْفِيكَ وَ يُجْزِيكَ مِنَ الْمَاءِ مَا تَبَلُّهُ بِجَسَدِكَ مِثْلَ الدُّهْنِ وَقَدْ اغْتَسَلَ رَسُولُ اللَّهِ ص وَ بَعْضُ نِسَائِهِ بِصَاعٍ مِنْ مَاءٍ

And least of what suffices you and is sufficient from the water is what your body can be wet with, like the oil; and Rasool-Allah^{-saww} and one of his^{-saww} wives had washed with a 'Sa'a' of water.

وَمَيِّزْ شَعْرَكَ بِأَنَامِلِكَ عِنْدَ غُسْلِ الْجَنَابَةِ فَإِنَّهُ نَرَوِي عَنْ رَسُولِ اللَّهِ ص أَنَّ تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ فَبَلِّغِ الْمَاءَ تَحْتَهَا فِي أَصُولِ الشَّعْرِ كُلِّهَا

And distinguish your hair with your fingers during washing the sexual impurity, for we are reporting from Rasool-Allah^{-saww} that beneath every hair of sexual impurity, the water should reach in roots of the hair, all of them.

وَ حَلَّلِ أُذُنَيْكَ بِإصْبِعِكَ وَ انْظُرْ أَنْ لَا تَبْقَى شَعْرَةٌ مِنْ رَأْسِكَ وَ لِحْيَتِكَ إِلَّا وَ تَدْخُلُ تَحْتَهَا الْمَاءُ وَ إِنْ كَانَ عَلَيْكَ نَعْلٌ وَ عَلِمْتَ أَنَّ الْمَاءَ قَدْ جَرَى تَحْتَ رِجْلَيْكَ فَلَا تَغْسِلُهُمَا وَ إِنْ لَمْ يَجْرِ الْمَاءُ تَحْتَهُمَا فَاغْسِلُهُمَا

And pick your ears with your fingers, and look that there does not remain any hair from your head and your beard except and the water has entered beneath it; and if there were to be slippers upon you and you know that the water has flowed under your legs, do not wash them, and if the water has not flowed beneath them, then wash them.

وَ إِنْ اغْتَسَلْتَ فِي خَفِيرَةٍ وَ جَرَى الْمَاءُ تَحْتَ رِجْلَيْكَ فَلَا تَغْسِلُهُمَا وَ إِنْ كَانَتْ رِجْلَاكَ مُسْتَنْقَعَتَيْنِ فِي الْمَاءِ فَاغْسِلُهُمَا وَ إِنْ عَرَفْتَ فِي تَوْبِكَ وَ أَنْتَ جُنُبٌ وَ كَانَتْ الْجَنَابَةُ مِنَ الْحَالَاتِ فَتَجُوزُ الصَّلَاةُ فِيهِ وَ إِنْ كَانَتْ حَرَامًا فَلَا تُجُوزُ الصَّلَاةُ فِيهِ حَتَّى تَغْسِلَ

And if you were to wash in a pit and the water is flowing under your legs, do not wash them, and if your legs were to be in a swamp in the water, wash them; and if you were to sweat (profusely) in your clothes and you are with sexual impurity, and the sexual impurity were to be from the Permissible (activity), the Salat is allowed in it, and if it were to be Prohibited (activity), the Salat is not allowed in it until you wash.

وَ إِذَا أَرَدْتَ أَنْ تَأْكُلَ عَلَى جَنَابَتِكَ فَاغْسِلْ يَدَيْكَ وَ تَمَضَّمْ وَ اسْتَنْشِقْ ثُمَّ كُنْ وَ اشْرَبْ إِلَى أَنْ تَغْتَسِلَ فَإِنْ أَكَلْتَ أَوْ شَرِبْتَ قَبْلَ ذَلِكَ أَحَافُ عَلَيْكَ الْبَرَصَ وَ لَا تُعَدُّ إِلَى ذَلِكَ وَ إِنْ كَانَ عَلَيْكَ حَاتِمٌ فَحَوِّلْ عِنْدَ الْغُسْلِ وَ إِنْ كَانَ عَلَيْكَ دُمْلُجٌ وَ عَلِمْتَ أَنَّ الْمَاءَ لَا يَدْخُلُ تَحْتَهُ فَانْرَعَهُ

And when you want to eat while being upon your sexual impurity, then wash your hands, and rinse, and sniff, then eat and drink until your washing. If you were to eat or drink before that, I^{asws} fear the vitiligo upon you, and do not go back to that; and if there were to be a ring upon you, the transfer (it) during the washing; and if there were to be a bracelet upon you and you know that the water does not enter beneath it, then remove it.

وَلَا تَأْسَ أَنْ تَنَامَ عَلَى جَنَابَتِكَ بَعْدَ أَنْ تَتَوَضَّأَ وَضُوءَ الصَّلَاةِ وَ إِنْ أَجْنَبْتَ فِي يَوْمٍ أَوْ لَيْلَةٍ مِرَارًا أَجْزَأَكَ غُسْلًا وَاحِدًا إِلَّا أَنْ تَكُونَ أَجْنَبْتَ بَعْدَ الْغُسْلِ أَوْ اِخْتَلَمْتَ وَ إِنْ اِخْتَلَمْتَ فَلَا تُجَامِعُ حَتَّى تَغْتَسِلَ مِنَ الْاِخْتِلَامِ

And there is no problem if you were to sleep while be upon your sexual impurity after having performed Wud'u of the Salat; and if you were to be with sexual impurity during a day or night repeatedly, one washing would suffice you, except if you were to be with sexual impurity after the washing, or you bed wet; and if you were to bed wet, do not have sex until you have washed from the discharge.

وَلَا تَأْسَ بِذِكْرِ اللَّهِ وَ قِرَاءَةِ الْقُرْآنِ وَ أَنْتَ جُنُبٌ إِلَّا الْعَزَائِمَ الَّتِي تُسَجَّدُ فِيهَا وَ هِيَ الْمَنْزِيلُ وَ حَمِ السَّجْدَةُ وَ النَّجْمُ وَ سُورَةُ اِقْرَأْ بِاسْمِ رَبِّكَ وَ لَا تَمَسَّ الْقُرْآنَ إِذَا كُنْتَ جُنُبًا أَوْ عَلَى غَيْرِ وَضُوءٍ وَ مَسَّ الْأَوْرَاقَ

And there is no problem with mentioning Allah^{azwj} and reciting the Quran while you are with sexual impurity except the mighty Verses which you have to do Sajdah in, and these are – (Surah) Al Sajdah, and (Surah) Fussilat, and (Surah) Al-Najm, and Surah Al-Alaq; and do not touch the Quran when you were with sexual impurity, or not being upon Wud'u, and you can touch the pages.

وَ إِنْ خَرَجَ مِنْ إِخْلِيلِكَ شَيْءٌ بَعْدَ الْغُسْلِ وَ قَدْ كُنْتَ بُلْتُ قَبْلَ أَنْ تَغْتَسِلَ فَلَا تُعِيدُ الْغُسْلَ وَ إِنْ لَمْ تَكُنْ بُلْتَ فَأَعِدِ الْغُسْلَ وَ لَا تَأْسَ بِتَبْعِيضِ الْغُسْلِ تَغْسِيلِ يَدَيْكَ وَ فَرْجِكَ وَ رَأْسِكَ وَ تُؤَخِّرُ غَسْلَ جَسَدِكَ إِلَى وَقْتِ الصَّلَاةِ ثُمَّ تَغْسِلُ إِنْ أَرَدْتَ ذَلِكَ

And if something emerges from your penis after the washing, and you had urinated before washing, do not repeat the washing; and if you had not urinated, then repeat the washing; and there is no problem with segmenting the washing. You can wash your hands, and your private parts, and your head, and you can delay washing your body up to the time of Salat, then wash if you intend that.

فَإِنْ أَخَذْتَنَ حَدَثًا مِنْ بَوْلٍ أَوْ غَائِطٍ أَوْ رِيحٍ بَعْدَ مَا غَسَلْتَ رَأْسَكَ مِنْ قَبْلِ أَنْ تَغْسِلَ جَسَدَكَ فَأَعِدِ الْغُسْلَ مِنْ أَوَّلِهِ فَإِذَا بَدَأْتَ بِغَسْلِ جَسَدِكَ قَبْلَ الرَّأْسِ فَأَعِدِ الْغُسْلَ عَلَى جَسَدِكَ بَعْدَ غَسْلِ الرَّأْسِ

If you were to excrete and excretion from urine, or faeces, or wind, after having washed your head from before you wash your body, then repeat the washing from its beginning. When you begin with washing your body before the head, then repeat the washing upon your body after washing the head.

وَ لَا تَدْخُلِ الْمَسْجِدَ وَ أَنْتَ جُنُبٌ وَ لَا الْحَائِضُ إِلَّا مُجْتَانِئِينَ وَ لَكُمَا أَنْ يَأْخُذَا مِنْهُ وَ لَيْسَ لَكُمَا أَنْ يَضَعَا فِيهِ شَيْئًا لِأَنَّ مَا فِيهِ لَا يَقْدِرَانِ عَلَى أَخْذِهِ مِنْ غَيْرِهِ وَ هُمَا يَقْدِرَانِ عَلَى وَضْعِ مَا مَعَهُمَا فِي غَيْرِهِ

And do not enter the Masjid while you are with sexual impurity, nor upon the menstruation except if passing by, and for that is that they can take from it and it isn't for them to place anything in it, because whatever is in it they are not able upon taking it from elsewhere, while they are able upon placing what is with them in somewhere else.

وَ إِذَا اِخْتَلَمْتَ فِي مَسْجِدٍ مِنَ الْمَسَاجِدِ فَارْجِعْ مِنْهُ وَ اغْتَسِلْ إِلَّا أَنْ تَكُونَ اِخْتَلَمْتَ فِي الْمَسْجِدِ الْحَرَامِ أَوْ فِي مَسْجِدِ رَسُولِ اللَّهِ فَإِنَّكَ إِذَا اِخْتَلَمْتَ فِي أَحَدِ هَذَيْنِ الْمَسْجِدَيْنِ فَتَيَمَّمْ ثُمَّ اِخْرُجْ وَ لَا تَمُرَّ بِهِمَا مُجْتَازًا إِلَّا وَأَنْتَ مُتَيَمِّمٌ

And when you had bed wetting discharge in a Masjid from the Masjids, then get out from it and wash, unless if you happen to have discharge in the Sacred Masjid or in Masjid Rasool-Allah^{-saww}, for if you were to have discharge in one of these two Masjids, then perform Tayammum, then get out, and do not pass by them passing by except and you are (with having performed) Tayammum.

وَ إِنْ اغْتَسَلْتَ فِي مَاءٍ فِي وَهْدَةٍ وَ حَشِيثٍ أَنْ يَرْجِعَ مَا تَصُبُّ عَلَيْكَ أَحَدْتُ كَمَا فَصَّبْتَ عَلَى رَأْسِكَ وَ عَلَى جَانِبَيْكَ كَمَا كَفَّاهُ ثُمَّ امْسَحْ بِيَدِكَ وَ تَذَلُّكَ بَدَنَكَ

And if you were to wash in water in solitude and you fear that whatever you are pouring upon you will return (back into it), take a handful and pour upon your head and upon your two sides, a handful, a handful. Then wipe your hand and massage your body.

وَ إِنْ اغْتَسَلْتَ مِنْ مَاءِ الْحَمَّامِ وَ لَمْ يَكُنْ مَعَكَ مَا تَعْرِفُ بِهِ وَ يَدَاكَ قَدْرَتَانِ فَاصْرُبْ يَدَكَ فِي الْمَاءِ وَ قُلْ بِسْمِ اللَّهِ وَ هَذَا جَمًّا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى - مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

And if you were to wash from water of the bathhouse and there does not happen to be with you what you can scoop with, and both your hands are dirty, then strike your hand in the water and say, 'Bismillah', and this is from what Allah^{-azwj} Blessed and Exalted has Said: **'did not Make any hardship upon you in the Religion [22:78].**

وَ إِنْ اجْتَمَعَ مُسْلِمٌ مَعَ ذِيٍّ فِي الْحَمَّامِ اغْتَسَلِ الْمُسْلِمُ مِنَ الْخَوْضِ قَبْلَ الذِّيِّ.

And if a Muslim were to gather with a Zimmy in the bathhouse, the Muslim should wash from the fountain before the Zimmy does".¹⁰⁶

إيضاح رواه الصَّدُوقُ فِي الصَّحِيحِ وَ الشَّيْخُ فِي الْحَسَنِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَغْتَسِلُ فِي الْكَيْفِ الَّذِي يُبَالُ فِيهِ وَ عَلَى نَعْلٍ سِنْدِيَّةٍ فَأَغْتَسِلُ وَ عَلَى النُّعْلِ كَمَا هِيَ

Clarification – It is reported by Al-Sadouq in 'Al-Saheeh' (Al-Faqeeh), and the sheykh in 'Al-Hassan' (Al Tahzeeb) – from Hisham Bin Salim, 'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I wash in the toilet which is urinated in and there are 'Sindy' slippers on me. I wash and the slippers are on me like that are'.

فَقَالَ إِنْ كَانَ الْمَاءُ الَّذِي يَسِيلُ مِنْ جَسَدِكَ يُصِيبُ أَسْفَلَ قَدَمَيْكَ فَلَا تَغْسِلْ قَدَمَيْكَ.

¹⁰⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 23 (Chapters on Washing)

He^{-asws} said: 'If the water which flows from your body were to hit the bottom part of your feet, do not wash your feet'.

رواه الكَلْبِيُّ وَ الشَّيْخُ فِي الْمَجْهُولِ عَنْ بَكْرِ بْنِ كَرِبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَغْتَسِلُ مِنَ الْجَنَابَةِ أَوْ يَغْسِلُ رِجْلَيْهِ بَعْدَ الْغُسْلِ فَقَالَ إِنْ كَانَ يَغْتَسِلُ فِي مَكَانٍ يَسِيلُ الْمَاءُ عَلَى رِجْلَيْهِ فَلَا عَلَيْهِ إِذْ لَمْ يَغْسِلْهُمَا وَإِنْ كَانَ يَغْتَسِلُ فِي مَكَانٍ يَسْتَنْقِعُ رِجْلَاهُ فِي الْمَاءِ فَلْيَغْسِلْهُمَا.

It is reported by Al-Kulayni (in Al-Kafi), and the sheykh in 'Al-Majhoul' (Tahzeeb) – from Bakr Bin Karib who said, 'I asked Abu Abdullah^{-asws} about the man washing from the sexual impurity, 'Should he wash his legs after the washing?' He^{-asws} said: 'If he has wash in a place of water flowing upon his leg, it is not upon him to wash them, and if he washed in a swampy place, his legs being in the water, let him wash them'.

24- الْمُفْنِغُ، قَالَ: رُوِيَ أَنَّهُ مَنْ تَرَكَ شَعْرَةً مِنَ الْجَنَابَةِ مُتَعَمِّدًا لَمْ يَغْسِلْهَا فَهُوَ فِي النَّارِ.

(The book) 'Al Muqnie' –

He said, 'It is reported that the one who deliberately neglects a hair from the sexual impurity, not washing it, so he is in the Fire'.¹⁰⁷

25- السَّرَائِرُ، مِنْ كِتَابِ النَّوَادِرِ لِأَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ النَّزْنُطِيِّ قَالَ: سَأَلْتُ الرِّضَا عَ مَا يُوجِبُ الْغُسْلَ عَلَى الرَّجُلِ وَالْمَرْأَةِ

(The book) 'Al Saraair', from the book 'Al Nawadir' of Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty who said,

'I asked Al-Reza^{-asws}, 'What obligates the washing upon the man and the woman?'

فَقَالَ إِذَا أُوْجِبَ الْغُسْلُ وَالْمَهْرُ وَالرَّجْمُ.

He^{-asws} said: 'When he were to penetrate, it obligates the washing, and the dowry, and the stoning'.¹⁰⁸

26- وَ مِنْهُ، مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدَ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ مَتَى يَجِبُ عَلَى الرَّجُلِ وَالْمَرْأَةِ الْغُسْلُ

And from him, from the book 'Al Nawadir' of Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Abdul Hameed, from Muhammad Bin Umar Bin Yazeed, from Muhammad Bin Uzafir who said,

'I asked Abu Abdullah^{-asws}, 'When is the washing obligated upon the man and the woman?'

فَقَالَ يَجِبُ عَلَيْهِمَا الْغُسْلُ حِينَ يُدْخِلُهُ وَإِذَا التَّمَى الْحَتَانَانِ فَيَغْسِلَانِ فَرْجَهُمَا.

He^{-asws} said: 'The washing is obligated upon them both when he enters it, and when the two circumcised ones meet, they should both wash their private parts'.¹⁰⁹

¹⁰⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 24 (Chapters on Washing)

¹⁰⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 25 (Chapters on Washing)

¹⁰⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 26 (Chapters on Washing)

27- الْمُفْتِغِ، قَالَ رُوِيَ أَنَّ الْمَرْأَةَ إِذَا اخْتَلَمَتْ فَعَلَيْهَا الْغُسْلُ إِذَا أَنْزَلَتْ فَإِنْ لَمْ تُنْزَلْ فَلَيْسَ عَلَيْهَا شَيْءٌ.

(The book) 'Al Muqnie' –

He said, 'It is reported: 'When the woman has a wet dream, upon her is the washing when (her water) descends. If it does not descend, there is nothing upon her'''.¹¹⁰

28- الْمُعْتَبِرُ، إِنَّ امْرَأَةً سَأَلَتْ رَسُولَ اللَّهِ ص عَنِ الْمَرْأَةِ تَرَى فِي الْمَنَامِ مِثْلَ مَا يَرَى الرَّجُلُ فَقَالَ ص أ جِدُّ لَدَّةً فَقَالَتْ نَعَمْ فَقَالَ عَلَيْهَا مِثْلُ مَا عَلَى الرَّجُلِ.

(The book) 'Al Mo'tabar' –

'A woman asked Rasool-Allah^{-saww} about the woman seeing in her dream like what the man sees. He^{-saww} said: 'Did she feel pleasure?' She said, 'Yes'. He^{-saww} said: 'Upon her is like what is upon the man'''.¹¹¹

29- الْخَرَائِجُ لِلرَّوَانِدِيِّ، عَنْ جَابِرِ الْجَعْفِيِّ عَنْ زَيْنِ الْعَابِدِينَ ع قَالَ: أَقْبَلَ أَعْرَابِيٌّ إِلَى الْمَدِينَةِ فَلَمَّا كَانَ قُرْبَ الْمَدِينَةِ حَضَخَصَ وَ دَخَلَ عَلَى الْحُسَيْنِ ع فَقَالَ لَهُ يَا أَعْرَابِيٌّ أَمَا تَسْتَحْيِي أَنْ تَدْخُلَ إِلَى إِمَامِكَ وَأَنْتَ جُنُبٌ

(The book) 'Al Kharaij' of Al Rawandy – from Jabir Al Jufy,

'From Zayn Al-Abideen^{-asws} having said: 'A Bedouin came to Al-Medina. When he was nearby Al-Medina, he masturbated and entered to see Al-Husayn^{-asws}. He^{-asws} said to him: 'O Bedouin! Are you not ashamed of entering to see your Imam^{-asws} while you are with sexual impurity?'

ثُمَّ قَالَ أَنْتُمْ مَعَاشِرَ الْعَرَبِ إِذَا حَلَوْكُمْ حَضَخَصْتُمْ

Then he^{-asws} said: 'You are a community of Arabs. When you are alone, you masturbate'.

فَقَالَ الْأَعْرَابِيُّ قَدْ بَلَغْتُ حَاجَتِي فِيمَا جِئْتُ لَهُ

The Bedouin said, 'I have achieved my need regarding what I had come for'.

فَخَرَجَ مِنْ عِنْدِهِ وَ اغْتَسَلَ وَ رَجَعَ إِلَيْهِ فَسَأَلَهُ عَمَّا كَانَ فِي قَلْبِهِ.

He went out from his^{-asws} presence and washed, and returned to him^{-asws}. He asked him^{-asws} about whatever had been in his heart'''.¹¹²

بيان: قال في النهاية في حديث ابن عباس سئل عن الخضخضة فقال هو خير من الزنا و نكاح الأمة خير منه الخضخضة الاستمنا و هو استنزال المنى في غير الفرج و أصل الخضخضة التحريك.

Explanation – In (the book) 'Al-Nihaya' in a Hadeeth of Ibn Abbas having asked about the masturbation. He said, 'It is better than the adultery, and marrying a slave girl is better than

¹¹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 27 (Chapters on Washing)

¹¹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 28 (Chapters on Washing)

¹¹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 29 (Chapters on Washing)

it. The masturbation is the churning, and it is descending the semen in other than the female private part, and the origin of the masturbation is the movement’.

30- السَّرَائِرُ، مِنْ نَوَادِرِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ بْنِ الْبَرْزَنْطِيِّ عَنْ عَلَاءٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ لَمْ يَرَ فِي مَنَامِهِ شَيْئاً فَاسْتَيْقَظَ فَإِذَا هُوَ بِبَلَلٍ قَالَ لَيْسَ عَلَيْهِ غُسْلٌ.

(The book) ‘Al Saraair’ – from ‘Nawadir’ of Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from A’la’a, from Muhammad Bin Muslim who said,

‘I asked him^{-asws} about a man who does not see anything in his sleep. He wakes up and behold, he is wet. He^{-asws} said: ‘There isn’t any washing upon him’’.¹¹³

31- السَّرَائِرُ، مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ الْكُوفِيِّينَ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يَأْتِي الْمَرْأَةَ فِي دُبُرِهَا وَهِيَ صَائِمَةٌ قَالَ لَا يَنْفُضُ صَوْمَهَا وَ لَيْسَ عَلَيْهَا غُسْلٌ.

(The book) ‘Al Saraair’ – from the book of Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from one of the people of Kufa,

‘Raising it to Abu Abdullah^{-asws} regarding the man who goes to the woman in her backside while she is fasting. He^{-asws} said: ‘Her Fast does not break, and there isn’t any washing upon her’’.¹¹⁴

بيان: المشهور بين الأصحاب وجوب الغسل بالجماع في دبر المرأة و ادعى عليه المرتضى الإجماع و اختار الشيخ في النهاية و الإستبصار عدم الوجوب و هو المحكي عن ظاهر سلار و كلام الشيخ في المبسوط مختلف و حمل هذا الخبر و أمثاله في المشهور على التقية أو على عدم غيبوبة الحشفة و المسألة محل إشكال إذ يمكن حمل أخبار الغسل على الاستحباب.

Explanation – *The well-known between the companions is obligation of the washing for the sex in backside of the woman, and Al-Murataza claimed upon it, and the sheykh has chose in ‘Al-Nihaya’, and ‘Al-Istibsar’, lack of obligation, and he is narrating from the apparent, and the speech of the sheykh in ‘Al-Mabsout’ is different, and he carried this report and its like in the well-known upon the Taqiyyah, or upon lack of absence of the glans; and the issue is problematic when it is possible to carry the reports of the washing upon the recommendation.*

32- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَيْسَى بْنِ مُحَمَّدِ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْمَرْأَةِ يُجَامِعُهَا الرَّجُلُ فَتَحِيضُ وَ هِيَ فِي الْمُعْتَسِلِ فَتَغْتَسِلُ أَمْ لَا

(The book) ‘Al Saraair’ – copying from the book of Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abdullah Bin Yahya Al Kahily who said,

‘I asked Abu Abdullah^{-asws} about the woman the man has sex with her. She menstruates while she is in the washing, ‘Should she wash or not?’

قَالَ قَدْ جَاءَهَا مَا يُفْسِدُ الصَّلَاةَ فَلَا تَغْتَسِلُ.

¹¹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 30 (Chapters on Washing)

¹¹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 31 (Chapters on Washing)

He^{-asws} said: ‘There has come to her what spoils the Salat, so she should not wash’.¹¹⁵

33- الْعِلَلُ، عَنِ الْمُظَفَّرِ بْنِ جَعْفَرِ الْعُلَوِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ أَبِيهِ عَنْ نَصْرِ بْنِ أَحْمَدَ الْبُعْدَادِيِّ عَنْ عَيْسَى بْنِ مَهْرَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ وَعَمِّهِ عَنْ أَبِيهِمَا أَبِي رَافِعٍ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَطَبَ النَّاسَ فَقَالَ: أَيُّهَا النَّاسُ إِنَّ اللَّهَ أَمَرَ مُوسَى وَهَارُونَ أَنْ يَبْنِيَا لِقَوْمِهِمَا بِمِصْرَ بَيْتًا وَأَمَرَهُمَا أَنْ لَا يَبِيَّتَ فِي مَسْجِدِهِمَا جُنُبٌ وَلَا يَقْرَبَ فِيهِ النِّسَاءَ إِلَّا هَارُونَ وَدُرَيْثُهُ

(The book) ‘Al Ilal’ – from Al Muzaffar Bin Ja’far Al Alawy, from Ja’far Bin Muhammad Bin Masoud, from his father, from Nasr Bin Ahmad Al Baghday, from Isa Bin Mihran, from Mukhawwal, from Abdul Rahman Bin Al Aswad, from Muhammad Bin Abdullah Bin Abu Rafie, from his father and his uncle, from their father Abu Rafie who said,

‘Rasool-Allah^{-sawww} addressed the people. He^{-sawww} said: ‘O you people! Allah^{-azwj} Commanded Musa^{-as} and Haroun^{-as} to build houses for their^{-as} people in Egypt, and Commanded them^{-as} that neither one with sexual impurity nor should anyone go near the women in their^{-as} Masjid except Haroun^{-as} and his^{-as} offspring.

وَ إِنَّ عَلِيًّا مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى فَلَا يَجِلُّ لِأَحَدٍ أَنْ يَقْرَبَ النِّسَاءَ فِي مَسْجِدِي وَلَا يَبِيَّتَ فِيهِ جُنُبٌ إِلَّا عَلِيٌّ وَ دُرَيْثُهُ فَمَنْ شَاءَ فَهَاهُنَا وَ ضَرَبَ يَدَيْهِ نَحْوَ الشَّامِ.

And Ali^{-asws} from me^{-sawww} is at the status of Haroun^{-as} from Musa^{-as}, therefore it is not Permissible for anyone to go near the women in my^{-sawww} Masjid, nor anyone with sexual impurity should spend the night in it except Ali^{-asws} and his^{-asws} offspring. The one who desires it, so over there!’ – and he^{-sawww} struck his^{-sawww} hand towards Syria’.¹¹⁶

34- وَ مِنْهُ، بِالْإِسْنَادِ الْمُتَّفَقِ عَنْ نَصْرِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ بْنِ عُثْبَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ سَلَامِ بْنِ أَبِي عَمِيرَةَ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَنْ أَبِي الطُّفَيْلِ عَنْ خَدِيفَةَ بْنِ أَسِيدِ الْعِفَارِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى قَوْلِهِ ثُمَّ أَمَرَ مُوسَى أَنْ لَا يَسْكُنَ مَسْجِدَهُ وَلَا يَنْكِحَ فِيهِ وَلَا يَدْخُلُهُ جُنُبٌ إِلَّا هَارُونَ وَ دُرَيْثُهُ وَ إِنَّ عَلِيًّا مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ هُوَ أَخِي دُونَ أَهْلِي وَ لَا يَجِلُّ لِأَحَدٍ أَنْ يَنْكِحَ فِيهِ النِّسَاءَ إِلَّا عَلِيٌّ وَ دُرَيْثُهُ فَمَنْ شَاءَ فَهَاهُنَا وَ أَشَارَ يَدَيْهِ نَحْوَ الشَّامِ.

And from him, by the preceding chain from Nasr Bin Ahmad, from Muhammad Bin Ubeyd Bin Utba, from Ismail Bin Aban, from Sallam Bin Abu Ameyra, from Marouf Bin Kharbouz, from Abu Al Tufayl, from Huzeyfa Bin Aseyd Al Ghifari,

‘From the Prophet^{-sawww} – similar to it up to his^{-sawww} words: ‘Then He^{-azwj} Commanded Musa^{-as} that no one should dwell in his^{-as} Masjid, nor have sex in it, nor one with sexual impurity enter it except Haroun^{-as} and his^{-as} offspring, and that Ali^{-asws} is from me^{-sawww} at the status of Haroun^{-as} from Musa^{-as}, and he^{-asws} is my^{-sawww} brother^{-asws} besides my^{-sawww} family, and it is not Permissible for anyone to have sex with the women in it, except Ali^{-asws} and his^{-asws} offspring. The one who so desires, so over there!’ – and he^{-sawww} indicated by his^{-sawww} hand towards Syria’.¹¹⁷

¹¹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 32 (Chapters on Washing)

¹¹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 33 (Chapters on Washing)

¹¹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 34 (Chapters on Washing)

بيان أي من شاء أن يعلم حقية ما قلت فليذهب إلى الشام و لينظر إلى علامة بيت هارون و اتصاله بالمسجد فإنها موجودة هاهنا و يدل على عدم جواز الجماع في مسجده ص و لا دخوله جنباً لغيرهم ع.

Explanation – i.e. the one who so desires to know reality of what I^{-saww} have said, let him go to Syria and look at signs of the house of Haroun^{-as} and its connecting with the Masjid, for it exists over there, and it evidence's upon lack of permission for sex in his^{-saww} Masjid, nor can one with sexual impurity enter it, for other than them^{-asws}.

35- مجالس الصدوق، عن محمد بن الحسن بن الوليد عن محمد بن الحسن الصفار عن أحمد بن محمد بن الحسين بن موسى عن غياث بن إبراهيم عن الصادق ع عن آتائه ع قال قال رسول الله ص إن الله تبارك و تعالی كره لي ستة خصائل و كرهتهن للأوصياء من أولدي و أتباعهم من بغدي العبت في الصلاة و الرقت في الصوم و الممن بعد الصدقة و إثيان المساجد جنباً و التطلع في الدور و الضحك بين القبور.

(The book) 'Majalis' of Al Sadouq – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Al-Husayn Bin Musa, from Giyas Bin Ibrahim,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} the Exalted Dislikes six traits for me^{-saww} and Dislikes these for the successors^{-asws} from my^{-saww} sons^{-asws} and their^{-asws} followers from after me^{-saww} – the playfulness during the Salat, and the sex during the fasting, and the reproach after the charity, and going to the Masjids with sexual impurity, and the peeking into the houses, and the laughing between the graves''^{.118}

36- المَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سِتَّةٌ كَرِهَهَا اللَّهُ تَعَالَى لِي فَكَرِهْتُهَا لِأَتَمَّةٍ مِنْ ذُرِّيَّتِي وَ لَتَكْرَهَهَا الْأَتَمَّةُ لِأَتْبَاعِهِمْ وَ ذَكَرَ نَحْوَهُ.

(The book) 'Al Mahasin' – from his father, from Muhammad Bin Suleyman Al Daylami, from his father,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Six, Allah^{-azwj} Dislikes these for me^{-saww} so I^{-saww} dislike these for the Imams^{-asws} from my^{-saww} offspring, and let the Imams^{-asws} dislike these for their^{-asws} followers' – and he^{-asws} mentioned approximate to it''^{.119}

37- تَفْسِيرُ الْإِمَامِ، رَوَى ع عَنْ آتَائِهِ عَنِ النَّبِيِّ ص فِي حَدِيثِ سَدِّ الْأَبْوَابِ أَنَّهُ قَالَ: لَا يَنْبَغِي لِأَحَدٍ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يَبِيتُ فِي هَذَا الْمَسْجِدِ جُنْباً إِلَّا مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ الْمُتَّجِبُونَ مِنْ أَهْلِ الطَّيْبِ مَنْ أَوْلَادِهِمْ.

Tafseer Al Imam (Hassan Al-Askari^{-asws}) – He^{-asws} reported from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} in a Hadeeth of closure of the doors, he^{-saww} said: 'It is not befitting for anyone believing in Allah^{-azwj} and the Last Day to spend the night in this Masjid while being with sexual impurity, except Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the selected ones from their^{-asws} families, the good ones from their^{-asws} children''^{.120}

¹¹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 35 (Chapters on Washing)

¹¹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 36 (Chapters on Washing)

¹²⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 37 (Chapters on Washing)

38- البصائر، للصَّفَّارِ عَنِ أَبِي طَالِبٍ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ بَكْرِ بْنِ مُحَمَّدٍ قَالَ: خَرَجْنَا مِنَ الْمَدِينَةِ نُرِيدُ مَنْزِلَ أَبِي عَبْدِ اللَّهِ ع فَلَحِقْنَا أَبُو بَصِيرٍ خَارِجاً مِنْ زُقَاقٍ وَهُوَ جُنُبٌ وَنَحْنُ لَا نَعْلَمُ حَتَّى دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع

(The book) 'Al Basaa'ir' of Al Saffar – from Abu Talib Abdullah Bin Al Salt, from Bakr Bin Muhammad who said,

'We went out from Al Medina intending the house of Abu Abdullah^{-asws}. We met Abu Baseer coming out from an alleyway and he was with sexual impurity, and we did not know until we entered to see Abu Abdullah^{-asws}.

فَرَفَعَ رَأْسَهُ إِلَى أَبِي بَصِيرٍ فَقَالَ يَا أَبَا مُحَمَّدٍ أَمَا تَعْلَمُ أَنَّهُ لَا يَنْبَغِي لِجُنُبٍ أَنْ يَدْخُلَ بُيُوتَ الْأَنْبِيَاءِ

He^{-asws} raised his^{-asws} head towards Abu Baseer. He^{-asws} said: 'O Abu Muhammad! Don't you know that it is not befitting for one with sexual impurity to enter houses of the Prophets^{-as}'

قَالَ فَرَجَعَ أَبُو بَصِيرٍ وَدَخَلْنَا.

He (the narrator) said, 'Abu Baseer went out and we entered'¹²¹.

39- إِرْشَادُ الْمُفِيدِ، عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ الْمَدِينَةَ وَكَانَتْ مَعِيَ جُوزِيَّةٌ لِي فَأَصَبْتُ مِنْهَا ثُمَّ خَرَجْتُ إِلَى الْحَمَّامِ فَلَقَيْتُ أَصْحَابَنَا الشَّيْعَةَ وَهُمْ مُتَوَجِّهُونَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَحَشِيتُ أَنْ يُفُوتَنِي الدُّخُولُ عَلَيْهِ فَمَشَيْتُ مَعَهُمْ حَتَّى دَخَلْتُ الدَّارَ

(The book) 'Irshad' of Al Mufeed, from Abu Baseer who said,

'I entered Al-Medina and with me was a slave girl of min. I attained from her, then went out to the bathhouse. I met our Shia companions and they were heading to Abu Abdullah^{-asws}. I feared that entry to see him^{-asws} might be missed by me, so I walked with them until I entered the house.

فَلَمَّا مَثَلْتُ بَيْنَ يَدَيْهِ نَظَرَ إِلَيَّ ثُمَّ قَالَ يَا أَبَا بَصِيرٍ أَمَا عَلِمْتَ أَنَّ بُيُوتَ الْأَنْبِيَاءِ وَأَوْلَادِ الْأَنْبِيَاءِ لَا يَدْخُلُهَا الْجُنُبُ

When I stood in front of him^{-asws}, he^{-asws} looked at me, then said: 'O Abu Baseer! Don't you know that houses of the Prophets^{-as} and children of the Prophets^{-as}, the one with sexual impurity cannot enter these?'

فَأَسْتَحْيَيْتُ فَقُلْتُ إِنِّي لَقَيْتُ أَصْحَابَنَا وَحَشِيتُ أَنْ يُفُوتَنِي الدُّخُولُ مَعَهُمْ وَ لَنْ أَعُودَ إِلَى مِثْلِهَا وَ خَرَجْتُ.

I was embarrassed. I said, 'I met our companions and feared that the entry with them would be missed out by me, and I will never repeat to its like' – and I went out'¹²².

40- مَعْرِفَةُ الرِّجَالِ لِلْكَثْبِيِّ، عَنْ حَمْدَوَيْهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْمُكَفُوفِ عَنْ رَجُلٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ قَالَ: لَقَيْتُ أَبَا بَصِيرٍ الْمُرَادِيَّ فَقَالَ أَيْنَ تُرِيدُ قُلْتُ أُرِيدُ مَوْلَاكَ قَالَ أَنَا أَنْتَبَعُكَ

¹²¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 38 (Chapters on Washing)

¹²² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 39 (Chapters on Washing)

(The book) 'Ma'arifat Al Rijal' of Al Kashi – from Hamdawiya, from Muhammad Bin Isa, from Yunus, from Abu Al-Hassan Al Makfouf, from a man from Bukeyr who said,

'I met Abu Baseer Al-Murady. He said, 'Where are you intending (to go)?' I said, 'I intend your Master^{-asws}'. He said, 'I shall follow you'.

فَمَضَى فَدَخَلْنَا عَلَيْهِ وَ أَحَدَ النَّظَرَ إِلَيْهِ وَ قَالَ هَكَذَا تَدْخُلُ بُيُوتَ الْأَنْبِيَاءِ وَ أَنْتَ جُنُبٌ

We went and entered to see him^{-asws}, and he^{-asws} sharpened the looking at him and said: 'Like this you are entering houses of the Prophets^{-as} while you are with sexual impurity!'

فَقَالَ أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَ غَضَبِكَ وَ قَالَ أَسْتَغْفِرُ اللَّهَ وَ لَا أَعُوذُ.

He said, 'I seek Refuge with Allah^{-azwj} from the Annoyance of Allah^{-azwj} and your^{-asws} annoyance!' And he said, 'I seek Forgiveness of Allah^{-azwj} and I will not be repeating'¹²³

41- الْمُعْتَبِرُ، مِنْ جَامِعِ الْبَرْنُطِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ هَلْ يَمَسُّ الرَّجُلُ الدَّرْهَمَ الْأَبْيَضَ وَ هُوَ جُنُبٌ

(The book) 'Al Mo'tabar', from 'Jamie' of Al Bazanty, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws}, 'Can the man touch the white Dirham while he is with sexual impurity?'

فَقَالَ إِي وَ اللَّهُ إِلَيَّ لِأَرَى الدَّرْهَمَ فَآخُذْهُ وَ أَنَا جُنُبٌ.

He^{-asws} said: 'Yes, by Allah^{-azwj}! I^{-asws} see the Dirham and take it while I^{-asws} am with sexual impurity'¹²⁴

قَالَ وَ فِي كِتَابِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ خَالِدٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الْجُنُبِ يَمَسُّ الدَّرَاهِمَ وَ فِيهَا اسْمُ اللَّهِ وَ اسْمُ رَسُولِهِ قَالَ ع لَا يَأْسُ رُبَّمَا فَعَلْتُ ذَلِكَ.

He said, 'And in the book of Al-Hassan Bin Mahboub, from Khalid, from Abu Al Rabie,

'From Abu Abdullah^{-asws} regarding the one with sexual impurity touching the Dirhams and in it is the Name of Allah^{-azwj} and name of His^{-azwj} Rasool^{-saww}. He^{-asws} said: 'There is no problem. Sometimes I^{-asws} do that'¹²⁵

بيان: المشهور بين الأصحاب أنه يحرم على الجنب مس شيء كتب فيه اسم الله تعالى و نقل العلامة و ابن زهرة عليه الإجماع و استندوا إلى رواية عمارة عن أبي عبد الله ع قال: لا يمس الجنب درهماً و لا ديناراً عليه اسم الله تعالى.

Explanation – *The well-known between the companions is that it is Prohibited upon the one with sexual impurity to touch anything the Name of Allah^{-azwj} the Exalted is written upon it, and the Allama and Ibn Zura have transmitted the consensus upon it, and they evidenced to a*

¹²³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 40 (Chapters on Washing)

¹²⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 41 a (Chapters on Washing)

¹²⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 41 b (Chapters on Washing)

report by Ammar, from Abu Abdullah^{asws} having said: 'The one with sexual impurity should neither touch a Dirham nor a Dinar the Name of Allah^{azwj} the Exalted is upon it'.

و لو لا الإجماع المنقول و الشهرة التامة بين الأصحاب لكان حمل الرواية على الكراهة متعينا لصحة رواية البيهقي و تأييدها برواية أبي الربيع و قلة الاعتماد على رواية عمار و كونها مخالفة للأصل و حمل الخبرين على عدم مس الاسم بعيد جدا لكن الأحوط العمل بالمشهور.

And had it not been for the transmitted consensus and the completely well-known between the companions, carrying the report upon the abhorrence would be supportive of the correctness of the report of Al-Bazanty, and it is supported by a report of Abu Al Rabie and lack of reliance upon report of Ammar and it being different to the original, and carrying the two report upon impermissibility of touching the Name is very far-fetched, but out precaution, the working should be with the well-known.

و اختلف في مس أسماء الأنبياء و الأئمة ع و الأشهر التحريم و لا مستند لهم ظاهرا سوى التعظيم و الكراهة أظهر كما اختاره في المعتمد.

And there is differing regarding touching the names of the Prophets^{as} and the Imams^{asws}, and the most well-known is the prohibition, and there is no apparent attribution to them besides the reverence, and the abhorrence is more apparent like what he had chosen in 'Al-Mo'tabar'.

42- الْمُعْتَبَرُ، قَالَ: يَجُوزُ لِلْجُنْبِ وَ الْحَائِضِ أَنْ يَقْرَأَ مَا شَاءَ مِنَ الْقُرْآنِ إِلَّا سُورَةَ الْعَزَائِمِ الْأَرْبَعِ وَ هِيَ أَقْرَأُ بِاسْمِ رَبِّكَ وَ النَّجْمِ وَ تَنْزِيلِ السَّجْدَةِ وَ حَمِ السَّجْدَةِ.

(The book) 'Al Mo'tabar' –

'He said, 'It is allowed for the one with sexual impurity and the menstruating woman to recite whatever they so desire from the Quran except the four mighty Chapters, and these are – (Surahs) Al-Alaq, and Najm, and Al-Sajdah, and Fussilat''.¹²⁶

43- مَكَارِمُ الْأَخْلَاقِ، مِنْ كِتَابِ اللَّيْسِ لِلْعَيَّاشِيِّ عَنِ عَلِيِّ بْنِ مُوسَى ع قَالَ: يُكْرَهُ أَنْ يَخْتَضِبَ الرَّجُلُ وَ هُوَ جُنْبٌ

(The book) 'Makarim Al Akhlaq', from the book 'Al Libaas' of Al Ayyashi,

'From Ali^{asws} Bin Musa^{asws} having said: 'It is dislike for the man to dye (hair) while he is with sexual impurity'.

وَ قَالَ مَنْ اخْتَضَبَ وَ هُوَ جُنْبٌ أَوْ اجْتَنَبَ فِي خِصَابِهِ لَمْ يُؤْمَنْ عَلَيْهِ أَنْ يُصِيبَهُ الشَّيْطَانُ بِسُوءٍ.

And he^{asws} said: 'One who dyes while he is with sexual impurity, or becomes with sexual impurity when he has dyed, it would not be safe that the Satan^{la} might have touched him with evil''.¹²⁷

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَا تَخْتَضِبُ وَ أَنْتَ جُنْبٌ وَ لَا تُجْنِبُ وَ أَنْتَ مُخْتَضِبٌ وَ لَا الطَّامِثُ فَإِنَّ الشَّيْطَانَ يَخْضِبُهَا عِنْدَ ذَلِكَ وَ لَا بَأْسَ بِهِ لِلتَّمَسَاءِ.

¹²⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 42 (Chapters on Washing)

¹²⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 43 a (Chapters on Washing)

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Do not dye while you are with sexual impurity, nor be with sexual impurity while you have dyed, nor the menstruating one, for the Satan^{-la} would present to her during that, and there is no problem for the one with post-childbirth bleeding".¹²⁸

44- الْعِلَلُ، وَ الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَا يَتَأَمُّ الْمُسْلِمُ وَ هُوَ جُنُبٌ وَ لَا يَتَأَمُّ إِلَّا عَلَى طَهْوَرٍ فَإِنْ لَمْ يَجِدِ الْمَاءَ فَلْيَتَيَمَّمْ بِالصَّعِيدِ.

(The books) 'Al Ilal', and 'Al Hisaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer,

'From Abu Abdullah^{-asws}, from his father^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'The Muslim should not sleep while he is with sexual impurity, nor should he sleep except upon cleanliness. If he cannot find the water, let him perform Tayammum with the sand".¹²⁹

45- أَرْبَعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ الْمُفِيدِ رَضِيَ اللَّهُ عَنْهُ عَنِ ابْنِ فُؤَادٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ أَبِي الْحُزَّاءِ عَنِ ابْنِ غُلْوَانَ عَنْ عَمْرٍو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنِ الْجُنُبِ وَ الْحَائِضِ يَغْرَقَانِ فِي التَّوْبِ حَتَّى يَلْصَقَ عَلَيْهِمَا فَقَالَ إِنَّ الْحَيْضَ وَ الْجَنَابَةَ حَيْثُ جَعَلَهُمَا اللَّهُ عَزَّ وَ جَلَّ لَيْسَ فِي الْعَرَقِ فَلَا يَغْسِلَانِ تَوْبَهُمَا.

(The book) 'Arbaeen' of Al Shaheed, by his chain from Al Mufeed, may Allah^{-azwj} be Pleased with him, from Ibn Qawlawayya, from his father, from sa'ad Bin Abdullah, from Abu Al Jowza'a, from Ibn Ulwan, from Amro Bin Khalid,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his forefathers^{-asws}, from Ali^{-asws} having said: 'I^{-asws} asked Rasool-Allah^{-azwj} about the one with sexual impurity and the menstruating woman sweating in the clothes until it sticks upon them. He^{-saww} said: 'The menstruation and the sexual impurity are where Allah^{-azwj} Mighty and Majestic has Made them to be. These are not in the sweat. They should not wash their clothes".¹³⁰

46- الْمُفْنِجُ، إِنْ اغْتَسَلْتَ مِنَ الْجَنَابَةِ وَ وَجَدْتَ بَلَلًا فَإِنْ كُنْتَ بُلْتُ قَبْلَ الْغُسْلِ فَلَا تُعِدُّ الْغُسْلَ وَ إِنْ كُنْتَ لَمْ تَبَلِّ قَبْلَ الْغُسْلِ فَأَعِدِّ الْغُسْلَ.

(The book) 'Al Muqnie' –

'If you were to wash from the sexual impurity and find wetness, so if you have urinated before the washing, do not repeat the washing, and if you had not urinate before the washing, then repeat the washing".¹³¹

وَ فِي حَدِيثٍ آخَرَ إِنْ لَمْ تُكُنْ بُلْتُ فَتَوَضَّأْ وَ لَا تَغْتَسِلْ إِذَا دَلَّكَ مِنَ الْحَبَائِلِ.

¹²⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 43 b (Chapters on Washing)

¹²⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 44 (Chapters on Washing)

¹³⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 45 (Chapters on Washing)

¹³¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 46 a (Chapters on Washing)

And in another Hadeeth: ‘If you had not urinated, then perform Wud’u and not the washing. But rather, that (discharge) is from the tracts’.¹³²

47- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَمُطِينِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِذَا أَرَادَ أَحَدُكُمْ الْغُسْلَ فَلْيَبْدَأْ بِذِرَاعَيْهِ فَلْيَغْسِلْهُمَا.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Whenever one of you intends the washing, let him being with his forearms and let him wash these’.¹³³

48- الْبَصَائِرُ، لِلصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ النَّعْفِيِّ عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنِ الْجُنُبِ فَلَمَّا صِرْتُ عِنْدَهُ أَنْسَيْتُ الْمَسْأَلَةَ فَنَظَرَ أَبُو عَبْدِ اللَّهِ ع فَقَالَ يَا شَهَابُ لَا تَأْسَ بِأَنْ يَعْرِفَ الْجُنُبَ مِنَ الْحُبِّ.

(The book) ‘Al Basaair’ of Al Saffar – from Ibrahim Bin Hashim, from Muhammad Bin Khalid Al Barqy, from Ibrahim Bin Muhammad Al Saqafy, from Shihab Bin Abd Rabbih who said,

‘I entered to see Abu Abdullah^{-asws} and I wanted to ask him^{-asws} about the one with sexual impurity. When I came to be in his^{-asws} presence, I forgot the question. Abu Abdullah^{-asws} looked (at me) and said: ‘O Shihab! There is no problem with if the one with sexual impurity were to scoop from the washbasin’.¹³⁴

49- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَلْبَسُ ثَوْبًا وَ فِيهِ جَنَابَةٌ فَيَعْرِقُ فِيهِ

(The book) ‘Qurb Al Isnaad’ – from Muhammad Bin Al Waleed, from Abdullah Bin Bukeyr who said,

‘I asked Abu Abdullah^{-asws} about the man wearing the clothes and there is sexual impurity in it, then he sweats in it’.

قَالَ فَقَالَ إِنَّ الثَّوْبَ لَا يُجْنِبُ الرَّجُلَ.

He (the narrator) said, ‘He^{-asws} said: ‘The clothes do not make the man to be with sexual impurity’.¹³⁵

50- كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْحَائِمِ قَالَ إِذَا اعْتَسَلَتْ فَحَوَّلَهُ مِنْ مَكَانِهِ وَ إِنْ نَسِيتَ حَتَّى تَقُومَ فِي الصَّلَاةِ فَلَا أَمْرَكَ أَنْ تُعِيدَ الصَّلَاةَ.

(The book) ‘Kitab Al Masaail’ – by his chain,

¹³² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 46 b (Chapters on Washing)

¹³³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 47 (Chapters on Washing)

¹³⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 48 (Chapters on Washing)

¹³⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 49 (Chapters on Washing)

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the ring. He^{-asws} said: 'When you wash, so turn it from its place, and if you forget until you stand in the Salat, I^{-asws} do not instruct you to repeat the Salat''.¹³⁶

51 فُرُبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أُخِي عَ عَنِ الرَّجُلِ تُصِيبُهُ الْجَنَابَةُ فَلَا يَقْدِرُ عَلَى الْمَاءِ فَيُصِيبُهُ الْمَطَرُ أَمْ يُجْزِيهِ ذَلِكَ أَوْ عَلَيْهِ التَّيْمُمُ

(The books) 'Qurb Al Isnaad', and 'Kitab Al Masaail' – by their chains,

'From Ali son of Ja'far^{-asws}, he said, 'I asked my brother^{-asws} (Musa^{-asws}) about the man hit by the sexual impurity and he is not able upon the water, but the rain hits him, 'Would that suffice him or is upon him to perform the Tayammum?'

فَقَالَ إِنَّ عَسَلَهُ أَجْزَأُهُ وَإِلَّا تَيَمَّمْ.

He^{-asws} said: 'If it has washed his limbs, (fine), or else (he should perform) Tayammum''.¹³⁷

52 كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَ عَنْ أُخِيهِ مُوسَى عَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ الْجُنُبِ أَوْ عَلَى عَيْرِ وَضُوءٍ لَا يَكُونُ مَعَهُ مَاءٌ وَ هُوَ يُصِيبُ تَلْجَأً وَ صَعِيداً أَيُّهُمَا أَفْضَلُ التَّيْمُمُ أَوْ يَمْسَحُ بِالتَّلْجِ وَجْهَهُ وَ جَسَدَهُ وَ رَأْسَهُ

(The book) 'Kitab Al-Masaail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man with sexual impurity, or without being upon Wud'u, there does not happen to be any water with him, and he can attain snow and sand, 'Which of the two is better for the Tayammum, or should he touch his face and his body and his head with the snow?'

قَالَ التَّلْجُ إِنْ بَلَ رَأْسَهُ وَ جَسَدَهُ أَفْضَلُ فَإِنْ لَمْ يَقْدِرْ عَلَى أَنْ يَغْتَسِلَ بِالتَّلْجِ فَلْيَتَيَمَّمْ.

He^{-asws} said: 'The snow is better, if he wets his head and his body. If he is not able upon washing with the snow, let him perform Tayammum''.¹³⁸

53 وَ مِنْهُ، قَالَ: سَأَلْتُهُ عَنِ الْجُنُبِ يُدْخِلُ يَدَهُ فِي غَسَلِهِ قَبْلَ أَنْ يَتَوَضَّأَ وَ قَبْلَ أَنْ يَغْتَسِلَ يَدَهُ مَا حَالُهُ

And from him, said, 'I asked him^{-asws} about the one with sexual impurity inserting his hand in his washing water before he has performed Wud'u and before he had washed his hand, 'What is his situation?'

قَالَ إِذَا لَمْ تُصَبِّ يَدُهُ شَيْئاً مِنْ جَنَابَةٍ فَلَا بَأْسَ

He^{-asws} said: 'When something from the sexual impurity has not hit his hand, there is no problem'.

¹³⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 50 (Chapters on Washing)

¹³⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 51 (Chapters on Washing)

¹³⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 52 (Chapters on Washing)

قَالَ وَ أَنْ يَغْسِلَ يَدَهُ قَبْلَ أَنْ يَدْخُلَهَا فِي شَيْءٍ مِنْ غَسَلِهِ أَحَبُّ إِلَيَّ.

He^{-asws} said, 'And if he washes his hand before he inserts it in something from his washing water, it would be more beloved to me^{-asws}'.¹³⁹

54 نَوَادِرُ الرَّوَّانِدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدِّيَابِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اغْتَسَلَ رَسُولُ اللَّهِ ص مِنْ جَنَابَةِ فَيَاذًا لُمَعَةً مِنْ جَسَدِهِ لَمْ يُصِبْهَا مَاءٌ فَأَخَذَ مِنْ بَلَلِ شَعْرِهِ فَمَسَحَ ذَلِكَ الْمَوْضِعَ ثُمَّ صَلَّى بِالنَّاسِ.

(The book) 'Nawadir' of Al Rawandy – from Abdul Wahid Bin Ismail, from Muhammad Bin Al-Hassan Al Tameemi, from Sahl Bin Ahmad Al Dibaji, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Musa^{-asws} Bin Ismail son of Musa^{-asws}, from his father, from his grandfather^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} washed from sexual impurity, and there was a spot from his^{-saww} body water had not hit. So he^{-saww} took from wetness of his^{-saww} hair and wiped that spot, then he^{-saww} prayed Salat with the people''.¹⁴⁰

وَ بَحْدَا الْإِسْنَادِ قَالَ: اجْتَمَعَتْ قُرَيْشٌ وَ الْأَنْصَارُ فَقَالَتِ الْأَنْصَارُ الْمَاءُ مِنَ الْمَاءِ وَ قَالَتْ قُرَيْشٌ إِذَا التَّقَى الْحَيْتَانِ فَقَدْ وَجِبَ الْغُسْلُ

And by this chain, said: 'Quraysh and the Helpers gathered. The Helpers said, 'The water (of the man and the woman) is from the water (therefore no need to wash)'. And Quraysh said, 'When the two circumcised (man and woman) meet, the washing is obligated'.

فَتَرَفَعُوا إِلَى عَلِيِّ ع فَقَالَ ع يَا مَعْشَرَ الْأَنْصَارِ أَيْ يُوجِبُ الْحَدَّ قَالُوا نَعَمْ

They raised it to Ali^{-asws}. He^{-asws} said: 'O community of Helpers! Is the legal penalty obligated?' They said, 'Yes'.

قَالَ أَيْ يُوجِبُ الْمَهْرَ قَالُوا نَعَمْ

He^{-asws} said: 'Is the dowry obligated?' They said, 'Yes'.

فَقَالَ ع مَا بَالُ مَا أُوجِبَ الْحَدَّ وَ الْمَهْرَ لَا يُوجِبُ الْمَاءَ

He^{-asws} said: 'What is the matter the legal penalty and the dowry is obligated and the water (washing) is no obligated?'

فَأَبَوْا عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ أَبِي عَلَيْهِمْ.

They refused upon Amir Al-Momineen^{-asws}, and he^{-asws} refused upon them''.¹⁴¹

¹³⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 53 (Chapters on Washing)

¹⁴⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 54 a (Chapters on Washing)

¹⁴¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 54 b (Chapters on Washing)

وَرُوِيَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: يُوجِبُ الصَّدَاقَ وَ يَهْدِمُ الطَّلَاقَ وَ يُوجِبُ الْحُدَّ وَ الْعِدَّةَ وَ لَا يُوجِبُ صَاعاً مِنْ مَاءٍ فَهَذَا أَوْجِبُ.

And is reported from Ali^{-asws} having said: ‘The dowry is obligated, and the divorce is demolished, and the legal penalty and the waiting period is obligated, and a ‘Sa’a’ of water is not obligated? This is more obligatory’.¹⁴²

وَ بِحَدِّ الْإِسْنَادِ قَالَ قَالَ عَلِيٌّ ع مَنْ جَامَعَ وَ اغْتَسَلَ ثُمَّ خَرَجَ مِنْهُ بَقِيَّةُ الْمَنِيِّ مَعَ بَوْلِهِ فَعَلَيْهِ إِعَادَةُ الْغُسْلِ.

And by this chain, said, ‘Ali^{-asws} said: ‘One who has sex and washes, then remnant of the semen emerges from him with his urine, upon his to repeat the washing’.¹⁴³

55 جَالِيسُ الشَّيْخِ، عَنِ الْمُفِيدِ عَنِ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ جُمْهُورٍ عَنِ أَبِي بَكْرٍ الْمُفِيدِ الْجَرَجَرَانِيِّ عَنِ أَبِي الدُّنْيَا الْمُعَمَّرِ الْمَعْرِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ رَسُولُ اللَّهِ ص لَا يَخْبِرُهُ عَنْ قِرَاءَةِ الْقُرْآنِ إِلَّا الْبُتَابَةَ.

(The book) ‘Majaalis’ of the sheykh — from Al Mufeed, from Ibrahim Bin Al Hassan Bin Jumhour, Abu Bakr Al Mufeed Al Jarjany, from Abu Al Dunya Al Muammar Al Magraby who said,

‘Amir Al Momineen^{-asws} said: ‘Nothing had kept Rasool Allah^{-saww} from reciting the Quran except the sexual impurity’.¹⁴⁴

56 قُرْبُ الْإِسْنَادِ، بِإِسْنَادِهِ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع عَنِ الْمَرْأَةِ عَلَيْهَا السِّوَاوُ وَ الدُّلُجُ بَعْضُهَا وَ فِي ذِرَاعَيْهَا- لَا تَدْرِي يَجْرِي الْمَاءُ تَحْتَهُ أَمْ لَا كَيْفَ تَصْنَعُ إِذَا تَوَضَّأَتْ أَوْ اغْتَسَلَتْ

(The book) ‘Qurb Al Isnad’ – by his chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws} about the woman having the bangles and the armlet in her forearm and her arm. She does not know whether the water flows from beneath these or not, ‘How should she perform Wud’u, or wash?’

قَالَ تُحَرِّكُهُ حَتَّى يَجْرِيَ الْمَاءُ تَحْتَهُ أَوْ تَنْزِعُهُ

He^{-asws} said: ‘She should move it until the water flows under it, or she should remove it’.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَلْعَبُ مَعَ الْمَرْأَةِ وَ يُقْبِلُهَا فَيَخْرُجُ مِنْهُ شَيْءٌ فَمَا عَلَيْهِ

He said, ‘And I asked him^{-asws} about the man playing with the woman and he kisses her, so something emerges from him, ‘What is upon him?’

قَالَ إِذَا جَاءَتِ الشَّهْوَةُ وَ دَفَقَ وَ فَتَرَ جَوَارِحَهُ فَعَلَيْهِ الْغُسْلُ وَ إِنْ كَانَ إِتْمَا هُوَ شَيْءٌ لَمْ يَجِدْ لَهُ فِتْرَةً وَ لَا شَهْوَةً فَلَا بَأْسَ.

¹⁴² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 54 c (Chapters on Washing)

¹⁴³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 54 d (Chapters on Washing)

¹⁴⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 55 (Chapters on Washing)

He^{-asws} said: ‘When the lustful desire comes, and there is a spurt, and his limbs relax, upon him is the washing, and if rather it was something he did not feel any relaxation for him nor lust, there is no problem’.¹⁴⁵

كِتَابُ الْمَسَائِلِ، عَنْهُ ع مِثْلُهُ إِلَّا أَنَّ فِيهِ مَكَانٌ فَلَا بَأْسَ فَلَا عُسْلَ عَلَيْهِ وَ يَتَوَضَّأُ لِلصَّلَاةِ.

(The book) ‘Kitab Al Masaail’ –

‘From him^{-asws} – similar to it except that in it, in place of, ‘There is no problem’, is, ‘There is no washing upon him, and he should perform Wud’u for the Salat’.¹⁴⁶

57 قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ أَ يَأْكُلُ الْجُنُبُ وَ يَشْرَبُ وَ يَقْرَأُ

(The book) ‘Qurb Al Isnaad’ – from Muhammad Bin Al Waleed, from Abdullah Bin Bukeyr who said,

‘I asked Abu Abdullah^{-asws}, ‘Can the one with sexual impurity eat, and drink, and recite (Quran)?’

قَالَ يَأْكُلُ وَ يَشْرَبُ وَ يَقْرَأُ وَ يَذْكُرُ اللَّهَ مَا شَاءَ.

He^{-asws} said: ‘He can eat, and drink, and recite, and mention Allah^{-azwj} for as long as he so desires to’.¹⁴⁷

58 دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ قَالَ: أَتَتْ نِسَاءً إِلَى بَعْضِ نِسَاءِ النَّبِيِّ فَحَدَّثَتْهَا فَقَالَتْ لِرَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ إِنَّ هَؤُلَاءِ نِسْوَةٌ جَفْنٌ لَيْسَأَلْنَكَ عَنْ شَيْءٍ يَسْتَحْيِينِ عَنْ ذِكْرِهِ

(The book) ‘Da’aim Al Islam’ –

‘From Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘(Some) women came to one of the wives of the Prophet^{-saww}. They discussed with her. She said to Rasool-Allah^{-saww}, ‘O Rasool-Allah^{-saww}! These women came to ask you^{-saww} about something they are embarrassed from mentioning it’.

قَالَ لَيْسَأَلْنَ فَإِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ

He^{-saww} said: ‘Let them be embarrassed from Allah^{-azwj}, for Allah^{-azwj} is not Embarrassed from the truth’.

قَالَتْ يَفْلَنُ مَا تَرَى فِي الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا تَرَى الرَّجُلُ هَلْ عَلَيْهَا الْعُسْلُ

She said, ‘They said, ‘What is your^{-saww} view regarding the woman who sees in her dream what the man sees, is the washing upon her?’

¹⁴⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 56 a (Chapters on Washing)

¹⁴⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 56 b (Chapters on Washing)

¹⁴⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 57 (Chapters on Washing)

قَالَ نَعَمْ إِنَّ لَهَا مَاءً كَمَاءِ الرَّجُلِ وَ لَكِنَّ اللَّهَ أَسْتَرَّ مَاءَهَا وَ أَظْهَرَ مَاءَ الرَّجُلِ فَإِذَا ظَهَرَ مَائُهَا عَلَى مَاءِ الرَّجُلِ ذَهَبَ شَبَهُ الْوَالِدِ إِلَيْهَا وَ إِذَا ظَهَرَ مَاءُ الرَّجُلِ عَلَى مَائِهَا ذَهَبَ شَبَهُ الْوَالِدِ إِلَيْهِ وَ إِذَا اعْتَدَلَ الْمَاءَانِ كَانَ الشَّبَهُ بَيْنَهُمَا وَاحِدًا

He^{-saww} said: ‘Yes. There is water for her like water of the man, but Allah^{-azwj} has Concealed her water and has Revealed water of the man. When her water prevail upon water of the man, the resemblance of the child goes to her, and when water of the man prevails upon her water, resemblance of the child goes to him, and when the two waters are equated, the resemblance would be one, between the two.

فَإِذَا ظَهَرَ مِنْهَا مَا يَظْهَرُ مِنَ الرَّجُلِ فَلْتَعْتَسِلْ وَ لَا يَكُونُ ذَلِكَ إِلَّا فِي سِرِّهِنَّ.

When it appears from her what appears from the man, she should wash, and that cannot happen except in their secrecy”.¹⁴⁸

59 الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَالِدِ عَنِ الْحُسَيْنِ بْنِ أَنَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَجْتَنَبَ فَاغْتَسَلَ قَبْلَ أَنْ يُبَوِّأَ فَخَرَجَ مِنْهُ شَيْءٌ

(The book) ‘Al Ilal’ – from Muhammad Bin Al-Hassan Bin Al Waleed, from Al-Husayn Bin Al-Hassan Bin Aban, from Al-Husayn Bin Saeed, from Usman Bin Isa, from Ibn Muskan, from Suleyman Bin Khalid,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about a man with sexual impurity. He washes before he urinates, then something emerges from him.

قَالَ يُعِيدُ الْغُسْلَ

He^{-asws} said: ‘He should repeat the washing’.

قُلْتُ فَامْرَأَةٌ يَخْرُجُ مِنْهَا شَيْءٌ بَعْدَ الْغُسْلِ

I said, ‘So (what about) the woman, something emerges from her after the washing?’

قَالَ لَا تُعِيدُ

He^{-asws} said: ‘She will not repeat’.

قُلْتُ فَمَا الْفَرْقُ بَيْنَهُمَا

I said, ‘So what is the difference between them?’

قَالَ لِأَنَّ مَا يَخْرُجُ مِنَ الْمَرْأَةِ إِنَّمَا هُوَ مِنَ الرَّجُلِ.

He^{-asws} said: ‘Because what emerges from the woman, rather it is from the man’”.¹⁴⁹

¹⁴⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 58 (Chapters on Washing)

¹⁴⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 59 (Chapters on Washing)

60 **الْهُدَايَةُ**، إِذَا أَرَدْتَ الْغُسْلَ مِنَ الْجَنَابَةِ فَاجْهَدْ أَنْ تُبُولَ لِيُخْرَجَ مَا بَقِيَ فِي إِحْلِيلِكَ مِنَ الْمَنِيِّ ثُمَّ اغْسِلْ يَدَيْكَ ثَلَاثًا مِنْ قَبْلِ أَنْ تُدْخِلَهُمَا الْإِنَاءَ ثُمَّ اسْتَنْجِ وَ أَنْتَقِ فَرَجَكَ ثُمَّ ضَعْ عَلَى رَأْسِكَ ثَلَاثَ أَكْفِ مِنَ الْمَاءِ وَ مَيِّزِ الشَّعْرَ كُلَّهُ بِأَنَامِلِكَ حَتَّى يَبْلُغَ الْمَاءُ أَصْلَ الشَّعْرِ كُلِّهِ وَ تَنَاوَلِ الْإِنَاءَ بِيَدِكَ وَ صَبَّهُ عَلَى رَأْسِكَ وَ بَدَنِكَ مَرَّتَيْنِ وَ امْرُزْ يَدَكَ عَلَى بَدَنِكَ كُلِّهِ وَ خَلِّ أَدْنَيْكَ بِإِصْبَعَيْكَ

(The book) 'Al-Hidaya' –

'When you want to wash from the sexual impurity, strive to urinate to bring out whatever semen remains in your tract. Then wash your hands thrice from before you insert them into the container, then cleanse from the toilet and clean your private parts. Then place three handfuls of water upon your head, and distinguish the hair, all of it with your fingertips until the water reaches the root of the hair, all of it, and take the container in your hand and pour it upon you head and your body twice, and pass your hand upon your body, all of it, and pick your ears with your fingers.

وَ كُلُّ مَا أَصَابَهُ الْمَاءُ فَقَدْ طُهِرَ وَ اجْهَدْ أَنْ لَا تَبْقَى شَعْرَةٌ مِنْ رَأْسِكَ وَ لِحْيَتِكَ إِلَّا وَ تُدْخِلُ الْمَاءَ تَحْتَهَا فَإِنَّهُ رُويَ أَنَّ مَنْ تَرَكَ شَعْرَةً مِنَ الْجَنَابَةِ فَلَمْ يَغْسِلْهَا مُتَعَمِّدًا فَهُوَ فِي النَّارِ

And all what the water hits, it have been purified, and struggle that there should not remain any hair from your head and your beard except and the water has entered under it, for it has been reported that the one who neglects a hair from the sexual impurity, and does not wash it deliberately, he is in the Fire.

وَ إِنْ شِئْتَ أَنْ تَتَمَضَّمْ وَ تَسْتَنْشِقْ فَافْعَلْ وَ لَيْسَ ذَلِكَ بِوَاجِبٍ لِأَنَّ الْغُسْلَ عَلَى مَا ظَهَرَ لَا عَلَى مَا بَطَنَ غَيْرَ أَنَّكَ إِذَا أَرَدْتَ أَنْ تَأْكُلَ أَوْ تَشْرَبَ قَبْلَ الْغُسْلِ لَمْ يُجْزِ لَكَ إِلَّا أَنْ تُغْسِلَ يَدَيْكَ وَ تَتَمَضَّمْ وَ تَسْتَنْشِقْ فَإِنَّكَ إِنْ أَكَلْتَ أَوْ شَرِبْتَ قَبْلَ ذَلِكَ خِيفَ عَلَيْكَ الْبَرَصُ

And if you so like to rinse (mouth) and sniff (water), then do so, and that isn't an obligation, because the washing is upon what is apparent, nor upon what is hidden, apart from that when you want to eat or drink before the washing, it is not allowed for you except if you were to wash your hands, and rinse, and sniff. If you were to eat or drink before that, the vitiligo would be feared upon you'.

وَ رُويَ إِذَا ارْتَمَسَ الْجُنُبُ فِي الْمَاءِ ارْتِمَاسَةً وَاحِدَةً أَجْزَأَهُ ذَلِكَ مِنْ غُسْلِهِ وَ إِنْ أَجْنَبْتَ فِي يَوْمٍ أَوْ لَيْلَةٍ مَرَارًا أَجْزَأَكَ غُسْلًا وَاحِدًا إِلَّا أَنْ تَكُونَ مُجْنِبًا بَعْدَ الْغُسْلِ أَوْ تَحْتَلِمَ فَإِنْ اخْتَلَمْتَ فَلَا بُحَامِعَ حَتَّى تَغْتَسِلَ مِنَ الْإِحْتِلَامِ

And it is reported, when the one with sexual impurity were to immerse in the water with one immersion, that would suffice him from his washing; and if he has become with sexual impurity during a day or night repeatedly, one washing would suffice him unless if he becomes with sexual impurity after the washing, or if he has wet dream. If he was wet dream, he should not have sex until he has washed from the wet dream.

وَ لَا نَاسَ بِذِكْرِ اللَّهِ وَ قِرَاءَةِ الْقُرْآنِ لِلْجُنُبِ وَ الْحَائِضِ إِلَّا الْعَزَائِمَ الَّتِي يُسَجَّدُ فِيهَا وَ هِيَ سَجْدَةُ الْقِمَامِ وَ حَمِ السَّجْدَةِ وَ النَّجْمِ وَ سُورَةُ اقْرَأْ بِاسْمِ رَبِّكَ وَ لَا تَمَسَّ الْقُرْآنَ إِذَا كُنْتَ جُنُبًا أَوْ عَلَى غَيْرِ وُضُوءٍ وَ مَسَّ الْوَرَقَ

And there is no problem for the one with sexual impurity with mentioning Allah^{-azwj} and reciting the Quran except the mighty ones in which are (obligatory) Sajdah(s), and these are

– Sajdah of (Surah) Luqman^{as}, and (Surah) Fussilat, and (Surah) Najm, and Surah Al-Alaq; and you should not touch the Quran when you were with sexual impurity, or without being upon Wud'u, and you can touch the pages.

وَمَنْ حَرَجَ مِنْ إِحْلِيلِهِ بَعْدَ الْغُسْلِ شَيْءٌ وَ قَدْ كَانَ بَالَ قَبْلَ أَنْ يَغْتَسِلَ فَلَا شَيْءَ عَلَيْهِ وَ إِنْ لَمْ يَكُنْ بَالَ قَبْلَ أَنْ يَغْتَسِلَ فَلْيُعِدِ الْغُسْلَ

And the one something emerges from his tract after the washing, and he had urinated before he washed, there is nothing upon him, and if he had not urinated before he wash, let him repeat the washing.

وَ لَا تَأْسَ بِتَّبَعِضِ الْغُسْلِ تَغْسِلُ يَدَيْكَ وَ فَرْجَكَ وَ رَأْسَكَ وَ تُؤَخِّرُ غَسْلَ جَسَدِكَ إِذَا أَرَدْتَ ذَلِكَ فَإِنْ أَحْدَثْتَ حَدَثًا مِنْ بَوْلٍ أَوْ غَائِطٍ أَوْ رِيحٍ بَعْدَ مَا غَسَلْتَ رَأْسَكَ مِنْ قَبْلِ أَنْ تَغْسِلَ جَسَدَكَ فَأَعِدِ الْغُسْلَ مِنْ أَوَّلِهِ

And there is no problem with segmenting the washing – washing of your hands and your private parts and your head, and delaying washing your body when you want that. If you were to excrete an excretion, from urine or faces or wind, after having washed your head from before washing your body, then repeat the washing from its beginning.

وَ لَا يَدْخُلُ الْحَائِضُ وَ الْجُنُبُ الْمَسْجِدَ إِلَّا مُجْتَازِينَ وَ هُمَا أَنْ يَأْخُذَا مِنْهُ وَ لَيْسَ لَهُمَا أَنْ يَضَعَا فِيهِ شَيْئًا لِأَنَّ مَا فِيهِ لَا يَقْدِرُ عَلَى أَخْذِهِ مِنْ غَيْرِهِ

And the menstruating woman and the man with sexual impurity should not enter the Masjid except if passing through, and for them is they can be taking from it, and it isn't for them that they would be placing something in it, because what is in it they are not able upon taking it from elsewhere.

وَ إِنْ احْتَلَمْتَ فِي مَسْجِدٍ مِنَ الْمَسَاجِدِ فَاحْرُجْ مِنْهُ وَ اغْتَسِلْ إِلَّا أَنْ يَكُونَ احْتِلَامُكَ فِي الْمَسْجِدِ الْحَرَامِ أَوْ فِي مَسْجِدِ الرَّسُولِ ص فَإِنَّكَ إِذَا احْتَلَمْتَ فِي أَحَدِ هَذَيْنِ الْمَسْجِدَيْنِ تَيَمَّمْتَ وَ حَرَجْتَ وَ لَمْ تَمْشِ فِيهِمَا إِلَّا مُتَيَمِّمًا

And if you were to discharge in a Masjid from the Masjids, then get out from it and wash, until if your discharge happens to be in the Sacred Masjid or in Masjid of the Rasool^{-saww}, for if you were to discharge in one of these Masjid, you should perform Tayammum and get out, and do not walk in these two except if you have performed Tayammum.

وَ الْجُنُبُ إِذَا عَرِقَ فِي ثَوْبِهِ فَإِنْ كَانَتْ الْجَنَابَةُ مِنْ حَلَالٍ فَحَلَالُ الصَّلَاةِ فِيهِ وَ إِنْ كَانَتْ مِنْ حَرَامٍ فَحَرَامُ الصَّلَاةِ فِيهِ.

And the one with sexual impurity, when he sweats in his clothes, if the sexual impurity were to be from Permissible (activity), the Salat is Permissible in it, and if it was from Prohibited (activity), the Salat is Prohibited in it".¹⁵⁰ (This is not a Hadith)

¹⁵⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 60 (Chapters on Washing)

CHAPTER 4 – WASHING OF THE MENSTRUATION, AND THE INTER-PERIOD BLEEDING, AND THE POST CHILD-BIRTH BLEEDING, AND THEIR ETIQUETTES AND THEIR RULINGS

الآيات البقرة وَ يَسْتَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا الْبِسَاءَ فِي الْمَحِيضِ وَ لَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ-

The Verses – (Surah) Al Baqarah: **And they ask you about the menstruation. Say: It is a discomfort; therefore isolate the women during the menstruation and do not go near them until they are clean; then when they are clean, then go to them from where Allah has Commanded you; Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَ قَدِّمُوا لِأَنفُسِكُمْ وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَ يَشِّرِ الْمُؤْمِنِينَ

Your wives are a farm for you, so go to your farm as you like, and send forward (good deeds) for yourselves, and fear Allah, and know that you will meet Him, and give glad tidings to the Momineen [2:223].

تفسير فَقَالَ نَاسٌ مِنَ الْأَعْرَابِ يَا رَسُولَ اللَّهِ الْبَرْدُ شَدِيدٌ وَ الثِّيَابُ قَلِيلَةٌ فَإِنْ أَتَيْنَاهُنَّ بِالثِّيَابِ هَلَكَ سَائِرُ أَهْلِ الْبَيْتِ وَ إِنْ اسْتَأْذَنَّا بِهَا هَلَكَ الْحَيْضُ

Interpretation (Hadeeth only) – Some people from the Bedouins said, ‘O Rasool-Allah^{saww}! The cold is severe, and the clothes are few. If we were to prefer the women with the clothes, rest of the family members will be destroyed, and if we were to prefer ourselves with these, the menstruating women will be destroyed (in the frost)’.

فَقَالَ صَ إِذَا أَمَرْتُمْ أَنْ تَعْتَزِلُوا مُجَامَعَتَهُنَّ إِذَا حِضْنَ وَ لَمْ يَأْمُرْكُمْ بِإِحْرَاجِهِنَّ مِنَ الْبُيُوتِ كَفِعَالِ الْأَعْرَابِ.

He^{saww} said: ‘But rather I^{saww} have instructed you to isolate from sleeping with them when they are menstruating, and I^{saww} did not instruct you with expelling them from the houses like the Persians are doing’.

1- الْهِدَايَةُ، أَقَلُّ أَيَّامِ الْحَيْضِ ثَلَاثَةٌ أَيَّامٍ وَ أَكْثَرُهَا عَشْرَةٌ أَيَّامٍ فَإِنْ رَأَتْ الدَّمَ يَوْمًا أَوْ يَوْمَيْنِ فَلَيْسَ ذَلِكَ مِنَ الْحَيْضِ مَا لَمْ تَرَ الدَّمَ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَاتٍ وَ عَلَيَّهَا أَنْ تَقْضِيَ الصَّلَاةَ الَّتِي تَرَكَتْهَا فِي الْيَوْمِ أَوْ الْيَوْمَيْنِ

(The book) ‘Al-Hidaya’ –

‘The fewest days of the menstruation are three days, and their most are ten days. If she sees the blood for a day or two days, that isn’t from the menstruation for as long as she doesn’t see the blood for three days consecutively, and upon her is to fulfil the Salat which she had left during the day or the two days.

فَإِنْ رَأَتْ الدَّمَ أَكْثَرَ مِنْ عَشْرَةِ أَيَّامٍ فَلْتَقْعُدْ عَنِ الصَّلَاةِ عَشْرَةَ أَيَّامٍ وَتَغْتَسِلْ يَوْمَ خَادِي عَشْرَةَ وَتَحْتَشِي فَإِنْ لَمْ يَتَّقِبِ الدَّمُ الْكُرْسُفَ صَلَّتْ صَلَوَاتَهَا كُلَّ صَلَاةٍ بِوُضُوءٍ وَإِنْ تَقَبَّ الدَّمُ الْكُرْسُفَ وَ لَمْ يَسِلْ صَلَّتْ صَلَاةَ اللَّيْلِ وَ صَلَاةَ الْعَدَاةِ بِغُسْلٍ وَ سَائِرَ الصَّلَوَاتِ بِوُضُوءٍ

If she sees the blood for ten days, let her sit back from (praying) the Salat for ten days, and she should wash on the eleventh day and place testing cotton. If the blood does not penetrate the cotton, she should pray her Salat, every Salat with Wud'u, and if the blood has penetrated the cotton and does not flow, she should pray the night Salat, and the morning Salat with washing, and rest of the Salat with Wud'u.

وَ إِنْ غَلَبَ الدَّمُ الْكُرْسُفَ وَ سَالَ صَلَّتْ صَلَاةَ اللَّيْلِ وَ صَلَاةَ الْعَدَاةِ بِغُسْلٍ وَ الظُّهْرِ وَ العَصْرِ بِغُسْلٍ تُؤَخِّرُ الظُّهْرَ قَلِيلًا وَ تُعَجِّلُ العَصْرَ وَ تُصَلِّي الْمَغْرِبَ وَ العِشَاءَ الْآخِرَةَ بِغُسْلٍ وَاحِدٍ تُؤَخِّرُ الْمَغْرِبَ قَلِيلًا وَ تُعَجِّلُ العِشَاءَ الْآخِرَةَ إِلَى أَيَّامِ حَيْضِهَا فَإِذَا دَخَلَتْ فِي أَيَّامِ حَيْضِهَا تَرَكْتَ الصَّلَاةَ

And if the blood were to overcome the cotton and flows, she should pray the night Salat and the morning Salat with washing, and the Zohr and the Asr Salat with washing, delaying the Zohr a little, and hastening the Asr, and she should pray Al-Maghrib and Al-Isha the last with one washing, delaying the Maghrib a little and hastening the last Isha, up to the days of her menstruation. When she enters into days of her menstruation, she should leave the Salat.

وَ مِنْ اغْتَسَلَتْ عَلَى ذَلِكَ حَلَّ لِزَوْجِهَا أَنْ يَأْتِيَهَا وَ إِذَا أَرَادَتْ الْحَائِضُ الْعُسْلَ مِنَ الْحَيْضِ فَعَلَيْهَا أَنْ تَسْتَبْرَأَ وَ الْإِسْتِبْرَاءُ أَنْ تُدْخِلَ قُطْنَةً فَإِنْ كَانَ هُنَاكَ دَمٌ حَرَجٌ وَ لَوْ كَانَ مِثْلَ رَأْسِ الدُّبَابِ فَإِنْ حَرَجَ لَمْ تَغْتَسِلْ وَ إِنْ لَمْ يَخْرُجْ اغْتَسَلَتْ.

And the one who has washed upon that, she is Permissible for her husband to come to her; and when the menstruating woman intends the washing from the menstruation, upon her is to perform 'Istibra', and the 'Istibra' is that she should insert cotton. If there were to be blood emerging over there, and even if it were to be like head of a fly (in size), if it were to emerge she should not wash (should not offer salat), and if it does not emerge, she should wash (and start praying Salat)¹⁵¹.

وَ قَالَ الصَّادِقُ عَ يَجِبُ عَلَى الْمَرْأَةِ إِذَا حَاضَتْ أَنْ تَتَوَضَّأَ عِنْدَ كُلِّ صَلَاةٍ وَ تَجْلِسَ مُسْتَقْبِلَ الْقِبْلَةِ وَ تَذْكُرَ اللَّهَ مِقْدَارَ صَلَاتِهَا كُلِّ يَوْمٍ

And Al-Sadiq^{asws} said: 'It is obligatory upon the woman if she were to menstruate (abnormally) that she should perform Wud'u at every Salat and sit facing the Qiblah and do Zikr of Allah^{azwj} a measurement of her Salat during every day.

وَ الصُّفْرَةُ فِي أَيَّامِ الْحَيْضِ حَيْضٌ وَ فِي أَيَّامِ الظُّهْرِ طَهْرٌ وَ دَمُ الْعُدْرَةِ لَا يَجُوزُ الشُّفْرَيْنِ وَ دَمُ الْحَيْضِ حَارٌّ يَخْرُجُ بِحَرَارَةِ شَدِيدَةٍ وَ دَمُ الْمُسْتَحَاضَةِ بَارِدٌ يَسِيلُ مِنْهَا وَ هِيَ لَا تَعْلَمُ.

And the yellowness (seen) during the days of the menstruation is menstruation, and in the days of cleanliness, is clean; and the blood of virginity does not go beyond the labia, and the blood of menstruation is hot, emerging with severe heat, while the blood of the inter-period bleeding is cold, flowing from her and she does not know"¹⁵².

¹⁵¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 1 a (Chapters on Washing)

¹⁵² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 1 b (Chapters on Washing)

وَقَالَ الصَّادِقُ ع إِنَّ أَسْمَاءَ بِنْتَ عُمَيْسِ الْخُثْعَمِيَّةِ نَفَسَتْ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ فِي حَجَّةِ الْوَدَاعِ فَأَمَرَهَا النَّبِيُّ ص أَنْ تَقْعُدَ ثَمَانِيَةَ عَشَرَ يَوْمًا فَأَيُّمَا امْرَأَةً طَهَّرَتْ قَبْلَ ذَلِكَ فَلْتَعْتَسِلْ وَ لْتَصَلِّ.

And Al-Sadiq^{asws} said: ‘Asma Bint Umeys Al-Khash’amiya had post-child birth bleeding with Muhammad Bin Abu Bakr during the farewell Hajj. The Prophet^{saww} instructed her to sit back for eighteen days. Thus, whichever woman purifies before that, let her wash and let her pray Salat’.¹⁵³

وَقَالَ رَسُولُ اللَّهِ ص أَيُّمَا امْرَأَةٍ مُسْلِمَةٍ مَاتَتْ فِي نَفْسِهَا لَمْ يُنْشَرْ لَهَا دِيْوَانُ يَوْمِ الْقِيَامَةِ.

And Rasool-Allah^{saww} said: ‘Whichever Muslim woman dies during her post-childbirth bleeding, the register (of deeds) will not be publicised for her on the Day of Qiyamah’.¹⁵⁴

2- الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَبِيلَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ بَنَاتِ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ لَا يَطْمِئِنُّنَّ إِلَّا الطَّمْتُ عُقُوبَةً وَ أَوَّلُ مَنْ طَمِئَتْ سَارَةُ.

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Jameela,

‘From Abu Ja’far^{asws} having said: ‘Daughters of the Prophets^{as}, may the Salawaat of Allah^{azwj} be upon them^{as} do not menstruate. The menstruation is a punishment, and the first one to menstruate (from daughters of the Prophets^{as}) was Sarah^{as}’.¹⁵⁵

3- الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَدِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ الْخُرَّازِيِّ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: الْحَيْضُ مِنَ النِّسَاءِ نَجَاسَةٌ رَمَاهُ اللَّهُ بِهَا

(The book) ‘Al Ilal’ – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al Husayn Al Sa’adabady, from Ahmad in Abu Abdullah Al Barqy, from Al-Hassan Bin Mahboub, from Abu Ayoub Al Khazzaz, from Abu Ubeyda Al Haza’a,

‘From Abu Ja’far Muhammad Bin Ali^{asws} having said: ‘The menstruation from the women is an impurity Allah^{azwj} has Thrown with at them’.

قَالَ وَ قَدْ كُنَّ النِّسَاءُ فِي زَمَنِ نُوحٍ إِذَا تَحِيضُ الْمَرْأَةُ فِي كُلِّ سَنَةٍ حَيْضَةً حَتَّى خَرَجْنَ نِسْوَةً مِنْ حِجَابِهِنَّ وَ هُنَّ سَبْعُمِائَةِ امْرَأَةٍ فَأَنْطَلَقْنَ فَلَبِسْنَ الْمُعْصَفَرَاتِ مِنَ الثِّيَابِ وَ تَحْلَيْنَ وَ تَعَطَّرْنَ ثُمَّ خَرَجْنَ فَتَفَرَّقْنَ فِي الْبِلَادِ فَجَلَسْنَ مَعَ الرِّجَالِ وَ شَهِدْنَ الْأَعْيَادَ مَعَهُمْ وَ جَلَسْنَ فِي صُفُوفِهِمْ فَرَمَاهُنَّ اللَّهُ بِالْحَيْضِ عِنْدَ ذَلِكَ فِي كُلِّ شَهْرٍ أَوْلَيْكَ النِّسْوَةُ بِأَعْيَانِهِنَّ فَسَأَلْتُ دِمَاؤُهُنَّ فَخَرَجْنَ مِنْ بَيْنِ الرِّجَالِ وَ كُنَّ يَحْضُنَّ فِي كُلِّ شَهْرٍ حَيْضَةً

He^{asws} said: ‘And the women were such in the era of Noah^{as}, the woman used to menstruate a menstruation during every year until the women came out from the veils, and they were seven hundred women. They went and wore the yellow from the clothes, and they ornamented and perfumed. Then they went out and dispersed in the city. They sat gathered with the men, and attended the festivals with them, and they sat in their rows. So Allah^{azwj} Pelted them with the menstruation during every month, those women in particular. So their

¹⁵³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 1 c (Chapters on Washing)

¹⁵⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 1 d (Chapters on Washing)

¹⁵⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 2 (Chapters on Washing)

bloods flowed. They went out from between the men, and the menstruation happened with one menstruation during every month’.

قَالَ فَأَشْغَلَهُنَّ اللَّهُ تَبَارَكَ وَ تَعَالَى بِالْحَيْضِ وَ كَسَرَ شَهْوَهُنَّ

He^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted Kept them pre-occupied with the menstruation and broke their lustful desires’.

قَالَ وَ كَانَ عَيْرُهُنَّ مِنَ النِّسَاءِ اللّٰوَاتِي لَمْ يَفْعَلْنَ مِثْلَ فِعْلِهِنَّ يَحِضْنَ فِي كُلِّ سَنَةٍ حَيْضَةً

He^{-asws} said: ‘And others from the women, those who had not done similar to their deeds were menstruating one menstruation during every month’.

قَالَ فَتَزَوَّجَ بَنُو اللّٰبِي يَحِضْنَ فِي كُلِّ شَهْرٍ حَيْضَةً بَنَاتِ اللّٰبِي يَحِضْنَ فِي كُلِّ سَنَةٍ حَيْضَةً

He^{-asws} said: ‘The sons of those who were menstruating one menstruation during every month married the daughters of those who were menstruating one menstruating during every year’.

قَالَ فَاَمْتَزَجَ الْقَوْمُ فَحِضْنَ بَنَاتُ هَؤُلَاءِ فِي كُلِّ شَهْرٍ حَيْضَةً

He^{-asws} said: ‘The people were mixed up, so their daughter menstruated one menstruation during every year’.

وَ قَالَ وَ كَثُرَ أَوْلَادُ اللّٰبِي يَحِضْنَ فِي كُلِّ شَهْرٍ حَيْضَةً- لِاسْتِقَامَةِ الْحَيْضِ وَ قَلَّ أَوْلَادُ اللّٰبِي لَا يَحِضْنَ فِي السَّنَةِ إِلَّا حَيْضَةً لِفَسَادِ الدَّمِ

And he^{-asws} said: ‘And most children of those who were menstruating one menstruation during every month were a lot, the menstruation was established as such, and children of those were not menstruating in the year except one menstruation, were few, due to the spoiling of the blood’.

قَالَ فَكَثُرَ نَسْلُ هَؤُلَاءِ وَ قَلَّ نَسْلُ أُوْلَئِكَ.

He^{-asws} said: ‘So the lineage of these ones were a lot, and the lineage of those ones were few’¹⁵⁶.

4- الْعِلُّ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْكُوفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْأَصَمِّ عَنِ الْمُهَيْمِيِّ بْنِ وَاقِدٍ عَنْ مُقَرِّنٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ عَلِيًّا ع عَنْ رِزْقِ الْوَلَدِ فِي بَطْنِ أُمِّهِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَبَسَ عَلَيْهَا الْحَيْضَةَ فَجَعَلَهَا رِزْقَهُ فِي بَطْنِ أُمِّهِ.

(The book) ‘Al Ilal’ – from his father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Abdullah Bin Abdul Rahman Bin Al Asamma, from Al Haysam Bin Waqid, from Muqarrin,

‘From Abu Abdullah^{-asws} having said: ‘Salman^{-ra}, may Allah^{-azwj} be Satisfied with him^{-ra}, asked about sustenance of the child in the belly of its mother. He^{-saww} said: ‘Allah^{-azwj} Blessed and

¹⁵⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 3 (Chapters on Washing)

Exalted Withholds the menstruation upon her and Makes it to be its (baby) sustenance in the belly of its mother”.¹⁵⁷

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِيلَوْنَهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْثُوبَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْخَائِضِ هَلْ تَحْتَضِبُ

And from it, from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Yahya, from Ahmad Bin Abu Abdullah, from Ali Bin Asbaat, from his uncle Yaquob, from Abu Bakr Al Hazramy,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the menstruating woman, ‘Can she dye?’

قَالَ لَا لِأَنَّهُ يُخَافُ عَلَيْهَا الشَّيْطَانُ.

He^{-asws} said: ‘No, because the Satan^{-la} (insinuation) is feared upon her’.¹⁵⁸

5- الْعِلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ عِمْرَانَ عَنْ عَمِّهِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع مَا بَالُ الْخَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ

(The book) ‘Al Ilal’ – from Ali Bin Ahmad, from Muhammad Bin Abu Abdullah, from Musa Bin Imran, from his uncle, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I asked Abu Abdullah^{-asws}, ‘What is the matter the menstruating woman has to fulfil the (missed) fasts and not fulfil the (missed) Salats?’

قَالَ لِأَنَّ الصَّوْمَ إِنَّمَا هُوَ فِي السَّنَةِ شَهْرٌ وَ الصَّلَاةُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ فَأَوْجِبَ اللَّهُ فَضَاءَ الصَّوْمِ وَ لَمْ يُوجِبْ عَلَيْهَا فَضَاءَ الصَّلَاةِ لِذَلِكَ.

He^{-asws} said: ‘Because the fast, rather it is a month during the year, while the Salat is during every day and night, therefore Allah^{-azwj} Obligated fulfilment of the fasts and did not Obligate upon her fulfilment of the Salat for that (reason)’.¹⁵⁹

وَمِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي بَكْرٍ عَنْ عُثْمَانَ بْنِ إِسْمَاعِيلَ الْجَنْغِي قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ الْمَغْيِرَةَ يَزْعُمُ أَنَّ الْخَائِضَ تَقْضِي الصَّلَاةَ كَمَا تَقْضِي الصَّوْمَ

And from him, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Ali, from Muhammad Bin Ahmad, from Aban Bin Usman, from Ismail Al Jufy who said,

‘I said to Abu Ja’far^{-asws}, ‘Al-Mugheira alleges that the menstruating woman has to fulfil the Salat just as she has to fulfil the fasts!’

فَقَالَ مَا لَهُ لَا وَقَفَهُ اللَّهُ إِنَّ امْرَأَةَ عِمْرَانَ قَالَتْ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا وَ الْمُحَرَّرُ لِلْمَسْجِدِ لَا يُخْرَجُ مِنْهُ أَبَدًا

¹⁵⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 4 a (Chapters on Washing)

¹⁵⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 4 b (Chapters on Washing)

¹⁵⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 5 a (Chapters on Washing)

He^{-asws} said: 'What is the matter with him? May Allah^{-azwj} not Harmonise him! A wife of Imran^{-as} said: ***I vow to You what is in my womb, to be devoted (to Your worship), [3:35]***, and the one devoted to the Masjid cannot go out from it, ever!

فَلَمَّا وَضَعَتْ مَرْيَمَ قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ - ... وَ لَيْسَ الذَّكَرُ كَالْأُنْثَىٰ فَلَمَّا وَضَعَتْهَا أَدْخَلْتُهَا الْمَسْجِدَ فَلَمَّا بَلَغَتْ مَبْلَغَ النِّسَاءِ أُخْرِجَتْ مِنَ الْمَسْجِدِ
أَيُّ كَانَتْ تَجِدُ أَيَّامًا تُفَضِّلُهَا وَ هِيَ عَلَيْهَا أَنْ تَكُونَ الدَّهْرَ فِي الْمَسْجِدِ.

When she placed (gave birth to) Maryam^{-as}, she said, ***'My Lord! Surely I have placed a female' . . . and the male isn't like the female [3:36]***. When she had placed her^{-as}, she entered her^{-as} into the Masjid. When she^{-as} maturity, the maturity of the women, she^{-as} was went out from the Masjid whenever she^{-as} found her^{-as} days (of menstruation). She^{-as} fulfilled these, and these are upon her^{-as}, even if she^{-as} were to be in the Masjid the whole life".¹⁶⁰

6- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُدَّافِرِ الصَّنْبَرِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَرَى هَؤُلَاءِ الْمَشْرُوبِينَ فِي خَلْقِهِمْ

(The book) 'Al Ilal' – from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Muhammad, from his father, from Al-Hassan Bin Atiya, from Uzafir Al Sayrafi who said,

'Abu Abdullah^{-asws} said: 'Do you see these deformed (discoloured) ones?'

قَالَ قَالَتْ نَعَمْ

He (the narrator) said, 'She said, 'Yes'.

قَالَ هُمْ الَّذِينَ يَأْتِي آبَاؤُهُمْ نِسَاءَهُمْ فِي الطَّمْثِ.

He^{-asws} said: 'They are those, their fathers had gone to their wives during the menstruation".¹⁶¹

وَ مِنْهُ عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدَانَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ: قُلْتُ لِأَيِّ عِلَّةٍ أُعْطِيَتِ النِّسَاءُ ثَمَانِيَةَ عَشْرَ يَوْمًا وَ لَمْ تُعْطَ أَقَلُّ مِنْهَا وَ لَا أَكْثَرَ

And from him, from Ali Bin Hatim, from Al Qasim Bin Muhammad, from Humlan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Hanan Bin Sadeyr who said,

'I said, 'For which reason have the women been given eighteen days (for post-childbirth bleeding), and not given less than it, nor more?'

قَالَ لِأَنَّ الْخَيْضَ أَقَلُّهُ ثَلَاثَةٌ أَيَّامٍ وَ أَوْسَطُهُ خَمْسَةٌ أَيَّامٍ وَ أَكْثَرُهُ عَشْرَةٌ أَيَّامٍ فَأُعْطِيَتِ أَقَلُّ الْخَيْضِ وَ أَوْسَطُهُ وَ أَكْثَرُهُ.

¹⁶⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 5 b (Chapters on Washing)

¹⁶¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 6 a (Chapters on Washing)

He^{-asws} said: 'Because the menstruation, it's least is of three days, and it's middle is of five days, and it's most is of ten days, so she has been given the least of menstruation, and its middle, and its most'.¹⁶²

7- فُرُبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أُخِي عَ عَنِ الْمَرْأَةِ الَّتِي تَرَى الصُّفْرَةَ أَيَّامَ طَمْنِهَا كَيْفَ تَصْنَعُ

(The books) 'Qurb Al-Isnaad', and 'Kitab Al-Masaail' – by their chains,

'From Ali son of Ja'far^{-asws}, he said, 'I asked my brother^{-asws} about the woman who sees yellowness in the days of her menstruation, 'How would he deal with it?'

قَالَ تَتْرُكُ لِذَلِكَ الصَّلَاةَ بَعْدَ أَيَّامِهَا الَّتِي كَانَتْ تَتَّعِدُ فِي طَمْنِهَا ثُمَّ تَغْتَسِلُ وَ تُصَلِّي فَإِنْ رَأَتْ صُفْرَةً بَعْدَ غُسْلِهَا فَلَا غُسْلَ عَلَيْهَا يُجْرِبُهَا الْوُضُوءُ عِنْدَ كُلِّ صَلَاةٍ تُصَلِّي

He^{-asws} said: 'She would leave the Salat for that of the number of its days which she had sat back during her menstruation, then she should wash and pray Salat. If she sees yellowness after her washing, there is no washing upon her. The Wud'u will suffice her during every Salat she prays'.

قَالَ وَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَرَى الدَّمَ فِي غَيْرِ أَيَّامِ طَمْنِهَا فَتَرَاهُ الْيَوْمَ وَ الْيَوْمَيْنِ وَ السَّاعَةَ وَ السَّاعَتَيْنِ وَ يَذْهَبُ مِثْلَ ذَلِكَ كَيْفَ تَصْنَعُ

He said, 'And I asked him^{-asws} about the woman who sees the blood in other than the days of her menstruation, so she sees it for the day or the two days, and the hour and the two hours, and it goes away, like that, 'How should she deal with it?'

قَالَ تَتْرُكُ الصَّلَاةَ إِذَا كَانَتْ تِلْكَ حَالَهَا مَا دَامَ الدَّمُ وَ تَغْتَسِلُ كُلَّمَا انْقَطَعَ الدَّمُ عَنْهَا

He^{-asws} said: 'She should leave the Salat when that were to be his state for as long as the blood is constant, and she should wash every time the blood terminates from her'.

قُلْتُ كَيْفَ تَصْنَعُ

I said, 'How would she deal with it?'

قَالَ مَا دَامَتْ تَرَى الصُّفْرَةَ فَلْتَوَضَّأْ مِنَ الصُّفْرَةِ وَ تُصَلِّي وَ لَا غُسْلَ عَلَيْهَا مِنْ صُفْرَةٍ تَرَاهَا إِلَّا فِي أَيَّامِ طَمْنِهَا فَإِنْ رَأَتْ صُفْرَةً فِي أَيَّامِ طَمْنِهَا تَرَكَتِ الصَّلَاةَ كَتَرَكِهَا لِلدَّمِ.

He^{-asws} said: 'For as long as she constantly sees the yellowness, let her perform Wud'u from the yellowness and pray Salat, and there is no washing upon her from the yellowness she sees, except during days of her menstruation. If she were to see yellowness during the days of her menstruation, she should leave the Salat like her leaving for the blood'.¹⁶³

¹⁶² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 6 b (Chapters on Washing)

¹⁶³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 7 (Chapters on Washing)

بيان: الشَّيْخُ فِي الْمُؤْتَقِ عَنِ يُؤُنْسَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ الْمَرْأَةُ تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةً قَالَ تَدَعُ الصَّلَاةَ

Explanation – The sheykh in ‘Al-Muwassiq’ – from Yunus Bin Yaqoub who said, ‘I said to Abu Abdullah^{-asws}, ‘The woman sees the blood for three days or four’. He^{-asws} said: ‘She should leave the Salat’.

قُلْتُ فَإِنَّمَا تَرَى الطُّهْرَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةً قَالَ تُصَلِّي

I said, ‘Supposing she sees the cleanliness for three days or four?’ He^{-asws} said: ‘She should pray Salat’.

قُلْتُ فَإِنَّمَا تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةً

I said, ‘She sees the blood three days or four?’

قَالَ تَدَعُ الصَّلَاةَ تَصْنَعُ مَا بَيْنَهَا وَ بَيْنَ شَهْرٍ فَإِنِ انْقَطَعَ عَنْهَا وَ إِلَّا فَهِيَ بِمِثْلِةِ الْمُسْتَحَاضَةِ.

He^{-asws} said: ‘She should leave the Salat doing what is between it and the month. If it is terminated from her, (fine), or else she is at the status of the woman with post-childbirth bleeding’.

8- قُرْبُ الإِسْنَادِ، عَنِ مُحَمَّدِ بْنِ خَالِدِ الطَّبَالِيِّ عَنِ إِسْمَاعِيلِ بْنِ عَبْدِ خَالِقٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عِ عَنِ الْمُسْتَحَاضَةِ كَيْفَ تَصْنَعُ

(The book) ‘Qurb Al Isnaad’ – from Muhammad Bin Khalid Al Tayalis, from Ismail Bin Abdul Khaliq who said,

‘I asked Abu Abdullah^{-asws} about the women with post-childbirth bleeding, ‘How should she deal with it?’

قَالَ إِذَا مَضَى وَقْتُ طَهْرِهَا الَّذِي كَانَتْ تَطْهُرُ فِيهِ فَلْتَوَجِّرِ الطُّهْرَ إِلَى آخِرِ وَقْتِهَا ثُمَّ تَغْتَسِلُ ثُمَّ تُصَلِّي الطُّهْرَ وَ الْعَصْرَ فَإِنِ كَانَ الْمَغْرِبُ فَلْتَوَجِّرِهَا إِلَى آخِرِ وَقْتِهَا ثُمَّ تُصَلِّي الْمَغْرِبَ وَ الْعِشَاءَ فَإِذَا كَانَتْ صَلَاةُ الْفَجْرِ فَلْتَغْتَسِلْ بَعْدَ طُلُوعِ الْفَجْرِ ثُمَّ تُصَلِّي رَكْعَتَيْنِ قَبْلَ الْعَدَاةِ ثُمَّ تُصَلِّي الْعَدَاةَ

He^{-asws} said: ‘When the time passes of her cleanliness which she used to be pure in, let her delay Al-Zohr (Salat) to the end of its time, then she should wash, then pray Al-Zohr Salat and Al-Asr. If it were to be Al-Maghrib (Salat), let her delay it to the end of its time, then pray Al-Maghrib and Al-Isha. If it were to be Al-Fajr Salat, let her wash after the emergence of dawn, then pray two Cycles before Al-Zohr, then pray the Zohr Salat’.

فَقُلْتُ يُوَاقِعُهَا الرَّجُلُ

I said, ‘Can the man sleep with her?’

قَالَ إِذَا طَالَ ذَلِكَ بِهَا فَلْتَغْتَسِلْ وَ لِنَتَوَضَّأُ ثُمَّ يُوَاقِعُهَا إِنْ أَرَادَ.

He^{-asws} said: ‘When that is prolonger with her, let her wash and let her perform Wud’u, then he can sleep with her if he wants’.¹⁶⁴

9- قُرْبُ الْإِسْنَادِ، عَنْ عَلِيِّ بْنِ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنْ مَالِكِ بْنِ أَشْيَمٍ عَنْ إِسْمَاعِيلَ بْنِ بَرِيْعٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ ع إِنَّ لَنَا فِتْنَةً وَ قَدْ اِرْتَفَعَ حَيْضُهَا

(The book) ‘Qurb Al Isnaad’ – from Ali Bin Suleyman Bin Rusheyd, from Malik Bin Asheym, from Ismail Bin Bazie who said,

‘I said to Abu Al-Hassan^{-asws} the 1st, ‘There is a youthful girl of ours and her menstruation has been raised’.

فَقَالَ لِي الْحَضْبُ رَأْسُهَا بِالْحِنَاءِ فَإِنَّهُ سَيَعُودُ حَيْضُهَا إِلَى مَا كَانَ

He^{-asws} said to me: ‘Dye her hair with the henna, her menstruation will return to what it had been’.

قَالَ فَعَعَلْتُ فَعَادَ الْحَيْضُ إِلَى مَا كَانَ.

He (the narrator) said, ‘I did that. The menstruation returned to it had been’.¹⁶⁵

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَبِيْلَةَ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: لَا تَحْتَضِبِ الْحَائِضُ.

And from him, from Muhammad Bin Abdul Hameed, from Abu Jameela,

‘From Abu Al-Hassan Musa^{-asws} having said: ‘The menstruating woman should not dye’.¹⁶⁶

وَ مِنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْفَضْلِ بْنِ يُونُسَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى ع قُلْتُ الْمَرْأَةُ تَرَى الطُّهْرَ قَبْلَ غُرُوبِ الشَّمْسِ كَيْفَ تَصْنَعُ بِالصَّلَاةِ

And from him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Fazl Bin Yunus who said,

‘I asked Abu Al-Hassan Musa^{-asws}. I said, ‘The woman sees the purity before setting of the sun, how should she deal with the Salat?’

قَالَ فَقَالَ إِذَا رَأَتْ الطُّهْرَ بَعْدَ مَا بَمَضِي مِنْ زَوَالِ الشَّمْسِ أَرْبَعَةَ أَقْدَامٍ فَلَا تُصَلِّ إِلَّا الْعَصْرَ لِأَنَّ وَقْتَ الطُّهْرِ دَخَلَ عَلَيْهَا وَ هِيَ فِي الدَّمِ وَ خَرَجَ عَنْهَا الْوَقْتُ وَ هِيَ فِي الدَّمِ فَلَمْ يَجِبْ عَلَيْهَا أَنْ تُصَلِّيَ الطُّهْرَ وَ مَا طَرَحَ اللَّهُ عَنْهَا مِنَ الصَّلَاةِ وَ هِيَ فِي الدَّمِ أَكْثَرَ.

He (the narrator) said: ‘He^{-asws} said: ‘When she sees the purity after the passing from the midday sun by four feet, she should not pray Salat except Al-Asr, because the time of Al-Zohr had entered upon her while she was in the blood, and the time exited from her while she was

¹⁶⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 8 (Chapters on Washing)

¹⁶⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 9 a (Chapters on Washing)

¹⁶⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 9 b (Chapters on Washing)

in the blood, therefore it is not obligatory upon her to pray Al-Zohr Salat, and whatever from the Salat Allah^{-azwj} has Dropped from her while she was in the blood, is more”.¹⁶⁷

10- الحِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْهَيْثَمِ وَأَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ وَمُحَمَّدَ بْنِ أَحْمَدَ السِّنَانِيِّ وَالْحُسَيْنِ الْمُكْتَبِيِّ وَعَبْدَ اللَّهِ الصَّائِغِ وَعَلِيَّ الْوَرَّاقِ جَمِيعاً عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مُجَلُّوْلٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: الْأَعْسَالُ مِنْهَا غُسْلُ الْجَنَابَةِ وَالْحَيْضِ

(The book) ‘Al Khisaal’ – from Ahmad Bin Muhammad Bin Al Haysam, and Ahmad Bin Al-Hassan Al Qattan, and Muhammad Bin Ahmad Al Sinani, and Al-Hassan Al Mukattib and Abdullah Al Saig, and Ali Al Warraq, altogether from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiyah, from Al Amsh,

‘From Al-Sadiq^{-asws} having said: ‘The washings, from these is washing of the sexual impurity and the menstruation’.

وَقَالَ أَكْثَرُ أَيَّامِ الْحَيْضِ عَشْرَةٌ أَيَّامٍ وَأَقْلَبُهَا ثَلَاثَةٌ أَيَّامٍ وَالْمُسْتَحَاضَةُ تَغْتَسِلُ وَتَحْتَشِي وَتُصَلِّي وَ الْحَائِضُ تَتْرُكُ الصَّلَاةَ وَ لَا تَقْضِيهَا وَ تَتْرُكُ الصَّوْمَ وَ تَقْضِيهِ وَ النِّفْسَاءُ لَا تَقْعُدُ أَكْثَرَ مِنْ عَشْرِينَ يَوْماً إِلَّا أَنْ تَطْهَرَ قَبْلَ ذَلِكَ وَ إِنْ لَمْ تَطْهَرَ بَعْدَ الْعَشْرِينَ اغْتَسَلَتْ وَ اخْتَشَتْ وَ عَمِلَتْ عَمَلَ الْمُسْتَحَاضَةِ.

And he^{-asws} said: ‘Maximum days of the menstruation are ten, and its minimum is three days; and the one with post-childbirth bleeding should wash and apply cotton, and pray Salat; and the menstruating woman will leave the Salat and not fulfil these, and leave the fasts and (but) has to fulfil it; and the one of inter-period bleeding will not sit back (from praying Salat) more than twenty days except if she is clean before that, and if she is not clean after the twenty, she should wash, and apply cotton, and do the deeds of the post-childbirth bleeding woman’.¹⁶⁸

وَ مِنْهُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ السُّكَّرِيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْبَصْرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْمُجَنَّبِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ ع يَقُولُ لَا يَجُوزُ لِلْمَرْأَةِ الْحَائِضِ وَ لَا الْجُنْبِ الْحُضُورُ عِنْدَ تَلْقِينِ الْمَيِّتِ لِأَنَّ الْمَلَائِكَةَ تَتَأَذَى بِهِنَّ وَ لَا يَجُوزُ لَهُمَا إِدْخَالُ الْمَيِّتِ قَبْرَهُ وَ لَا تَحْضِبُ الْمَرْأَةُ يَدَيْهَا فِي حَيْضِهَا فَإِنَّهُ يُجَافُ عَلَيْهَا الشَّيْطَانُ الْحَبْرَ.

And from him, from Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Ali Al Sukari, from Muhammad Bin Zakariya Al Basry, from Ja’far Bin Muhammad Bin Umara, from his father, from Jabir Al Jufy who said,

‘I heard Abu Ja’far Muhammad Bin Ali Al-Baqir^{-asws} saying: ‘It is neither allowed for the menstruating woman, nor for the one with sexual impurity to be present during indoctrination (Talqeen) of the deceased, because the Angels get hurt by them, nor is it allowed for them to enter the deceased into his grave, nor for the woman to dye her menstruation for the Satan^{-la} (insinuation) is feared upon her’ – the Hadeeth”.¹⁶⁹

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبرَاهِيمَ بْنِ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ الْفَرَشِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِهَ لَكُمْ أَنْتُمْ الْأُمَّةُ أَرْبَعاً وَ عَشْرِينَ حَصَلَةً وَ تَهَاكُمُ عَنْهَا وَ سَأَى الْحَدِيثَ إِلَى أَنْ قَالَ وَ كَرِهَ لِلرَّجُلِ أَنْ يَعْشَى امْرَأَتَهُ وَ هِيَ حَائِضٌ فَإِنْ عَشِنَهَا فَخَرَجَ الْوَلَدُ مَجْدُوماً أَوْ أَبْرَصَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

¹⁶⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 9 c (Chapters on Washing)

¹⁶⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 10 a (Chapters on Washing)

¹⁶⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 10 b (Chapters on Washing)

And from him, from his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Al Husayn Bin Al-Hassan Al Qureyshi, from Suleyman Bin Ja'far Al Badry, from Abdullah Bin Al Husayn Bin Zayd, from his father,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Dislikes twenty four characteristics for you and has Prohibited you from these' – and he^{-saww} continued the Hadeeth up to he^{-saww} said: 'And Dislikes for the man to sleep with his wife while she is menstruating. If he does sleep with her, and the child emerges as a leper, or with vitiligo, he should not blame except himself'.¹⁷⁰

11- الْعُيُونُ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ رَأَيْتُ نِسَاءً أُعْتِي فِي عَذَابٍ شَدِيدٍ

(The book) 'Al Uyoun' – from Ali Bin Abdullah Al Warraq, from Muhammad Bin Abu Abdullah Al Kufi, from Sahl Bin Ziyad, from Abdul Azeem Al Hasany,

'From Abu Ja'far^{-asws} the 2nd, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One the night there was an Ascension with me^{-saww} to the sky, I^{-saww} saw women of my^{-saww} community in severe Punishment'.

وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ وَ رَأَيْتُ امْرَأَةً قَدْ شُدَّ رِجْلَاهَا إِلَى يَدَيْهَا وَ قَدْ سَلَطَ عَلَيْهَا الْحَيَاتُ وَ الْعَقَارِبُ لِأَنَّهَا كَانَتْ قَدْرَةَ الْوُضوءِ قَدْرَةَ الْيَبَابِ وَ كَانَتْ لَا تَغْتَسِلُ مِنَ الْجَنَابَةِ وَ الْحَيْضِ وَ لَا تَتَنَطَّفُ وَ كَانَتْ تَسْتَهِينُ بِالصَّلَاةِ.

And he^{-saww} continued the Hadeeth up to he^{-saww} said: 'And I^{-saww} saw a woman, her legs had been tied to her hands, and the snakes and the scorpions had been prevailed upon her because she had been of dirty Wud'u, dirty clothes, and she would not wash from the sexual impurity, and the menstruation, nor cleaned, and she used to deem the Salat as insignificant'.¹⁷¹

وَ مِنْهُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عُبْدُوسِ النَّيْسَابُورِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْقَضْلِ بْنِ شَادَانَ قَالَ: كَتَبَ الرِّضَا ع لِلْمَأْمُونِ مِنْ مَخْضِ الْإِسْلَامِ وَ شَرَائِعِ الدِّينِ أَنَّ غُسْلَ الْجَنَابَةِ فَرِيضَةٌ وَ غُسْلُ الْحَيْضِ مِثْلُهُ وَ أَكْثَرُ الْحَيْضِ عَشْرَةُ أَيَّامٍ وَ أَقَلُّهُ ثَلَاثَةٌ أَيَّامٍ

And from him, from Abdul Wahid Bin Muhammad Bin Ubdous Al Neysabuty, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan who said,

'Al-Reza^{-asws} wrote for (the caliph) Al-Mamoun: 'From the pure Al-Islam and the laws of religion are – washing the sexual impurity is an obligatory, and washing the menstruation is similar to it; and the maximum menstruation is of ten days, and its least is of three days.

وَ الْمُسْتَحَاضَةُ تُحْتَشِي وَ تَغْتَسِلُ وَ تُصَلِّي وَ الْحَائِضُ تَتْرُكُ الصَّلَاةَ وَ لَا تَقْضِي وَ تَتْرُكُ الصَّوْمَ وَ تَقْضِي وَ النِّسَاءُ لَا تَقْعُدُ عَنِ الصَّلَاةِ أَكْثَرَ مِنْ ثَمَانِيَةِ عَشْرٍ يَوْمًا فَإِنْ طَهَّرَتْ قَبْلَ ذَلِكَ صَلَّتْ وَ إِنْ لَمْ تَطْهَرْ حَتَّى تَجَاوِزَتْ ثَمَانِيَةَ عَشْرٍ يَوْمًا اغْتَسَلَتْ وَ صَلَّتْ وَ عَمِلَتْ مَا تَعْمَلُ الْمُسْتَحَاضَةُ.

And the one with post-childbirth bleeding will apply cotton, and wash, and pray Salat, while the menstruating woman will leave the salat and not fulfil (pay back), and she would leave

¹⁷⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 10 c (Chapters on Washing)

¹⁷¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 10 d (Chapters on Washing)

the fasting and fulfil, while the one with inter-period bleeding will not sit back from the Salat for more than eighteen days. If she were to be pure before that, she should pray Salat, and if she is not pure until she exceeds eighteen days, she should wash, and pray Salat, and do what the one with post-childbirth bleeding does”.¹⁷²

12- فَمَنْ الرِّضَا، قَالَ عِ اعْلَمَنَّ أَنَّ أَقَلَّ مَا يَكُونُ أَيَّامَ الْحَيْضِ ثَلَاثَةٌ أَيَّامٌ وَ أَكْثَرَ مَا يَكُونُ عَشْرَةٌ أَيَّامٌ فَعَلَى الْمَرْأَةِ أَنْ تَجْلِسَ عَنِ الصَّلَاةِ بِحَسَبِ عَادَتِهَا مَا بَيْنَ الثَّلَاثَةِ إِلَى الْعَشْرَةِ لَا تَطْهَرُ فِي أَقَلِّ مِنْ ذَلِكَ وَ لَا تَدَعُ الصَّلَاةَ أَكْثَرَ مِنْ عَشْرَةِ أَيَّامٍ

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘Know that the least of the days of menstruation can be are three days, and maximum what they can be are ten days. It is upon the woman to sit (back) from the Salat in accordance to her days what is between the three to the ten. She will not purify in less than that, nor leave the Salat more than ten days.

وَ الصُّفْرَةُ قَبْلَ الْحَيْضِ حَيْضٌ وَ بَعْدَ أَيَّامِ الْحَيْضِ لَيْسَتْ مِنَ الْحَيْضِ فَإِذَا زَادَ عَلَيْهَا الدَّمُ عَلَى أَيَّامِهَا اغْتَسَلَتْ فِي كُلِّ يَوْمٍ مَعَ الْمَجْرٍ وَ اسْتَدَخَلَتْ الْكُرْسُفَ وَ شَدَّتْ وَ صَلَّتْ ثُمَّ لَا تَزَالُ تُصَلِّي يَوْمَهَا مَا لَمْ تَطْهَرَ الدَّمُ فَوْقَ الْكُرْسُفِ وَ الْحِرْقَةِ فَإِذَا ظَهَرَتْ أَعَادَتْ الْغُسْلَ

And the yellowness before the menstruation is menstruation, and after the days of menstruation isn’t from the menstruation. When the blood increases upon her days, she should wash during every day with the day, and she should insert the cotton and tighten it, and pray Salt. Then she should not cease to pray Salat of her day for as long as the blood does not appear above the cotton and the rag. When it appears, she would repeat the washing.

وَ هَذِهِ صِفَةٌ مَا تَعْمَلُهُ الْمُسْتَحَاضَةُ بَعْدَ أَنْ تَجْلِسَ أَيَّامَ الْحَيْضِ عَلَى عَادَتِهَا وَ الْوَقْتُ الَّذِي يَجُوزُ فِيهِ نِكَاحُ الْمُسْتَحَاضَةِ وَقْتُ الْغُسْلِ وَ بَعْدَ أَنْ تَغْتَسِلَ وَ تُنْظَفَ لِأَنَّ غُسْلَهَا يَقُومُ مَقَامَ الطَّهْرِ لِلْحَائِضِ

And these descriptions are what you should teach the one with post-childbirth bleeding after she sits (back) the days of the menstruation upon her number; and the time which the one with post-childbirth bleeding can have sex is time of the washing, and after she has washed and cleaned, because her washing stand in the place of the purity of the menstruating woman.

وَ النُّفْسَاءُ تَدَعُ الصَّلَاةَ أَكْثَرَهُ مِثْلَ أَيَّامِ حَيْضِهَا وَ هِيَ عَشْرَةٌ أَيَّامٌ وَ تَسْتَنْظِرُهُ بِثَلَاثَةِ أَيَّامٍ ثُمَّ تَغْتَسِلُ فَإِذَا رَأَتْ الدَّمَ عَمِلَتْ كَمَا تَعْمَلُ الْمُسْتَحَاضَةُ وَ قَدْ رُوِيَ ثَمَانِيَةَ عَشْرٍ يَوْمًا وَ رُوِيَ ثَلَاثَةَ وَ عِشْرِينَ يَوْمًا وَ بَأَيِّ هَذِهِ الْأَحَادِيثِ أُخِذَ مِنْ جِهَةِ التَّسْلِيمِ جَازٍ

And the one with inter-period bleeding will leave the salat, maximum like days of the menstruation, and it is ten days, and she would memorise (make a note of the) three days, then wash. When she sees the blood, she should do like what the one with the inter-period bleeding does’. And it has been reported, eighteen days. And it has been reported, twenty-three days – and by whichever of the Ahadeeth one takes with from the aspect of submission, it allowed.

وَ الْحَائِلُ إِذَا رَأَتْ الدَّمَ فِي الْحَمْلِ كَمَا كَانَتْ تَرَاهُ تَرَكَتِ الصَّلَاةَ أَيَّامَ الدَّمِ فَإِنْ رَأَتْ صُفْرَةً لَمْ تَدَعِ الصَّلَاةَ وَ قَدْ رُوِيَ أَنَّهَا تَعْمَلُ مَا تَعْمَلُهُ الْمُسْتَحَاضَةُ إِذَا صَحَّ لَهَا الْحَمْلُ فَلَا تَدَعُ الصَّلَاةَ وَ الْعَمَلُ مِنْ خَوَاصِّ الْفُقَهَاءِ عَلَى ذَلِكَ

¹⁷² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 11 (Chapters on Washing)

And the pregnant woman, when she sees the blood during the pregnancy like what she had been seeing, she would leave the Salat during days of the blood. If she sees yellowness, she should leave the Salat. And it has been reported that she should do what the one with inter-period bleeding does. When the pregnancy is correct for her, she should not leave the Salat, and the working from special jurists upon that.

وَ اعْلَمُ أَنَّ أَوَّلَ مَا تَحِيضُ الْمَرْأَةُ دَمُهَا كَثِيرٌ وَ لِدَلِّكَ صَارَ حَدُّهَا عَشْرَةَ أَيَّامٍ فَإِذَا دَخَلَتْ فِي السِّنِّ نَقَصَ دَمُهَا حَتَّى يَكُونَ فِعْوُدُهَا تِسْعَةً أَوْ ثَمَانِيَةً أَوْ سَبْعَةً وَ أَقَلُّ مِنْ ذَلِكَ حَتَّى يَنْتَهِيَ إِلَى أَذَى الْحَدِّ وَ هُوَ ثَلَاثَةٌ أَيَّامٍ ثُمَّ يَنْقَطِعُ الدَّمُ عَلَيْهَا فَتَكُونُ مِمَّنْ قَدْ بَسَّتْ مِنَ الْحَيْضِ

And know that the first of what the woman menstruates, her blood is a lot, and for that its limit came to be ten days. When she enters into the years, her blood gets reduced until her sitting back would be nine, or eight, or seven, and less than that, until she ends to the lowest limit, and it is three days, then the blood would be terminated upon her, so she would become having despaired from the menstruation.

وَ تَفْسِيرُ الْمُسْتَحَاضَةِ أَنَّ دَمَهَا يَكُونُ رَقِيماً تَغْلُوهُ صُفْرَةٌ وَ دَمُ الْحَيْضِ إِلَى السَّوَادِ وَ لَهُ رِقَّةٌ [حَرْفَةٌ] فَإِذَا دَخَلَتْ الْمُسْتَحَاضَةُ فِي حَدِّ حَيْضِهَا الثَّانِيَةِ تَرَكَتِ الصَّلَاةَ حَتَّى تَخْرُجَ الْأَيَّامُ الَّتِي تَتَعَدُّ فِي حَيْضِهَا فَإِذَا ذَهَبَ عَنْهَا الدَّمُ اغْتَسَلَتْ وَ صَلَّتْ وَ رُبَّمَا عَجَّلَ الدَّمُ مِنَ الْحَيْضَةِ الثَّانِيَةِ

And interpretation the one with inter-period bleeding is that her blood would be thing, it's top being yellow, while blood of the menstruation is to the blackness, and there would be thinness for it. When the one with inter-period bleeding enters into her second menstruation, she would leave the Salat until the days which she used to sit back in during her menstruation are gone. When the blood is gone from her, she should wash and pray Salat; and sometimes the blood from the second menstruation will be earlier.

وَ الْحُدُّ بَيْنَ الْحَيْضَتَيْنِ الْفَرْقُ وَ هُوَ عَشْرَةُ أَيَّامٍ بَيْضٍ فَإِنْ زَادَ الدَّمُ بَعْدَ اغْتِسَالِهَا مِنَ الْحَيْضِ قَبْلَ اسْتِكْمَالِ عَشْرَةِ أَيَّامٍ بَيْضٍ فَهُوَ مَا بَقِيَ مِنَ الْحَيْضَةِ الْأُولَى وَ إِنْ زَاتِ الدَّمُ بَعْدَ الْعَشْرِ الْبَيْضِ فَهُوَ مَا تَعَجَّلَ مِنَ الْحَيْضَةِ الثَّانِيَةِ

And the (minimum) limit between the two menstruations is the period, and it is of ten days of whiteness. If the blood increases after her washing is from the menstruation before completion of ten days of whiteness, it is what remains from the first menstruation, and if she sees the blood after the whiteness of ten days, it is what has come earlier from the second menstruation.

فَإِذَا دَامَ دَمُ الْمُسْتَحَاضَةِ وَ مَضَى عَلَيْهَا مِثْلُ أَيَّامِ حَيْضِهَا أَتَاهَا زَوْجُهَا مَتَى مَا شَاءَ بَعْدَ الْغُسْلِ أَوْ قَبْلَهُ وَ لَا تَدْخُلُ الْمَسْجِدَ الْحَائِضُ إِلَّا أَنْ تَكُونَ مُجْتَازَةً

When blood of the one with inter-period bleeding is constant and there pass upon her like days of her menstruation, her husband can come to her whenever he so desires after the washing or before it, and the menstruating one cannot enter the Masjid except if she happens to be passing by.

وَ يَجِبُ عَلَيْهَا عِنْدَ حُضُورِ كُلِّ صَلَاةٍ أَنْ تَتَوَضَّأَ وَضُوءَ الصَّلَاةِ وَ تَجْلِسَ مُسْتَقْبِلَ الْقِبْلَةِ وَ تَذُكِّرَ اللَّهَ بِمِقْدَارِ صَلَاتِهَا كُلِّ يَوْمٍ

And it is obligatory upon her during the presence of every Salat that she should perform Wud'u, Wud'u of the Salat, and sit facing the Qiblah, and mention Allah^{-azwj} in accordance to her Salat of every day.

وَ إِنْ رَأَتْ يَوْمًا أَوْ يَوْمَيْنِ فَلَيْسَ ذَلِكَ مِنَ الْحَيْضِ مَا لَمْ تَرَ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَاتٍ وَ عَلَيْهَا أَنْ تَقْضِيَ الصَّلَاةَ الَّتِي تَرَكَتْهَا فِي الْيَوْمِ وَ الْيَوْمَيْنِ

And if she sees (blood) for a day or two days, that isn't from the menstruation for as long as she does not see three days consecutively, and upon her is that she should fulfil the Salat which she had missed during the day and the two days.

وَ إِنْ رَأَتْ الدَّمَ أَكْثَرَ مِنْ عَشْرَةِ أَيَّامٍ فَلْتَقْعُدْ عَنِ الصَّلَاةِ عَشْرَةَ ثُمَّ تَغْتَسِلُ يَوْمَ حَادِي عَشَرَ وَ تَحْتَشِي وَ تَغْتَسِلُ فَإِنْ لَمْ يَنْقُبِ الدَّمُ القُطْنَ صَلَّتْ صَلَوَاتَهَا كُلَّ صَلَاةٍ بِوُضُوءٍ-

And if she sees blood for more than ten days, let her sit back from the Salat for ten (days), then wash on the eleventh day, and apply cotton, and wash. If the blood does not penetrate the cotton, she should pray her Salats, every Salat with a Wud'u.

وَ إِنْ نَقَبَ الدَّمُ الكُرْشَفَ وَ لَمْ يَسَلْ صَلَّتْ صَلَاةَ اللَّيْلِ وَ العِدَاةَ بِغُسْلٍ وَاحِدٍ وَ سَائِرَ الصَّلَوَاتِ بِوُضُوءٍ وَ إِنْ نَقَبَ الدَّمُ الكُرْشَفَ وَ سَالَ صَلَّتْ صَلَاةَ اللَّيْلِ وَ العِدَاةَ بِغُسْلٍ وَ الطُّهْرَ وَ العَصْرَ بِغُسْلٍ وَ تُؤَخِّرُ الطُّهْرَ قَلِيلًا وَ تُعَجِّلُ العَصْرَ وَ تُصَلِّي العِشَاءَ وَ العِشَاءَ الآخِرَةَ بِغُسْلٍ وَاحِدٍ وَ تُؤَخِّرُ المَغْرِبَ قَلِيلًا وَ تُعَجِّلُ العِشَاءَ الآخِرَةَ

And if the blood does penetrate the cotton and does not flow, she should pray the night Salat and the morning with one washing, and rest of the Salats with a Wud'u; and if the blood penetrates the rag and flows, she should pray Salat of the night and Al-Zohr and Al-Asr with a washing, and she should delay the Zohr by a little, and hasten Al-Asr, and she should pray Al-Maghrib and the last Isa with one washing, and delay Al-Maghrib a little and hasten the last Isha.

فَإِذَا دَخَلَتْ فِي أَيَّامٍ حَيْضِهَا تَرَكَتِ الصَّلَاةَ وَ مَتَى مَا اغْتَسَلَتْ عَلَى مَا وَصَفْتُ حَلَّ لِزَوْجِهَا أَنْ يَعْشَاهَا وَ إِذَا رَأَتْ الصُّفْرَةَ فِي أَيَّامٍ حَيْضِهَا فَهُوَ حَيْضٌ وَ إِنْ رَأَتْ بَعْدَهَا فَلَيْسَ مِنَ الْحَيْضِ

When she enters into days of her menstruation, she should leave the Salat; and when for as long as she has wash based upon what is described, she is Permissible for her husband; and when she sees the yellowness during days of her menstruation, it is menstruation, and if she sees (yellowness) after it, it isn't from the menstruation.

وَ إِذَا أَرَادَتْ الحَائِضُ بَعْدَ العُسْلِ مِنَ الْحَيْضِ فَعَلَيْهَا أَنْ تَسْتَبْرَأَ وَ الاسْتِبْرَاءُ أَنْ تُدْخِلَ قُطْنَةً فَإِنْ كَانَ هُنَاكَ دَمٌ حَرَجَ وَ لَوْ مِثْلَ رَأْسِ الذُّبَابِ فَإِنْ حَرَجَ لَمْ تَغْتَسِلْ وَ إِنْ لَمْ يَخْرُجْ اغْتَسَلَتْ

And when she sees (yellowness) after the washing from the menstruation, upon her is to be clean, and the cleaning is that she should insert cotton, for if there were to be blood emerging over there, and even if it were like the head of a fly, if it emerges, she should not wash, and if it does not emerge, she should wash.

وَ إِذَا أَرَادَتْ المَرْأَةُ أَنْ تَغْتَسِلَ مِنَ المُنَابَةِ فَأَصَابَهَا الْحَيْضُ فَلْتَبْرُكِ العُسْلَ حَتَّى تَطْهُرَ فَإِذَا طَهَّرَتْ اغْتَسَلَتْ غُسْلًا وَاحِدًا لِلْمُنَابَةِ وَ الْحَيْضِ

And when the woman wants to wash from the sexual impurity, and the menstruation hits her, let her leave the washing until she is clean. When she is clean, she can wash one washing for the sexual impurity and the menstruation.

وَ إِذَا رَأَتْ الصُّفْرَةَ أَوْ شَيْئاً مِنَ الدَّمِ فَعَلَيْهَا أَنْ تُلْصِقَ بَطْنَهَا بِالْحَائِطِ وَ تَرْفَعِ رِجْلَهَا الْيُسْرَى كَمَا تَرَى الْكَلْبَ إِذَا بَالَ وَ تُدْخِلُ قُطْنَةً فَإِنْ خَرَجَ فِيهَا دَمٌ فَهِيَ حَائِضٌ وَ إِنْ لَمْ يَخْرُجْ فَلَيْسَتْ بِحَائِضٍ

And when she sees the yellowness, or something from the blood, upon her is to adhere her belly with the wall and raise her left leg like what you see the dog when it urinates, and she should insert the cotton. If blood emerges in it, so she is menstruating, and if it does not emerge, she isn't menstruating.

وَ إِنْ اشْتَبَهَ عَلَيْهَا الْحَيْضُ وَ دَمٌ قَرِحَةٌ فَرُبَّمَا كَانَ فِي قَرِحِهَا قَرِحَةٌ فَعَلَيْهَا أَنْ تَسْتَلْقِيَ عَلَى قَفَاهَا وَ تُدْخِلُ أَصَابِعَهَا فَإِنْ خَرَجَ الدَّمُ مِنَ الْجَانِبِ الْأَيْمَنِ فَهُوَ مِنَ الْقَرِحَةِ وَ إِنْ خَرَجَ مِنَ الْجَانِبِ الْأَيْسَرِ فَهُوَ مِنَ الْحَيْضِ

And if the menstruation is doubtful upon her and blood of ulcer, sometimes there could be an ulcer in her private part, upon her is to lie down upon her back and insert her finger. If the blood emerges from the right side, it is from the ulcer, and if it emerges from the left side, it is from the menstruation.

وَ إِنْ اقْتَضَتْ زَوْجَهَا وَ لَمْ يَزُفْهَا وَ لَا تَدْرِي دَمُ الْحَيْضِ هُوَ أَمْ دَمُ الْعُدْرَةِ فَعَلَيْهَا أَنْ تُدْخِلَ قُطْنَةً فَإِنْ خَرَجَتْ الْقُطْنَةُ مُطَوَّقَةً بِالدَّمِ فَهُوَ مِنَ الْعُدْرَةِ وَ إِنْ خَرَجَتْ مُنْعَمِسَةً فَهُوَ مِنَ الْحَيْضِ

And if her husband were to deflower her and her blood does not stop, and she does not know whether it is blood of the menstruation or blood of the deflowering, upon her is to insert cotton. If the cotton comes out in a ring with the blood, it is from the deflowering, and if it comes out immersed, it is from the menstruation.

وَ اعْلَمُ أَنَّ دَمَ الْعُدْرَةِ لَا يَجُوزُ الشُّفْرَتَيْنِ وَ دَمُ الْحَيْضِ حَارٌّ يَخْرُجُ بِحَرَارَةِ شَدِيدَةٍ وَ دَمُ الْمُسْتَحَاضَةِ بَارِدٌ يَسِيلُ وَ هِيَ لَا تَعْلَمُ وَ بِاللَّهِ التَّوْفِيقُ.

And know that blood of the deflowering does not exceed the labia, and blood of the menstruation is hot, emerging with severe heat, and blood of the one with inter-period bleeding is cold, flowing, and she does not know (notice); and with Allah^{-azwj} is the harmonising".¹⁷³ (looks like a write up from Ahadeeth)

بيان: فَقَدْ رَوَى الشَّيْخُ فِي التَّهْذِيبِ عَنْ مُحَمَّدِ بْنِ يَحْيَى مَرْفُوعاً عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ فَتَاةٌ مِّنَّا قَرِحَةٌ فِي جَوْفِهَا وَ الدَّمُ سَائِلٌ - لَا تَدْرِي مِنْ دَمِ الْحَيْضِ أَوْ مِنْ دَمِ الْقَرِحَةِ

Explanation (Hadeeth only) – It is reported by the sheykh in ‘Al-Tahzeeb’ – from Muhammad Bin Yahya, raising it from Aban who said, ‘I said to Abu Abdullah^{-asws}, ‘An adolescent girl of ours has an ulcer in her inside and the blood flowed. She does not know whether it is the blood of menstruation or from the blood of ulcer’.

فَقَالَ مُرَّهَا فَلْتَسْتَلْقِيَ عَلَى ظَهْرِهَا وَ تَرْفَعِ رِجْلَهَا وَ تَسُدُّهَا بِأَصَابِعِهَا الْيُسْرَى فَإِنْ خَرَجَ الدَّمُ مِنَ الْجَانِبِ الْأَيْسَرِ فَهُوَ مِنَ الْحَيْضِ وَ إِنْ خَرَجَ مِنَ الْجَانِبِ الْأَيْمَنِ فَهُوَ مِنَ الْقَرِحَةِ.

¹⁷³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 12 (Chapters on Washing)

He^{-asws} said: 'Instruct her to lie down upon her back and raise her legs and insert her middle finger. If the blood is emerging from the left side, it is from the menstruation, and if it is emerging from the right side, it is from the ulcer''.

13- كِتَابُ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ، قَالَ سَمِعْتُ الْعَبْدَ الصَّالِحَ ع يَقُولُ فِي الْحَائِضِ إِذَا انْقَطَعَ عَنْهَا الدَّمُ ثُمَّ رَأَتْ صُفْرَةً فَلَيْسَ بِشَيْءٍ تَغْتَسِلُ ثُمَّ تُصَلِّي.

The book of Abdullah Bin Yahya Al Kahily who said,

'I heard Al-Abd Al Salih^{-asws} (7th Imam^{-asws}) saying regarding the menstruating woman: 'When the blood has terminated from her, then she sees yellowness, it isn't anything. She should wash, then pray Salat'.¹⁷⁴

14- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادِ الْكُوفِيِّ قَالَ: تَزَوَّجَ بَعْضُ أَصْحَابِنَا جَارِيَةً مُعْصِرًا لَمْ تَطْمُتْ فَلَمَّا افْتُضَّتْهَا سَالَ الدَّمُ فَمَكَتْ سَائِلًا لَا يَنْقَطِعُ نَحْوًا مِنْ عَشْرَةِ أَيَّامٍ

(The book) 'Al Mahasin' – from his father, from Khalaf Bin Hammad Al Kufi who said,

'One of our companions married a virgin girl who had not menstruated. When he had deflowered her, the blood flowed. It remained flowing, not terminating for about more than ten days'.

قَالَ فَأَرَوْهَا الْقَوَائِلَ وَ مِنْ ظُنِّ أَنَّهُ يُصِيرُ ذَلِكَ مِنَ النِّسَاءِ فَاخْتَلَفْنَ فَقَالَ بَعْضُهُنَّ هَذَا دَمُ الْحَيْضِ وَ قَالَ بَعْضُهُنَّ هُوَ دَمُ الْعُدْرَةِ

He (the narrator) said, 'He should opinions of the midwives and the ones from the women he thought had insight of that. They differed. One of them said, 'This is the blood of menstruation'. And one of them said, 'It is the blood of virginity'.

فَسَأَلُوا عَنْ ذَلِكَ فُفَّهَاءَهُمْ أَبَا حَنِيفَةَ وَ غَيْرَهُ مِنْ فُقَهَائِهِمْ فَقَالُوا هَذَا شَيْءٌ قَدْ أَشْكَلَ عَلَيْنَا وَ الصَّلَاةُ فَرِيضَةٌ وَاجِبَةٌ فَلْتَتَوَضَّأْ وَ لْتُصَلِّ وَ لْتُمْسِكْ عَنْهَا زَوْجَهَا حَتَّى تَرَى الْبَيَاضَ فَإِنْ كَانَ دَمُ الْحَيْضِ لَمْ تُصْرِعْهَا الصَّلَاةَ وَ إِنْ كَانَ دَمُ الْعُدْرَةِ كَانَتْ قَدْ أَدَّتِ الْفَرِيضَةَ

They asked their jurists about that, Abu Haneefa and others from their jurists. They said, 'This is something which is problematic upon her, and the Salat is an imposed obligation, so let her perform Wud'u, and let her pray Salat, and let her husband withhold from me until she sees the whiteness. If it were to be the blood of menstruation, the Salat will not harm her, and if it were to be the blood of virginity, she would have fulfilled the obligation'.

فَفَعَلَتِ الْجَارِيَةُ ذَلِكَ وَ حَجَّجْتُ فِي تِلْكَ السَّنَةِ فَلَمَّا صِرْنَا بِنِي بَعَثْتُ إِلَى أَبِي الْحَسَنِ ع فَقُلْتُ جَعَلْتُ فِدَاكَ إِنَّ لَنَا مَسْأَلَةً قَدْ صِفْنَا بِهَا دَرْعًا فَإِنْ رَأَيْتَ أَنْ تَأْذَنَ لِي فَاتَيْنِكَ فَأَسْأَلُكَ عَنْهَا

The girl did that, and I performed Hajj during that year. When we came to Mina, I sent a message to Abu Al-Hassan^{-asws}. I said, 'May I be sacrificed for you^{-asws}! There is an issue for us which we are fed up with it. If you^{-asws} see fit, you^{-asws} can give permission for me so I can ask you^{-asws} about it'.

¹⁷⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 13 (Chapters on Washing)

فَبَعَثَ إِلَيَّ إِذَا هَدَأَتِ الرَّجُلُ وَ انْقَطَعَ الطَّرِيقُ فَأَقْبِلْ إِنْ شَاءَ اللَّهُ

He^{-asws} sent a message to me: 'When the man (people) subside and the road is cut off (blocked by someone), so you can come over, Allah^{-azwj} Willing'.

قَالَ خَلَفْتُ فَرَعَيْتُ اللَّيْلَ حَتَّى إِذَا رَأَيْتُ النَّاسَ قَدْ قَلَّ اخْتِلافُهُمْ بِيَتَّى تَوَجَّهْتُ إِلَى مِضْرَبِهِ فَلَمَّا كُنْتُ قَرِيباً إِذَا أَنَا بِأَسْوَدَ قَاعِدٍ عَلَى الطَّرِيقِ فَقَالَ مِنَ الرَّجُلِ قُلْتُ رَجُلٌ مِنَ الْحَاجِّ فَقَالَ مَا اسْمُكَ ثَلُثُ خَلَفْتُ بِنُ حَمَّادٍ فَقَالَ ادْخُلْ بَعِيرٍ إِذْنِي فَقَدْ أَمَرَنِي أَنْ أَقْعُدَ هَاهُنَا فَإِذَا أَتَيْتَ أَذْنُتُ لَكَ

He (the narrator) said, 'I stayed behind and saw the night until when I saw the people had lessened, I stayed behind at Mina to go to his^{-asws} tent. When I was near, I saw a black man seated upon the road (blocking it). He said, 'Who is the man (coming over)?' I said, 'A man from the Pilgrims'. He said, 'What is your name?' I said, 'Khalaf Bin Hammad'. He said, 'Enter without a permission, for he^{-asws} had ordered me that I should be seated over here, and whenever you come over, so I should permit for you (to enter the tent)'.

فَدَخَلْتُ فَسَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ وَ هُوَ جَالِسٌ عَلَى فِرَاشِهِ وَحَدَهُ مَا فِي الْفُسْطَاطِ غَيْرُهُ فَلَمَّا صِرْتُ بَيْنَ يَدَيْهِ سَأَلَنِي وَ سَأَلْتُهُ عَنْ حَالِهِ فَقُلْتُ لَهُ إِنَّ رَجُلًا مِنْ مَوَالِيكَ تَزَوَّجَ جَارِيَةً مُعْصِراً لَمْ تَطْمَئَتْ فَلَمَّا افْتَضَّهَا فَافْتَرَعَهَا سَالَ الدَّمُ فَمَكَتْ سَائِلاً لَا يَنْقَطِعُ نَحْواً مِنْ عَشْرَةِ أَيَّامٍ وَ إِنَّ الْقَوَائِلَ اخْتَلَفْنَ فِي ذَلِكَ فَقَالَ بَعْضُهُنَّ دَمُ الْحَيْضِ وَ قَالَ بَعْضُهُنَّ دَمُ الْعُدْرَةِ فَمَا يَنْبَغِي لَهَا أَنْ تَصْنَعَ

I entered and greeted, and he^{-asws} returned the greetings, and he^{-asws} was seated upon his^{-asws} carpet, alone, there being no one else in the tent. When I came to be in front of him^{-asws}, he^{-asws} asked me and I asked him^{-asws} about his^{-asws} state, and I said to him^{-asws}, 'A man from the ones in your^{-asws} Wilayah married a young girl who had yet to menstruate. When he deflowered her, the blood flowed and remained flowing, not being cut off, for about ten days, and the midwives differed with regards to that. Some of them said it is the blood of menstruation (*Haydh*), and some of them said it is the blood of virginity. So what is befitting for her to do?'

قَالَ فَاتَّقِي اللَّهَ فَإِنْ كَانَ مِنْ دَمِ الْحَيْضِ فَلْتُمْسِكِي عَنِ الصَّلَاةِ حَتَّى تَرَى الطُّهْرَ وَ لِيُمْسِكِي عَنْهَا بَعْلُهَا وَ إِنْ كَانَ مِنَ الْعُدْرَةِ فَلْتَتَّقِي اللَّهَ وَ لَتَتَوَضَّأْ وَ لَتُصَلِّ وَ يَأْتِيهَا بَعْلُهَا إِنْ أَحَبَّ ذَلِكَ

He^{-asws} said: 'Let her fear Allah^{-azwj}, for it was from the blood of menstruation (*Haydh*), so let her abstain from the *Salaat* until she sees the purity, and let her husband abstain from her; and if it was from the blood of virginity, so let her fear Allah^{-azwj}, and let her perform ablution, and let her pray *Salaat*, and her husband can come to her if he likes that'.

فَقُلْتُ لَهُ وَ كَيْفَ لَهُمْ أَنْ يَعْلَمُوا مِمَّا هِيَ حَتَّى يَفْعَلُوا مَا يَنْبَغِي

I said to him^{-asws}, 'How is it for them to know what it is from until they do what is appropriate?'

قَالَ فَالْتَمَتِ يَمِيناً وَ شِمَالاً فِي الْفُسْطَاطِ مَخَافَةً أَنْ يَسْمَعَ كَلَامَهُ أَحَدٌ قَالَ ثُمَّ تَخَدَّ إِلَيَّ فَقَالَ يَا خَلَفُ سِرُّ اللَّهِ فَلَا تُدْبِعُوهُ وَ لَا تُعْلَمُوا هَذَا الْخَلْقَ أَصُولَ دِينِ اللَّهِ بَلِ ارْضَوْا لَهُمْ مَا رَضِيَ اللَّهُ لَهُمْ مِنْ ضَلَالٍ

He^{-asws} looked towards the right and left in the tent, fearing that someone might hear his^{-asws} speech, then he^{-asws} diverted towards me and he^{-asws} said: 'O Khalaf! A secret of Allah^{-azwj}! A

secret of Allah^{-azwj}! Therefore, neither waste it nor teach it to these people, the Principles of the Religion. But, be pleased for them what Allah^{-azwj} is Pleased for them, from the straying’.

قَالَ ثُمَّ عَقَدَ بِيَدِهِ الْيُسْرَى تِسْعِينَ ثُمَّ قَالَ تَسْتَدْخِلُ الْفُطْنَةَ ثُمَّ تَدْعُهَا مَلِيئاً ثُمَّ تُخْرِجُهَا إِخْرَاجاً رَفِيقاً فَإِنْ كَانَ الدَّمُ مُطَوَّقاً فِي الْفُطْنَةِ فَهُوَ مِنَ الْعُدْرَةِ وَإِنْ كَانَ مُسْتَنْقِعاً فِي الْفُطْنَةِ فَهُوَ مِنَ الْحَيْضِ

He (the narrator) said: ‘Then he^{-asws} he formed the (number) ninety with his^{-asws} left hand, then said: ‘She should insert the cotton, then leave it for a while. Then she should take it out with a gentle extraction. If it was an encircled blood in the cotton, so it is from the virginity, and if it was a splodge in the cotton, so it is from the menstruation (*Haydh*)’.

قَالَ خَلَفْتُ فَاسْتَحَمْتَنِي الْفَرْحُ فَبَكَيتُ فَلَمَّا سَكَنَ بُكَائِي فَقَالَ مَا أَبْكَاكَ فُلْتُ جُعِلْتُ فِدَاكَ مَنْ كَانَ يُحْسِنُ هَذَا عَمْرِكَ

Khalaf said, ‘I was overcome with the happiness, and I cried. When my crying settled, he^{-asws} said: ‘What made you cry?’ I said, ‘May I be sacrificed for you^{-asws}! Who can be better at this than you^{-asws}?’

قَالَ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ وَقَالَ وَاللَّهِ إِنِّي مَا أُحْبِرُكَ إِلَّا عَنْ رَسُولِ اللَّهِ ص عَنْ جَبْرِئِيلَ عَنِ اللَّهِ عَزَّ وَجَلَّ.

He^{-asws} raised his^{-asws} hand towards the sky and said: ‘By Allah^{-azwj}! I^{-asws} did not inform you except from Rasool-Allah^{-saww}, from Jibraeel^{-as}, from Allah^{-azwj} Mighty and Majestic’.¹⁷⁵

15- الْمَحَاسِرُ، عَنْ أَبِيهِ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ رَبَّابٍ عَنْ زِيَادِ بْنِ سُوْفَةَ عَنْ أَبِي جَعْفَرٍ ع فِي رَجُلٍ افْتَضَّ امْرَأَتَهُ أَوْ أَمْتَهُ فَرَأَتْ دَمًا كَثِيرًا لَا يَنْقَطِعُ عَنْهَا يَوْمَهَا قَالَ تَمْسِكُ الْكُرْسُفَ مَعَهَا فَإِنْ خَرَجَتِ الْفُطْنَةُ مُطَوَّقَةً بِالدَّمِ فَإِنَّهُ مِنَ الْعُدْرَةِ فَتَغْتَسِلُ وَ تَمْسِكُ مَعَهَا فُطْنَةً وَ تُصَلِّي وَ إِنْ خَرَجَتِ الْفُطْنَةُ مُنْعَمِسَةً فِي الدَّمِ فَهُوَ مِنَ الطَّمْثِ فَتَفْعُدُ عَنِ الصَّلَاةِ أَيَّامَ الْحَيْضِ.

(The book) ‘Al Mahasin’ – from his father, from Ibn Mahboub, from Ibn Ri’ab, from Zuyad Bin Sowqah,

‘From Abu Ja’far^{-asws} regarding a man who deflowered his wife or his slave girl. She saw a lot of blood, not terminating from her in her day. He^{-asws} said: ‘She should hold the cotton rag with her. If the cotton emerges in a ring of blood, it is from the deflowering. She should wash (for the sexual impurity), and hold the cotton with her, and pray Salat; and if the cotton were to emerge immersed in blood, it is from the menstruation. She should sit back from the Salat for days of her menstruation’.¹⁷⁶

16- السَّرَائِرُ، مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَجْبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ جَبْرِ قَالَ: سَأَلْتَنِي امْرَأَةً مِمَّا أَنْ أُسْتَأْذِنَ لَهَا عَلَى أَبِي عَبْدِ اللَّهِ ع فَاسْتَأْذَنْتُ لَهَا فَدَخَلَتْ عَلَيَّ وَ مَعَهَا مَوْلَاةٌ لَهَا فَقَالَتْ أَصْلَحَكَ اللَّهُ مَا تَشَوَّلُ فِي الْمَرْأَةِ تَحِيضُ فَيَجُوزُ أَيَّامَ حَيْضِهَا

(The book) ‘Al Saraair’ – from the book of Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Is’haq Bin Jareer who said,

‘A woman from us asked me to seek permission for her to see Abu Abdullah^{-asws}. I got permission for her. She entered to see him^{-asws} and with her was a slave girl of hers. She said,

¹⁷⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 14 (Chapters on Washing)

¹⁷⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 15 (Chapters on Washing)

'May Allah^{-azwj} Keep you^{-asws} well! What are you^{-asws} saying regarding the woman who menstruates and exceeds day of her (normal) menstruation?'

قَالَ إِنْ كَانَ أَيَّامُ حَيْضِهَا دُونَ عَشْرَةِ أَيَّامٍ اسْتَظْهَرْتُ يَوْمَ وَاحِدٍ ثُمَّ هِيَ اسْتِحَاضَةٌ

He^{-asws} said: 'If the days of her menstruation were to be less than ten days, she should count one (more) day, then she is with inter-period bleeding'.

قَالَتْ فَإِنْ اسْتَمَرَ بِهَا الدَّمُ الشَّهْرَ وَ الشَّهْرَيْنِ وَ الثَّلَاثَةَ كَيْفَ تَصْنَعُ بِالصَّلَاةِ

She said, 'Supposing the blood is persistent with her for the month, and the two months, and the three, how would she deal with the Salat?'

قَالَ تَجْلِسُ أَيَّامَ حَيْضِهَا ثُمَّ تَغْتَسِلُ لِكُلِّ صَلَاتَيْنِ

He^{-asws} said: 'She should sit (back from the Salat) for days of her menstruation, then she should wash for every two Salats'.

قَالَ فَإِنْ كَانَ أَيَّامُ حَيْضِهَا تَخْتَلِفُ عَلَيْهَا فَيَتَقَدَّمُ الْحَيْضُ الْيَوْمَ وَ الْيَوْمَيْنِ وَ الثَّلَاثَةَ وَ يَتَأَخَّرُ مِثْلَ ذَلِكَ فَمَا عَلِمَهَا بِهِ

He^{-asws} said: 'If days of her menstruation were different upon her, she should bring forward the menstruation by day, and the two days, and the three days, and delay similar to that, whatever her knowledge is with it'.

قَالَ إِنَّ دَمَ الْحَيْضِ لَيْسَ بِهِ حَفَاءٌ هُوَ دَمٌ حَارٌّ لَهُ حُرْقَةٌ وَ دَمُ الْاسْتِحَاضَةِ دَمٌ فَاسِدٌ بَارِدٌ

He^{-asws} said: 'The blood of menstruation, there isn't any hiddenness with it. It is hot blood having burning sensation for it, while the blood of inter-period bleeding is spoilt, cold'.

قَالَ فَالْتَفَتَتْ إِلَى مَوْلَاتِهَا أ تَرَيْنَهُ كَانَ امْرَأَةً مَرَّةً.

He (the narrator) said, 'She turned to her slave girl (saying), 'Do you see him^{-asws} being a woman at times?''¹⁷⁷

17- الْمَبْسُوطُ، رُوِيَ عَنْهُمْ ع أَنَّ الصُّفْرَةَ فِي أَيَّامِ الْحَيْضِ حَيْضٌ وَ فِي أَيَّامِ الطُّهْرِ طُهْرٌ.

(The book) 'Al Mabsout' –

'It is reported from them^{-asws}: 'The yellowness during the days of menstruation is menstruation, and during days of the cleanliness, is clean''.¹⁷⁸

¹⁷⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 16 (Chapters on Washing)

¹⁷⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 17 (Chapters on Washing)

18- الْمُعْتَبِرُ، مِنْ كِتَابِ الْمَشِيخَةِ لِلْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي الْحَائِضِ إِذَا رَأَتْ دَمًا بَعْدَ أَيَّامِهَا الَّتِي كَانَتْ تَرَى الدَّمَ فِيهَا فَلْتَنْعُدْ عَنِ الصَّلَاةِ يَوْمًا أَوْ يَوْمَيْنِ ثُمَّ تُمْسِكُ فُطْنَةً فَإِنْ صَبَغَ الْفُطْنَةَ دَمٌ لَا يَنْقَطِعُ فَلْتَجْمَعِ بَيْنَ كُلِّ صَلَاتَيْنِ يَغْسِلُ وَ يُصِيبُ مِنْهَا زَوْجَهَا إِنْ أَحَبَّ وَ حَلَّتْ لَهَا الصَّلَاةُ.

(The book) 'Al Mo'tamar', from the book of the elders of Al-Hassan Bin Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} regarding the menstruation: 'When she sees blood after her days which she used to see blood in, let her sit back from the Salat for a day or two days. Then she should hold cotton. If the cotton gets dyed with blood not terminating, let her gather between two Salats with a washing, and her husband can attain from her if he so likes, and the Salat is Permissible for her'.¹⁷⁹

19- الْعِلَالُ، عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرِ الْجَعْفَرِيِّ عَنْ إِبْرَاهِيمَ الْقُرَشِيِّ قَالَ: كُنَّا عِنْدَ أُمِّ سَلَمَةَ فَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ ع- لَا يُبْغِضُكُمْ إِلَّا ثَلَاثَةٌ وَلَدٌ زَنًا وَ مُنَافِقٌ وَ مَنْ حَمَلَتْ بِهِ أُمُّهُ وَ هِيَ حَائِضٌ.

(The book) 'Al Ilal' – from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Al Husayn Bin Saeed, from Ali Bin Al Hakam, from Al Mufazzal Bin Salid, from Jabir Al Jufy, from Ibrahim Al Qureyshi who said,

'We were in the presence of Umm Salama^{-ra}. She^{-ra} said: 'I^{-ra} heard Rasool-Allah^{-saww} saying to Ali^{-asws}: 'No one will hate you^{-asws} except three – a bastard, and a hypocrite, and the one whose mother conceived him while she was menstruating'.¹⁸⁰

وَ مِنْهُ، بِإِسْنَادِهِ عَنْ جَابِرٍ عَنْ أَبِي أَيُّوبَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ لِعَلِيٍّ ع لَا يُحِبُّكَ إِلَّا الْمُؤْمِنُ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ أَوْ وَلَدٌ زَنِيَّةٍ أَوْ مَنْ حَمَلَتْهُ أُمُّهُ وَ هِيَ طَائِفٌ.

And from him, by his chain from Jabir, from Abu Ayoub,

'From Rasool-Allah^{-saww} having said to Ali^{-asws}: 'No one will love you^{-asws} except a Momin, nor hate you^{-asws} except a hypocrite, or one born of adultery (bastard), or one who mother had conceived him while she was menstruating'.¹⁸¹

20- الْحِصَالُ، بِإِسْنَادِهِ عَنْ أَبِي رَافِعٍ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مَنْ لَمْ يُحِبَّ عِزَّتِي فَهُوَ لِأَحَدِي ثَلَاثٌ إِمَّا مُنَافِقٌ وَ إِمَّا لَزِيئَةٌ وَ إِمَّا امْرُؤٌ حَمَلَتْ بِهِ أُمُّهُ فِي غَيْرِ طَهْرٍ.

(The book) 'Al Khisaal' – by his chain from Abu Rafie,

'From Ali^{-asws} having said: 'One who does not love my^{-asws} family^{-asws}, he is one of the tree – either a hypocrite, or born of adultery (bastard), or a person whose mother had conceived him during her menstruation'.¹⁸²

¹⁷⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 18 (Chapters on Washing)

¹⁸⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 19 a (Chapters on Washing)

¹⁸¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 19 b (Chapters on Washing)

¹⁸² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 20 (Chapters on Washing)

21- مجالس الشيخ، عن الحسين بن عبيد الله بن إبراهيم عن هارون بن موسى التلعكبري عن محمد بن همام عن عبد الله بن جعفر الحميري عن محمد بن خالد الطيالسي عن زريق بن الزبير الخرقاني قال: سأل رجلاً أبا عبد الله ع عن امرأة حامل رأت الدم فقال تدع الصلاة

(The book) 'Majaalis' of the sheykh – from Al Husayn Bin Ubeydullah Bin Ibrahim, from Haroun Bin Musa Al Talukbary, from Muhammad Bin Hammam, from Abdullah Bin Ja'far Al Himeyri, from Muhammad Bin Khalid Al Tayalisy, from Zureyq Bin Al Zubeyr Al Kharqany who said,

'A man asked Abu Abdullah^{-asws} about a pregnant woman seeking the blood. He^{-asws} said: 'She should leave the Salat'.

قَالَ فَإِنَّمَا رَأَتْ الدَّمَ وَ قَدْ أَصَابَهَا الطَّلُقُ فَرَأَتْهُ وَ هِيَ تُمَخَّضُ

He (the narrator) said, 'Supposing she sees the blood and the birth pangs have hit her and she is breaking water (giving birth)?'

قَالَ تُصَلِّي حَتَّى يَخْرُجَ رَأْسُ الصَّبِيِّ فَإِذَا خَرَجَ رَأْسُهُ لَمْ يَجِبْ عَلَيْهَا الصَّلَاةُ وَ كُلُّ مَا تَرَكَتَهُ مِنَ الصَّلَاةِ فِي تِلْكَ الْحَالِ لَوْ جَعِ أَوْ لِمَا هِيَ فِيهِ مِنَ الشَّدَّةِ وَ الْجُهْدِ قَصَّتُهُ إِذَا خَرَجَتْ مِنْ نَفَاسِهَا

He^{-asws} said: 'She should pray Salat until the head of the child emerges. When its head emerges, the Salat is not obligated upon her, and all what she leaves from the Salat while being in that state due to pain, or due to the hardship and the struggle she is in, she has to fulfil when she comes out from her post-childbirth bleeding'.

قَالَ جُعِلْتُ فِدَاكَ مَا الْفَرْقُ بَيْنَ دَمِ الْحَامِلِ وَ دَمِ الْمَخَاضِ

He (the narrator) said, 'May I be sacrificed for you^{-asws}! What is the difference between blood of the pregnant woman and blood of the menstruating woman?'

قَالَ إِنَّ الْحَامِلَ قَدَفَتْ بِدَمِ الْحَيْضِ وَ هَذِهِ قَدَفَتْ بِدَمِ الْمَخَاضِ إِلَى أَنْ يَخْرُجَ بَعْضُ الْوَلَدِ فَعِنْدَ ذَلِكَ يَصِيرُ دَمُ النِّفَاسِ فَيَجِبُ أَنْ تَدَعَ فِي النِّفَاسِ وَ الْحَيْضِ فَأَمَّا مَا لَمْ يَكُنْ حَيْضًا أَوْ نِفَاسًا فَإِنَّمَا ذَلِكَ مِنْ فَتْقٍ فِي الرَّحِمِ.

He^{-asws} said: 'The pregnant woman throws out blood of the menstruation, and this one throws out blood of the one in childbirth until part of the child comes out. During that it becomes blood of the post-childbirth bleeding, so it obligates to leave (Salat) during the post-childbirth bleeding and the menstruation. As for what does not happen to be menstruation or post childbirth bleeding, so that is rather from a tear in the womb"¹⁸³.

22- الْمُعْتَبَرُ، مِنْ كِتَابِ ابْنِ أَبِي نَصْرِ الْبَرْنَطِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْمَرْأَةُ الَّتِي قَدَ بَيَسَتْ مِنَ الْمَحِيضِ حَدُّهَا خَمْسُونَ سَنَةً.

(The book) 'Al Mo'tamar' – from the book of Ibn Abu Nasr Al Bazanty, from one of our companions who said,

'Abu Abdullah^{-asws} said: 'The woman who despairs from the menstruation, let limit is fifty years (menopause)"¹⁸⁴.

¹⁸³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 21 (Chapters on Washing)

¹⁸⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 22 (Chapters on Washing)

23- الْمَبْسُوطُ، تَيَأَسُ الْمَرْأَةُ إِذَا بَلَغَتْ خَمْسِينَ سَنَةً إِلَّا أَنْ تَكُونَ امْرَأَةً مِنْ قُرَيْشٍ فَإِنَّهُ رُوِيَ أَنَّهَا تَرَى دَمَ الْخَيْضِ إِلَى سِتِّينَ سَنَةً.

(The book) 'Al Mabsout' –

'The woman despairs (from menstruation) when she reaches fifty years (menopause), except if she happens to be a woman from Quraysh, for it is reported that she sees the blood of menstruation up to sixty years of age'.¹⁸⁵

24- الْعِلَالُ، وَ الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ الرِّضَاعِ قَالَ: فَإِنْ قَالَ فَلِمَ إِذَا حَاضَتِ الْمَرْأَةُ لَا تُصُومُ وَ لَا تُصَلِّي

(The books) 'Al Ilal', and 'Al Uyoun' – from Abdul Wahid Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan,

'From Al-Reza^{asws} having said (in an argumentation): 'If he says, 'Why is it so when the woman menstruates, she will neither fast nor pray salat?'

قِيلَ لِأَنَّهَا فِي حَدِّ النَّجَاسَةِ فَأَحَبُّ أَنْ لَا يُعْبَدَ إِلَّا طَاهِرًا وَ لِأَنَّهُ لَا صَوْمَ لِمَنْ لَا صَلَاةَ لَهُ

It is said: 'Because she is in a limit of impurity, and it is loved that she should not worship except as clean, and because there is no fast for the one having no Salat for him'.

فَإِنْ قَالَ وَ لِمَ صَارَتْ تُفْضِي الصِّيَامَ وَ لَا تُفْضِي الصَّلَاةَ

If he says, 'And why has she become fulfilling the fasts and not fulfilling the Salat?'

قِيلَ لِإِعْلَالِ شَيْءٍ فَمِنْهَا أَنَّ الصِّيَامَ لَا يَمْنَعُهَا مِنْ خِدْمَةِ نَفْسِهَا وَ خِدْمَةِ زَوْجِهَا وَ إِصْلَاحِ بَيْتِهَا وَ الْقِيَامِ بِأَمُورِهَا وَ الْإِشْتِعَالِ بِمَرْمَةِ مَعِيشَتِهَا وَ الصَّلَاةَ تُمْنَعُهَا مِنْ ذَلِكَ كُلِّهِ لِأَنَّ الصَّلَاةَ تَكُونُ فِي الْيَوْمِ وَ اللَّيْلَةِ مَرَارًا فَلَا تَقْوَى عَلَى ذَلِكَ وَ الصَّوْمُ لَيْسَ كَذَلِكَ

It is said, 'For various reasons. The fasts do not prevent her from serving herself and serving her husband, and correcting her house, and standing with her affairs, and pre-occupying with repairing her life, while the Salat prevents her from that, all of it, because the Salat happens to be during the day and the night, repeatedly. So she is not strong upon that, while the fast isn't like that.

وَ مِنْهَا أَنَّ الصَّلَاةَ فِيهَا عَنَاءٌ وَ تَعَبٌ وَ اشْتِعَالُ الْأَرْكَانِ وَ لَيْسَ فِي الصَّوْمِ شَيْءٌ مِنْ ذَلِكَ وَ إِنَّمَا هُوَ الْإِمْسَاكُ عَنِ الطَّعَامِ وَ الشَّرَابِ وَ لَيْسَ فِيهِ اشْتِعَالُ الْأَرْكَانِ

And from these is that the Salat, there is trouble, and tiredness, and busying the body parts, and in the fast, there isn't anything from that, and rather it is the withholding from the food and the drink, and there isn't any pre-occupation of the body parts in it.

¹⁸⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 23 (Chapters on Washing)

وَمِنْهَا أَنَّهُ لَيْسَ مِنْ وَقْتِ بَجِيءٍ إِلَّا يُجِبُ عَلَيْهَا فِيهِ صَلَاةٌ جَدِيدَةٌ فِي يَوْمِهَا وَ لَيْلَتِهَا وَ لَيْسَ الصَّوْمُ كَذَلِكَ لِأَنَّهُ لَيْسَ كُلَّمَا حَدَثَ يَوْمٌ وَجِبَ عَلَيْهَا الصَّوْمُ وَ كُلَّمَا حَدَثَ وَقْتُ الصَّلَاةِ وَجِبَ عَلَيْهَا الصَّلَاةُ.

And from these, there isn't any time coming except that a new Salat will be obligated upon her during her day and her night, while the fast isn't like that, because every time a day is renewed, the fast is obligated upon her, and every time there is a new time for Salat, (another) Salat is obligated upon her".¹⁸⁶

25- تَحَجُّجُ الْبَلَاغَةِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مَعَاشِرَ النَّاسِ إِنَّ الْبَسَاءَ نَوَاقِصُ الْإِيمَانِ نَوَاقِصُ الْعُقُولِ نَوَاقِصُ الْخُطُوطِ

(The book) 'Nahj Al Balagah' –

'From Amir Al-Momineen^{-asws} having said: 'Community of people! The women are deficient of the Eman, deficient of the intellects, deficient of the shares!

فَأَمَّا نَقْصَانُ إِيْمَانِهِنَّ فَمَقْعُودُهُنَّ عَنِ الصَّلَاةِ وَ الصِّيَامِ فِي أَيَّامِ حَيْضِهِنَّ وَ أَمَّا نَقْصَانُ عُقُولِهِنَّ فَشَهَادَةُ الْإِمْرَأَتَيْنِ كَشَهَادَةِ الرَّجُلِ الْوَاحِدِ وَ أَمَّا نَقْصَانُ خُطُوطِهِنَّ فَمَوَارِيثُهُنَّ عَلَى الْأَنْصَافِ مِنْ مَوَارِيثِ الرِّجَالِ.

As for deficiency of their Eman, (it is) their sitting back from the Salat and the fasts during days of their menstruations; and as for deficiency of their intellects, the testimonies of two women is like the testimony of one man; and as for deficiency of their shares, it is their inheritances upon the half of inheritances of the men".¹⁸⁷

26- الْمَحَاسِنُ، عَنْ صَفْوَانَ بْنِ بَجِيءٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي بِنِ تَعْلَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ السُّنَّةَ لَا تُقَاسُ إِلَّا بِتَرَى أَنَّ الْمَرْأَةَ تُقْضِي صَوْمَهَا وَ لَا تُقْضِي صَلَاتَهَا الْحَدِيثَ.

(The book) 'Al Mahasin' – from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj, from Aban Bin Taghlib,

'From Abu Abdullah^{-asws} having said: 'The Sunnah cannot be analogised. Don't you see that the woman has to fulfil her fasts and not fulfil her Salats?' (Although Salat is higher than the fast) – the Hadeeth".¹⁸⁸

27- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ بَجِيءٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْعَقِيلِيِّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ أَنَّهُ قَالَ لِأَبِي حَنِيفَةَ أَيُّهُمَا أَكْبَرُ الصَّلَاةُ أَمْ الصَّوْمُ

(The book) 'Al Ilal' – from his father, from Muhammad Bin Yahya Bin Yahya, from Muhammad Bin Ahmad, from Ibrahim Bin Hashim, from Ahmad Bin Abdullah Al Aqeyli, from Isa Bin Abdullah Al Qureyshi, raising it,

'From Abu Abdullah^{-asws} in a Hadeeth, he^{-asws} said to Abu Haneefa: 'Which of the two is superior, the Salat or the fast?'

قَالَ الصَّلَاةُ

¹⁸⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 24 (Chapters on Washing)

¹⁸⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 25 (Chapters on Washing)

¹⁸⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 26 (Chapters on Washing)

He said, 'The Salat'.

قَالَ فَمَا بَالُ الْحَائِضِ تَقْضِي الصِّيَامَ وَ لَا تَقْضِي الصَّلَاةَ فَاتَّقِ اللَّهَ وَ لَا تَقْسِنَ.

He^{-asws} said: 'So what is the matter the menstruating woman has to fulfil the fast and not fulfil the Salat? Fear Allah^{-azwj} and do not use analogies'.¹⁸⁹

28- الْعُيُونُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع أَنَّهُ قَالَ لِأَبِي يُوسُفَ فِي حَدِيثِ تَطْيِيلِ الْمُحْرِمِ مَا تَقُولُ فِي الْحَائِضِ تَقْضِي الصَّلَاةَ قَالَ لَا

(The book) 'Al Uyoun' – from his father, from Ali Bin Ibrahim, from his father, from Usman Bin Isa, from one of his companions,

'From Musa^{-asws} Bin Ja'far^{-asws} having said to Abu Yusuf in a Hadeeth about the one in Ihraam being under a shade: 'What are you saying regarding the menstruating fulfilling the Salat?' He said, 'No'.

قَالَ تَقْضِي الصِّيَامَ قَالَ نَعَمْ

He^{-asws} said: 'Should she fulfil the fasts?' He said, 'Yes'.

قَالَ وَ لِمَ قَالَ هَكَذَا جَاءَ

He^{-asws} said: 'And why?' He said, 'That is how it has come'.

فَقَالَ أَبُو الْحَسَنِ ع وَ هَكَذَا جَاءَ هَذَا.

Abu Al-Hassan^{-asws} said: 'And that is how this has come (the one in Ihraam being under a shade)'.¹⁹⁰

29- رِجَالُ الْكَاشِي، عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنِ ابْنِ الْمُغَيْرَةِ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ حَرِيْرٍ عَنْ زُرَّارَةَ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَهْلَ الْكُوفَةِ لَمْ يَزَلْ فِيهِمْ كَذَابٌ ثُمَّ ذَكَرَ الْمُغَيْرَةَ فَقَالَ إِنَّهُ كَانَ يَكْذِبُ عَلَى أَبِي حَدِيثاً إِنَّ نِسَاءَ آلِ مُحَمَّدٍ حِضْنَ فَقَضَيْنَ الصَّلَاةَ وَ كَذَبَ لَعَنَهُ اللَّهُ مَا كَانَ شَيْءٌ مِنْ ذَلِكَ وَ لَا حَدَّثَهُ.

(The book) 'Rijal' of Al Kashi – from Muhammad Bin Masoud, from Ibn Al Mugheira, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Hammad, from Hareez, from Zurara,

'Abu Abdullah^{-asws} said: 'The people of Al-Kufa, liars have not ceased to be among them' – then he^{-asws} mentioned Al-Mugheira. He^{-asws} said: 'He used to lie upon my^{-asws} father^{-asws}. He narrated that women of Progeny^{-asws} of Muhammad^{-saww} menstruate, and they fulfil the Salat, and he, may Allah^{-azwj} Curse him, lied of what nothing from that had happened nor had I^{-asws} narrated it'.¹⁹¹

¹⁸⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 27 (Chapters on Washing)

¹⁹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 28 (Chapters on Washing)

¹⁹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 29 (Chapters on Washing)

30- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ ص قَالَ لِيُعْضِ نِسَائِهِ أَوْ لِحَارِيَةِ لَهُ نَائِلِيَنِ الْخُمْرَةَ أَسْجُدُ عَلَيْهَا

(The book) 'Al Mahasin' – from his father, from Safwan, from Mansour Bin Hazim, from the one who mentioned it,

'From Abu Ja'far^{-asws}: 'He^{-saww} said to one of his^{-saww} wives or to a slave girl of his^{-saww}: 'Give me the 'Khurmah' (small mat of date tree leaves) I^{-saww} can perform Sajdah upon it!'

قَالَتْ إِيَّيَّيْ حَائِضٌ

She said, 'I am menstruating'.

قَالَ أَلَا حَيْضُكَ فِي يَدِكَ.

He^{-saww} said: 'Is you menstruating in your hands?'¹⁹²

31- الْمُفْنِعَةُ، قَالَ: جَاءَتْ أَحْبَابٌ مُعْتَمِدَةٌ فِي أَنَّ أَفْصَى مُدَّةِ النَّفَاسِ مُدَّةُ الْحَيْضِ عَشْرَةَ أَيَّامٍ.

(The book) 'Al-Muqnie' –

He said, 'Reliable Ahadeeth have come regarding that the shortest term of the post-childbirth bleeding is the term of menstruation – ten days'¹⁹³.

32- مُتَنَقَّى الْجَمَانِ، مِنْ كِتَابِ الْأَعْسَالِ لِأَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيَّاشِ الْمُجَوَهَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ: قَالَتْ امْرَأَةٌ مُحَمَّدَ بْنَ مُسْلِمٍ وَكَانَتْ وَلُوداً أَقْرَبُ أَبَا جَعْفَرٍ السَّلَامِ وَ أَحْبَرَهُ أَنِّي كُنْتُ أَفْعُدُ فِي نَفَاسِي أَرْبَعِينَ يَوْماً وَ أَنَّ أَصْحَابَنَا ضَيَّقُوا عَلَيَّ فَجَعَلُوهَا ثَمَانِيَةَ عَشَرَ يَوْماً

(The book) 'Muntaqa Al-Jamaan', from 'Kitab Al Ghusl' of Ahmad Bin Muhammad Bin Ayyash Al-Jowhry, from Ahmad Bin Muhammad Bin Yahya, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Usman Bin Isa, from Umar Bin Uzina, from Humran Bin Ayn who said,

'A wife of Muhammad Bin Muslim said, and she was with children, 'Convey the greeting to Abu Ja'far^{-asws} and inform him^{-asws} him that I have been sitting back (from Salat) regarding my post-childbirth bleeding for forty days, and our companions are constricting upon me and they are making it as eighteen days'.

فَقَالَ أَبُو جَعْفَرٍ ع مَنْ أَفْتَاهَا بِثَمَانِيَةَ عَشَرَ يَوْماً

Abu Ja'far^{-asws} said: 'Who issued the Fatwa to her of eighteen days?'

قَالَ قُلْتُ الرِّوَايَةُ الَّتِي رَوَّهَهَا فِي أَسْمَاءَ بِنْتِ عُمَيْسٍ أُمَّهَا نَفَسَتْ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ بِنْدِي الْحَلِيقَةَ فَقَالَتْ يَا رَسُولَ اللَّهِ ص كَيْفَ أَصْنَعُ فَقَالَ اغْتَسِلِي وَ احْتَشِي وَ أَهْلِي بِالْحَجِّ

¹⁹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 30 (Chapters on Washing)

¹⁹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 31 (Chapters on Washing)

He (the narrator) said, 'I said, 'The report which is being reported regarding Asma Bint Umeys that she had post-childbirth bleeding with Muhammad Bin Abu Bakr at Zul Huleyfa. She had said, 'O Rasool-Allah^{-saww}! How shall I deal with it?' He^{-saww} had said: 'Wash, and apply cotton, and exclaim Talbiyah for Hajj'.

فَاغْتَسَلَتْ وَ اخْتَشَّتْ وَ دَخَلَتْ مَكَّةَ وَ لَمْ تَطْفَ وَ لَمْ تَسْعَ حَتَّى انْقَضَى الْحَجَّ فَرَجَعَتْ إِلَى مَكَّةَ فَأَنْتَ رَسُولَ اللَّهِ ص فَقَالَتْ يَا رَسُولَ اللَّهِ ص أَخْرَجْتَنِي وَ لَمْ أَطْفَ وَ لَمْ أَطْفَ

So, she washed and entered Makkah and did not perform Tawaaf, and did not perform Sa'ee, until when the Hajj terminated, she returned to Makkah and came to Rasool-Allah^{-saww}. She said, 'O Rasool-Allah^{-azwj}! I had donned Ihram, and did not perform Tawaaf, and did not perform Sa'ee!'

فَقَالَ لَهَا رَسُولُ اللَّهِ وَ كَمْ لَكَ الْيَوْمَ فَقَالَتْ ثَمَانِيَةَ عَشَرَ يَوْمًا

Rasool-Allah^{-saww} said to her: 'And how many days are for you today?' She said, 'Eighteen'.

فَقَالَ أَمَّا الْآنَ فَاحْرُجِي السَّاعَةَ فَاغْتَسِلِي وَ اخْتَشِي وَ طُوبِي وَ اسْعِي فَاعْتَسَلْتِ وَ طَأْتِ وَ سَعْتِ وَ أَحَلَّتِ

He^{-saww} said: 'As for now, go out now, wash, and apply cotton, and perform Tawaaf, and perform Sa'ee'. So, she washed, and performed Tawaaf, and performed Sa'ee, and exclaimed Talbiyah'.

فَقَالَ أَبُو جَعْفَرٍ ع إِنَّهَا لَو سَأَلَتْ رَسُولَ اللَّهِ ص قَبْلَ ذَلِكَ وَ أَخْبَرْتُهُ لَأَمَرَهَا بِمَا أَمَرَهَا بِهِ

Abu Ja'far^{-asws} said: 'Had she asked Rasool-Allah^{-saww} before that and informed him^{-saww}, he^{-saww} would have instructed her with what I^{-asws} am instructing her (your wife) with'.

قُلْتُ فَمَا حَدُّ النُّفْسَاءِ

I said, 'So what is a limit of the one with post-childbirth bleeding?'

فَقَالَ تَقْعُدُ أَيَّامَهَا الَّتِي كَانَتْ تَطْمُثُ فِيهِمْ أَيَّامَ فُرُوجِهَا فَإِنْ هِيَ طَهَّرَتْ وَ إِلَّا اسْتَطَهَّرَتْ بِيَوْمَيْنِ أَوْ ثَلَاثَةِ أَيَّامٍ ثُمَّ اغْتَسَلَتْ وَ اخْتَشَّتْ فَإِنْ كَانَ انْقَطَعَ الدَّمُ فَقَدْ طَهَّرَتْ وَ إِنْ لَمْ يَنْقَطِعْ فِيهَا بِمَنْزِلَةِ الْمُسْتَحَاضَةِ تَغْتَسِلُ لِكُلِّ صَلَاتَيْنِ وَ تُصَلِّي.

He^{-asws} said: 'She should sit back her days which she used to menstruate in, days of her period. Either she is clean, or else she should count two days or three days, then wash and apply cotton. If the blood terminates, so she is pure, and if it does not terminate, she is at the status of the one in inter-period bleeding. She should wash for every two Salats, and pray Salat'¹⁹⁴.

33- الْمُفْتِخُ، وَ لَوْ رَأَتْ الْحُبْلَى الدَّمَ فَعَلَيْهَا أَنْ تَقْعُدَ أَيَّامَهَا لِلْحَيْضِ فَإِذَا زَادَ عَلَى الْأَيَّامِ الدَّمَ اسْتَطَهَّرَتْ بِثَلَاثَةِ أَيَّامٍ ثُمَّ هِيَ مُسْتَحَاضَةٌ

(The book) 'Al-Muqnie' –

¹⁹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 (Chapters on Washing)

‘And if the pregnant woman sees the blood, upon her is to sit back (from Salat) during her days of the menstruation. When the blood increases upon the days, she should count three days, then she is one with inter-period bleeding.

وَ إِنْ وُلِدَتِ الْمَرْأَةُ فَعَدَّتْ عَنِ الصَّلَاةِ عَشْرَةَ أَيَّامٍ إِلَّا أَنْ تَطْهُرَ قَبْلَ ذَلِكَ فَإِنْ اسْتَمَرَّ بِهَا الدَّمُ تَرَكَتِ الصَّلَاةَ عَشْرَةَ أَيَّامٍ فَإِذَا كَانَ الْيَوْمُ الْحَادِي عَشَرَ اغْتَسَلَتْ وَ احْتَشَّتْ وَ اسْتَقْفَرَتْ وَ عَمِلَتْ بِمَا تَعْمَلُ الْمُسْتَحَاضَةُ

And if the woman gives birth, she should sit back from the Salat for ten days, except if she is clean before that. If the blood is persistent with her, she should leave the Salat for ten days. When it would be the eleventh day, she should wash, and apply cotton, and wear a pad, and work with what the one with inter-period bleeding works with’.

وَ قَدْ رُوِيَ أَنَّهَا تَقْعُدُ ثَمَانِيَةَ عَشَرَ يَوْماً

And it has been reported, ‘She should sit back for eighteen days’.

وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ قَالَ إِنَّ نِسَاءَكُمْ لَسْنَ كَالنِّسَاءِ الْأُولِ إِنَّ نِسَاءَكُمْ أَكْبَرُ لَحْمًا وَ أَكْثَرُ دَمًا فَلْتَقْعُدِي حَتَّى تَطْهُرِي

And it is reported from Abu Abdullah Al-Sadiq^{asws} having said: ‘Your women are not like their women. Your women are of larger flesh and more blood. Let her sit back (from Salat) until she is pure’.

وَ قَدْ رُوِيَ أَنَّهَا تَقْعُدُ مَا بَيْنَ أَرْبَعِينَ يَوْماً إِلَى خَمْسِينَ يَوْماً.

And it has been reported: ‘She should sit back (from Salat) what is between forty days to fifty days’.¹⁹⁵

34- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ: أَكْثَرُ الْحَيْضِ عَشْرَةُ أَيَّامٍ وَ أَكْثَرُ التَّقَاسِ أَرْبَعُونَ يَوْماً.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa^{asws} Bin Ja’far^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: ‘The maximum menstruation is of ten days, and maximum post-childbirth bleeding is forty days’.¹⁹⁶

وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ النَّبِيُّ ص مَا كَانَ اللَّهُ لِيَجْعَلَ مَعَ حَيْضٍ خَيْضًا فَإِذَا رَأَتِ الْمَرْأَةُ الدَّمَ وَ هِيَ حَبْلَى لَمْ تَدَعِ الصَّلَاةَ.

And by this chain,

‘He^{asws} said: ‘The Prophet^{saww} said: ‘Allah^{azwj} does not Make menstruation to be with a pregnancy. When the woman sees the blood while she is pregnant, she should not leave the Salat’.¹⁹⁷

¹⁹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 33 (Chapters on Washing)

¹⁹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 34 a (Chapters on Washing)

¹⁹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 34 b (Chapters on Washing)

35- الْمُعْتَبِرُ، قَالَ ابْنُ أَبِي عَقِيلٍ فِي كِتَابِهِ الْمُتَمَسِّكِ أَيَّامَهَا عِنْدَ آلِ الرَّسُولِ عَ أَيَّامٌ حَيْضُهَا وَ أَكْثَرُهَا أَحَدٌ وَ عِشْرُونَ يَوْمًا فَإِنْ انْقَطَعَ دَمُهَا فِي تَمَامِ حَيْضِهَا صَلَّتْ وَ صَامَتْ وَ إِنْ لَمْ يَنْقَطِعْ صَبَرَتْ ثَمَانِيَةَ عَشَرَ يَوْمًا ثُمَّ اسْتَظْهَرَتْ بَيْنَ يَوْمٍ أَوْ يَوْمَيْنِ وَ إِنْ كَانَتْ كَثِيرَةَ الدَّمِ صَبَرَتْ ثَلَاثَةَ أَيَّامٍ ثُمَّ اغْتَسَلَتْ وَ اخْتَشَتْ وَ اسْتَنْقَرَتْ وَ صَلَّتْ -

(The book) 'Al-Mo'tabar' – Ibn Abu Aqeel said in his book 'Al Mutamassik' –

'Her days in the view of Progeny^{-asws} of the Rasool^{-saww} are days of her menstruation, and its most is twenty-one days. If her blood terminates during completion of her menstruation, she should pray Salat, and fast, and if it does not terminate, she should be patient for eighteen days, then she should count one day or two days, and if it were to be a lot of blood, three days. Then she should wash, and apply cotton, and wear a pad, and pray Salat'.

ثُمَّ قَالَ الْمُحَقِّقُ وَ قَدْ رَوَى ذَلِكَ الْبَرْزَنْطِيُّ فِي كِتَابِهِ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع

Then the researcher said, 'And that has been reported by Al-Bazanty in his book, from Jameel, from Zurara, and Muhammad Bin Muslim, from Abu Abdullah^{-asws}'¹⁹⁸.

36- مِصْبَاحُ الْأَنْوَارِ، لِبَعْضِ الْأَصْحَابِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ النَّبِيَّ ص سُئِلَ مَا الْبُتُولُ فَإِنَّا سَمِعْنَاكَ يَا رَسُولَ اللَّهِ تَقُولُ إِنَّ مَرْيَمَ بُتُولٌ وَ إِنَّ فَاطِمَةَ بُتُولٌ

(The book) 'Misbah Al Anwaar' of one of the companions,

'From Amir Al-Momineen^{-asws}: 'The Prophet^{-saww} was asked, 'What is 'Al Batool'? O Rasool-Allah^{-saww}! We have heard you^{-saww} saying: 'Maryam^{-as} is 'Batool', and Fatima^{-asws} is 'Batool'.

فَقَالَ الْبُتُولُ الَّتِي لَمْ تَرَ حُمْرَةَ أَيْ لَمْ تَحْضِ فَإِنَّهُ مَكْرُوهٌ فِي بَنَاتِ الْأَنْبِيَاءِ.

He^{-saww} said: 'The 'Batool' is one who does not see redness, i.e., she does not menstruate, for it is abhorrent in daughters of the Prophets^{-as}'¹⁹⁹.

37- كِتَابُ دَلَائِلِ الْإِمَامَةِ لِلطَّبْرِيِّ الْإِمَامِيِّ، عَنِ السَّمْعِينِ بْنِ إِبْرَاهِيمَ الْقُمِّيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ الْعَشْكَرِيِّ عَنِ صَخَّصَةَ بْنِ نَاجِيَةَ عَنْ زَيْدِ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَمِّهِ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ شَكِينَةَ وَ زَيْنَبِ ابْنَتَيْ عَلِيٍّ عَنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فَاطِمَةَ خُلِقَتْ حُرَيْرَةً فِي صُورَةِ إِنْسِيَّةٍ وَ إِنَّ بَنَاتِ الْأَنْبِيَاءِ لَا يَحْضُنَّ.

(The book) 'Dalaail Al Imamah' of Al Tabari Al Imami – from Al Husayn Bin Ibrahim Al Qummi, from Ali Bin Muhammad Al Askari, from Sa'sa Bin Najiya,

~~'From Zayd son of Musa^{-asws}, from his father^{-asws}, from his grandfather Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} uncle Zayd son of Ali^{-asws} (Bin Al Husayn^{-asws}), from his father^{-asws}, from Sukayna^{-asws} and Zainab^{-asws}, daughters^{-asws} of Ali^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: ' (Syeda) Fatima^{-asws} was Created as a Houries in the image of a human being, and daughters of the Prophets^{-as} do not menstruate''²⁰⁰~~

¹⁹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 35 (Chapters on Washing)

¹⁹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 36 (Chapters on Washing)

²⁰⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 37 a (Chapters on Washing)

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَسْمَاءِ بِنْتِ عُمَيْسٍ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَدَّ وَوَلَدْتُ بَعْضَ وَلَدَيْمَا فَلَمْ تَرِ لَهَا دَمًا فَكُنْتُ يَا رَسُولَ اللَّهِ إِنَّ فَاطِمَةَ وَوَلَدْتُ فَلَمْ تَرِ لَهَا دَمًا

And from him, by his chain, from Asma Bint Umeys who said, ‘Rasool Allah ^{-sawww} said to me, and I had witnessed Fatima ^{-asws} and she ^{-asws} was blessed with one of her ^{-asws} sons, and I did not see any blood being for her ^{-asws}. I said, ‘O Rasool Allah ^{-sawww}! (Syeda) Fatima ^{-asws} has been born, but we did not see any blood being for her ^{-asws}!’

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَسْمَاءُ إِنَّ فَاطِمَةَ كُنْتُ حُرِّيَّةً إِنْ سَبَيْتِ.

Rasool Allah ^{-sawww} said: ‘O Asma! (Syeda) Fatima ^{-asws} has been Created as a human Hourie’.²⁰¹

38- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ قَالَ: كَتَبْتُ إِلَيْهِ امْرَأَةً طَهَّرَتْ مِنْ حَيْضِهَا أَوْ مِنْ دَمِ نَفْسِهَا فِي أَوَّلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ ثُمَّ اسْتَحَاضَتْ فَصَلَّتْ وَصَامَتْ شَهْرَ رَمَضَانَ كُلَّهُ مِنْ غَيْرِ أَنْ تَعْمَلَ كَمَا تَعْمَلُ الْمُسْتَحَاضَةُ مِنَ الْعُسْلِ لِكُلِّ صَلَاتَيْنِ هَلْ يَجُوزُ صَوْمُهَا وَصَلَاتُهَا أَمْ لَا

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Abdul Jabbar, from Ali Bin Mahziyar who said,

‘I wrote to him ^{-asws}, ‘A woman purified from her menstruation, or from blood of her post-childbirth bleeding in the first day from a month of Ramazan. Then she had inter-period bleeding, so she prayed Salat, and fasted the month of Ramazan, all of it from without doing like what the one with inter-period bleeding does, from washing for every two Salat. Are her fasts and the Salats allowed, or not?’

فَكَتَبَ تَعْضِي صَوْمِهَا وَ لَا تَعْضِي صَلَاتِهَا لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ الْمُؤْمِنَاتِ مِنْ نِسَائِهِ بِذَلِكَ.

He ^{-asws} wrote: ‘She will have to fulfil (repeat) her fasts and not fulfil her Salats, because Rasool Allah ^{-sawww} had instructed the Mominat (believers) from his ^{-sawww} wives with that’.²⁰²

39- الْمُفْنِجُ، إِذَا وَقَعَ الرَّجُلُ عَلَى امْرَأَتِهِ وَ هِيَ حَائِضٌ فَإِنَّ عَلَيْهِ أَنْ يَتَصَدَّقَ عَلَى مَسْكِينٍ بِقَدْرِ شَبْعَةٍ

(The book) ‘Al Muqnie’ –

‘When the man falls upon his wife (for sex) while she is menstruating, upon him is to give charity to a poor in accordance to his satiation (meal)’.

وَ رُوِيَ أَنَّهُ إِذَا جَامَعَهَا فِي أَوَّلِ الْحَيْضِ فَعَلَيْهِ أَنْ يَتَصَدَّقَ بِدِينَارٍ وَ إِنْ كَانَ فِي نِصْفِهِ فَنِصْفُ دِينَارٍ وَ إِنْ كَانَ فِي آخِرِهِ فَرُبْعُ دِينَارٍ وَ إِنْ جَامَعَتْ أُمَّتَكَ وَ هِيَ حَائِضٌ تَصَدَّقَتْ بِثَلَاثَةِ أَمْدَادٍ مِنْ طَعَامٍ.

And it is reported that if he had slept with her during the beginning of the menstruation, upon him is to give in charity with a Dinar, and if it was in the middle of it, then half a Dinar, and if

²⁰¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 37 b (Chapters on Washing)

²⁰² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 38 (Chapters on Washing)

it was in its end, then a quarter of a Dinar; and if you were to have slept with your slave girl while she is menstruating, you should give charity with three ‘Mudd(s)’ of food”.²⁰³

توضيح الشيخ بسند فيه ضعف على المشهور عن داود بن فرقد عن أبي عبد الله ع في كفارة الطمث أنه يتصدق و إذا كان في أوله بدینار و في وسطه نصف دينار و في آخره ربع دينار

Clarification (Ahadeeth) only – The sheykh, by a chain wherein is weakness upon the well-known, from Dawood Bin Farqad, from Abu Abdullah^{-asws} regarding atonement of the (man having sex during his wife’s) menstruation is that he should give in charity, and if it had been in its beginning, with one Dinar, and in its middle, half a Dinar, and in its end, a quarter of a Dinar’.

قُلْتُ فَإِنْ لَمْ يَكُنْ عِنْدَهُ مَا يُكْفِرُ

I said, ‘Supposing there does not happen to be in his possession what he can atone with?’

قَالَ فَلْيَتَصَدَّقْ عَلَى مِسْكِينٍ وَاحِدٍ وَ إِلَّا اسْتَغْفَرَ اللَّهَ وَ لَا يَعُودُ فَإِنَّ الْإِسْتِغْفَارَ تَوْبَةٌ وَ كَفَّارَةٌ لِكُلِّ مَنْ لَمْ يَجِدِ السَّبِيلَ إِلَى شَيْءٍ مِنَ الْكَفَّارَةِ.

He^{-asws} said: ‘Let him give charity to one poor, or else he should seek Forgiveness of Allah^{-azwj} and not repeat, for seeking the Forgiveness is a repentance and an atonement for everyone who cannot find the beggar, to something from the atonement’.

الشيخ في الموثق عن عبد الملك بن عمرو قال: سألت أبا عبد الله ع عن رجل أتى جاريته و هي طامث قال يستغفر ربه

The sheykh in ‘Al-Mowsiq’ – from Abdul Malik Bin Amro who said, ‘I asked Abu Abdullah^{-asws} about a man who goes to his slave girl (for sex) while she is pregnant. He^{-asws} said: ‘He should seek Forgiveness of his Lord^{-azwj}’.

قَالَ عَبْدُ الْمَلِكِ فَإِنَّ النَّاسَ يَقُولُونَ عَلَيْهِ نَصْفُ دِينَارٍ أَوْ دِينَارٍ

Abdul Malik said, ‘But the people are saying, upon him is half a Dinar or a Dinar (as penalty)!’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَلْيَتَصَدَّقْ عَلَى عَشْرَةِ مَسَاكِينٍ.

Abu Abdullah^{-asws} said: ‘Let him give charity to ten poor ones’.

40- السرائر، نقلًا من كتاب محمد بن علي بن محبوب عن محمد بن الحسين عن محمد بن يحيى الخزاز عن غياث بن إبراهيم عن جعفر بن محمد عن أبيه عن علي بن أبيه عليهم الصلاة والسلام قال: لا تفضي الحائض الصلاة ولا تسجد إذا سمعت السجدة.

(The book) ‘Al Saraair’ – Transmitting from the book of Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya Al Khazaz, from Giyas Bin Ibrahim,

²⁰³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 39 (Chapters on Washing)

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}, may the Salawaat and the greeting be upon them^{-asws}, he^{-asws} said: ‘The menstruating woman will not fulfil the Salat nor perform Sajdah when she hears the (Verses of) Sajdah’’.²⁰⁴

41- دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنْ أَهْلِ الْبَيْتِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّ الْمَرْأَةَ إِذَا حَاضَتْ أَوْ نَفَسَتْ حَرَّمَ عَلَيْهَا أَنْ تُصَلِّيَ وَ تَصُومَ وَ حَرَّمَ عَلَى زَوْجِهَا وَطُؤُهَا حَتَّى تَطْهَرَ مِنَ الدَّمِ وَ تَغْتَسِلَ بِالْمَاءِ أَوْ تَتَيَمَّمُ إِنْ لَمْ تَجِدِ الْمَاءَ فَإِذَا طَهَّرَتْ كَذَلِكَ قَصَّتِ الصَّوْمَ وَ لَمْ تَقْضِ الصَّلَاةَ وَ حَلَّتْ لِزَوْجِهَا.

(The book) ‘Da’aim Al-Islam’ –

‘We are reporting from People^{-asws} of the Household, may the Salawaat of Allah^{-azwj} be upon them^{-asws}: ‘When the woman menstruates, or has post-childbirth bleeding, it is Prohibited upon her to pray Salat, and fast, and it is Prohibited upon her husband to have sex with her until she is pure from the blood and washes with the water, or performs Tayammum if she cannot find the water. When she has purified like that, she has to fulfil the (missed) fasts and will not fulfil the (missed) Salat, and she is Permissible for her husband’’.²⁰⁵

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ رَخَّصَ فِي مُبَاشَرَةِ الْحَائِضِ وَ قَالَ تَنَزَّرُ بِإِزَارٍ مِنْ دُونَ السُّرَّةِ إِلَى الرَّكْبَتَيْنِ وَ لِزَوْجِهَا مِنْهَا مَا فَوْقَ الْإِزَارِ.

And from Ja’far Bin Muhammad^{-asws}, he^{-asws} allowed regarding oral sex with the menstruating woman, and he^{-asws} said: ‘She should wear the loin cloth from below the navel to the knees, and for her husband from her is what is above the loin cloth’’.²⁰⁶

وَ رُوِيَ عَنْهُمْ ع أَنَّ مَنْ أَتَى حَائِضًا فَقَدْ أَتَى مَا لَا يَحِلُّ لَهُ وَ عَلَيْهِ أَنْ يَسْتَغْفِرَ اللَّهَ مِنْ حَطِيئَتِهِ وَ إِنْ تَصَدَّقَ بِصَدَقَةٍ مَعَ ذَلِكَ فَقَدْ أَحْسَنَ

It is reported from them^{-asws}: ‘The one who goes to a menstruating woman (to have intimate relationship), so he has committed what is not Permissible for him, and upon him is to seek Forgiveness of Allah^{-azwj} from his sin, and if he were to donate in charity along with that, it is better.

وَ إِذَا اسْتَمَرَ الدَّمُ بِالْمَرْأَةِ فَهِيَ مُسْتَحَاضَةٌ وَ دَمُ الْحَائِضِ كَثِيرٌ عَلِيظٌ مُنِنٌ وَ دَمُ الْإِسْتِحَاضَةِ دَمٌ رَقِيْقٌ

And if the blood is persistent with the woman, so she is in inter-period bleeding, and the blood of menstruation is dirty, thick, stinky, and the blood of inter-period bleeding is thin blood.

فَإِذَا جَاءَ دَمُ الْحَائِضِ صَنَعَتْ مَا تَصْنَعُ الْحَائِضُ وَ إِذَا ذَهَبَ تَطَهَّرَتْ ثُمَّ اخْتَشَشَتْ بِحَرِّقٍ أَوْ قُطْنٍ وَ تَوَضَّأَتْ لِكُلِّ صَلَاةٍ وَ حَلَّتْ لِزَوْجِهَا وَ عَلَيْهَا أَنْ تَغْتَسِلَ لِكُلِّ صَلَاةٍ تَغْتَسِلُ لِلطُّهْرِ فَتُصَلِّيَ الطُّهْرَ وَ الْعَصْرَ وَ تَغْتَسِلُ وَ تُصَلِّيَ الْمَغْرِبَ وَ الْعِشَاءَ الْأَخْرَةَ وَ تَغْتَسِلُ وَ تُصَلِّيَ الْفَجْرَ

When the blood of menstruation comes, she should do what the menstruating one does, and when it goes, she should purify, then pad with a rag, or cotton, and she should perform Wud’u for every Salat, and she is Permissible for her husband, and upon her is to wash for every two Salats. She washes for Al-Zohr, so she can pray Al-Zohr and Al-Asr, and she was and prays Al-Maghrib and Al-Isha the last, and she should wash and pray Al-Fajr Salat’.

²⁰⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 40 (Chapters on Washing)

²⁰⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 a (Chapters on Washing)

²⁰⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 b (Chapters on Washing)

وَقَالُوا مَا فَعَلْتَ هَذَا امْرَأَةٌ مُؤْمِنَةٌ مُسْتَحَاضَةٌ اِحْتِسَابًا إِلَّا أَذْهَبَ اللَّهُ عَنْهَا ذَلِكَ الدَّاءَ

And they^{-asws} said: 'A Momina woman with inter-period bleeding will not do this in anticipation except Allah^{-azwj} will Remove that illness from her'.

وَكَذَلِكَ قَالُوا فِي الْمَرْأَةِ تَرَى الدَّمَ أَيَّامَ طَهْرِهَا إِنْ كَانَ دَمَ الْحَيْضِ فَهِيَ بِمَنْزِلَةِ الْحَائِضِ وَعَلَيْهَا مِنْهُ الْعُسْلُ وَإِنْ كَانَ دَمًا رَقِيقًا فَبَلَدٌ رَقِيقًا مِنَ الشَّيْطَانِ تَتَوَضَّأُ مِنْهُ وَتُصَلِّي وَتَأْتِيهَا زَوْجُهَا وَكَذَلِكَ الْحَامِلُ تَرَى الدَّمَ.

And like that, they^{-asws} said regarding the woman who sees the blood in the days of the cleanliness: 'If it were the blood of menstruation, she is at the status of the menstruating woman, and upon her is the washing from it, and if it were thin blood, that is a stirring from the Satan^{-la}. She should perform Wud'u from it, and pray Salat, and go to her husband; and like that is the pregnant woman seeing the blood''²⁰⁷

وَعَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: إِنَّا نَأْمُرُ نِسَاءَنَا الْحَيْضَانَ أَنْ يَتَوَضَّأْنَ عِنْدَ كُلِّ صَلَاةٍ فَيُسْبِغْنَ الوُضُوءَ وَيَحْتَشِينَ بِحِزْقٍ ثُمَّ يَسْتَقْبِلْنَ الْقِبْلَةَ مِنْ غَيْرِ أَنْ يَفْرَضْنَ صَلَاةً فَيَسْبِغْنَ وَيُكَبِّرْنَ وَيُهَلِّلْنَ وَلَا يَقْرَبْنَ مَسْجِدًا وَلَا يَقْرَأْنَ قُرْآنًا

And from Abu Ja'far^{-asws} having said: 'We^{-asws} instruct our^{-asws} menstruating women that they should perform Wud'u during every Salat. They should perfect the Wud'u and pad with a rag, then they should face the Qiblah from without obligatory Salat. They should glorify, and exclaim Greatness, and extol Oneness (of Allah^{-azwj}), and do not go near a Masjid nor recite Quran'.

فَقِيلَ لِأَبِي جَعْفَرٍ ع فَإِنَّ الْمُغَيْرَةَ زَعَمَ أَنَّكَ فُلْتِ يَفْضِيَنَّ الصَّلَاةَ

It was said to Abu Ja'far^{-asws}, 'But Al-Mugheira claims that you^{-asws} had said the Salat should be fulfilled!'

فَقَالَ كَذَبَ الْمُغَيْرَةُ مَا صَلَّتْ امْرَأَةٌ مِنْ نِسَاءِ رَسُولِ اللَّهِ ص وَلَا مِنْ نِسَائِنَا وَهِيَ حَائِضٌ وَإِنَّمَا يُؤْمَرْنَ بِذِكْرِ اللَّهِ كَمَا ذَكَرْنَا تَرْغِيْبًا فِي الْفَضْلِ وَاسْتِحْبَابًا لَهُ.

He^{-asws} said: 'Al Mugheira is lying! No woman from the wives of Rasool-Allah^{-azwj} nor from our^{-asws} woman has prayed Salat while she is menstruating, and rather they are instructed with doing Zikr of Allah^{-azwj}, being desirous regarding the Grace, and out of love for Him^{-azwj}'²⁰⁸

وَعَنْ عَلِيِّ ع أَنَّهُ قَالَ: لَا تَقْرَأِ الْحَائِضُ قُرْآنًا وَلَا تَدْخُلِ مَسْجِدًا وَلَا تَقْرَبِ الصَّلَاةَ وَلَا تُجَامِعَ حَتَّى تَطْهُرَ.

And from Ali^{-asws} having said: 'The menstruating woman should neither recite Quran, nor enter a Masjid, nor go near the Salat, nor have sex until she is clean''²⁰⁹

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا حَاضَتِ الْمُعْتَكِمَةُ خَرَجَتْ مِنَ الْمَسْجِدِ حَتَّى تَطْهُرَ.

²⁰⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 c (Chapters on Washing)

²⁰⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 d (Chapters on Washing)

²⁰⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 e (Chapters on Washing)

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When the woman in seclusion (Itikaf) were to menstruate, she should go out from the Masjid until she is clean'.²¹⁰

وَعَنْهُ ع أَنَّهُ قَالَ: إِذَا طَهَّرَتِ الْمَرْأَةُ لَوْ قَمِتِ صَلَاةٍ فَصَيَّعَتِ الْعُسْلَ كَانَ عَلَيْهَا فَضَاءُ تِلْكَ الصَّلَاةِ وَ مَا صَيَّعَتْ بَعْدَهَا وَ عَلَامَةُ الطُّهْرِ أَنْ تَسْتَدْجِلَ فُطْنَةً فَلَا يَغْلَقُ بِهَا شَيْءٌ فَإِذَا كَانَ ذَلِكَ فَقَدْ طَهَّرَتْ وَ عَلَيْهَا أَنْ تَغْتَسِلَ حِينَئِذٍ وَ تُصَلِّيَ.

And from him^{-asws} having said: 'When the woman becomes clean for the time of a Salat, so she wastes the washing, upon her would be to fulfil that (missed) Salat, and whatever she wastes after it, and a sign of cleanliness is that she should insert cotton and not attach anything with it. When that happens, she has become clean, and upon her is to wash at that time and pray Salat'.²¹¹

وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: الْعُسْلُ مِنَ الْحَيْضِ كَالْعُسْلِ مِنَ الْجَنَابَةِ وَ إِذَا حَاضَتِ الْمَرْأَةُ وَ هِيَ مُجْنِبٌ أَكْتَفَتْ بِغُسْلٍ وَاحِدٍ.

And from Ali^{-asws} having said: 'The washing from the menstruation is like the washing from the sexual impurity, and when the woman menstruates while she is with sexual impurity, she can suffice with one washing'.²¹²

42- الْعِلَلُ لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ، قَالَ: الْعِلَّةُ فِي فَسَادِ مَوَالِيدِ الْخَلْقِ أَنَّهُ لَا يَجِبُ أَنْ يَأْتِيَ أَهْلَهُ وَ هُوَ مُجْنِبٌ وَ لَا سَكْرَانٌ وَ لَا إِذَا كَانَتْ امْرَأَتُهُ حَائِضًا وَ الْعِلَّةُ فِي فَضَاءِ الْمَرْأَةِ الصَّوْمِ وَ لَا تَقْضِي الصَّلَاةَ إِنْ الصَّلَاةَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسُ مَرَّاتٍ وَ الصَّوْمَ فِي السَّنَةِ شَهْرًا وَاحِدًا.

(The book) 'Al Ilal of Muhammad Bin Ali Bin Ibrahim who said,

'The reason regarding spoilage of the births of the people is that it is not recommended that he (the man) should go to his wife while he is with sexual impurity, nor when intoxicated, nor when his wife were to be menstruating; and the reason regarding the woman fulfilling the fasts and not fulfilling the Salats is that the Salat is five times during every day and night, while the fast is in one month during the year'.²¹³

²¹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 f (Chapters on Washing)

²¹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 g (Chapters on Washing)

²¹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 h (Chapters on Washing)

²¹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 42 (Chapters on Washing)

CHAPTER 5 – MERIT OF WASHING OF THE FRIDAY, AND ITS ETIQUETTES AND ITS RULINGS

1- فُرِبَ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ فِي أَعْتَسَالِ لَيْلِي شَهْرَ رَمَضَانَ فَإِنْ نَامَ بَعْدَ الْغُسْلِ

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Al Waleed, from Ibn Bukeyr,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws} regarding the washings on the nights of the month of Ramazan, 'Supposing he sleeps after the washing?'

قَالَ فَقَالَ أَلَيْسَ هُوَ مِثْلَ غُسْلِ الْجُمُعَةِ إِذَا اعْتَسَلْتَ بَعْدَ الْفَجْرِ كَفَاكَ.

He (the narrator) said, 'He^{-asws} said: 'Isn't it like washing of the Friday? When you were to wash after the dawn, it would suffice you''²¹⁴.

2- الْخِصَالُ، عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نُجْرَانَ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْغُسْلُ فِي الْجُمُعَةِ وَاجِبٌ تَمَامَ الْحَرِّ.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Abu Najran, and Al Husayn Bin Saeed, from hammad, from Hareez, from Zurara,

'From Abu Ja'far^{-asws} having said: 'The washing regarding the Friday is obligatory' – the complete Hadeeth''²¹⁵.

بيان: المشهور بين الأصحاب استحباب غسل الجمعة و ذهب الصدوقان إلى الوجوب فمن قال بالاستحباب يحمل الوجوب على تأكده لعدم العلم بكون الوجوب حقيقة في المعنى المصطلح بل الظاهر من الأخبار عدمه

Explanation – *The well-known between the companions is recommendation of washing on Friday, and the two 'Sadouq(s) have gone to the obligation. So the one who says with the recommendation is carrying the obligation upon its emphasis due to the lack of knowledge of the obligation in reality is in the meaning of the expression. But the apparent from the Ahadeeth it is apparent from the Ahadeeth, lack of it.*

و من قال بالوجوب يحمل السنة على ما يقابل الفرض أي ما ثبت وجوبه بالسنة لا بالقرآن و هذا أيضا يستفاد من الأخبار و الاحتياط عدم الترك.

And the one saying with the obligation is carrying the Sunnah upon what is compared to the imposition (necessary), i.e., its obligation is neither proven by the Sunnah nor by the Quran; and this as well benefitted from the Ahadeeth, and the precaution of not neglecting it.

²¹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 1 (Chapters on Washing)

²¹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 2 (Chapters on Washing)

3- الْحِصَالُ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا الْبَصْرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَيْسَ عَلَى الْمَرْأَةِ غُسْلُ الْجُمُعَةِ فِي السَّفَرِ وَ يَجُوزُ لَهَا تَرْكُهُ فِي الْحَضَرِ.

(The book) 'Al Khisaal' – from Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Ali Al Askari, from Muhammad Bin Zakariya Al Basry, from Ja'far Bin Muhammad Bin Umara, from his father, from Jabir Al Jufy,

'From Abu Ja'far^{-asws} having said: 'It isn't upon the woman to wash for the Friday during the travelling, and it is allowed for her to neglect it during staying (not travelling)''^{.216}

4- الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ ع كَيْفَ صَارَ غُسْلُ الْجُمُعَةِ وَاجِبًا

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ibrahim Bin hashim, from Ali Bin Ma'bad, from Al Husayn Bin Khalid who said,

'I asked Abu Al-Hassan^{-asws} the 1st, 'How did washing (Ghusl) on Friday came to be obligatory?'

قَالَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَّمَ صَلَاةَ الْفَرِيضَةِ بِصَلَاةِ النَّافِلَةِ وَ أَمَّمَ صِيَامَ الْفَرِيضَةِ بِصِيَامِ النَّافِلَةِ وَ أَمَّمَ وُضُوءَ الْفَرِيضَةِ بِغُسْلِ يَوْمِ الْجُمُعَةِ فِيمَا كَانَ مِنْ ذَلِكَ مِنْ سَهْوٍ أَوْ تَقْصِيرٍ أَوْ نِسْيَانٍ.

He (the narrator) said, 'He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Completes the obligatory Salat with the optional Salat, and Completes the obligatory fasts with the optional fasts, and Completes the obligatory Wud'u with the washing on the day of Friday, whatever had happened from omission, or deficiency, or forgetfulness''^{.217}

5- الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنْ صَبَّاحِ الْمُرَزَبِيِّ عَنِ الْحَارِثِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كَانَ عَلِيٌّ ع إِذَا أَرَادَ أَنْ يُؤْتِيَ الرَّجُلَ يَقُولُ لَهُ أَنْتَ أَعْجَزُ مِنَ التَّارِكِ الْغُسْلِ لِيَوْمِ الْجُمُعَةِ فَإِنَّهُ لَا يَزَالُ فِي هَمٍّ إِلَى الْجُمُعَةِ الْآخَرَى.

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad Al Ansari, from Sabbah Al Muzny, from Al Haris, from Al Asbagh Bin Nubata,

'It was so, whenever Ali^{-asws} wanted to rebuke the man, would say to him: 'You are more frustrated than the neglecter of the washing for the day of Friday', so he would not cease to be worried up to the next Friday''^{.218}

6- الْمُفْتَعَةُ، مُرْسَلًا مِثْلَهُ وَ فِيهِ لَا يَزَالُ فِي طَهْرٍ إِلَى الْجُمُعَةِ الْآخَرَى.

(The book) 'Al Muqnie' –

'Similar to it, and in it: 'He will not cease to be in cleanliness up to the next Friday''^{.219}

²¹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 3 (Chapters on Washing)

²¹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 4 (Chapters on Washing)

²¹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 5 (Chapters on Washing)

²¹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 6 (Chapters on Washing)

7- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ الْأَنْصَارُ تَعْمَلُ فِي نَوَاضِحِهَا وَ أَمْوَالِهَا فَإِذَا كَانَ يَوْمَ الْجُمُعَةِ جَاءُوا فَتَأَذَى النَّاسُ بِأَرْوَاحِ آبَائِهِمْ وَ أَجْسَادِهِمْ فَأَمَرَهُمْ رَسُولُ اللَّهِ ص بِالْغُسْلِ يَوْمَ الْجُمُعَةِ فَجَزَتْ بِدَلِكِ السُّنَّةِ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from Muhammad Bin Abdullah,

'From Abu Abdullah^{-asws} having said: 'The Helpers used to work among their camels and their wealth. When it would be the day of Friday, they would come, and the people would be hurt by the smells of our armpits and their bodies. So Rasool-Allah^{-saww} instructed them with the washing on the day of Friday, and the Sunnah flowed with that''.²²⁰

8- الْعَلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى رَفَعَهُ قَالَ: غُسِّلَ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى الرِّجَالِ وَ النِّسَاءِ فِي السَّفَرِ وَ الْحَضَرِ إِلَّا أَنَّهُ رُحِّصَ لِلنِّسَاءِ فِي السَّفَرِ لِقَلَّةِ الْمَاءِ.

(The book) 'Al Ilal' – from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya, raising it,

He^{-asws} said: 'Washing on the day of Friday is obligatory upon the men, and the women, during the journey and the staying (not travelling), except there is allowance for the women during the journey due to lack of water''.²²¹

بيان: الشَّيْخُ فِي الْحُسَيْنِ عَنْ عَلِيِّ بْنِ يَمُطِينَ قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ ع عَنِ النِّسَاءِ عَلَيْهِنَّ غُسْلُ الْجُمُعَةِ قَالَ نَعَمْ.

Explanation – The sheykh in 'Al Hasan' – from Ali Bin Yaqteen who said, 'I asked Abu Al-Hassan^{-asws} about the women, 'Is upon them is washing of the Friday? He^{-asws} said: 'Yes'.

9- مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ هَارُونَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ نَافِعِ بْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ ص مَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ.

(The book) 'Majaalis' of Ibn Sheykh – from his father, from Al Mufeed, from Muhammad Bin Makhlad, from Al Haris, from Muhammad, from Yazeed Bin Haroun, from Muhammad Bin Is'haq, from Nafie, from Ibn Umar who said,

'The Prophet^{-saww} said: 'One who comes to the Friday (Salat), let his wash''.²²²

10- فَهْمُ الرِّضَا، قَالَ: وَ اعْلَمَنَّ أَنَّ غُسْلَ الْجُمُعَةِ سُنَّةٌ وَاجِبَةٌ- لَا تَدْعُهَا فِي السَّفَرِ وَ لَا فِي الْحَضَرِ وَ يُجْزِيكَ إِذَا اعْتَسَلْتَ بَعْدَ طُلُوعِ الْفَجْرِ وَ كُلَّمَا قَرَّبَ مِنَ الرِّوَالِ فَهِيَ أَفْضَلُ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'And know! The washing on the Friday is an obligatory Sunnah! Neither leave it during the journey nor during the staying, and it would

²²⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 7 (Chapters on Washing)

²²¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 8 (Chapters on Washing)

²²² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 9 (Chapters on Washing)

suffice you if you were to wash after emergence of day, and every time it is nearer to the midday, it is better.

فَإِذَا فَرَعْتَ مِنْهُ فَغُسلِ طَهْرِي وَ طَهْرَ قَلْبِي وَ أَنْقِ عُسْلي وَ أَجْرِ عَلَي لِسَانِي ذِكْرَكَ وَ ذِكْرَ نَبِيِّكَ مُحَمَّدٍ وَ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ الْمُتَطَهِّرِينَ

When you are free from it, then say, ‘O Allah^{-azwj}! Purify me, and Purify my heart, and Clean my washing, and Cause Your^{-azwj} Zikr to flow upon my tongue and Zikr of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, and Make me to be from the repenting ones and the cleansing ones!’

وَ إِنْ نَسِيتَ الْغُسْلَ ثُمَّ ذَكَرْتَ وَ قَتَ الْعَصْرَ أَوْ مِنَ الْعَدِ فَاعْتَسِلْ-.

And if you were to forget the washing, then you remembered at the time of Al-Asr, or the next morning, then wash”.²²³

وَ قَالَ ع وَ عَلَيْكُمْ بِالسَّنَنِ يَوْمَ الْجُمُعَةِ وَ هِيَ سَبْعَةٌ إِثْنَانُ النِّسَاءِ وَ عَسَلُ الرَّأْسِ وَ اللَّحْيَةِ بِالْحَطْمِيِّ وَ أَخْذُ الشَّارِبِ وَ تَقْلِيمُ الْأَطْفَائِرِ وَ تَغْيِيرُ النَّيَابِ وَ مَسُّ الطَّيِّبِ

And he^{-asws} said: ‘And upon you all is with the Sunnahs of the Day of Friday, and these are seven – going to the wives (for intimate relationship), and washing the head and the beard with the hibiscus (flower water), and trimming the moustache, and clipping the nails, and changing the clothes, and touching the perfume.

فَمَنْ أَتَى بِوَاحِدَةٍ مِنْ هَذِهِ السَّنَنِ نَابَتْ عَنْهُنَّ وَ هِيَ الْغُسْلُ وَ أَفْضَلُ أَوْقَاتِهِ قَبْلَ الزَّوَالِ وَ لَا تَدْعُ فِي سَفَرٍ وَ لَا حَضْرٍ وَ إِنْ كُنْتَ مُسَافِرًا وَ تَخَوَّفْتَ عَدَمَ الْمَاءِ يَوْمَ الْجُمُعَةِ اعْتَسِلْ يَوْمَ الْحَمِيسِ

The one who comes with one of these Sunnahs, it would suffice from the rest, and it is the washing, and the best of its timings is before the midday, and neither leave it during a journey nor staying (not travelling); and if you were to be travelling and you fear lack of water on the day of Friday, wash on the day of Thursday.

فَإِنْ فَاتَكَ الْغُسْلُ يَوْمَ الْجُمُعَةِ فَصَبَّتْ يَوْمَ السَّبْتِ أَوْ بَعْدَهُ مِنْ أَيَّامِ الْجُمُعَةِ وَ إِنَّمَا سَنَّ الْغُسْلُ يَوْمَ الْجُمُعَةِ تَشْمِيمًا لِمَا يَلْحَقُ الطَّهُورَ فِي سَائِرِ الْأَيَّامِ مِنَ التَّقْصَانِ.

If you miss washing on the day of Friday, fulfil it on the day or Saturday, or after it from the day of Friday. But rather, the Sunnah is washing on the day of Friday as a completion of what deficiencies of the cleanliness are faced in rest of the days”.²²⁴

بيان: حَرِيْزٌ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا بُدَّ مِنْ غُسْلِ يَوْمِ الْجُمُعَةِ فِي السَّفَرِ وَ الْحَضْرِ وَ مَنْ نَسِيَ فَلْيُعِدْ مِنَ الْعَدِ.

Explanation – from one of his companions, from Abu Ja’far^{-asws} having said: ‘There is no escape from washing on the day of Friday during the journey and the saying (not travelling), and the one who forgets, let him do it the next morning’.

²²³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 10 a (Chapters on Washing)

²²⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 10 b (Chapters on Washing)

11- الْمُفْتَعَةُ، قَالَ زُوَيْ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: غُسْلُ الْجُمُعَةِ وَالْفِطْرِ سُنَّةٌ فِي السَّفَرِ وَالْحَضَرِ.

(The book) 'Al Muqnie' –

He said, 'It is reported from Abu Abdullah^{-asws} having said: 'Washing on the Friday, and (Eid) Al Fitr is a Sunnah, during the journey and the staying (not travelling)'.²²⁵

وَعَنِ الْعَبْدِ الصَّالِحِ ع أَنَّهُ قَالَ: يَجِبُ غُسْلُ الْجُمُعَةِ عَلَى كُلِّ ذَكَرٍ وَأُنْثَى مِنْ حُرٍّ أَوْ عَبْدٍ.

And from Al Abd Al Salih^{-asws} having said: 'Washing on Friday is obligatory upon all, male and female, be they from free ones or slaves'.²²⁶

12- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ الرِّضَا ع قَالَ: كَانَ أَبِي يَغْتَسِلُ لِلْجُمُعَةِ عِنْدَ الرُّوْحِ.

(The book) Qurb Al Isnaad' – from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr,

'From Al-Reza^{-asws} having said: 'My^{-asws} father used to wash for the Friday during 'Al-Rawah''.²²⁷

بيان: الرواح العشي أو من الزوال إلى الليل ذكره الفيروزآبادي.

Explanation – 'Al Rawha' – the evening, or from midday to the night. Al Firozabady mentioned it.

13- رِسَالَةُ أَعْمَالِ الْجُمُعَةِ، لِلشَّهِيدِ الثَّانِي قَالَ النَّبِيُّ ص مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَ مَسَّ مِنْ طَيْبِ امْرَأَتِهِ إِنْ كَانَ لَهَا وَ لَيْسَ مِنْ صَالِحِ ثِيَابِهِ ثُمَّ لَمْ يَتَحَطَّ رِقَابَ النَّاسِ وَ لَمْ يَلُغْ عِنْدَ الْمُوعِظَةِ كَانَ كَفَّارَةً لِمَا بَيْنَهُمَا الْحَبْرَ.

(The book) 'Risalat Al Amaal Al Jumah' of Al Shaheed Al Sany –

'The Prophet^{-saww} said: 'One who washes on the day of Friday, and touches from the perfumes of his wife, if there were to be for her, and wears his good clothes, then he does not tread on necks of the people (does not annoy them), and does not talk nonsense during the preaching, it would be an atonement for what is between the two (Fridays)' – the Hadeeth''.²²⁸

و زُوَيْ عَنْهُ ص أَنَّهُ قَالَ: مَنْ جَاءَ مِنْكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ.

And it is reported from him^{-saww} having said: 'One from you who comes to the Friday (Salat), let him wash''.²²⁹

و قَالَ ص مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ مُحْيِتٌ ذُنُوبَهُ وَ حَطَايَاهُ.

²²⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 11 a (Chapters on Washing)

²²⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 11 b (Chapters on Washing)

²²⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 12 (Chapters on Washing)

²²⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 13 a (Chapters on Washing)

²²⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 13 b (Chapters on Washing)

And he^{-saww} said: ‘One who washes on the day of Friday will delete his sins and his mistakes’.²³⁰

وَقَالَ صِ الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ.

And he^{-saww} said: ‘The washing on the day of Friday is obligatory upon every Muslim’.²³¹

وَقَالَ صِ لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَ يَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ وَ يَتَدَهَّنُ بِدُهْنٍ مِنْ دُهْنِهِ وَ يَمَسُّ مِنْ طَيِّبٍ بَيْتِهِ وَ يَخْرُجُ فَلَا يُفْرَقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كَتَبَ لَهُ ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا عُفِّرَ لَهُ مَا بَيْنَهُ وَ بَيْنَ الْجُمُعَةِ الْآخَرَى.

And he^{-saww} said: ‘No man will wash on the day of Friday, and cleanse whatever he is able from cleansing, and oil with oil from his oils, and touch from perfumes of his house and goes out, so he does not separate between two, then he prays Salat what has been Prescribed for him, then he is silent when the prayer leader talks, except Allah^{-azwj} would Forgive (his sins) for him, what is between it and the next Friday’.²³²

وَقَالَ صِ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غَسَلَ الْجَنَابَةَ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَهُ الْخَيْرِ.

And he^{-saww} said: ‘One who washed on the day of Friday, washing of the sexual impurity, then he rests, it is as if he has offered a sacrificial animal (to Allah^{-azwj})’ – the Hadeeth’.²³³

وَقَالَ صِ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ ثُمَّ بَكَرَ وَ ابْتَكَرَ وَ مَشَى وَ لَمْ يَزْكَبْ وَ دَنَا مِنَ الْإِمَامِ وَ اسْتَمَعَ وَ لَمْ يَلْعُ كَانَتْ لَهُ بِكُلِّ خُطْوَةٍ عَمَلٌ سَنَةِ أَجْرٍ صِيَامِهَا وَ قِيَامِهَا.

And he^{-saww} said: ‘One who washes on the day of Friday, then he wakes up early and goes out early, and walks and does not ride, and is near to the prayer leader and the listening, and he does not talk nonsense, there would be for him with every step taken, deeds of a year, Recompense of its fasts and its standing’.²³⁴

14- الْهُدَايَةُ، قَالَ الصَّادِقُ عِ غُسْلُ يَوْمَ الْجُمُعَةِ سُنَّةٌ وَاجِبَةٌ عَلَى الرِّجَالِ وَ النِّسَاءِ فِي السَّفَرِ وَ الْحَضَرِ.

(The book) ‘Al Hidayah’ –

‘Al-Sadiq^{-asws} said: ‘Washing on the day of Friday is an obligatory Sunnah upon the men and the women, in the journey and the staying (not travelling)’.²³⁵

وَ رُوِيَ أَنَّهُ رُحِّصَ فِي تَرْكِهِ لِلنِّسَاءِ فِي السَّفَرِ لِقَلَّةِ الْمَاءِ وَ الْوُضُوءِ فِيهِ قَبْلَ الْغُسْلِ.

²³⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 13 c (Chapters on Washing)

²³¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 13 d (Chapters on Washing)

²³² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 13 e (Chapters on Washing)

²³³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 13 f (Chapters on Washing)

²³⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 13 g (Chapters on Washing)

²³⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 14 a (Chapters on Washing)

And it is reported he^{-asws} had allowed for the women in leaving it during the journey due to the scarcity of water, and the Wud'u during it before the washing".²³⁶

وَقَالَ الصَّادِقُ ع إِنَّ نَسِيَتِ الْغُسْلَ أَوْ فَاتَكَ لِعَلَّةٍ فَاغْتَسِلْ بَعْدَ الْعَصْرِ أَوْ يَوْمَ السَّبْتِ.

And Al-Sadiq^{-asws} said: 'If you forget the Wud'u or lose it due to an illness, then wash after Al-Asr or on the day of Saturday'.²³⁷

وَقَالَ ع إِذَا اغْتَسَلَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ فَلْيُقِلِّ - اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

And he^{-asws} said: 'Whenever one of you washes on the day of Friday, let him say, 'O Allah^{-azwj}! Make me from the repenting ones, and Make me from the cleansing ones'.²³⁸

وَقَالَ الصَّادِقُ ع غُسْلُ يَوْمِ الْجُمُعَةِ طَهُورٌ وَ كَفَّارَةٌ لِمَا بَيْنَهُمَا مِنَ الذُّنُوبِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ.

And Al-Sadiq^{-asws} said: 'Washing on the day of Friday is a cleansing, and an atonement from the sin whatever is between the two, from the Friday to the Friday'.²³⁹

15- أَبْلَدُ الْأَمِينِ، قَالَ رَأَيْتُ فِي كِتَابِ الْأَعْسَالِ - لِأَبِي الْعَبَّاسِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي عِيَّاشٍ سَبْعَةَ أَحَادِيثَ عَنِ الصَّادِقِ ع أَنَّ غُسْلَ الْجُمُعَةِ وَاجِبٌ عَلَى الرِّجَالِ وَ النِّسَاءِ وَ ذَكَرَ فِي رَوَايَاتٍ مِنْهَا وَجُوبَهُ عَلَى الرِّجَالِ وَ النِّسَاءِ فِي السَّفَرِ وَ الْحَضَرِ

(The book) 'Al Balad Al Ameen' –

He said, 'I saw in 'Kitab Al-Agsaal' of Al-Abbas Ahmad Bin Muhammad Bin Abu Ayyash, seven Ahadeeth from Al-Sadiq^{-asws}, washing on the Friday is obligatory upon the men and the women, and he mentioned in the reports from these, it's obligation upon the men and the women, during the journey of the staying (not travelling).

وَمِنَ الْكِتَابِ الْمَذْكُورِ أَنَّ عَلِيًّا ع كَانَ إِذَا وَبَّحَ الرَّجُلَ قَالَ لَهُ وَ اللَّهُ لَأَنْتَ أَعْجَزُ مِنْ تَارِكِ غُسْلِ الْجُمُعَةِ فَإِنَّهُ لَا يَزَالُ فِي طَهْرٍ إِلَى الْجُمُعَةِ الْآخَرَى

And from the mentioned book, 'Ali^{-asws}, whenever he^{-asws} rebuked the man, said to him: 'By Allah^{-azwj}! You are more frustrated than the neglecter of the washing on Friday!' So, he would not cease to be in cleanliness to the next Friday.

وَ يَقُولُ بَعْدَ غُسْلِهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَهُوَ طَهَّرَ لَهُ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ.

And he should say after his washing: 'I^{-asws} testify that there is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}, and I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant! O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww}, and Progeny^{-asws} of Muhammad^{-saww}, and Make me from the repenting ones, and Make me from the cleansing ones, and the Praise is

²³⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 14 b (Chapters on Washing)

²³⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 14 c (Chapters on Washing)

²³⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 14 d (Chapters on Washing)

²³⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 14 e (Chapters on Washing)

for Allah^{-azwj}, Lord^{-azwj} of the worlds!’ – it would be a purify for him from the Friday to the Friday”.²⁴⁰

مِصْبَاحِ الشَّيْخِ، إِذَا أَرَادَ الْغُسْلَ فَلْيُقْلِمَ وَ ذَكَرَ الدُّعَاءَ.

(The book) ‘Misbah Al Shia’ –

‘When one intends the washing, let him say’ – and he mentioned the supplication (above)”.²⁴¹

أَقُولُ رَوَاهُ الشَّيْخُ فِي التَّهْذِيبِ بِسَنَدِهِ عَنْ أَبِي وَوَلَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ فَقَالَ إِلَى قَوْلِهِ مِنَ الْمُتَطَهِّرِينَ كَانَ طَهْرًا لَهُ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ.

I (Majlisi) am saying, ‘It is reported by the sheykh in ‘Al Tahzeeb’, by his chain from Abu Wallad,

‘From Abu Abdullah^{-asws} having said: ‘One who washes on the day of Friday, so he says,’ – up to his^{-asws} words: ‘From the cleansing ones, it would be a purifier for him from the Friday to the Friday’”.²⁴²

16- أَلْعَلُّ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ: فُلْتُ لِلرِّضَا ع كَيْفَ صَارَ غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبًا عَلَى كُلِّ خَرٍّ وَ عَبْدٍ وَ ذَكَرٍ وَ أَنْثَى

(The book) ‘Al Ilal’ of Muhammad Bin Ali Bin Ibrahim, from his father, from his grandfather Ibrahim Bin Hashim, from Ali Bin Ma’bad, from Al Husayn Bin Khalid who said,

‘I said to Al-Reza^{-asws}, ‘How did washing on Friday came to be obligatory upon all, free and slave, and male and female?’

قَالَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى تَمَّمَ صَلَوَاتِ الْفَرَائِضِ بِصَلَوَاتِ النَّوَافِلِ وَ تَمَّمَ صِيَامَ شَهْرِ رَمَضَانَ بِصِيَامِ النَّوَافِلِ وَ تَمَّمَ الْحَجَّ بِالْعُمْرَةِ وَ تَمَّمَ الزَّكَاةَ بِالصَّدَقَةِ وَ تَمَّمَ الْوُضُوءَ بِغُسْلِ يَوْمِ الْجُمُعَةِ.

He (the narrator) said, ‘Allah^{-azwj} Blessed and Exalted Completes the Obligatory Salats with the optional Salats, and Completes fasts of the month of Ramazan with the optional fasts, and Completes the Hajj with the Umrah, and Completes the Zakat with the charity, and Completes the Wud’u with washing on the day of Friday’”.²⁴³

17- كِتَابُ الْعُرُوسِ، لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: اغْتَسِلْ يَوْمَ الْجُمُعَةِ إِلَّا أَنْ تَكُونَ مَرِيضًا تَخَافُ عَلَى نَفْسِكَ.

(The book) ‘Kitab Al Arous’ of the shaykh Ja’far Bin Ahmad Al Qummi –

‘From Abu Abdullah^{-asws} having said: ‘Wash on the day of Friday, except if you happen to be sick, fearing upon yourself’”.²⁴⁴

²⁴⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 15 a (Chapters on Washing)

²⁴¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 15 b (Chapters on Washing)

²⁴² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 15 c (Chapters on Washing)

²⁴³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 16 (Chapters on Washing)

²⁴⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 17 a (Chapters on Washing)

وَقَالَ ع لَا يَتْرُكُ غَسْلَ الْجُمُعَةِ إِلَّا فَاسِقٌ وَ مَنْ قَاتَهُ غُسْلُ يَوْمِ الْجُمُعَةِ فَلْيَقْضِهِ يَوْمَ السَّبْتِ.

And he^{-asws} said: ‘No one will neglect washing on the Friday except a mischief-maker; and one who misses washing of the Friday on the day of Friday, let him fulfil it on the day of Saturday’.²⁴⁵

18- جَمَالُ الْأُسْبُوعِ، نَقَلْنَا مِنْ خَطِّ أَبِي الْفَرَجِ بْنِ أَبِي فُرَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الْجُنْدِيِّ عَنْ عُثْمَانَ بْنِ أَحْمَدَ السَّمَاكِ عَنْ أَبِي نَصْرِ السَّمَرْقَنْدِيِّ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ عَنْ زُهَيْرِ بْنِ عَبَّادٍ عَنْ مُحَمَّدِ بْنِ عَبَّادٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيِّ ع فِي وَصِيَّتِهِ لَهُ يَا عَلِيُّ عَلَى النَّاسِ كُلِّ سَبْعَةِ أَيَّامٍ الْغُسْلُ فَأَعْتَسِلْ فِي كُلِّ جُمُعَةٍ وَ لَوْ أَنَّكَ تَشْتَرِي الْمَاءَ بِمِائَةِ يَوْمِكَ وَ تَطْوِيهِ فَإِنَّهُ لَيْسَ شَيْءٌ مِنَ التَّطَوُّعِ أَكْبَرَ مِنْهُ.

(The book) ‘Jamal Al Usbou’ – ‘We copied from the handwriting of Abu Al Faraj Bin Abu Qurrah, from Ahmad Bin Muhammad Al Jundi, from Usman Bin Ahmad Al Sammak, from Abu Nasr Al Samarqandy, from Husayn Bin Humeid, from Zuheyr Bin Abbad, from Muhammad Bin Abbad, from Abu Al Bakhtari,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from the Prophet^{-saww} having said to Ali^{-asws} in his^{-saww} bequest to him^{-asws}: ‘O Ali^{-asws}! Upon the people is the washing every seven days, therefore wash during every Friday and even if you have to buy the water with subsistence of your^{-asws} day, and make it a voluntary deed, for there isn’t anything from the optional deeds mightier than it’.²⁴⁶

وَ بِإِسْنَادِهِ الصَّحِيحِ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِيَتَزَيَّنَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ يَغْتَسِلُ وَ يَتَطَيَّبُ الْحَبِيرَ.

By his chain, ‘Al Saheeh’ – from Hisham Bin Al Hakam who said,

‘Abu Abdullah^{-asws} said: ‘Let every one of you adorn on the day of Friday. He should wash and apply perfume’ – the Hadeeth’.²⁴⁷

19- عُرُؤُ الدُّرَرِ، لِلسَّيِّدِ حَيْدَرٍ عَنِ النَّبِيِّ ص قَالَ: مَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ.

(The book) ‘Gurar Al Durar’ of the seyyid Haider,

‘From the Prophet^{-saww} having said: ‘One who comes to the Friday, let him wash’.²⁴⁸

20- كِتَابُ مُحَمَّدِ بْنِ الْمُتَنَّى، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ عَنْ ذَرِيحِ الْمُحَارَبِيِّ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع أَيَقْضِي الرَّجُلُ غُسْلَ الْجُمُعَةِ

The book of Muhammad Bin Al Musanna, from Ja’far Bin Muhammad Bin Shureyh, from Zareeh Al Muhariby who said,

‘I said to Abu Abdullah^{-asws}, ‘Should the man fulfil the Friday washing?’

قَالَ لَا.

²⁴⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 17 b (Chapters on Washing)

²⁴⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 18 a (Chapters on Washing)

²⁴⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 18 b (Chapters on Washing)

²⁴⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 19 (Chapters on Washing)

He^{-asws} said: ‘No’^{.249}

بيان: لعله محمول على عدم تأكيد الاستحباب أو على أنه لا يؤخر حتى يصير قضاء.

Explanation – *Perhaps it is carried upon lack of emphasis of the recommendation, or upon that he should not delay until it becomes lapsed.*

21- كِتَابُ النَّوَادِرِ، لِعَلِيِّ بْنِ بَابُوَيْهٍ أَوْ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الصَّقَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُخْتَلِمٍ.

(The book) ‘Kitab Al Nawadir’ of Ali Bin Babuwayh, or someone else, from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuni,

‘From Ja’far Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Washing on the day of Friday is obligatory upon every adult’^{.250}

22- الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: تَقُولُ فِي غُسْلِ الْجُمُعَةِ- اللَّهُمَّ طَهِّرْ قَلْبِي مِنْ كُلِّ آفَةٍ تَمْحَقُ بِهَا دِينِي وَتُبْطِلُ بِهَا عَمَلِي.

(The book) ‘Al Kafi’ – From the number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from one of our companions who said,

‘You should say during washing on the Friday, ‘O Allah^{-azwj!} Purify my heart from every affliction my religion may get deleted by it, and my deeds be nullified by it’^{.251}

²⁴⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 20 (Chapters on Washing)

²⁵⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 21 (Chapters on Washing)

²⁵¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 22 (Chapters on Washing)

CHAPTER 6 – THE TAYAMMUM AND ITS ETIQUETTES AND ITS RULINGS

الآيات

The Verses

النساء يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَ أَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَ لَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَ إِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَ أَيْدِيكُمْ إِنَّ اللَّهَ كَانَ غَفُورًا

(Surah) Al Nisaa: ***O you who believe! Do not approach the Salat while you are Intoxicated until you know what you are saying, nor when you are with sexual impurity - unless (you are) travelling on the road - until you have washed; and if you are sick, or on a journey, or one of you come from the toilet or you have touched the women, and you cannot find water, so perform Tayammum with pure soil and wipe your face and your hands, then wipe your faces and your hands; Allah was always Pardoning, Forgiving [4:43]***

المائدة يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوْهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَ إِنْ كُنْتُمْ جُنْبًا فَاطَّهَّرُوا وَ إِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَ أَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَ لَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَ لِيُمَيِّنَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

(Surah) Al Ma'idah: ***O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, and wipe your heads and your leg to the ankles; and if you are with sexual impurity then clean yourselves; and if you were sick or upon a journey, or one of you has come from the toilet, or you have touched the women, and you cannot find water, so perform Tayammum with pure soil and wipe your faces and your hands from it. Allah does not Want to Make a difficulty upon you, but He Wants to Clean you and to Complete His Favour upon you, perhaps you would be grateful [5:6].***

1- الْعِلُّ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ سَأَلَ أَبُو عَبْدِ اللَّهِ عَ عَنِ التَّيْمُمِ فَوَضَعَ يَدَيْهِ عَلَى التُّرَابِ ثُمَّ نَفَضَهُمَا وَ مَسَحَ وَجْهَهُ وَ يَدَيْهِ فَوْقَ الْكَفِّ وَ الْعِلَّةُ فِي تَرْكِ مَسْحِ الرَّأْسِ وَ الرَّجْلَيْنِ فِي التَّيْمُمِ أَنَّ اللَّهَ فَرَضَ الطَّهُّورَ بِالْمَاءِ فَجَعَلَ عَسَلُ الْوَجْهِ وَ الْيَدَيْنِ وَ مَسْحَ الرَّأْسِ وَ الرَّجْلَيْنِ

(The book) 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim –

'Abu Abdullah^{-asws} was asked about the Tayammum, so he^{-asws} placed his^{-asws} hands upon the soil, then shook them and wiped his^{-asws} face and his hands above the palm, and the reason in neglecting wiping of the head and the legs during the Tayammum is that Allah^{-azwj} has Obligated the cleansing with the water, so He^{-azwj} Made washing the face and the hand, and wiping the head and the legs.

وَ فَرَضَ الصَّلَاةَ أَرْبَعِ رَكَعَاتٍ ثُمَّ جَعَلَ لِلْمُسَافِرِ رَكَعَتَيْنِ وَ كَذَلِكَ لِلدَّيْرِ لَا يَقْدِرُ عَلَى الْمَاءِ مَسْحَ الْوَجْهِ وَ الْيَدَيْنِ وَ تَرَكَ مَسْحَ الرَّأْسِ وَ الرَّجْلَيْنِ كَمَا تَرَكَ لِلْمُسَافِرِ رَكَعَتَيْنِ.

And He^{-azwj} Obligated the Salat of four Cycles, then Made it to be two Cycles for the traveller, and like that it is for the one not able upon water, wiping the face and the hands, and neglecting wiping the head and the legs, just as two Cycles are neglected for the traveller”²⁵².

2- **الْهَدَايَةُ**، مَنْ كَانَ جُنُبًا أَوْ عَلَى غَيْرِ وُضُوءٍ وَوَجِبَ الصَّلَاةُ وَ لَمْ يَجِدِ الْمَاءَ فَلْيَتَيَمَّمْ كَمَا قَالَ اللَّهُ فَتَيَمَّمُوا صَعِيدًا طَيِّبًا وَ الصَّعِيدُ الْمَوْضِعُ الْمُرْتَفِعُ وَ الطَّيِّبُ الَّذِي يَنْحَدِرُ عَنْهُ الْمَاءُ

(The book) ‘Al Hidaya’ –

‘One who were to be with sexual impurity, or not being upon Wud’u, and the Salat is obligated, and he cannot find the water, let him perform Tayammum like what Allah^{-azwj} Said: **so perform Tayammum with pure soil [4:43]**, and ‘Sa’eeda’ is the high place, and the ‘Al-Tayyib’ is which the water rolls off from.

وَ التَّيْمُمُ هُوَ أَنْ يَضْرِبَ الرَّجُلُ يَدَيْهِ عَلَى الْأَرْضِ مَرَّةً وَاحِدَةً وَ يَنْفُضُهَا وَ يَمْسَحُ بِهَا جَبِينَهُ وَ حَاجِبَيْهِ وَ يَمْسَحُ عَلَى ظَهْرِ كَفَيْهِ-

And the Tayammum, it is the man striking with his hands upon the ground, one time, and he shakes them and wipes his forehead with it, and his eyebrows, and wipes upon the back of his palms.

وَ النَّظَرُ إِلَى الْمَاءِ يَنْفُضُ التَّيْمُمَ وَ لَا يَأْسَ بِأَنْ يُصَلِّيَ الرَّجُلُ بِتَيَمُّمٍ وَاحِدٍ صَلَوَاتِ اللَّيْلِ وَ النَّهَارِ كُلِّهَا مَا لَمْ يُحْدِثْ أَوْ يُصِيبَ مَاءً

And looking at the water breaks the Tayammum, and there is no problem with the man praying Salat with one Tayammum, the Salats of the night and the day, all of them, for as long as he does not excrete (urine, or faeces, or wind), or he achieves water.

وَ مَنْ تَيَمَّمَ وَ صَلَّى ثُمَّ وَجَدَ الْمَاءَ فَقَدْ مَضَتْ صَلَاتُهُ فَلْيَتَوَضَّأْ لِصَلَاةٍ أُخْرَى وَ مَنْ كَانَ فِي مَفَازَةٍ وَ لَمْ يَجِدِ الْمَاءَ وَ لَمْ يَفِدِرْ عَلَى التُّرَابِ وَ كَانَ مَعَهُ لَيْدٌ جَافٌ تَيَمَّمَ مِنْهُ أَوْ مِنْ عُزْفٍ دَائِبِهِ

And the one who performs Tayammum and prays Salat, then he finds the water, so his Salat has passed. Let him perform Wud’u for another Salat; and the one who were to be in the wilderness and cannot find the water, and he is not able upon the soil, and there were to be dry peat with him, he should perform Tayammum from it, or from hair of his riding animal.

وَ مَنْ أَصَابَتْهُ جَنَابَةٌ فَخَافَ عَلَى نَفْسِهِ التَّلَفَ إِنْ اغْتَسَلَ فَإِنَّهُ إِنْ كَانَ جَامِعًا فَلْيَغْتَسِلْ وَ إِنْ أَصَابَتْهُ مَا أَصَابَتْهُ وَ إِنْ اخْتَلَمَ فَلْيَتَيَمَّمْ

And one whom the sexual impurity hits, so he fears the damage upon himself if he were to wash, so if he had intimate relationship, let him wash, and if it had hit him what hit him and he had wet dream, let him perform Tayammum.

وَ الْمَجْدُورُ إِذَا أَصَابَتْهُ جَنَابَةٌ يُؤَمِّمٌ لِأَنَّ مَجْدُورًا أَصَابَتْهُ جَنَابَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ص فَعُسِلَ فَمَاتَ فَقَالَ رَسُولُ اللَّهِ ص أَحْطَأْتُمْ أَمْ لَا يَمَّمُوهُ.

And the one infected (smallpox), when sexual impurity hits him, he should perform Tayammum, because an infected one had been hit by the sexual impurity in the era of Rasool-

²⁵² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 1 (Chapters on Washing)

Allah^{-saww}. He washed, and he died, so Rasool-Allah^{-saww} said: ‘You have erred. Why didn’t you make him do Tayammum?’²⁵³ (Not a Hadeeth – a write up)

3- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ تُصِيبُهُ الْجَنَابَةُ وَ لَا يَقْدِرُ عَلَى مَاءٍ فَيُصِيبُهُ الْمَطَرُ هَلْ يُجْزِيهِ ذَلِكَ أَمْ هَلْ يَتَيَمَّمُ

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al Hassan,

‘From his grandfather Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about a man hit by the sexual impurity, and he is not able upon water, and the rain hits him, ‘Would that suffice him or should he do Tayammum?’

قَالَ إِنْ عَسَلَهُ أَجْزَأُهُ وَ إِلَّا عَلَيْهِ التَّيَمُّمُ

He^{-asws} said: ‘If it washes him, it suffices him, or else upon him is the Tayammum’.

قَالَ قُلْتُ أَيُّهُمَا أَفْضَلُ أَوْ يَتَيَمَّمُ أَوْ يَمْسَحُ بِتَلْجٍ وَجْهَهُ وَ جَسَدَهُ وَ رَأْسَهُ

He (the narrator) said, ‘I said, ‘Which of the two is superior, if he does Tayammum or wipes with the snow his face and his body and his head?’

قَالَ التَّلْجُ إِنْ بَلَ رَأْسَهُ وَ جَسَدَهُ أَفْضَلُ وَ إِنْ لَمْ يَقْدِرْ عَلَى أَنْ يَغْتَسِلَ تَيَمَّمْ.

He^{-asws} said: ‘The snow, if it wets his head and his body, is better, and if he is not able upon washing, he should do Tayammum’.²⁵⁴

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ وَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ أَحْتَبَ فَلَمْ يُصِبِ الْمَاءَ أَوْ يَتَيَمَّمْ وَ يُصَلِّي

And from him, from Muhammad Bin Al Waleed, and from Abdullah Bin Bukeyr who said,

‘I asked Abu Abdullah^{-asws} about a man who becomes with sexual impurity, but he cannot achieve the water, can he do Tayammum and pray Salat?’

قَالَ لَا حَتَّى آخِرِ الْوَقْتِ إِنَّهُ إِنْ فَاتَهُ الْمَاءُ لَمْ تَفُتْهُ الْأَرْضُ.

He^{-asws} said: ‘No, until end of the timing. He can miss the water, but he cannot miss the earth’.²⁵⁵

4- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْبُنْدَارِ عَنْ مُجَاهِدِ بْنِ أَعْيَنَ عَنْ أَبِي بُكَيْرٍ بْنِ أَبِي الْعَوَّامِ عَنْ زَيْدِ بْنِ سُلَيْمَانَ التَّمِيمِيِّ عَنْ سَيَّارٍ عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص فَضَّلْتُ بِأَرْبَعٍ جَعَلْتُ لِأُمَّتِي الْأَرْضَ مَسْجِدًا وَ طَهُورًا وَ طَهُورًا وَ طَهُورًا وَ طَهُورًا فَجَعَلْتُ لَهُ مَسْجِدًا وَ طَهُورًا الْحَدِيثَ.

²⁵³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 2 (Chapters on Washing)

²⁵⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 3 a (Chapters on Washing)

²⁵⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 3 b (Chapters on Washing)

(The book) 'Al Khisaal' – from Muhammad Bin Ja'far Al Bundar, from Mujahid Bin Ayn, from Abu Bukeyr Bin Abu Al Awwam, from Yazeed, from Suleyman Al Tameemi, from Sayyar, from Abu Umama who said,

'Rasool-Allah^{-saww} said: 'I^{-saww} have been merited with four (matters) – the (whole) earth as a Masjid (place of prostration) and a purifier, and whichever man from my^{-saww} community intends the Salat but he cannot find water and he can find the earth, it has been Made as a Masjid for him and a purifier' – the Hadeeth".²⁵⁶

5- وَ مِنْهُ، وَ مِنَ الْعِلَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَاهٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ السُّحْتِ عَنْ مُحَمَّدِ بْنِ الْأَسْوَدِ الْوَرَّاقِ عَنْ أَيُّوبَ بْنِ سُلَيْمَانَ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ مُحَمَّدِ بْنِ هُمَيْدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ جَعَلْتُ لَكَ وَ لِأُمَّتِكَ الْأَرْضَ كُلَّهَا مَسْجِدًا وَ تَرَابَهَا طَهُورًا تَمَامَ الْحَبْرِ.

And from him, and from 'Al Ilal' – from Muhammad Bin Ali Bin Shah, from Muhammad Bin Ja'far Al Baghdadi, from his father, from Ahmad Bin Al Sukht, from Muhammad Bin Al Aswad Al Warraq, from Ayoub Bin Suleyman, from Abu Al Bakhtari, from Muhammad Bin Humeid, from Ja'far Bin Al Munkadir, from Jabir Bin Abdullah who said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} have Made for you^{-saww} and for your^{-saww} community the earth, all of it as a Masjid, and its soil as a purifier!" – the complete Hadeeth".²⁵⁷

6- الْعِلَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ حَرْبِزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ طَوِيلٍ مَضَى فِي بَابِ الْوُضُوءِ حَيْثُ قَالَ: ثُمَّ قَالَ اللَّهُ تَعَالَى فَإِنْ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ فَلَمَّا وَضَعَ عَمَّنْ لَمْ يَجِدِ الْمَاءَ أَتَيْتَ مَكَانَ الْغُسْلِ مَسْحًا لِأَنَّهُ قَالَ بِوُجُوهِكُمْ ثُمَّ وَصَلَ بِهَا وَ أَيْدِيكُمْ ثُمَّ قَالَ مِنْهُ أَيُّ مِنْ ذَلِكَ التَّيَمُّمُ لِأَنَّهُ عَلِمَ أَنَّ ذَلِكَ أَجْمَعُ لَمْ يَجْرِ عَلَى الْوَجْهِ لِأَنَّهُ يَغْلِقُ مِنْ ذَلِكَ الصَّعِيدِ بَعْضَ الْكَفِّ وَ لَا يَغْلِقُ بَعْضَهَا ثُمَّ قَالَ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ وَ الْحَرْجُ الصَّيْقُ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Hammad, from Hareez, from Zurara,

'From Abu Ja'far^{-asws} in a lengthy Hadeeth passed in the chapter on Wud'u where he^{-asws} said: 'Then Allah^{-azwj} the Exalted Said, **and you cannot find water, so perform Tayammum with pure soil and wipe your faces [5:6]**. When He^{-azwj} Dropped from the one who cannot find the water, it affirms the wiping in place of the washing, because He^{-azwj} Said: **your faces [5:6]**, then Connected with it: **and your hands**, then Said: **from it** – i.e. from that is the Tayammum, because it is know that gathering does not flow upon the face, because He^{-azwj} Linked the soil from that with part of the hand and did no Link with part of it. Then Said: **Allah does not Want to Make a difficulty upon you, [5:6]** – in religion, and the 'difficulty' is the restriction".²⁵⁸

7- فَتَهُ الرِّضَا، قَالَ ع اَعْلَمُوا رَحِمَكُمُ اللَّهُ أَنَّ التَّيَمُّمَ غُسْلُ الْمُضْطَرِّ وَ وَضُوءُهُ وَ هُوَ نَصْفُ الْوُضُوءِ فِي غَيْرِ ضَرُورَةٍ إِذَا لَمْ يَجِدِ الْمَاءَ وَ لَيْسَ لَهُ أَنْ يَتَيَمَّمَ حَتَّى يَأْتِيَ إِلَى آخِرِ الْوَقْتِ أَوْ إِلَى أَنْ يَتَخَوَّفَ خُرُوجَ وَقْتِ الصَّلَاةِ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'May Allah^{-azwj} have Mercy on you all! Know that the Tayammum is a washing for the desperate one and his Wud'u, and it is half the Wud'u in

²⁵⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 4 (Chapters on Washing)

²⁵⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 5 (Chapters on Washing)

²⁵⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 6 (Chapters on Washing)

non-necessity, and it isn't for him to do Tayammum until he comes to tend of the timing, or up to he fears exit of timing of the Salat.

وَ صِفَةُ التَّيْمُمِ لِلْوُضُوءِ وَ الْجَنَابَةِ وَ سَائِرِ أَبْوَابِ الْغُسْلِ وَاحِدٌ وَ هُوَ أَنْ تَضْرِبَ بِيَدَيْكَ عَلَى الْأَرْضِ ضَرْبَةً وَاحِدَةً ثُمَّ تَمْسُحُ بِهِنَّ وَجْهَكَ مِنْ حَدِّ الْحَاجِبَيْنِ إِلَى الدَّقْنِ

And description of the Tayammum for the Wud'u and the sexual impurity, and rest of the aspect of the washing, in one, and it is that you should strike with your hands upon the ground, one strike, then wipe your face with these two from the limit of the eyebrows to the cheeks.

وَ رُويَ مِنْ مَوْضِعِ السُّجُودِ مِنْ مَقَامِ الشَّعْرِ إِلَى طَرْفِ الْأَنْفِ ثُمَّ تَضْرِبُ بِهِنَّ أُخْرَى فَتَمْسُحُ بِهِنَّ الْكَفَّيْنِ مِنْ حَدِّ الزَّنْدِ

And it is reported: 'From place of the Sajdah(s), from position of the hair to edge of the nose. Then you should with them (hands), another (strike), and wipe with them the two hands from a limit of the forearm'.

وَ رُويَ مِنْ أُصُولِ الْأَصَابِعِ تَمْسُحُ بِالْيُسْرَى الْيُمْنَى وَ بِالْيُمْنَى الْيُسْرَى عَلَى هَذِهِ الصِّفَةِ

And it is reported: 'From roots of the fingers, you should wipe with the left hand, the right hand, and with the right hand, the left hand, upon this description'.

وَ أُرُوِي إِذَا أَرَدْتَ التَّيْمُمَ اضْرِبْ كَفَيْكَ عَلَى الْأَرْضِ ضَرْبَةً وَاحِدَةً ثُمَّ تَضَعْ إِحْدَى يَدَيْكَ عَلَى الْأُخْرَى ثُمَّ تَمْسُحُ بِأَطْرَافِ أَصَابِعِكَ وَجْهَكَ مِنْ فَوْقِ حَاجِبَيْكَ وَ بَقِي مَا بَقِيَ ثُمَّ تَضَعْ أَصَابِعَكَ الْيُسْرَى عَلَى أَصَابِعِكَ الْيُمْنَى مِنْ أُصُولِ الْأَصَابِعِ مِنْ فَوْقِ الْكَفِّ ثُمَّ تُمَرِّهَا عَلَى مُقَدِّمِهَا عَلَى ظَهْرِ الْكَفِّ ثُمَّ تَضَعْ أَصَابِعَكَ الْيُمْنَى عَلَى أَصَابِعِكَ الْيُسْرَى فَتَضَعُ يَدَكَ الْيُمْنَى مَا صَنَعْتَ بِيَدِكَ الْيُسْرَى عَلَى الْيُمْنَى مَرَّةً وَاحِدَةً

And it is reported: 'When you intend the Tayammum, strike with your palms upon the ground, one strike, then place one of your hands upon the other, then wipe your face with the edges of your fingers from above your eyebrows, and there remains what remains. Then place your left fingers upon your right fingers, from root of the fingers from above the palm, then pass them upon their front upon back of the palms. Then place your right fingers upon your left fingers, and do with your right hand what you have done with your left hand upon the right, one time.

فَهَذَا هُوَ التَّيْمُمُ وَ هُوَ الْوُضُوءُ التَّامُّ الْكَامِلُ فِي وَقْتِ الضَّرُورَةِ فَإِذَا قَدَرْتَ عَلَى الْمَاءِ انْتَقِضَ التَّيْمُمُ وَ عَلَيْكَ إِعَادَةُ الْوُضُوءِ وَ الْغُسْلُ بِالْمَاءِ لِمَا نَسْتَأْنِفُ الصَّلَاةَ اللَّهُمَّ إِلَّا أَنْ تُفَدِّرَ عَلَى الْمَاءِ وَ أَنْتَ فِي وَقْتِ مِنَ الصَّلَاةِ الَّتِي صَلَّيْتَهَا بِالتَّيْمُمِ فَتَطَهَّرَ وَ تُعِيدُ الصَّلَاةَ

So, this, it is the Tayammum, and it is the Wud'u, the complete, the perfect, during the time of necessity. When you are able upon the water, the Tayammum breaks, and upon you is repeating the Wud'u and the washing with the water when you resume the Salat, O Allah^{-azwj}, unless if you are able upon the water and you are in a timing from the Salat which you had prayed it with the Tayammum, so purify and repeat the Salat''.

وَ تَرُويَ أَنَّ جَبْرَيْلَ ع نَزَلَ إِلَى سَيِّدِنَا رَسُولِ اللَّهِ ص فِي الْوُضُوءِ بِعَسَلَيْنِ وَ مَسْحَيْنِ عَسَلِ الْوَجْهِ وَ الْيَدَيْنِ وَ مَسْحِ الرَّأْسِ وَ الرَّجْلَيْنِ ثُمَّ نَزَلَ فِي التَّيْمُمِ بِإِسْقَاطِ الْمَسْحَيْنِ وَ جَعَلَ مَكَانَ مَوْضِعِ الْغُسْلِ مَسْحًا

And we are reporting: ‘Jibraeel^{-as} descended to our Master^{-saww} Rasool-Allah^{-saww} regarding the Wud’u with two washings and two wiping(s) – washing the face and the hands, and wiping the head and the leg. Then he^{-as} descended regarding the Tayammum with the dropping the two wiping(s) and Made wiping to be in place of the washing’.

وَنَزَوِيَ عَنْهُ أَنَّ قَالَ رَبُّ الْمَاءِ وَ رَبُّ الصَّعِيدِ وَاحِدٌ وَ لَيْسَ لِلْمُتَيَمِّمِ أَنْ يَتَيَمَّمَ إِلَّا فِي آخِرِ الْوَقْتِ وَ إِنْ تَيَمَّمَ وَ صَلَّى قَبْلَ خُرُوجِ الْوَقْتِ ثُمَّ أَدْرَكَ الْمَاءَ وَ عَلَيْهِ الْوَقْتُ فَعَلَيْهِ أَنْ يُعِيدَ الصَّلَاةَ وَ الْوُضُوءَ

And we are reporting from him^{-asws} having said: ‘Lord^{-azwj} of the water and Lord^{-azwj} of the pure soil is One, and it isn’t for the Tayammum that he performs Tayammum except in the last timing, and that he should do Tayammum and pray Salat before expiry of the timing. Then (if) he comes across the water, and upon him is the time, upon him is to repeat the Salat and the Wud’u.

وَ إِنْ مَرَّ بِمَاءٍ فَلَمْ يَتَوَضَّأْ وَ قَدْ كَانَ تَيَمَّمَ وَ صَلَّى فِي آخِرِ الْوَقْتِ وَ هُوَ يُرِيدُ مَاءً آخَرَ فَلَمْ يَبْلُغِ الْمَاءَ حَتَّى حَضَرَتِ الصَّلَاةُ الْآخَرَى فَعَلَيْهِ أَنْ يُعِيدَ التَّيَمُّمَ لِأَنَّ مَرَّةً بِالْمَاءِ نَقْضَ تَيَمُّمِهِ وَ قَدْ يُصَلِّي بِتَيَمُّمٍ وَاحِدٍ حَمْسَ صَلَوَاتٍ مَا لَمْ يُجِدْ حَدَثًا يُنْقِضُ بِهِ الْوُضُوءَ وَ تَتَيَمَّمُ لِلْجَنَابَةِ وَ الْحَائِضُ تَتَيَمَّمُ مِثْلَ تَيَمُّمِ الصَّلَاةِ

And if he were to pass by water but does not perform Wud’u, and he had done Tayammum and prayed Salat in last of the timings, and he wants another water, but the water does not reach (the extent) until the other Salat presents, upon him is to repeat the Tayammum, because passing by the water had broken his Tayammum, and he can pray with one Tayammum, five Salats for as long as he has not excreted an excretion (urine, faeces, wind) breaking the Wud’u by it; and Tayammum for the sexual impurity and the menstruation, he should do Tayammum like Tayammum of the Salat.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ الطُّهْرَ فَجَعَلَ عَسَلِ الْوُجْهِ وَ الْبَيْدَيْنِ وَ مَسْحَ الرَّأْسِ وَ الرَّجْلَيْنِ وَ فَرَضَ الصَّلَاةَ أَرْبَعَ رَكَعَاتٍ فَجَعَلَ لِلْمُسَافِرِ رَكَعَتَيْنِ وَ وَضَعَ عَنْهُ الرِّكَعَتَيْنِ لَيْسَ فِيهِمَا الْقِرَاءَةُ وَ جَعَلَ لِلَّذِي لَا يُعْدِرُ عَلَى الْمَاءِ التَّيَمُّمَ مَسْحَ الْوُجْهِ وَ الْبَيْدَيْنِ وَ رَفَعَ عَنْهُ مَسْحَ الرَّأْسِ وَ الرَّجْلَيْنِ

Allah Mighty and Majestic has Obligated the purity, so He^{-azwj} Made washing of the face and the hand, and wiping of the head and the legs, and Obligated the Salat of four Cycles, so He^{-azwj} Made it two Cycles for the traveller, and Dropped two Cycles from him, not having any recitation (of Quran) in it, and Made for the one not able upon the water, the Tayammum of wiping the face and the hands, and Raised wiping of the head the legs from him.

وَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَتَيَمَّمُوا صَعِيدًا طَيِّبًا وَ الصَّعِيدُ الْمَوْضِعُ الْمُرْتَفِعُ عَنِ الْأَرْضِ وَ الطَّيِّبُ الَّذِي يَنْحَدِرُ عَنْهُ الْمَاءُ

And Allah^{-azwj} Blessed and Exalted Said: **so perform Tayammum with pure soil [5:6]**, and ‘Saeed’ (pure soil), is the high place from the ground, and the ‘Tayyiba’ (good) is which the water rolls off from it’.

وَ قَدْ رُوِيَ أَنَّهُ يَمْسَحُ الرَّجُلُ عَلَى جَبِينِهِ وَ حَاجِبِيهِ وَ يَمْسَحُ عَلَى ظَهْرِهِ كَثِيرًا فَإِذَا كَثُرَتْ فِي صَلَاتِكَ تَكْبِيرَةُ الْإِفْتِتَاحِ وَ أُتِيَتْ بِالْمَاءِ فَلَا تَقْطَعِ الصَّلَاةَ وَ لَا تَنْقُضُ تَيَمُّمَكَ وَ اغْضِ فِي صَلَاتِكَ.

And it has been reported: ‘The man should wipe upon his forehead and his eyebrows, and wipe upon back of his palms. When you have exclaimed Takbeer in your Salat, the Takbeer of the starting, and you are brought the water, do not cut the Salat nor does the Tayammum break, and continue in your Salat’.²⁵⁹

8- الْعِلَلُ، وَ الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَطْبِينِيِّ عَنِ الْقَاسِمِ بْنِ بَجْحَى عَنْ جَدِّهِ الْحَسَنِ بْنِ زَائِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَا يَنَامُ الْمُسْلِمُ وَ هُوَ جُنُبٌ وَ لَا يَنَامُ إِلَّا عَلَى طَهْوَرٍ فَإِنْ لَمْ يَجِدِ الْمَاءَ فَلْيَتَيَمَّمْ بِالصَّعِيدِ فَإِنَّ رُوحَ الْمُؤْمِنِ تَرُوحُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَلْفَاقُهَا وَ يُبَارِكُ عَلَيْهَا فَإِنْ كَانَ أَجْلُهَا قَدْ حَضَرَ جَعَلَهَا فِي مَكْنُونٍ رَحْمَتِهِ وَ إِنْ لَمْ يَكُنْ أَجْلُهَا قَدْ حَضَرَ بَعَثَ بِهَا مَعَ أَمْنَائِهِ مِنْ مَلَائِكَتِهِ فَيَرُدُّوهَا فِي جَسَدِهِ.

(The book) ‘Al Ilal’, and ‘Al Khisaa’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al Momineen^{-asws} having said: ‘The Muslim should not sleep while he is with sexual impurity, nor should he sleep except being upon cleanliness. If he cannot find the water, let him do Tayammum with the pure soil, for soul of the Momin departs to Allah^{-azwj} Mighty and Majestic (during sleep) so let Him^{-azwj} Receive it and Bless upon it. If his dead has presented, He^{-azwj} Makes it to be in the Treasures of His^{-azwj} Mercy, and if his dead has not presented, He^{-azwj} Dispatches it with His^{-azwj} Trustees from His^{-azwj} Angels and they return it into his body’.²⁶⁰

9- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ عَبْدِ اللَّهِ الْحَلَبِيِّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَ عَنِ الرَّجُلِ يَمُرُّ بِالرَّكِيَّةِ وَ لَيْسَ مَعَهُ دَلْوٌ قَالَ لَيْسَ عَلَيْهِ أَنْ يَدْخُلَ الرَّكِيَّةَ لِأَنَّ رَبَّ الْمَاءِ هُوَ رَبُّ الْأَرْضِ فَلْيَتَيَمَّمْ.

(The book) ‘Al Mahaasin’ – from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Ubeydullah Al Halby –

‘He asked Abu Abdullah^{-asws} about the man who passes by the well and there isn’t any bucket with him. He^{-asws} said: ‘It isn’t upon him to enter the well, because Lord^{-azwj} of the water, He^{-azwj} is Lord^{-azwj} of the earth, so let him do Tayammum’.²⁶¹

(The book) ‘Al Saraair’ – It is copied from the book of Muhammad Bin Ali Bin Mahboub, from Ibn Abu Umeyr, from Muhammad Bin Sukeyn, and someone else,

‘From Abu Abdullah^{-asws} having said: ‘It was said, ‘O Rasool-Allah^{-saww}! So and so was hit by sexual impurity, and he was infected (smallpox). They washed him, and he died!’

10- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ سَكْبَانَ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قِيلَ يَا رَسُولَ اللَّهِ ص إِنَّ فُلَانًا أَصَابَتْهُ جَنَابَةٌ وَ هُوَ مَجْدُورٌ فَعَسَلُوهُ فَمَاتَ فَقَالَ قَتَلُوهُ أَمْ لَا سَأَلُوا أَمْ لَا يَمُومُوهُ إِنَّ شِفَاءَ الْعَجِيِّ السُّؤَالُ.

²⁵⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 7 (Chapters on Washing)

²⁶⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 8 (Chapters on Washing)

²⁶¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 9 (Chapters on Washing)

He^{-saww} said: ‘They killed him! Why didn’t they ask? Why didn’t they make him do Tayammum? Healing of the illness is the asking’.²⁶²

11- الْمُحَاسِنُ، عَنْ أَبِي إِسْحَاقَ التَّنْفِيذِيِّ وَ مُحَمَّدِ بْنِ مَرْوَانَ جَمِيعاً عَنْ أَبِي بِنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَعْطَى مُحَمَّدًا ص شَرَائِعَ نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ع إِلَى أَنْ قَالَ وَ جَعَلَ لَهُ الْأَرْضَ مَسْجِداً وَ طَهُوراً الْحَدِيثَ.

(The book) ‘Al Mahasin’ – from Abu Is’haq Al Saqafy, and Muhammad Bin Marwan, altogether from Aban Bin Usman, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Gave Muhammad Laws of Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as} and Isa^{-as} – up to he^{-asws} said: ‘And Made the earth a Masjid for him^{-saww} and a purifier’ – the Hadeeth’.²⁶³

12- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي قَوْلِهِ تَعَالَى وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ الْأَعْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ قَالَ إِنَّ اللَّهَ كَانَ قَدْ فَرَضَ عَلَى بَنِي إِسْرَائِيلَ الْغُسْلَ وَ الْوُضُوءَ وَ لَمْ يُجَلِّ لَهُمُ التَّيْمُمَ وَ لَمْ يُجَلِّ لَهُمُ الصَّلَاةَ إِلَّا فِي الْبَيْعِ وَ الْكُنَائِسِ وَ الْمَحَارِبِ

Tafseer of Ali Bin Ibrahim –

‘Regarding Words of the Exalted: **and removing from them their burdens and their shackles which would be upon them. [7:157]** – He said, ‘Allah^{-azwj} had Obligated the washing upon the children of Israel and the Wud’u, and did not Permit the Tayammum for them, and did not Permit the Salat for them except in the Synagogues, and the Churches, and the Sanctuaries.

وَ كَانَ الرَّجُلُ إِذَا أَذْنَبَ حَرَجَ نَفْسُهُ مُنْتَبِهاً فَيَعْلَمُ أَنَّهُ أَذْنَبَ وَ إِذَا أَصَابَ أَحَدَهُمْ شَيْئاً مِنْ بَدَنِهِ الْبُؤْلَ قَطَعُوهُ وَ لَمْ يُجَلِّ لَهُمُ الْمَعْتَمَ فَرَفَعَ ذَلِكَ رَسُولُ اللَّهِ ص عَنْ أُمَّتِهِ.

And it was so, whenever the man sinned, his self would become stinky, so he would know that he had sinned, and whenever one of them was hit by urine in something from his body, he would cut it out, and war booty was not Permissible for them. Rasool-Allah^{-saww} raised than from his^{-saww} community’.²⁶⁴ (opinion)

13- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ حَرِيرٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع أَرَأَيْتَ الْمُؤَافِقَ إِنْ لَمْ يَكُنْ عَلَى وُضُوءٍ كَيْفَ يَصْنَعُ وَ لَا يَشْدُرُ عَلَى التُّرُولِ

(The book) ‘Al Saraair’ – copying from the book of Hareez, from Zurara who said,

‘I said to Abu Ja’far^{-asws}, ‘What is your^{-asws} view of the fighter (soldier) if he does not happen to be upon Wud’u, what should he do and he is not able upon the descending (from the horse)?’

قَالَ يَتَيَمَّمُ مِنْ لَيْدِ دَابَّتِهِ أَوْ سَرَجِهِ أَوْ مَعْرِفَةِ دَابَّتِهِ فَإِنَّ فِيهَا عُباراً.

²⁶² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 10 (Chapters on Washing)

²⁶³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 11 (Chapters on Washing)

²⁶⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 12 (Chapters on Washing)

He^{-asws} said: ‘He should do Tayammum from hair of his riding animal, or its saddle, or from nape of his animal, for there is dust in these’.²⁶⁵

14- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ الرَّجُلِ يُجِيبُ فِي السَّفَرِ فَلَا يَجِدُ إِلَّا التَّلَجَّحَ أَوْ مَاءً جَامِداً قَالَ هُوَ بِمَنْزِلَةِ الصَّرْوَةِ يَتَيَّمُّمْ وَ لَا أَرَى أَنْ يَعودَ إِلَى هَذِهِ الْأَرْضِ الَّتِي تُوبِقُ دِينَهُ.

(The book) ‘Al Saraair’ – Copying from the book of Muhammad Bin Ali Bin Mahboub, from Al Ubeydi, from Hammad Bin Isa, from Hareez, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the man who becomes with sexual impurity in the journey, but he cannot find except the snow, or frozen water. He^{-asws} said: ‘He is at the status of the desperate one. He should perform Tayammum, and I^{-asws} do not view he should return to this land which destroys his religion’.²⁶⁶

15- الْمَحَاسِنُ، فِي رِوَايَةِ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَوَى إِلَى فِرَاشِهِ فَذَكَرَ أَنَّهُ عَلَى غَيْرِ طَهْرٍ وَ تَيَّمَّمَ مِنْ دِنَارِهِ وَ تَيَّابِهِ كَانَ فِي صَلَاةٍ مَا ذَكَرَ اللَّهُ.

(The book) ‘Al Mahasin’ – In a report of Hafs Bin Giyas,

‘From Abu Abdullah^{-asws} having said: ‘One who shelters to his bed, then he remembers that he is not upon cleanliness, and he performs Tayammum from his blanket and his clothes, he would be in Salat for as long as he mentions Salat’.²⁶⁷

عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ تَطَهَّرَ ثُمَّ أَوَى إِلَى فِرَاشِهِ بَاتَ وَ فِرَاشُهُ كَمَسْجِدِهِ فَإِنْ ذَكَرَ أَنَّهُ لَيْسَ عَلَى وَضُوءٍ فَيَتَيَّمَّمَ مِنْ دِنَارِهِ كَانَتْ مَأْكَانَ لَمْ يَزَلْ فِي صَلَاةٍ مَا ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ.

From Al-Sadiq^{-asws} having said: ‘One who purifies then shelters to his bed, spends the night and his bed is like his Majid. If he remembers that he isn’t upon Wud’u, he can perform Tayammum from his blanket whatever it may be, regardless of whether he is still in Salat for as long as he mentions Allah^{-azwj} Mighty and Majestic’.²⁶⁸

16- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُعَاوِيَةَ بْنِ شُرَيْحٍ قَالَ: سَأَلَ رَجُلًا أَبَا عَبْدِ اللَّهِ ع وَ أَنَا عِنْدَهُ فَقَالَ يُصِيبُنَا الدَّمَقُ وَ التَّلَجُّحُ وَ نُرِيدُ أَنْ نَتَوَضَّأَ وَ لَا نَجِدُ إِلَّا مَاءً جَامِداً فَكَيْفَ أَنْتَوَضَّأُ أَذَلِكَ بِهِ جَلْدِي

(The book) ‘Al Saraair’ – Copying from the book of Muhammad Bin Ali Bin Mahboub, from Usman Bin Isa, from Muawiya Bin Shureyh who said,

‘A man asked Abu Abdullah^{-asws} while I was in his^{-asws} presence. He said, ‘We get hit by the blizzard and the snow, and we want to perform Wud’u and we cannot find except frozen water. How should I perform Wud’u, rub my skin with it?’

²⁶⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 13 (Chapters on Washing)

²⁶⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 14 (Chapters on Washing)

²⁶⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 15 a (Chapters on Washing)

²⁶⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 15 b (Chapters on Washing)

قَالَ نَعَمْ.

He^{-asws} said: 'Yes'.²⁶⁹

17- وَ مِنْهُ، عَنِ الْكِتَابِ الْمَذْكُورِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنِ الْعَمْرِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ الْجُنُبِ أَوْ عَلَى غَيْرِ وُضُوءٍ لَا يَكُونُ مَعَهُ مَاءٌ وَ هُوَ يُصِيبُ تَلْجَأً وَ صَعِيداً أَفْضَلُ أَمْ يَتَيَمَّمُ أَمْ يَمْسَحُ بِالتَّلْجِ وَجْهَهُ

And from him, from the mentioned book, from Muhammad Bin Ahmad Al Alawy, from Al Maraky,

'From Ali son of Ja'far^{-asws}, from his brother Musa^{-asws} Bin Ja'far^{-asws}, he said, 'I asked him^{-asws} about the man with the sexual impurity, or not being upon Wud'u, there does not happen to be any water with him, and he can achieve the snow and the pure soil, 'Which of these two is better, should he perform Tayammum or wipe his face with the snow?'

قَالَ التَّلْجُ إِذَا بَلَغَ رَأْسَهُ وَ جَسَدَهُ أَفْضَلُ فَإِنْ لَمْ يَقْدِرْ عَلَى أَنْ يَغْتَسِلَ بِهِ فَلْيَتَيَمَّمْ.

'He^{-asws} said: 'The snow, when it wets his head and his body, is better. If he is not able upon washing with it, then let him do Tayammum''.²⁷⁰

18- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ نَوَادِرِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَتَى عَمَّارُ بْنُ يَاسِرٍ رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ ص إِنِّي أَجُنُبْتُ اللَّيْلَةَ فَلَمْ يَكُنْ مَعِيَ مَاءٌ

(The book) 'Al Saraair', Copying from the book 'Nawadir' – Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Bukeyr, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Ammar Bin Yasser^{-ra} came to Rasool-Allah^{-saww}. He^{-ra} said, 'O Rasool-Allah^{-saww}! I^{-ra} became with sexual impurity at night but there did not happen to be any water with me'.

قَالَ كَيْفَ صَنَعْتَ

He^{-saww} said: 'How did you deal with it?'

قَالَ طَرَحْتُ ثِيَابِي وَ قُمْتُ عَلَى الصَّعِيدِ فَتَمَعَّكْتُ فِيهِ

He^{-ra} said, 'I^{-ra} dropped my^{-ra} clothes and stood upon the pure soil and I^{-ra} rolled in it'.

فَقَالَ هَكَذَا يَصْنَعُ الْحِمَارُ إِذَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَتَيَمَّمُوا صَعِيداً طَيِّباً

He^{-saww} said: 'That is how the donkeys do. But rather, Allah^{-azwj} Mighty and Majestic Said: **so perform Tayammum with pure soil [5:6]**'.

²⁶⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 16 (Chapters on Washing)

²⁷⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 17 (Chapters on Washing)

فَضْرَبَ يَدَيْهِ عَلَى الْأَرْضِ ثُمَّ ضَرَبَ إِحْدَاهُمَا عَلَى الْأُخْرَى ثُمَّ مَسَحَ بِحَيْسَتِهِ ثُمَّ مَسَحَ كَفَّيْهِ كُلَّ وَاحِدَةٍ عَلَى الْأُخْرَى مَسَحَ بِالْيَسْرَى عَلَى الْيُمْنَى وَعَلَى الْيُسْرَى.

He^{-saww} struck by his^{-saww} hand upon the ground, then stuck one of them upon the other, then wiped his^{-saww} forehead, then wiped his^{-saww} hands, each one upon the other, wiping with the left upon the right, and with the right upon the left”.²⁷¹

19- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْحَلْبِيِّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ إِذَا أُجْنَبَ وَ لَمْ يَجِدِ الْمَاءَ قَالَ يَتَيَمَّمُ بِالصَّعِيدِ فَإِذَا وَجَدَ الْمَاءَ فَلْيَغْتَسِلْ وَلَا يُعِيدُ الصَّلَاةَ.

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Ubeydullah Bin Ali Al Halby,

‘He asked Abu Abdullah^{-asws} about the man when he becomes with sexual impurity, and he cannot find the water. He^{-asws} said: ‘He should do Tayammum with the pure soil. When he does find the water, let him wash and not repeat the Salat’”.²⁷²

20- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّوْلُؤِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَاصِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَ سُئِلَ عَنْ رَجُلٍ تَيَمَّمَ وَ قَامَ فِي الصَّلَاةِ فَأَتَتْهُ بِمَاءٍ قَالَ إِنْ كَانَ رَكْعَ فَلْيَتَمَضَّ فِي صَلَاتِهِ وَ إِنْ لَمْ يَكُنْ رَكْعَ فَلْيَنْصَرِفْ وَ لِيَتَوَضَّأْ.

(The book) ‘Al-Saraair’, copying from the book of Muhammad Bin Ali Bin Maboub, from Al Hassan Bin Al Husayn Al Luluie, from Ja’far Bin Bashir, from Abdullah Bin Aasim who said,

‘I heard Abu Abdullah^{-asws} and he^{-asws} was asked about a man who performs Tayammum, and he is standing in the Salat, then he is brought water. He^{-asws} said: ‘If he had performed Ruk’u, let him continue in his Salat, and if he had not don Ruk’u, let him leave and let him perform Wud’u’”.²⁷³

21- وَ مِنْهُ، عَنِ الْكِتَابِ الْمَذْكُورِ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى رَكْعَةً عَلَى تَيَمُّمٍ ثُمَّ جَاءَ رَجُلًا وَ مَعَهُ وَرَيْتَانِ مِنْ مَاءٍ فَقَالَ يَفْطَعُ الصَّلَاةَ وَ يَتَوَضَّأُ ثُمَّ يَبْنِي عَلَى وَاحِدَةٍ.

And from him, from the mentioned book, from Ali Bin Al Sindy, from Hammad, from Hareez, from Zurara,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about a man who prays Salat, one Cycle upon Tayammum, then a man comes and with him are two containers of water. He^{-asws} said: ‘He should cut the Salat and perform Wud’u, then he should build upon one’”.²⁷⁴

22- وَ مِنْهُ، عَنِ الْكِتَابِ الْمَذْكُورِ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ ع عَنِ الرَّجُلِ يَكُونُ مَعَ أَهْلِهِ فِي السَّفَرِ فَلَا يَجِدُ الْمَاءَ يَأْتِي أَهْلَهُ فَقَالَ مَا أَحَبُّ أَنْ يَفْعَلَ ذَلِكَ إِلَّا أَنْ يَكُونَ شَبَقًا أَوْ يَخَافَ عَلَى نَفْسِهِ

And from him, from the mentioned book, from Ali Bin Al Sindy, from Safwan, from Is’haq Bin Ammar who said,

²⁷¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 18 (Chapters on Washing)

²⁷² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 19 (Chapters on Washing)

²⁷³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 20 (Chapters on Washing)

²⁷⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 21 (Chapters on Washing)

'I asked Abu Ibrahim^{-asws} about the man who happens to be with his wife in the journey. He cannot find the water. He goes to his wife (for intimate relationship). He^{-asws} said: 'I^{-asws} don't like him doing that except if he happens to be with lust or fears upon himself'.

فُلْتُ يَطْلُبُ بِذَلِكَ اللَّذَّةَ

I said, 'He seeks the pleasure with that'.

قَالَ هُوَ حَالِلٌ

He^{-asws} said: 'It is Permissible'.

فُلْتُ فَإِنَّهُ رُوِيَ عَنِ النَّبِيِّ ص أَنَّ أَبَا ذَرٍّ سَأَلَهُ عَنْ هَذَا فَقَالَ ائْتِ أَهْلَكَ تُؤْجِرُ فَقَالَ يَا رَسُولَ اللَّهِ وَ أُوْجِرُ فَقَالَ كَمَا أَنَّكَ إِذَا أَتَيْتَ الْحَرَامَ أُزِرْتَ فَكَذَلِكَ إِذَا أَتَيْتَ الْحَالِلَ أُجِرْتَ

I said, 'But it is being reported from the Prophet^{-saww}, Abu Zarr^{-ra} has asked him^{-saww} about this, so he^{-saww} said: 'Go to your wife, you^{-ra} will be Recompensed'. He^{-ra} said, 'O Rasool-Allah^{-saww}, and Recompensed?' He^{-saww} said: 'Just as when you commit the Prohibition you are incurring burden of Punishment (sinning), so like that when you^{-ra} are committing the Permissible, you^{-ra} are Recompensed'.

فَقَالَ أَلَا تَرَى أَنَّهُ إِذَا خَافَ عَلَى نَفْسِهِ فَأَتَى الْحَالِلَ أُجِرَ.

He^{-asws} said: 'Don't you see that when he fears upon himself, he does the Permissible, he is Recompensed?'²⁷⁵

23- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ صَفْوَانَ عَنِ الْغَلَاءِ عَنِ مُحَمَّدٍ عَنِ أَحَدِهِمَا ع أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُقِيمُ بِالْبِلَادِ الْأَشْهُرَ لَيْسَ فِيهَا مَاءٌ مِنْ أَجْلِ الْمَرَاعِي وَ صَلَاحِ الْإِبِلِ

(The book) 'Al Saraair' – Copying from the book of Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al Husayn, from Safwan, from Al Ula'a, from Muhammad,

'From one of the two (5th or 6th Imam^{-asws}), he^{-asws} was asked about the man staying in the dry city, there isn't any water in it from the reason of the pastures and taking care of the camels'.

قَالَ لَا.

He^{-asws} said: 'No!'²⁷⁶

24- كِتَابُ سَلِيمِ بْنِ قَيْسٍ، بِالْأَسَانِيدِ الَّتِي دَكَرْتَاهَا فِي صَدْرِ الْكِتَابِ عَنْهُ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع فِيمَا دَكَرَهُ مِنْ بَدَعِ عُمَرَ قَالَ ع وَ الْعَجَبُ لِجَهْلِهِ وَ جَهْلِ الْأُمَّةِ أَنَّهُ كَتَبَ إِلَى جَمِيعِ عُمَّالِهِ أَنَّ الْجُنُبَ إِذَا لَمْ يَجِدِ الْمَاءَ فَلَيْسَ لَهُ أَنْ يُصَلِّيَ وَ لَيْسَ لَهُ أَنْ يَتَيَمَّمُ بِالصَّعِيدِ حَتَّى يَجِدَ الْمَاءَ وَ إِنْ لَمْ يَجِدْهُ حَتَّى يَلْقَى اللَّهَ

²⁷⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 22 (Chapters on Washing)

²⁷⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 23 (Chapters on Washing)

The book of Suleym Bin Qays – by the chains which we mentioned in the beginning of the book, from him,

‘From Amir Al-Momineen^{-asws} among what he^{-asws} mentioned from the innovations of Umar. He^{-asws} said: ‘And the surprise at his ignorance and ignorance of the community, he wrote to entirety of his office bearers that the one with sexual impurity, when he cannot find the water, it isn’t for him that he prays Salat, and it isn’t for him to do Tayammum with the pure soil until he does find the water, and even if he does not find it until he meets Allah^{-azwj}.

و فِي رِوَايَةٍ أُخْرَى وَ إِنَّ لَمْ يَجِدْهُ سَنَةً ثُمَّ قَبِلَ النَّاسُ ذَلِكَ مِنْهُ وَ رَضُوا بِهِ وَ قَدْ عَلِمَ وَ عَلِمَ النَّاسُ أَنَّ رَسُولَ اللَّهِ ص قَدْ أَمَرَ عَمَّارًا وَ أَمَرَ أَبَا دَرٍّ أَنْ يَتَيَّمَمَا مِنَ الْجَنَابَةِ وَ يُصَلِّيَا وَ شَهِدَا بِهِ عِنْدَهُ وَ غَيْرَهُمَا فَلَمْ يَقْبَلْ ذَلِكَ وَ لَمْ يَرْفَعْ بِهِ رَأْسًا.

And in another report, ‘And even if he cannot find it for a year. Then the people accepted that from him, and they were satisfied with him, and he had known and the people had known that Rasool-Allah^{-saww} had instructed Ammar^{-ra} and instructed Abu Zarr^{-ra} that they^{-ra} perform Tayammum from the sexual impurity and pray Salat, and they^{-ra} testified with it in his^{-saww} presence, and others. But he did not accept that and no head was raised with it”^{.277}

25- نَوَادِرُ الرَّوَّانِدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ الرَّوَّانِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدِّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَمَسَّحُوا بِالْأَرْضِ فَإِنَّهَا أُمُّكُمْ وَ هِيَ بِكُمْ بَرَّةٌ.

(The book) ‘Nawadir’ of Al Rawandy – from Abdul Wahid Bin Ismail Al Rowyany, from Muhammad Bin Al Hassan Al Tameemi, from Sahl Bin Ahmad Al Dibaji, from Muhammad Bin Muhammad Bin Al-Ash’as,

‘From Musa Bin Ismail son of Musa^{-asws}, from his father, from his grandfather Musa^{-asws}, from his^{-asws} father Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Wipe with the earth, for it is your mother, and it is righteous with you”^{.278}

بيان: رَوَاهُ الرَّوَّانِدِيُّ أَيْضاً أَنَّهُ أَقْبَلَ رَجُلَانِ إِلَى رَسُولِ اللَّهِ ص فَقَالَ أَخَذْتُهَا لِصَاحِبِهِ اجْلِسْ عَلَى اسْمِ اللَّهِ تَعَالَى وَ الْبَرَكَةِ

Explanation (Hadeeth only) – It is reported by Al-Rawandy as well, ‘Two men came to Rasool-Allah^{-saww}. One of them said to his companion, ‘Sit, upon the Name of Allah^{-azwj} the Exalted and Blessings!’

فَقَالَ رَسُولُ اللَّهِ ص اجْلِسْ عَلَى اسْمِكَ

Rasool-Allah^{-saww} said: ‘Sit upon your backside!’

فَأَقْبَلَ يَضْرِبُ الْأَرْضَ بَعْضًا فَقَالَ رَسُولُ اللَّهِ ص لَا تَضْرِبُهَا فَإِنَّهَا أُمُّكُمْ وَ هِيَ بِكُمْ بَرَّةٌ.

He went on to strike the ground with a walking stick. Rasool-Allah^{-saww} said: ‘Do not strike it, for it is your mother, and it is righteous with you all!’

²⁷⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 24 (Chapters on Washing)

²⁷⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 25 a (Chapters on Washing)

26- نَوَادِرُ الرَّوَّانِدِيِّ، بِالإِسْنَادِ الْمُتَقَدِّمِ قَالَ قَالَ عَلِيُّ عَ مِنْ أَخَذَتْهُ سَمَاءٌ شَدِيدَةٌ وَ الأَرْضُ مُبْتَلَةٌ فَلْيَتَيَّمْ مِنْ غَيْرِهَا أَوْ مِنْ غُبَارِ تَوْبِهِ أَوْ غُبَارِ سَرَجِهِ أَوْ أَكْفَافِهِ.

(The book) 'Nawadir' of Al Rawandy – by the previous chain, said,

'Ali^{-asws} said: 'One who is seized by the adverse sky (no rain), and the wet ground (mud), let him perform Tayammum from something else, or from dust of his clothes, or dust of his saddle, or its edges'.²⁷⁹

27- النَوَادِرُ، بِالإِسْنَادِ الْمُتَقَدِّمِ عَنْهُ عَنْ آبَائِهِ عَ قَالَ: سُئِلَ عَلِيُّ عَ عَنْ رَجُلٍ يَكُونُ فِي رِجَالِهِ فِي صَلَاةِ جُمُعَةٍ أَحَدَتْ وَ لَا يَتَغَدَّرُ عَلَى الخُرُوجِ فَقَالَ يَتَيَّمْ وَ يُصَلِّ مَعَهُمْ وَ يُعِيدُ.

(The book) 'Al Nawadir' – by the previous chain,

'From him^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} was asked about a man who happens to be in a crowd in the Friday Salat. He excretes (urine, wind etc.), and he is not able upon going out. He^{-asws} said: 'He should perform Tayammum and pray Salat with them, and (then) repeat (after doing Wud'u)'.²⁸⁰

تَأْيِيدٌ فِي التَّهْدِيدِ بِسَنَدٍ فِيهِ ضَعْفٌ عَنِ السُّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَ عَنْ عَلِيِّ عَ أَنَّهُ سُئِلَ عَنْ رَجُلٍ يَكُونُ وَسَطَ الرِّجَالِ - يَوْمَ الجُمُعَةِ أَوْ يَوْمَ عَرَفَةَ - لَا يَسْتَطِيعُ الخُرُوجَ مِنَ المَسْجِدِ مِنْ كَثَرَةِ النَّاسِ قَالَ يَتَيَّمْ وَ يُصَلِّ مَعَهُمْ وَ يُعِيدُ إِذَا انْصَرَفَ.

Supportive Hadeeth – In 'Al-Tahzeeb' – By a chain having weakness in it, from Al-Sakuni, from Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having been asked about a man who happens to be in the middle of a crowd, on the day of Friday or the day of Arafaat, not being able to going out from the Masjid due to a lot of people. He^{-asws} said: 'He should perform Tayammum and pray Salat with them, and he should repeat when he leaves'.

28- النَوَادِرُ، بِالإِسْنَادِ الْمُتَقَدِّمِ عَنْهُ عَنْ آبَائِهِ عَ قَالَ قَالَ عَلِيُّ عَ يَجُوزُ التَّيَّمُّ بِالْحِصِّ وَ النُّورَةِ وَ لَا يَجُوزُ بِالرَّمَادِ لِأَنَّهُ لَمْ يَخْرُجْ مِنَ الأَرْضِ

(The book) 'Al Nawadir – by the preceding chain,

'From him^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'The Tayammum is allowed with the plaster and the wax (Al-Noura), and it is not allowed with the ashes, because it did not emerge from the ground'.

فَقِيلَ لَهُ أ يَتَيَّمُ بِالصِّفَا البَالِيَةِ عَلَى وَجْهِ الأَرْضِ قَالَ نَعَمْ.

It was said to him^{-asws}, 'Can one perform Tayammum with the decayed rock upon surface of the ground?' He^{-asws} said: 'Yes'.²⁸¹

29- دَعَائِمُ الإِسْلَامِ، عَنِ الصَّادِقِ عَ عَنْ آبَائِهِ عَ قَالَ: لَا يُتَبَغَى أَنْ يَتَيَّمَّ مَنْ لَمْ يَجِدِ المَاءَ إِلا فِي آخِرِ الوَقْتِ.

²⁷⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 26 (Chapters on Washing)

²⁸⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 27 (Chapters on Washing)

²⁸¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 28 (Chapters on Washing)

(The book) 'Da'aim Al-Islam' –

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'It is not befitting that the one who cannot find the water that he does Tayammum except in end of the timing''.²⁸²

وَعَنْهُ ع قَالَ: مَنْ تَيَمَّمَ صَلَّى بَتَيْمُمِهِ ذَلِكَ مَا شَاءَ مِنَ الصَّلَوَاتِ مَا لَمْ يُجِدْ أَوْ يَجِدِ الْمَاءَ فَإِنَّهُ إِذَا مَرَّ بِالْمَاءِ أَوْ وَجَدَهُ انْتَفَضَ تَيْمُمُهُ

And from him^{-asws} having said: 'One who performs Tayammum can pray Salat with that Tayammum of his, whatever he so desires to from the Salats, for as long as he does not excrete (urine, wind, etc.), or he find the water. When he passes by the water, or finds it, it breaks his Tayammum.

فَإِنْ عَدِمَهُ بَعْدَ ذَلِكَ تَيَمَّمَ وَ إِنْ هُوَ تَيَمَّمَ فِي أَوَّلِ الْوَقْتِ وَ صَلَّى ثُمَّ وَجَدَ الْمَاءَ وَ فِي الْوَقْتِ بَقِيَّةٌ مُمَكِّنَةٌ مَعَهَا أَنْ يَتَوَضَّأَ وَ يُصَلِّيَ تَوَضَّأً وَ صَلَّى وَ لَمْ يُجِزِهِ صَلَاتُهُ بِالتَّيْمُمِ إِذَا هُوَ وَجَدَ الْمَاءَ وَ هُوَ فِي وَقْتٍ مِنَ الصَّلَاةِ

If he lacks it after that Tayammum, and if he does Tayammum in the beginning of the timing and he prays Salat, then he finds the water and during the time remaining it enables him with it to perform Wud'u and pray Salat, he should perform Wud'u and pray Salat, and his Salat (prayed) with the Tayammum will not suffice him, when he has found the water, and he is in time from the Salat'.

قَالَ وَ كَذَلِكَ إِنْ تَيَمَّمَ وَ لَمْ يُصَلِّ فَوَجَدَ الْمَاءَ وَ هُوَ فِي وَقْتٍ مِنَ الصَّلَاةِ انْتَفَضَ تَيْمُمُهُ وَ عَلَيْهِ أَنْ يَتَوَضَّأَ وَ يُصَلِّيَ

He^{-asws} said: 'And like that is if he does Tayammum and does not pray Salat, then he finds the water and he is within time from the Salat, his Tayammum breaks, and upon him is to do Wud'u and pray Salat.

وَ إِنْ دَخَلَ فِي الصَّلَاةِ بِتَيْمُمٍ ثُمَّ وَجَدَ الْمَاءَ فَلْيَنْصَرِفْ فَيَتَوَضَّأَ وَ يُصَلِّيَ إِنْ لَمْ يَكُنْ رَكَعَ فَإِنْ رَكَعَ مَضَى فِي صَلَاتِهِ فَإِنْ انْصَرَفَ مِنْهَا وَ هُوَ فِي وَقْتٍ تَوَضَّأَ وَ أَعَادَهَا فَإِنْ مَضَى الْوَقْتُ أَجْزَأَهُ-.

And if he has already entered into the Salat with Tayammum, then he finds the water, let him leave and perform Wud'u and pray Salat, if he has yet to do Ruk'u. If he has already done Ruk'u, he should continue in his Salat. If he leaves from it and he is within time to do Wud'u and repeat it. But if the time has lapsed, it will suffice him''.²⁸³

وَ قَالَ ع إِنَّ عَمَّارَ بْنَ يَاسِرٍ أَصَابَتْهُ جَنَابَةٌ فَتَجَرَّدَ مِنْ ثِيَابِهِ وَ أَتَى صَعِيداً فَتَمَعَّكَ عَلَيْهِ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ص فَقَالَ لَهُ يَا عَمَّارُ تَمَعَّكَ تَمَعُكَ الْحِمَارِ قَدْ كَانَ يُجْزِيكَ مِنْ ذَلِكَ أَنْ تَمْسَحَ بِيَدَيْكَ وَجْهَكَ وَ كَفْفَيْكَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ.

And he^{-asws} said: 'Ammar Bin Yasser^{-ra} was hit by sexual impurity. He bared from his^{-ra} clothes and came to pure soil and lied down upon it (rolling). That reached Rasool-Allah^{-saww}. He^{-saww} said to him^{-ra}: 'O Ammar^{-ra}! You^{-ra} have rolled in it like rolling of the donkey. It would have

²⁸² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 29 a (Chapters on Washing)

²⁸³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 29 b (Chapters on Washing)

sufficed you^{ra} from that if you^{ra} had just wiped your face and your hands, like what Allah^{azwj} Mighty and Majestic has Said”²⁸⁴

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مَنْ أَصَابَتْهُ جَنَابَةٌ وَ الْأَرْضُ مُبْتَلَّةٌ فَلْيَنْفُضْ لِنْدَهُ وَ لِيَتَيَّمَّمْ بِعُبَارِهِ

And from Ali^{asws} having said: ‘One whom the sexual impurity hits, and the ground is wet, let him shake hair of his riding animal and let him do Tayammum with its dust’.

وَكَذَلِكَ قَالَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ ع لِيَنْفُضْ نَوْبَهُ أَوْ لِنْدَهُ أَوْ إِكْفَهُ إِذَا لَمْ يَجِدْ تَرَابًا طَيِّبًا.

And like that Abu Ja’far^{asws} and Abu Abdullah^{asws} said: ‘Let him shake his clothes, or his riding animal’s hair, or its nape when he cannot find good soil’²⁸⁵

وَ قَالُوا صَلَّوْا اللَّهُ عَلَيْهِمُ الْمُتَيَّمَّمِ تُجْزِيهِ ضَرْبَةً وَاحِدَةً يَضْرِبُ بِيَدَيْهِ عَلَى الْأَرْضِ فَيَمْسَحُ بِمَا وَجْهَهُ وَ يَدَيْهِ

And they^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws}, said: ‘The Tayammum is sufficed by one strike upon the ground with his hands, so he wipes his face and his body with them’.

وَ قَالُوا لَا يُجْزِي التَّيَّمُّمُ بِالْجِصِّ وَ لَا بِالرَّمَادِ وَ لَا بِالنُّورَةِ وَ يُجْزِي بِالصَّفَا الثَّابِتِ فِي الْأَرْضِ إِذَا كَانَ عَلَيْهِ غُبَارٌ وَ لَمْ يَكُنْ مَبْلُورًا

And they said, ‘The Tayammum is not allowed with the plaster, nor with the ashes, nor with the wax (Noura), and it is allowed with the rock affirmed in the ground when there were to be dust upon it and it does not happen to be wet.

وَ لَا يَتَيَّمَّمُ فِي الْحَضَرِ إِلَّا مِنْ عُذْرٍ أَوْ يَكُونُ فِي رَحْمٍ وَ لَا يَخْلُصُ مِنْهُ وَ حَضَرَتِ الصَّلَاةُ فَإِنَّهُ يَتَيَّمَّمُ وَ يُصَلِّي وَ يُعِيدُ تِلْكَ الصَّلَاةَ.

And there is no Tayammum during the staying (not travelling) except from an excuse, or if being in a crowd and he cannot be finished from it and the Salat presents, so he can perform Tayammum and pray Salat, and repeat that Salat (afterwards)”²⁸⁶

وَ قَالُوا فِي الْجُنُبِ يُمُّ بِالْبُيْرِ وَ لَا يَجِدُ مَا يَسْتَقِي بِهِ يَتَيَّمَّمُ وَ مَنْ كَانَتْ بِهِ فُرُوحٌ أَوْ عِلَّةٌ يَخَافُ مِنْهَا عَلَى نَفْسِهِ يَتَيَّمَّمُ وَ كَذَلِكَ إِذَا خَافَ أَنْ يَقْتُلَهُ الْبَرْدُ إِذَا اغْتَسَلَ يَتَيَّمَّمُ وَ إِذَا لَمْ يَخَفْ اغْتَسَلَ فَإِنْ مَاتَ فَهُوَ شَهِيدٌ

And they^{asws} said regarding the one with sexual impurity: ‘He passes by the well and cannot find what he can draw water with, he can perform Tayammum; and the one who has a sore (ulcer) with him, or an illness he fears from upon himself, he should do Tayammum, and like that if he fears that the cold might kill him if he were to wash, he should do Tayammum, and if he does not fear the washing, and he dies, he is a martyr’.

وَ مَنْ لَمْ يَكُنْ مَعَهُ مِنَ الْمَاءِ إِلَّا شَيْءٌ يَسِيرٌ يَخَافُ أَنْ يَمُوتَ تَوَضَّأَ بِهِ أَوْ تَطَهَّرَ أَنْ يَمُوتَ عَطَشًا قَالُوا ع يَتَيَّمَّمُ وَ يَبْقَى الْمَاءُ لِنَفْسِهِ وَ لَا يُعْرَى عَلَى هَلَاكِهَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا.

²⁸⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 29 c (Chapters on Washing)

²⁸⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 29 d (Chapters on Washing)

²⁸⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 29 e (Chapters on Washing)

And one who does not happen to have with him from the water except something little, he fears that if he were to perform Wud'u with it, or purify, he might die of thirst, they^{-asws} said: 'He should do Tayammum and keep the water for himself, and he should not assist upon his destruction. Allah^{-azwj} Mighty and Majestic Says: **and do not kill your selves; Allah was always Merciful with you all [4:29]**'.²⁸⁷

وَقَالُوا صَلَوَاتُ اللَّهِ عَلَيْهِمْ فِي الْمُسَافِرِ إِذَا لَمْ يَجِدِ الْمَاءَ إِلَّا بِمَوْضِعٍ يَخَافُ فِيهِ عَلَى نَفْسِهِ أَنْ مَضَى فِي طَلْبِهِ مِنْ لُصُوصٍ أَوْ سَبَاعٍ أَوْ يَخَافُ مِنْهُ التَّلَفُ وَ الْهَلَاكُ يَتَيَمَّمُ وَ يُصَلِّي.

And they^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} regarding the traveller: 'When he cannot find the water except in a place he fears in upon himself if he were to go in search for it, from the robbers, or wild animals, or he fears from the damage or the destruction, he should perform Tayammum and pray Salat'.²⁸⁸

وَقَالُوا فِي الْمُسَافِرِ يَجِدُ الْمَاءَ بِتَمَنٍّ غَالٍ أَنْ يَشْتَرِيهِ إِذَا كَانَ وَاجِدًا لِتَمَنِّهِ فَقَدْ وَجَدَهُ إِلَّا أَنْ يَكُونَ فِي دَفْعِهِ التَّمَنِّ مَا يَخَافُ مِنْهُ عَلَى نَفْسِهِ التَّلَفُ إِنْ عَدِمَهُ وَ الْعَطَبُ فَلَا يَشْتَرِيهِ وَ يَتَيَمَّمُ بِالصَّعِيدِ وَ يُصَلِّي.

And they^{-asws} said: 'Regarding the traveller who can find the water with expensive price if he were to buy it when he can find it for its price. So, he does find it, except that in his handing over the price, he would be fearing the damage upon himself due to lack of it (money) and the ruination, so he should not buy it and he should perform Tayammum with the pure soil and pray Salat'.²⁸⁹

وَ عَنْ عَلِيٍّ ع قَالَ: لَا بَأْسَ أَنْ يُجَامِعَ الرَّجُلُ امْرَأَتَهُ فِي السَّفَرِ وَ لَيْسَ مَعَهُ مَاءٌ وَ يَتَيَمَّمُ وَ يُصَلِّي وَ سُئِلَ رَسُولُ اللَّهِ ص عَنْ مِثْلِ هَذَا فَقَالَ نَعَمْ أَتَيْتَ أَهْلَكَ وَ تَتَيَمَّمُ وَ تُؤَجِّرُ قَالَ يَا رَسُولَ اللَّهِ وَ أَوْجِرُ قَالَ نَعَمْ إِذَا أَتَيْتَ الْحَلَالَ أُجِرْتَ كَمَا أَنَّكَ إِذَا أَتَيْتَ الْحَرَامَ أَتَيْتَ.

And from Ali^{-asws} having said: 'There is no problem if the man were to have intimate relationship with his wife during the journey and there isn't any water with him, and he can do Tayammum and pray Salat; and Rasool-Allah^{-saww} had been asked about similar to this, so he^{-saww} had said: 'Yes, go to your wife, and perform Tayammum, and you will be Recompensed'. He said, 'O Rasool-Allah^{-saww}, and Recompensed (as well)?' He^{-saww} said: 'Yes! When you do the Permissible you are Recompensed, just as when you do the Prohibited you are sinning (be Punished)'.²⁹⁰

30- أَرْبَعِينَ الشَّهِيدِ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ مَعِيَّةِ الْحَسَنِيِّ الدِّيْبَانِيِّ عَنْ السَّيِّدِ عَلِيِّ بْنِ عَبْدِ الْحَمِيدِ بْنِ فَخَّارِ الْمُوسَوِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ السَّيِّدِ عَبْدِ الْحَمِيدِ بْنِ التَّقِيِّ الْحَسَنِيِّ عَنِ السَّيِّدِ فَضْلِ اللَّهِ بْنِ عَلِيِّ الرَّوْنَدِيِّ عَنِ السَّيِّدِ ذِي الْقَفَّارِ بْنِ مَعَدٍ [مَعْبُدٍ] الْحَسَنِيِّ عَنِ الشَّيْخِ الصَّدُوقِ أَحْمَدَ بْنِ عَلِيِّ النَّجَاشِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ جَعْفَرِ بْنِ سُفْيَانَ الْبَزْوَغِيِّ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبَّاسِ بْنِ مَعْرُوفِ بْنِ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ غَزْوَانَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْنَادٍ السَّكُونِيِّ

(The book) 'Arbaeen' of Al Shaheed – from Muhammad Bin Al Qasim Bin Maiyyah Al Hasany Al Dibajy, from Al Seyyid Ali Bin Abdul Hameed Bin Fakhhar Al Musawy, from his father, from his grandfather, from Al Seyyid Abdul

²⁸⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 29 f (Chapters on Washing)

²⁸⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 29 g (Chapters on Washing)

²⁸⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 29 h (Chapters on Washing)

²⁹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 29 i (Chapters on Washing)

Hameed Bin Al Saqafy Al Hasany, from Al Seyyid Fazlullah Bin Ali Al Rawandy, from Al Seyyid Zul Faqar Bin Ma'bad Al Hasany, from the sheykh Al Sadouq Ahmad Bin Ali Al Najashi, from Ahmad Bin Ubdous, from Ahmad Bin Ja'far Bin Sufyan Al Bazoufary, from Ahmad Bin Idrees, from Muhammad Bin Ali Bin Mahboud, from Al Abbas Bin Marouf, from Ismail Bin Hammam, from Muhammad Bin Saeed Bin Gazwan, from Ismail Bin Abu Zaiyd Al Sakuni,

عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ عَنْ أَبِي ذَرِّ الْعَفْصَارِيِّ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ جَامِعْتُ عَلَى غَيْرِ مَاءٍ

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, from Abu Zarr Al-Ghifary^{-ra}, he^{-ra} came to the Prophet^{-saww}. He^{-ra} said, ‘O Rasool-Allah^{-saww}! I^{-ra} am destroyed! I^{-ra} have had sex without there being any water’.

قَالَ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِمْلٍ فَاسْتَتَرْتُ بِهِ وَبِمَاءٍ فَأَغْتَسَلْتُ أَنَا وَهِيَ ثُمَّ قَالَ ص يَا أَبَا ذَرِّ بِكَفَيْكَ الصَّعِيدُ عَشْرَ سِنِينَ.

He (the narrator) said, ‘The Prophet^{-saww} instructed for a carriage. So, I^{-ra} concealed with it and with water. I^{-ra} washed, I^{-ra} and her. Then he^{-saww} said: ‘O Abu Zarr^{-ra}! The pure soil suffices you^{-ra} for ten years’²⁹¹.

وَمِنْهُ بِإِسْنَادِهِ عَنْ شَيْخِ الطَّائِفَةِ عَنِ الْمُفِيدِ عَنِ الصَّدُوقِ مُحَمَّدِ بْنِ بَابُوئِيهِ عَنِ وَالِدِهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ التُّعْمَانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَمَّارًا أَصَابَتْهُ جَنَابَةٌ فَتَمَعَكَ فِي التُّرَابِ كَمَا تَمَعَكَ الدَّابَّةُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَهْتَرُ بِهِ يَا عَمَّارُ تَمَعَكَ كَمَا تَمَعَكَ الدَّابَّةُ

And from him, by his chain, from Sheykh Al Taaifa, from Al Mufeed, from Al Sadouq Muhammad Bin Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Dawood Bin Al Numan,

‘From Abu Abdullah^{-asws} having said: ‘Ammar^{-ra}, the sexual impurity hit him, so he lied down in the soil just as the animal tends to lie down. Rasool-Allah^{-saww} said to him^{-ra}, and he^{-saww} was mocking with him^{-ra}: ‘O Ammar^{-ra}! You have lied down like what the animal lies down’.

فَقُلْنَا لَهُ فَكَيْفَ التَّيْمُمُ

We said to him^{-saww}, ‘So how is the Tayammum (done)?’

فَوَضَعَ يَدَيْهِ عَلَى الْأَرْضِ ثُمَّ رَفَعَهُمَا فَمَسَحَ وَجْهَهُ وَ يَدَيْهِ فَوْقَ الْكَفِّ قَلِيلًا.

He^{-saww} placed his^{-saww} hand upon the ground, then he^{-saww} raised them. He^{-saww} wiped his^{-saww} face and his^{-saww} hands above the palm by a little’²⁹².

²⁹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 29 j (Chapters on Washing)

²⁹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6 H 30 k (Chapters on Washing)

[أبواب الجنائز و مقدماتها و لواحقها](#)

CHAPTERS OF FUNERALS, AND PREFIXES AND IT SUFFIXES

[باب 1 فضل العافية و المرض و ثواب المرض و عله و أنواعه](#)

CHAPTER 1 – MERIT OF THE WELL BEING, AND THE SICKNESS, AND REWARDS OF THE SICKNESS, AND ITS REASONS AND ITS TYPES

1- الْحِصَالُ، عَنْ جَعْفَرِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ جَدِّهِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص نِعْمَتَانِ مَكْفُورَتَانِ الْأَمْنُ وَالْعَافِيَةُ.

(The book) 'Al Khisaal' – From Ja'far Bin Ali Al Kufy, from his grandfather Al-Hassan Bin Ali, from his grandfather Abdullah Bin Al Mugheira,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Two bounties are atonements – the security and the well-being'.²⁹³

بيان: مكفورتان أي مستورتان عن الناس لا يعرفون قدرها أو لا يشكرهما الناس لغفلتهم عن عظم شأنهما.

Explanation – Atonements – i.e., concealed from the people. They are not recognising their worth, or the people are not thanking for them due to their heedlessness about the mightiness of their matters.

2- الْحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَصَلَتَانِ كَثِيرٌ مِنَ النَّاسِ مَفْتُونٌ فِيهِمَا الصِّحَّةُ وَالْفَرَاغُ.

(The book) 'Al Khisaal' – from his father, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Two characteristics, many of the people tempted regarding these – the good health and the free time'.²⁹⁴

3- وَ مِنْهُ، عَنِ الْخَلِيلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُعَاذٍ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ الْمُزَوَّرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَ الْفَضْلِ بْنِ مُوسَى مَعًا عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص نِعْمَتَانِ مَفْتُونٌ [مَغْبُوتٌ] فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الْفَرَاغُ وَالصِّحَّةُ.

²⁹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 1 (Chapters on Funerals)

²⁹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 2 (Chapters on Funerals)

And from him, from Al Khaleel Bin Ahmad, from Muhammad Bin Muaz, from Al-Husayn Bin Al-Hassan Al Marouzi, from Abdullah Bin Al Mubarak and Al Fazi Bin Musa, both together, from Abdullah Bin Saeed Bin Abu Hind, from his father, from Ibn Abbas who said,

‘Rasool-Allah^{-sawww} said: ‘Two bounties, many from the people are tempted regarding these – the free time and the good health’.²⁹⁵

4- الْحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَطَّارٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْجَامُورِيِّ عَنْ سِجَادَةَ عَنْ دُرُسْتِ عَنْ أَبِي خَالِدِ السَّجِسْتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَسُنَ حِصَالٌ مَنْ فَقَدَ مِنْهُنَّ وَاحِدَةً لَمْ يَزَلْ نَاقِصَ الْعَيْشِ زَائِلَ الْعَمَلِ مَشْغُولَ الْقَلْبِ فَأَوْلَاهَا صِحَّةُ الْبَدَنِ وَ الثَّانِيَةُ الْأَمْنُ وَ الثَّلَاثَةُ السَّعَةُ فِي الرِّزْقِ وَ الرَّابِعَةُ الْأَيْسُ الْمُوَافِقُ

(The book) ‘Al Khisaal’ – from his father, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Al Jamourany, from Sajadah, from Dorost, from Abu Khalid Al Sijistany,

‘From Abu Abdullah^{-asws} having said: ‘Five characteristics, one who misses one of these will not cease to be deficient of the good life, decline of the intellect, pre-occupied of the heart. The first of these is health of the body, and the second is the security, and the third is the vastness in the sustenance, and the fourth is the compatible comforter’.

قُلْتُ وَ مَا الْأَيْسُ الْمُوَافِقُ

I said, ‘And what is the compatible comforter?’

قَالَ الرَّوْحَةُ الصَّالِحَةُ وَ الْوَلَدُ الصَّالِحُ وَ الْخَلِيطُ الصَّالِحُ وَ الْخَامِسَةُ وَ هِيَ تَجْمَعُ هَذِهِ الْحِصَالِ الدَّعَةَ.

He^{-asws} said: ‘The righteous wife, and the righteous son, and the righteous acquaintance; and the fifth, and it is a summary of these characteristics, is the tranquillity’.²⁹⁶

5- مَجَالِسُ الصَّدُوقِ، عَنْ أَحْمَدَ بْنِ يَحْيَى الْمُكْتَبِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْوَرَّاقِ عَنْ بَشْرِ بْنِ سَعِيدِ بْنِ قَلْبُوبِ عَنْ عَبْدِ الْجُبَّارِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ حَرْبِ الْهَلَالِيِّ أَمِيرَ الْمَدِينَةِ يَقُولُ سَمِعْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ الْعَافِيَةُ نِعْمَةٌ خَفِيَّةٌ إِذَا وَجِدْتَ نُسِيتَ وَ إِذَا فُقدْتَ ذَكَرْتَ.

(The book) ‘Majaalis’ of Al Sadouq – from Ahmad Bin Yahya Al Mukattib, from Ahmad Bin Muhammad Al Warraq, from Bishr Bin Saeed Bin Qalbawayh, from Abdul Jabbar Bin Kaseer who said, ‘I heard Muhammad Bin Harb Al Hilal, governor of Al Medina saying,

‘I heard Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} saying: ‘The well-being is a hidden bounty. When you find it, you forget, and when you lose it, you remember’.²⁹⁷

قَالَ وَ سَمِعْتُ الصَّادِقَ ع يَقُولُ الْعَافِيَةُ نِعْمَةٌ يَعْجِزُ الشُّكْرُ عَنْهَا.

He said, ‘And I heard Al-Sadiq^{-asws} saying: ‘The well-being is a bounty, one is unable to thank about it’.²⁹⁸

²⁹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 3 (Chapters on Funerals)

²⁹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 4 (Chapters on Funerals)

²⁹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 5 a (Chapters on Funerals)

²⁹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 5 b (Chapters on Funerals)

6- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنِ إِبرَاهِيمَ بْنِ هَاشِمٍ عَنِ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَسِّنْ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَتَّهَنَّ بِالْعَيْشِ الصَّحَّةِ وَالْأَمْنِ وَالْعَيْنى وَالْقَنَاعَةِ وَالْأَنْبِيسِ الْمُؤَافِقِ.

And from him, from Al-Husayn Bin Ahmad Bin Idrees, from his father, from Ibrahim Bin Hashim, from Ismail Bin Marrar, from Yunus, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Five, one who does not have these in him, will not despise the life – the health, and the security, and the riches, and the contentment, and the compatible comforter’^{.299}

7- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ تَمِيمٍ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ مُهَاجِرٍ عَنِ الْجَرِيرِيِّ عَنِ أَبِي الْوَرْدِ بْنِ تَمَّامٍ عَنِ اللَّجْلَاجِ عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ص فَمَرَّ بِرَجُلٍ يَدْعُو هُوَ يَقُولُ أَسْأَلُكَ اللَّهُمَّ الصَّبْرَ فَقَالَ لَهُ النَّبِيُّ ص سَأَلْتَ الْبَلَاءَ فَاسْأَلِ اللَّهَ الْعَافِيَةَ الْحَبْرَ.

(The book) ‘Ma’any Al Akhbar’ – from Muhammad Bin Ahmad Bin Tameem, from Muhammad Bin Idrees, from Muhammad Bin Muhajir, from Al Jareery, from Abu Al Ward Bin Tammam, from Al Lajlaj, from Muaz Bin Kaseer who said,

‘I was with the Prophet^{-saww}. He^{-saww} passed by a man supplicating. He was saying, ‘O Allah^{-azwj}! I ask You^{-azwj} for the patience!’ The Prophet^{-saww} said to him, ‘You have asked for the calamity. Ask Allah^{-azwj} for the well-being’ – the Hadeeth’^{.300}

8- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ صَفْوَانَ عَنِ الْحَكَمِ الْحَنَاطِ عَنِ زَيْدِ الشَّحَامِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: النَّعِيمُ فِي الدُّنْيَا الْأَمْنُ وَ صِحَّةُ الْجِسْمِ وَ تَمَامُ التَّعْمَةِ فِي الْأَخِرَةِ دُخُولُ الْجَنَّةِ وَ مَا تَمَّتِ التَّعْمَةُ عَلَى عَبْدِ قَطُّ مَا لَمْ يَدْخُلِ الْجَنَّةَ.

And from him, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, from his father, from Safwan, from Al Hakam Al Hannat, from Zayd Al Shahham,

‘From Abu Abdullah^{-asws} having said: ‘The bounties in the world – the security, and health of the body, while the complete bounties in the Hereafter is entering the Paradise, and the bounty has not completed upon a servant at all for as long as he does not enter the Paradise’^{.301}

9- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَصَّالٍ عَنِ يُونُسَ بْنِ يَعْقُوبَ عَنِ شُعَيْبِ بْنِ الْعَرَفْرِوفِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع شَيْءٌ يُرَوَى عَنْ أَبِي ذَرٍّ رَجَمَهُ اللَّهُ أَنَّهُ قَالَ ثَلَاثَةٌ يُبْغِضُهُمُ النَّاسُ وَ أَنَا أُحِبُّهَا أَحِبُّ الْمَوْتَ وَ أَحِبُّ الْفَقْرَ وَ أَحِبُّ الْبَلَاءَ

And from him, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus Bin Yaquob, from Shueyb Bin Al Aqarquy who said,

‘I said to Abu Abdullah^{-asws}, ‘There is something being reported from Abu Zarr^{-ra}, may Allah^{-azwj} have Mercy on him having said: ‘Three, the people hate these, and I^{-ra} love these – I^{-ra} love the death, and I^{-ra} love the poverty, and I^{-ra} love the calamities’.

²⁹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 6 (Chapters on Funerals)

³⁰⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 7 (Chapters on Funerals)

³⁰¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 8 (Chapters on Funerals)

فَقَالَ هَذَا لَيْسَ عَلَيَّ مَا يَزُودُونَ إِيمَانًا عَنِّي الْمَوْتُ فِي طَاعَةِ اللَّهِ أَحَبُّ إِلَيَّ مِنَ الْحَيَاةِ فِي مَعْصِيَةِ اللَّهِ وَالْفَقْرُ فِي طَاعَةِ اللَّهِ أَحَبُّ إِلَيَّ مِنَ الْغِنَى فِي مَعْصِيَةِ اللَّهِ وَالْبَلَاءُ فِي طَاعَةِ اللَّهِ أَحَبُّ إِلَيَّ مِنَ الصِّحَّةِ فِي مَعْصِيَةِ اللَّهِ.

He^{-asws} said: ‘This isn’t upon what they are reporting. But rather, he^{-ra} meant, ‘The death while being in obedience of Allah^{-azwj} is more beloved to me^{-ra} than the life in disobedience of Allah^{-azwj}, and the poverty in obedience of Allah^{-azwj} is more beloved to me^{-ra} than the riches in disobedience of Allah^{-azwj}, and the calamity in obedience of Allah^{-azwj} is more beloved to me^{-ra} than the good health in disobedience of Allah^{-azwj}’.³⁰²

10- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْخَارِثِ بْنِ الْحُسَيْنِ الطَّحَّانِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا يَبْلُغُ أَحَدُكُمْ حَقِيقَةَ الْإِيمَانِ حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ حَتَّى يَكُونَ الْمَوْتُ أَحَبَّ إِلَيْهِ مِنَ الْحَيَاةِ وَالْفَقْرُ أَحَبَّ إِلَيْهِ مِنَ الْغِنَى وَالْمَرَضُ أَحَبَّ إِلَيْهِ مِنَ الصِّحَّةِ

And from him, from his father, from Sa’ad, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Al Haris Bin Al-Hassan Al Tahhan, from Ibrahim Bin Abdullah, from Fuzeyl Bin Yasaar,

‘From Abu Ja’far^{-asws} having said: ‘Not one of you will reach the realities of Eman until there happen to be three characteristics in him – until the death happens to be more beloved to him than the life is, and the poverty is more beloved to him than the riches are, and the sickness is more beloved to him than the good health’.

فُلْنَا وَ مَنْ يَكُونُ كَذَا

We said, ‘And who can be (like) this?’

قَالَ كُلُّكُمْ ثُمَّ قَالَ إِيمَانًا أَحَبُّ إِلَيَّ أَحَدُكُمْ مَيُوتُ فِي حُبِّنَا أَوْ يَعْيشُ فِي بُغْضِنَا

He^{-asws} said: ‘All of you!’ Then he^{-asws} said: ‘Which of the two is more beloved to one of you, dying in our^{-asws} love or living in our^{-asws} hatred?’

فَقُلْتُ مَيُوتُ وَ اللَّهُ فِي حُبِّكُمْ أَحَبُّ إِلَيْنَا

I said, ‘By Allah^{-azwj}! For us dying in your^{-asws} love is more beloved to us’.

قَالَ وَ كَذَلِكَ الْفَقْرُ وَ الْغِنَى وَ الْمَرَضُ وَ الصِّحَّةُ

He^{-asws} said: ‘And like that is the poverty and the riches, and the sickness and the health’.

فُلْتُ إِي وَ اللَّهُ.

I said, ‘Yes, by Allah^{-azwj}!’³⁰³

³⁰² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 9 (Chapters on Funerals)

³⁰³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 10 (Chapters on Funerals)

11- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ عِ الصِّحَّةُ بِضَاعَةٌ وَ التَّوَانِي إِضَاعَةٌ أَلَا إِنَّ مِنَ النِّعَمِ سَعَةَ الْمَالِ وَ أَفْضَلُ مِنْ سَعَةِ الْمَالِ صِحَّةُ الْبَدَنِ وَ أَفْضَلُ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ.

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen^{-asws} said: 'The health is a merchandise, and the slackness is wastage. Indeed! From the bounties is vastness of wealth, and better than vastness of wealth is health of the body, and better than health of the body is piety of the heart''^{.304}

وَ قَالَ عِ السَّلَامَةُ مَعَ الْإِسْتِقَامَةِ.

And he^{-asws} said: 'The safety (of the body and heart) is with the straightness in (religion)''^{.305}

وَ قَالَ النَّبِيُّ صِ اغْتَنِمِ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَ صِحَّتَكَ قَبْلَ سُقْمِكَ وَ غِنَاكَ قَبْلَ فُقْرِكَ وَ فَرَاغَكَ قَبْلَ شُغْلِكَ وَ حَيَاتَكَ قَبْلَ مَوْتِكَ.

And the Prophet^{-saww} said: 'Gain (from) five before five – (from) your youth before your old age, and your health before your sickness, and your riches before your poverty, and your free times before your pre-occupations, and your life before your death''^{.306}

وَ قَالَ عِ خَيْرُ مَا يَسْأَلُ اللَّهُ الْعَبْدُ الْعَافِيَةَ.

And he^{-asws} said: 'The best of what a servant can ask Allah^{-azwj} for is the well-being''.

وَ قَالَ عِيسَى عِ النَّاسُ رُجُلَانِ مُعَاوٍ وَ مُبْتَلَى فَارْحَمُوا الْمُبْتَلَى وَ أَحْمَدُوا اللَّهَ عَلَى الْعَافِيَةِ.

And Isa^{-as} said: 'The people are two (types of) men – healthy and afflicted, therefore have mercy on the afflicted, and praise Allah^{-azwj} upon the well-being''^{.307}

وَ فِي حِكْمَةِ آلِ دَاوُدَ الْعَافِيَةَ الْمُلْكُ الْخَفِيُّ.

And in wisdom of the family of Dawood^{-as}: 'Well-being is the hidden king''^{.308}

وَ رُوِيَ أَنَّ النَّبِيَّ صِ دَخَلَ عَلَى مَرِيضٍ فَقَالَ مَا شَأْنُكَ

And it is reported, 'The Prophet^{-saww} entered to a sick man. He^{-saww} said: 'What is your concern?'

قَالَ صَلَّيْتُ بِنَا صَلَاةَ الْمَغْرِبِ فَقَرَأْتُ الْفَارِعَةَ فَقُلْتُ اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ ذَنْبٌ تُرِيدُ أَنْ تُعَذِّبَنِي بِهِ فِي الْآخِرَةِ فَعَجِّلْ ذَلِكَ فِي الدُّنْيَا فَصِرْتُ كَمَا تَرَى

He said, 'You^{-saww} prayed Salat with us the Maghrib Salat, and you^{-saww} recited (Surah) 'Al-Qariah', so I said, 'O Allah^{-azwj}! If there were to be any sin of mine with You^{-azwj} that You^{-azwj}

³⁰⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 11 a (Chapters on Funerals)

³⁰⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 11 b (Chapters on Funerals)

³⁰⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 11 c (Chapters on Funerals)

³⁰⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 11 d (Chapters on Funerals)

³⁰⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 11 e (Chapters on Funerals)

Want to Punish me for it in the Hereafter, then Hasten that in the world!’ So I came to be like what you see’.

فَقَالَ ص بِسْمَا فُلْتِ أَلَا فُلْتِ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ

He^{-saww} said: ‘Bad is what you said. Why didn’t you say, **‘Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]?’**

فَدَعَا لَهُ حَتَّى أَفَاقَ.

He^{-saww} supplicated for him until he recovered”³⁰⁹.

وَ قَالَ النَّبِيُّ ص الْحُسْنَةُ فِي الدُّنْيَا الصِّحَّةُ وَ الْعَافِيَةُ وَ فِي الْآخِرَةِ الْمَغْفِرَةُ وَ الرَّحْمَةُ.

And the Prophet^{-saww} said: ‘The excellence in the world is the health and the well-being, and in the Hereafter (it is) the Forgiveness and the Mercy’³¹⁰.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَفَى بِالسَّلَامَةِ دَاءً.

And Amir Al-Momineen^{-asws} said: ‘Suffice with the safety as a cure’³¹¹.

وَ قَالَ النَّبِيُّ ص لَا يَذْهَبُ حَبِيبًا عَبْدٌ فَيَصِيرُ وَ يَحْتَسِبُ إِلَّا أُدْخِلَ الْجَنَّةَ.

And the Prophet^{-saww} said: ‘No two beloveds (eyes) of a servant will go (blind), so he is patient and anticipates, except he will enter the Paradise’³¹².

وَ قَالَ: إِنَّ اللَّهَ يُبْعِضُ الْعَفْرِيَةَ النَّفْرِيَةَ الَّتِي لَمْ يُرْزَأْ فِي جَسْمِهِ وَ لَا مَالِهِ.

And he^{-saww} said: ‘Allah^{-azwj} Hates the wicked hooligan. He does not incur damage in his body nor his wealth’³¹³.

وَ قَالَ: إِنَّ الرَّجُلَ لَيَكُونُ لَهُ الدَّرَجَةُ عِنْدَ اللَّهِ لَا يَبْلُغُهَا بِعَمَلِهِ يُبْتَلَى بِبَلَاءٍ فِي جَسْمِهِ فَيَبْلُغُهَا بِذَلِكَ.

And he^{-saww} said: ‘The man, there happens to be a rank for him in the Presence of Allah^{-azwj} he cannot reach it by his deeds. (If) he were to be afflicted with a calamity in his body, he can reach it with that’³¹⁴.

12- تَحْتَجُّ الْبَلَاغَةَ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَلَا وَ إِنَّ مِنَ الْبَلَاءِ الْفَاقَةَ وَ أَشَدُّ مِنَ الْفَاقَةِ مَرَضُ الْبَدَنِ وَ أَشَدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ

³⁰⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 11 f (Chapters on Funerals)

³¹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 11 g (Chapters on Funerals)

³¹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 11 h (Chapters on Funerals)

³¹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 11 i (Chapters on Funerals)

³¹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 11 j (Chapters on Funerals)

³¹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 11 k (Chapters on Funerals)

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'Indeed! From the calamities is the destitution, and severer than the destitution is sickness of the body, and severer than sickness of the body is sickness of the heart!

أَلَا وَ إِنَّ مِنَ التَّعَمِّ سَعَةَ الْمَالِ وَ أَفْضَلَ مِنْ سَعَةِ الْمَالِ صِحَّةُ الْبَدَنِ وَ أَفْضَلُ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ-.

Indeed! And from the bounties is vastness of wealth, and better than vastness of wealth is health of the body, and better than health of the body is piety of the heart!"³¹⁵

وَ قَالَ ع لَا يَنْبَغِي لِلْعَبْدِ أَنْ يَتَّقَ بِحَصَلَتَيْنِ الْعَائِيَةِ وَ الْعَيْى بَيْنَا تَرَاهُ مُعَايًى إِذْ سَقِمَ وَ بَيْنَا تَرَاهُ عَنِيًّا إِذْ ائْتَمَرَ.

And he^{-asws} said: 'It is not befitting for the servant that he trusts with two characteristics – the well-being and the riches. While you see him as healthy, then he becomes sick, and while you see him as rich, then he becomes impoverished"³¹⁶

13- دَعَائِمُ الْإِسْلَامِ، عَنِ الصَّادِقِ عَنِ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص عَادَ رَجُلًا مِنَ الْأَنْصَارِ فَشَكَا إِلَيْهِ مَا يَلْقَى مِنَ الْحُمَى فَقَالَ لَهُ رَسُولُ اللَّهِ ص إِنَّ الْحُمَى طَهُورٌ مِنْ رَبِّ عَفْوٍ

(The book) 'Da'aim Al Islam' –

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} consoled a man from the Helpers. He complained to him^{-saww} of what he was facing from the fever. Rasool-Allah^{-saww} said to him: 'The fever is a purifier from a Forgiving Lord^{-azwj}'.

قَالَ الرَّجُلُ بِلِ الْحُمَى يُفُورُ بِالسَّبِيخِ الْكَبِيرِ حَتَّى تُخَلَّهُ فِي الْقُبُورِ

The man said, 'But, the fever boils with the aged old man until it releases him into the graves'.

فَعَضِبَ رَسُولُ اللَّهِ ص فَقَالَ لِيَكُنْ بِكَ مَا قُلْتَ فَمَاتَ مِنْهُ.

Rasool-Allah^{-saww} was angered. He^{-saww} said: 'Let it be with you what you said!' He died in it"³¹⁷

وَ عَنْهُ ص قَالَ: حُمَى يَوْمِ كَفَّارَةٍ سَنَةٍ-.

And from him^{-saww} said: 'Fever of a day is an atonement for a year"³¹⁸

وَ عَنْ عَلِيٍّ ع قَالَ: إِذَا ابْتَلَى اللَّهُ عَبْدًا أَسْقَطَ عَنْهُ مِنَ الدُّنُوبِ بِقَدْرِ عِلَّتِهِ.

³¹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 12 a (Chapters on Funerals)

³¹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 12 b (Chapters on Funerals)

³¹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 13 a (Chapters on Funerals)

³¹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 13 b (Chapters on Funerals)

And from Ali^{-asws} having said: 'When Allah^{-azwj} Afflicts a servant, the sins drop off from it in accordance to his illness'.³¹⁹

14- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى بْنِ الْقَاسِمِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّ أَعْرَابِيٌّ عَلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ أَتَعْرِفُ أُمَّ مِلْدَمٍ

The book of Muhammad Bin Al Musanna Bin Al Qasim – from Ja'far Bin Muhammad Bin Shureyh, from Zareeh Al Muhariby,

'From Abu Abdullah^{-asws} having said: 'A Bedouin passed by Rasool-Allah^{-saww}. He^{-saww} said to him, 'Do you know 'Umm Mildam'?'

قَالَ وَ مَا أُمَّ مِلْدَمٍ

He said: 'And what is 'Umm Mildam'?'

قَالَ صُدَاعٌ يَأْخُذُ الرَّأْسَ وَ سُخُونَةٌ فِي الْجَسَدِ

He^{-saww} said, 'It seizes the head and warmness in the body'.

فَقَالَ الْأَعْرَابِيُّ مَا أَصَابَنِي هَذَا قَطُّ

The Bedouin said, 'This has not afflicted me at all!'

فَلَمَّا مَضَى قَالَ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَى هَذَا.

When he had gone, he^{-saww} said: 'One whom it cheers to look at a man from people of the Fire, let him look at this one!'³²⁰

بيان: في القاموس أم ملدم الحمى.

Explanation – In Al-Qamous (lexicon), 'Umm Mildam' is the fever.

قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ عَلِيُّ بْنُ الْحُسَيْنِ إِنِّي لَأَكْرَهُ أَنْ يُعَافَى الرَّجُلُ فِي الدُّنْيَا وَ لَا يُصِيبَهُ شَيْءٌ مِنَ الْمَصَائِبِ وَ نَحْوُ هَذَا.

He (the narrator said), 'Abu Abdullah^{-asws} said: 'Ali Bin Al-Husayn^{-asws} said: 'I^{-asws} dislike it that the man would be healthy in the world and nothing from the difficulties afflicts him' – and approximately this'.³²¹

15- مَجَالِسُ الصَّدُوقِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الْعَطَّارِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْهَيْثَمِ التَّهْدِي عَنِ ابْنِ مَحْبُوبٍ عَنْ سَمَاعَةَ عَنِ الصَّادِقِ ع قَالَ: إِنَّ الْعَبْدَ إِذَا كَثُرَتْ ذُنُوبُهُ وَ لَمْ يَجِدْ مَا يُكْفِرُهَا بِهِ ابْتَلَاهُ اللَّهُ بِالْحُزْنِ فِي الدُّنْيَا لِيُكْفِرَ بِهَا بِهِ

³¹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 13 c (Chapters on Funerals)

³²⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 14 a (Chapters on Funerals)

³²¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 14 b (Chapters on Funerals)

(The book) 'Majaalis' of Al Sadouq – from Ahmad Bin Muhammad Al Attar, from Sa'ad Bin Abdullah, from Al Haysam Al Nahdy, from Ibn Mahboub, from Sama'at,

'From Al-Sadiq^{-asws} having said: 'The servant, when his sins are a lot and he cannot find what he can atone with, Allah^{-azwj} Afflicts him with the grief in the world so he can atone for these by it.

فَإِنْ فَعَلَ ذَلِكَ بِهِ وَ إِلَّا أَسْقَمَ بَدَنَهُ لِيُكَفِّرَ بِهَا بِهِ فَإِنْ فَعَلَ ذَلِكَ بِهِ وَ إِلَّا عَذَّبَهُ فِي قَبْرِهِ لِيُتَّقَى اللَّهَ عَزَّ وَ جَلَّ يَوْمَ يُلْقَاهُ وَ لَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنْ ذُنُوبِهِ.

Either He^{-azwj} Does that with him or else Make his body sick for him to atone for these by it. Either He^{-azwj} Does that with him or else He^{-azwj} will be Severe upon him during his death for him to atone for these by it. Either He^{-azwj} Does that with him or else He^{-azwj} Punish him in his grave so he will meet Allah^{-azwj} Mighty and Majestic on the day he meets Him^{-azwj} and there would be anything from his sins to testify against him".³²²

16- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ نَاتَانَةَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبَانَ بْنِ تَعْلَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ الْمُؤْمِنَ لَيَهْوُلُ عَلَيْهِ فِي مَنَامِهِ فَتُعْفَرُ لَهُ ذُنُوبُهُ وَ إِنَّهُ لَيَمْتَهَنُ فِي بَدَنِهِ فَتُعْفَرُ لَهُ ذُنُوبُهُ.

And from him, from Al-Husayn Bin Ibrahim Bin Natanah, from Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Hisham Bin Salim, from Aban Bin Taghlib who said,

'Abu Abdullah^{-asws} said: 'The Momin, there is horror upon him in his sleep (dream), so his sins can be Forgiven for him, and He^{-azwj} would Test him in his body so his sins can be Forgiven for him".³²³

17- بِمَجَالِسِ الصُّدُوقِ، عَنْ حَمَزَةَ الْعَلَوِيِّ عَنْ عَبْدِ الْعَزِيزِ الْأَنْهَرِيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْجَوْهَرِيِّ عَنْ شُعَيْبِ بْنِ وَاقِدٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ عَنْ آبَائِهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ مَنْ مَرَضَ يَوْمًا وَ لَيْلَةً فَلَمْ يَشْكُ إِلَى عَوَادِهِ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ حَتَّى يَجُوزَ الصِّرَاطَ كَالْبُرْقِ اللَّامِعِ.

(The book) 'Majaalis' of Al Sadouq – from Hamza Al Alawiy, from Abdul Aziz Al Ahwazy, from Muhammad Bin Zakariya Al Jowhari, from Shueyb Bin Waqid, from Al-Husayn Bin Zayd,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'One who is sick for a day and a night, so he does not complain up to his recovery, Allah^{-azwj} would Resurrect him with Ibrahim^{-as} the Friend (of the Beneficent) until he crosses the Bridge like the flash of lightning".³²⁴

18- الْخِصَالُ، عَنْ أَبِيهِ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ السَّرِيِّ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا عَجَّلَ عُقُوبَتَهُ فِي الدُّنْيَا وَ إِذَا أَرَادَ بِعَبْدٍ سُوءًا أَمْسَكَ عَلَيْهِ ذُنُوبَهُ حَتَّى يُوَابِي بِهَا يَوْمَ الْقِيَامَةِ.

³²² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 15 (Chapters on Funerals)

³²³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 16 (Chapters on Funerals)

³²⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 17 (Chapters on Funerals)

(The book) 'Al Khisaal' – from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Sary Bin Khalid,

'From Abu Abdullah^{-asws} having said: 'When Allah^{-azwj} Wants good with a servant, Hastens his Punishment in the world, and when He^{-azwj} Wants bad with a servant, Withholds his sins upon him until he will be Fulfilled with it on the Day of Qiyamah".³²⁵

19- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَمُطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: تَوَقُّوا الذُّنُوبَ فَمَا مِنْ بَلِيَّةٍ وَ لَا نَقْصِ رِزْقِي إِلَّا يَدْنِبُ حَتَّى الْخُدْشِ وَ الْكِبُوتِ وَ الْمُصِيبَةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ.

And from him, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} about Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him, said: 'Fear the sins! There is none from an affliction nor reduction in sustenance except due to a sin, to the extent of the scratch, and the stumble, and the difficulty. Allah^{-azwj} Mighty and Majestic: **And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]**".³²⁶

وَ قَالَ ع لَيْسَ مِنْ دَاءٍ إِلَّا وَ هُوَ مِنْ دَاخِلِ الْجَوْفِ إِلَّا الْجِرَاحَةَ وَ الْحُمَى فَإِنَّهُمَا يَرِدَانِ وَرُوداً.

And he^{-asws} said: 'There isn't any disease except and it is from interior of the body except the injury and the fever, for these two arrive with an arrival (from exterior sources)".³²⁷

وَ قَالَ ع مَا مِنَ التَّبِيعَةِ عَبْدٌ يُعَارَفُ أَمراً هَبْنَاهُ عَنْهُ فَيَمُوتُ حَتَّى يُبْتَلَى بِبَلِيَّةٍ تُمَحِّصُ بِهَا ذُنُوبَهُ إِمَّا فِي مَالٍ أَوْ فِي وَ لَدٍ وَ إِمَّا فِي نَفْسِهِ حَتَّى يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ مَا لَهُ ذَنْبٌ وَ إِنَّهُ لَيَبْقَى عَلَيْهِ الشَّيْءُ مِنْ ذُنُوبِهِ فَيُسْتَدُّ بِهِ عَلَيْهِ عِنْدَ مَوْتِهِ.

And he^{-asws} said: 'There is none from a Shia servant drawing closer to a matter we^{-asws} have forbidden him from it, so he dies, until he is afflicted with an affliction his sins getting purified with it, either regarding wealth, or regarding the children, or regarding himself until he meets Allah^{-azwj} Mighty and Majestic, and there will be no sins for him there can be severity with upon him due to it, during his death".³²⁸

20- الْحِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْحَزَّازِ عَنْ عَمْرِو بْنِ شَمْرَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا أَحَبَّ اللَّهُ عَبْدًا نَظَرَ إِلَيْهِ فَإِذَا نَظَرَ إِلَيْهِ انْتَهَتْ مِنْ ثَلَاثَةِ بَوَاجِدَةٍ إِمَّا صُدَّاحٌ وَ إِمَّا حُمَى وَ إِمَّا رَمَدٍ.

(The book) 'Al Khisaal' – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ali Bin Al Sindy, from Ahmad Bin Al Nazr Al Khazzar, from Amro Bin Shimr, from Jabir,

³²⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 18 (Chapters on Funerals)

³²⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 19 a (Chapters on Funerals)

³²⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 19 b (Chapters on Funerals)

³²⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 19 c (Chapters on Funerals)

‘From Abu Ja’far^{-asws} having said: ‘When Allah^{-azwj} Loves a servant, He^{-azwj} Looks at him (with Mercy). When He^{-azwj} Looks at him (with Mercy), Seizes him from one of three – either headache, or fever, or eye pain’^{.329}

21- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ زِيَادِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَكْرَهُوا أَرْبَعَةً فَإِنَّهَا لِأَرْبَعَةٍ – لَا تَكْرَهُوا الرُّكَامَ فَإِنَّهُ أَمَانٌ مِنَ الْجُدَامِ وَ لَا تَكْرَهُوا الدَّمَامِيلَ فَإِنَّهَا أَمَانٌ مِنَ الْبَرَصِ وَ لَا تَكْرَهُوا الرِّمَدَ فَإِنَّهُ أَمَانٌ مِنَ الْعَمَى وَ لَا تَكْرَهُوا السُّعَالَ فَإِنَّهُ أَمَانٌ مِنَ الْقَالِحِ.

And from him, from Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Giyas Bin Ibrahim,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Do not dislike four. These four are – do not dislike the flu for it is a safety from the leprosy, and do not dislike the pimples, for these are a safety from the vitiligo, and do not dislike the eye pain for it is a safety from the blindness, and do not dislike the coughing for it is a safety from the paralysis’^{.330}

22- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي عُنْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعٌ حِصَالٌ لَا تَكُونُ فِي مُؤْمِنٍ لَا يَكُونُ مَجْنُونًا وَ لَا يَسْأَلُ عَلَى أَبْوَابِ النَّاسِ وَ لَا يُؤَلِّدُ مِنَ الزَّانَا وَ لَا يُنْكَحُ فِي دُبُرِهِ.

(The book) ‘Al Khisaal’ – from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad, from Abu Abdullah Al Razy, from Al-Hassan Bin Ali Bin Abu Usman, from his father, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Four characteristics cannot be in a Momin – he can neither be insane, nor beg at doors of the people, nor be born from adultery, nor does he have sex from his backside’^{.331}

23- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَرَّازِيِّ عَنْ أَحْبَرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْفَى شِبَعَيْنَا مِنْ سِتِّ مِنَ الْجُنُونِ وَ الْجُدَامِ وَ الْبَرَصِ وَ الْأُبْتَةِ وَ أَنْ يُؤَلِّدَ لَهُ مِنْ زَانَا وَ أَنْ يَسْأَلَ النَّاسَ بِكُفِّهِ.

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Sahl Bin Ziyad, from Al Sayyari, from Muhammad Bin Yahya Al Khazzaz, from the one who informed him,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic has Excused our^{-asws} Shias from six – from the insanity, and the leprosy, and the vitiligo, and the defective lineage, and him being for from the adultery, and begging the people with his palm’^{.332}

24- وَ مِنْهُ، فِي حَدِيثٍ مَرْثُوعٍ مَوْفُوفٍ قَالَ: أَرْبَعَةٌ قَلِيلٌ مِنْهَا كَثِيرٌ الْمَرَضُ الْقَلِيلُ مِنْهُ كَثِيرٌ الْحَبْرُ.

And from him in a Hadeeth, raised, harmonised,

³²⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 20 (Chapters on Funerals)

³³⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 21 (Chapters on Funerals)

³³¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 22 (Chapters on Funerals)

³³² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 23 (Chapters on Funerals)

‘He^{-asws} said: ‘Four, a little from it is a lot – the sickness, the little from it is a lot’ – the Hadeeth”.³³³

25- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي حَزْرَةَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُهُ يَقُولُ
إِنِّي أَحَدَيْتُكُمْ بِحَدِيثٍ يَنْبَغِي لِكُلِّ مُسْلِمٍ أَنْ يَحْتَمِلَهُ

Tafseer Ali Bin Ibrahim – from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Hamza, from Al Asbagh Bin Nubata,

‘From Amir Al-Momineen^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘I^{-asws} shall narrate to you all with a Hadeeth it is befitting for every Muslim to retain it’.

ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ مَا عَاقَبَ اللَّهُ عَبْدًا مُؤْمِنًا فِي هَذِهِ الدُّنْيَا إِلَّا كَانَ اللَّهُ أَكْرَمَ وَأَجْوَدَ وَأَجْمَدَ وَأَكْرَمَ مِنْ أَنْ يَعُودَ فِي عِقَابِهِ يَوْمَ الْقِيَامَةِ

Then he^{-asws} turned towards us. He^{-asws} said: ‘Allah^{-azwj} does not Punish a Momin servant in this world except Allah^{-azwj} would be more Forbearing, and more Glorious, and more Generous, and more Honourable than to Repeat in Punishing him on the Day of Qiyamah.

وَمَا سَتَرَ اللَّهُ عَلَى عَبْدٍ مُؤْمِنٍ فِي هَذِهِ الدُّنْيَا وَعَفَا عَنْهُ إِلَّا كَانَ اللَّهُ أَكْرَمَ وَأَجْوَدَ وَأَكْرَمَ مِنْ أَنْ يَعُودَ فِي عُقُوبَتِهِ يَوْمَ الْقِيَامَةِ

And Allah^{-azwj} does not Veil upon a Momin servant in this world and Pardon him except He^{-azwj} would be more Glorious, and more Generous, and more Honourable that to Repeat in Punishing him on the Day of Qiyamah’.

ثُمَّ قَالَ وَ قَدْ يَبْتَلِي اللَّهُ الْمُؤْمِنَ بِالْبَلِيَّةِ فِي بَدَنِهِ أَوْ مَالِهِ أَوْ وُلْدِهِ أَوْ أَهْلِهِ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ وَ
حَتَّى يَبْدَهُ ثَلَاثَ مَرَّاتٍ.

Then he^{-asws} said: ‘And Allah^{-azwj} Afflicts the Momin with the affliction in his body, or his wealth, or his children, or his wife’. Then he recited this Verse: **And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]**, and he^{-asws} gestured by his^{-asws} hand three times”.³³⁴

بيان: حثيه ع بيده ثلاث مرات كما يثني التراب لبيان كثرة ما يعفو الله عنه.

Explanation – He^{-asws} gestured by his^{-asws} hand three times, just as one gathers the soil to explain abundance of what Allah^{-azwj} Pardons from.

26- التَّفْسِيرُ، عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ - وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَ
يَعْفُوا عَنْ كَثِيرٍ

The Tafseer – from his father, from Al-Hassan Bin Mahboub, from Ali Bin Ra’ib who said,

³³³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 24 (Chapters on Funerals)

³³⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 25 (Chapters on Funerals)

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30].**

قَالَ أَرَأَيْتَ مَا أَصَابَ عَلِيًّا وَ أَهْلَ بَيْتِهِ هُوَ بِمَا كَسَبَتْ أَيْدِيهِمْ وَ هُمْ أَهْلُ طَهَارَةٍ مَغْضُومِينَ

He^{-asws} said: 'What is your view of what had afflicted Ali^{-asws} and People^{-asws} of his^{-asws} Household, it is due to what their^{-asws} hands had earned, and they^{-asws} are Purified people, Infallible'.

قَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَتُوبُ إِلَى اللَّهِ وَ يَسْتَغْفِرُهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مِائَةَ مَرَّةٍ مِنْ غَيْرِ ذَنْبٍ إِنَّ اللَّهَ يُحْصِي أَوْلِيَاءَهُ بِالْمَصَائِبِ لِيَأْجُرَهُمْ عَلَيْهَا مِنْ غَيْرِ ذَنْبٍ.

He^{-asws} said: 'Rasool-Allah^{-saww} used to repent to Allah^{-azwj} and seek His^{-azwj} Forgiveness one hundred times during every day and night, from without having sinned. Allah^{-azwj} Specialises His^{-azwj} friends with the calamities in order to Recompense them upon it from without them having sinned''³³⁵.

27- التَّفْسِيرُ، قَالَ الصَّادِقُ ع لَمَّا أُدْخِلَ عَلِيُّ بْنُ الْحُسَيْنِ ع عَلَى يَرِيدٍ لَعَنَهُ اللَّهُ نَظَرَ إِلَيْهِ ثُمَّ قَالَ لَهُ يَا عَلِيُّ بْنُ الْحُسَيْنِ - وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ

The Tafseer –

'Al-Sadiq^{-asws} said: 'When Ali^{-asws} Bin Al-Husayn^{-asws} was entered to presence of Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}. He^{-la} looked at him^{-asws}, then said, **And whatever difficulty afflicts you it is regarding what your hands have earned, [42:30]**'.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع كَلَّا مَا هَذِهِ فِينَا نَزَلَتْ وَ إِنَّمَا نَزَلَتْ فِينَا مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ فَتَحُنُّ الَّذِينَ لَا تَأْسَى عَلَى مَا فَاتَنَا مِنْ أَفْرِ الدُّنْيَا وَ لَا تَفْرَحُ بِمَا أُوتِينَا.

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Never! This was not Revealed regarding us^{-asws}, and rather it was Revealed regarding us^{-asws}: **Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22] So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23].** We^{-asws} are those who neither despair upon what escapes us^{-asws} from matters of the world, nor do we^{-asws} rejoice with what we^{-asws} are Given''³³⁶.

28- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ النَّبِيَّ ص قَالَ لِأَصْحَابِهِ يَوْمَاً مَلْعُونٌ كُلُّ مَالٍ لَا يُرْجَى مَلْعُونٌ كُلُّ جَسَدٍ لَا يُرْجَى وَ لَوْ فِي كُلِّ أَرْبَعِينَ يَوْمَاً مَرَّةً

(The book) 'Qurb Al Isnad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

³³⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 26 (Chapters on Funerals)

³³⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 27 (Chapters on Funerals)

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: ‘The Prophet^{-saww} said to his^{-saww} companions one day: ‘Accursed is every wealth not being purified (by extraction of Zakat from it)! Accursed is every body not being purified, and even if once every forty days!’

فَقِيلَ يَا رَسُولَ اللَّهِ صَ أَمَا زَكَاةُ الْمَالِ فَقَدْ عَرَفْنَاهَا فَمَا زَكَاةُ الْأَجْسَادِ

It was said, ‘O Rasool-Allah^{-saww}! As for Zakat of the wealth, we have recognised it, but what is Zakat of the bodies?’

قَالَ لَهُمْ أَنْ تُصَابَ بِآفَةٍ

He^{-saww} said to them: ‘You being hit by an affliction’.

قَالَ فَتَغَيَّرَتْ وُجُوهُ الْقَوْمِ الَّذِينَ سَمِعُوا ذَلِكَ مِنْهُ فَلَمَّا رَأَاهُمْ قَدْ تَغَيَّرَتْ أَلْوَانُهُمْ قَالَ لَهُمْ هَلْ تَدْرُونَ مَا عَنَيْتُ بِقَوْلِي

He (the narrator) said, ‘Faces of the people changed, those who heard that from him^{-saww}. When he^{-saww} saw them their colours had changed (paled), he^{-saww} said to them: ‘Do you know what I^{-saww} have meant by my^{-saww} words?’

قَالُوا لَا يَا رَسُولَ اللَّهِ

They said, ‘No, O Rasool-Allah^{-saww}!’

قَالَ صَ بَلَى الرَّجُلُ يُخْدَشُ الْخُدَشَ وَ يُنْكَبُ النَّكْبَةَ وَ يَعْثُرُ الْعَثْرَةَ وَ يُمْرَضُ الْمُرْضَةَ وَ يُشَاكُ الشُّوْكَةَ وَ مَا أَشْبَهَ هَذَا حَتَّى ذَكَرَ فِي آخِرِ حَدِيثِهِ الْخِتْلَاجَ الْعَيْنِ.

He^{-saww} said: ‘Yes! The man scratches the scratch, and he is afflicted by a calamity, and stumbles with a stumble, and gets sick with a sickness, and is pricked by a thorn and what resembles this’ – until he^{-saww} mentioned in the end of his^{-saww} Hadeeth: ‘Twitching of the eye’.³³⁷

29- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَ أَنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى ضَنَائِنَ مِنْ خَلْقِهِ يَعْذُوهُمْ بِنِعْمَتِهِ وَ يَحْبُوهُمْ بِعَافِيَتِهِ وَ يُدْخِلُهُمُ الْجَنَّةَ بِرَحْمَتِهِ تَمُرُّ بِهِمُ الْبَلَايَا وَ الْفِتْنُ مِثْلَ الرِّيحِ مَا تَضُرُّهُمْ شَيْئاً.

And from him, from Muhammad Bin Isa, from Abdullah Bin Maymoun,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: ‘For Allah^{-azwj} Blessed and Exalted there are special ones from His^{-azwj} created beings. He^{-azwj} Provides them with His^{-azwj} bounties, and He^{-azwj} Loves them with His^{-azwj} well-being, and will Enter them into the Paradise by His^{-azwj} Mercy. The afflictions and Fitna(s) pass by them like the winds do. Nothing harms them’.³³⁸

³³⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 28 (Chapters on Funerals)

³³⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 29 (Chapters on Funerals)

30- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ قَالَ سَمِعْتُ الرِّضَا ع قَالَ: مَا سُلِبَ أَحَدٌ كَرِيمَتَهُ إِلَّا عَوَّضَهُ اللَّهُ مِنْهُ الْجَنَّةَ.

(The book) 'Qurb Al Asnaad' – Muhammad Bin Abdul Hameed, from Al-Hassan Bin Ali Bin Fazzal who said,

'I heard Al-Reza^{-asws} saying: 'No one will be Stripped of his honour except Allah^{-azwj} will Compensate him from it with the Paradise''.³³⁹

31- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا جُعِلَتْ الْعَاهَاتُ فِي أَهْلِ الْحَاجَةِ لِقَلَّ يَسْتُرُوا وَ لَوْ جُعِلَتْ فِي الْأَعْيَاءِ لَسْتَرَتْ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Hafs Bin Al Bakhtari,

'From Abu Abdullah^{-asws} having said: 'But rather the disabilities have been Made to be among the needy people lest they conceal, and had it been Made among the rich, it would have been concealed''.³⁴⁰

32- وَمِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الرَّهْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ حَتَّى لَيْلَةَ كَفَّارَةِ سَنَةٍ وَ ذَلِكَ أَنَّ أَلَمَهَا يَبْقَى فِي الْجَسَدِ سَنَةً.

And from him, from his father, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Sufyan Bin Uyayna, from Al Zuhry who said,

'I heard Abu Abdullah^{-asws} saying: 'Fever of a night is atonement of a year, and that is because it's pain remains in the body for a year''.³⁴¹

33- مَجَالِسُ ابْنِ الشَّيْخِ، بِإِسْنَادِهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ مُسْلِمٍ يَبْتَئِلُ فِي جَسَدِهِ إِلَّا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمَلَائِكَتِهِ اكْتُبُوا لِعَبْدِي أَفْضَلَ مَا كَانَ يَعْمَلُ فِي صِحَّتِهِ.

(The book) 'Majaalis' of Ibn Al Sheykh, by his chain from Anas Bin Malik (well known fabricator) who said,

'Rasool-Allah^{-saww} said: 'There is none from a Muslim being afflicted in his body except Allah^{-azwj} Mighty and Majestic Says to His^{-azwj} Angels: "Write for My^{-azwj} servant the best of what he had done during his good health!"'³⁴²

34- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ شَيْخٍ مِنْ أَصْحَابِنَا يُكْنَى بِأَبِي عَبْدِ اللَّهِ عَنِ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَمَى زَائِدُ الْمَوْتِ وَ سَجْنُ اللَّهِ فِي أَرْضِهِ وَ قَوْزُهَا وَ حَرْبُهَا مِنْ جَهَنَّمَ وَ هِيَ حَظُّ كُلِّ مُؤْمِنٍ مِنَ النَّارِ.

(The book) 'Sawaab Al Amaal' – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Al Haysam Bin Abu Masrouq, from a sheykh from our companions teknonymed as Abu Abdullah, from a man,

³³⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 30 (Chapters on Funerals)

³⁴⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 31 (Chapters on Funerals)

³⁴¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 32 (Chapters on Funerals)

³⁴² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 33 (Chapters on Funerals)

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The fever is the forerunner of death, and a prison of Allah^{-azwj} in His^{-azwj} earth, and its outburst and its heat is from Hell, and it is a share of every Momin from the Fire’’.³⁴³

35- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْقَاشَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الرَّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: نِعْمَ الْوَجَعُ الْحُمَى تُعْطَى كُلَّ عَضْوٍ قَسَطَهُ مِنَ الْبَلَاءِ وَ لَا خَيْرَ فِيْمَنْ لَا يُبْتَلَى.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ali Bin Muhammad Al Qashani, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Sufyan Bin Uyayna, from Al Zuhry,

‘From Ali Bin Al-Husayn^{-asws} said: ‘Best of the pains is the fever. Every body part is given its portion from the affliction, and there is no good in the one not being afflicted’’.³⁴⁴

وَ مِنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمَيْرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حُمَى لَيْلَةٍ كَفَّارَةٌ لِمَا قَبْلَهَا وَ لِمَا بَعْدَهَا.

And from him, from his father, from Abdullah Bin Ja’far Al Himeyri, from Ibn Abu Al Khattab, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan,

‘From Abu Abdullah^{-asws} having said: ‘Fever of one night is an atonement for whatever is before it and for whatever is after it’’.³⁴⁵

وَ مِنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِسْحَاقَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الرَّضَا ع قَالَ: الْمَرَضُ لِلْمُؤْمِنِ تَطْهِيرٌ وَ رَحْمَةٌ وَ لِلْكَافِرِ تَعَذِيبٌ وَ لَعْنَةٌ وَ إِنَّ الْمَرَضَ لَا يَزَالُ بِالْمُؤْمِنِ حَتَّى لَا يَكُونَ عَلَيْهِ ذَنْبٌ.

And from him, from Ahmad Bin Muhammad, from his father, from Muhammad Bin Ahmad, from Ibrahim Bin Is’haq, from Abdullah Bin Ahmad, from Muhammad Bin Sinan,

‘From Al-Reza^{-asws} having said: ‘The sickness of the Momin is a purification and a Mercy and for the Kafir it is a torment and a Curse, and the sickness does not cease with the Momin until there does not happen to be any sin (remaining) upon him’’.³⁴⁶

وَ مِنْهُ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْأَصْبَغِ عَنِ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صُدَاعٌ لَيْلَةٍ تَحُطُّ كُلَّ حَاطِبَةٍ إِلَّا الْكِبَائِرَ.

And from him, from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Al Asbagh, from Ismail Bin Mihran, from Sa’adan Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘Headache of a night is an erasure of every sin except the major sin’’.³⁴⁷

³⁴³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 34 (Chapters on Funerals)

³⁴⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 35 a (Chapters on Funerals)

³⁴⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 35 b (Chapters on Funerals)

³⁴⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 35 c (Chapters on Funerals)

³⁴⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 35 d (Chapters on Funerals)

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ بَشَّارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ دُرُوسِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي إِبْرَاهِيمَ مُوسَى بْنِ جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِلْمَرِيضِ أَرْبَعُ خِصَالٍ يَرْفَعُ عَنْهُ الْقَلَمُ وَ يَأْمُرُ اللَّهُ الْمَلَكَ يَكْتُبُ لَهُ كُلَّ فَضْلٍ كَانَ يَعْمَلُهُ فِي صِحَّتِهِ وَ يَتَّبِعُ مَرَضُهُ كُلَّ عُضْوٍ فِي جَسَدِهِ فَيَسْتَخْرِجُ ذُنُوبَهُ مِنْهُ فَإِنْ مَاتَ مَاتَ مَغْفُوراً لَهُ وَ إِنْ عَاشَ عَاشَ مَغْفُوراً لَهُ.

And from him, from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Bin Bashhar, from Ubeydullah Bin Abdullah, from Dorost, from Ibrahim Bin Abdul Hameed,

‘From Ibrahim son of Musa^{-asws} Bin Ja'far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘For the sick person there are four characteristics the Pen is Raised from him and Allah^{-azwj} Commands the Angel to Write for him every meritorious deed he had done during his good health, and his illness affects every part in his body, so his sins are expelled from it. If he were to die, he dies (his sins) having been Forgiven for, and if he were to live, he would live having been Forgiven for (his sins)’’.³⁴⁸

وَمِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ سَيْفِ بْنِ أَخِيهِ عَلِيِّ بْنِ أَبِيهِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنْ كَثِيرِ بْنِ سُلَيْمِ بْنِ الْحُسَيْنِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا مَرَضَ الْمُسْلِمُ كُتِبَ لَهُ كَأَحْسَنِ مَا كَانَ يَعْمَلُهُ فِي صِحَّتِهِ وَ تَسَاقَطَتْ ذُنُوبُهُ كَمَا يَتَسَاقَطُ وَرَقُّ الشَّجَرِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Al-Husayn Bin Sayf, from his brother Ali, from his father, from Dawood Bin Suleyman, from Kaseer Bin Suleym, from Al-Hassan who said,

‘Rasool-Allah^{-saww} said: ‘When the Muslim is sick there is Written for him the best of what he had done during his good health, and his sins are dropped off like what leaves drop off from the tree’’.³⁴⁹

وَمِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الصَّيْرِيِّ وَ أَبِي حَمْرَةَ الثُّمَالِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ ع قَالَ: مَنْ لَقِيَ اللَّهَ مَكْمُوفاً مُحْتَسِباً مُوَالِيّاً لِأَلِ مُحَمَّدٍ ص لَقِيَ اللَّهَ عَزَّ وَ جَلَّ وَ لَا حِسَابَ عَلَيْهِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Amro Bin Usman, from Muhammad Bin Uzafir Al Sayrafi, and Abu Hamza Al Sumali, from Muhammad Bin Muslim,

‘From Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: ‘One who meets Allah^{-azwj} as blind will be counted as a friend of Progeny^{-asws} of Muhammad^{-saww} will meet Allah^{-azwj} Mighty and Majestic, and there will be no Reckoning upon him’’.³⁵⁰

وَ رُوِيَ لَا يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ عَبْدًا مُؤْمِنًا كَرِيمَتِيهِ أَوْ إِحْدَاهُمَا ثُمَّ يَسْأَلُهُ عَنْ ذَنْبٍ.

And it is reported: ‘Allah^{-azwj} Mighty and Majestic does not Strip a Momin servant of his two honourable(s) (eyes) of one of them, then Ask him about a sin’’.³⁵¹

³⁴⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 35 e (Chapters on Funerals)

³⁴⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 35 f (Chapters on Funerals)

³⁵⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 35 g (Chapters on Funerals)

³⁵¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 35 h (Chapters on Funerals)

36- طِبُّ الْأَيْمَةِ، عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَخِيهِ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع يَقُولُ إِذَا مَرَضَ الْمُؤْمِنُ أَوْحَى اللَّهُ تَعَالَى إِلَى صَاحِبِ الشِّمَالِ - لَا تَكْتُبْ عَلَيَّ عَبْدِي مَا دَامَ فِي حَبْسِي وَوَتَافِي

(The book) 'Tibb Al Aimmah' – from Muhammad Bin Khalaf, from Al-Hassan Bin Ali, from Abdullah Bin Sinan, from his brother, from Mufazzal Bin Umar,

'From Abu Abdullah^{-asws} saying: 'When the Momin gets sick, Allah^{-azwj} the Exalted Reveals companion of the left (recording Angel): "Do no write against My^{-azwj} servant for as long as he is in My^{-azwj} prison and My^{-azwj} Bind!"

وَ يُوحِي إِلَى صَاحِبِ الْيَمِينِ أَنْ اكْتُبْ لِعَبْدِي مَا كُنْتَ تَكْتُبُ لَهُ فِي صِحَّتِهِ مِنَ الْحَسَنَاتِ.

And He^{-azwj} Reveals to companion of the (recording Angels): "Write for My^{-azwj} servant whatever good deeds you had been writing for him during his good health".³⁵²

37- مَجَالِسُ الصُّدُوقِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَنَانَ بْنِ عُمَانَ عَنِ الصَّادِقِ ع قَالَ: عَادَ رَسُولُ اللَّهِ ص سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ فِي عِلَّتِهِ فَقَالَ يَا سَلْمَانُ إِنَّ لَكَ فِي عِلَّتِكَ إِذَا اعْتَلَّتْ ثَلَاثَ خِصَالٍ أَنْتَ مِنَ اللَّهِ عَزَّ وَجَلَّ بِذِكْرٍ وَ دُعَاؤِكَ فِيهَا مُسْتَجَابٌ وَ لَا تَدْعُ الْعِلَّةَ عَلَيْكَ ذَنْبًا إِلَّا حَطَّتْهُ مَتَّعَكَ اللَّهُ بِالْعَافِيَةِ إِلَى انْقِضَاءِ أَجَلِكَ.

(The book) 'Majaalis' of Al Sadouq – from Ja'far Bin Muhammad Bin Masrouq, from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah, from Ibn Abu Umeyr, from Aban Bin Usman,

'From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} consoled Salman Al-Farsi^{-ra}, may Allah^{-azwj} have Mercy upon him during his^{-ra} illness. He^{-saww} said: 'O Salman^{-ra}! For you^{-ra}, during your^{-ra} illness, whenever you^{-ra} fall sick, there are three traits – you^{-ra} with Mention from Allah^{-azwj} Mighty and Majestic, and your^{-ra} supplication during it is Answered, and the illness does not leave any sin upon you^{-ra} except it will remove your^{-ra} malaise. May Allah^{-azwj} Change your^{-ra} malaise with the well-being up to the termination of your term (lifespan)'.³⁵³

38 الحِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي حَامِدٍ عَنْ أَحْمَدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ التَّمِيمِيِّ عَنِ أَبِيهِ عَنْ مُحَمَّدِ بْنِ حَاتِمٍ عَنْ حَمَادِ بْنِ عَمْرٍو عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع مِثْلَهُ.

(The book) 'Al Khisaal' – from Muhammad Bin Ali Bin Al Shah, from Abu Hamid, from Ahmad Bin Khalid, from Muhammad Bin Ahmad Al Tameemi, from his father, from Muhammad Bin Hatim, from Hammad Bin Amro,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} – similar to it'.³⁵⁴

39- طِبُّ الْأَيْمَةِ، عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَخِيهِ مُحَمَّدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الصَّادِقِ عَنْ آبَائِهِ عَنِ عَلِيِّ ع أَنَّهُ عَادَ سَلْمَانَ الْفَارِسِيِّ فَقَالَ لَهُ يَا سَلْمَانُ مَا مِنْ أَحَدٍ مِنْ شَيْعَتِنَا يُصِيبُهُ وَجَعٌ إِلَّا يَدْبُنْ قَدْ سَبَقَ مِنْهُ وَ ذَلِكَ الْوَجَعُ تَطْهِيرٌ لَهُ

(The book) 'Tibb Al Aimmah^{-asws}' – from Muhammad Bin Khalaf, from Al-Hassan Bin Ali Al Washa, from Abdullah Bin Sinan, from his brother,

³⁵² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 36 (Chapters on Funerals)

³⁵³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 37 (Chapters on Funerals)

³⁵⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 38 (Chapters on Funerals)

‘From Ja’far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having consoled Salman Al-Farsi^{-ra}. He^{-asws} said to him^{-ra}: ‘O Salman^{-ra}! There is no one from our^{-asws} Shias hit by pain except due to a sin which had preceded from him, and that pain is a purification for him’.

قَالَ سَلْمَانُ فَلَيْسَ لَنَا فِي شَيْءٍ مِنْ ذَلِكَ أَجْرٌ خِلا التَّطَهِيرِ

Salman^{-ra} said, ‘Isn’t there any Recompense for us regarding anything from that apart from the purification (from sins)?’

قَالَ عَلِيُّ ع يَا سَلْمَانُ لَكُمْ الْأَجْرُ بِالصَّبْرِ عَلَيْهِ وَ التَّضَرُّعُ إِلَى اللَّهِ وَ الدُّعَاءُ لَهُ بِمَا تُكْتَبُ لَكُمْ الْحَسَنَاتُ وَ تَرْفَعُ لَكُمْ الدَّرَجَاتُ فَأَمَّا الْوَجَعُ فَحَاصَةٌ فَهُوَ تَطَهِيرٌ وَ كَفَّارَةٌ.

Ali^{-asws} said: ‘O Salman^{-ra}! For you all is the Recompense due to being patient upon it, and the beseeching to Allah^{-azwj}, and the supplicating to Him^{-azwj} with these two, the good deeds will be Written for you^{-ra} and the ranks will be Raised for you^{-ra}. As for the pain in particular, it is a purification and an atonement’.³⁵⁵

وَ بَحَّدَا الْإِسْنَادَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: سَهْرٌ لَيْلَةٍ فِي الْعِلَّةِ الَّتِي تُصِيبُ الْمُؤْمِنَ عِبَادَةَ سَنَةٍ.

And by this chain, from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Staying awake at night during the illness which afflicts the Momin is worship for a year’.³⁵⁶

وَ بَحَّدَا الْإِسْنَادَ قَالَ قَالَ رَسُولُ اللَّهِ ص حُمَّى لَيْلَةٍ كَفَّارَةٌ سَنَةٍ.

And by this chain who said, ‘Rasool-Allah^{-saww} said: ‘Fever of a night is an atonement for a year’.³⁵⁷

40- نَوَابِ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ النَّوْفَلِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي الْمَرَضِ يُصِيبُ الصَّبِيَّ قَالَ كَفَّارَةٌ لَوْلَادِهِ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Ahmad Bin Idrees, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Nowfaly, from Ja’far Bin Muhammad, from Muhammad Bin Ali, from Isa Bin Abdullah Al Umari, from his father, from his grandfather,

‘From Amir Al-Momineen^{-asws} regarding the sickness afflicting the child. He^{-asws} said: ‘An atonement for its parents’.³⁵⁸

41- مَجَالِسُ الْمُفِيدِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو الْجَعَابِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِيِّ عَنِ الْفَضْلِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ زَيْنَ الْعَابِدِينَ ع يَقُولُ مَا اخْتَلَجَ عِرْقٌ وَ لَا صَدِيعٌ مُؤْمِنٌ قَطُّ إِلَّا بِدُنْبِهِ وَ مَا يَعْمُو اللَّهُ عَنْهُ أَكْثَرَ

³⁵⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 39 a (Chapters on Funerals)

³⁵⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 39 b (Chapters on Funerals)

³⁵⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 39 c (Chapters on Funerals)

³⁵⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 40 (Chapters on Funerals)

(The book) 'Majaalis' of Al Mufeed – From Muhammad Bin Umar Al Jiany, from Ja'far Bin Muhammad Al Hasany, from Al Fazl Bin Al Qasim, from his father, from his grandfather, from his father, from his grandfather Abdullah Bin Muhammad Bin Abu Talib who said,

'I heard Ali^{-asws} Bin Al-Husayn Zayn Al-Abideen^{-asws} saying: 'No vein stirs nor does Momin have a headache at all except due to his sins, and what Allah^{-azwj} Pardons is more'.

وَكَانَ إِذَا رَأَى الْمَرِيضَ قَدْ بَرِيَ قَالَ لَهُ لِيَهْنِكَ الطُّهُرُ أَيَّ مِنَ الدُّنُوبِ فَاسْتَأْنَفِ الْعَمَلَ.

And it was so that whenever he^{-asws} saw the sick person who had recovered, said to him: 'Congratulations to you of the purification (from) whichever from the sins, therefore resume the good deeds'.³⁵⁹

42 مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ الْفَضْلِ بْنِ الْقَاسِمِ مِثْلَهُ.

(The book) 'Majaalis' of the sheykh – from a group, from Abu Al Mufazzal, from J'afar Bin Muhammad Bin Ja'far, from Al Fazl Bin Al Qasim – similar to it'.³⁶⁰

43- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ يَسْتَأْنِفُونَ الْعَمَلَ الْمَرِيضُ إِذَا بَرِيَ وَ الْمُشْرِكُ إِذَا أَسْلَمَ وَ الْحَاجُّ إِذَا فَرَغَ وَ الْمُنْصَرِفُ مِنَ الْجُمُعَةِ إِيمَانًا وَ احْتِسَابًا.

(The book) 'Nawadir' of Al Rawandy –

'By his chain from Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four resume the deeds (with sins having been Forgiven) – the sick one when he recovers, and the Polytheist when he becomes a Muslim, and the pilgrim (of Hajj) when he is free, and the one dispersing from the Friday (Salat), believing and anticipating''.³⁶¹

44- مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عُبَيْدِ اللَّهِ بْنِ الْحُسَيْنِ الْعَلَوِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرِ الْجَوَادِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمَرَضُ لَا أَجْرَ فِيهِ وَ لَكِنَّهُ لَا يَدْعُ عَلَى الْعَبْدِ ذَنْبًا إِلَّا حَطَّهُ وَ إِنَّمَا الْأَجْرُ فِي الْقَوْلِ بِاللِّسَانِ وَ الْعَمَلِ بِالْجَوَارِحِ وَ إِنَّ اللَّهَ بِكْرَمِهِ وَ فَضْلِهِ يُدْخِلُ الْعَبْدَ بِصِدْقِ النِّيَّةِ وَ السَّرِيَةِ الصَّالِحَةِ الْجَنَّةَ.

(The book) 'Majaalis' of the sheykh – from a group, from Abu Al Mufazzal, from Ubeydullah Bin Al-Husayn Al Alawy, from Abdul Azeem Al-Hassany,

'From Abu Ja'far Al-Jawad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The sick is not Recompensed regarding it, but it does not leave any sin upon the servant except it removes it, and rather the Recompense is regarding words with the tongue, and the deeds with the limbs, and Allah^{-azwj}, by His^{-azwj} benevolence and His^{-azwj} Grace Enters the servant into the Paradise, due to the sincere intention and righteous secretive thoughts''.³⁶²

³⁵⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 41 (Chapters on Funerals)

³⁶⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 42 (Chapters on Funerals)

³⁶¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 43 (Chapters on Funerals)

³⁶² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 44 a (Chapters on Funerals)

وَمِنْهُ عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ حَمَزَةَ عَنْ أَبِيهِ عَنِ الرَّضَا عَنْ آبَائِهِ ع عَنْ رَسُولِ اللَّهِ ص قَالَ: مَثَلُ الْمُؤْمِنِ إِذَا عُوِيَ مِنْ مَرَضِهِ مَثَلُ الْبُرْدَةِ الْبَيْضَاءِ تُنْزَلُ مِنَ السَّمَاءِ فِي حُسْنِهَا وَصِفَائِهَا.

And from him, from a group, from Abu Al Mufazzal, from Ubeydullah Bin Al-Husayn Bin Ibrahim, from Muhammad Bin Ali Bin Hamza, from his brother,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww} having said: ‘And example of the Momin when he recovers from his sickness is an example of the white hailstone descending from the sky, it is beauty and its description’^{.363}

وَمِنْهُ عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ حَمْدَانَ بْنِ الْمُعَاوِي عَنِ مُوسَى بْنِ سَعْدَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ أَنْ يَمُرَّ بِهِ أَرْبَعُونَ يَوْمًا - لَا يُمَحِّصُهُ اللَّهُ تَعَالَى فِيهَا مِنْ ذُنُوبِهِ وَإِنَّ الْحَدْسَ وَالْعَثْرَةَ وَانْقِطَاعَ الشَّسَعِ وَالْخَيْلَاجَ الْعَيْنِ وَأَشْبَاهَ ذَلِكَ لِيَمَحِّصُ بِهِ وَإِنَّا مِنْ ذُنُوبِهِ وَأَنْ يَغْتَمَّ لَا يَدْرِي مَا وَجْهُهُ

And from him, from a group, from Abu Al Mufazzal, from Muhammad Bin Ali Bin Ma'mar, from Hamdan Bin Muafy, from Musa Bin Sa'dan, from Yunus Bin Yaqoub who said,

‘I heard Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} saying: ‘The Momin is more Honourable unto Allah^{-azwj} than forty days passing by him during which Allah^{-azwj} does not Purify him from his sins, and even if it is the scratch, and the stumble, and the cutting (breaking) of the strap (of a slipper), and twitching of the eye, and similar to that, for our^{-asws} friend to be purified from his sins with it, and if he is sad, not knowing what its aspect (reason) is.

فَأَمَّا الْحُمَّى فَإِنَّ أَبِي حَدَّثَنِي عَنْ آبَائِهِ ع عَنْ رَسُولِ اللَّهِ ص قَالَ حُمَّى لَيْلَةٍ كَفَّارَةٌ سَنَةٍ.

As for the fever, my^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww}. He^{-asws} said: ‘Fever of a night is atonement of a year’^{.364}

45- دَعَاؤُ الرَّاوَدِيِّ، قَالَ النَّبِيُّ ع إِنَّ الْمُسْلِمَ إِذَا ضَعُفَ مِنَ الْكِبَرِ يَأْتُرُ اللَّهُ الْمَلَكَ أَنْ يَكْتُبَ لَهُ فِي خَالِهِ تِلْكَ مَا كَانَ يَعْمَلُ وَهُوَ شَابٌ نَشِيطٌ مُجْتَمِعٌ وَمَثَلُ ذَلِكَ إِذَا مَرَضَ وَكَلَّ اللَّهُ بِهِ مَلَكًا يَكْتُبُ لَهُ فِي سُقْمِهِ مَا كَانَ يَعْمَلُ مِنَ الْحَيْرِ فِي صِحَّتِهِ.

(The book) ‘Dawaat’ of Al Rawandy –

‘The Prophet^{-saww} said: ‘The Muslim, when he weakens from the old age, Allah^{-azwj} Commands the Angel to Write for him during that state of his what he had done while he was an active youth; and similar to that when he falls sick, Allah^{-azwj} Allocates an Angel with him writing for him during his sickness what he had done from the good deed during his good health’^{.365}

وَقَالَ الْبَاقِرُ ع كَانَ النَّاسُ يَعْتَبِطُونَ اعْتِبَاطًا فَلَمَّا كَانَ زَمَنُ إِبْرَاهِيمَ ع قَالَ يَا رَبِّ اجْعَلْ لِلْمَوْتِ عِلَّةً يُوجِرُ بِهَا الْمَيِّتَ.

³⁶³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 44 b (Chapters on Funerals)

³⁶⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 44 c (Chapters on Funerals)

³⁶⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 45 a (Chapters on Funerals)

And Al-Baqir^{-asws} said: ‘The people were dying arbitrarily prematurely. When it was the era of Ibrahim^{-as}, he^{-as} said: ‘O Lord^{-azwj}! Make a cause to be for the death the deceased can be Recompensed with it’^{.366}

توضيح قوله ع يعتبطون رواه في الكافي بسندين عن سعد بن طريف عن أبي جعفر ع قال: كان الناس يعتبطون اعتباطاً فلما كان زمان إبراهيم ع قال يا رب اجعل للموت علة يؤخر بها الميت و يسلى بها عن المصاب قال فأنزل الله عز و جل الموم و هو الرسام ثم أنزل بعده الداء.

Clarification – His^{-asws} words: ‘Arbitrarily’ – It is reported in Al-Kafi by two chains from Sa’ad Bin Tareyf, from Abu Ja’far^{-asws} having said: ‘The people were dying arbitrarily prematurely. When it was the era of Ibrahim^{-as}, he^{-as} said: ‘O Lord^{-azwj}! Make a cause for the death the deceased can be Recompensed with it, and the affected one can be consoled by it!’ He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Sent down the serious illness, and it is the Pleurisy. Then He^{-azwj} Sent down the (other) sicknesses after it’.

و قال ابن عباس لما علم الله أن أعمال العباد لا تفي بدنوبهم خلق لهم الأمراض ليكفر عنهم بها السيئات.

And Ibn Abbas said, ‘When Allah^{-azwj} that deeds of the servants are not fulfilled by their sins, Creates the illnesses for them in order to Expiate the evils deeds from them’. (not a Hadeeth)

و سئل ص أي الناس أشد بلاء قال الأنبياء ثم الصالحون ثم الأمثل فالأمتل.

And he^{-saww} was asked, ‘Which of the people are of severest afflictions?’ He^{-saww} said: ‘The Prophets^{-as}, then the righteous ones, then the likes, so the like (in descending order)’^{.367}

و قال: إذا أحب الله عبداً ابتلاه فإذا أحب الله الحب البائع افتناه

And he^{-saww} said: ‘When Allah^{-azwj} Loves a servant, Afflicts him. When Allah^{-azwj} Loves him with extensive love, Tempts him’.

قالوا و ما افتناؤه

They said, ‘And what is ‘tempting him’?’

قال لا يترك له مالا و ولداً.

He^{-saww} said: ‘Neither leaves any wealth for him nor children’^{.368}

و قال أمير المؤمنين ع ألا أخيركم بأفضل آية في كتاب الله عز و جل حدثنا رسول الله ص- و ما أصابكم من مصيبة فيما كسبت أيديكم و الله عز و جل أكرم من أن ينهي عليه العقوبة في الآخرة و ما غفي عنه في الدنيا قاله تبارك و تعالى أحلم من أن يعود في عفو.

And Amir Al-Momineen^{-asws} said: ‘Shall I^{-asws} inform you all with the best Verse in the Book of Allah^{-azwj} Mighty and Majestic? Rasool-Allah^{-saww} narrated to us: **And whatever difficulty**

³⁶⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 45 b (Chapters on Funerals)

³⁶⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 45 c (Chapters on Funerals)

³⁶⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 45 d (Chapters on Funerals)

afflicts you it is regarding what your hands have earned, [42:30], and Allah-^{azwj} Mighty and Majestic is more Honourable than to Double the Punishment upon him in the Hereafter, and what He-^{azwj} Pardons from him in the words, so Allah-^{azwj} Blessed and Exalted is more Forbearing than to Repeat in His-^{azwj} Pardoning”.³⁶⁹

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَعِكَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ فَأَتَيْتُ رَسُولَ اللَّهِ ص فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا ذَرٍّ قَدْ وَعِكَ

And from Amir Al-Momineen-^{asws} having said: ‘Abu Zarr-^{ra}, may Allah-^{azwj} be Satisfied with him-^{ra} had an illness. I-^{asws} came to Rasool-Allah-^{saww}. Abu Zarr-^{ra} has an illness’.

فَقَالَ ص امضِ بِنَا إِلَيْهِ نَعُوذُ فَمَضَيْنَا إِلَيْهِ جَمِيعًا

He-^{saww} said: ‘Let us-^{asws} go to him-^{ra} to console him-^{ra}’.

فَلَمَّا جَلَسْنَا قَالَ رَسُولُ اللَّهِ ص كَيْفَ أَصْبَحْتَ يَا أَبَا ذَرٍّ

We-^{asws} went to him-^{ra} together. When we-^{asws} were seated, Rasool-Allah-^{saww} said: ‘How have you-^{ra} become, O Abu Zarr-^{ra}?’

قَالَ أَصْبَحْتُ وَعِكَ يَا رَسُولَ اللَّهِ

He-^{ra} said, ‘I-^{ra} have become sick, O Rasool-Allah-^{saww}!’

فَقَالَ ص أَصْبَحْتَ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ قَدْ انْتَعَمَسْتَ فِي مَاءِ الْحَيَوَانَ وَ قَدْ عَفَرَ اللَّهُ لَكَ مَا يَفْدُحُ مِنْ دِينِكَ فَأَبَشِرْ يَا أَبَا ذَرٍّ.

He-^{saww} said: ‘You-^{ra} have come to be in a garden from the Gardens of Paradise. You-^{ra} are immersed in the water of (river) Al-Haywaan (of Paradise), and Allah-^{azwj} has Forgiven for you-^{ra} whatever were faults from your-^{ra} sins, therefore receive glad tidings, O Abu Zarr-^{ra}!’³⁷⁰

وَ قَالَ النَّبِيُّ ص الْحُمَّى حَطُّ كُلِّ مُؤْمِنٍ مِنَ النَّارِ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ الْحُمَّى رَائِدُ الْمَوْتِ.

And the Prophet-^{saww} said: ‘The fever is a share of every Momin from the Fire. The fever is from vomit of Hell. The fever is a forerunner of the death’.³⁷¹

وَ قَالَ النَّبِيُّ ص لَوْ لَا ثَلَاثَةٌ فِي ابْنِ آدَمَ مَا طَاطَأَ رَأْسَهُ شَيْءٌ الْمَرَضُ وَالْمَوْتُ وَالْفَقْرُ وَكُلُّهُنَّ فِيهِ وَ إِنَّهُ مَعَهُنَّ لَوَنَابٌ.

And the Prophet-^{saww} said: ‘Had it not been for three (matters) in the son of Adam-^{as}, he would not have lowered his head for anything – the sickness, and the death, and the poverty, and all of these in him, and along with these are Rewards’.³⁷²

³⁶⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 45 e (Chapters on Funerals)

³⁷⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 45 f (Chapters on Funerals)

³⁷¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 45 g (Chapters on Funerals)

³⁷² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 45 h (Chapters on Funerals)

وَقَالَ ص مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ وَلَا نَصَبٍ وَلَا سَقَمٍ وَلَا أَدَى وَلَا حُزْنَ وَلَا هَمَّ حَتَّىٰ الْهَمِّ يُهْمُهُ إِلَّا كَفَّرَ اللَّهُ بِهِ خَطَايَاهُ وَمَا يَنْتَظِرُ أَحَدُكُمْ مِنَ الدُّنْيَا إِلَّا غَنًى مُطْعِماً أَوْ فَقْرًا مُنْسِياً أَوْ مَرَضاً مُفْسِداً أَوْ هَرَمًا مُنْفِداً أَوْ مَوْتاً مُجْهِزاً.

And he^{-saww} said: ‘The Momin is not afflicted with an affliction, nor hardship, nor sickness, nor harm, nor grief, nor worries, even the concern worrying him except Allah^{-azwj} Expiates his sins with it, and waiting for every one of you from the world, except riches (making you) tyrannous, or poverty (making you) forget, or sickness spoiling (you), or old age enfeebling, or death preparation’.³⁷³

وَقَالَ ص إِذَا اشْتَكَى الْمُؤْمِنُ أَخْلَصَهُ اللَّهُ مِنَ الذُّنُوبِ كَمَا يُخْلِصُ الْكَبِيرُ الْحَبْثَ مِنَ الْحَدِيدِ.

And he^{-saww} said: ‘When the Momin complains, Allah^{-azwj} Purifies him from the sins just as the bellows purifies the impurity from the iron’.³⁷⁴

وَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْيُنُ الْمَرِيضِ تَسْبِيحٌ وَ صِيحَاخُهُ تَهْلِيلٌ وَ نَوْمُهُ عَلَى الْفَرَاشِ عِبَادَةٌ وَ تَقَلُّبُهُ جَنْباً إِلَى جَنْبٍ فَكَأَنَّمَا يُجَاهِدُ عَدُوَّ اللَّهِ وَ يَمْشِي فِي النَّاسِ وَ مَا عَلَيْهِ ذَنْبٌ.

And Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! Groaning of the sick is a glorification (Tasbeeh of Allah^{-azwj}), and his shriek is an extollations one Oneness, and his sleep upon the bed is worship, and his turning side to a side is as if he is fighting enemies of Allah^{-azwj} and walking among the people, and there will be no sin upon him’.³⁷⁵

46- كِتَابُ الصِّفِّينِ، لِنَصْرِ بْنِ مُزَاهِمٍ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ قَالَ: لَمَّا أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ صِفِّينَ وَ رَأَيْنَا بُيُوتَ الْكُوفَةِ فَإِذَا نَحْنُ بِشَيْخٍ جَالِسٍ فِي ظِلِّ بَيْتٍ عَلَى وَجْهِهِ أَثَرُ الْمَرَضِ فَقَالَ ع لَهُ مَا لِي أَرَى وَجْهَكَ مُتَكَفِّئاً مِنْ مَرَضٍ

(The book) ‘Kitab Al Siffeen’ of Masr Bin Muzahim, from Umar Bin Sa’ad, from Abdul Rahman Bin Jundab who said,

‘When Amir Al-Momineen^{-asws} returned from Siffeen and we saw houses of Al-Kufa, there we were with a sheykh seated in the shade of his house. Upon his face were impacts of the illness. He^{-asws} said: ‘What is the matter I^{-asws} see your face lopsided, is it from an illness?’

قَالَ نَعَمْ

He said, ‘Yes’.

قَالَ فَلَعَلَّكَ كَرِهْتَهُ

He^{-asws} said: ‘Perhaps you dislike it!’

فَقَالَ مَا أَحْبَبْتُ أَنَّهُ يَعْزِبَنِي

³⁷³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 45 i (Chapters on Funerals)

³⁷⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 45 j (Chapters on Funerals)

³⁷⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 45 k (Chapters on Funerals)

He said, 'I don't like it bothering me'.

قَالَ أَلَيْسَ احْتِسَابٌ بِالْخَيْرِ فِيمَا أَصَابَكَ مِنْهُ

He^{-asws} said: 'Isn't it counted as good regarding what has afflicted you from it?'

قَالَ بَلَى

He said, 'Yes'.

قَالَ أَبَشِّرْ بِرَحْمَةِ رَبِّكَ وَ عُفْرَانِ ذَنْبِكَ

He^{-asws} said: 'Receive glad tidings of Mercy of your Lord^{-azwj} and Forgiveness of your sins!'

ثُمَّ سَأَلَهُ عَنْ أَشْيَاءَ فَلَمَّا أَرَادَ أَنْ يَنْصَرِفَ عَنْهُ قَالَ لَهُ جَعَلَ اللَّهُ مَا كَانَ مِنْ شَكْوَاكَ حَطًّا لِسَيِّئَاتِكَ فَإِنَّ الْمَرَضَ لَا أَجْرَ فِيهِ وَ لَكِنَّ لَا يَدْعُ لِلْعَبْدِ ذَنْبًا إِلَّا حَطَّهُ إِلَّا أَمَا الْأَجْرُ فِي الْقَوْلِ بِاللِّسَانِ وَ الْعَمَلِ بِالْيَدِ وَ الرَّجُلِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُدْخِلُ بِصِدْقِ النَّيَّةِ وَ السَّرِيَةِ الصَّالِحَةِ مَنْ يَشَاءُ مِنْ عِبَادِهِ الْجَنَّةَ ثُمَّ مَضَى .ع

Then he^{-asws} asked him about things (issues). When he^{-asws} wanted to disperse from him, he^{-asws} said to him, 'May Allah^{-azwj} Make your complaint as a remover of your evil deeds, for the sickness, there is no Reward in it, but it does not leave for the servant any sin except it removes it. But rather, the Reward is in the worlds by the tongue and the deeds by the hand and the leg, and Allah^{-azwj} Mighty and Majestic Enters the ones He^{-azwj} so Desires to into the Paradise due to the sincere intention and the righteous secretive thoughts'. Then he^{-asws} went away".³⁷⁶

47- تَخْبُرُ الْبَلَاغَةَ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِبَعْضِ أَصْحَابِهِ فِي عِلَّةِ اعْتَلَّهَا جَعَلَ اللَّهُ مَا كَانَ مِنْ شَكْوَاكَ حَطًّا لِسَيِّئَاتِكَ فَإِنَّ الْمَرَضَ لَا أَجْرَ فِيهِ وَ لَكِنَّهُ يُحْطُّ السَّيِّئَاتِ وَ يُحْتَبَأُ حَتَّى الْأَوْزَاقِ وَ إِلَّا الْأَجْرُ فِي الْقَوْلِ بِاللِّسَانِ وَ الْعَمَلِ بِالْأَيْدِي وَ الْأَقْدَامِ وَ إِنَّ اللَّهَ سُبْحَانَهُ يُدْخِلُ بِصِدْقِ النَّيَّةِ وَ السَّرِيَةِ الصَّالِحَةِ مَنْ يَشَاءُ مِنْ عِبَادِهِ الْجَنَّةَ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said to one of his^{-asws} companions during an illness he had fallen sick in: 'May Allah^{-azwj} Make whatever has been from your complaint as a dropping of your evil deeds, for the sickness, there is no Reward in it, but it drops the evil deeds, dropping these a removal of the leaves, and rather the Rewards are in the words by the tongue and the deeds by the hands and the feet, and Allah^{-azwj} the Glorious will Enter into the Paradise the ones He^{-azwj} so Desires to, due to his sincere intentions and his righteous secretive thoughts".³⁷⁷

48- تَخْبُرُ الْبَلَاغَةَ، قَالَ ع مَنْ قَصَرَ فِي الْعَمَلِ ابْتَلِيَ بِالْهَمِّ وَ لَا حَاجَةَ لِلَّهِ فَيَمُنْ لَيْسَ لِلَّهِ فِي نَفْسِهِ وَ مَالِهِ نَصِيبٌ.

(The book) 'Nahj Al Balagah' –

³⁷⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 46 (Chapters on Funerals)

³⁷⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 47 (Chapters on Funerals)

‘He^{-asws} said: ‘One who is deficient in the deeds will be afflicted by the worries, and there is no need for Allah^{-azwj} regarding the one there is no share for Allah^{-azwj} regarding himself and his wealth’’.³⁷⁸

49- كَنْزُ الْكَرَاجِكِيِّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَاذَانَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْمُفَضَّلِ بْنِ عَمْرٍو عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ مَلْعُونٌ مَلْعُونٌ كُلُّ بَدَنِ لَا يُصَابُ فِي كُلِّ أَرْبَعِينَ يَوْمًا

(The book) ‘Kanz’ of Al Karajaky – from Muhammad Bin Ahmad Bin Shazan, from his father, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Ziyad, from Al Mufazzal Bin Umar, from Yunus Bin Yaqoub who said,

‘I heard Ja’far^{-asws} Bin Muhammad^{-asws} saying: ‘Accursed! Accursed is every body not being afflicted during every forty days!’

قُلْتُ مَلْعُونٌ

I said, ‘Accursed?’

قَالَ مَلْعُونٌ

He^{-asws} said: ‘Accursed!’

فَلَمَّا رَأَى عِظَمَ ذَلِكَ عَلَيَّ قَالَ لِي يَا يُونُسُ إِنَّ مِنْ الْبَلِيَّةِ الْحُدَشَةَ وَاللُّطْمَةَ وَالْعَثْرَةَ وَالنَّكْبَةَ وَالْفَقْرَةَ وَالْإِطْعَاعَ التَّسْعَ وَأَشْبَاهَ ذَلِكَ

When he^{-asws} saw the grievousness of that upon me, he^{-asws} said to me: ‘O Yunus! From the afflictions is the scratch, and the slap, and the stumble, and the calamity, and the startling, and cutting (breaking) of the strap (of slipper), and resembling that.

يَا يُونُسُ إِنَّ الْمُؤْمِنَ أَكْرَمَ عَلَى اللَّهِ تَعَالَى مِنْ أَنْ يَمُرَّ عَلَيْهِ أَرْبَعُونَ لَا يَمْحُصُ فِيهَا ذُنُوبُهُ وَلَا يُعَمَّ بِصَيْبِهِ لَا يَدْرِي مَا وَجْهُهُ

O Yunus! The Momin is more Honourable unto Allah^{-azwj} the Exalted from forty days passing upon him he does not get Purified during these of his sins, and even if with sorrow hitting him he does not know what its aspect (reason) is.

وَاللَّهُ إِنْ أَحَدَكُمْ لَبِضَعُ الدَّرَاهِمِ بَيْنَ يَدَيْهِ فَبَرَّهَا فَبَرَّهَا نَاقِصَةً فَبِعْتَمُ بِذَلِكَ ثُمَّ يَرُهَا فَبِعْدَهَا سَوَاءً فَيَكُونُ ذَلِكَ حَطًّا لِبَعْضِ ذُنُوبِهِ.

By Allah^{-azwj}! If one of you were to place the Dirhams in front of him, so he weighs them, he finds it deficient so he is saddened with that. Then he weighs them, so he finds them even, so that would be a dropping of one of his sins’’.³⁷⁹

وَمِنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص الْحُمَى تُذْهِبُ خَطَايَا بَنِي آدَمَ كَمَا يُذْهِبُ الْكَبِيرُ حَبْتِ الْحَدِيدِ.

³⁷⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 48 (Chapters on Funerals)

³⁷⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 49 a (Chapters on Funerals)

And from him^{-asws}, said, ‘Rasool-Allah^{-saww} said: ‘The fever removes the sins of the sons of Adam^{-as} just as the bellows remove the impurity of iron’.³⁸⁰

وَقَالَ الصَّادِقُ ع سَاعَاتُ الْأَوْجَاعِ يَذْهَبْنَ بِسَاعَاتِ الْخَطَايَا.

And Al-Sadiq^{-asws} said: ‘The hours of pains remove the hours of sins’.³⁸¹

وَقَالَ ع إِنَّ الْعَبْدَ إِذَا مَرَضَ فَإِنَّ فِي مَرَضِهِ أَوْحَى اللَّهُ تَعَالَى إِلَى كَاتِبِ الشِّمَالِ لَا تَكْتُبْ عَلَيَّ عَبْدِي خَطِيئَةً مَا دَامَ فِي حَيْسِي وَوَتَّقِي إِلَى أَنْ أُطْلِقَهُ وَ أَوْحَى إِلَى كَاتِبِ الْيَمِينِ أَنْ اجْعَلَ أَيَّامَ عَبْدِي حَسَنَاتٍ.

And he^{-asws} said: ‘When the servant falls sick, during his sickness Allah^{-azwj} the Exalted Reveals to the left scribe (recording Angel): “Do not write any sins upon My^{-azwj} servant for as long as he is in My^{-azwj} Prison and My^{-azwj} Bind until I^{-azwj} Free him!” And He^{-azwj} Reveals to the right scribe (recording Angel): “Make the groans of My^{-azwj} servant as good deeds!”³⁸²

وَرُوِيَ أَنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ مَرَّ بِرَجُلٍ قَدْ جَهَدَهُ الْبَلَاءُ فَقَالَ يَا رَبِّ أَمَا تَرْحَمُ هَذَا بِمَا بِهِ فَأَوْحَى اللَّهُ إِلَيْهِ كَيْفَ أَرْحَمُهُ بِمَا بِهِ أَرْحَمُهُ.

And it is reported: ‘A Prophet^{-as} from the Prophets^{-as} passed by a man the affliction had exhausted him. He^{-as} said: ‘O Lord^{-azwj}! Will You^{-azwj} not have Mercy on this one from what is with him?’ Allah^{-azwj} Revealed to him: “How can I^{-azwj} be more Merciful on him from what I^{-azwj} have been most Merciful on him?”³⁸³

وَرُوِيَ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ لَيْسَ بِأَمَانَتِكُمْ وَ لَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ فَقَالَ رَجُلٌ لِرَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ جَاءَتْ قَاصِمَةٌ الظَّهْرِ

And it is reported: ‘When this Verse was Revealed: ***It isn't by your aspiration nor (by the) aspirations of the People of the Book. One who does evil would be Recompensed with [4:123]***. A man said to Rasool-Allah^{-saww}, ‘O Rasool-Allah^{-saww}! The back-breaker has come!’

فَقَالَ ص كَلًّا أَمَا تَحْزَنُ أَمَا تَمْرَضُ أَمَا يُصِيبُكَ اللَّأْوَاءُ وَ الْهُمُومُ

He^{-saww} said: ‘Never! Do you not grieve? Do you not get sick? Don't you get hit by the hardships and the worries?’

قَالَ بَلَى

He said, ‘Yes’.

قَالَ فَذَلِكَ بِمَا يُجْزَى بِهِ.

³⁸⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 49 b (Chapters on Funerals)

³⁸¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 49 c (Chapters on Funerals)

³⁸² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 49 d (Chapters on Funerals)

³⁸³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 49 e (Chapters on Funerals)

He^{-saww} said: ‘So that is from what he is Recompensed with’³⁸⁴.

50- **عُدَّةُ الدَّاعِي،** فِيمَا أَوْحَى اللَّهُ إِلَى دَاوُدَ عَ رَبِّمَا أَمْرَضْتُ الْعَبْدَ فَقَلَّتْ صَلَاتُهُ وَ خِدْمَتُهُ وَ لَصَوْتُهُ إِذَا دَعَانِي فِي كُرْبَتِهِ أَحَبُّ إِلَيَّ مِنْ صَلَاةِ الْمُصَلِّينَ.

(The book) ‘Uddat Al Daie’ –

‘Among what Allah^{-azwj} Revealed to Dawood^{-as}: “Sometimes I^{-azwj} Cause the servant to fall sick, so his Salat, and his service and his voice is reduced. When he supplicates to be during his distress is more Beloved to me than the Salat of the praying ones!”³⁸⁵

وَ مِنْهُ عَنْ أَبِي جَعْفَرٍ ع لَوْ يَعْلَمُ الْمُؤْمِنُ مَا لَهُ فِي الْمَصَائِبِ مِنَ الْأَجْرِ لَتَمَتَّى أَنَّهُ يُفْرَضُ بِالْمَقَارِبِ.

And from him, from Abu Ja’far^{-asws}: ‘Had the Momin known what Recompense there is for him in the calamities, he would wish to be cut by the scissors’³⁸⁶.

وَ عَنِ النَّبِيِّ ص قَالَ: إِذَا كَانَ الْعَبْدُ عَلَى طَرِيقَةٍ مِنَ الْحَيْرِ فَمَرَضَ أَوْ سَافَرَ أَوْ عَجَزَ عَنِ الْعَمَلِ بِكَبْرِ كَتَبَ اللَّهُ لَهُ مِثْلَ مَا كَانَ يَعْمَلُ ثُمَّ قَرَأَ فَلَهُمْ أَجْرٌ عَزِيزٌ مَمْنُونٌ.

And from the Prophet^{-saww} having said: ‘When the servant were to be upon a path of good, so he falls sick, or travels, or unable from the working (good deeds) due to old age, Allah^{-azwj} Writes for him similar to what he had been doing’. Then he^{-asws} recited: **so for them would be Recompense without any restrictions [95:6]**³⁸⁷.

العدة، عدة الداعي عن جابر رجمه الله قال: أَقْبَلَ رَجُلٌ أَصَمُّ أُخْرَسٌ حَتَّى وَقَفَ عَلَى رَسُولِ اللَّهِ ص فَأَشَارَ بِيَدِهِ فَقَالَ رَسُولُ اللَّهِ ص أَعْطُوهُ صَحِيفَةً حَتَّى يَكْتُبَ فِيهَا مَا يُرِيدُ

(The book) ‘Al Uddat Al Daie’ –

‘From Jabir, may Allah^{-azwj} have Mercy on him, said, ‘A deaf mute came until he paused by Rasool-Allah^{-saww}. He gestured by his hands. Rasool-Allah^{-saww} said: ‘Give him a parchment until he can write in it what he intends!’

فَكَتَبَ إِلَيَّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

He wrote, ‘I testify that there is no god except Allah^{-azwj}, and Muhammad^{-saww} is Rasool-Allah^{-saww}’.

فَقَالَ رَسُولُ اللَّهِ ص أَكْتُبُوا لَهُ كِتَابًا تُبَشِّرُوهُ بِالْجَنَّةِ فَإِنَّهُ لَيْسَ مِنْ مُسْلِمٍ يُفْجَعُ بِكَرْبَتِهِ أَوْ بِلِسَانِهِ أَوْ بِسَمْعِهِ أَوْ بِرِجْلِهِ أَوْ بِيَدِهِ فَيَحْمَدُ اللَّهُ عَلَى مَا أَصَابَهُ وَ يَحْتَسِبُ عِنْدَ اللَّهِ ذَلِكَ إِلَّا نَجَاهُ اللَّهُ مِنَ النَّارِ وَ أَدْخَلَهُ الْجَنَّةَ

Rasool-Allah^{-saww} said: ‘Write a letter for him giving him glad tidings of the Paradise, for there isn’t any Muslim who loses his eyes, or his tongue, or his hearing, or his legs, or his hand, so

³⁸⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 49 f (Chapters on Funerals)

³⁸⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 50 a (Chapters on Funerals)

³⁸⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 50 b (Chapters on Funerals)

³⁸⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 50 c (Chapters on Funerals)

he praises Allah^{-azwj} upon what has afflicted him and anticipates that in the Presence of Allah^{-azwj}, except Allah^{-azwj} would Save him from the Fire and Enter him into the Paradise’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِأَهْلِ الْبَلَايَا فِي الدُّنْيَا لَدَرَجَاتٍ فِي الْآخِرَةِ مَا تُنَالُ بِالْأَعْمَالِ حَتَّىٰ إِنَّ الرَّجُلَ لَيَتَمَنَّىٰ أَنْ جَسَدَهُ فِي الدُّنْيَا كَانَ يُفْرَضُ بِالْمَقَارِضِ مِمَّا يَرَىٰ مِنْ حُسْنِ ثَوَابِ اللَّهِ لِأَهْلِ الْبَلَاءِ مِنَ الْمُؤَحِّدِينَ فَإِنَّ اللَّهَ لَا يَقْبَلُ الْعَمَلَ فِي غَيْرِ الْإِسْلَامِ.

Then Rasool-Allah^{-saww} said: ‘For the people afflicted in the world, there are ranks in the Hereafter what cannot be achieved by the deeds, to the extent that if the man will be wishing that his body in the world should have been cut by the scissors due to what he sees from the excellent Rewards of Allah^{-azwj} for the afflicted people from the Unitarians, for Allah^{-azwj} does not Accept the deeds in other than Al Islam’.³⁸⁸

And it is reported by Abu Salih who said,

‘I said to Abu Abdullah^{-asws}, ‘Whatever afflictions hits the Momin, is it due to a sin?’

وَرَوَى أَبُو الصَّبَّاحِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا أَصَابَ الْمُؤْمِنَ مِنْ بَلَاءٍ أَوْ فِدْنٍ قَالَ لَا وَ لَكِنْ لِيَسْمَعَ اللَّهُ أَيْنَهُ وَ شَكْوَاهُ وَ دَعَاؤُهُ لِيَكْتُبَ لَهُ الْحَسَنَاتِ وَ يَحُطَّ عَنْهُ السَّيِّئَاتِ وَ إِنَّ اللَّهَ لَيَعْتَدِرُ إِلَىٰ عَبْدِهِ الْمُؤْمِنِ كَمَا يَعْتَدِرُ الْأَخُ إِلَىٰ أَخِيهِ

He^{-asws} said: ‘No, but for Allah^{-azwj} to Hear his groaning, and his complaint, and his supplication, for Him^{-azwj} to Write the good deeds for him and Drop the evil deeds from him, and for Him^{-azwj} to Apologise to His^{-azwj} Momin servant like what the brother apologises to his brother.

فَيَقُولُ لَا وَ عَزَّي مَا أَفْقَرْتُكَ لِهَوَانِكَ عَلَيَّ فَارْفَعْ هَذَا الْغِطَاءَ

He^{-azwj} Says: “No, by My^{-azwj} Mighty! I^{-azwj} did not Impoverish you do to your insignificance to Me^{-azwj}. I^{-azwj} am Raising this covering!”

فَيَكْشِفُ فَيَنْظُرُ فِي عَوْضِهِ فَيَقُولُ مَا ضَرَّنِي يَا رَبِّ مَا زَوَّيْتُ عَنِّي

He^{-azwj} will Uncover, so he will look at His^{-azwj} Compensation. He will say, ‘O Lord^{-azwj}! It has not harmed me what You^{-azwj} had Impeded from me!’

وَ مَا أَحَبَّ اللَّهُ قَوْمًا إِلَّا ابْتَلَاهُمْ وَ إِنَّ عَظِيمَ الْأَجْرِ لَمَعَ عَظِيمِ الْبَلَاءِ وَ إِنَّ اللَّهَ يَقُولُ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ لَا يَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْعَنَىٰ وَ الصِّحَّةِ فِي الْبَدَنِ فَأَبْلُوهُمْ بِهِ وَ إِنَّ مِنْ الْعِبَادِ لَمَنْ لَا يَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْفَقَاةِ وَ الْمَسْكِنَةِ وَ السَّقَمِ فِي أَبْدَانِهِمْ فَأَبْلُوهُمْ بِهِ فَيَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ

And Allah^{-azwj} does not Love a people except He^{-azwj} Tries them, and that the mighty Recompense is with the mighty calamities, and Allah^{-azwj} Said: “From My^{-azwj} Momineen servants there are ones the matters of their religion is not correct for them except with the riches and the good health in the body, so I^{-azwj} Try them with it; and from the servants there are ones, the matters of their religion is not correct for them except the destitution, and the poverty, and the sickness in their bodies, so I^{-azwj} Try them with it, so the matters of their religion would be correct for them.

³⁸⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 50 d (Chapters on Funerals)

وَ إِنَّ اللَّهَ أَخَذَ مِيثَاقَ الْمُؤْمِنِ عَلَى أَنْ لَا يُصَدِّقَ فِي مَقَالَتِهِ وَ لَا يُنْتَصِرَ مِنْ عَدُوِّهِ

And Allah^{-azwj} Took Covenant of the Momin based upon that he will not be ratified regarding his words, nor helped from (against) his enemies.

وَ إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا عَتَّمَهُ بِالْبَلَاءِ فَإِذَا دَعَا قَالَ لَهُ لَيْتَكَ عَبْدِي لِئِنِّي عَلَى مَا سَأَلْتَ لَقَادِرٌ وَ إِنَّ مَا ادَّخَرْتُ لَكَ فَهُوَ خَيْرٌ لَكَ-

And when Allah^{-azwj} Loves a servant He^{-azwj} Covers him with the afflictions. When he supplicates, He^{-azwj} Says to him: "Here I^{-azwj} am, My^{-azwj} servant! I^{-azwj} am Able upon what you have asked for, and surely What I^{-azwj} have Held back for you, it is better for you!"

وَ إِنَّ حَوَارِيَّ عِيسَى ع شَكُوا إِلَيْهِ مَا يَلْقَوْنَ مِنَ النَّاسِ فَقَالَ إِنَّ الْمُؤْمِنِينَ لَا يَزَالُونَ فِي الدُّنْيَا مُنْعَصِبِينَ

And the disciples of Isa^{-as} complained to him^{-as} of what they were facing from the people. He^{-as} said: 'The believers will not cease to be suffocated in the world'.

وَ عَنِ النَّبِيِّ ص أَنَّ فِي الْجَنَّةِ مَنَازِلَ - لَا يَنَالُهَا الْعِبَادُ بِأَعْمَالِهِمْ لَيْسَ لَهَا عِلَاقَةٌ مِنْ فَوْقِهَا وَ لَا عِمَادٌ مِنْ تَحْتِهَا

And from the Prophet^{-saww}: 'There are dwellings in the Paradise, the servants cannot attain these with their deed. There are not suspensions for these from above them, nor any pillars from beneath them'.

قِيلَ يَا رَسُولَ اللَّهِ مَنْ أَهْلُهَا

It was said, 'O Rasool-Allah^{-saww}! Who are its inhabitants?'

فَقَالَ أَهْلُ الْبَلَاءِ وَ الْهُمُومِ.

He^{-saww} said: 'The people of afflictions and worries'.³⁸⁹

51 مُسَكِّنُ الْفُؤَادِ، قَالَ النَّبِيُّ ص أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الْأَوْلِيَاءُ ثُمَّ الْأُمْتَلُاقُ فَالْأُمْتَلُاقُ وَ قَدْ قَالَ ص الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ.

(The book) 'Musakkin Al Fuwaad' –

'The Prophet^{-saww} said: 'The people of severest afflictions are the Prophets^{-as}, then the Guardians^{-asws}, then the like so the like (in descending order)'. And he^{-saww} had said: 'The world is a prison of the Momin and a Garden for the Kafir'.³⁹⁰

52 أَعْلَامُ الدِّينِ، لِلدَّيْلَمِيِّ عَنِ مُحَمَّدِ بْنِ عَمَّارٍ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ص قَالَ: مَا اخْتَلَجَ عِرْقٌ وَ لَا عَثْرَتْ قَدَمٌ إِلَّا بِمَا قَدَمَتْ أَيْدِيكُمْ وَ مَا يَعْمُو اللَّهُ عَنْهُ أَحْمَرٌ.

(The book) 'A'lam Al Deen' of Al Daylami – from Muhammad Bin Ammar,

³⁸⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 50 e (Chapters on Funerals)

³⁹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 51 (Chapters on Funerals)

‘From Abu Zarr^{ra}, from the Prophet^{saww} having said: ‘No vein stirs, nor does a foot stumble except due to what your hands have sent ahead, and what Allah^{azwj} Pardons from is more’.³⁹¹

وَرُوِيَ عَنْ بَعْضِهِمْ قَالَ: شَكَّوْتُ إِلَى الصَّادِقِ ع مَا أَلْقَى مِنَ الصِّيقِ وَالْهَمِّ

And it is reported from one of them, he said,

‘I complained to Al-Sadiq^{asws} of what I faced from the (financial) restrictions, and the worries.

فَقَالَ مَا ذَنْبِي أَنْتُمْ اخْتَرْتُمْ هَذَا إِنَّهُ لَمَّا عَرَضَ اللَّهُ عَلَيْكُمْ مِيثَاقَ الدُّنْيَا وَالْآخِرَةِ اخْتَرْتُمُ الْآخِرَةَ عَلَى الدُّنْيَا وَ اخْتَارَ الْكَافِرُ الدُّنْيَا عَلَى الْآخِرَةِ فَأَنْتُمْ الْيَوْمَ تَأْكُلُونَ مَعَهُمْ وَ تَشْرَبُونَ وَ تَنْكِحُونَ مَعَهُمْ وَ هُمْ غَدًا إِذَا اسْتَسْقَوْكُمُ الْمَاءَ وَ اسْتَطَعَمُوكُمُ الطَّعَامَ فُلْتُمْ لَهُمْ- إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ.

He^{asws} said: ‘What is my^{asws} fault? You have chosen this! Surely when Allah^{azwj} Presented to you all Covenant of the world and the Hereafter, you chose the Hereafter over the world, while the Kafir chose the world over the Hereafter. So today you are eating with them, and drinking, and marrying with them, and tomorrow when they ask you for the water and seek to be fed the food, you will be saying to them, ‘**Allah has Prohibited it upon the Kafirs**’ [7:50]’.³⁹²

وَ قَالَ النَّبِيُّ ص هَبَطَ إِلَيَّ جِبْرَائِيلُ ع فِي أَحْسَنِ صُورَةٍ فَقَالَ يَا مُحَمَّدُ الْحَقُّ يُفْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّي أُوحِيْتُ إِلَى الدُّنْيَا أَنْ تَمْرُرِي وَ تَكْدِرِي وَ تَصْبِيغِي وَ تَشَدِيدِي عَلَى أَوْلِيَائِي حَتَّى يُجِبُوا لِقَائِي وَ تَيْسَّرِي وَ تَسَهَّلِي وَ تَطْبِيغِي لِأَعْدَائِي حَتَّى يُبِعِضُوا لِقَائِي فَإِنِّي جَعَلْتُ الدُّنْيَا سِجْنًا لِأَوْلِيَائِي وَ جَنَّةً لِأَعْدَائِي.

And the Prophet^{saww} said: ‘Jibraeel^{as} came down to me^{asws} in an excellent image. He^{as} said: ‘O Muhammad^{saww}! The Truth (Allah^{azwj}) Conveys the greetings to you^{saww} and Says to you^{saww}: “I^{azwj} have Revealed to the world to make itself bitter, and dirty yourself, and be restrictive, and adverse upon My^{azwj} friends until they love to meet Me^{azwj}; and facilitate, and be easy, and good to My^{azwj} enemies until they hate to meet Me^{azwj}, for I^{azwj} have Made the world as a prison for My^{azwj} friends and a garden for My^{azwj} enemies”’.³⁹³

وَ قَالَ ص إِنَّ اللَّهَ لَيُعَذِّبُ عَبْدَهُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا تُعَذِّبُ الْوَالِدَةُ وَلَدَهَا بِاللَّبَنِ وَ إِنَّ الْبَلَاءَ إِلَى الْمُؤْمِنِ أَسْرَعُ مِنَ السَّبِيلِ إِلَى الْوَهَادِ وَ مِنْ رَكْضِ الْبَرَادِينِ

And he^{saww} said: ‘Allah^{azwj} Feeds His^{azwj} Momin servant with the affliction just as the mother feeds her children with the milk; and the afflictions are quicker to the Momin than the torrent it to the crevices (valleys), and (quicker) than sprinting of the work horses!

وَ إِنَّهُ إِذَا نَزَلَ بَلَاءٌ مِنَ السَّمَاءِ بَدَأَ بِالْأَنْبِيَاءِ ثُمَّ بِالْأَوْصِيَاءِ ثُمَّ بِالْأُمَّمِلِ فَالْأُمَّمِلِ وَ إِنَّهُ سُبْحَانَهُ يُعْطِي الدُّنْيَا لِمَنْ يُحِبُّ وَ يُبْعِضُ وَ لَا يُعْطِي الْآخِرَةَ إِلَّا لِأَهْلِ صَفْوَتِهِ وَ حَبِيبِهِ

And when the affliction descends from the sky, it begins with the Prophets^{as}, then with the successors^{asws}, then the like, so the like (in descending order); and the Glorious Gives the world to the one He^{azwj} Loves and He^{azwj} Hates, and He^{azwj} does not Give the Hereafter except to His^{azwj} elite people, and His^{azwj} Beloveds.

³⁹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 52 a (Chapters on Funerals)

³⁹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 52 b (Chapters on Funerals)

³⁹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 52 c (Chapters on Funerals)

وَ إِنَّهُ يَقُولُ سُبْحَانَهُ وَ تَعَالَى لِيُخَذَرَ عَبْدِي الَّذِي يَسْتَبْطِئُ رُفِي أَنْ أُغْضَبَ فَأُفْتَحَ عَلَيْهِ بَاباً مِنَ الدُّنْيَا.

And the Glorious and Exalted Says: “Let My^{-azwj} servant to whom My^{-azwj} sustenance is delayed, be careful from being angered, (or else) I^{-azwj} will Open upon him a door of the world!”³⁹⁴

وَ رُوِيَ أَنَّ اللَّهَ سُبْحَانَهُ إِذَا لَمْ يَكُنْ لَهُ فِي الْعَبْدِ حَاجَةٌ فَتَحَ عَلَيْهِ الدُّنْيَا.

And it is reported: ‘When Allah^{-azwj} the Glorious does not happen to have any need for Him^{-azwj} regarding the servant, Opens the world unto him’.³⁹⁵

وَ قَالَ النَّبِيُّ ص قَالَ اللَّهُ تَعَالَى وَ عِزِّي وَ جَلَالِي وَ عَظَمِي وَ ارْتِفَاعِي لَوْ لَا حَيَاتِي مِنْ عَبْدِي الْمُؤْمِنِ لَمَا جَعَلْتُ لَهُ خِرْقَةً لِلْيَوَارِي بِمَا جَسَدَهُ

And the Prophet^{-saww} said: ‘Allah^{-azwj} the Exalted Said: “By My^{-azwj} Mighty and My^{-azwj} Majesty, and My^{-azwj} Magnificence, and My^{-azwj} Loftiness! Had it not been for My^{-azwj} being Embarrassed from My^{-azwj} Momin servant, I^{-azwj} would not have Made even a rag to be for him to cover his body with it!

وَ إِنِّي إِذَا أَحْمَلْتُ لَهُ إِيمَانَهُ ابْتَلَيْتُهُ بِفَقْرٍ فِي مَالِهِ وَ مَرَضٍ فِي بَدَنِهِ فَإِنْ هُوَ حَرَجَ أضعُفْتُ عَلَيْهِ وَ إِنْ هُوَ صَبَرَ بَاهَيْتُ بِهِ مَلَائِكَتِي

And when I^{-azwj} Perfect his Eman for him, I^{-azwj} Try him with poverty in his wealth, and sickness in his body. If he is critical, I^{-azwj} Weaken it upon him, and if he is patient I^{-azwj} Boast with him to My^{-azwj} Angels.

وَ إِنِّي جَعَلْتُ عَلَيْهِ عَلِماً لِلْإِيمَانِ فَمَنْ أَحَبَّهُ وَ اتَّبَعَهُ كَانَ هَادِياً مُهْتَدِياً وَ مَنْ أَبْغَضَهُ وَ تَرَكَهُ كَانَ ضَالِّاً مُضِلًّا وَ إِنَّهُ لَا يُجِبُهُ إِلَّا مُؤْمِنٌ تَقِيٌّ وَ لَا يُبْغِضُهُ إِلَّا مُنَافِقٌ شَقِيٌّ.

And I^{-azwj} have Made Ali^{-asws} as a flag for the Eman. The one who loves him^{-asws} and follows him would be a guide, a guided, and the one who hates him^{-asws} and neglects him^{-asws} would be straying, a strayer (of others), and surely no one will love him^{-asws} except a pious Momin, nor hate him^{-asws} except a wretched hypocrite!”³⁹⁶

وَ قَالَ الصَّادِقُ ع أَرْبَعَةٌ لَمْ تَخُلْ مِنْهَا الْأَنْبِيَاءُ وَ لَا الْأَوْصِيَاءُ وَ لَا اتَّبَاعُهُمْ الْفُقَرُ فِي الْمَالِ وَ الْمَرَضُ فِي الْجِسْمِ وَ كَافِرٌ يَطْلُبُ قَتْلَهُمْ وَ مُنَافِقٌ يَفْقُو أَرْهَمَهُ.

And Al-Sadiq^{-asws} said: ‘Four (matters), neither the Prophets^{-as}, nor the successors^{-asws}, nor their^{-asws} followers will be devoid from these – the poverty in the wealth, and the sickness in the body, and a Kafir seeking to kill them, and a hypocrite pursuing their tracks’.

وَ قَالَ ع لِأَصْحَابِهِ لَا تَتَمَنَّوْا الْمُسْتَحِيلَ

And he^{-asws} said to his^{-asws} companions: ‘Do not wish for the impossible!’

³⁹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 52 d (Chapters on Funerals)

³⁹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 52 e (Chapters on Funerals)

³⁹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 52 f (Chapters on Funerals)

قَالُوا وَمَنْ يَتَمَنَّى الْمُسْتَحِيلَ

They said, 'And who wishes for the impossible?'

فَقَالَ أَنْتُمْ أَلَسْتُمْ تَمَنُونَ الرَّاحَةَ فِي الدُّنْيَا

He^{-asws} said: 'You all are! Aren't you wishing for the comfort in the world?'

قَالُوا بَلَى

They said, 'Yes!'

فَقَالَ الرَّاحَةُ لِلْمُؤْمِنِ فِي الدُّنْيَا مُسْتَحِيلَةٌ.

He^{-asws} said: 'The comfort (rest) for the Momin in the world, is impossible'.³⁹⁷

53 مُسَكِّنُ الْفَوَائِدِ، رَوَى عَبْدُ الرَّحْمَنِ بْنُ الْحَجَّاجِ قَالَ: دُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ عِ الْبَلَاءُ وَ مَا يَخْتَصُّ اللَّهُ عَزَّ وَ جَلَّ بِهِ الْمُؤْمِنِينَ فَقَالَ سُئِلَ رَسُولُ اللَّهِ ص مَنْ أَشَدُّ النَّاسِ بَلَاءً فِي الدُّنْيَا فَقَالَ النَّبِيُّونَ ثُمَّ الْأَمْثَلُ فَأَلْأَمْثَلُ-

(The book) 'Musakkin Al Fawaid' – It is reported by Abdul Rahman Bin Hajjaj who said,

'The afflictions were mentioned in the presence of Abu Abdullah^{-asws} and what Allah^{-azwj} Mighty and Majestic Specialises the Momineen with. He^{-asws} said: 'Rasool-Allah^{-saww} was asked, 'Who is of severest afflictions in the world?' He^{-saww} said: 'The Prophets^{-as}, then the like, so the like (in descending order)'.

وَ يُنْتَلَى الْمُؤْمِنُ بَعْدَ عَلَى قَدْرِ إِيْمَانِهِ وَ حَسَنِ أَعْمَالِهِ فَمَنْ صَحَّ إِيْمَانُهُ وَ حَسُنَ عَمَلُهُ اشْتَدَّ بَلَاؤُهُ وَ مَنْ سَخِفَ إِيْمَانُهُ وَ ضَعُفَ عَمَلُهُ قَلَّ بَلَاؤُهُ.

And the Momin is Tried after, in accordance to his Eman and goodness of his deeds. The one his Eman is healthy, and his deeds his afflictions would be intense, and the one whose Eman is absurd and his deeds are weak, his afflictions would be little".³⁹⁸

وَ رَوَى زَيْدُ الشَّحَامُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَظِيمَ الْأَجْرِ مَعَ عَظِيمِ الْبَلَاءِ وَ مَا أَحَبَّ اللَّهُ قَوْمًا إِلَّا ابْتَلَاهُمْ.

And it is reported by Zayd Al Shaham,

'From Abu Abdullah^{-asws} having said: 'Mighty Recompense is with mighty affliction, and Allah^{-azwj} does not Love a people except He^{-azwj} Tries them".³⁹⁹

وَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ عِبَادًا فِي الْأَرْضِ مِنْ خَالِصِ عِبَادِهِ مَا يُنَزِّلُ مِنَ السَّمَاءِ تُحْفَةً إِلَى الْأَرْضِ إِلَّا صَرَفَهَا عَنْهُمْ إِلَى غَيْرِهِمْ وَ لَا بَلِيَّةَ إِلَّا صَرَفَهَا إِلَيْهِمْ.

³⁹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 52 g (Chapters on Funerals)

³⁹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 53 a (Chapters on Funerals)

³⁹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 53 b (Chapters on Funerals)

And from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘For Allah^{-azwj} Mighty and Majestic there are servants in the earth from sincere one of His^{-azwj} servant, not Gift descends from the sky to the earth except He^{-azwj} Turns it away from them to others, nor any affliction except He^{-azwj} Turns it to them’’.⁴⁰⁰

وَعَنِ الْحُسَيْنِ بْنِ عَلُوَانَ عَنْهُ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَّ عَبْدًا عَنَّهُ بِالْبَلَاءِ عَنَّا وَ إِنَّا أَوْ إِيَّاكُمْ لَنُصْبِحُ بِهِ وَ نُمْسِي.

And from Al-Husayn Bin Ulwan,

‘From him^{-asws} having said: ‘When Allah^{-azwj} the Exalted Loves a servant, Covers him with the afflictions a covering (completely), and I^{-asws} are with it morning and evening’’.⁴⁰¹

وَعَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَحَبَّ عَبْدًا عَنَّهُ بِالْبَلَاءِ عَنَّا وَ نَجَّهُ بِالْبَلَاءِ نَجًّا فَإِذَا دَعَاهُ قَالَ لَبَّيْكَ عَبْدِي لَيْنَ عَجَلْتُ لَكَ مَا سَأَلْتَ إِنِّي عَلَى ذَلِكَ لَقَادِرٌ وَ لَكِنِ ادَّخَرْتُ لَكَ فَمَا ادَّخَرْتُ لَكَ خَيْرٌ لَكَ.

And from Abu Ja’far Al-Baqir^{-asws} having said: ‘When Allah^{-azwj} Blessed and Exalted Loves a servant, Covers him with the afflictions a covering (completely), and drenches him with a drenching. When he supplicates to Him^{-azwj}, He^{-azwj} Says: “Here I^{-azwj} am My^{-azwj} servant! Had I^{-azwj} Hastened it for you, you would not have asked. I^{-azwj} am Able upon that, but I^{-azwj} have Treasured for you. What I^{-azwj} have Treasured for you is better for you!”⁴⁰²

وَعَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: إِذَا بَيْنْتَلَى الْمُؤْمِنُ فِي الدُّنْيَا عَلَى قَدْرِ دِينِهِ أَوْ قَالَ عَلَى حَسَبِ دِينِهِ.

And from Abu Ja’far^{-asws} having said: ‘But rather, the Momin is afflicted in the word in accordance to his religion’ – or said: ‘Upon a calculation of his religion’’.⁴⁰³

وَعَنْ نَاجِيَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ الْمُغَيْرَةَ يُقُولُ إِنَّ اللَّهَ لَا يَبْتَلِي الْمُؤْمِنَ بِالْجُدَامِ وَ لَا بِالْبَرَصِ وَ لَا بِكَذَا وَ لَا بِكَذَا

And from Najiya, he said,

‘I said to Abu Ja’far^{-asws}, ‘Al-Mugheira is saying that Allah^{-azwj} neither Tries the Momin with the leprosy, nor with the vitiligo, nor with such and such!’

فَقَالَ إِنَّ كَانَ لَعَافِيلاً عَنْ مُؤْمِنٍ آلِ بَيْتِ اللَّهِ كَانَ مُكْتَباً ثُمَّ رَدَّ أَصَابِعُهُ فَقَالَ كَأَنِّي أَنْظُرُ إِلَى تَكْنِيْعِهِ أَنَاهُمْ فَأَنْذَرْتُهُمْ ثُمَّ عَادَ إِلَيْهِمْ مِنَ الْعَدِ فَقَتَلُوهُ

He^{-asws} said: ‘He has been heedless about Momin of Aal-e-Yaseen. He was of cramped hands’. Then he^{-asws} folded his fingers. He^{-asws} said: ‘It is as if I^{-asws} am looking at his stiffness. He warns them, then returns to them the next morning, so they kill him’.

⁴⁰⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 53 c (Chapters on Funerals)

⁴⁰¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 53 d (Chapters on Funerals)

⁴⁰² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 53 e (Chapters on Funerals)

⁴⁰³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 53 f (Chapters on Funerals)

ثُمَّ قَالَ إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلِيَّةٍ وَ يَمُوتُ بِكُلِّ مَيِّتَةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ.

Then he^{-asws} said: ‘The Momin gets afflicted with every affliction and dies with every death, except he does not kill himself’.⁴⁰⁴

وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع مَا أَلْقَى مِنَ الْأَوْجَاعِ وَكَانَ مَسْتَقَاماً فَقَالَ لِي يَا عَبْدَ اللَّهِ لَوْ يَعْلَمُ الْمُؤْمِنُ مَا لَهُ مِنَ الْأَجْرِ فِي الْمَصَائِبِ لَتَمَتَّى أَنْ يُفْرَضَ بِالْمَقَارِضِ.

And from Abdullah Bin Abu Yafour who said,

‘I complained to Abu Abdullah^{-asws} of what pains I was facing and was chronically ill. He^{-asws} said to me: ‘O Abdullah! Had the Momin know what Recompense there is for him in the difficulties, he would wish to be cut by the scissors’.⁴⁰⁵

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَهْلَ اللَّهِ لَمْ يَزَالُوا فِي شِدَّةٍ أَمَا إِنَّ ذَلِكَ إِلَى مُدَّةٍ قَلِيلَةٍ وَ عَافِيَةٍ طَوِيلَةٍ.

And from Abu Abdullah^{-asws} having said: ‘The people of Allah^{-azwj} have not cease to be in hardships. But, that is to a short period and a lengthy well-being’.⁴⁰⁶

وَعَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَتَعَاهَدُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَتَعَاهَدُ الرَّجُلُ أَهْلَهُ بِالْهَدِيَّةِ وَ يَحْمِيهِ الدُّنْيَا كَمَا يَحْمِي الطَّبِيبُ الْمَرِيضَ.

And from Humran,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic has Pledge the Momin with the affliction, just as the man pledges his wife with the gifts, and Protects him from the world just as the doctor protects the patient’.⁴⁰⁷

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دُعِيَ النَّبِيُّ إِلَى طَعَامٍ فَلَمَّا دَخَلَ إِلَى مَنْزِلِ الرَّجُلِ نَظَرَ إِلَى دَجَاجَةٍ فَوْقَ حَائِطٍ قَدْ نَاصَتْ فَوْقَ الْعِصَّةِ عَلَى وَتِدٍ فِي حَائِطٍ فَتَعَبَّتْ عَلَيْهِ وَ لَمْ تَسْقُطْ وَ لَمْ تَنْكَبِرْ

And from Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} was invited to a meal. When he^{-saww} entered to the house of the man, he^{-saww} looked at a chicken above a wall having laid an egg. The egg fell on a peg in the wall and was affirmed upon it, and did not fall down and did not break.

فَتَعَجَّبَ النَّبِيُّ ص مِنْهَا فَقَالَ لَهُ الرَّجُلُ أَعْجَبْتَ مِنْ هَذِهِ الْبَيْضَةِ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا زُرْتُمْ شَيْئاً قَطُّ

The Prophet^{-saww} was surprised. The man said to him^{-saww}, ‘Are you^{-saww} surprised from this egg? By the One^{-azwj} Who Sent you^{-saww} with the truth! I have never suffered any loss at all!’

فَتَهَضَّ رَسُولُ اللَّهِ ص وَ لَمْ يَأْكُلْ مِنْ طَعَامِهِ شَيْئاً وَ قَالَ مَنْ لَمْ يُزْرَأْ فَمَا لِلَّهِ فِيهِ مِنْ حَاجَةٍ.

⁴⁰⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 53 g (Chapters on Funerals)

⁴⁰⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 53 h (Chapters on Funerals)

⁴⁰⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 53 i (Chapters on Funerals)

⁴⁰⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 53 j (Chapters on Funerals)

Rasool-Allah^{-sawww} got up and did not eat anything from his meal, and said: ‘One who does not suffer any loss, there is no need for Allah^{-azwj} regarding him!’⁴⁰⁸

54 أَغْلَامُ الدِّينِ، قَالَ النَّبِيُّ ص إِنَّ الْمَرَضَ يُنْقِي الْجَسَدَ مِنَ الذُّنُوبِ كَمَا يُذْهِبُ الْكَبِيرُ حَبَثَ الْحَدِيدِ وَ إِذَا مَرَضَ الصَّبِيُّ كَانَ مَرَضُهُ كَفَّارَةً لَوْلَا ذَلِكَ.

(The book) ‘A’lam Al-Deen’ –

‘The Prophet^{-sawww} said: ‘The sickness purifies the body from the sins just as the bellows removes the impurities of the iron; and when the child falls sick, its sickness would be an atonement for its parents’^{.409}

وَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فِي قَضَاءِ اللَّهِ لِلْمُؤْمِنِينَ كُلِّ خَيْرٍ -.

And from Al-Hassan Bin Ali Bin Fazzal, from Zurara who said,

‘I heard Abu Ja’far^{-asws} saying: ‘In the Decrees of Allah^{-azwj} for the Momineen there is all good’^{.410}

وَ قَالَ ع لَا يُفْضِي اللَّهُ تَعَالَى قَضَاءً لِلْمُسْلِمِ إِلَّا كَانَ خَيْرًا لَهُ وَ لَوْ قُطِعَ قِطْعَةً قِطْعَةً كَانَ خَيْرًا لَهُ وَ إِنْ مَلَكَ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا كَانَ خَيْرًا لَهُ.

And he^{-asws} said: ‘Allah^{-azwj} the Exalted does not Decree for the Muslim except it would be better for him, and even if he were to be cut into pieces and pieces, it would be better for him, and if he were to rule easts of the earth and its wests, it would be better for him’^{.411}

وَ قَالَ ع لَوْ يَعْلَمُ الْمُؤْمِنُ مَا لَهُ فِي الْمَصَائِبِ مِنَ الْأَجْرِ لَتَمَتَّى أَنْ يُقْرَضَ بِالْمَقَارِبِ.

And he^{-asws} said: ‘Had the Momin known what Recompense there is for him in the difficulties, he would wish to be cut with the scissors’^{.412}

وَ قَالَ الْحَسَنُ ع وَ اللَّهُ لِلْبَلَاءِ وَ الْفَقْرِ وَ الْقَتْلِ أَسْرَعُ إِلَى مَنْ أَحَبَّنَا مِنْ رُضِ الْبَرَازِيِّنِ وَ مِنَ السَّيْلِ إِلَى ضَمِيرِهِ وَ هُوَ مُنْتَهَاهُ.

And Al-Hassan^{-asws} said: ‘By Allah^{-azwj}! The afflictions and the poverty are quicker to the one who loves us^{-asws}, People^{-asws} of the Household than sprinting of the work horses and (quicker) than the flood is to its low ground, and it is its end point’^{.413}

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ فِيمَا أَوْحَى اللَّهُ إِلَى مُوسَى ع مَا خَلَقْتُ خَلْقًا أَحَبَّ إِلَيَّ مِنْ عَبْدِي الْمُؤْمِنِ فَلِيَّ إِنَّمَا ابْتَلَيْتُهُ لِمَا هُوَ خَيْرٌ لَهُ وَ أَعْطَيْتُهُ لِمَا هُوَ خَيْرٌ لَهُ وَ أَعَابَيْتُهُ لِمَا هُوَ خَيْرٌ لَهُ وَ أَرْوَعُهُ لِمَا هُوَ خَيْرٌ لَهُ وَ أَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ عَبْدِي

And Abu Abdullah^{-asws} said: ‘Among what Allah^{-azwj} Revealed to Musa^{-as}: “I^{-azwj} have not Created any creature more Beloved to Me^{-azwj} than My^{-azwj} Momin servant. I^{-azwj} rather Afflict him due to what is better for him, and I^{-azwj} Give him due to what is better for him, and I^{-azwj}

⁴⁰⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 53 k (Chapters on Funerals)

⁴⁰⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 54 a (Chapters on Funerals)

⁴¹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 54 b (Chapters on Funerals)

⁴¹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 54 c (Chapters on Funerals)

⁴¹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 54 d (Chapters on Funerals)

⁴¹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 54 e (Chapters on Funerals)

Punish him due to what is better for him, and I^{-azwj} Saturate him due to what is better for him, and I^{-azwj} am more Knowing with what is correct upon My^{-azwj} servant.

فَلْيَصْبِرْ عَلَى بَلَائِي وَ لِيُضَعْ بِفَضَائِي وَ لِيَشْكُرْ نِعْمَائِي أَكْتُبُهُ فِي الصِّدِّيقِينَ عِنْدِي إِذَا عَمِلَ بِرِضَائِي وَ أَطَاعَنِي.

Let him be patient upon My^{-azwj} afflictions, and let him be satisfied with My^{-azwj} Decree, and let him thank for My^{-azwj} bounties, I^{-azwj} shall Write him among the truthful ones in My^{-azwj} Presence when he were to work with My^{-azwj} Satisfaction and obeys Me^{-azwj}!'''⁴¹⁴

وَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُكْرِمَ عَبْدًا وَ لَهُ عِنْدَهُ ذَنْبٌ ابْتِلَاهُ بِالسُّقْمِ فَإِنْ لَمْ يَفْعَلْ فَبِالْحَاجَةِ فَإِنْ لَمْ يَفْعَلْ شَدَّدَ عَلَيْهِ عِنْدَ الْمَوْتِ

And Abu Ja'far^{-asws} said: 'Allah^{-azwj} Blessed and Exalted, when it were to be from His^{-azwj} Command to Honour a servant and there is a sin for him in His^{-azwj} Presence, He^{-azwj} Afflicts him with the sickness. If He^{-azwj} does not Do so, then with the need. If He^{-azwj} does not Do so, then severity upon him during the death.

وَ إِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُهَيِّبَ عَبْدًا وَ لَهُ عِنْدَهُ حَسَنَةٌ أَصَحَّ بَدَنَهُ فَإِنْ لَمْ يَفْعَلْ وَسَّعَ عَلَيْهِ فِي مَعِيشَتِهِ فَإِنْ لَمْ يَفْعَلْ هَوَّنَ عَلَيْهِ الْمَوْتَ.

And when it were to be from His^{-azwj} Command to Dishonour a servant and there is a good deed for him in His^{-azwj} Presence, Makes his body healthy. If He^{-azwj} does not Do so, Expands upon him regarding his livelihood. If He^{-azwj} does not Do so, Eases the death unto him''^{.415}

55 جامع الأخبار، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ الْبَلَاءَ لِلظَّالِمِ أَدَبٌ وَ لِلْمُؤْمِنِ امْتِحَانٌ وَ لِلْأَنْبِيَاءِ دَرَجَةٌ وَ لِلْأَوْلِيَاءِ كَرَامَةٌ.

(The book) 'Jamie Al Akhbar' –

'From Amir Al-Momineen^{-asws} having said: 'The affliction is a disciplining for the unjust, and a test for the Momin, and a rank for the Prophets^{-as}, and an honour for the Guardians^{-asws}'^{.416}

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَيَتَعَاهَدُ الْمُؤْمِنَ بِالْبَلَاءِ إِمَّا بِمَرَضٍ فِي جَسَدِهِ أَوْ بِمُصِيبَةٍ فِي أَهْلٍ أَوْ مَالٍ أَوْ مُصِيبَةٍ مِنْ مَصَائِبِ الدُّنْيَا لِيَأْجُرَهُ عَلَيْهَا.

And from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted pledges the Momin with the affliction, either with sickness in his body, or with a difficulty in family, or wealth, or difficulty from difficulties of the world, in order to Reward him upon it''^{.417}

وَ قَالَ ع مَا مِنْ مُؤْمِنٍ إِلَّا وَ هُوَ يُدَكَّرُ فِي كُلِّ أَرْبَعِينَ يَوْمًا بِبَلَاءٍ إِمَّا فِي مَالِهِ أَوْ فِي وَلَدِهِ أَوْ فِي نَفْسِهِ فَيُؤَجَّرُ عَلَيْهِ أَوْ هَمٌّ لَا يَدْرِي مِنْ أَيْنَ هُوَ.

⁴¹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 54 f (Chapters on Funerals)

⁴¹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 54 g (Chapters on Funerals)

⁴¹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 55 a (Chapters on Funerals)

⁴¹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 55 b (Chapters on Funerals)

And he^{-asws} said: ‘There is none from a Momin except and he is reminded with an affliction during every forty days, either in his wealth, or in his children, or regarding himself, so he is Recompensed upon it, or worries he does not know where it is from’.⁴¹⁸

وَقَالَ عِ إِنَّهُ لَيَكُونُ لِعَبْدٍ مِّنْزِلَةٌ عِنْدَ اللَّهِ فَمَا يَنَالُهَا إِلَّا بِإِحْدَى حَاصِلَتَيْنِ إِمَّا بِذَهَابِ مَالِهِ أَوْ بِلَيْتَةٍ فِي جَسَدِهِ.

And he^{-asws} said: ‘There happens to be a status for the servant in the Presence of Allah^{-azwj}, he cannot achieve it except with one of the two matters – either loss of his wealth or affliction (sickness) in his body’.⁴¹⁹

وَعَنْهُ عِ قَالَ: إِنَّ فِي الْجَنَّةِ لَمَنْزِلَةً لَا يَبْلُغُهَا الْعَبْدُ إِلَّا بِبَلَاءٍ فِي جَسَدِهِ.

And from him^{-asws} having said: ‘In the Paradise there is a status the servant cannot reach it except through affliction in his body’.⁴²⁰

وَعَنْ أَبِي جَعْفَرٍ عِ قَالَ: خَرَجَ مُوسَى عِ فَمَرَّ بِرَجُلٍ مِّنْ بَنِي إِسْرَائِيلَ فَذَهَبَ بِهِ حَتَّى خَرَجَ إِلَى الظَّهْرِ فَقَالَ لَهُ اجْلِسْ حَتَّى أَجِئَكَ وَ حَطَّ عَلَيْهِ خَطَّةٌ ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ إِنِّي أَسْتَوْدِعُكَ صَاحِبِي وَأَنْتَ خَيْرٌ مُسْتَوْدَعٍ

And from Abu Ja’far^{-asws} having said: ‘Musa^{-as} went out. He^{-as} passed by a man from the children of Israel. He^{-as} went with him to the outback. He^{-as} said to him: ‘Be seated!’, and he^{-as} drew a line upon him. Then he^{-as} raised his^{-as} towards the sky. He^{-as} said: ‘I^{-as} entrust my^{-as} companion to You^{-azwj} and You^{-azwj} are the best Trustee!’

ثُمَّ مَضَى فَتَاجَاهُ اللَّهُ بِمَا أَحَبَّ أَنْ يُتَاجِيَهُ ثُمَّ انْصَرَفَ نَحْوَ صَاحِبِهِ فَإِذَا أَسَدٌ قَدْ وَثَبَ عَلَيْهِ فَشَقَّ بَطْنَهُ وَ فَرَّتْ لَحْمُهُ وَ شَرِبَ دَمَهُ

Then he^{-as} went. Allah^{-as} Whispered to him^{-saww} with what He^{-azwj} Loved to Whisper to him^{-as}. Then he^{-as} left to go towards his^{-as} companion, and there was a lion having pounced upon him. It ripped his belly, and ‘Fars’ his flesh and drank his blood’.

قُلْتُ وَ مَا فَرْتُ اللَّحْمِ

I said, ‘And what is ‘Fars’ of the flesh?’

قَالَ قَطَعُ أَوْصَالِهِ فَرَفَعَ مُوسَى عِ رَأْسَهُ فَقَالَ يَا رَبِّ اسْتَوْدِعْتَنِي وَ أَنْتَ خَيْرٌ مُسْتَوْدَعٍ فَسَلَّطْتَ عَلَيْهِ شَرَّ كِلَابِكَ فَشَقَّ بَطْنَهُ وَ فَرَّتْ لَحْمُهُ وَ شَرِبَ دَمَهُ

He^{-asws} said: ‘Cut his bowels. Musa^{-as} raised his^{-as} head. He^{-as} said: ‘O Lord^{-azwj}! I^{-as} had entrusted You^{-azwj} and You^{-azwj} are best of the Trustees, but You^{-azwj} Caused evilest of Your^{-azwj} dogs who ripped his belly and cut his flesh and drank his blood!’

فَقِيلَ يَا مُوسَى إِنَّ صَاحِبَكَ كَانَتْ لَهُ مَنزِلَةٌ فِي الْجَنَّةِ لَمْ يَكُنْ يَبْلُغُهَا إِلَّا بِمَا صَنَعْتَ بِهِ انْظُرْ

⁴¹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 55 c (Chapters on Funerals)

⁴¹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 55 d (Chapters on Funerals)

⁴²⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 55 e (Chapters on Funerals)

He^{-azwj} Said: “O Musa^{-as}! Your companion, there was a status for him in the Paradise. He could not have reached it except due to what I^{-azwj} have Done with him. Look!”

وَكشَفَتْ لَهُ الْعِطَاءَ فَنظَرَ مُوسَى عَ إِذَا مَنْزِلٌ شَرِيفٌ فَقَالَ رَبِّ رَضِيْتُ.

He^{-azwj} Uncovered the covering for him. Musa^{-as} looked and there was a noble status (dwelling). He^{-as} said: ‘O Lord^{-azwj}! I^{-as} am satisfied’.⁴²¹

56 الْجَامِعُ، عَنِ الْكَاطِمِ عَ قَالَ: لَنْ تُكُونُوا مُؤْمِنِينَ حَتَّى تُعَذُّوا الْبَلَاءَ نِعْمَةً وَ الرَّحَاءَ مُصِيبَةً وَ ذَلِكَ أَنَّ الصَّبْرَ عِنْدَ الْبَلَاءِ أَعْظَمُ مِنَ الْعُقْلَةِ عِنْدَ الرَّحَاءِ.

(The book) ‘Al Jamie’ –

‘From Al-Kazim^{-asws} having said: ‘You will never become Momineen until you count the affliction as a bounty, and the prosperity as a calamity, and that is because the patience during the affliction is mightier than the heedlessness during the prosperity’.⁴²²

وَ عَنِ أَبِي الْجَارُودِ عَنِ أَبِي جَعْفَرٍ عَنِ آبَائِهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ إِنَّ الْمُؤْمِنَ إِذَا قَارَفَ الدُّنُوبَ ابْتُلِيَ بِهَا بِالْفَقْرِ فَإِنْ كَانَ فِي ذَلِكَ كَفَّارَةٌ لِدُنُوبِهِ وَ إِلَّا ابْتُلِيَ بِالْمَرَضِ فَإِنْ كَانَ ذَلِكَ كَفَّارَةً لِدُنُوبِهِ وَ إِلَّا ابْتُلِيَ بِالْخَوْفِ مِنَ السُّلْطَانِ يَطْلُبُهُ فَإِنْ كَانَ ذَلِكَ كَفَّارَةً لِدُنُوبِهِ وَ إِلَّا ضَيَّقَ عَلَيْهِ عِنْدَ خُرُوجِ نَفْسِهِ حَتَّى يَلْقَى اللَّهَ حِينَ يُلْقَاهُ وَ مَا لَهُ مِنْ ذَنْبٍ يَدْعِيهِ عَلَيْهِ فَيَأْمُرُ بِهِ إِلَى الْجَنَّةِ

And from Abu Al Jaroud,

‘From Abu Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When the Momin draws closer to the sins, he is afflicted with the poverty due to it. Either there is atonement for his sins in that or else he is afflicted with the sickness. Either that is an atonement for his sins, or else with the fear from the ruler seeking him. Either that were to be an atonement for his sins, or else there would be constriction upon him during the exit of his soul, until he meets Allah^{-azwj} when he does meet Him^{-azwj}, and there would be no sin upon him to be claimed upon him. So He^{-azwj} would Command with him to the Paradise.

وَ إِنَّ الْكَافِرَ وَ الْمُنَافِقَ لِيَهْوَنَ عَلَيْهِمَا خُرُوجَ أَنْفُسِهِمَا حَتَّى يَلْقِيَانِ اللَّهَ حِينَ يَلْقِيَانِهِ وَ مَا لَهُمَا عِنْدَهُ مِنْ حَسَنَةٍ يَدْعِيَانَهَا عَلَيْهِ فَيَأْمُرُ بِهِمَا إِلَى النَّارِ.

And the Kafir and the hypocrite, the exit of their souls is eased upon them until they meet Allah^{-azwj} when they do meet Him^{-azwj} and there are no good deeds for them in His^{-azwj} Presence they can be claiming upon Him^{-azwj}. So He^{-azwj} would Command with them to the Fire’.⁴²³

57 مَكَارِمُ الْأَخْلَاقِ، عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: أَمَا إِنَّهُ لَيْسَ مِنْ عِزِّ يَضْرِبُ وَ لَا نَكْبَةٍ وَ لَا صَدَاعٍ وَ لَا مَرَضٍ إِلَّا بِذَنْبٍ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ- وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ

(The book) ‘Makarim Al Akhlaq’ –

‘From Abu Abdullah^{-asws} having said: ‘There is neither a vein striking, nor any suffering, nor headache, nor any sickness except due to a sin, and that is Word of Mighty and Majestic in

⁴²¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 55 f (Chapters on Funerals)

⁴²² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 55 g (Chapters on Funerals)

⁴²³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 56 a (Chapters on Funerals)

His^{-azwj} Book: ***And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]***.

ثُمَّ قَالَ وَ مَا يَغْفُو اللَّهُ أَكْثَرَ بِمَا يُؤَاخِذُ بِهِ.

Then he^{-asws} said: ‘And What Allah^{-azwj} Pardons is a lot more than what He^{-azwj} Seizes with’.⁴²⁴

وَ عَنِ الْبَاقِرِ ع قَالَ: سَهْرُ لَيْلَةٍ مِنْ مَرَضٍ أَفْضَلُ مِنْ عِبَادَةِ سَنَةٍ.

And from Al-Baqir^{-asws} having said: ‘Staying awake at night from illness is better than worship of a year’.⁴²⁵

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: حُمَّى لَيْلَةٍ مِنْ مَرَضٍ تُعْدِلُ عِبَادَةَ سَنَةٍ وَ حُمَّى لَيْلَتَيْنِ تُعْدِلُ عِبَادَةَ سَنَتَيْنِ وَ حُمَّى ثَلَاثٍ تُعْدِلُ عِبَادَةَ سَبْعِينَ سَنَةً

And from Abu Ja’far^{-asws} said: ‘Fever of a night from illness equates to worship of a year, and fever of two night equates to worship of two years, and fever of three (nights) equates to worship of seventy years’.

قَالَ أَبُو حَمَزَةَ قُلْتُ فَإِنْ لَمْ يَبْلُغْ سَبْعِينَ سَنَةً

Abu Hamza said, ‘I said, ‘Supposing he does not reach seventy years’.

قَالَ ع فَلَأَبِيهِ وَ أُمِّهِ

He^{-asws} said: ‘(It is) for his father and his mother’.

قَالَ قُلْتُ فَإِنْ لَمْ يَبْلُغَا

He (the narrator) said, ‘I said, ‘Supposing they don’t reach?’

قَالَ لِقَرَابَتِهِ

He^{-asws} said: ‘For his relatives’.

قَالَ قُلْتُ وَ إِنْ لَمْ يَبْلُغْ قَرَابَتَهُ

He (the narrator) said, ‘I said, ‘And if his relatives don’t reach?’

قَالَ ع فَجِيرَانِهِ.

He^{-asws} said: ‘His neighbours’.⁴²⁶

⁴²⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 56 b (Chapters on Funerals)

⁴²⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 57 a (Chapters on Funerals)

⁴²⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 57 b (Chapters on Funerals)

58 الْمَكَارِمُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صُدَاعُ لَيْلَةٍ يَحُطُّ كُلَّ حَاطِئَةٍ إِلَّا الْكَبَائِرَ.

(The book) 'Al Makarim' –

'From Abu Abdullah^{-asws} having said: 'Headache for a night drops every sin except the major sins''.⁴²⁷

59 كِتَابُ دَلَائِلِ الْإِمَامَةِ لِلطَّبْرِيِّ الْإِمَامِيِّ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مِثْقَالِ الْحَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فُقُلْتُ لَهُ أَنْتُمْ وَرَثَةُ رَسُولِ اللَّهِ ص

The book 'Dalaail Al Imamah' of Al Tabari Al Imami – by his chain, from Ali Bin Al Hakam, from Musanna Al Hannat, from Abu Baseer who said,

'I entered to see Abu Ja'far^{-asws}. I said to him^{-asws}, 'You (Imams^{-asws}) an inheritors of Rasool-Allah^{-saww}?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes!'

قُلْتُ وَرَسُولُ اللَّهِ ص وَارِثُ الْأَنْبِيَاءِ عَلَى مَا عَلِمُوا

I said, 'And Rasool-Allah^{-saww} is inheritor of the Prophets^{-as} upon what they^{-as} had known?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قُلْتُ فَأَنْتُمْ تَقْدِرُونَ عَلَى أَنْ تُحْيُوا الْمَوْتَى وَ تُبْرِئُوا الْأَكْمَهَ وَ الْأَبْرَصَ

I said, 'So you (Imams^{-asws}) are able upon reviving the dead, and curing the blind and the one with vitiligo?'

قَالَ نَعَمْ بِإِذْنِ اللَّهِ

He^{-asws} said: 'Yes, by the Permission of Allah^{-azwj}'.

ثُمَّ قَالَ ادُّ مَنِّي يَا بَا مُحَمَّدٍ

Then he^{-asws} said: 'Come near me^{-asws}, O Abu Muhammad!'

فَمَسَحَ يَدَهُ عَلَى عَيْنِي وَ وَجْهِي فَأَبْصَرْتُ الشَّمْسَ وَ السَّمَاءَ وَ الْأَرْضَ وَ الْبُيُوتَ وَ كُلَّ شَيْءٍ فِي الدَّارِ

⁴²⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 58 (Chapters on Funerals)

He^{-asws} wiped his^{-asws} hand upon my eyes and my face. I sighted the sun, and the sky, and the earth, and the houses, and all things in the house (and I was blind).

قَالَ فَقَالَ مُجِبٌ أَنْ تَكُونَ عَلَى هَذَا وَ لَكَ مَا لِلنَّاسِ وَ عَلَيْكَ مَا عَلَيْهِمْ يَوْمَ الْقِيَامَةِ أَوْ تَعُودُ كَمَا كُنْتَ وَ لَكَ الْجَنَّةُ خَالِصَةً

He (the narrator) said, 'He^{-asws} said: 'Would you love to be upon this (state) and there shall be for you what is for the people, and against you would be what is against them on the Day of Qiyamah, or (would you like to be) returned to like what you were (blind), and for you would be the Paradise purely?'

قَالَ قُلْتُ أَعُودُ كَمَا كُنْتُ

He (the narrator) said, 'I said, 'Return to what I have been (blind)''.

قَالَ فَمَسَحَ يَدَهُ عَلَى عَيْنِي فَعُدْتُ كَمَا كُنْتُ.

He (the narrator) said, 'He^{-asws} wiped his^{-asws} hand upon my eyes, and I returned to what I had been''.⁴²⁸

⁴²⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 1 H 59 (Chapters on Funerals)

CHAPTER 2 – ETIQUETTES OF THE SICK ONE, AND HIS RULINGS, AND HIS COMPLAINTS, AND HIS PATIENCE AND OTHER SUCH

1- مَعَانِي الْأَخْبَارِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنْ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا الشُّكْوَى أَنْ تَقُولَ قَدْ ابْتُلَيْتُ بِمَا لَمْ يُبْتَلِ بِهِ أَحَدٌ أَوْ تَقُولَ لَقَدْ أَصَابَنِي مَا لَمْ يُصَبِّ أَحَدًا وَ لَيْسَ الشُّكْوَى أَنْ تَقُولَ سَهَرْتُ الْبَارِحَةَ وَ حُمْتُ الْيَوْمَ وَ نَحْوَ هَذَا.

(The book) 'Ma'any Al Akhbar' – from Ja'far Bin Muhammad Bin Masrou, from Al-Husayn Bin Muhammad Bin Amir, from his uncle, from Abu Abdullah, from Ibn Umeyr, from Jameel Bin Salih,

'From Abu Abdullah^{asws} having said: 'But rather the complaint is your saying, 'I have been afflicted with what no one has been afflicted with', or your saying, 'It has hit me what has not hit anyone', and it isn't the complaint, your saying, 'I stayed awake last night', and 'Today I have fever', and approximately this".⁴²⁹

2- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَتْ الشُّكَايَةُ أَنْ يَقُولَ الرَّجُلُ مَرَضْتُ الْبَارِحَةَ أَوْ وَعَكْتُ الْبَارِحَةَ وَ لَكِنَّ الشُّكَايَةَ أَنْ يَقُولَ بُلَيْتُ بِمَا لَمْ يُبَلِّ بِهِ أَحَدٌ.

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from his father, from Hammad Bin Isa, from one his companions,

'From Abu Abdullah^{asws} having said: 'The complaining isn't the man saying, 'I was sick last night', or, 'I was in pain last night', but the complaining is his saying, 'I have been afflicted with what no one has been afflicted with".⁴³⁰

3- مَعَانِي الْأَخْبَارِ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنِ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ جَعْفَرِ بْنِ يَحْيَى الْخَزَاعِيِّ عَنْ أَبِيهِ قَالَ: دَخَلْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع عَلَى بَعْضِ مَوَالِيهِ يَعُودُهُ فَرَأَيْتُ الرَّجُلَ يُكْتَبُ مِنْ قَوْلِ آهٍ فَقُلْتُ لَهُ يَا أَخِي ادْكُرْ رَبَّنَا وَ اسْتَعِثْ بِهِ

(The book) 'Ma'any Al Akhbaar' – from Al-Husayn Bin Ahmad Al Alawy, from Muhammad Bin Hammam, from Ali Bin Al-Husayn, from Ja'far Bin Yahya Al Khuzae, from his father who said.

'I entered along with Abu Abdullah^{asws} to see one of his^{asws} friends to console him. I saw the man frequenting from saying, 'Aah!' I said to him, 'O my brother! Mention your Lord^{azwj} and seek Help with Him^{azwj}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع آهٍ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ فَمَنْ قَالَ آهٍ اسْتَعَاثَ بِاللَّهِ عَزَّ وَ جَلَّ.

⁴²⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 1 (Chapters on Funerals)

⁴³⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 2 (Chapters on Funerals)

Abu Abdullah^{-asws} said: ‘(The word) ‘Aah’ is from Names of Allah^{-azwj}. The one who says, ‘Aah’ has sought Help with Allah^{-azwj} Mighty and Majestic’.⁴³¹

4- مجالس الصدوق، عن حمزة العلوي عن عبد العزيز الأجرى عن محمد بن زكريا الجوهري عن شعيب بن واقد عن الحسين بن زيد عن أبي عبد الله ع عن آتائه ع قال قال رسول الله ص من مرض يوماً و ليلة فلم يشك إلى عواده بعنه الله يوم القيامة مع إبراهيم خليل الرحمن حتى يجوز الصراط كالبرق الأمام.

(The book) ‘Majaalis’ of Al Sadouq – from Hamza Al Alawy, from Abdul Aziz Al Ahbary, from Muhammad Bin Zakariya Al Jowhary, from Shueyb Bin Waqid, from Al-Husayn Bin Zayd,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who is sick for a day and a night, so he does not complain up to his recovery, Allah^{-azwj} will Resurrect him on the Day of Qiyamah with Ibrahim^{-as} the friend (of the Beneficent) until he crosses the Bridge like the bolt of lightning’.⁴³²

5- الخصال، عن أبيه عن سعد بن اليقطيني عن الفاسم بن يحيى عن جدّه عن أبي بصيرٍ و محمد بن مسلم عن الصادق ع عن آتائه ع عن أمير المؤمنين ع قال: اكسروا حرّ الحمى بالبنفسج و الماء البارد فإنّ حرّها من فيح جهنّم.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad, from Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer, and Muhammad Bin Muslim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Break the heat of fever with the violet oil and the cold water, for its heat is from the mouth of Hell’.⁴³³

و قال ع لا يتداوى المسلم حتى يغلب مرضه صحته.

And he^{-asws} said: ‘The Muslims should not medicate until his sickness overcomes his health’.⁴³⁴

و قال ع داؤوا مرضاكم بالصدق و ادفعوا أمواج البلاء عنكم بالدعاء قبل ورود البلاء فو الذي فلق الحبة و برأ السمّة للبلاء أسرع إلى المؤمن من الخدار السيل من أعلى التلعة إلى أسفلها و من ركض البراذين.

And he^{-asws} said: ‘Medicate your sick ones with (giving) the charity, and repel the waves of afflictions away from you with the supplication before the arrival of afflictions. By the One^{-azwj} Who Split the seed and Formed the person! The afflictions are quicker to the Momin than the torrent rolling down from top of the hill to its bottom, and (quicker) than sprinting of the work horses’.⁴³⁵

و قال ع ذكرنا أهل البيت شفاة من الوعك و الأنقام و وسواس الرئب.

⁴³¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 3 (Chapters on Funerals)

⁴³² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 4 (Chapters on Funerals)

⁴³³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 5 a (Chapters on Funerals)

⁴³⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 5 b (Chapters on Funerals)

⁴³⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 5 c (Chapters on Funerals)

And he^{-asws}: ‘Our^{-asws} Zikr, People^{-asws} of the Household, is a healing from the ailments and the sicknesses, and insinuations of the suspicions (doubts)’^{.436}

وَقَالَ ع مَنْ كَتَمَ وَجَعًا أَصَابَهُ ثَلَاثَةَ أَيَّامٍ مِنَ النَّاسِ وَ شَكَا إِلَى اللَّهِ عَزَّ وَ جَلَّ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعَافِيَهُ مِنْهُ.

And he^{-asws} said: ‘One who conceals from the people pain which has hit him for three days, and he complains to Allah^{-azwj} Mighty and Majestic, would have a right upon Allah^{-azwj} to Cure him from it’^{.437}

وَقَالَ ع مَا زَالَتْ نِعْمَةٌ وَ لَا نَضَارَةٌ عَيْشِي إِلَّا بِدُئُوبٍ اجْتَرَحُوا إِنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَبِيدِ وَ لَوْ أَنَّهُمْ اسْتَقْبَلُوا ذَلِكَ بِالدُّعَاءِ وَ الْإِنَابَةِ لَمْ تَنْزِلْ

And he^{-asws} said: ‘Neither a bounty nor freshness of life declines except due to sins they have committed. Allah^{-azwj} isn’t least unjust to the servants; and had they received that with the supplication and the delegation (of matters to Allah^{-azwj}), it would not have befallen.

وَ لَوْ أَنَّهُمْ إِذَا نَزَلَتْ بِهِمُ النَّعْمُ وَ زَالَتْ عَنْهُمْ النَّعْمُ فَرَعَوْا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِصِدْقٍ مِنْ نِيَّاتِهِمْ وَ لَمْ يَتَمَنَّؤْا وَ لَمْ يُسْرِفُوا لِأَصْلِحْ لَهُمْ كُلُّ قَاسِدٍ وَ لَرَدَّ عَلَيْهِمْ كُلُّ صَالِحٍ.

And when the scourge had befallen with them and the bounties declined from them, had they panicked to Allah^{-azwj} Mighty and Majestic with sincerity from their intentions, and did not have wishful thinking, and not been extravagant, every spoilt matter would have been corrected for them and every righteous matter would have returned to them’^{.438}

6- الْخِصَالُ، وَ الْمَحَاسِنُ، بِإِسْنَادِهَا إِلَى أَبِي يَحْيَى الْوَاسِطِيِّ عَمَّنْ ذَكَرَهُ أَنَّهُ قِيلَ لِأَبِي عَبْدِ اللَّهِ عَ أ تَرَى هَذَا الْخَلْقَ كُلَّهُمْ مِنَ النَّاسِ

(The books) ‘Al Khisaal’, and ‘Al Mahasin’ – by their chains to Abu Yahya Al Wasity, from the one who mentioned it,

‘It was said to Abu Abdullah^{-asws}, ‘Do you^{-asws} view these creatures, all of them being from the people?’

فَقَالَ أَلَيْ مِنْهُمْ التَّارِكُ لِلسُّوَاكِ وَ سَاقِ الْحَدِيثِ إِلَى قَوْلِهِ وَ الْمُتَمَرِّضُ مِنْ غَيْرِ عِلَّةٍ وَ الْمُتَشَبِّهُتُ مِنْ غَيْرِ مُصِيبَةٍ إِلَى أَنْ قَالَ وَ هُوَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ-
إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

He^{-asws} said: ‘Throw away from them the neglecter of brushing the teeth’ – and continued the Hadeeth up to his^{-asws} words: ‘And the one pretending to be sick from without there being any illness, and unkempt from without there being any calamity’ – up to he^{-asws} said: ‘And it is like what Allah^{-azwj} Mighty and Majestic Said: **Surely, they are only like the cattle. But, they are more straying of the way [25:44]**’^{.439}

7- تَخْرِجُ الْبَلَاغَةَ، قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ امشِ بِدَائِكَ مَا مَشَى بِكَ-.

⁴³⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 5 d (Chapters on Funerals)

⁴³⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 5 e (Chapters on Funerals)

⁴³⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 5 f (Chapters on Funerals)

⁴³⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 6 (Chapters on Funerals)

(The book) 'Nahj Al Balagah' –

Amir Al-Momineen^{-asws} said: 'Walk with your disease for as long as it walks with you'.⁴⁴⁰

وَقَالَ ع لَا تَضْطَجِعْ مَا اسْتَطَعْتَ الْقِيَامَ مَعَ الْعِلَّةِ.

And he^{-asws} said: 'Do not lie down for as long as you are capable of standing with the illness'.⁴⁴¹

8- النهج، نهج البلاغة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي مَدْحِ رَجُلٍ وَكَانَ لَا يَشْكُو وَجَعًا إِلَّا عِنْدَ بُرْئِهِ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said in praise of a man, and he had not complained of pain except at his recovery'.⁴⁴²

9- أَمَالِي ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ أَحْمَدَ بْنِ سَعِيدٍ بْنِ يَرِيدٍ عَنْ مُحَمَّدِ بْنِ سَلَمَةَ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ بْنِ بُهْرَمٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا اسْتَكَى الْعَبْدُ نَمَّ غَوِي فَلَمْ يُجِدْ خَيْرًا وَ لَمْ يَكُفَّ عَنْ سُوءِ لَقَيْتِ الْمَلَائِكَةَ بَعْضُهَا بَعْضًا يَعْني حَفَظَتْهُ فَقَالَتْ إِنَّ فُلَانًا دَاوَيْنَاهُ فَلَمْ يَنْفَعَهُ الدَّوَاءُ.

(The book) 'Al Amaali' of Ibn Al Shaykh – from his father, from a group, from Abu Al Mufazzal Al Shaybani, from Ahmad Bin Saeed Bin Yazeed, from Muhammad Bin Salama, from Ahmad Bin Al Qasim Bin Bahram, from his father,

'Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When the servant complains, then recovers, so he neither does a new good deed and does not refrain from evil, the Angels meet each other, meaning his protectors. They said, 'We medicated him but the medicine has not benefited him'.⁴⁴³

10- نَوَابِ الْأَعْمَالِ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يُوسُفَ بْنِ إِسْمَاعِيلَ بِإِسْنَادِهِ لَهُ قَالَ: إِذَا الْمُؤْمِنُ إِذَا حَمَّ حَمِّي وَاحِدَةً تَنَافَرَتْ الدُّنُوبُ مِنْهُ كَوَرَقِ الشَّجَرِ فَإِنْ صَارَ عَلَى فِرَاشِهِ فَأَيْنُهُ تَسْبِيحٌ وَ صِيَاخُهُ تَهْلِيلٌ وَ تَقْلُبُهُ عَلَى فِرَاشِهِ كَمَنْ يَضْرِبُ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ

(The book) 'Sawaab Al Amaal' – from Al-Husayn Bin Ahmad, from his father, from Muhammad Bin Ahmad, from Yusuf Bin Ismail, by his chain,

'He^{-asws} said: 'When the Momin has fever, one fever, the sins scatter from him like leaves of the tree. If he comes to be upon his bed, his groans are a glorification (of Allah^{-azwj}), and his shouts are an extollations of Oneness, and his turning upon his bed is like the on striking with his sword in the Way of Allah^{-azwj}.

فَإِنْ أَقْبَلَ يَغْبُدُ اللَّهُ بَيْنَ إِخْوَانِهِ وَ أَصْحَابِهِ كَانَ مَغْفُورًا لَهُ فَطُوبَى لَهُ إِنْ تَابَ وَ وَبَلَ لَهُ إِنْ عَادَ وَ الْعَافِيَةُ أَحَبُّ إِلَيْنَا.

⁴⁴⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 7 a (Chapters on Funerals)

⁴⁴¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 7 b (Chapters on Funerals)

⁴⁴² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 8 (Chapters on Funerals)

⁴⁴³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 9 (Chapters on Funerals)

If he comes to worship Allah^{-azwj} between his brothers and his companions, he would be Forgiven for (his sins). So beatitude is for him if he repents, and woe be to him if he repeats; and the well-being is beloved to us^{-asws'}.⁴⁴⁴

11- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ ظَرِيفِ بْنِ نَاصِحٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ اشْتَكَى لَيْلَةً فَقَبِلَهَا بِقَبُولِهَا وَ أَدَى إِلَى اللَّهِ شُكْرَهَا كَانَتْ لَهُ كَفَّارَةٌ سِتِّينَ سَنَةً

And from him, from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Al-Hassan Bin Ali Bin Fazzal, from Tareyf Bin Nasih, from Abu Abdul Rahman,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘One who complains, so he accepts it with its acceptance and fulfils its thanks to Allah^{-azwj}, it would be an atonement for him of sixty years’.

قَالَ قُلْتُ وَ مَا قَبِلَهَا بِقَبُولِهَا

He (the narrator) said, ‘I said, ‘And what is accepting it with its acceptance?’

قَالَ صَبَرَ عَلَى مَا كَانَ فِيهَا.

He^{-asws} said: ‘Being patient upon whatever were to be in it’.⁴⁴⁵

12- بِمَجَالِسِ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: مَرَضَ عَوْذُ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَأَتَيْتُهُ أَعُوذُهُ فَقَالَ أَفَلَا أُحَدِّثُكَ بِحَدِيثٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قُلْتُ بَلَى

(The book) ‘Majaalis’ of Al Sadouq – from his father, from Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Abdullah Bin Sinan, from Muhammad Bin Al Munkadir who said,

‘Awn Bin Abdullah Bin Masoud fell sick, so I went to console him. He said, ‘Shall I narrated to you with a Hadeeth from Abdullah Bin Masoud?’ I said, ‘Yes’.

قَالَ قَالَ عَبْدُ اللَّهِ بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ص إِذْ تَبَسَّمَ فَقُلْتُ لَهُ مَا لَكَ يَا رَسُولَ اللَّهِ تَبَسَّمْتَ

He (the narrator) said, ‘Abdullah said, ‘While we were in the presence of Rasool-Allah^{-azwj}, when he^{-saww} smiled. I said to him^{-asws}, ‘O Rasool-Allah^{-saww}! You smiled?’

فَقَالَ ص عَجِبْتُ لِلْمُؤْمِنِ وَ جَزَعِهِ مِنَ السُّعْمِ وَ لَوْ يَعْلَمُ مَا لَهُ فِي السُّعْمِ مِنَ الثَّوَابِ لَأَحَبَّ أَنْ لَا يَزَالَ سَقِيمًا حَتَّى يَلْقَى رَبَّهُ عَزَّ وَ جَلَّ.

He^{-saww} said: ‘I^{-saww} am surprised at the Momin and his panicking from the sickness, and had he known what Rewards there are for him in the sickness, he would love it for his sickness not to decline until he meets his Lord^{-azwj} Mighty and Majestic’.⁴⁴⁶

⁴⁴⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 10 (Chapters on Funerals)

⁴⁴⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 11 (Chapters on Funerals)

⁴⁴⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 12 (Chapters on Funerals)

13- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ يَعْرِفِ الْبَلَاءَ يَصْبِرْ عَلَيْهِ وَ مَنْ لَا يَعْرِفُ يُنْكِرُهُ.

And from him, from his father, from Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Abu Al Sabbah Al Kinany,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who recognises the affliction would be patient upon it, and the one who does not recognise, will deny it’’.⁴⁴⁷

14- طِبُّ الْأَيْمَةِ، عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَيُّمَا رَجُلٍ اشْتَكَى فَصَبَرَ وَ احْتَسَبَ كَتَبَ اللَّهُ لَهُ مِنَ الْأَجْرِ أَجْرَ أَلْفِ شَهِيدٍ.

(The book) ‘Tibb Al Aymma^{-asws}’ – from Al Washa, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Whichever man has health complaint, so he is patient and anticipates, Allah^{-azwj} will Write Recompense for him, the Recompense of a thousand martyrs’’.⁴⁴⁸

15- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ عَنْ حُرَيْبِ الْعَزَلِيِّ عَنْ صَدَقَةَ الْقَتَاتِ عَنِ الْحَسَنِ الْبَصْرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَلَا أُخْبِرُكُمْ بِخَمْسِ خِصَالٍ هِيَ مِنَ الْبِرِّ وَ الْبِرُّ يَدْعُو إِلَى الْجَنَّةِ فَلْتِ بَلَى

(The book) ‘Al Mahasin’ – from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Al Asady, from Hureyb Al Gazzal, from Sadaqa Al Qattat, from Al-Hassan Al Basry,

‘From Abu Ja’far^{-asws} having said: ‘Shall I^{-asws} inform you with five characteristics which are from the righteousness, and the righteousness leads to the Paradise?’ I said, ‘Yes’.

قَالَ إِخْفَاءُ الْمُصِيبَةِ وَ كِتْمَانُهَا الْحَدِيثُ.

He^{-asws} said: ‘Hiding the difficulty and concealing it’ – the Hadeeth’’.⁴⁴⁹

16- الْخِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ ظَهَرَ صِحَّتَهُ عَلَى سُقْمِهِ فَيَعَالِجْ نَفْسَهُ بِشَيْءٍ فَمَاتَ فَأَنَا إِلَى اللَّهِ مِنْهُ بَرِيءٌ.

(The book) ‘Al Khisaal’ – from his father, from Ahmad Bin Idrees, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘One whose good health prevails upon his sickness, so he treats himself with something and he dies, I^{-asws} am disavowed from him to Allah^{-azwj}’’.⁴⁵⁰

⁴⁴⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 13 (Chapters on Funerals)

⁴⁴⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 14 (Chapters on Funerals)

⁴⁴⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 15 (Chapters on Funerals)

⁴⁵⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 16 (Chapters on Funerals)

17- العليل، عن أبيه عن سعد بن عبد الله عن أحمد بن محمد بن بكر بن صالح الجعفرى قال سمعت أبا الحسن موسى بن جعفر ع يقول اذفَعُوا مَعَالِجَةَ الأَطْبَاءِ مَا انْدَفَعَ الدَّاءُ عَنْكُمْ فَإِنَّهُ بِمَنْزِلَةِ البِنَاءِ قَلِيلُهُ يَجُرُّ إِلَى كَثِيرِهِ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Bakr Bin Salih Al Ja'fari who said,

'I heard Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} saying: 'Push away (avoid) treatment of the doctors for as long as the disease can be defended from you, for it is at the status of building. A little of it pulls to its more'.⁴⁵¹

18- كِتَابُ الإِخْوَانِ، لِلصَّدُوقِ بِإِسْنَادِهِ عَنِ الحَسَنِ بْنِ رَاشِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا حَسَنُ إِذَا نَزَلَتْ بِكَ نَارِلَةٌ فَلَا تَشْكُهَا إِلَى أَحَدٍ مِنْ أَهْلِ الخِيَالِ وَ لَكِنْ اذْكُرْهَا لِبَعْضِ إِخْوَانِكَ فَإِنَّكَ لَنْ تُعَدِمَ حَصَلَةً مِنْ خِصَالِ أَرْبَعٍ إِمَّا كِفَايَةٌ وَ إِمَّا مَعُونَةٌ بِجَاهٍ أَوْ دَعْوَةٌ تُسْتَجَابُ أَوْ مَشُورَةٌ بِرَأْيٍ.

(The book) 'Kitab Al Ikhwaan' of Al Sadouq – by his chain from Al-Hassan Bin Rashid who said,

'Abu Abdullah^{-asws} said: 'O Hassan! Whenever a calamity befalls with you, do not complain to anyone from the adversaries, but mention it to one of your brothers, for you will never lack one trait from four traits – either sufficing (from him), or assistance by his generosity, or an Answered supplication, or a consultative view'.⁴⁵²

19- مَعَانِي الأَخْبَارِ، عَنْ أَبِيهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ إِسْمَاعِيلَ بْنِ إِبرَاهِيمَ عَنِ أَبِي مُعَاوِيَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ شَكَأَ إِلَى مُؤْمِنٍ فَقَدْ شَكَأَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ شَكَأَ إِلَى مُخَالِفٍ فَقَدْ شَكَأَ اللَّهُ عَزَّ وَ جَلَّ.

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Ismail Bin Ibrahim, from Abu Muawiya who said,

'I heard Abu Abdullah^{-asws} saying: 'One who complains to a Momin, so he has complained to Allah^{-azwj} Mighty and Majestic, and one who complains to an adversary, so he has complained of Allah^{-azwj} Mighty and Majestic'.⁴⁵³

20- قُرْبُ الإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنِ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ شَكَأَ إِلَى أَخِيهِ فَقَدْ شَكَأَ إِلَى اللَّهِ وَ مَنْ شَكَأَ إِلَى غَيْرِ أَخِيهِ فَقَدْ شَكَأَ اللَّهُ

(The book) 'Qurb Al Isnaad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'Abu Abdullah^{-asws} said: 'One who complains to his brother, so he has complained to Allah^{-saww}, and one who complains to other than his brotch, so he has complained of Allah^{-azwj}'.

قَالَ وَ مَعْنَى ذَلِكَ أَخُوهُ فِي دِينِهِ.

He (the narrator) said, 'And meaning of that is his brother in his religion'.⁴⁵⁴

⁴⁵¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 17 (Chapters on Funerals)

⁴⁵² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 18 (Chapters on Funerals)

⁴⁵³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 19 (Chapters on Funerals)

⁴⁵⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 20 (Chapters on Funerals)

21- الحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ عَظِيمَ الْبَلَاءِ يُكَافَأُ بِهِ عَظِيمُ الْجَزَاءِ فَإِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ بِعَظِيمِ الْبَلَاءِ فَمَنْ رَضِيَ فَلَهُ عِنْدَ اللَّهِ الرِّضَا وَ مَنْ سَخَطَ الْبَلَاءِ فَلَهُ السَّخَطُ.

(The book) 'Al Khisaal' – from his father, from Muhammad Bin Yahya, from Sahl Bin Ziyad, from Al-Husayn Bin Al-Husayn Al Luluie, from Muhammad Bin Sinan, from Zayd Al Shahham,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The mighty affliction is reciprocated with the mighty Recompense. When Allah^{azwj} Loves a servant, Afflicts him with the mighty affliction. One who is satisfied, there would be Satisfaction (of Allah^{azwj}) for him in the Presence of Allah^{azwj}, and one who is annoyed at the affliction, for him would be the Annoyance (of Allah^{azwj})'.⁴⁵⁵

22- مَجَالِسُ الْمُفِيدِ، عَنِ الْحَسَنِ بْنِ حَمَزَةَ الْعُلَوِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ مِنْ كُنُوزِ الْبِرِّ كِتْمَانُ الْحَاجَةِ وَ كِتْمَانُ الصَّدَقَةِ وَ كِتْمَانُ الْمَرَضِ وَ كِتْمَانُ الْمُصِيبَةِ.

(The book) 'Majaalis' of Al Mufeed – from Al-Hassan Bin Hamza Al Alawy, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Bakr Bin Salih, from Al-Hassan Bin Ali, from Abdullah Bin Ibrahim,

'From Abu Abdullah Al-Sadiq Ja'far Bin Muhammad^{asws}, from his^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said: 'Four are from the treasures of righteousness – concealment of the need, and concealment of the charity, and concealment of the sickness, and concealment of the difficulty'.⁴⁵⁶

23- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ النَّبِيُّ ص أَرْبَعٌ مِنْ كُنُوزِ الْجَنَّةِ كِتْمَانُ الْفَاقَةِ وَ كِتْمَانُ الصَّدَقَةِ وَ كِتْمَانُ الْمُصِيبَةِ وَ كِتْمَانُ الْوَجَعِ.

(The book) 'Dawaat' of Al Rawandy –

'The Prophet^{saww} said: 'Four are from the treasures of Paradise – the concealment of destitution, and the concealment of charity, and the concealment of difficulty, and the concealment of pain'.⁴⁵⁷

وَ قَالَ ص مِنْ كُنُوزِ الْبِرِّ كِتْمَانُ الْمَصَائِبِ وَ الْأَفْرَاضِ وَ الصَّدَقَةِ.

And he^{saww} said: 'From the treasures of righteousness is concealment of difficulties, and the sicknesses, and the charity'.⁴⁵⁸

وَ قَالَ النَّبِيُّ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَمَّا عَبْدٌ مِنْ عِبِيدِي مُؤْمِنٍ ابْتَلَيْتُهُ بِبَلَاءٍ عَلَى فِرَاشِهِ فَلَمْ يَشْكُ إِلَى عُوَادِهِ أَبَدَلْتُهُ لَحْمًا حَسَنًا مِنْ لَحْمِهِ وَ دَمًا حَسَنًا مِنْ دَمِهِ فَإِنْ قَبَضْتُهُ فَإِلَى رَحْمَتِي وَ إِنْ عَافَيْتُهُ عَافَيْتُهُ وَ لَيْسَ لَهُ دَنْبٌ

⁴⁵⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 21 (Chapters on Funerals)

⁴⁵⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 22 (Chapters on Funerals)

⁴⁵⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 23 a (Chapters on Funerals)

⁴⁵⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 23 b (Chapters on Funerals)

And the Prophet^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Says: “Whichever servant from My^{-azwj} Momin servants I^{-azwj} Afflict him with an affliction upon his bed, so he does not complain up to his recovery, I^{-azwj} shall Replace him with flesh better than his flesh, and blood better than his blood. If I^{-azwj} were to Capture him (his soul), it would be to My^{-azwj} Mercy, and if I^{-azwj} were to Grant him health, he will be health and there wouldn’t be any sin for him!”

فَقِيلَ يَا رَسُولَ اللَّهِ مَا لَحْمٌ خَيْرٌ مِنْ لَحْمِهِ

It was said, ‘O Rasool-Allah^{-saww}! What is flesh better than his flesh?’

قَالَ لَحْمٌ لَمْ يُذْنِبْ وَ دَمٌ خَيْرٌ مِنْ دَمِهِ دَمٌ لَمْ يُذْنِبْ.

He^{-saww} said: ‘Flesh not having sinned, and blood better than his blood is blood not having sinned’^{.459}

24- دَعَاؤُ الرَّاوْنَدِيِّ، عَنِ الْبَاقِرِ ع قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَرَضْتُ مَرَضًا شَدِيدًا فَقَالَ لِي أَبِي ع مَا تَشْتَهِي

(The book) ‘Dawaat’ of Al Rawandy –

‘From Al-Baqir^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘I^{-asws} became ill with severe illness. My^{-asws} father^{-asws} said to me^{-asws}: ‘What do you^{-asws} desire?’

فَقُلْتُ أَشْتَهِي أَنْ أَكُونَ مِمَّنْ لَا أَقْتَرِحُ عَلَى اللَّهِ رَبِّي مَا يُدِيرُهُ لِي

I^{-asws} said: ‘I^{-asws} desire to be from the ones not suggesting to my^{-asws} Lord^{-azwj} Allah^{-azwj} of what He^{-azwj} should be Managing for me^{-asws}’.

فَقَالَ لِي أَحْسَنْتَ ضَاهَيْتَ إِبْرَاهِيمَ الْخَلِيلَ صَلَوَاتُ اللَّهِ عَلَيْهِ حَيْثُ قَالَ جِبْرَائِيلُ ع هَلْ مِنْ حَاجَةٍ فَقَالَ لَا أَقْتَرِحُ عَلَى رَبِّي بَلْ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ.

He^{-asws} said to me^{-asws}: ‘Excellent! You^{-asws} have matched (your^{-asws} reply with) Ibrahim^{-as} the friend (of the Beneficent), may the Salawaat of Allah^{-azwj} be upon him^{-as} when Jibraeel^{-as} had said: ‘Is there any request?’ He^{-as} had said: ‘I^{-as} will not suggest unto my^{-as} Lord^{-azwj}. But, Allah^{-azwj} Suffices me^{-as} and He^{-azwj} is the best Protector’^{.460}

25- الدَّعَاؤُ، قَالَ الصَّادِقُ ع مَرَضَ أَمِيرُ الْمُؤْمِنِينَ ع فَعَادَهُ قَوْمٌ فَقَالُوا لَهُ كَيْفَ أَصْبَحْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) ‘Al Dawaat’ –

‘Al-Sadiq^{-asws} said: ‘Amir Al-Momineen^{-asws} became ill, and a group consoled him^{-asws}. They said to him^{-asws}, ‘How have you^{-asws} become, O Amir Al-Momineen^{-asws}?’

فَقَالَ أَصْبَحْتُ بِشَرِّ

⁴⁵⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 23 c (Chapters on Funerals)

⁴⁶⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 24 (Chapters on Funerals)

He^{-asws} said: 'I^{-asws} have come to be with evil'.

فَقَالُوا لَهُ سُبْحَانَ اللَّهِ هَذَا كَلَامٌ مِثْلِكَ

They said to him^{-asws}, 'Glory be to Allah^{-azwj}! This talk from the likes of you^{-asws}?'

فَقَالَ يَقُولُ اللَّهُ تَعَالَى وَ تَبْلُوكُمْ بِالشَّرِّ وَ الْحَيْرِ فِتْنَةً وَ إِنَّا نُرْجِعُونَ فَالْحَيْرِ الصِّحَّةُ وَ الْعَيْ وَ الشَّرُّ الْمَرَضُ وَ الْفَقْرُ ابْتِلَاءٌ وَ اخْتِبَاراً.

He^{-asws} said: 'Allah^{-azwj} the Exalted Says: **and We Try you with the evil and the good as a Fitna, and to Us you shall be returning [21:35]**. Thus, the good is the health and the riches, and the evil is the sickness and the poverty, as affliction and a Test'.⁴⁶¹

و دخل بعض علماء الإسلام على الفضل بن يحيى و قد حم و عنده بختيشوع المتطبب فقال له ينبغي لمن حم يوماً أو ليلة أن يجتني سنة

And one of the scholars of Al-Islam entered to see Al-Fazl Bin Yahya, and he had fever, and in his presence was Bakhtishu the doctor. He said to him, 'It is befitting for the one having fever for a day or night that he diets for a year'.

فقال العالم صدق الرجل فيما يقول

The scholar said, 'The man speaks the truth regarding what he said'.

فقال له الفضل سرعان ما صدقته

Al Fazl said to him, 'How quickly you have ratified him!'

قال إني لا أصدقه و لكن سَعَيْتُ رَسُولَ اللَّهِ ص قَالَ: حُمِّي يَوْمَ كَفَّارَةِ سَنَةٍ فَلَوْ لَا أَنَّهُ يَبْقَى تَأْتِيرُهَا فِي الْبَدَنِ سَنَةً لَمَا صَارَتْ كَفَّارَةً ذُنُوبِ سَنَةٍ

He said, 'I am not ratifying him, but I heard Rasool-Allah^{-saww} saying: 'Fever of a day is atonement of a year'. Had its effects not remained in the body for a year, it would not have been an atonement of sins of a year!'

وَ إِنَّمَا قَالَ الْفَضْلُ ذَلِكَ لِأَنَّ الْعُلَمَاءَ فِي ذَلِكَ كَانُوا يَلُومُونَ الْخُلَفَاءَ وَ الْوُزَرَءَ فِي تَعْظِيمِهِمُ النَّصَارَى لِلتَّطَبُّبِ.

And rather, Al-Fazl had said that because the scholars in that were blaming the caliphs and the ministers in their revering the Christians for the medicine".⁴⁶²

وَ قَالَ النَّبِيُّ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِذَا وَجَّهْتُ إِلَى عَبْدٍ مِنْ عِبِيدِي مُصِيبَةً فِي بَدَنِهِ أَوْ مَالِهِ أَوْ وَلَدِهِ ثُمَّ اسْتَقْبَلَ ذَلِكَ بِصَبْرٍ حَمِيلٍ اسْتَحْيَيْتُ مِنْهُ يَوْمَ الْقِيَامَةِ أَنْ أَنْصِبَ لَهُ مِيزَاناً أَوْ أَنْشُرَ لَهُ دِيواناً.

And the Prophet^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Says: "Whenever I^{-azwj} Divert to a servant from My^{-azwj} servants a difficulty in his body, or his wealth, or his children, then he

⁴⁶¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 25 a (Chapters on Funerals)

⁴⁶² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 25 b (Chapters on Funerals)

accepts that with beautiful patience, I^{-azwj} will be too Embarrassed from him on the Day of Qiyamah to Set up a scale for him, or Publicise a register (of deeds) for him!”⁴⁶³

وَمِنْ دُعَاءِ الْعَلِيلِ اللَّهُمَّ اجْعَلِ الْمَوْتَ خَيْرَ غَائِبٍ نَنْتَظِرُهُ وَ الْقَبْرَ خَيْرَ مَنْزِلٍ نَعْمُرُهُ وَ اجْعَلْ مَا بَعْدَهُ خَيْرًا لَنَا مِنْهُ اللَّهُمَّ أَصْلِحْ لِي قَبْلَ الْمَوْتِ وَ اِرْحَمْنِي عِنْدَ الْمَوْتِ وَ اغْفِرْ لِي بَعْدَ الْمَوْتِ.

And from ‘Du’a Al-Aleel’ - : ‘O Allah^{-azwj}! Make the death as best of hidden matter we wait for, and the graves as best house we reside in, and Make whatever is after it as better for us than it. O Allah^{-azwj}! Correct me before the death, and Mercy me during the death, and Forgive (my sins) for me after the death”^{.464}

وَ قَالَ الصَّادِقُ عِيسَى بْنُ مَرْيَمَ أَنْ يُعْطِيَ السَّائِلَ بِيَدِهِ وَ يَأْمُرَ السَّائِلَ أَنْ يَدْعُو لَهُ.

Al-Sadiq^{-asws} said: ‘It is recommended for the sick one to give the beggar by his own hands, and instruct the beggar to supplicate for him”^{.465}

وَ قَالَ النَّبِيُّ ص عَجِبْتُ لِلْمُؤْمِنِ وَ جَزَعَهُ مِنَ السُّقْمِ وَ لَوْ عَلِمَ مَا لَهُ فِي السُّقْمِ لَأَحَبَّ أَنْ لَا يَزَالَ سَقِيمًا حَتَّى يَلْقَى رَبَّهُ عَزَّ وَ جَلَّ.

And the Prophet^{-saww} said: ‘I^{-saww} am surprised at the Momin and his panicking from the sickness, and had he know what is for him in the sickness, he would have loved not ceasing to be sick until he meets his Lord^{-azwj} Mighty and Majestic”^{.466}

وَ قَالَ ص وَجَدْنَا خَيْرَ عَيْشِنَا الصَّبْرَ.

And he^{-saww} said: ‘We^{-saww} find best of our^{-saww} as patient ones”^{.467}

26 مُسَكِّنُ الْفُؤَادِ، رُوِيَ فِي الْإِسْرَائِيلِيَّاتِ أَنَّ عَابِدًا عَبْدَ اللَّهِ تَعَالَى دَهْرًا طَوِيلًا فَرَأَى فِي الْأَنْمَامِ فُلَانَةً رَفِيفَتَكَ فِي الْجَنَّةِ فَسَأَلَ عَنْهَا وَ اسْتَضَافَهَا ثَلَاثًا لِيَنْظُرَ إِلَى عَمَلِهَا فَكَانَ يَبِيتُ فَائِمًا وَ تَبِيتُ نَائِمَةً وَ يَنْظُرُ صَائِمًا وَ تَنْظُرُ مُفْطِرَةً

(The book) Musakkin Al Fuwad’ –

‘It is reported regarding the Israelites that a worshipper worshipped Allah^{-azwj} the Exalted for a long time. He saw in the dream, ‘So and so woman will be your friend in the Paradise’. He asked about her and he hosted her for three (days) in order to look at her deeds. He was spending the night standing (praying) while she spent the night sleeping, and he would remain fasting while was remaining breaking (not fasting).

فَقَالَ لَهَا مَا لَكَ عَمَلًا غَيْرَ مَا رَأَيْتُ قَالَتْ مَا هُوَ وَ اللَّهُ غَيْرُ مَا رَأَيْتُ وَ لَا أَعْرِفُ غَيْرَهُ

⁴⁶³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 25 c (Chapters on Funerals)

⁴⁶⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 25 d (Chapters on Funerals)

⁴⁶⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 25 e (Chapters on Funerals)

⁴⁶⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 25 f (Chapters on Funerals)

⁴⁶⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 25 g (Chapters on Funerals)

He said to her, 'Is there any deed for you other than what I have seen?' She said, 'By Allah^{-azwj}! There is not apart from what you saw, and I do not know apart from it'.

فَلَمْ يَزَلْ يَقُولُ تَدَكَّرِي حَتَّى قَالَتْ حَصِيلَةٌ وَاحِدَةٌ هِيَ إِنْ كُنْتُ فِي شِدَّةٍ لَمْ أَمَنَّ أَنْ أَكُونَ فِي رِخَاءٍ وَإِنْ كُنْتُ فِي مَرَضٍ لَمْ أَمَنَّ أَنْ أَكُونَ فِي صِحَّةٍ وَإِنْ كُنْتُ فِي الشَّمْسِ لَمْ أَمَنَّ أَنْ أَكُونَ فِي الظِّلِّ-

He did not cease saying, 'Recall!', until she said, 'There is one trait. It is that if I am in hardship I do not wish to be in prosperity, and if I were to be in sickness, I do not wish to be in health, and if I am in the (hot) sun I do not wish to be in the shade'.

فَوَضَعَ الْعَابِدُ يَدَيْهِ عَلَى رَأْسِهِ وَقَالَ هَذِهِ حَصِيلَةٌ هَذِهِ وَاللَّهِ حَصِيلَةٌ عَجِيبَةٌ تَعْجِزُ عَنْهَا الْعِبَادُ.

The worshipper placed his hand upon his head, and said, 'This is a quality! By Allah^{-azwj}, this is a fascinating quality. The servants are unable from it'.⁴⁶⁸

27- أَعْلَامُ الدِّينِ، قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الشَّيَاطِينَ أَكْثَرَ عَلَى الْمُؤْمِنِينَ مِنَ الزَّنَابِيرِ عَلَى اللَّحْمِ وَ مَا مِنْكُمْ مِنْ عَبْدٍ ابْتَلَاهُ اللَّهُ بِكَرُوهٍ فَصَبَرَ إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرَ أَلْفِ شَهِيدٍ.

(The book) 'A'alam Al Deen' –

'Abu Abdullah^{-asws} said: 'The Satans^{-la} are more upon the Momineen than the wasps are upon the meat, and there is no servant from you Allah^{-azwj} Afflicts him with an abhorrence, so he is patient, except Allah^{-azwj} will Write for him Recompense of a thousand martyrs'.⁴⁶⁹

28- جَامِعُ الْأَخْبَارِ، قَالَ الْبَاقِرُ ع يَا بُنَيَّ مَنْ كَتَمَ بَلَاءَ ابْنَتِي بِهِ مِنَ النَّاسِ وَ شَكَا إِلَى اللَّهِ عَزَّ وَ جَلَّ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعَافِيَهُ مِنْ ذَلِكَ الْبَلَاءِ.

(The book) 'Jamie Al Akhbar' –

'Al-Baqir^{-asws} said: 'O my^{-asws} son! One who conceals from the people an affliction he is afflicted with, and complains (only) to Allah^{-azwj} Mighty and Majestic, would have a right upon Allah^{-azwj} that He^{-azwj} Causes him to recover from that affliction'.⁴⁷⁰

29- دَعَائِمُ الْإِسْلَامِ، عَنِ النَّبِيِّ ص قَالَ: يُكْتَبُ أَنْبِيُّ الْمَرِيضِ حَسَنَاتٍ مَا صَبَرَ فَإِنْ جَزَعَ كَتِبَ هَلُوعًا لَا أَجْرَ لَهُ.

(The book) 'Da'aim Al-Islam' –

'From the Prophet^{-saww} having said: 'The groans of the sick are written as good deeds for as long as he is patient. If he were to panic, anxiety is written for him. There is no Recompense for him'.⁴⁷¹

وَ عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: الْمَرِيضُ فِي سَجْنِ اللَّهِ مَا لَمْ يَشْكُ إِلَى عُوَادِهِ تُمَحَى سَيِّئَاتُهُ

⁴⁶⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 26 (Chapters on Funerals)

⁴⁶⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 27 (Chapters on Funerals)

⁴⁷⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 28 (Chapters on Funerals)

⁴⁷¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 29 a (Chapters on Funerals)

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘The sick one is in the prison of Allah^{-azwj} for as long as he does not complain up to his recovery. His evil deeds will be erased.

وَأَمَّا مُؤْمِنٌ مَاتَ مَرِيضاً مَاتَ شَهِيداً وَكُلُّ مُؤْمِنٍ شَهِيدٌ وَكُلُّ مُؤْمِنَةٍ حَوْرَاءُ

And whichever Momin dies in sickness, dies as a martyr, and every Momin is a martyr, and every Momina (female Momin) is a Hourie.

وَأَيُّ مَيِّتَةٍ مَاتَ بِمَا الْمُؤْمِنُ فَهُوَ شَهِيدٌ وَتَلَا قَوْلَ اللَّهِ جَلَّ ذِكْرُهُ- وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ.

And whichever death a Momin dies by, he is a martyr’. And he^{-asws} recited Words of Allah^{-azwj}, Majestic is His^{-azwj} Mention: **And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. [57:19]**’.⁴⁷²

30- مَكَارِمُ الْأَخْلَاقِ، كَانَ رَسُولُ اللَّهِ ص إِذَا رَأَى مِنْ جَسْمِهِ بَثْرَةً عَادَ بِاللَّهِ وَ اسْتَتَكَانَ لَهُ وَ جَارَ إِلَيْهِ فَيَقُولُ لَهُ يَا رَسُولَ اللَّهِ ص مَا هُوَ بِبَاسٍ

(The book) ‘Makarim Al Akhlaq’ –

‘It was so that whenever Rasool-Allah^{-saww} saw a pimple on his^{-saww} body, sought Refuge with Allah^{-azwj}, and was reassured to Him^{-azwj}, and sought Shelter to Him^{-azwj}. It was said to him^{-saww}, ‘O Rasool-Allah^{-saww}! There is no problem with it’.

فَيَقُولُ إِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يُعْظِمَ صَغِيرًا عَظَّمَ وَ إِذَا أَرَادَ أَنْ يُصَغِّرَ عَظِيمًا صَغَّرَ.

He^{-saww} said: ‘When Allah^{-azwj} Wants to Enlarge (something) small, it become mighty, and when He^{-azwj} Wants to Minimise a mighty, it becomes small’’.⁴⁷³

وَ عَنْهُ ص قَالَ: ائْتَانِ عَلِيلَانِ صَحِيحٌ مُحْتَمٌّ وَ عَلِيلٌ مُخْلِطٌ.

And from him^{-asws} having said: ‘Two people are ill – a healthy one (thinking) he is healthy no doubt, and a sick one confused’’.⁴⁷⁴

وَ قَالَ ص بَحْتَبِ الدَّوَاءِ مَا احْتَمَلَ بَدَنُكَ الدَّاءَ فَإِذَا لَمْ يَحْتَمِلِ الدَّاءَ فَالدَّوَاءُ.

And he^{-saww} said: ‘Keep away from the medication for as long as your body can tolerate the disease. When it cannot endure the disease, then medicate’’.⁴⁷⁵

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ مَرَضَ فَقَالَ لَا أَتَدَاوِي حَتَّى يَكُونَ الَّذِي أَمْرَضَنِي هُوَ يَشْفِينِي

⁴⁷² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 29 b (Chapters on Funerals)

⁴⁷³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 30 a (Chapters on Funerals)

⁴⁷⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 30 b (Chapters on Funerals)

⁴⁷⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 30 c (Chapters on Funerals)

And from Abu Abdullah^{-asws} having said: 'A Prophet from the Prophets^{-saww} was sick. He^{-as} said: 'I^{-saww} will not medicate until the One^{-azwj} Who has Made me^{-as} sick, He^{-azwj} is the One^{-azwj} Who Heals me^{-as}!'

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ لَا أَشْفِيكَ حَتَّى تَتَدَاوَى فَإِنَّ الشِّقَاءَ مِنِّي.

Allah^{-azwj} Mighty and Majestic Revealed: "I^{-azwj} will not Heal you^{-as} until you^{-as} take the medicate, for the Healing is from Me^{-azwj}!"⁴⁷⁶

وَعَنِ الرِّضَا ع أَنَّهُ قَالَ: لَوْ أَنَّ النَّاسَ قَصَّروا فِي الطَّعَامِ لَأَسْتَقَامَتْ أَبْدَانُهُمْ.

And from Al-Reza^{-asws} having said: 'If only the people had reduced in the meal, their bodies would have been straight'.⁴⁷⁷

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ الْحَمِيَّةُ مِنَ الشَّيْءِ تَزَكُّهُ إِلَّا الْحَمِيَّةُ مِنَ الشَّيْءِ الْإِقْلَالُ مِنْهُ.

And from Abu Abdullah^{-asws} having said: 'The dieting from the thing isn't leaving it. But rather, the dieting from the thing is the reducing from it'.⁴⁷⁸

وَعَنِ الْعَالِمِ ع قَالَ: الْحَمِيَّةُ رَأْسُ الدَّوَاءِ وَ الْمَعِدَةُ بَيْتُ الدَّاءِ وَ عَوْدُ بَدَنًا مَا تَعَوَّدَ.

And from the Scholar^{-asws} having said: 'The dieting is chief of the medications, and the stomach is a house of diseases, and restore the body to what is its norm'.⁴⁷⁹

وَرُوي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: لِكُلِّ دَاءٍ دَوَاءٌ فَشَيْءٌ عَنِ ذَلِكَ

And it is reported from the Scholar^{-asws} having said: 'For every disease there is a medicine!'

فَقَالَ لِكُلِّ دَاءٍ دُعَاءٌ فَإِذَا أَهَمَّ الْمَرِيضُ الدُّعَاءَ فَقَدْ أَذِنَ اللَّهُ فِي شِفَائِهِ

He^{-asws} was asked about that, so he^{-asws} said: 'For every disease there is a supplication. When the sick one is inspired to supplicate, so Allah^{-azwj} has Permitted in healing him'.⁴⁸⁰

دُعَاءُ الْمَرِيضِ لِنَفْسِهِ يُسْتَحَبُّ لِلْمَرِيضِ أَنْ يَقُولَهُ وَ يُكْرَهُ لَهُ لَا إِلَهَ إِلَّا اللَّهُ يُجِيبُ وَ يُمِيتُ وَ هُوَ حَتَّى لَا تَمُوتَ سُبْحَانَ اللَّهِ رَبِّ الْعِبَادِ وَ الْبِلَادِ وَ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ عَلَى كُلِّ حَالٍ وَ اللَّهُ أَكْبَرُ كَبِيرًا كَبِيرًا رَبَّنَا وَ جَلَالُهُ وَ قُدْرَتُهُ بِكُلِّ مَكَانٍ

Supplication of the sick person for himself is that he should be saying it and repeating it, 'There is no god except Allah^{-azwj}! He^{-azwj} Revives and Causes to die, and He^{-azwj} is Living and does not die. Glorious is Allah^{-azwj}, Lord^{-azwj} of the servants and the cities, and the Praise is for Allah^{-azwj},

⁴⁷⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 30 d (Chapters on Funerals)

⁴⁷⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 30 e (Chapters on Funerals)

⁴⁷⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 30 f (Chapters on Funerals)

⁴⁷⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 30 g (Chapters on Funerals)

⁴⁸⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 30 h (Chapters on Funerals)

abundant praise, good, blessings in it, upon all situations, and Allah^{-azwj} is Greatest. Great is the Greatness of our Lord^{-azwj}, and His^{-azwj} Majesty, and His^{-azwj} Power in all places!

اللَّهُمَّ إِنْ كُنْتَ أَمْرَضْتَنِي لِقَبْضِ رُوحِي فِي مَرَضِي هَذَا فَاجْعَلْ رُوحِي فِي أَرْوَاحِ مَنْ سَبَقَتْ لَهُ مِنْكَ الْحُسْنَى وَ بَاعِدْنِي مِنَ النَّارِ كَمَا بَاعَدْتَ أَوْلِيَاءَكَ الَّذِينَ سَبَقَتْ لَهُمْ مِنْكَ الْحُسْنَى.

O Allah^{-azwj}! If You^{-azwj} have Caused me to be sick in order to Capture my soul during this sickness of mine, then Make my soul to be among the souls of the ones the goodness has preceded from You^{-azwj} for him, and Distance me from the Fire just as You^{-azwj} have Distanced Your^{-azwj} friends, those the goodness from You^{-azwj} has preceded for them”^{.481}

⁴⁸¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 30 i (Chapters on Funerals)

CHAPTER 3 – MISCELLANEOUS REGARDING THE PLAGUE AND THE FLEEING FROM IT, AND FROM THE ONES AFFLICTED WITH IT, AND THE SUDDEN DEATH

1- دَعَاؤُ الرَّاوَدِيِّ، سئِلَ زَيْنُ الْعَابِدِينَ عَنِ الطَّاعُونِ أَ تَبْرَأُ مِمَّنْ يَلْحَقُهُ فَإِنَّهُ مُعَذَّبٌ

(The book) 'Dawaat' of Al Rawandi –

'Zayn Al-Abideen^{-asws} was asked about the plague, 'Should be disavow from the ones catching it, for he is being Punished?'

فَقَالَ عَ إِذْ كَانَ عَاصِبًا قَابِرًا مِنْهُ طَعْنٌ أَمْ لَمْ يُطْعَنَ وَ إِذْ كَانَ لِلَّهِ عَزَّ وَ جَلَّ مُطِيعًا فَإِنَّ الطَّاعُونََ بِمَا يُحْصَى بِهِ ذُنُوبَهُ

He^{-asws} said: 'If he was disobedient (to Allah^{-azwj}), then disavow from him, whether he has been accused (of having plague) or not accused, and if he were to be obedient to Allah^{-azwj} Mighty and Majestic, then the plague is from what he is being Purified from his sins by it.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَذَّبَ بِهِ قَوْمًا وَ بَرَحَهُمْ بِهِ آخَرِينَ وَاسِعَةٌ قُدْرَتُهُ لِمَا يَشَاءُ أَلَا تَرَوْنَ أَنَّهُ جَعَلَ الشَّمْسَ ضِيَاءً لِعِبَادِهِ وَ مُنْضِجًا لِيَتَمَارَهُمْ وَ مُبَلِّغًا لَأَقْوَامِهِمْ وَ قَدْ يُعَذِّبُ بِهَا قَوْمًا يَنْتَلِيهِمْ بِحَرِّهَا يَوْمَ الْقِيَامَةِ بِذُنُوبِهِمْ وَ فِي الدُّنْيَا بِسُوءِ أَعْمَالِهِمْ.

Allah^{-azwj} Mighty and Majestic Punishes a people by it and Mercies others by it. His^{-azwj} Power is vast for whatever He^{-azwj} so Desires to. Are you not seeing that He^{-azwj} has Made the sun to be an illumination for His^{-azwj} servants, and a ripening for their fruits, and a supplier for their daily subsistence? And He^{-azwj} Punishes a people by it, Afflicting them with its heat on the Day of Qiyamah due to their sins, and in the world due to their evil deeds".⁴⁸²

وَ قَالَ النَّبِيُّ صَ مَوْتُ الْفَجَاءَةِ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ عَذَابٌ لِلْكَافِرِينَ.

And the Prophet^{-saww} said: 'The sudden death is a Mercy for the Momineen and a Punishment for the Kafirs".⁴⁸³

⁴⁸² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 1 a (Chapters on Funerals)

⁴⁸³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 3 H 1 b (Chapters on Funerals)

CHAPTER 4 – REWARDS OF CONSOLING THE SICK, AND ITS ETIQUETTES, AND MERITS OF THE STRIVING REGARDING HIS NEED, AND METHOD OF CO-HABITING WITH THE AFFLICTED PEOPLE

1- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا ع قَالَ: إِنَّ أَعْظَمَ الْعُودِ أَجْرًا عِنْدَ اللَّهِ لَمَنْ إِذَا عَادَ أَخَاهُ الْمُؤْمِنَ خَفَّفَ الْجُلُوسَ إِلَّا أَنْ يَكُونَ الْمَرِيضُ يُحِبُّ ذَلِكَ وَ يُرِيدُهُ وَ يَسْأَلُهُ ذَلِكَ

(The book) 'Qurb Al Isnad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} said: 'The consoling (deserving) the mightiest Recompense in the Presence of Allah^{-azwj} is for the one, when he consoles his Momin brother, lightens (shortens) the sitting, except if the sick one happens to like that and wants it'.

وَ قَالَ إِنَّ مِنْ تَمَامِ الْعِيَادَةِ أَنْ يَضَعَ الْعَائِدُ إِخْدَى يَدَيْهِ عَلَى الْأُخْرَى أَوْ عَلَى جَبْهَتِهِ:

And he^{-asws} said: 'From the complete consolation is that the consoler places on of his hand upon the other or upon his forehead'.

وَ قَالَ قَالَ رَسُولُ اللَّهِ ص: مَنْ عَادَ مَرِيضًا نَادَى مُنَادٍ مِنَ السَّمَاءِ بِاسْمِهِ يَا فُلَانُ طِبْتَ وَ طَابَ مُمْشَاكَ تَبَوَّأَتْ مِنَ الْجَنَّةِ مَنْزِلًا.

And he^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who consoles a sick, a caller calls out from the sky with his name, 'O so and so! You have done good, and your walking is good. You have secured a house from the Paradise''⁴⁸⁴.

بيان: يحتمل أن يكون وضع اليد على اليد و على الجبهة لإظهار الحزن و التأسف على مرضه كما هو الشائع.

Explanation – *It is possible that placing of the hand upon the hand and upon the forehead is to manifest the grief and the sorriness upon his illness as is common.*

2- قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: أَمَرَ رَسُولُ اللَّهِ ص بِسَبْعِ أَمْرِهِمْ بِعِيَادَةِ الْمَرْضَى وَ اتِّبَاعِ الْجَنَائِزِ وَ إِتْرَارِ الْقَسَمِ وَ تَسْمِيَةِ الْعَاطِسِ وَ نَصْرِ الْمَظْلُومِ وَ إِفْشَاءِ السَّلَامِ وَ إِجَابَةِ الدَّاعِي.

(The book) 'Qurb Al Isnad' – by the previous chain,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} instructed with seven. He^{-saww} instructed them with consoling the sick, and following (escorting) the funeral, and fulfilling the vows, and naming (Allah^{-azwj}) at the sneeze, and

⁴⁸⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 1 (Chapters on Funerals)

helping the oppressed, and initiating the greetings, and answering the invitation (to a meal)".⁴⁸⁵

3- الحِصَالُ، بِإِسْنَادِهِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ص بِاتِّبَاعِ الْجَنَائِزِ وَ عِيَادَةِ الْمَرِيضِ الْحَبِيرِ.

(The book) 'Al Khisaal' – by his chain from Al Bara'a Bin Aazib who said,

'Rasool-Allah^{-sawww} instructed us with following (escorting) the funeral, and consoling the sick' – the Hadeeth".⁴⁸⁶

4- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ أَنَسِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي وَصِيَّتِهِ لِعَلِيِّ ع يَا عَلِيُّ لَيْسَ عَلَى النِّسَاءِ جُمُعَةٌ وَ لَا جَمَاعَةٌ وَ لَا أَذَانٌ وَ لَا إِقَامَةٌ وَ لَا عِيَادَةٌ مَرِيضٍ وَ لَا اتِّبَاعُ جَنَازَةٍ وَ لَا تَقِيمٌ عِنْدَ قَبْرِ الْحَبِيرِ.

And from him, by his chain, from Anas Bin Muhammad,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww} said in his^{-sawww} bequest to Ali^{-asws}: 'O Ali^{-asws}! Upon the women is neither the Friday (Salat), nor congregation (Salat), nor Azaan, nor Iqamah, nor consoling a sick, nor following (escorting) a funeral, nor standing by a grave' – the Hadeeth".⁴⁸⁷

5- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَّانِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ السُّكَّرِيِّ عَنِ مُحَمَّدِ بْنِ زَكَرِيَّا الْبَصْرِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: لَيْسَ عَلَى النِّسَاءِ أَذَانٌ وَ لَا إِقَامَةٌ وَ لَا جُمُعَةٌ وَ لَا جَمَاعَةٌ وَ لَا عِيَادَةُ الْمَرِيضِ وَ لَا اتِّبَاعُ الْجَنَائِزِ.

And from him, from Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Ali Al Sukary, from Muhammad Bin Zakariya Al Basry, from Ja'far Bin Muhammad Bin Umarah, from his father, from Jabir Al Jufy,

'It isn't upon the women, neither Azaan, nor Iqamah, nor Friday (Salat), nor congregation (Salat), nor consoling the sick, nor following (escorting) the funeral".⁴⁸⁸

6- مَجَالِيسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الْحَلَّالِ عَنِ الْحُسَيْنِ بْنِ الْأَنْصَارِيِّ عَنِ زُفَرِ بْنِ سُلَيْمَانَ عَنْ أَشْرَسِ الْخُرَاسَانِيِّ عَنِ أَيُّوبَ السَّجِسْتَانِيِّ عَنِ أَبِي قِلَابَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَادَ مَرِيضًا فَإِنَّهُ يَحُوضُ فِي الرَّحْمَةِ وَ أَوْمَأَ رَسُولُ اللَّهِ ص إِلَى حَقْوِيهِ فَإِذَا جَلَسَ عِنْدَ الْمَرِيضِ عَمَرَتْهُ الرَّحْمَةُ.

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Al Mufeed, from Muhammad Bin Al-Husayn Al Hallal, from Al-Hassan Bin Al-Husayn Al Ansari, from Zufer Bin Suleyman, from Ashraf Al Khurasani, from Ayoub Al Sijistani, from Abu Qilabah who said,

'Rasool-Allah^{-sawww} said: 'One who consoles a sick, he is wading in the Mercy (of Allah^{-azwj}) – and Rasool-Allah^{-sawww} gestured to his^{-sawww} waist – 'When he sits by the sick, the Mercy immerses him".⁴⁸⁹

⁴⁸⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 2 (Chapters on Funerals)

⁴⁸⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 3 (Chapters on Funerals)

⁴⁸⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 4 (Chapters on Funerals)

⁴⁸⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 5 (Chapters on Funerals)

⁴⁸⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 6 (Chapters on Funerals)

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ حَمَّوَيْهِ بْنِ عَلِيٍّ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ بَكْرٍ عَنِ الْفَضْلِ بْنِ حُبَابٍ عَنِ مُحَمَّدِ بْنِ كَثِيرٍ عَنْ شُعْبَةَ عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ نَافِعٍ أَنَّ أَبَا مُوسَى عَادَ الْحَسَنَ بْنَ عَلِيٍّ ع فَقَالَ الْحَسَنُ ع أَعَائِدًا جِئْتَ أَوْ زَائِرًا

And from him, from his father, from Hamawiya Bin Ali Al Basry, from Muhammad Bin Bakr, from Al Fazl Bin Hubab, from Muhammad Bin Kaseer, from Shu'ba, from Al Hakam Bin Abdullah Bin Nafie,

'Abu Musa consoled Al-Hassan^{-asws} Bin Ali^{-asws}. Al-Hassan^{-asws} said: 'Have you come as a consoler or as a visitor?'

فَقَالَ عَائِدًا

He said, 'As a consoler'.

فَقَالَ مَا مِنْ رَجُلٍ يُعَوِّدُ مَرِيضًا مُسِيئًا إِلَّا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَعْفِرُونَ لَهُ حَتَّى يُصْبِحَ وَ كَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ.

He^{-asws} said: 'There is no man consoling a sick in the evening except seventy thousand Angels go out with him seeking Forgiveness for him until morning, and for him would be 'Khareyf' (area) in the Paradise'.⁴⁹⁰

بيان روى الحسين بن مسعود الفراء في شرح السنة بإسناده عن ثوبان عن أبيه قال: أخذ علي ع بيدي فقال انطلق إلى الحسن بن علي نعوذ

Explanation – It is reported by Al-Husayn Bin Masoud Al Farra in 'Sharh Al Sunnah', by his chain from Sowbah, from his father who said, 'Ali^{-asws} held my hand. He^{-asws} said: 'Let us go to Al-Hassan Bin Ali^{-asws} to console him^{-asws}'.

فَوَجَدْنَا عِنْدَهُ أَبَا مُوسَى الْأَشْعَرِيَّ قَالَ يَعْنِي عَلِيًّا لِأَبِي مُوسَى عَائِدًا جِئْتَ أَمْ زَائِرًا فَقَالَ عَائِدًا

We found Abu Musa Al-Ashari in his^{-asws} presence. He^{-asws}, meaning Ali^{-asws}, said to Abu Musa: 'Have you come as a consoler or as a visitor?' He said, 'As a consoler'.

فَقَالَ عَلِيٌّ ع فَإِنِّي سَمِعْتُ النَّبِيَّ ص يَقُولُ مَا مِنْ مُسْلِمٍ يُعَوِّدُ مُسْلِمًا عُذُوَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ وَ لَا يُعَوِّدُهُ مَسَاءً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَ كَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ

Ali^{-asws} said: 'I heard the Prophet^{-saww} saying: 'There is no Muslim consoling a Muslim in the morning except seventy thousand Angels send Salawaat upon him until evening, nor consoling him in the morning except seventy thousand Angels console him until morning, and there would be 'Khareyf' (area) for him in the Paradise'.

ثُمَّ قَالَ هَذَا حَدِيثٌ حَسَنٌ.

Then he (the narrator) said, 'This Hadeeth (is classified as) good'.

⁴⁹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 7 (Chapters on Funerals)

رَوَاهُ الْكُلَيْبِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَيُّ مَوْمِنٍ عَادَ مُؤْمِنًا خَاضَ الرَّحْمَةَ خَوْضًا فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ فَإِذَا انْصَرَفَ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ وَ يَتَرَحَّمُونَ عَلَيْهِ وَ يَقُولُونَ طِبْتَ وَ طَابَتْ لَكَ الْجَنَّةُ إِلَى تِلْكَ السَّاعَةِ مِنْ عَدِي وَ كَانَ لَهُ يَا أَبَا حَمْزَةَ خَرِيفٌ فِي الْجَنَّةِ

It is reported by Al-Kulayni – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, ‘From Abu Ja’far^{asws} having said: ‘Whichever Momin consoles a Momin wades in the Mercy (of Allah^{azwj}) a wading. When he sits, the Mercy immerses him. When he leaves, Allah^{azwj} Allocates seventy thousand Angels to seek Forgiveness for him and invoking Mercy upon him and say, ‘You have done good, the Paradise is good for you’ – up to that time from the next morning, and O Abu Hamza, for him would be a ‘Khareyf’ in the Paradise’.

قُلْتُ مَا الْخَرِيفُ جُعِلْتُ فِدَاكَ

I said, ‘What is a ‘Khareyf’? May I be sacrificed for you^{asws}!’

قَالَ زَاوِيَةٌ فِي الْجَنَّةِ يَسِيرُ الرَّكَّابُ فِيهَا أَرْبَعِينَ عَامًا.

He^{asws} said: ‘An area in the Paradise. The rider can travel in it for forty years’.

8- مجالس ابن الشيخ، عن أبيه عن جماعة عن أبي المفضل الشيباني عن أحمد بن إسحاق بن مخلول عن أبيه عن جدّه عن أبي شيبه عن أبي إسحاق عن الحارث الحمّدي عن عليّ ع قال: إِنَّ لِلْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ مِنَ الْمَعْرُوفِ سِتًّا يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَ يُعَوِّدُهُ إِذَا مَرِضَ وَ يَشْهَدُهُ إِذَا مَاتَ الْحَبْرَ.

(The book) ‘Majaalis’ of Ibn Sheykh – from his father, from a group, from Abu Al Mufazzal Al Shaybani, from Ahmad Bin Is’haq Bin Bahloul, from his father, from his grandfather, from Abu Sheyba, from Abu Is’haq, from Al Haris Al Hamdani,

‘From Ali^{asws} having said: ‘For the Muslim upon his Muslim brother there are six acts of kindness – he should greet unto him when meeting him, and console him when he is sick, and attend him (funeral) when he dies’ – the Hadeeth’.⁴⁹¹

9- مجالس الصّدوق، عن حمزة العلوي عن عبد العزيز بن محمد الأهرزي عن محمد بن زكريا الجوهري عن شعيب بن واقد عن الحسين بن زيد عن الصادق عن أبيه ع قال قال رسول الله ص من سعى لمريض في حاجة فضاها أو لم يقضها خرج من ذنوبه كيوم ولدته أمه

(The book) ‘Majaalis’ of Al Sadouq – from Hamza Al Alawy, from Abdul Aziz Bin Muhammad Al Ab’hary, from Muhammad Bin Zakariya Al Jowhary, from Shueyb Bin Waqid, from Al-Husayn Bin Zayd,

‘From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who strives for a sick regarding a need, whether he fulfils it or does not fulfil it, will come out our from his sins (to be) like the day his mother had given him birth’.

فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يَا أَبِي أَنْتَ وَ أُخِي يَا رَسُولَ اللَّهِ فَإِنْ كَانَ الْمَرِيضُ مِنْ أَهْلِ بَيْتِي أَوْ لَيْسَ ذَلِكَ أَعْظَمَ أَجْرًا إِذَا سَعَى فِي حَاجَةِ أَهْلِ بَيْتِي

⁴⁹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 8 (Chapters on Funerals)

A man from the Helpers said, 'May my father and my mother be (sacrificed for) you^{-saww}, O Rasool-Allah^{-saww}! Supposing the sick were to be from his family members, and wouldn't that be of mightier Recompense when he were to strive regarding the needs of his family members?'

قَالَ نَعَمْ.

He^{-saww} said: 'Yes'.⁴⁹²

10- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَنْصُورٍ عَنْ فَضَيْلِ بْنِ أَبِي مُحَمَّدٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ عَادَ مَرِيضًا فِي اللَّهِ لَمْ يَسْأَلِ الْمَرِيضُ لِلْعَائِدِ شَيْئًا إِلَّا اسْتَجَابَ اللَّهُ لَهُ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Mansour, from Fuzeyl Abu Muhammad, from Abu Ubeyda Al Haza'a,

'From Abu Abdullah^{-asws} having said: 'One who consoles a sick for the Sake of Allah^{-azwj}, the sick will not ask anything for the consoler except Allah^{-azwj} would Answer for him'.⁴⁹³

11- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِيمَا نَاجَى بِهِ مُوسَى ع رَبَّهُ أَنْ قَالَ يَا رَبِّ أَعْلِمْنِي مَا بَلَغَ مِنْ عِيَادَةِ الْمَرِيضِ مِنَ الْأَجْرِ

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'Among what Musa^{-as} whispered to his^{-as} Lord^{-azwj}, he^{-as} said: 'O Lord^{-azwj}! Teach me^{-as}! What is the extent of the Recompense of consoling the sick?'

قَالَ عَزَّ وَ جَلَّ أَوْكَلْتُ بِهِ مَلَكًا يُعَوِّدُهُ فِي قَبْرِهِ إِلَى مَحْشَرِهِ الْحَدِيثِ.

The Mighty and Majesty Said: 'I^{-azwj} shall Allocate an Angel with him, consoling him in his grave up to his Resurrection!' – the Hadeeth'.⁴⁹⁴

12- السَّرَائِرُ، مِنْ كِتَابِ الْمَشِيخَةِ لِلْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي وَلَادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ يُبْنِي لِلْمَرِيضِ مِنْكُمْ أَنْ يُؤَدِّنَ لِإِخْوَانِهِ بِرَضِهِ فَيُعَوِّدُهُ فَيُوجِرُ فِيهِمْ وَ يُوجِرُونَ فِيهِ

(The book) 'Al Saraair', from the book of the elders of Al-Hassan Bin Mahboub, from Abu Wallad, from Abdullah Bin Sinan who said,

'We heard Abu Abdullah^{-asws} saying: 'It is befitting for the sick from you that he proclaims to his brothers regarding his sickness so they can console him, so he would be Recompense regarding them, and they would be Recompense regarding him'.

⁴⁹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 9 (Chapters on Funerals)

⁴⁹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 10 (Chapters on Funerals)

⁴⁹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 11 (Chapters on Funerals)

قَالَ فَقِيلَ لَهُ نَعَمْ هُمْ يُؤْجَرُونَ لِمَشْيِهِمْ إِلَيْهِ فَهَوَ كَيْفَ يُؤْجَرُ فِيهِمْ

He (the narrator) said, 'It was said to him^{-asws}, 'Yes, they would be Recompense due to their having walked to him, but how come he would be Recompensed regarding them?'

قَالَ فَقَالَ بِاِكْتِسَابِهِ هُمْ الْحَسَنَاتُ فَيُؤْجَرُ فِيهِمْ فَيَكْتَسِبُ لَهُ بِذَلِكَ حَسَنَةٌ وَ تُرْفَعُ لَهُ بِذَلِكَ عَشْرُ دَرَجَاتٍ وَ تُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ

He (the narrator) said: 'He^{-asws} said: 'Due to his (facilitating) earning of the good deeds for them, so he would be Recompensed regarding them. A good deed would be written for him due to that, and ten ranks would be raised for him due to that, and ten evil deeds would be deleted from him'.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ يَنْبَغِي لِأَوْلِيَاءِ الْمَيِّتِ مِنْكُمْ أَنْ يُؤَدُّوا إِخْوَانَ الْمَيِّتِ بِمَوْتِهِ فَيَشْهَدُوا حَنَازَتَهُ وَ يُصَلُّوا عَلَيْهِ وَ يَسْتَعْفِرُوا لَهُ وَ يَكْتَسِبُ لَهُمُ الْأَجْرَ وَ يَكْتَسِبُ لِمَيِّتِهِ الْإِسْتِعْفَارَ وَ يَكْتَسِبُ هُوَ الْأَجْرَ فِيهِمْ وَ فِيمَا أَكْتَسَبَ لِمَيِّتِهِ مِنَ الْإِسْتِعْفَارِ.

He (the narrator) said, 'Then Abu Abdullah^{-asws} said: 'And it is befitting for the guardians of the deceased that they proclaim to the brothers of the deceased of his death, so they can attend his funeral, and pray Salat upon him, and seek Forgiveness for him, and earn the Recompense for them, and the seeking of the Forgiveness would be earned for his deceased, and he would be earning the Recompense regarding them, and regarding what he had earned for his deceased of seeking the Forgiveness''⁴⁹⁵

13- طِبُّ الْأَيْمَةِ، عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنِ الْوَشَاءِ عَنِ الرِّضَا ع قَالَ: إِذَا مَرَضَ أَحَدُكُمْ فَلْيَأْذَنْ لِلنَّاسِ بِدُخُولِ عَلَيْهِ فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَ لَهُ دَعْوَةٌ مُسْتَجَابَةٌ

(The book) 'Tibb Al Aymma^{-asws}' – from Muhammad Bin Khalaf, from Al Washa,

'From Al-Reza^{-asws} having said: 'Whenever one of you falls sick, then him proclaim to the people to be entering to see him. There isn't anyone except and for him is an Answered supplication'.

ثُمَّ قَالَ ع أَ تَدْرِي مِنَ النَّاسِ

Then he^{-asws} said: 'Do you know who are the 'people'?'

فُلْتُمْ أُمَّةٌ مُحَمَّدٍ ص

I said, 'Community of Muhammad^{-saww}!'

قَالَ النَّاسُ هُمْ شِيعَتُنَا.

He^{-asws} said: '(Meaning of) 'the people', they are our^{-asws} Shias''⁴⁹⁶

⁴⁹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 12 (Chapters on Funerals)

⁴⁹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 13 (Chapters on Funerals)

14- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُوسَى بْنِ عِمْرَانَ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ وَ ابْنِ عَبَّاسٍ قَالَا قَالَ رَسُولُ اللَّهِ ص وَ مَنْ عَادَ مَرِيضًا فَلَهُ بِكُلِّ خُطْوَةٍ خَطَاهَا حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ سَبْعُونَ أَلْفَ حَسَنَةٍ وَ يُمْحَى عَنْهُ سَبْعُونَ أَلْفَ سَيِّئَةٍ وَ يُرْفَعُ لَهُ سَبْعُونَ أَلْفَ دَرَجَةٍ وَ وَكُلُّ بِهِ سَبْعُونَ أَلْفَ مَلَكٍ يُعُودُونَهُ فِي قَبْرِهِ وَ يَسْتَعْفِرُونَ لَهُ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Ja'far, from Musa Bin Imran, by his chain from Abu Hureyra (a well know fabricator) and Ibn Abbas, both said,

'Rasool-Allah^{-saww} said: 'One who consoles a sick, for him would be with each step he takes until he returns to his house, seventy million good deeds, and seventy million evils deeds would be deleted from him, and seventy million ranks would be raised for him, and seventy million Angels would be allocated with him, consoling him in his grave and seeking Forgiveness for him up to the Day of Qiyamah".⁴⁹⁷

15- مُنْتَهَى الْمَطْلَبِ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عُودُوا مَرَضَاكُمْ وَ سَلُّوهُمْ الدُّعَاءَ فَإِنَّهُ يُغْدِلُ دُعَاءَ الْمَلَائِكَةِ.

(The book) 'Muntaha Al Matlab' – from Yaqaoub Bin Yazeed, by his chain,

'From Abu Abdullah^{-asws} having said: 'Console your sick ones and ask them for the supplication, for it equates to supplications of the Angels".⁴⁹⁸

16- أَعْلَامُ الدِّينِ لِلدَّيْلَمِيِّ، عَنِ الصَّادِقِ ع أَنَّهُ قَالَ لِحَيْمَةَ أْبْلِغِ مَوَالِيَنَا السَّلَامَ وَ أَوْصِيهِمْ بِتَقْوَى اللَّهِ وَ الْعَمَلِ الصَّالِحِ وَ أَنْ يُعُودَ صَاحِبَهُمْ مَرِيضَتَهُمْ وَ يُغْدَى عَلَيْهِمْ عَلَى قَبْرِهِمْ وَ لِيَحْضُرَ حَيْثُ جَنَازَةٌ مِنْهُمْ

(The book) 'A'lam Al Deen' of Al Daylami,

'From Al-Sadiq^{-asws} having said to Khaysama: 'Deliver the greetings to our^{-asws} friends and advise them with fearing Allah^{-azwj}, and the righteous deeds, and that their healthy ones should console their sick ones, and let their rich ones assist upon their poor ones, and let their living ones attend the funerals of their dead ones.

وَ أَنْ يَتَأَلَّفُوا فِي الْبُيُوتِ وَ يَتَذَكَّرُوا عِلْمَ الدِّينِ فَفِي ذَلِكَ حَيَاةٌ أَمْرًا رَحِمَ اللَّهُ مَنْ أَحْيَا أَمْرَنَا وَ أَعْلَمَهُمْ

And they should get together in the houses and discuss the knowledge of religion, for in that is revival of our^{-asws} matter. May Allah^{-azwj} have Mercy on the one who revives our^{-asws} matter and teaches them!

يَا حَيْمَةَ أَنَا لَا نُعْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا إِلَّا بِالْعَمَلِ الصَّالِحِ وَ أَنَّ وَلَا يَتَنَا لَا تُنَالُ إِلَّا بِالْوَرَعِ وَ الْإِحْتِهَادِ وَ أَنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ.

O Khaysama! We^{-asws} will not avail them of anything from Allah^{-azwj} except with the righteous deeds, and our^{-asws} Wilayah cannot be achieved except with the devoutness and the struggle,

⁴⁹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 14 (Chapters on Funerals)

⁴⁹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 15 (Chapters on Funerals)

and the severest of the people in Punishment on the Day of Qiyamah will be the one who described justice, then opposes it to something else”⁴⁹⁹

17- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ زَارَ أَخًا فِي اللَّهِ أَوْ عَادَ مَرِيضًا نَادَى مِنْ السَّمَاءِ طِبْتُ وَ طَابَ مَشَاكَ تَبَوَّاتٍ مِنَ الْجَنَّةِ مَنَزَلِكَ.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who visits a brother for the Sake of Allah^{-azwj}, or consoles a sick, a caller calls out from the sky: ‘You have done good, and your walking is good. You have taken your residence from the Paradise!’⁵⁰⁰

18- مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْعَلَوِيِّ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ أَبِيهِ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: يُعَيِّرُ اللَّهُ عَزَّ وَ جَلَّ عَبْدًا مِنْ عِبَادِهِ يَوْمَ الْقِيَامَةِ فَيَقُولُ عَبْدِي مَا مَنَعَكَ إِذَا مَرَضْتُ أَنْ تَعُودِنِي

(The book) ‘Majaalis’ of the sheykh – from a group, from Abu Al Mufazzal, from Ahmad Bin Muhammad, from Muhammad Bin Al-Husayn Al Alawy, from his father Al-Husayn Bin Is’haq,

‘From his father Is’haq son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘Allah^{-azwj} Mighty and Majestic will Fault a servant from His^{-azwj} servants on the Day of Qiyamah. He^{-azwj} will Say: “What prevented you to console Me^{-azwj}, when I^{-azwj} was sick?”

فَيَقُولُ سُبْحَانَكَ سُبْحَانَكَ أَنْتَ رَبُّ الْعِبَادِ لَا تَأْلَمُ وَلَا تَمْرَضُ

He will say, ‘Glory be to You^{-azwj}! Glory be to You^{-azwj}! You^{-azwj} are Lord^{-azwj} of the servant, neither suffering pain nor getting sick!’

فَيَقُولُ مَرَضَ أَحْوَكُ الْمُؤْمِنِ فَلَمْ تَعُدَّهُ وَ عَزَّي وَ جَلَالِي لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ ثُمَّ لَتَكْفَلْتُ بِحَوَائِجِكَ فَفَضِيئَتُهَا لَكَ وَ ذَلِكَ مِنْ كَرَامَةِ عَبْدِي الْمُؤْمِنِ وَ أَنَا الرَّحْمَنُ الرَّحِيمُ.

He^{-azwj} will Say: “Your Momin fell sick, but you did not console him. By My^{-azwj} Might and Majesty! Had you console him, you would have found Me^{-azwj} in his presence, then I^{-azwj} would have Encumbered with your needs and would have Fulfilled these for you, and that is from the honour of My^{-azwj} Momin servants, and I^{-azwj} am the Beneficent, the Merciful!”⁵⁰¹

19- وَ مِنْهُ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ الْحُسَيْنِ بْنِ مُوسَى بْنِ خَلْفِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ حُبَابٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتِ عَنْ أَبِي زَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: إِنَّ اللَّهَ تَعَالَى يَقُولُ ابْنِ آدَمَ مَرَضْتُ فَلَمْ تَعُدَّنِي

⁴⁹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 16 (Chapters on Funerals)

⁵⁰⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 17 (Chapters on Funerals)

⁵⁰¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 18 (Chapters on Funerals)

And from him, from a group, from Abu Al Mufazzal, from Al-Husayn Bin Musa Bin Khalaf, from Abdul Rahman Bin Khalid, from Zayd Bin Hubab, from Hammad Bin Salama, from Sabit, from Abu Rafie, from Abu Hureyra (well-known fabricator),

‘From the Prophet^{-saww} having said: ‘Allah^{-azwj} the Exalted will Say: “Son of Adam^{-as}! I^{-azwj} was sick but you did not console Me^{-azwj}!”

قَالَ يَا رَبِّ كَيْفَ أُعْذُكَ وَ أَنْتَ رَبُّ الْعَالَمِينَ

He will say: ‘O Lord^{-azwj}! How could I have consoled You^{-azwj} and You^{-azwj} are Lord^{-azwj} of the worlds?’

قَالَ مَرِيضٌ فَلَانَ عَبْدِي فَلَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ وَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي

He^{-azwj} will Say: “So and so My^{-azwj} fell sick. Have you consoled him, you would have found Me^{-azwj} in his presence; and I^{-azwj} sought to be quenched you but you did not quench Me^{-azwj}!”

قَالَ كَيْفَ وَ أَنْتَ رَبُّ الْعَالَمِينَ

He will say, ‘How, and You^{-azwj} are Lord^{-azwj} of the worlds?’

قَالَ اسْتَسْقَاكَ عَبْدِي فَلَانَ وَ لَوْ سَقَيْتَهُ لَوَجَدْتَنِي ذَلِكَ عِنْدِي وَ اسْتَطَعْتُكَ فَلَمْ تُطْعِمْنِي

He^{-azwj} will Say: “My^{-azwj} so and so servant sought to be quenched, and had you quenched him you would have found that in My^{-azwj} Presence; and I^{-azwj} sought to be fed, but you did not feed Me^{-azwj}!”

قَالَ كَيْفَ وَ أَنْتَ رَبُّ الْعَالَمِينَ

He will say, ‘How, and You^{-azwj} are Lord^{-azwj} of the worlds?’

قَالَ اسْتَطَعَمَكَ عَبْدِي وَ لَمْ تُطْعِمَهُ وَ لَوْ أَطَعَمْتَهُ لَوَجَدْتَنِي ذَلِكَ عِنْدِي.

He^{-azwj} will Say: “My^{-azwj} servant sought to be fed and you did not feed him, and had you fed him, you would have found that in My^{-azwj} Presence!”⁵⁰²

20- وَ مِنْهُ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شاذَانَ عَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنِ إِسْمَاعِيلَ بْنِ صَبِيحٍ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي هَاشِمِ الرُّمَّانِيِّ عَنْ زَادَانَ عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ص يُعْذِبُنِي وَ أَنَا مَرِيضٌ فَقَالَ كَشَفَ اللَّهُ صُرْكَ وَ عَظَّمَ أَجْرَكَ وَ عَافَاكَ فِي دِينِكَ وَ جَسَدِكَ إِلَى مُدَّةِ أَجْلِكَ.

And from him, from a group, from Abu Al Mufazzal, from Muhammad Bin Ali Bin Shazan, from Al-Hassan Bin Ahmad Bin Abdullah, from Ismail Bin Sabeeh, from Amro Bin Khalid, from Abu Hashim Al Rumany, from Zazan,

‘From Salman^{-ra}, may Allah^{-azwj} be Satisfied with him^{-ra}, said: ‘Rasool-Allah^{-saww} entered to see me to console me, and I was sick. He^{-saww} said: ‘May Allah^{-azwj} Remove your harm and Enlarge

⁵⁰² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 19 (Chapters on Funerals)

your Recompense, and Grant you well-being in your religion, and your body up to the period of your life-span”⁵⁰³

21- مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ حُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيٍّ قَالَ: دَخَلْتُ مَعَ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ عَلِيٍّ رَجُلٍ مِنْ أَهْلِنَا وَكَانَ مَرِيضاً فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ أَنْسَاكَ اللَّهُ الْعَافِيَةَ وَ لَا أَنْسَاكَ الشُّكْرَ عَلَيْهَا

(The book) ‘Majaalis’ of the sheykh – from a group, from Abu Al Mufazzal, from Ja’far Bin Muhammad,

‘From Husayn Bin Zayd son of Ali^{-asws}, said, ‘I, along with Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} entered to see a man from our family, and he was sick. Abu Abdullah^{-asws} said to him: ‘May Allah^{-azwj} Make you forget the well-being and not Make you forget the thanking upon it!’

فَلَمَّا خَرَجْنَا مِنْ عِنْدِ الرَّجُلِ قُلْتُ لَهُ يَا سَيِّدِي مَا هَذَا الدُّعَاءُ الَّذِي دَعَوْتَ بِهِ لِلرَّجُلِ

When we went out from the presence of the man, I said to him^{-asws}, ‘O my Master^{-asws}! What is this supplication which you^{-asws} supplicated with for the man?’

فَقَالَ يَا حُسَيْنُ الْعَافِيَةُ مَلِكٌ خَفِيٌّ يَا حُسَيْنُ إِنَّ الْعَافِيَةَ نِعْمَةٌ إِذَا فُيِدَتْ ذُكِرَتْ وَ إِذَا وُجِدَتْ نُسِيَتْ

He^{-asws} said: ‘O Husayn! The well-being is a hidden king. O Husayn! The well-being is a bounty. When it is lost, it is remembered, and when it is found, it is forgotten’.

فَقُلْتُ لَهُ أَنْسَاكَ اللَّهُ الْعَافِيَةَ بِحُضُورِهَا وَ لَا أَنْسَاكَ الشُّكْرَ عَلَيْهَا لِتَنْدَمَ لَهُ

I^{-asws} said to him: ‘May Allah^{-azwj} Make you forget the well-being of its achievement, and not Make you forget the thanking upon it, for you will regret for it’.

يَا حُسَيْنُ إِنَّ أَبِي حَبْرِي عَنْ آبَائِهِ ع عَنْ النَّبِيِّ ص أَنَّهُ قَالَ يَا صَاحِبَ الْعَافِيَةِ إِنَّكَ أَنْتَهَتْ الْأَمَانِي.

O Husayn! My^{-asws} father^{-asws} informed me^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘O owner of the well-being! The wishes end to you!’⁵⁰⁴

بيان: أي يتمنى الناس حالك أو حصل لك أمانيك أو نهايتها و الأول أظهر.

Explanation – *I.e. The people wish for having your state, or your wishes have been achieved for you, or it’s end, and the first is clearer.*

22- مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُسَدِّدِ بْنِ أَبِي يُونُسَ عَنْ إِسْحَاقَ بْنِ سَبَّارٍ عَنِ الْفَضْلِ بْنِ دُكَيْنٍ عَنْ إِسْرَائِيلَ بْنِ يُونُسَ عَنْ يَزِيدَ بْنِ حَبِيبٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِماً عُذُوةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمَسِّي وَ إِذَا عَادَهُ مَسَاءً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَ كَانَ لَهُ خِزَافٌ فِي الْجَنَّةِ.

⁵⁰³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 20 (Chapters on Funerals)

⁵⁰⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 21 (Chapters on Funerals)

(The book) 'Majaalis' of the sheykh – from a group, from Abu Al Mufazzal, from Musaddid Bin Abu Yusuf, from Is'haq Bin Sayyar, from Al Fazl Bin Dukeyn, from Israeil Bin Yunus, from Yazeed Bin Khaysam, from his father,

'From Ali^{-asws} having said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'There is none from a Muslim consoling a Muslim in the morning, except seventy thousand Angels send Salawaat upon him until evening, and when he consoles him in the evening, seventy thousand Angels send Salawaat upon him until morning, and for him would be 'Khiraf' (area) in the Paradise''.⁵⁰⁵

23- مجالس الشيخ، عن جماعة عن أبي المفضل عن عبد الله بن محمد بن عبد العزيز عن شريح بن يونس عن هُشَيْمِ بْنِ بَشِيرٍ عَنْ يَعْلَى بْنِ عَطَا عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ أَنَّ أَبَا مُوسَى عَادَ الْحَسَنَ بْنَ عَلِيٍّ فَقَالَ عَلِيُّ عَ أَمَا إِنَّهُ لَا يَمْتَعُنَا مَا فِي أَنْفُسِنَا عَلَيْكَ أَنْ نُحَدِّثَكَ بِمَا سَمِعْنَا أَنَّهُ مِنْ عَادٍ مَرِيضاً شَبَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ كُلُّهُمْ يَسْتَغْفِرُ لَهُ إِنْ كَانَ مُصْبِحاً حَتَّى يُمْسِيَ وَإِنْ كَانَ مَسَاءً حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ.

(The book) 'Majalis' of the sheykh – from a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad, Bin Abdul Aziz, from Shureyh Bin Yunus, from Husheyam Bin Bashir, from Ya'la Bin Ata'a, from Abdullah Bin Nafie,

'Abu Musa consoled Al-Hassan Bin Ali^{-asws}. Ali^{-asws} said: 'But, what is within us^{-asws} against you does not prevent us^{-asws} from narrating to you with what we heard (from Rasool-Allah^{-saww}), the one who consoles a sick, seventy thousand Angels escort him, all of them seeking Forgiveness for him – if it was morning, until evening, and if it was evening, until morning, and there would be a 'Khareyf' (area) for him in the Paradise''.⁵⁰⁶

24- وَ مِنْهُ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ أَبِي بَكْرٍ بْنِ أَبِي شَيْبَةَ عَنْ أَبِي الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ عَنْ عَلِيٍّ عَ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ عَلَى مَرِيضٍ قَالَ أَذْهَبِ الْبَأْسَ رَبِّ النَّاسِ وَ اشْفِ أَنْتَ الشَّيْءِ وَ لَا شَافِيَ إِلَّا أَنْتَ.

And from him, from a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Abdul Aziz Abu Bakr Bin Abu Shayba, from Abu Al Ahwas, from Abu Is'haq, from Al Haris,

'From Ali^{-asws} having said: 'When Rasool-Allah^{-saww} entered to see a sick, said: 'May Lord^{-azwj} of the people remove the problem and Heal! You^{-azwj} are the Healer and there is no healer except You^{-azwj}!''⁵⁰⁷

25- مجالس الشيخ، عن جماعة عن أبي المفضل عن علي بن إسماعيل عن علي بن الحسن العبدي عن الحسن بن بشير عن قيس بن الربيع عن الأعمش عن شقيق عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَجِيبُوا الدَّاعِيَ وَ عُوذُوا الْمَرِيضَ وَ اقْبَلُوا الْهَدِيَّةَ وَ لَا تَطْلُمُوا الْمُسْلِمِينَ.

(The book) 'Majalis' of the sheykh – from a group, from Abu Al Mufazzal, from Ali Bin Ismail, from Ali Bin Al-Hassan Al Abdy, from Al-Hassan Bin Bishr, from Qays Bin Al Rabie, from Al Amsh, from Shaqeeq,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Answer the inviter (to a meal), and console the sick, and accept the gift, and do not oppress the Muslims''.⁵⁰⁸

26- وَ مِنْهُ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ يَحْيَى بْنِ مُحَمَّدِ بْنِ مُصَاعِدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ الْأَشْجَعِ عَنْ عُثْبَةَ بْنِ خَالِدٍ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَجِيبُوا فِي الْعِيَادَةِ وَ أَرْبِعُوا إِلَّا أَنْ يَكُونَ مَعْلُوباً.

⁵⁰⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 22 (Chapters on Funerals)

⁵⁰⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 23 (Chapters on Funerals)

⁵⁰⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 24 (Chapters on Funerals)

⁵⁰⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 25 (Chapters on Funerals)

And from him, from a group, from Abu Al Mufazzal, from Yahya Bin Muhammad Bin Musa'ad, from Abdullah Bin Saeed Al Ashajja, from Uqba Bin Khalid, from Musa Bin Muhammad, from his father,

'From Jabir Bin Abdullah who said, 'Rasool-Allah^{-saww} said: 'Alternate in the consoling (alternate days), and every four days, except he happens to be overwhelmed (in illness)'.⁵⁰⁹

27- مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَعَوِيِّ عَنْ دَاوُدَ بْنِ عَمْرٍو الضَّيِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ بَحْيِ بْنِ أَبِي يُوْبَ عَنْ عَبْدِ اللَّهِ بْنِ زَجْرِ عَنْ عَلِيِّ بْنِ يَزِيدَ عَنِ الْقَاسِمِ بْنِ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ مِنْ تَمَامِ عِبَادَةِ الْمَرِيضِ أَنْ يَدْعَ أَحَدَكُمْ يَدَهُ عَلَى جَبْهَتِهِ أَوْ يَدِهِ فَيَسْأَلُهُ كَيْفَ هُوَ وَتَحِيَّاتِكُمْ بَيْنَكُمْ بِالْمُصَافَحَةِ.

(The book) 'Majaalis' of the sheykh – from a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Al Bagawy, from Dawood Bin Amro Al Zaby, from Abdullah Bin Mubarak, from Yahya Bin Ayoub, from Abdullah Bin Zajar, from Ali Bin Yazeed, from Al Qasim Bin Abu Umama,

'From the Prophet^{-saww}: 'From the complete consolation of the sick is that one of your hands should be placed upon his forehead, or his hand. He should ask him how he is, and there should be salutations between you with shaking of the hands''.⁵¹⁰

28- وَ مِنْهُ، بِحَدِّ الْإِسْنَادِ عَنِ الْبَعَوِيِّ عَنْ صَبِيحِ بْنِ دِينَارٍ عَنْ عَفِيفِ بْنِ سَالِمٍ عَنْ أَبِي يُوْبَ بْنِ عُثْبَةَ عَنِ الْقَاسِمِ بْنِ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَمَّمَ عِبَادَةَ الْمَرِيضِ إِذَا دَخَلَتْ عَلَيْهِ أَنْ تَضَعَ يَدَكَ عَلَى رَأْسِهِ وَ تَقُولَ كَيْفَ أَصْبَحْتَ أَوْ كَيْفَ أَمْسَيْتَ فَإِذَا جَلَسْتَ عِنْدَهُ غَمْرَتَكَ الرَّحْمَةَ وَ إِذَا خَرَجْتَ مِنْ عِنْدِهِ حُضَّتْهَا مُقْبِلًا وَ مُدْبِرًا وَ أَوْمَأَ يَدِهِ إِلَى حَقْوِيهِ.

And from him, by this chain, from Al Bagawy, from Sabeeh Bin Dinar, from Afeef Bin Salim, from Ayoub Bin Utbah, from Al Qasim, from Abu Umama who said,

'Rasool-Allah^{-saww} said: 'From complete consolation of the sick when you enter to see him is that you place your hand upon his head, and you should say, 'How is your morning? Or 'How is your evening?' When you sit in his presence, the Mercy (of Allah^{-azwj}) immerses you, and when you go out from his presence, going through it front and back' – and gestured by his^{-saww} hand to his^{-saww} waist''.⁵¹¹

29- مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ أَبَانَ عَنْ مُعَاوِيَةَ بْنِ هِشَامٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَطَاءِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَيْفَ أَصْبَحْتَ قَالَ بَخَّرَ مِنْ قَوْمٍ لَمْ يَشْهَدُوا جَنَازَةً وَ لَمْ يَعُودُوا مَرِيضًا.

(The book) 'Majaalis' of the sheykh – from a group, from Abu Al Mufazzal, from Ismail Bin Musa, from Abdullah Bin Umar Bin Aban, from Muawiya Bin Hisham, from Sufyan Al Sowry, from Habeeb Bin Abu Sabit, from Ata'a, from Ibn Abbas who said,

'It was said to the Prophet^{-saww}, 'How have you^{-saww} become?' He^{-saww} said: 'With good from a people who are not attending a funeral and are not consoling sick''.⁵¹²

30- الْجَوَاهِرُ لِلْكَرَاجِكِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثَلَاثَةٌ لَا يُعَادُونَ صَاحِبَ الدُّمْلِ وَ الضَّرْسِ وَ الرَّمْدِ.

⁵⁰⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 26 (Chapters on Funerals)

⁵¹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 27 (Chapters on Funerals)

⁵¹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 28 (Chapters on Funerals)

⁵¹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 29 (Chapters on Funerals)

(The book) 'Al Jawahir' of Al Karajaky –

'From the Prophet^{-saww} having said: 'Three are not consoled – sufferer of the abscess, and the toothache, and the eye pain''^{.513}

31- دَعَوَاتُ الرَّاؤُنْدِيِّ، قَالَ النَّبِيُّ ص مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي حَرْفَةِ الْجَنَّةِ.

(The book) 'Dawaat' of Al Rawandy –

'The Prophet^{-saww} said: 'One who consoles a sick does not cease in a harvest of Paradise''^{.514}

بيان رواه في شرح السنة عن ثوبان و زاد في آخره قالوا يا رسول الله ص و ما خرفة الجنة قال جناها.

Explanation – In (the book) 'Sharh Al Sunnah' – from Sowban, 'And there is an increase in it's end – 'They said, 'O Rasool-Allah^{-saww}! And what is 'Kharfa'?' He^{-saww} said: 'It's harvest''.

32- دَعَوَاتُ الرَّاؤُنْدِيِّ، قَالَ أَبُو عَبْدِ اللَّهِ ع أَيُّمَا مُؤْمِنٍ عَادَ أَحَاهُ الْمُؤْمِنُ فِي مَرَضِهِ حِينَ يُصْبِحُ شَبَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ فَإِذَا قَعَدَ عِنْدَهُ غَمَرَتْهُ الرَّحْمَةُ وَ اسْتَعْمَرُوا لَهُ فَإِنْ عَادَهُ مَسَاءً كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ.

(The book) 'Dawaat' of Al Rawandy –

'Abu Abdullah^{-asws} said: 'Whichever Momin consoles his Momin brother during his sickness, when it is morning seventy million Angels escort him. When he sits in his presence, the Mercy immerses him, and they seek Forgiveness for him. If he consoles him in the evening there would be for him similar to that until morning''^{.515}

وَ قَالَ النَّبِيُّ ص مَنْ دَخَلَ عَلَى مَرِيضٍ فَقَالَ - أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ سَبْعَ مَرَّاتٍ شَفِي مَا لَمْ يَحْضُرْ أَجَلُهُ.

And the Prophet^{-saww} said: 'One who enters to see a sick one, so he says, 'I ask Allah^{-azwj} Magnificence, Lord^{-azwj} of the Mighty Throne to Heal you' – seven times, he will be healed for as long as his death has not presented''^{.516}

وَ قَالَ ص يَا عَلِيُّ لَيْسَ عَلَى النِّسَاءِ جُمُعَةٌ وَ لَا عِيَادَةٌ مَرِيضٍ وَ لَا اتِّبَاعُ جَنَازَةٍ.

And he^{-saww} said: 'O Ali^{-asws}! It isn't upon the women, neither Friday (Salat), nor consoling a sick, nor following (escorting) a funeral''^{.517}

وَ قَالَ: سِرٌّ مِيلاً عُدَّ مَرِيضًا سِرٌّ مِائَتِينَ سَبْعَ جَنَازَةٍ.

And he^{-asws} said: 'Walk a mile to console a sick; walk two miles to escort a funeral''^{.518}

⁵¹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 30 (Chapters on Funerals)

⁵¹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 31 (Chapters on Funerals)

⁵¹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 a (Chapters on Funerals)

⁵¹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 b (Chapters on Funerals)

⁵¹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 c (Chapters on Funerals)

⁵¹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 d (Chapters on Funerals)

وَقَالَ فِي أَهْلِ الدِّمَةِ لَا تُسَاوُوهُمْ فِي الْمَجَالِسِ وَلَا تَعُوذُوا مَرِيضَهُمْ وَلَا تُشَيِّعُوا جَنَائِزَهُمْ.

And he^{-asws} said regarding the Zimmy people, ‘Neither equalise them in the gatherings, nor console their sick, nor escort their funerals’.

وَكَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا رَأَى الْمَرِيضَ قَدْ بَرَأَ قَالَ يَهَيْئُكَ الطُّهُرُ مِنَ الذُّنُوبِ.

And Amir Al-Momineen^{-asws}, when he saw the sick to have been cured. He^{-asws} said: ‘Congratulations of having been purified from the sins’.⁵¹⁹

وَقَالَ الصَّادِقُ ع قَالَ رَسُولُ اللَّهِ ص عُوذُوا الْمَرَضَى وَ اتَّبِعُوا الْجَنَائِزَ يُدِيرِكُكُمْ الْآخِرَةَ وَ تَدْعُوا لِلْمَرِيضِ فَتَقُولُ اللَّهُمَّ اشْفِهِ بِشِفَائِكَ وَ ذَاوِهِ بِدَوَائِكَ وَ عَافِهِ مِنْ بَلَائِكَ.

Al-Sadiq^{-asws} said: ‘Rasool-Allah^{-sawww} said: ‘Consoling the sick, and escorting the funerals will remind you of the Hereafter, and supplicate for the sick saying, ‘O Allah^{-azwj}! Heal him with Your^{-azwj} Healing, and Medicate him with Your^{-azwj} medication, and Cure him from Your^{-azwj} Affliction’.⁵²⁰

وَقَالَ: مَنْ أَطْعَمَ مَرِيضًا شَهْوَتَهُ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ.

And he^{-asws} said: ‘One who feeds a sick to his desires, Allah^{-azwj} will Feed him from the fruits of Paradise’.⁵²¹

33- كُنْزُ الْكَرَاجِكِيِّ، عَنْ جَابِرِ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ ص قَالَ: عَائِدُ الْمَرِيضِ يَخُوضُ فِي الْبَرَكَاتِ فَإِذَا جَلَسَ انْعَمَسَ فِيهَا.

(The book) ‘Al Karajaky’ – from Jabir Al Ansari –

‘Rasool-Allah^{-sawww} said: ‘A consoler of the sick wades in the Blessings. When he sits, he is immersed in it’.⁵²²

وَقَالَ ع إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ فَتَقَسُّوا لَهُ فِي الْأَجْلِ فَإِنَّ ذَلِكَ لَا يَرُدُّ شَيْئًا وَ هُوَ يُطِيبُ النَّفْسَ

And he^{-asws} said: ‘When you enter to see the sick, so you relieve for him regarding the death, for that does not reject anything, and it makes his-self feel good’.

وَ أَنْشَدَ لِبَعْضِهِمْ-

وَ جَلَسَتْ لَكَ مِثْلَ الطَّرْفِ بِالْعَيْنِ

حَقُّ الْعِبَادَةِ يَوْمَ بَيْنَ يَوْمَيْنِ-

يَكْفِيكَ مِنْ ذَلِكَ تَسْأَلُ بِحَرْفَيْنِ.

- لَا تُرْمَنَ مَرِيضًا فِي مُسَاءَلَةٍ-

⁵¹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 e (Chapters on Funerals)

⁵²⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 f (Chapters on Funerals)

⁵²¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 32 g (Chapters on Funerals)

⁵²² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 33 a (Chapters on Funerals)

And he^{-asws} prosed for one of them: ‘The right of consoling is a day between two days, and sitting for you is like the blink of an eye. Do not bore the sick in the questioning. It suffices you from that to ask two words’.⁵²³

34- عُدَّةُ الدَّاعِي، عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْفَمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ ثَلَاثَةٌ دَعْوُهُمْ مُسْتَجَابَةٌ الْحَاجُّ وَالْمُعْتَمِرُ فَاَنْظُرُوا كَيْفَ تَخْلُقُوهُمْ وَ الْعَازِي فِي سَبِيلِ اللَّهِ فَاَنْظُرُوا كَيْفَ تَخْلُقُونَهُ وَالْمَرِيضُ فَلَا تَغِيظُوهُ وَلَا تُضْجِرُوهُ.

(The book) ‘Uddat Al-Dai’e’ – from Isa Bin Abdullah Al Qummi who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Three, their supplications are Answered – the pilgrim of Hajj, and the pilgrim of the Umrah, therefore look how you deal with them, and the fighter in the Way of Allah^{-azwj}, therefore look how you are deal with him, and the sick, so neither anger him nor rebuke him’.⁵²⁴

وَ قَالَ رَسُولُ اللَّهِ ص أَيُّمَا مُؤْمِنٍ عَادَ مَرِيضاً حَاضاً فِي الرَّحْمَةِ فَإِذَا قَعَدَ عِنْدَهُ اسْتَنْقَعَ فِيهَا إِذَا عَادَهُ عُذْوَةٌ صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ إِلَى أَنْ يُمْسِيَ وَ إِنْ عَادَهُ عَشِيَّةً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ.

And Rasool-Allah^{-saww} said: ‘Whichever Momin consoles a sick wades in the Mercy. When he sits in his presence, he is immersed in it. When he consoles him in the morning, seventy thousand Angels send Salawaat upon him up to evening, and if he consoles him in the evening, seventy thousand Angels send Salawaat upon him until morning’.⁵²⁵

35- أَعْلَامُ الدِّينِ، يُسْتَحَبُّ الدُّعَاءُ لِلْمَرِيضِ يَقُولُ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ وَ رَبَّ الْعَرْشِ الْعَظِيمِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اشْفِهِ بِشِفَائِكَ وَ ذَاوِهِ بِدَوَائِكَ وَ عَافِهِ مِنْ بَلَائِكَ وَ اجْعَلْ شِكَايَتَهُ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ وَ مَا بَقِيَ.

(The book) ‘A’lam Al Deen’ –

‘It is recommended to supplicate for the sick saying, ‘O Allah^{-azwj}, Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven earths and whatever is in these, and whatever is between these, and whatever is beneath these, and Lord^{-azwj} of the Mighty Throne! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Heal him with Your^{-azwj} Healing, and Medicate him with Your^{-azwj} medication, and Cure him from Your^{-azwj} Affliction, and Make his complaint to be an atonement for what has passed from his sins and what remain’.⁵²⁶

وَ عَنِ النَّبِيِّ ص قَالَ: مَنْ قَامَ عَلَى مَرِيضٍ يَوْمًا وَ لَيْلَةً بَعَثَهُ اللَّهُ مَعَ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ فَجَارَ عَلَى الصِّرَاطِ كَالْبَرْقِ اللَّامِعِ.

And from the Prophet^{-saww} having said: ‘One who stands by a sick a day and a night, Allah^{-azwj} will Resurrect him with Ibrahim^{-as} the friend of the Beneficent, he will cross upon the Bridge like the bolt of lightning’.⁵²⁷

⁵²³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 33 b (Chapters on Funerals)

⁵²⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 34 a (Chapters on Funerals)

⁵²⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 34 b (Chapters on Funerals)

⁵²⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 35 a (Chapters on Funerals)

⁵²⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 35 b (Chapters on Funerals)

36- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَ لَا عَلَى الْأَعْرَجِ حَرْجٌ وَ لَا عَلَى الْمَرِيضِ حَرْجٌ وَ ذَلِكَ أَنَّ أَهْلَ الْمَدِينَةِ قَبْلَ أَنْ يُسْلِمُوا كَانُوا يَعْتَزِلُونَ الْأَعْمَى وَ الْأَعْرَجَ وَ الْمَرِيضَ كَانُوا لَا يَأْكُلُونَ مَعَهُمْ

Tafseer Ali Bin Ibrahim – In a report by Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **There isn’t a blame upon the blind, nor a blame upon the lame, nor a blame upon the sick, [24:61]** – ‘And that is because the people of Al Medina, before they became Muslims, were isolating the blind, and the lame, and the sick. They were saying, ‘Do not eat with them’.

وَ كَانَتْ الْأَنْصَارُ فِيهِمْ نِيَّةً وَ تَكْرُمًا فَقَالُوا إِنَّ الْأَعْمَى لَا يُبْصِرُ الطَّعَامَ وَ الْأَعْرَجُ لَا يَسْتَطِيعُ الرِّحَامَ عَلَى الطَّعَامِ وَ الْمَرِيضَ لَا يَأْكُلُ كَمَا يَأْكُلُ الصَّحِيحُ فَعَزَلُوا لَهُمْ طَعَامَهُمْ عَلَى نَاحِيَةٍ وَ كَانُوا يَرَوْنَ أَنَّ عَلَيْهِمْ فِي مُؤَاكَلَتِهِمْ جُنَاحًا

And the Helpers among them were arrogant and benevolent. They said, ‘The blind cannot see the food, and the lame is not capable of (reaching) the food in the crowd, and the sick cannot eat like what the healthy one does’. So, they were isolating their meal for them in an area, and they were viewing that there is blame upon them in their eating.

فَلَمَّا قَدِمَ النَّبِيُّ ص سَأَلُوهُ عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا.

When the Prophet^{-saww} arrived, they asked him^{-saww} about that. So Allah^{-azwj} Revealed: **There isn’t a blame upon you if you were to eat together or separately [24:61]**”⁵²⁸

37- مَكَارِمُ الْأَخْلَاقِ، قَالَ النَّبِيُّ ص تَمَامُ عِبَادَةِ الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَيْهِ وَ يَسْأَلَهُ كَيْفَ هُوَ كَيْفَ أَصْبَحْتَ وَ كَيْفَ أَمْسَيْتَ وَ تَمَامُ تَحِيَّتِكُمُ الْمُصَافَحَةُ.

(The book) ‘Makarim Al Akhlaq’ –

‘The Prophet^{-saww} said: ‘The complete consolation of the sick is that one of you should place his hand upon him and ask him how he is, and how is his morning, and how is his evening, and complete your salutations with the handshakes’”⁵²⁹

وَ عَنْ أَبِي الْحَسَنِ ع قَالَ: عَادَ أَمِيرُ الْمُؤْمِنِينَ ع صَعَصَعَةَ بِنْتُ صُوحَانَ فَقَالَ يَا صَعَصَعَةُ لَا تَفَخَّرِ عَلَى إِخْوَانِكَ بِعِبَادَتِي إِيَّاكَ وَ انْظُرْ لِنَفْسِكَ فَكَأَنَّ الْأَمْرَ قَدْ وَصَلَ إِلَيْكَ وَ لَا يُلْهِئَنَّكَ الْأَمَلُ.

And from Abu Al-Hassan^{-asws} having said: ‘Amir Al-Momineen^{-asws} consoled Sa’sa Bin Sowhan. He^{-asws} said: ‘O Sa’sa! Do no pride upon your brothers by my^{-asws} having consoled you, and look out of yourself, for it is as if the matter (death) has arrived to you, and don’t engage in the long hopes’”⁵³⁰

⁵²⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 36 (Chapters on Funerals)

⁵²⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 37 a (Chapters on Funerals)

⁵³⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 37 b (Chapters on Funerals)

وَمِنْ كِتَابِ زُهْدِ أَمِيرِ الْمُؤْمِنِينَ عَ وَ مِنْ كِتَابِ الْجَنَائِزِ عَنِ الصَّادِقِ ع قَالَ: لَا عِيَادَةَ فِي وَجَعِ الْعَيْنِ وَ لَا تَكُونُ عِيَادَةُ أَقَلِّ مِنْ ثَلَاثَةِ أَيَّامٍ فَإِذَا وَجِبَتْ فَيَوْمٌ وَ يَوْمٌ لَا أَوْ يَوْمٌ وَ يَوْمِينَ [بَيُومَانِ] لَا وَ إِذَا طَالَتِ الْعِلَّةُ تُرِكَ الْمَرِيضُ وَ عِيَالُهُ.

And from the book ‘Zohad Amir Al-Momineen^{-asws}’, and from ‘Kitab Al-Janaiz’ – from Al-Sadiq^{-asws} having said: ‘There is no consoling regarding the eye pain, nor can consolation be in less than three days. When it is obligated, so a day, and a day no, or a day from two days no, and when the illness is prolonged, leave the sick and his dependants’.⁵³¹

38- الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: تَمَامُ الْعِيَادَةِ لِلْمَرِيضِ أَنْ تَضَعَ يَدَكَ عَلَى ذِرَاعِهِ وَ تُعَجِّلَ الْقِيَامَ مِنْ عِنْدِهِ فَإِنَّ عِيَادَةَ النَّوْكَى أَشَدُّ عَلَى الْمَرِيضِ مِنْ وَجَعِهِ.

(The book) ‘Al Makarim’ –

‘From Al-Sadiq^{-asws} having said: ‘The complete consoling of the sick is that you should place your hand upon his forearm, and hasten the standing from his presence, for consoling the sore throat (his more talking to the visitors) is severer upon the sick than his pain’.⁵³²

39- الْمَكَارِمُ، رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ تُؤَدَّى الْعَبْدُ إِلَى اللَّهِ جَلَّ وَ عَزَّ فَيُحَاسِبُهُ حِسَابًا يَسِيرًا وَ يَقُولُ يَا مُؤْمِنُ مَا مَنَعَكَ أَنْ تَعُوذَنِي حِينَ مَرَضْتُ

(The book) ‘Al Makarim’ –

‘It is reported from Al-Sadiq^{-asws} having said: ‘When it will be the Day of Qiyamah, the servant will be led to Allah^{-azwj}, Majestic and Mighty, so he will be Reckoned with an easy Reckoning, and He^{-azwj} will Say: ‘O Momin! What prevented you from consoling Me^{-azwj} when I^{-azwj} was sick?’

فَيَقُولُ الْمُؤْمِنُ أَنْتَ رَبِّي وَ أَنَا عَبْدُكَ أَنْتَ الْحَيُّ الْقَيُّومُ الَّذِي لَا يُصِيبُكَ أَلَمٌ وَ لَا نَصَبٌ

The Momin will say, ‘You^{-azwj} are my Lord^{-azwj}, and I am Your^{-azwj} servant! You^{-azwj} are the Living, the Eternal Who is neither afflicted by pain, nor toil’.

فَيَقُولُ عَزَّ وَ جَلَّ مَنْ عَادَ مُؤْمِنًا بِي فَقَدْ عَادَنِي

He^{-azwj}, Mighty and Majestic will Say: “One who consoles a Momin for My^{-azwj} Sake, so he has consoled Me^{-azwj}!”

تَمَّ يَقُولُ لَهُ أ تَعْرِفُ فُلَانٌ بَنَ فُلَانٍ

Then He^{-azwj} will Say to him: “Do you know so and so, son of so and so?”

فَيَقُولُ نَعَمْ يَا رَبِّ

⁵³¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 37 c (Chapters on Funerals)

⁵³² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 38 (Chapters on Funerals)

He will say, 'Yes, O Lord^{-azwj}!'

فَيَقُولُ لَهُ مَا مَنَعَكَ أَنْ تَعُوذَهُ حِينَ مَرَضَ أَمَا إِنَّكَ لَوْ عُدْتَهُ لَعُدْتَنِي ثُمَّ لَوَجَدْتَنِي بِهِ وَ عِنْدَهُ ثُمَّ لَوْ سَأَلْتَنِي حَاجَةً لَعَصَيْتُهَا لَكَ وَ لَمْ أُرَدِّكَ عَنْهَا.

He^{-azwj} will Say to him: 'What prevented you from consoling him when he fell sick? But you, had you consoled him, you would have consoled Me^{-azwj}, then you would have found Me^{-azwj} with him and in his presence! Then, had you asked Me^{-azwj} of a need, I^{-azwj} would have Fulfilled it for you, and I^{-azwj} would not have Rejected you about it!'"⁵³³

وَ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَ قَدْ عَادَ سَلْمَانَ رَضْوَانُ اللَّهِ عَلَيْهِ لَمَّا أَرَادَ أَنْ يَقُومَ يَا سَلْمَانَ كَشَفَ اللَّهُ صُرْكَ وَ عَفَرَ ذَنْبَكَ وَ حَفِظَكَ فِي دِينِكَ وَ بَدَنِكَ إِلَى مُنْتَهَى أَجَلِكَ.

And it is reported from the Prophet^{-saww} having said: 'And I^{-saww} had consoled Salman Al-Farsi^{-ra}, may Allah^{-azwj} be Satisfied with him. When I^{-saww} intended to stand, (I^{-saww} said): 'O Salman^{-ra}! May Allah^{-azwj} Uncover your^{-ra} harm, and Forgive your^{-ra} sin, and Protect you in your^{-ra} religion and your body up to the end of your^{-ra} lifespan'"⁵³⁴

وَ عَنْهُ صَ أَنَّهُ قَالَ: الْعِيَادَةُ ثَلَاثَةٌ وَ التَّعْرِيَةُ مَرَّةٌ.

And from him^{-saww} having said: 'The consoling is three and the condolence is once'"⁵³⁵

وَ عَنْ مَوْلَى جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: مَرِضَ بَعْضُ مَوَالِيهِ فَخَرَجْنَا نَعُوذُهُ وَ نَحْنُ عِدَّةٌ مِنْ مَوَالِيهِ فَاسْتَقْبَلَنَا فِي بَعْضِ الطَّرِيقِ فَقَالَ أَيْنَ تُرِيدُونَ

And from a friend of Ja'far^{-asws} Bin Muhammad^{-asws}, said, 'One of his^{-asws} friends fell sick, so we went out to console him, and we were a number of his^{-asws} friends. He^{-asws} met us in one of the streets. He^{-asws} said: 'Where are you intending (to go to)?'

فَقُلْنَا نُرِيدُ فَلَانَا نَعُوذُهُ

We said, 'We intend so and so to console him'.

قَالَ يَقُومُوا فَوَقَفْنَا

He^{-asws} said: 'Pause!' We paused.

قَالَ مَعَ أَحَدِكُمْ تَفَاحَةٌ أَوْ سَفْرَجَلَةٌ أَوْ أَنْزَجَةٌ أَوْ لَعْمَةٌ مِنْ طِيبٍ أَوْ قِطْعَةٌ مِنْ عُودِ بَخُورٍ

He^{-asws} said: 'Is there an apple with one of you, or a quince, or a citron, or a lick of perfume, or a piece of frankincense?'

فَقُلْنَا مَا مَعَنَا مِنْ هَذَا شَيْءٍ

⁵³³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 39 a (Chapters on Funerals)

⁵³⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 39 b (Chapters on Funerals)

⁵³⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 39 c (Chapters on Funerals)

We said, 'There is nothing from this with us!'

قَالَ أَمَا عَلِمْتُمْ أَنَّ الْمَرِيضَ يَسْتَرِيحُ إِلَى كُلِّ مَا أُدْخِلَ بِهِ عَلَيْهِ.

He^{-asws} said: 'Don't you know that the sick is comforted to all what someone enters with to him?'⁵³⁶

40- الْمَكَارِمُ، عَنْ زُرَّارَةَ عَنْ أَحَدِهَا ع قَالَ: إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَقُلْ- أَعِيدُكَ بِاللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْعَظِيمِ مِنْ كُلِّ عِزْقٍ نَعَارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ سَبْعَ مَرَّاتٍ.

(The book) 'Al Makarim' – from Zurara,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'When you enter to see a sick, then say, 'I seek Refuge with Allah^{-azwj} the Magnificent, Lord^{-azwj} of the Mighty Throne, from every vein bursting, and from evil of heat of the Fire' – seven times'⁵³⁷.

41- دَعَائِمُ الْإِسْلَامِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْعِيَادَةُ بَعْدَ ثَلَاثَةِ أَيَّامٍ وَ لَيْسَ عَلَى النَّسَاءِ عِيَادَةٌ.

(The book) 'Da'aim Al Islam' –

'From Amir Al-Momineen^{-asws} having said: 'The consoling after three days, and there isn't consoling upon the women'⁵³⁸.

وَ عَنْهُ ع أَنَّهُ قَالَ: هَيَّ رَسُولُ اللَّهِ ص أَنْ يَأْكُلَ الْعَائِدُ عِنْدَ الْعَلِيلِ فَيُحِبُّ اللَّهُ أَجْرَ عِيَادَتِهِ.

And from him^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from the consoler eating with the sick, for Allah^{-azwj} will Nullify the Recompense of his consoling'⁵³⁹.

وَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ اعْتَلَّ فَعَادَهُ عَمْرُو بْنُ حُرَيْثٍ فَدَخَلَ عَلَيْهِ عَلِيٌّ ع فَقَالَ يَا عَمْرُو تَعُودُ الْحَسَنَ وَ فِي النَّفْسِ مَا فِيهَا وَ إِنَّ ذَلِكَ لَيْسَ بِمَانِعِي مِنْ أَنْ أُوَدِّيَ إِلَيْكَ نَصِيحَةً سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُودُ مَرِيضاً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ مِنْ سَاعَتِهِ الَّتِي يَعُودُهُ فِيهَا إِنْ كَانَتْ نَهَاراً حَتَّى تَغْرُبَ الشَّمْسُ أَوْ لَيْلاً حَتَّى يَطْلُعَ الْفَجْرُ.

And from Al-Hassan Bin Ali^{-asws} was Ill, so Amro Bin Hureys consoled him. Ali^{-asws} entered to see him. He^{-asws} said: 'O Amro! You are consoling Al-Hassan^{-asws} and in the soul is what is in it (hatred) and that isn't preventing me^{-asws} from giving the good advice to you. I^{-asws} heard Rasool-Allah^{-saww} saying: 'There is none from a Muslim servant consoling a sick, except seventy thousand Angels send Salawaat upon him from its time which he consoles him in, if it was daytime until the sun sets, or night until the dawn emerges'⁵⁴⁰.

وَ عَنْ عَلِيٍّ ع أَنَّهُ عَادَ زَيْدَ بْنَ أَرْقَمٍ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ زَيْدٌ مَرْحَباً بِأَمِيرِ الْمُؤْمِنِينَ عَائِداً وَ هُوَ عَلَيْنَا عَاتِبٌ

⁵³⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 39 d (Chapters on Funerals)

⁵³⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 40 (Chapters on Funerals)

⁵³⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 a (Chapters on Funerals)

⁵³⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 b (Chapters on Funerals)

⁵⁴⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 c (Chapters on Funerals)

And from Ali^{-asws}, he^{-asws} consoled Zayd Bin Arqam. When he^{-asws} entered to see him, Zayd said, 'Welcome to Amir Al-Momineen^{-asws} consoling, and he^{-asws} is admonishing us'.

قَالَ عَلِيُّ ع إِنَّ ذَلِكَ لَمْ يَكُنْ يَمْنَعُنِي عَنْ عِيَادَتِكَ إِنَّهُ مَنْ عَادَ مَرِيضاً أَلْتَمَسَ رَحْمَةَ اللَّهِ وَ تَنَجَّرَ مَوْعُودِهِ كَانَ فِي خَرِيفِ الْجَنَّةِ مَا كَانَ جَالِساً عِنْدَ الْمَرِيضِ حَتَّى إِذَا خَرَجَ مِنْ عِنْدِهِ

Ali^{-asws} said: 'That is not going to prevent me^{-asws} from consoling you. The one who consoles a sick seeking Mercy of Allah^{-azwj}, and fulfils his promises would be in an area of the Paradise for as long as he sits in the presence of the sick until when he goes out from his presence.

بَعَثَ اللَّهُ ذَلِكَ الْيَوْمَ سَبْعِينَ أَلْفَ مَلَكٍ مِنَ الْمَلَائِكَةِ يُصَلُّونَ عَلَيْهِ حَتَّى اللَّيْلِ وَ إِنْ عَادَ مُسْبِئاً كَانَ فِي خَرِيفِ الْجَنَّةِ مَا كَانَ جَالِساً عِنْدَ الْمَرِيضِ فَإِذَا خَرَجَ مِنْ عِنْدِهِ بَعَثَ اللَّهُ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى الصَّبَاحِ فَأُحْبِبْتُ أَنْ أَتَعَجَّلَ ذَلِكَ.

On that day Allah^{-azwj} Dispatches seventy thousand Angels from the Angels sending Salawaat upon him until night, and if he consoles in the evening he would be in an area of Paradise for as long as he is seated in the presence of the sick. When he exits from his presence Allah^{-azwj} Dispatches seventy thousand Angels sending Salawaat upon him until morning. So I^{-asws} loved to hasten that".⁵⁴¹

42- الْمَجَازَاتُ النَّبَوِيَّةُ، عَنِ النَّبِيِّ ص مَنْ عَادَ مَرِيضاً لَمْ يَزَلْ يُحُوضُ الرَّحْمَةَ حَتَّى يَجْلِسَ فَإِذَا جَلَسَ اغْتَمَسَ فِيهَا.

(The book) 'Al Majazaat Al Nabawiyya' –

'From the Prophet^{-saww}. 'One who consoles a sick will not cease to wade in the Mercy until he sits. When he sits (in the presence of the sick), he is immersed in it".⁵⁴²

⁵⁴¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 d (Chapters on Funerals)

⁵⁴² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 4 H 41 e (Chapters on Funerals)

CHAPTER 5 – ETIQUETTES OF THE SHORTENING AND ITS RULINGS

1- قُرْبُ الإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى ع فُلْتُ الْمَرْأَةَ تَقْعُدُ عِنْدَ رَأْسِ الْمَرِيضِ وَ هِيَ خَائِضٌ وَ هُوَ فِي حَدِّ الْمَيِّتِ

(The book) 'Qurb Al Asnaad' – from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Abu Hamza who said,

'I asked Abu Al-Hassan Musa^{asws}, I said, 'The woman sits by the head of the sick while she is menstruating and he is in the limit of death'.

قَالَ فَقَالَ لَا بَأْسَ أَنْ تُمْرِضَهُ فَإِذَا خَافُوا عَلَيْهِ وَ قَرَّبَ مِنْ ذَلِكَ فَتَنَحَّتْ عَنْهُ وَ تَجَنَّبَ قُرْبَهُ فَإِنَّ الْمَلَائِكَةَ تَأْذَى بِذَلِكَ.

He (the narrator) said, 'He^{asws} said: 'There is no problem if he is sick. When they fear upon him and he is near to that, so she should step away from him, and shun being near to him, for the Angels are hurt by that'.⁵⁴³

2- الْعِلَلُ، عَنْ أَبِيهِ بِإِسْنَادٍ مُتَّصِلٍ يَرْفَعُهُ إِلَى الصَّادِقِ ع أَنَّهُ قَالَ: لَا تَحْضُرِ الْخَائِضُ وَ الْجُنُبُ عِنْدَ التَّلْفِينِ إِنَّ الْمَلَائِكَةَ تَتَأَذَى بِهِمَا.

(The book) 'Al Ilal' – from his father,

'By a connected chain raised to Al-Sadiq^{asws} having said: 'The menstruating woman and the one with sexual impurity should not present (a dying person) during the indoctrination (Talqeen of the dying one). The Angels are hurt by them both'.⁵⁴⁴

3- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِيلَوْنِي عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْجَوْزَاءِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرٍو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى رَجُلٍ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ فَإِذَا هُوَ فِي السُّوقِ وَ قَدْ وُجَّهَ إِلَى غَيْرِ الْقِبْلَةِ

(The book) 'Al Ilal' – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Ahmad Bin Abu Abdullah, from Abu Al Jawaz, from Al-Husayn Bin Ulwan, from Amro Bin Khalid,

'From Zayd so of Ali (Bin Al-Husayn^{asws}), from his forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} entered to see a man from the sons of Abdul Muttalib^{as}, and he was in the pangs of death and his face was towards other than the Qiblah'.

فَقَالَ وَجْهَهُ إِلَى الْقِبْلَةِ فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ أَقْبَلَتْ عَلَيْهِ الْمَلَائِكَةُ وَ أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى يُبْضَ.

⁵⁴³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 1 (Chapters on Funerals)

⁵⁴⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 2 (Chapters on Funerals)

He^{-saww} said: 'Make him face towards the Qiblah, for when you were to do that, the Angels will face towards him, and Allah^{-azwj} will Face to him with His^{-azwj} Face. He did not cease to be like that until he (his soul) is captured".⁵⁴⁵

4- الْحِصَالُ، عَنْ أَحْمَدَ بْنِ زِيَادِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْحُسَيْنِ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَزَتْ فِي الْبَرَاءِ بْنِ مَعْرُورٍ الْأَنْصَارِيَّ ثَلَاثٌ مِنَ السُّنَنِ مِنْهَا أَنَّهُ لَمَّا حَضَرَتْهُ الْوَفَاةُ كَانَ غَائِبًا عَنِ الْمَدِينَةِ فَأَمَرَ أَنْ يُحَوَّلَ وَجْهُهُ إِلَى رَسُولِ اللَّهِ ص وَ أَوْصَى بِالثُّلُثِ مِنْ مَالِهِ فَنَزَلَ الْكِتَابُ بِالْقِبْلَةِ وَ جَزَتْ السُّنَّةُ بِالثُّلُثِ تَمَامَ الْحَبْرِ.

(The book) 'Al Khisaal' – from Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Al-Husayn Bin Mus'ab,

'From Abu Abdullah^{-asws} having said: 'Three Sunnahs flowed regarding Al-Bara'a Bin Marour Al-Ansari. From these is, when the death presented to him, he was absent from Al-Medina. He instructed that his face be turned towards Rasool-Allah^{-saww} (Al-Medina), and he bequeathed with the third of his wealth. The Book was Revealed with the Qiblah, and the Sunnah flowed with the third' – the complete Hadeeth".⁵⁴⁶

5- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَّانِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ السُّكْرِيِّ عَنِ مُحَمَّدِ بْنِ زَكَرِيَّا الْبَصْرِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنِ جَابِرِ الْجَعْفَرِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: لَا يُجُوزُ لِلْمَرْأَةِ الْحَائِضِ وَ لَا الْجُنْبِ الْحُضُورُ عِنْدَ تَلْقِينِ الْمَيِّتِ لِأَنَّ الْمَلَائِكَةَ تَتَأَذَى بِمَا وَ لَا يُجُوزُ لَهَا إِدْخَالُ الْمَيِّتِ قَبْرَهُ.

And from him, from Ahmad Bin Al-Hassan Qattan, from Al-Hassan Bin Ali Al Sukary, from Muhammad Bin Zakariya Al Basry, from Ja'far Bin Muhammad Bin Umarah, from his father, from Jabir Al Jufi,

'From Abu Ja'far^{-asws} having said: 'It is not allowed for the menstruating woman nor the one with sexual impurity to present during the indoctrination (Talqeen) of the dying one, because the Angels are hurt by them both, and it is not allowed for them to enter the deceased into his grave".⁵⁴⁷

6- نَوَابُ الْأَعْمَالِ، وَ مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيِّ عَنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ مُوسَى الْحَشَّابِ عَنِ غِيَاثِ بْنِ كُلُوبٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّ مَنْ كَانَ آخِرَ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.

(The book) 'Sawaab Al Amaal', and 'Majaalis' of Al Sadouq – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya, from Al-Hassan Bin Musa Al Khashab, from Giyas Bin Kaloub, from Is'haq Bin Ammar,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} said: 'Indoctrinate your dying one, there is no god except Allah^{-azwj}, for the one whose last of his speech were to be, 'There is no god except Allah^{-azwj}, will enter the Paradise".⁵⁴⁸

⁵⁴⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 3 (Chapters on Funerals)

⁵⁴⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 4 (Chapters on Funerals)

⁵⁴⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 5 (Chapters on Funerals)

⁵⁴⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 6 (Chapters on Funerals)

7- مجالس ابن الشيخ، عن أبيه عن المفيد عن محمد بن الحسين المقرئ عن علي بن محمد عن علي بن الحسين بن الحسن بن علي بن يوسف عن زكريا المؤمن عن سعيد بن يسار قال سمعت أبا عبد الله ع يقول إن رسول الله ص حضر شاباً عند وفاته فقال له قل لا إله إلا الله

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Al Mufeed, from Muhammad Bin Al-Husayn Al Muqri, from Ali Bin Muhammad, from Ali Bin Al-Husayn, from Al-Hassan Bin Ali Bin Yusuf, from Zakariya Al Momin, from Saeed Bin Yasser who said,

'I heard Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} presented to a youth during his death. He^{-saww} said to him: 'Say, there is no god except Allah^{-azwj}'.

قَالَ فَأَعْتَقَل لِسَانُهُ مِرَارًا فَقَالَ لِامْرَأَةٍ عِنْدَ رَأْسِهِ هَلْ لِهَذَا أُمٌّ

He^{-asws} said: 'His tongue was stuck repeatedly. He^{-saww} said to a woman by his head: 'Is there a mother for this one?'

قَالَتْ نَعَمْ أَنَا أُمُّهُ

She said, 'Yes, I am his mother'.

قَالَ أَسَاخِطَةُ أَنْتِ عَلَيْهِ

He^{-saww} said: 'Are you annoyed upon him?'

قَالَتْ نَعَمْ مَا كَلَّمْتُهُ مُنْذُ سِتِّ حَجَجٍ

She said, 'Yes, I have not spoken to him for six Hajj (years)'.

قَالَ لَهَا ارْضِي عَنْهُ

He^{-saww} said to her: 'Be satisfied with him'.

قَالَتْ رَضِيَ اللَّهُ عَنْهُ بِرِضَاكَ يَا رَسُولَ اللَّهِ

She said, 'May Allah^{-azwj} be Satisfied with him with your^{-saww} satisfaction, O Rasool-Allah^{-saww}!'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص قُلْ لَا إِلَهَ إِلَّا اللَّهُ

Rasool-Allah^{-saww} said to him: 'Say, there is no god except Allah^{-azwj}'.

قَالَ فَقَالَتْهَا فَقَالَ النَّبِيُّ ص مَا تَرَى

He^{-asws} said: 'He said it. The Prophet^{-saww} said: 'What do you see?'

فَقَالَ أَرَى رَجُلًا أَسْوَدَ قَبِيحَ الْمَنْظَرِ وَسَخَّ النَّيَابِ مِنْهُنَّ الرِّيحُ قَدْ وَلِيَنِي السَّاعَةَ يَأْخُذُ بِكَطْمِي

He said, 'I see a dark man, ugly appearance, filthy clothes, stinky smell. He is taking charge of me at this time, seizing my throat'.

فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَنْ يَقْبَلُ الْيَسِيرَ وَيَعْفُو عَنِ الْكَثِيرِ أَقْبَلْ مِنِّي الْيَسِيرَ وَاعْفُ عَنِّي الْكَثِيرَ إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

The Prophet^{-saww} said to him: 'Say, 'O One^{-azwj} Who Accepts the little and Pardons a lot! Accept the little from me and Pardon the lot from me! You^{-azwj} are the Forgiving, the Merciful!'

فَقَالَهَا الشَّابُّ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَرَى

The youth said it. The Prophet^{-saww} said to him: 'Look at what you see!'

قَالَ أَرَى رَجُلًا أَيْبُضَ اللَّوْنِ حَسَنَ الْوَجْهِ طَيِّبَ الرَّيْحِ حَسَنَ الثِّيَابِ قَدْ وَلِيَنِي وَ أَرَى الْأَسْوَدَ قَدْ تَوَلَّى عَنِّي

He said, 'I see a man of bright colour, handsome face, perfumed aroma, good clothes. He has taken charge of me, and I see the dark one to have turned away from me'.

قَالَ أَعِدْ فَأَعَادَ قَالَ مَا تَرَى

He^{-saww} said: 'Repeat!' He repeated. He^{-saww} said: 'What do you see?'

قَالَ لَسْتُ أَرَى الْأَسْوَدَ وَ أَرَى الْأَبْيَضَ قَدْ وَلِيَنِي ثُمَّ طَفَا عَلَى تِلْكَ الْحَالِ.

He said, 'I don't see the dark one, and I see the bright one to have taken charge of me'. Then he died upon that state".⁵⁴⁹

8- مِصْبَاحُ الْأَنْوَارِ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ ص سِتِّينَ يَوْمًا ثُمَّ مَرَضَتْ فَاشْتَدَّتْ عَلَيْهَا

(The book) 'Misbah Al Anwaar' –

'From Abu Ja'far^{-asws} having said: '(Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww} remained (in this world) after Rasool-Allah^{-saww} for sixty days, then she^{-asws} fell sick. It intensified upon her^{-asws}.

فَكَانَ مِنْ دُعَائِهَا فِي شَكْوَاهَا يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ فَاعْنِنِي اللَّهُمَّ رَحْزِحْنِي عَنِ النَّارِ وَ ادْخِلْنِي الْجَنَّةَ وَ اَلْحِقْنِي بِأَبِي مُحَمَّدٍ

It was from her^{-asws} supplications during her ailment: 'O Living, O Eternal! By Your^{-azwj} Mercy I^{-asws} seek Your^{-azwj} Help. Help me^{-asws}! O Allah^{-azwj}! Move me^{-asws} away from the Fire and Enter me^{-asws} into the Paradise, through my^{-asws} father^{-saww} Muhammad^{-saww}!'

فَكَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ يُعَافِيكَ اللَّهُ وَ يُبْقِيكَ

⁵⁴⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 7 (Chapters on Funerals)

Amir Al-Momineen^{-asws} had said: 'May Allah^{-azwj} Grant you^{-asws} well-being and Make you^{-asws} remain!'

فَقُولُ يَا أَبَا الْحَسَنِ مَا أَسْرَعَ اللَّحَاقَ بِاللَّهِ

She^{-asws} said: 'O Abu Al-Hassan^{-asws}! How quick is the joining with Allah^{-azwj}!'

وَ أَوْصَتْ بِصَدَقَتِهَا وَ مَتَاعِ الْبَيْتِ وَ أَوْصَتْهُ أَنْ يَتَزَوَّجَ أَمَامَةَ بِنْتِ أَبِي الْعَاصِ بْنِ الرَّبِيعِ

And she^{-asws} bequeathed with her^{-asws} dower, and chattels of the house, and bequeathed to him^{-asws} to marry Umama daughter of Abu Al-Aas Bin Al-Rabie'.

قَالَ وَ دَفِنَهَا لَيْلًا.

He^{-asws} said: 'And he^{-asws} buried her^{-asws} at night'.⁵⁵⁰

9- فَمَنْهُ الرِّضَاعُ، إِذَا حَضَرَتِ الْمَيِّتَ الْوَفَاةَ فَلَقِنَهُ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ الْإِفْرَازَ بِالْوَلَايَةِ لِأَمِيرِ الْمُؤْمِنِينَ وَ الْأَيْمَةَ ع وَاحِدًا وَاحِدًا

(The book) 'Fiqh Al-Reza^{-asws}' – 'When the expiry presents to the dying one, then indoctrinate (Talqeen) him that there is no god except Allah^{-azwj}, and Muhammad^{-sawww} is Rasool-Allah^{-sawww}, and the acknowledgment with Wilayah of Amir Al-Momineen^{-asws} and the Imams^{-asws}, one by one.

وَ يُسْتَحَبُّ أَنْ يُلْقَنَ كَلِمَاتِ الْفُرْجِ وَ هُوَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ- لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ- وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And it is recommended to indoctrinate the words of relief and it is, 'There is no god except Allah^{-azwj}, the Forbearing, the Benevolent! There is no god except Allah^{-azwj} the Exalted the Magnificent! Glory be to Allah^{-azwj}, Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven earths, and whatever is in these, and what is between these, and Lord^{-azwj} of the Magnificent Throne, and greetings be upon the Rasools^{-as}, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!'

وَ لَا تُحَضِّرُ الْحَائِضُ وَ لَا الْجُنُبُ عِنْدَ التَّلْقِينِ فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى بِحِمَا وَ لَا بَأْسَ بِأَنْ يَلْبَسَ غُسْلُهُ وَ يُصَلِّيَا عَلَيْهِ وَ لَا يَنْزِلَا قَبْرَهُ

Neither the menstruating woman nor the one with sexual impurity should be present at the indoctrination (Talqeen), for the Angels get hurt by them both, and there is no problem if they were to be in charge of washing him, and praying upon him, and they cannot descend into his grave.

فَإِنْ حَضَرَ وَ لَمْ يَجِدَا مِنْ ذَلِكَ بُدَأَ فَلْيُخْرِجَا إِذَا قَرُبَ خُرُوجُ نَفْسِهِ وَ إِذَا اسْتَدَّ عَلَيْهِ نَزَعُ رُوحِهِ فَحَوِّلْهُ إِلَى الْمُصَلِّي الَّذِي كَانَ يُصَلِّي فِيهِ أَوْ عَلَيْهِ وَ إِتَاكَ أَنْ تَمْسَهُ وَ إِنْ وَجَدْتَهُ بِحُرْكَ يَدَيْهِ أَوْ رِجْلَيْهِ أَوْ رَأْسَهُ فَلَا تَمْنَعُهُ مِنْ ذَلِكَ كَمَا يَفْعَلُ جُهَالُ النَّاسِ-.

⁵⁵⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 8 (Chapters on Funerals)

If they are present and cannot find any escape from that, let them go out when the exit of his soul is near, and when the pangs of exit of his soul are severe. Transfer him to the prayer mat which he used to pray in, or upon it, and beware of touching him; and if you him to be moving his hand, or his leg, or his head, do not prevent him from that like what the ignorant people do”⁵⁵¹

وَقَالَ ع إِذَا حَضَرَ أَحَدَكُمْ الْوَفَاةُ فَاحْضَرُوا عِنْدَهُ بِالْقُرْآنِ وَ ذِكْرِ اللَّهِ وَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ ص.

And he^{-asws} said: ‘Whenever the expiry presents to one of you, then present to be with him with the Quran, and mention Allah^{-azwj}, and the Salawaat upon Rasool-Allah^{-sawww}’⁵⁵²

10- بِمَجَالِسِ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْحَرَّازِ عَنْ عَمْرِو بْنِ بَشِيرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ غُلَامٌ مِنَ الْيَهُودِ يَأْتِي النَّبِيَّ ص كَثِيراً حَتَّى اسْتَحْفَهُ وَ زَيْمًا أَرْسَلَهُ فِي حَاجَةٍ وَ زَيْمًا كَتَبَ لَهُ الْكِتَابَ إِلَى قَوْمٍ فَانْتَقَدَهُ أَيَّاماً فَسَأَلَ عَنْهُ فَقَالَ لَهُ قَائِلٌ تَرَكْتُهُ فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا

(The book) ‘Majaalis’ of Al Sadouq – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Ahmad Bin Al Nazr Al Khazzaz, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘A boy from the Jews was coming to the Prophet^{-sawww} a lot until he was relaxed, and sometimes he^{-sawww} would send him regarding a need, and sometimes he would write the letter for him^{-sawww} to a people. He^{-sawww} missed for him for days. He^{-sawww} asked about him. A speaker said to him^{-sawww}, ‘I left him being in the last day from days of the world.

فَأَتَاهُ النَّبِيُّ ص فِي نَاسٍ مِنْ أَصْحَابِهِ وَ كَانَ ع بَرَكَةً لَا يَكَادُ يَكَلِّمُ أَحَدًا إِلَّا أَجَابَهُ فَقَالَ يَا فُلَانُ فَفَتَحَ عَيْنَيْهِ وَ قَالَ لَبَّيْكَ يَا أَبَا الْقَاسِمِ

The Prophet^{-sawww} came to him among some people from his^{-sawww} companions, and he was a Blessing, there was almost no one he^{-sawww} spoke to except he^{-sawww} would to him. He^{-sawww} said: ‘O so and so!’ He opened his eyes, and he said, ‘At your^{-sawww} service, O Abu Al-Qasim^{-sawww}!’

قَالَ اشْهَدْ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ

He^{-sawww} said: ‘Testify that there is no god except Allah^{-azwj}, and I^{-sawww} am Rasool^{-sawww} of Allah^{-azwj}’.

فَنظَرَ الْغُلَامُ إِلَى أَبِيهِ فَلَمْ يَقُلْ لَهُ شَيْئاً ثُمَّ نَادَاهُ رَسُولُ اللَّهِ ص الثَّانِيَةَ وَ قَالَ لَهُ مِثْلَ قَوْلِهِ الْأَوَّلِ فَالْتَفَتَ الْغُلَامُ إِلَى أَبِيهِ فَلَمْ يَقُلْ لَهُ شَيْئاً ثُمَّ نَادَاهُ رَسُولُ اللَّهِ ص الثَّالِثَةَ فَالْتَفَتَ الْغُلَامُ إِلَى أَبِيهِ فَقَالَ أَبُوهُ إِنَّ شَيْئاً فَعُلْنَ وَ إِنْ شِئْتَ فَلَا

The boy looked at his father, and did not say anything. Then Rasool-Allah^{-sawww} called out to him for the second time and said to him similar to his^{-sawww} first words. The boy turned towards his father, and did not say anything. Then Rasool-Allah^{-sawww} called out to him for the third time. The boy turned towards his father. His father said, ‘If you like, say, and if you like, don’t’.

⁵⁵¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 9 a (Chapters on Funerals)

⁵⁵² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 9 b (Chapters on Funerals)

فَقَالَ الْغُلَامُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ مَاتَ مَكَانَهُ

The boy said, 'I testify that there is no god except Allah^{-azwj}, and you^{-saww} Muhammad^{-saww} are Rasool^{-saww} of Allah^{-azwj}', and he died in his place.

فَقَالَ رَسُولُ اللَّهِ ص لِأَبِيهِ اخْرُجْ عَنَّا

Rasool-Allah^{-saww} said to his father: 'Get out from us!'

ثُمَّ قَالَ ع لِأَصْحَابِهِ عَسَلُوهُ وَ كَفِنُوهُ وَ أَتُونِي بِهِ أَصَلِّي عَلَيْهِ ثُمَّ خَرَجَ وَ هُوَ يَقُولُ - الْحَمْدُ لِلَّهِ الَّذِي أَنْجَى بِي الْيَوْمَ نَسَمَةً مِنَ النَّارِ.

Then he^{-saww} said to his^{-saww} companions: 'Wash him, and enshroud him, and come to me^{-saww} with him, I^{-saww} can pray Salat upon him'. Then he^{-saww} went out and he^{-saww} was saying: 'The Praise is for Allah^{-azwj} Who Saved a person from the Fire through me^{-saww}'.⁵⁵³

11- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْمُفَاسِّرِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْحُسَيْنِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ عَنِ آبَائِهِ ع قَالَ: سَأَلَ الصَّادِقُ عَنْ بَعْضِ أَهْلِ مَجْلِسِهِ فَقِيلَ غَلِيْلٌ فَقَصَدَهُ عَائِدًا وَ جَلَسَ عِنْدَ رَأْسِهِ فَوَجَدَهُ ذَنْبًا فَقَالَ أَحْسِنْ ظَنَّاكَ بِاللَّهِ فَقَالَ أَمَا ظَنِّي بِاللَّهِ فَحَسِّنَ الْحَدِيثَ.

(The book) 'Al Uyouun' – from Muhammad Bin Al Qasim Al Mufasssir, from Ahmad Bin Al-Hassan Al-Husayni,

'From Al-Hassan Bin Ali Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Al-Sadiq^{-asws} was asked about one of the people of his^{-asws} gathering. It was said, 'He is sick'. He^{-asws} aimed for him for consoling and sat by his head. He^{-asws} found him being heavy (very sick). He^{-asws} said: 'Improve your thoughts with Allah^{-azwj}'. He said, 'As for my thoughts with Allah^{-azwj}, it is good' – the Hadeeth".⁵⁵⁴

12- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ هِلَالِ بْنِ مُحَمَّدِ الْحَفَّارِ عَنِ إِسْمَاعِيلِ بْنِ عَلِيٍّ الدَّعْبَلِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ كَثِيرٍ عَنْ أَبِي نُوَّاسٍ الْحَسَنِ بْنِ هَانِي عَنِ حَمَّادِ بْنِ سَلَمَةَ عَنْ يَزِيدِ الرَّقَاشِيِّ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَمُوتَنَّ أَحَدُكُمْ حَتَّى يُحْسِنَ ظَنَّهُ بِاللَّهِ عَزَّ وَ جَلَّ فَإِنَّ حُسْنَ الظَّنِّ بِاللَّهِ تَمُّنُ الْجَنَّةِ.

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Hilal Bin Muhammad Al Haffar, from Ismail Bin Ali Al Deobily, from Muhammad Bin Ibrahim Bin Kaseer, from Abu Nuwas Al-Hassan Bin Hany, from Hammad Bin Salama, from Yazeed Al Raqashy, from Anas (well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'Not one of you should die until he improves his thoughts with Allah^{-azwj} Mighty and Majestic, for having goodly thoughts with Allah^{-azwj} is the price of Paradise".⁵⁵⁵

13- نَوَابِ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ سَيْفٍ عَنْ أَخِيهِ الْحُسَيْنِ بْنِ أَبِيهِ عَنْ عَمْرٍو بْنِ يَثْرَجٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَقِنُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّمَا تَهْدِمُ الدُّنُوبَ

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Ahmad Bin Muhammad, from Al-Hassan Bin Sayf, from his bother Al-Husayn, from his father, from Amro Bin Shimr, from Jabir,

⁵⁵³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 10 (Chapters on Funerals)

⁵⁵⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 11 (Chapters on Funerals)

⁵⁵⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 12 (Chapters on Funerals)

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Indoctrinate your dying one, there is no god except Allah^{azwj}, for it demolishes the sins’.

فَقَالُوا يَا رَسُولَ اللَّهِ فَمَنْ قَالَ فِي صِحَّتِهِ

They said, ‘O Rasool-Allah^{saww}, so (what about) the one who says during his good health?’

فَقَالَ صَ ذَلِكَ أَهْدَمَ وَأَهْدَمَ إِنَّ لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ لِلْمُؤْمِنِ فِي حَيَاتِهِ وَعِنْدَ مَوْتِهِ وَحِينَ يُبْعَثُ

He^{saww} said: ‘That demolishes and demolishes. The (phrase) ‘There is no god except Allah^{azwj}’, is a comfort for the Momineen during his lifetime, and during his death, and when he will be Resurrected.

وَقَالَ رَسُولُ اللَّهِ ص قَالَ جِبْرَائِيلُ يَا مُحَمَّدُ لَوْ تَرَاهُمْ حِينَ يُبْعَثُونَ هَذَا مُبَيِّضٌ وَجْهُهُ وَيُنَادِي لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَ هَذَا مُسْوَدٌ وَجْهُهُ يُنَادِي يَا وَيْلَاةَ يَا تُبَوْرَاةَ.

And Rasool-Allah^{saww} said: ‘Jibraeel^{as} said: ‘O Muhammad^{saww}! If you^{saww} see them when they will be Resurrected, this one his face being bright, and he will be calling out, ‘There is no god except Allah^{azwj}, and Allah^{azwj} is the Greatest!’, and this one of dark face will be calling out, ‘O doom, or ruination!’⁵⁵⁶

14- الْمَحَاسِنُ، عَنْ فَضَيْلِ بْنِ عُثْمَانَ رَعَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ عِنْدَ مَوْتِهِ دَخَلَ الْجَنَّةَ وَقَالَ النَّبِيُّ ص لَقِنُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّهَا تَهْدِمُ الْخَطَايَا

(The book) ‘Al Mahasin’ – from Fuzeyl Bin Usman, raising it, said,

‘Abu Abdullah^{asws} said: ‘One who testifies there is no god except Allah^{azwj} during his death, will enter the Paradise. And the Prophet^{saww} said: ‘Indoctrinate (Talqeen) your dying ones, there is no god except Allah^{azwj} for it demolished the sins’.

قِيلَ كَيْفَ مَنْ قَالَهُمَا فِي حَيَاتِهِ

It was said, ‘How about the one who says it during his lifetime?’

قَالَ هِيَ أَهْدَمُ وَأَهْدَمُ.

He^{saww} said: ‘It demolishes, and demolishes’⁵⁵⁷.

15- وَمِنْهُ، عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْقَطَّانِيِّ عَنْ أَحْمَدَ بْنِ زِيَادِ الْبَابِيِّ عَنْ إِسْرَائِيلَ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَقِنُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّهَا أَنْتَ لِلْمُؤْمِنِ حِينَ يَمُوتُ قَبْرُهُ

And from him, from Dawood Bin Suleyman Al Qattan, from Ahmad Bin Ziyad Al Bany, from Israil, from Jabir,

⁵⁵⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 13 (Chapters on Funerals)

⁵⁵⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 14 (Chapters on Funerals)

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Indoctrinate (Talqeen) your dying ones, there is no god except Allah^{-azwj}, for it is a comfort for the Momin when his graves splits.

قَالَ لِي جَبْرِئِيلُ يَا مُحَمَّدُ لَوْ تَرَاهُمْ حِينَ يَخْرُجُونَ مِنْ قُبُورِهِمْ يَنْفُضُونَ التُّرَابَ عَنْ رُؤُوسِهِمْ هَذَا يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَ الْحَمْدُ لِلَّهِ بِيَضَ وَجْهِهِ وَ هَذَا يَقُولُ يَا حَسْرَتَا عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ.

Jibraeel^{-as} said to me^{-saww}: ‘O Muhammad^{-saww}! If you^{-saww} see them when they come out from their graves, they will be shaking off the soil from their heads. This one would be saying, ‘There is no god except Allah^{-azwj}, and the Praise is for Allah^{-azwj}’, his face will be bright, and this one will be saying, ‘O regret upon what I lost regarding the Side of Allah^{-azwj}’.⁵⁵⁸

16- مَعْرِفَةُ الرِّجَالِ لِلْكَشِيِّ، عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ مُحَمَّدِ بْنِ بَزْدَادٍ بْنِ الْمُغِيرَةِ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ حَرِيْرٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَوْ أَدْرَكْتُ عِكْرَمَةَ عِنْدَ الْمَوْتِ لَنَفَعْتُهُ

(The book) ‘Ma’raifat Al Rijaa’ of Al Kashi – from Muhammad Bin Masoud, from Muhammad Bin Yazdan Bin Al Mugheira, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Hammad, from Hareyz, from Zurara who said,

‘Abu Ja’far^{-asws} said: ‘If I^{-asws} had come across Ikrimah (Bin Abu Jahl^{-la}) during the death, I^{-asws} would have indoctrinated him’.

قِيلَ لِأَبِي عَبْدِ اللَّهِ ع بِمَا ذَاكَ كَانَ يَنْفَعُهُ

It was said to Abu Abdullah^{-asws}, ‘With what that could have benefitted him?’

قَالَ يَلْقَاهُ مَا أَنْتُمْ عَلَيْهِ فَلَمْ يُدْرِكْهُ أَبُو جَعْفَرٍ ع وَ لَمْ يَنْفَعُهُ.

He^{-asws} said: ‘He^{-asws} would have indoctrinated him of what you (Shias) are upon him. But Abu Ja’far^{-asws} did not come across him, and it did not benefit him’.⁵⁵⁹

17- وَ مِنْهُ، عَنْ حَمْدَوَيْهِ عَنْ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ ذَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذُكِرَ أَبُو سَعِيدٍ الْخُدْرِيُّ فَقَالَ كَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ كَانَ مُسْتَقِيمًا

And from him, from Hamdawiya, from Ayoub, from Abdullah Bin Al Mugheira, from Zareef,

‘From Abu Abdullah^{-asws} having said, he^{-asws} mentioned Abu Saeed Al-Khudry, he^{-asws} said: ‘He was from companions Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}.’

قَالَ فَتَزَعُ ثَلَاثَةَ أَيَّامٍ فَعَسَلَهُ أَهْلُهُ ثُمَّ حَلَوْهُ إِلَى مُصَلَّاهُ فَمَاتَ فِيهِ.

He^{-asws} said: ‘He had pangs of death for three days. His family washed him, then carried him to his prayer mat, and he died in it’.⁵⁶⁰

⁵⁵⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 15 (Chapters on Funerals)

⁵⁵⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 16 (Chapters on Funerals)

⁵⁶⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 17 (Chapters on Funerals)

18- الْكَشِّيُّ، عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ لَيْثِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَبَا سَعِيدِ الْخُدْرِيِّ كَانَ قَدْ رَزِقَ هَذَا الْأَمْرَ وَ إِنَّهُ اشْتَدَّ نَزْعُهُ فَأَمَرَ أَهْلَهُ أَنْ يَحْمِلُوهُ إِلَى مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ فَفَعَلُوا فَمَا لَبِثَ أَنْ هَلَكَ.

Al Kashi, from Muhammad Bin Masoud, from Al-Husayn Bin Ishkeyb, from Muhassin Bin Ahmad, from Aban Bin Usman, from Lays Al Muradi,

‘From Abu Abdullah^{-asws} having said: ‘Abu Saeed Al-Khudri had been Graced this matter (Wilayah), and (when) his death pangs intensified, he instructed his family to carry him to his prayer mat which he used to pray Salat in. They did. It was not long before he died’^{.561}

19- وَ مِنْهُ، عَنْ حَمْدَوِيَّةَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ دَرِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ- إِنِّي لَأَحْرَهُ لِلرَّجُلِ أَنْ يُعَاقَ فِي الدُّنْيَا وَ لَا يُصِيبَهُ شَيْءٌ مِنَ الْمَصَائِبِ

And from him, from Hamdawiya, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Al-Husayn Bin Usman, from Zareeh who said,

‘I heard Abu Abdullah^{-asws} saying, ‘Ali^{-asws} Bin Al-Husayn^{-asws} saying: ‘I^{-asws} dislike it for the man being well in the world and nothing from the calamities hits him’.

ثُمَّ ذَكَرَ أَنَّ أَبَا سَعِيدِ الْخُدْرِيِّ وَ كَانَ مُسْتَقِيمًا نَزَعَ ثَلَاثَةَ أَيَّامٍ فَغَسَّلَهُ أَهْلُهُ ثُمَّ حَمَلُوهُ إِلَى مُصَلَّاهُ فَمَاتَ فِيهِ.

Then he^{-asws} mentioned Abu Saeed Al-Khudri, and he was in constant death pangs for three days. His family washed him, then they carried him to his prayer mat, and he died in it’^{.562}

20- طَبُّ الْأَيْمَةِ، عَنِ الْخَضِرِ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ رَجُلٌ إِنَّ أَخِي مُنْذُ ثَلَاثَةِ أَيَّامٍ فِي النَّزْعِ وَ قَدْ اشْتَدَّ عَلَيْهِ الْأَمْرُ فَادْعُ لَهُ

(The book) ‘Tibb Al Aimmah’ – from Al Khazr Bin Muhammad, from Al Abbas Bin Muhammad Bin Hammad Bin Isa, from Hareez who said,

‘We were in the presence of Abu Abdullah^{-asws}. A man said to him^{-asws}, ‘My brother is in the pangs of death for three days and the matter has intensified upon him, so supplicate for him’.

فَقَالَ اللَّهُمَّ سَهِّلْ عَلَيْهِ سَكَرَاتِ الْمَوْتِ

He^{-asws} said: ‘O Allah^{-azwj}! Ease upon him the pangs of death!

ثُمَّ أَمَرَهُ وَ قَالَ حَوَّلُوا فِرَاشَهُ إِلَى مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ فَإِنَّهُ يُخَفَّفُ عَلَيْهِ إِنْ كَانَ فِي أَجَلِهِ تَأْخِيرٌ وَ إِنْ كَانَتْ مَبِيتُهُ قَدْ حَضَرَتْ فَإِنَّهُ يُسَهِّلُ عَلَيْهِ إِنْ شَاءَ اللَّهُ.

⁵⁶¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 18 (Chapters on Funerals)

⁵⁶² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 19 (Chapters on Funerals)

Then he^{-asws} instructed him, and said: ‘Turn his bed to his prayer mat which he used to pray Salat in, it would be lightened upon him. If he were to be in his term, it would be delayed, and if his death has come, it would be eased upon him, if Allah^{-azwj} so Desires’^{.563}

21- وَ مِنْهُ، عَنِ الْأَحْوَصِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا دَخَلْتَ عَلَى مَرِيضٍ وَ هُوَ فِي النَّزَعِ الشَّدِيدِ فَقُلْ لَهُ ادْعُ بِهَذَا الدُّعَاءِ يُخَفِّفِ اللَّهُ عَنْكَ- وَ أَعُوذُ بِاللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْكَرِيمِ مِنْ كُلِّ عِزْقٍ نَعَارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ سَبْعَ مَرَّاتٍ

And from him, from Al Ahwas Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Hammad Bin Isa, from Hareyz Bin Abdullah,

‘From Abu Ja’far^{-asws} said: ‘When you were to enter to see a sick, and he is in severe death pangs, say to him, ‘Supplicate with this supplication, Allah^{-azwj} will Lighten from you, ‘And I seek Refuge with Allah^{-azwj} the Magnificent, Lord^{-azwj} of the Throne, the Benevolent, from every bursting vein, and from evil of heat of the Fire’, seven times’.

مُمْ لَقْنَهُ كَلِمَاتِ الْفَرَجِ ثُمَّ حَوَّلَ وَجْهَهُ إِلَى مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ فَإِنَّهُ يُخَفِّفُ عَنْهُ وَ يُسَهِّلُ أَمْرَهُ بِإِذْنِ اللَّهِ.

Then indoctrinate him (Talqeen) the phrases of relief (see ref H 8 above) then turn his face to his prayer mat which he was praying in, it would be lightened from him, and his matter will be eased, if Allah^{-azwj} so Desires’^{.564}

22- دَعَوَاتُ الرَّؤُودِيِّ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ ع يَقُولُ لِأَبْنِهِ الْقَاسِمِ ثُمَّ يَا بُنَيَّ فَاقْرَأْ عِنْدَ رَأْسِ أَخِيكَ وَ الصَّافَّاتِ صَفًّا تَسْتَبِيحُهَا

(The book) ‘Dawaat’ of Al Rawandy – from Suleyman Al Ja’fari who said,

‘I saw Abu Al-Hassan^{-asws} said to his^{-asws} son Al-Qasim: ‘Stand, O my^{-asws} son, and recite by the head of your brother: **By the ones lined out in rows [37:1]** (Surah) Al-Saffaat, and keep it up’.

فَقَرَأَ فَلَمَّا بَلَغَ أَهُمْ أَشَدُّ خَلْقًا أَمْ مِنْ خَلْقِنَا قَضَى الْفَتَى فَلَمَّا سَجَّيَ وَ خَرَجُوا أَقْبَلَ عَلَيْهِ يَعْثُوبٌ بُنُ جَعْفَرٍ فَقَالَ لَهُ كُنَّا نَعْتَدُ الْمَيِّتَ إِذَا نَزَلَ بِهِ الْمَوْتُ يُقْرَأُ عِنْدَهُ يَسُ وَ الْقُرْآنِ الْحَكِيمِ فَصِرَتْ تَأْمُرُنَا بِالصَّافَّاتِ

He recited. When he reached: **are they stronger as a creation or (other) ones We Created? [37:11]**, the youth died. When he was laid out and they went out, Yaqoub son of Ja’far^{-asws} turned to him^{-asws}. He said to him^{-asws}, ‘We used to pledge the deceased, when the death befalls with him, by reciting: **Ya Seen [36:2] By the Wise Quran [36:2]** (Surah Yaseen)! You^{-asws} have become instructing us with (Surah) Al-Saffaat!’

فَقَالَ يَا بُنَيَّ لَمْ تُقْرَأْ عِنْدَ مَكْرُوبٍ مِنَ الْمَوْتِ قَطُّ إِلَّا عَجَّلَ اللَّهُ رَاحَتَهُ.

He^{-asws} said: ‘O my^{-asws} son! You will not recite (Surah Al Saffaat) at the one distressed from the death at all, except Allah^{-azwj} would Hasten his comfort’^{.565}

⁵⁶³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 20 (Chapters on Funerals)

⁵⁶⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 21 (Chapters on Funerals)

⁵⁶⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 22 (Chapters on Funerals)

23- إِكْمَالُ الدِّينِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَيُّوبَ بْنِ نُوحٍ وَ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ أَبِي كَهْمَسٍ قَالَ: حَضَرْتُ مَوْتَ إِسْمَاعِيلَ وَ أَبُو عَبْدِ اللَّهِ ع جَالِسٌ عِنْدَهُ فَلَمَّا حَضَرَهُ الْمَوْتُ شَدَّ لِحْيَتَهُ وَ عَمَّضَهُ وَ عَطَّاهُ بِالْمِلْحَمَةِ ثُمَّ أَمَرَ بِتَهْيِئَتِهِ فَلَمَّا فَرَغَ مِنْ أَمْرِهِ دَعَا بِكَفَنِهِ فَكَتَبَ فِي حَاشِيَةِ الْكَفَنِ إِسْمَاعِيلُ يَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ.

(The book) 'Ikmal Al Deen' – from Muhammad Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ayoub Bin Nuh, and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Shueyb, from Abu Kahmas who said,

'Death presented to Ismail, and Abu Abdullah^{-asws} was seated in his presence. When the death presented, he^{-asws} tied his beard, and closed his eye, and covered him with the quilt. Then he^{-asws} instructed with preparing him. When he was free from his matter, he^{-asws} called for his shroud. He^{-asws} wrote in its border: 'The coffin of Ismail. He testifies that there is no god except Allah^{-azwj}'.⁵⁶⁶

24- مَجَالِسُ الْمُفِيدِ، عَنْ مُحَمَّدِ بْنِ عِمْرَانَ الْمَرْزُبَانِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْحَكِيمِيِّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الصَّغَانِيِّ عَنْ سُلَيْمَانَ بْنِ أَيُّوبَ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: مَرَضَ رَجُلٌ مِنَ الْأَنْصَارِ فَأَتَاهُ النَّبِيُّ ص يُعَوِّدُهُ فَوَافَقَهُ وَ هُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ جِئْتُكَ

(The book) 'Majaalis' of Al Mufeed – from Muhammad Bin Imran Al Marzubani, from Muhammad Bin Ahmad Al Hakeeny, from Muhammad Bin Is'haq Al Sagany, from Suleyman Bin Ayoub, from Ja'far Bin Suleyman, from Sabit, from Anas (well-known fabricator) who said,

'A man from the Helpers fell sick, so the Prophet^{-saww} came to console him. He^{-saww} arrived and he was in the (process of) death. He^{-saww} said: 'How do you feel?'

قَالَ أَجِدُنِي أَرْجُو رَحْمَةَ رَبِّي وَ أَخْشَوْفُ مِنْ ذُنُوبِي

He said, 'I find myself hoping for Mercy of my Lord^{-azwj}, and I am fearing from my sins'.

فَقَالَ النَّبِيُّ ص مَا اجْتَمَعَتَا فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ رِجَاءَهُ وَ آمَنَهُ بِمَا يَخَافُهُ.

The Prophet^{-saww} said: 'The likes of these two feelings will not gather in the heart of a servant except Allah^{-azwj} will Give him his hopes and Secure him from what he fears'.⁵⁶⁷

25- الْهُدَايَةُ، يُلْقَنُ عِنْدَ مَوْتِهِ كَلِمَاتُ الْفَرَجِ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ- لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ- وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(The book) 'Al Hidayah' –

'He should be indoctrinated (Talqeen) during his death, the phrases of relief, 'There is no god except Allah^{-azwj}, the Forbearing, the Benevolent! There is no god except the Exalted the Mighty! Glory be for Allah^{-azwj}, Lord^{-azwj} of the seven skies and Lord^{-azwj} of the seven earths and whatever is in these, and whatever is between these, and Lord^{-azwj} of the Magnificent Throne, and greetings be upon the Rasools^{-as}, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds'.

⁵⁶⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 23 (Chapters on Funerals)

⁵⁶⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 24 (Chapters on Funerals)

وَلَا يُجُوزُ أَنْ يَحْضُرَ الْحَائِضُ وَالْجُنُبُ عِنْدَ التَّلْقِينِ لِأَنَّ الْمَلَائِكَةَ تَتَأَذَى بِمَا فَإِنْ حَضَرَ وَلَمْ يَجِدْ مِنْ ذَلِكَ بُدْأً فَلْيُخْرِجْهَا إِذَا قُرِبَ خُرُوجُ نَفْسِهِ.

And it is not allowed for the menstruating woman and the one with the sexual impurity to be present during the indoctrination (Talqeen), because the Angels are hurt with these two. If they are present and do not find any escape from that, let them, let them go out when it is near to the exit of his soul”.

وَسُئِلَ الصَّادِقُ ع عَنْ تَوَجُّهِ الْمَيِّتِ فَقَالَ ع يَسْتَقْبِلُ بِبَاطِنِ قَدَمَيْهِ الْقِبْلَةَ.

And Al-Sadiq^{-asws} was asked about diverting the deceased. He^{-asws} said: ‘Face the Qiblah with the soles of his feet’^{. 568}

26- دَعَاؤُ الرَّاوَدِيِّ، قَالَ الصَّادِقُ ع مَنْ قَرَأَ بِسْ وَ مَاتَ فِي يَوْمِهِ أَذْخَلَهُ اللَّهُ الْجَنَّةَ وَ حَضَرَ عُسْلُهُ ثَلَاثُونَ أَلْفَ مَلِكٍ يَسْتَعْفِرُونَ لَهُ وَ يُشْفِعُونَهُ إِلَى قَبْرِهِ بِالْإِسْتِعْفَارِ لَهُ فَإِذَا أُدْخِلَ إِلَى اللَّحْدِ كَانُوا فِي خَوْفِ قَبْرِهِ يُعْبُدُونَ اللَّهَ وَ ثَوَابُ عِبَادَتِهِمْ لَهُ وَ فُسِّحَ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ وَ أُوْمِنَ ضَعْفَةَ الْقَبْرِ.

(The book) ‘Dawaat’ of Al Rawandy –

‘Al-Sadiq^{-asws} said: ‘One who recites (Surah) Yaseen and dies during his day, Allah^{-azwj} will Enter him into the Paradise, and thirty thousand Angels attend his washing, seeking Forgiveness for him and escorting him to his grave with seeking the Forgiveness for him. When he is entered into his grave, they would be in the interior of his grave worshipping Allah^{-azwj}, and Rewards of their worship would be for him, and there will be an expansion in his grave for the extent of his sight, and he will be secure from compression of the grave’^{. 569}

وَقَالَ النَّبِيُّ ص يَا عَلِيُّ أَقْرَأْ بِسْ فَإِنَّ فِي قِرَاءَةِ بِسْ عَشْرَ بَرَكَاتٍ مَا قَرَأَهَا جَانِعٌ إِلَّا أَشْبَعُ وَ لَا ظَامِي [ظَامِيٌّ] إِلَّا رَوِيَ وَ لَا غَارٍ إِلَّا كُفِيَ وَ لَا عَزَبٌ إِلَّا تَزَوَّجَ وَ لَا خَائِفٌ إِلَّا أَمِنَ وَ لَا مَرِيضٌ إِلَّا بَرِيَ وَ لَا مُحْبُوسٌ إِلَّا أُخْرِجَ وَ لَا مُسَافِرٌ إِلَّا أُعِينَ عَلَى سَفَرِهِ

And the Prophet^{-saww} said: ‘O Ali^{-asws}! Recite (Surah) Yaseen, for in recitation of (Surah) Yaseen there are Blessings. A hungry one will not recite it except he would be satiated, nor a thirsty one except saturated, nor a bare except clothed, nor a celibate except married, nor a fearful secured, nor sick except cured, nor imprisoned except taken out, nor a traveller except he will be assisted upon his journey.

وَلَا قَرَأَهَا رَجُلٌ ضَلَّتْ لَهُ ضَالَّةٌ إِلَّا رَدَّهَا اللَّهُ عَلَيْهِ وَ لَا مَسْجُونٌ إِلَّا أُخْرِجَ وَ لَا مَدِينٌ إِلَّا أُدِّيَ دَيْنُهُ وَ لَا فَرِيثٌ عِنْدَ مَيِّتٍ إِلَّا خُفِّفَ عَنْهُ تِلْكَ السَّاعَةَ.

Nor will it be recited by a man who has lost something except it would be returned to him, nor an imprisoned except he would be taken out, nor one in debt except his debt will be paid off, nor will it be recited by a deceased (dying one) except it would be lightened from him at that time’^{. 570}

وَقَالَ ابْنُ عَبَّاسٍ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ فَبَيِّنُوهُ بِلِقَى رَبِّهِ وَ هُوَ حَسَنُ الظَّنِّ بِاللَّهِ وَ إِذَا كَانَ فِي صِحَّةٍ فَخَوِّفُوهُ.

⁵⁶⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 25 (Chapters on Funerals)

⁵⁶⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 26 a (Chapters on Funerals)

⁵⁷⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 26 b (Chapters on Funerals)

And Ibn Abbas said, ‘When the death presents to one of you, give him glad tidings of meeting his Lord^{-azwj}, and it is a good thought with Allah^{-azwj}, and when he were to be healthy, frighten him (of meeting his Lord^{-azwj})’.⁵⁷¹

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ يُعْرِضْ تُوْبُوا إِلَى رَبِّكُمْ قَبْلَ أَنْ تَمُوتُوا وَبَادِرُوا بِالْأَعْمَالِ الرَّائِيَةِ قَبْلَ أَنْ تُشْعَلُوا وَصَلُوا الَّذِي بَيْنَكُمْ وَبَيْنَهُ بِكَثْرَةِ ذِكْرِكُمْ إِيَّاهُ.

And the Prophet^{-saww} said: ‘Allah^{-azwj} Accepts repentance of His^{-azwj} servant for as long as he does not gurgle (just before death). Repent to your Lord^{-azwj} before you die, and rush with the purifying good deeds before you are pre-occupied, and connect which is between you and Him^{-azwj} by frequenting your mentioning Him^{-azwj}’.⁵⁷²

وَقَالَ ع كُلُّ أَحَدٍ يَمُوتُ عَطْشَانَ إِلَّا ذَاكَرَ اللَّهَ.

And he^{-asws} said: ‘Every one dying thirsty is a mentioner (Zakir) of Allah^{-azwj}’.⁵⁷³

وَعَنِ الصَّادِقِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا حَضَرَ مِنْ أَهْلِ بَيْتِهِ أَحَدًا الْمَوْتُ قَالَ لَهُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ – لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And from Al-Sadiq^{-asws} having said: ‘Amir Al-Momineen^{-asws} was such, whenever the death presented to anyone from his^{-asws} family members, said to him: ‘There is no god except Allah^{-azwj}, the Forbearing, the Benevolent! There is no god except Allah^{-azwj} the Exalted, the Magnificent! Glory be to Allah^{-azwj}, Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven earths, and whatever is in these, and whatever is between these, and Lord^{-azwj} of the Magnificent Throne, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!’

فَإِذَا قَالَهَا الْمَرِيضُ قَالَ أَذْهَبَ لَيْسَ عَلَيْكَ نَأْسٌ.

When the sick had recited it, he^{-asws} said: ‘Go, there isn’t any problem upon you’.⁵⁷⁴

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَابِدُوا عِنْدَ الْمَوْتِ فَقِيلَ كَيْفَ نُنَابِدُ قَالَ قُولُوا قُلْ يَا أَيُّهَا الْكَافِرُونَ – لَا أَعْبُدُ مَا تَعْبُدُونَ إِلَى آخِرِ السُّورَةِ.

And the Prophet^{-saww} said: ‘Dissociate during the death!’ It was said, ‘How should we dissociate?’ He^{-saww} said: ‘Be saying, **Say: ‘O you Kafirs!’ [109:1] I do not worship what you are worshipping [109:2]** – up to the end of the Chapter (Al-Kafiroun)’.⁵⁷⁵

وَكَانَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ عِنْدَ الْوَفَاةِ تَعَاوَنُوا عَلَيَّ الْيَوْمَ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَيَّ الْإِنَّمِ وَ الْعُدْوَانِ ثُمَّ كَانَ يُقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَتَّى تُؤْتِيَ.

⁵⁷¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 26 c (Chapters on Funerals)

⁵⁷² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 26 d (Chapters on Funerals)

⁵⁷³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 26 e (Chapters on Funerals)

⁵⁷⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 26 f (Chapters on Funerals)

⁵⁷⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 26 g (Chapters on Funerals)

And Amir Al-Momineen^{-asws} had said during the expiry: **and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, [5:2].** Then he^{-asws} kept saying, ‘There is no god except Allah^{-azwj} until he^{-asws} passed away’.⁵⁷⁶

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا دَخَلَ الْجَنَّةَ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّ مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

And the Prophet^{-saww} said: ‘Indoctrinate your dying ones, ‘there is no god except Allah^{-azwj}’, for the one whose last speech were to be, ‘there is no god except Allah^{-azwj}’ will enter the Paradise’.

قِيلَ يَا رَسُولَ اللَّهِ ص إِنَّ شِدَائِدَ الْمَوْتِ وَ سَكَرَاتِهِ تَشْغَلُنَا عَنْ ذَلِكَ

It was said, ‘O Rasool-Allah^{-saww}! The hardships of death and its pangs will both pre-occupy us from that!’

فَنَزَلَ فِي الْحَالِ جِبْرِئِيلُ ع وَ قَالَ يَا مُحَمَّدُ قُلْ لَهُمْ حَتَّى يَقُولُوا الْآنَ فِي الصِّحَّةِ - لَا إِلَهَ إِلَّا اللَّهُ غَدَّةً لِلْمَوْتِ أَوْ كَمَا قَالَ.

Jibraeel^{-saww} descended immediately and said: ‘O Muhammad^{-saww}! Tell them to be saying during the good health, ‘There is no god except Allah^{-azwj}’ as a preparation for the death’, or as he^{-saww} said’.⁵⁷⁷

وَ كَانَ زَيْنُ الْعَابِدِينَ ع يَقُولُ عِنْدَ الْمَوْتِ اللَّهُمَّ ارْحَمْنِي فَإِنَّكَ كَرِيمٌ اللَّهُمَّ ارْحَمْنِي فَإِنَّكَ رَحِيمٌ فَلَمْ يَزَلْ يُرَدِّدُهَا حَتَّى تُؤَيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ

And Zayn Al-Abideen^{-asws} said during the death: ‘O Allah^{-azwj}! Mercy me^{-asws}, for You^{-azwj} are Benevolent! O Allah^{-azwj}! Mercy me^{-asws}, from You^{-azwj} are Merciful!’ He^{-asws} did not cease repeating it until he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, passed away.

وَ كَانَ عِنْدَ رَسُولِ اللَّهِ قَدْحٌ فِيهِ مَاءٌ وَ هُوَ فِي الْمَوْتِ وَ يُدْخِلُ يَدَهُ فِي الْقَدْحِ وَ يَمْسُحُ وَجْهَهُ بِالْمَاءِ وَ يَقُولُ اللَّهُمَّ أَعِنِّي عَلَى سَكَرَاتِ الْمَوْتِ.

And there was a mug in the presence of Rasool-Allah^{-saww} wherein was water, and he^{-saww} was in the death, and he^{-saww} inserted his^{-saww} hand in the mug and wiped his face with the water, and he^{-saww} said: ‘O Allah^{-azwj}! Assist me^{-saww} upon the pangs of death’.⁵⁷⁸

وَ رُوِيَ أَنَّهُ تَفَرَّقَ عِنْدَ الْمَرِيضِ وَ الْمَيِّتِ آيَةَ الْكُرْسِيِّ وَ يَقُولُ اللَّهُمَّ أَخْرِجْهُ إِلَى رِضَى مِنْكَ وَ رِضْوَانِ اللَّهِ اغْفِرْ لَهُ ذَنْبَهُ جَلَّ تَنَاءُ وَجْهِكَ

And it is reported that you should recited Ayat Al-Kursi (2:255) by the sick and the dying one, and you should say, ‘O Allah^{-azwj}! Extract him to Satisfaction from You^{-azwj} and Pleasure. O Allah^{-azwj}! Forgive his sins for him. Majestic is the Praise of Your^{-azwj} Face!’

تُمْ تَفَرَّقُ آيَةَ السُّحْرَةِ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ الْإِلْحِ تُمْ تَفَرَّقُ ثَلَاثَ آيَاتٍ مِنْ آخِرِ الْقُرْآنِ - اللَّهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ تُمْ يَقْرَأُ سُورَةَ الْأَخْرَابِ.

⁵⁷⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 26 h (Chapters on Funerals)

⁵⁷⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 26 i (Chapters on Funerals)

⁵⁷⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 26 j (Chapters on Funerals)

Then recited Ayat Al-Sukhr: **Surely, your Lord is Allah Who Created the skies and the earth [7:54]**, etc. Then recited three Verses from the end of (Surah) Al Baqarah: **For Allah is whatever is in the skies and whatever is in the earth; [2:284]**. Then he should recite Surah Al Ahzaab”⁵⁷⁹.

27- **عُدَّةُ الدَّاعِي، رُوِيَ عَنْهُمْ عَ يَنْبَغِي فِي خَالَةِ الْمَرَضِ لِحُصُوصاً مَرَضِ الْمَوْتِ أَنْ يَزِيدَ الرَّجَاءَ عَلَى الْخَوْفِ.**

(The book) ‘Uddat Al Daie’ –

‘It is reported from them^{asws}: ‘It is befitting in the state of sickness, in particular sickness of death that the hope should be increased upon the fear”⁵⁸⁰.

28- **مِصْبَاحُ الشَّيْخِ، رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ لَمْ يُحْسِنِ الْوَصِيَّةَ عِنْدَ مَوْتِهِ كَانَ ذَلِكَ نَقْصاً فِي عَقْلِهِ وَ مُرُورَةً**

(The book) ‘Misbah’ of the sheykh –

‘It is reported from the Prophet^{saww} having said: ‘One who does not do a good bequest at his death, that would be a deficiency in his intellect and his manliness’.

قَالُوا يَا رَسُولَ اللَّهِ وَ كَيْفَ الْوَصِيَّةُ

They said, ‘O Rasool-Allah^{saww}! And how is the bequest (to be done)?’

قَالَ إِذَا حَضَرْتَهُ الْوَفَاةُ وَ اجْتَمَعَ النَّاسُ عِنْدَهُ قَالَ- **اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنَ الرَّحِيمَ إِنِّي أَعْتَدُ إِلَيْكَ إِنِّي أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ-**

He^{saww} said: ‘When the expiry presents and the people gather in his presence, he says, ‘O Allah^{azwj}! Originator of the skies and the earth! Knower of the unseen and the seen! The Beneficent, the Merciful! I pledge to You^{azwj} that I testify there is no god except You^{azwj} Alone, there is no associate for You^{azwj}, and Muhammad^{saww} is Your^{azwj} servant and Your^{azwj} Rasool^{saww}!’

وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّكَ تَبْعَتْ مَنْ فِي الْقُبُورِ وَ أَنَّ الْحِسَابَ حَقٌّ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ مَا وَعَدَ فِيهَا مِنَ النَّعِيمِ مِنَ الْمَأْكَلِ وَ الْمَشْرَبِ وَ التِّكَاحِ حَقٌّ وَ أَنَّ النَّارَ حَقٌّ وَ أَنَّ الْإِيمَانَ حَقٌّ

And the Hour is coming, there is no doubt in it, and You^{azwj} will Resurrect the ones in the graves, and the Reckoning is true, and the Paradise, is true, and whatever bounties have been prepared in it, from the food, and the drink, and the marriages is true, and the Fire is true, and the Eman is true.

وَ أَنَّ الدِّينَ كَمَا وَصَفْتَ وَ أَنَّ الْإِسْلَامَ كَمَا شَرَعْتَ وَ أَنَّ الْقَوْلَ كَمَا قُلْتَ وَ أَنَّ الْفُرْزَانَ كَمَا أَنْزَلْتَ وَ أَنَّكَ أَنْتَ اللَّهُ الْحَقُّ الْمُبِينُ

⁵⁷⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 26 k (Chapters on Funerals)

⁵⁸⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 27 (Chapters on Funerals)

And the religion is like what You^{-azwj} Described, and Al Islam is like what You^{-azwj} Legislated, and the word is like what You^{-azwj} Said, and the Quran is like what You^{-azwj} Revealed, and You^{-azwj} Allah^{-azwj} are the manifest Truth.

وَإِنِّي أَعْهَدُ إِلَيْكَ فِي دَارِ الدُّنْيَا أَبِي رَضِيْتُ بِكَ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ مُحَمَّدٍ النَّبِيِّ ص نَبِيًّا وَ بَعْلِيٍّ وَلِيًّا وَ بِالْقُرْآنِ كِتَابًا وَ أَنَّ أَهْلَ بَيْتِ نَبِيِّكَ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ أَيْمَتِي

And I pledge to You^{-azwj} in house of the world, I am satisfied with You^{-azwj} as Lord^{-azwj}, and with Al-Islam as religion, and with Muhammad^{-saww} the Prophet^{-saww} as a Prophet^{-saww}, and with Ali^{-asws} as a Guardian^{-asws}, and with the Quran as a Book, and People^{-asws} of the Household of Your^{-azwj} Prophet^{-saww}, upon him^{-saww} and upon them^{-asws} be the greetings, as my Imams^{-asws}.

اللَّهُمَّ أَنْتَ تَقِي عِنْدَ شِدَّتِي وَ رِحَانِي عِنْدَ كُرْبَتِي وَ عُدَّتِي عِنْدَ الْأُمُورِ الَّتِي تَنْزِلُ بِي وَ أَنْتَ وَلِيٌّ نِعْمَتِي وَ إِلَهِي وَ إِلَهُ آبَائِي

O Allah^{-azwj}! You^{-azwj} are my dependence during my adversity, and my hope during my distress, and my tool (weapon) during the matters which befall with me, and You^{-azwj} are in charge of my bounties, and my God^{-azwj} and God^{-azwj} of my forefathers.

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ لَا تَكْلِبْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَ آوِسْ فِي قَبْرِي وَ حَشْتِي وَ اجْعَلْ لِي عَهْدًا عِنْدَكَ يَوْمَ الْقَاكَ مَنْشُورًا

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and do not Allocate me to myself for the blink of an eye, ever, and Comfort my loneliness in my grave, and Make for me a pledge to be publicised in Your^{-azwj} Presence on the Day I meet You^{-azwj}!

فَهَذَا عَهْدُ الْمَيِّتِ يَوْمَ يُوصِي بِحَاجَتِهِ وَ الْوَصِيَّةُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ

So, this is a pledge of the dying one on the day he bequeaths with his needs, and the bequeathing is a right upon every Muslim.

قَالَ أَبُو عَبْدِ اللَّهِ ع وَ تَصَدِّقُ هَذَا فِي سُورَةِ مَرْيَمَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى - لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

Abu Abdullah^{-asws} said: ‘And verification of this is in Surah Maryam^{-as}, Words of the Blessed and Exalted: **They shall not be controlling the intercession, except one who takes a pledge with the Beneficent [19:87]**, and this, it is the pledge.

وَ هَذَا هُوَ الْعَهْدُ وَ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع تَعَلَّمَهَا أَنْتَ وَ عَلَّمَهَا أَهْلَ بَيْتِكَ وَ شِيعَتَكَ

And the Prophet^{-saww} said to Ali^{-asws}: ‘You^{-asws} learn it and teach it to People^{-asws} of your^{-asws} Household and your^{-asws} Shias’.

قَالَ وَ قَالَ النَّبِيُّ ص عَلَّمْنِيهَا جِبْرَائِيلُ ع.

He^{-asws} said: ‘And the Prophet^{-saww} said: ‘Jibraeel^{-as} had taught it to me’⁵⁸¹.

⁵⁸¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 28 (Chapters on Funerals)

29- دَعَائِمُ الْإِسْلَامِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مِنَ الْفِطْرَةِ أَنْ يُسْتَقْبَلَ بِالْعَلِيلِ الْقَبِيلَةَ إِذَا احْتَضَرَ.

(The book) 'Da'aim Al Islam' –

'From Amir Al-Momineen^{-asws} having said: 'From the natural instinct is that the sick one should be faced towards the Qiblah when death presents''⁵⁸²

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا حَضَرَتِ الرَّجُلَ الْمُسْلِمَ قَبْلَ أَنْ يَمُوتَ فَلْيُنْهَ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When you are present with the Muslim man before he dies, indoctrinate him the testimony that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}'⁵⁸³

وَعَنْهُ ع أَنَّهُ قَالَ: يُسْتَحَبُّ لِمَنْ حَضَرَ النَّازِعَ أَنْ يَقْرَأَ عِنْدَ رَأْسِهِ آيَةَ الْكُرْسِيِّ وَ آيَتَيْنِ بَعْدَهَا وَ يَقْرَأُ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ إِلَى آخِرِ الْآيَةِ ثُمَّ ثَلَاثَ آيَاتٍ مِنْ آخِرِ الْبَقْرَةِ

And from him^{-asws} having said: 'It is recommended for the one present at the death (of a person) that he recites Ayat Al-Kursi (2:255) by his head, and two Verses after it, and he should recite, **Surely, your Lord is Allah Who Created the skies and the earth in six days, [7:54]** – up to the end of the Verse. Then three Verses from the end of (Surah) Al Baqarah.

ثُمَّ يَقُولُ اللَّهُمَّ أَخْرِجْهَا مِنْهُ إِلَى رِضَى مِنْكَ وَ رِضْوَانِ اللَّهِ لِقِهِ الْبَشْرَى اللَّهُمَّ اغْفِرْ لَهُ ذَنْبَهُ وَ ارْحَمْهُ.

Then he should say, 'O Allah^{-azwj}! Extract it from him to Satisfaction from You^{-azwj} and Pleasure! O Allah^{-azwj}! Make the glad tidings to meet him! O Allah^{-azwj}! Forgive his sins for him and Mercy him!'⁵⁸⁴

وَعَنْهُ ع قَالَ: إِنَّ الْمُؤْمِنَ إِذَا جِيلَ بَيْنَهُ وَ بَيْنَ الْكَلَامِ أَنَّهُ رَسُولُ اللَّهِ ص فَجَلَسَ عَنْ يَمِينِهِ وَ يَأْتِي عَلِيٌّ ع فَجَلَسَ عَنْ يَسَارِهِ

And from him^{-asws} having said: 'Then Momin, when there is a barrier between him and the talking (at death), Rasool-Allah^{-saww} comes to him. He^{-saww} sits on his right, and Ali^{-asws} comes and sits on his left.

فَيَقُولُ لَهُ رَسُولُ اللَّهِ ص أَمَا مَا كُنْتَ تَرْجُو فَهُوَ أَمَامَكَ وَ أَمَا مَا كُنْتَ تَخَافُ فَقَدْ أَمِنْتَهُ

Rasool-Allah^{-saww} says to him: 'As for what you had been hoping for, it is in front of you, and as for what you had been fearing, you have been secured from it'.

ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنَ الْجَنَّةِ فَيَقَالُ لَهُ هَذَا مِنْزِلُكَ مِنَ الْجَنَّةِ فَإِنْ شِئْتَ زِدْهُ إِلَى الدُّنْيَا وَ لَكَ ذَهَبُهَا وَ فَضَّتُهَا فَيَقُولُ لَا حَاجَةَ لِي فِي الدُّنْيَا

⁵⁸² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 29 a (Chapters on Funerals)

⁵⁸³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 29 b (Chapters on Funerals)

⁵⁸⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 29 c (Chapters on Funerals)

Then a door from the Paradise is opened for him. It is said to him, 'This is your house from the Paradise. If you like we can return you to the world, and for you would be its gold and its silver'. He says, 'There is no need for me regarding the world'.

فَعَدَدَ ذَلِكَ يَبْيِضُ وَجْهَهُ وَ يَرْتَشِحُ جَبِينُهُ وَ تَتَقَلَّصُ شَفَتَاهُ وَ يَنْتَشِرُ مَنْحَرَاهُ وَ تَدْمَعُ عَيْنُهُ الْبِشْرَى فَإِذَا رَأَيْتُمْ ذَلِكَ فَاسْتَفُوا بِهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لَهُمُ الْبِشْرَى فِي الْحَيَاةِ الدُّنْيَا.

During that, his face brightens, and his forehead sweats, and his lips contract, and his nostrils spread, and his left eyes sheds tears. When you see that, then suffice with it, and it is Word of Allah^{-azwj} Mighty and Majestic: ***For them is the glad tiding in the life of the world [10:64]***⁵⁸⁵.

30- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ ع قَالَ أُبِي رَسُولُ اللَّهِ ص فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ إِنَّ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ تَقِيلُ لِمَا بِهِ

(The book) 'Da'aim Al Islam' –

'From Ali^{-asws} having said: 'Someone came to Rasool-Allah^{-saww}. He said to him^{-saww}, 'O Rasool-Allah^{-saww}! Abdullah Bin Rawaha is heavy due to what (illness) there is with him!'

فَقَامَ ص وَ قُمْنَا مَعَهُ حَتَّى دَخَلَ عَلَيْهِ فَأَصَابَهُ مُعْمَى عَلَيْهِ لَا يَعْقِلُ شَيْئاً وَ النِّسَاءُ يَبْكِينَ وَ يَصْرُخْنَ وَ يَصْحَنَ

He^{-saww} stood up and we stood up with him^{-saww} until he^{-saww} entered to see him. He^{-saww} found him with unconsciousness being upon him, not understanding anything, and the women were crying and shrieking and yelling.

فَدَعَاهُ رَسُولُ اللَّهِ ص ثَلَاثَ مَرَّاتٍ فَلَمْ يُجِبْهُ فَقَالَ اللَّهُمَّ هَذَا عَبْدُكَ إِنْ كَانَ قَدْ انْقَضَى أَجَلُهُ وَ رَزَقُهُ وَ أَنْزَلَهُ فِإِلَى جَنَّتِكَ وَ رَحْمَتِكَ وَ إِنْ لَمْ يَنْقُضْ أَجَلُهُ وَ رَزَقُهُ وَ أَنْزَلَهُ فَعَجِّلْ شِفَاءَهُ وَ عَافِيَتَهُ

Rasool-Allah^{-saww} called out at him three times, but he did not answer him^{-saww}. He^{-saww} said: 'O Allah^{-azwj}! This servant of Yours^{-azwj}, if his term, and his sustenance, and his impacts have expired, then to Your^{-azwj} Paradise and Your^{-azwj} Mercy, and if his term, and his sustenance, and his impacts have not expired, then Hasten his Healing and his well-being!'

فَقَالَ بَعْضُ الْقَوْمِ يَا رَسُولَ اللَّهِ ص عَجَباً لِعَبْدِ اللَّهِ بْنِ رَوَاحَةَ وَ تَعْرُضِي فِي غَيْرِ مَوْطِنٍ لِلشَّهَادَةِ فَلَمْ يُرْزَقَهَا حَتَّى يُقْبَضَ عَلَى فِرَاشِهِ

One of the people said, 'O Rasool-Allah^{-saww}! Surprise at Abdullah Bin Rawaha and his exposure in other places to the martyrdom, but he was not Graced with it, until he is dying upon his bed!'

قَالَ رَسُولُ اللَّهِ ص وَ مَنْ الشَّهِيدُ مِنْ أُمَّتِي

Rasool-Allah^{-saww} said: 'And who from my^{-saww} community is the martyr?'

⁵⁸⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 29 d (Chapters on Funerals)

فَقَالُوا أَلَيْسَ هُوَ الَّذِي يُقْتَلُ فِي سَبِيلِ اللَّهِ مُقْبِلًا غَيْرَ مُدْبِرٍ

They said, 'Isn't he the one who is killed in the Way of Allah^{-azwj}, facing (enemy), not turning around?'

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ شُهَدَاءَ أُمَّتِي إِذَا لَقِيَ الشَّهِيدَ الَّذِي ذَكَرْتُمْ وَ الطَّعِينُ وَ الْمَبْطُونُ وَ صَاحِبُ الْهَدْمِ وَ الْعَرَقِ وَ الْمَرْأَةُ تَمُوتُ جُمْعًا

Rasool-Allah^{-saww} said: 'Martyrs of my^{-saww} community would then be few, the martyr is the one whom you are mentioning, and the plagued, and the one of stomach problems, and the one (wall) is demolished upon, and the drowned, and the woman dying together (with her unborn child)'.

قَالُوا وَ كَيْفَ تَمُوتُ جُمْعًا يَا رَسُولَ اللَّهِ

They said, 'And how would she be dying together, O Rasool-Allah^{-saww}?'

قَالَ يَعْزِرُضُ وَ لَدَّهَا فِي بَطْنِهَا

He^{-asws}: 'Her child dies in her belly (unborn)'.

ثُمَّ قَامَ رَسُولُ اللَّهِ ص فَوَجَدَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ خِفَّةً فَأُخْبِرَ النَّبِيَّ ص فَوَقَفَ فَقَالَ يَا عَبْدَ اللَّهِ حَدِّثْ بِمَا رَأَيْتَ فَقَدْ رَأَيْتَ عَجَبًا

Then Rasool-Allah^{-saww} stood up. Abdullah Bin Rawaha felt light (better). The Prophet^{-saww} was informed, so he^{-saww} paused. He^{-saww} said: 'O Abdullah! Narrate with what you have seen, for you have seen a wonder'.

فَقَالَ يَا رَسُولَ اللَّهِ رَأَيْتُ مَلَكًا مِنَ الْمَلَائِكَةِ بِيَدِهِ مِمْعَةٌ مِنْ حَدِيدٍ تَأْتِجُ نَارًا كُلَّمَا صَرَخَتْ صَارِخَةً يَا جِبَلَاهُ أَهْوَى بِهَا لَهَا مَتِي وَ قَالَ أَنْتَ جِبَلُهَا فَأَقُولُ لَا بَلِ اللَّهُ فَيَكْفُ بَعْدَ أَهْوَائِهَا

He said, 'O Rasool-Allah^{-saww}! I saw an Angel from the Angels. There was an iron rod in his hand inflaming flames. Every time a shouter shouted, 'O a mountain (of calamity)!', he hit me with it on my skull and said, 'You are it's mountain (of calamity)'. So, I said, 'No, but Allah^{-azwj}!' He paused after hitting it'.

وَ إِذَا صَرَخَتْ صَارِخَةً يَا عِزَّاهُ أَهْوَى بِهَا لَهَا مَتِي وَ قَالَ أَنْتَ عِزُّهَا فَأَقُولُ لَا بَلِ اللَّهُ فَيَكْفُ بَعْدَ أَهْوَائِهَا

When a shouter shouted, 'O its harm!', he hit me with it on my skull and said, 'You are its harm'. I said, 'No, but Allah^{-azwj}!' So, he paused after hitting it'.

فَقَالَ رَسُولُ اللَّهِ ص صَدَقَ عَبْدُ اللَّهِ فَمَا بَالُ مَوْتَانِكُمْ يُبْتَلَوْنَ بِقَوْلِ أَحْيَاءِكُمْ.

Rasool-Allah^{-saww} said: 'Abdullah speaks the truth. What is the matter your dying ones are being afflicted by the words of your living ones?'⁵⁸⁶

⁵⁸⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 30 (Chapters on Funerals)

31- مِصْبَاحُ الْأَنْوَارِ، عَنِ ابْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ أُمِّهِ سَلَمَى قَالَتْ: اشْتَكَيْتُ فَاطِمَةَ عَ بَعْدَ مَا فُيُضَ رَسُولُ اللَّهِ ص بِسِتَّةِ أَشْهُرٍ

(The book) 'Misbah Al Anwaar' – From Ibn Abu Raife, from his father,

'From his mother^{-ra} Umm Salama^{-ra} having said: '(Syeda) Fatima^{-asws} had health complaint six months after Rasool-Allah^{-saww} had passed away'.

قَالَتْ فُكُنْتُ أَمْرُضُهَا فَقَالَتْ لِي ذَاتَ يَوْمٍ اسْكُبِي عُسْلاً

She^{-ra} said, 'I^{-ra} used to nurse her^{-asws}. One day she^{-asws} said to me^{-ra}: 'Fetch washing water for me^{-asws}!'

قَالَتْ فَسَكَبْتُ لَهَا عُسْلاً فَقَامَتْ فَأَعْتَسَلَتْ كَأَحْسَنِ مَا كَانَتْ تَعْتَسِلُ ثُمَّ قَالَتْ يَا سَلَمَى هَلُمِّي ثِيَابِي الْجُدُدَ فَأَتَيْتُهَا بِهَا فَلَبَسَتْهَا

She^{-ra} said, 'I^{-ra} fetcher the water for her. She^{-asws} stood and washed and best as what she^{-asws} used to wash, then said: 'O (Umm) Salama^{-ra}! Bring me^{-asws} my^{-asws} new clothes!' I^{-ra} came to her^{-asws} with it. She^{-asws} wore it.

ثُمَّ جَاءَتْ إِلَى مَكَانِهَا الَّذِي كَانَتْ تُصَلِّي فِيهِ فَقَالَتْ قَرَّبِي فِرَاشِي إِلَى وَسْطِ الْبَيْتِ فَقَعَلْتُ فَاضْطَجَعْتُ عَلَيْهِ وَوَضَعْتُ يَدَهَا الْيُمْنَى تَحْتَ خَدِّهَا وَاسْتَقْبَلْتُ الْقِبْلَةَ وَ قَالَتْ يَا سَلَمَى إِنِّي مَقْبُوضَةٌ الْآنَ

Then she^{-asws} went to the place she^{-asws} used to pray Salat in. She^{-asws} said: 'Draw my^{-asws} mattress to the middle of the house!' I^{-ra} did so. She^{-asws} lied down upon it and placed her^{-asws} right hand beneath her^{-asws} cheek and faced the Qiblah, and she^{-asws} said: 'O (Umm) Salama^{-ra}! I^{-asws} am passing away now!'

قَالَتْ وَكَانَ عَلِيٌّ عَ بَرَى ذَلِكَ مِنْ صَبِيحِهَا فَلَمَّا سَمِعَهَا تَقُولُ إِنِّي مَقْبُوضَةٌ الْآنَ اسْتَبَعَتْ عَيْنَاهُ بِالْذُمُوعِ فَقَالَتْ يَا أَبَا الْحَسَنِ اصْبِرْ فَإِنَّ اللَّهَ مَعَ الصَّابِرِينَ اللَّهُ خَلِيفَتِي عَلَيْكَ

She^{-ra} said, 'And Ali^{-asws} was seeing that from her^{-asws} actions. When he^{-asws} heard her^{-asws} saying: 'I^{-asws} am passing away, now!', his^{-asws} eyes overflowed with the tears. She^{-asws} said: 'O Abu Al-Hassan^{-asws}! Be patient, for Allah^{-azwj} is with the patient ones. I^{-asws} entrust you^{-asws} to Allah^{-azwj}'.

وَ وَضَعْتُ حَسَنًا وَ حُسَيْنًا إِلَيْهَا قَالَتْ سَلَمَى فَكَأَنَّهَا كَانَتْ نَائِمَةً فُيُضَتْ صَلَوَاتُ اللَّهِ عَلَيْهَا فَأَخَذَ عَلِيٌّ فِي شَأْنِهَا وَ أَخْرَجَهَا فَدَفَنَهَا لَيْلًا.

And she^{-asws} gave responsibility of Hassan^{-asws} and Husayn^{-asws} to her^{-ra}. (Umm) Salama^{-ra} said, 'It is as if she^{-asws} was sleeping, she^{-asws} passed away, may the Salawaat of Allah^{-azwj} be upon her^{-asws}. Ali^{-asws} took charge regarding her^{-asws} affairs and took her^{-asws} and buried her^{-asws} at night'.⁵⁸⁷

⁵⁸⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 5 H 31 (Chapters on Funerals)

CHAPTER 6 – PREPARING THE DECEASED AND WHAT RULINGS ARE RELATED WITH IT

1- العَلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ تَطَوَّلَ عَلَى عِبَادِهِ بِثَلَاثِ أَلْفَى عَلَيْهِمُ الرِّيحَ بَعْدَ الرُّوحِ وَ لَوْ لَا ذَلِكَ مَا دَفَنَ حَمِيمٌ حَمِيمًا وَ أَلْمَى عَلَيْهِمُ السَّلْوَةَ بَعْدَ الْمُصِيبَةِ وَ لَوْ لَا ذَلِكَ لَانْقَطَعَ النَّسْلُ وَ أَلْقَى عَلَى هَذِهِ الْحَبَّةِ الدَّابَّةَ وَ لَوْ لَا ذَلِكَ لَكُنَزَتْهَا مَلُوكُهُمْ كَمَا يَكْنِزُونَ الذَّهَبَ وَ الْفِضَّةَ.

(The book) 'Al Ilal' – from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Confers upon His^{-azwj} servants with three (things). He^{-azwj} casts the (bad) sell after the death, and had it not been for that, no intimate one would have buried an intimate one; and He^{-azwj} Casts consolation after the calamity, and had it not been that, the lineages would have been terminated; and He^{-azwj} Casts the insects upon the seeds (food provisions), and had it not been that, their kings would have hoarded these just as they are hoarding the gold and the silver"^{.588}

2 الحِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَطَّارٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ

(The book) 'Al Khisaal' – from Ahmad Bin Muhammad Al Attar, from Sa'ad Bin Abdullah Bin Abdullah, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ibn Abu Umeyr – similar to it'^{.589}

3- العَلَلُ، قَالَ أَبِي فِي رِسَالَتِهِ إِلَيَّ لَا يُتْرَكُ الْمَيِّتُ وَخَدَهُ فَإِنَّ الشَّيْطَانَ يَعْثُبُ بِهِ فِي حَوْفِهِ.

(The book) 'Al Ilal' –

'My father said in his letter to me, 'Do not leave the deceased alone, for the Satan^{-la} plays with him in his inside"^{.590} (not a Hadeeth)

4- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْبَيْهَقِيِّ عَنْ يُونُسَ بْنِ إِسْمَاعِيلَ بْنِ عَبْدِ خَالِقٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع حَمْسَةٌ يُنْتَظَرُ بِهِنَّ إِلَّا أَنْ يَتَغَيَّرُوا الْعَرِيضُ وَ الْمَصْعُوقُ وَ الْمَبْطُونُ وَ الْمَهْدُومُ وَ الْمَدْحُنُّ.

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Al Yaqteeni, from Yunus, from Ismail Bin Abdul Khaliq who said,

'Abu Abdullah^{-asws} said: 'Five are awaited (respited) with except if they change (his appearance, see Hadith no. 7 below) – the drowned, and the one struck by lightning, and the one will stomach problem, and one crushed (by a wall etc.), and the one dying of smoke"^{.591}

⁵⁸⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 1 (Chapters on Funerals)

⁵⁸⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 2 (Chapters on Funerals)

⁵⁹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 3 (Chapters on Funerals)

⁵⁹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 4 (Chapters on Funerals)

5- العَلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ أَبِي وَهَّابٍ وَابْنِ سِنَانَ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَنْبَغِي لِأَوْلِيَاءِ الْمَيِّتِ مِنْكُمْ أَنْ يُؤَدُّوا إِخْوَانَ الْمَيِّتِ بِمَوْتِهِ فَيَشْهَدُوا بِجَنَازَتِهِ وَ يُصَلُّوا عَلَيْهِ وَ يَسْتَغْفِرُونَ لَهُ فَيَكْسِبُ لَهُمُ الْأَجْرَ وَ يَكْسِبُ لِمَيِّتِهِ الْإِسْتِغْفَارَ وَ يَكْسِبُ هُوَ الْأَجْرَ فِيهِمْ وَ فِيمَا أَكْتَسَبَ لِمَيِّتِهِ مِنَ الْإِسْتِغْفَارِ.

(The book) 'Al Ilal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja'far, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Wallad and Ibn Sinan, altogether,

'From Abu Abdullah^{-asws} having said: 'It is befitting for the guardians of the deceased from you that they proclaim to the brethren of the deceased of his death, so they can attend his funeral, and pray Salat upon him, and seek Forgiveness for him. He (proclaimer) would be earning the Recompense for them and they would be earning seeking of the Forgiveness for his deceased, and he would be earning the Recompense regarding them and regarding what seeking of the Forgiveness is earned for his deceased''^{.592}

6- العَلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ عَنِ ابْنِ سَبَّابَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا تَكْتُمُوا مَوْتَ مَيِّتٍ مِنَ الْمُؤْمِنِينَ مَاتَ فِي عَيْبِهِ لِنَعْتَدَ زَوْجَتَهُ وَ يُقْسَمَ مِيرَاثُهُ.

(The book) 'Al Ilal' – from Muhammad Bin Musa, from Ali Bin Al-Husayn Al Sa'adabady, from Ahmad Bin Abu Abdullah, from Ibn Mahboub, from Ibn Sayaba who said,

'I heard Abu Abdullah^{-asws} saying: 'Do not conceal death of a deceased from the Momineen who has died in his absence for his wife to observe the waiting period, and his inheritance to be distributed''^{.593}

7- فَمَنْهُ الرِّضَا، قَالَ ع إِنْ كَانَ الْمَيِّتُ مَضْعُوقاً أَوْ غَرِيقاً أَوْ مَدْحَنّاً صَبَرْتَ عَلَيْهِ ثَلَاثَةَ أَيَّامٍ إِلَّا أَنْ يَتَغَيَّرَ قَبْلَ ذَلِكَ فَإِنْ تَغَيَّرَ عَسَلْتَ وَ حَنَطْتَ وَ دَفَنْتَ.

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'If the deceased had died of lightning, or drowning, or by smoke, you can be patient (wait) upon him for three days, except if he changes before that. If he changes, he should be washed, and embalmed, and buried''^{.594}

وَ قَالَ ع اَعْلَمُ بِرَحْمَتِكَ اللَّهُ أَنَّ تَجْهِيْزَ الْمَيِّتِ فَرَضٌ وَاجِبٌ عَلَى الْحَيِّ عُوْدُوا مَرْضَاكُمْ وَ شَبِّعُوا جَنَازَةَ مَوْتَاكُمْ فَإِنَّمَا مِنْ حِصَالِ الْإِيمَانِ وَ سُنَّةِ نَبِيِّكُمْ نُؤَجْرُونَ عَلَى ذَلِكَ ثَوَاباً وَ عَظِيماً.

And he^{-asws} said: 'May Allah^{-azwj} have Mercy on you! Preparing the deceased is an obligatory imposition upon the living. Console your sick ones, and escort funerals of your deceased, for it is from the traits of Eman, and Sunnah of your Prophet^{-saww}. You will be Recompensed upon that with mighty Rewards''^{.595}

وَ قَالَ ع أَوَّلُ مَنْ جُعِلَ لَهُ النَّعْشُ فَاطِمَةُ ابْنَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهَا وَ عَلَى أُبَيِّهَا وَ بَعْطَلَهَا وَ بَيْبَهَا.

⁵⁹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 5 (Chapters on Funerals)

⁵⁹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 6 (Chapters on Funerals)

⁵⁹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 7 a (Chapters on Funerals)

⁵⁹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 7 b (Chapters on Funerals)

And he^{-asws} said: ‘The first one the casket was made for is (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, and upon her^{-asws} father^{-saww}, and her^{-asws} husband^{-asws}, and her^{-asws} two sons^{-asws}’ .596

8- الْعَلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ عِمْرَانَ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ لِأَيِّ عِلَّةٍ دُفِنَتْ فَاطِمَةُ بِاللَّيْلِ وَ لَمْ تُدْفَنْ بِالنَّهَارِ

(The book) ‘Al Ilal’ – from Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah, from Musa Bin Imran, from his uncle Al-Husayn Bin Yazeed, from Al-Hassan Bin Ali Bin Abu Hamza, from his father who said,

‘I asked Abu Abdullah^{-asws}, ‘For which reason was (Syeda) Fatima^{-asws} buried at night and was not buried at daytime?’

قَالَ لِأَنَّهَا أَوْصَتْ أَنْ لَا يُصَلِّيَ عَلَيْهَا رِجَالٌ.

He^{-asws} said: ‘Because she^{-asws} had bequeathed that men should not pray Salat upon her^{-asws}’ .597

بيان: المراد بالرجال أبو بكر و عمر و أتباعهما لكونهم قاتليها صلوات الله عليها و لعنة الله على من ظلمها كما مر مفصلاً في كتاب الفتن و في بعض النسخ مكان الرجال الرجال الأعرابيان و في بعضها الأعرابيان فقط.

Explanation – *The intent with the ‘men’ is Abu Bakr and Umar and their followers due to their being her^{-asws} murderers, may the Salawaat of Allah^{-azwj} be upon her, and may Allah^{-azwj} Curse upon the one who oppressed her^{-asws} just as has passed in the Book of Fitna (ordeals), and in one of the copies in place of the ‘men’, is ‘two Bedouin men’, and in one it are ‘the two Bedouins’ only.*

9- كَشَفُ الْعُمَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَضَتْ فَاطِمَةُ عَ مَرَضاً شَدِيداً فَقَالَتْ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ أَلَا تَرَيْنَ إِلَى مَا بَلَغْتُ فَلَا تَحْمِلِينِي عَلَى سَرِيرٍ ظَاهِرٍ

(The book) ‘Kashf Al Ghumma’ – from Ibn Abbas who said,

‘(Syeda) Fatima^{-asws} became ill with severe illness. She^{-asws} said to Asma Bint Umeys: ‘Are you not seeing what (state of thinness) I^{-asws} have reached? Why don’t you carry me^{-asws} (to be) upon an apparent bed?’

فَقَالَتْ لَا لَعْمَرِي وَ لَكِنْ أَصْنَعُ نَعْشاً كَمَا رَأَيْتُ يُصْنَعُ بِالْحَبْشَةِ

She said, ‘No, by my life! But I shall make a casket like what I have seen being made in Ethiopia’.

فَقَالَتْ أَرَيْتَهُ

She^{-asws} said: ‘Show me^{-asws}!’

⁵⁹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 7 c (Chapters on Funerals)

⁵⁹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 8 (Chapters on Funerals)

فَأَرْسَلَتْ إِلَى جَرَائِدِ رَطْبَةٍ فَقَطَعَتْ مِنَ الْأَسْوَاقِ ثُمَّ جَعَلَتْ عَلَى السَّرِيرِ نَعشاً وَ هُوَ أَوَّلُ مَا كَانَ النَّعشُ فَنَبَسَمَتْ وَ مَا رَأَيْتُهَا مُتَبَسِّمَةً إِلَّا يَوْمَئِذٍ حَمَلْنَاهَا فَدَفَنَّاها لَيْلاً.

She sent for some wet leaves, so these were cut from the markets, then a casket was made upon the bed, and it is the first of what the casket happened. She^{-asws} smiled, and she^{-asws} had not been seen smiling except on that day. We carried her^{-asws} and buried her^{-asws} at night”.⁵⁹⁸
(Not a Hadith but a fabrication from Ibn Abbas to reduce the status of Syeda^{-asws} see the Hadith no. 11 below)

10- وَ مِنْهُ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ أَنَّ فَاطِمَةَ عَ قَالَتْ إِنَّي قَدِ اسْتَقْبَحْتُ مَا يُصْنَعُ بِالْبَيْتِ أَنَّهُ يُطْرَحُ عَلَى الْمَرْأَةِ التُّوبُ فَيَصِفُهَا لِمَنْ رَأَى

And from him,

‘From Asma Bin Umeys, ‘Fatima^{-asws} said: ‘I^{-asws} consider it ugly what is being done with the women, that the cloth is dropped upon the woman, so she is described (her body shape) for the one who sees’.

فَقُلْتُ يَا بِنْتَ رَسُولِ اللَّهِ ص أَنَا أَصْنَعُ لَكَ شَيْئاً رَأَيْتُهُ بِأَرْضِ الْحَبَشَةِ

I said, ‘O daughter^{-asws} of Rasool-Allah^{-sawww}! I shall make something I have seen in the land of Ethiopia’.

قَالَتْ فَدَعَوْتُ بِجَرِيدَةٍ فَحَبَّبْتُهَا ثُمَّ طَرَحْتُ عَلَيْهَا تُوْباً فَقَالَتْ فَاطِمَةُ مَا أَحْسَنَ هَذَا وَ أَجْمَلُهُ- لَا تَعْرِفُ الْمَرْأَةَ مِنَ الرَّجُلِ

She said, ‘I called for leaves (from date tree) and ben them. Then I dropped a cloth upon it. Fatima^{-asws} said: ‘How excellent is this and beautiful! The woman will not be recognised from the man! When I^{-asws} die, then wash me^{-asws}’.

فَإِذَا مِتُّ فَأَغْسِلِينِي أَنْتِ فَلَمَّا مَاتَتْ غَسَلَهَا عَلِيٌّ وَ أَسْمَاءُ.

When she^{-asws} passed away, Ali^{-asws} and Asma washed her^{-asws}”.⁵⁹⁹ (Not a Hadith, see the Hadith no. 11 below)

11- الْعِلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ وَ زِيَادِ بْنِ عُبَيْدِ اللَّهِ قَالَ أَتَى رَجُلٌ أَبَا عَبْدِ اللَّهِ عَ فَقَالَ لَهُ يَرْحَمُكَ اللَّهُ هَلْ شِيعَتِ الْجَنَازَةَ بِنَارٍ وَ يُمْشَى مَعَهَا بِمِجْمَرَةٍ وَ قِنْدِيلٍ أَوْ غَيْرِ ذَلِكَ بِمَا يُضَاءُ بِهِ

(The book) ‘Al Ilal’ – from Ali Bin Ahmad, from Abu Al Abbas Ahmad Bin Muhammad Bin Yahya, from Amro Bin Abu Al Miqdam, and Ziyad Bin Ubeydullah, both said,

‘A man came to Abu Abdullah^{-asws}. He said to him^{-asws}, ‘May Allah^{-azwj} Mercy on you^{-asws}! Can one escort the funeral with fire (torch), or walk with it with incense burner, and lamp or other than that from what one is illuminated with?’

⁵⁹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 9 (Chapters on Funerals)

⁵⁹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 10 (Chapters on Funerals)

قَالَ فَتَعَيَّرَ لَوْنُ أَبِي عَبْدِ اللَّهِ ع مِنْ ذَلِكَ ثُمَّ سَاقَ الْحَدِيثَ الطَّوِيلَ فِيمَا جَرَى بَيْنَ فَاطِمَةَ وَ الظَّالِمِينَ الْمَلْعُونِينَ إِلَى أَنْ قَالَ فَلَمَّا نُعِيَتْ إِلَى فَاطِمَةَ ع نَفْسُهَا أُزْسِلَتْ إِلَى أُمِّ أَيْمَنَ وَ كَانَتْ أُوتِقَ نِسَائِهَا عِنْدَهَا وَ فِي نَفْسِهَا

He (the narrator) said, 'The colour of Abu Abdullah^{-asws} changed from that' – then continued the lengthy Hadeeth regarding what flowed between (Syeda) Fatima^{-asws} and the accursed oppressors up to he^{-asws} said: 'When (Syeda) Fatima^{-asws} obituarised herself^{-asws}, a message to Umm Ayman, and she was the most trusted of her^{-asws} women with her^{-asws} and within herself^{-asws}.

فَقَالَتْ يَا أُمَّ أَيْمَنَ إِنَّ نَفْسِي نُعِيَتْ إِلَيَّ فَادْعِي لِي عَلِيًّا

She^{-asws} said: 'O Umm Ayman! My^{-asws} own self has obituarised to me^{-asws}, so call Ali^{-asws}!'

فَدَعَتْهُ لَهَا فَلَمَّا دَخَلَ عَلَيْهَا قَالَتْ لَهُ يَا ابْنَ الْعَمِّ أُرِيدُ أَنْ أُوصِيكَ بِأَشْيَاءَ فَاحْفَظْهَا عَلَيَّ

I called him^{-asws} for her^{-asws}. When he^{-asws} entered to see her^{-asws}, she^{-asws} said to him^{-asws}: 'O son^{-asws} of the uncle^{-as}! I^{-asws} want to bequeath to you^{-asws} with things, preserve these upon me^{-asws}'.

فَقَالَ لَهَا فَوَلِي مَا أَحْبَبْتَ

He^{-asws} said to her^{-asws}: 'Say whatever you^{-asws} like to'.

قَالَتْ لَهُ تَزَوَّجْ فَلَانَةَ تَكُونُ لَوْلَدِي مِنْ بَعْدِي مِثْلِي وَ اعْمَلْ نَعْشِي رَأَيْتَ الْمَلَائِكَةَ قَدْ صَوَّرْتُهُ لِي

She^{-asws} said to him^{-asws}: 'Get married to so and so, she would be like me^{-asws} for my^{-asws} children from after me^{-asws}, and make my^{-asws} casket. I^{-asws} saw the Angels having picturised it for me^{-asws}!'

فَقَالَ لِي عَلِيُّ أَرَيْتَ كَيْفَ صَوَّرْتُهُ

Ali^{-asws} said to me (her^{-asws}): 'Show me^{-asws} how they had picturised it'.

فَأَرَتْهُ ذَلِكَ كَمَا وَصَفَ لَهَا وَ كَمَا أَمَرْتُ بِهِ ثُمَّ قَالَتْ فَإِذَا أَنَا قَضَيْتُ نَحْيِي فَأَخْرِجْنِي مِنْ سَاعَتِكَ أَيَّ سَاعَةٍ كَانَتْ مِنْ لَيْلٍ أَوْ نَهَارٍ وَ لَا يَحْضُرَنَّ مِنْ أَعْدَاءِ اللَّهِ وَ أَعْدَاءِ رَسُولِهِ لِلصَّلَاةِ عَلَيَّ

She^{-asws} showed him that just as described to her^{-asws} and like what had been described to her^{-asws} and just as she^{-asws} had been Commanded with. Then she^{-asws} said: 'When I^{-asws} were to expire my^{-asws} term. Take me from your^{-asws} time, whichever time it would be from a night or day, and do not let (anyone) from enemies of Allah^{-azwj} and enemies of His^{-azwj} Rasool^{-saww} to be present for the Salat upon me^{-asws}'.

قَالَ عَلِيُّ ع أَفْعَلُ

Ali^{-asws} said: 'I^{-asws} shall do so!'

فَلَمَّا فَضَّتْ نَحْبَهَا صَلَّى اللَّهُ عَلَيْهَا وَ هُمْ فِي جَوْفِ اللَّيْلِ أَخَذَ عَلِيٌّ ع فِي جَهَازِهَا مِنْ سَاعَتِهِ كَمَا أَوْصَتْهُ

When she^{-asws} had expire her^{-asws} term, may Allah^{-azwj} Send Salawaat upon her^{-asws}, and it was in the middle of the night, Ali^{-asws} took charge in preparing her^{-asws} from its time just as she^{-asws} have bequeathed to him^{-asws}.

فَلَمَّا فَرَّغَ مِنْ جَهَازِهَا أَخْرَجَ عَلِيٌّ ع الْجَنَازَةَ وَ أَشْعَلَ النَّارَ فِي جَرِيدِ النَّخْلِ وَ مَشَى مَعَ الْجَنَازَةِ بِالنَّارِ حَتَّى صَلَّى عَلَيْهَا وَ دَفَنَهَا لَيْلًا إِلَى آخِرِ مَا مَرَّ فِي أَبْوَابِ أَخْوَالِهَا ع.

When he^{-asws} was free from preparing her^{-asws}, Ali^{-asws} took the coffin out and inflamed the fire in a branch of the date tree and walked with the funeral with the fire until he^{-asws} prayed Salat upon her^{-asws} and buried her at night’ – up to end of what has passed in the chapters on her^{-asws} situations”.⁶⁰⁰

تبيين لقول الصادق ع إن ابنة رسول الله أخرجت ليلا و معها مصابيح.

Clarification (Hadeeth only) – Words of Al-Sadiq^{-asws}: ‘The daughter^{-asws} of Rasool-Allah^{-saww} was brought out (funeral) as night and there were lamps with her^{-asws}’.

12- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيٍّ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص احْسِبُوا الْعَرِيقَ يَوْمًا أَوْ لَيْلَةً ثُمَّ اذْفُونُوهُ.

(The book) ‘Da’aim’ of Al Islam –

‘From Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Withhold the drowned (dead body) for a day or a night, then bury him’’.⁶⁰¹

وَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ فِي الرَّجُلِ تُصِيبُهُ الصَّاعِقَةُ قَالَ لَا يُدْفَنُ دُونَ ثَلَاثِ إِلَّا أَنْ يَبَيَّنَ مَوْتَهُ وَ يَسْتَيَقِنَ.

And from Abu Ja’far^{-asws} having said regarding a man having been hit by the thunderbolt. He^{-asws} said: ‘He will not be buried less than three (days) except if his death is clear and is certain’’.⁶⁰²

وَ عَنْ عَلِيٍّ ع قَالَ: إِذَا مَاتَ الْمَيِّتُ فِي أَوَّلِ النَّهَارِ فَلَا يَقْبَلَنَّ إِلَّا فِي قَبْرِهِ وَ إِذَا مَاتَ فِي آخِرِ النَّهَارِ فَلَا يَبَيِّنَنَّ إِلَّا فِي قَبْرِهِ.

And Ali^{-asws} said: ‘When the deceased has died in the beginning of the day, do not indoctrinate (Talqeen) except in his grave, and when he dies in the end of the day, he should not spend the night except in his grave’’.⁶⁰³

13- مِصْبَاحُ الْأَنْوَارِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: مَكَثْتُ فَاظِمَةً ع بَعْدَ النَّبِيِّ ص حَمْسَةً وَ سَبْعِينَ يَوْمًا ثُمَّ مَرِضْتُ فَاسْتَأْذَنَ عَلَيْهَا أَبُو بَكْرٍ وَ عُمَرُ فَلَمْ تَأْذَنْ لَهُمَا فَأَتَانِي أَمِيرَ الْمُؤْمِنِينَ ع فَكَلَّمَاهُ فِي ذَلِكَ

⁶⁰⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 11 (Chapters on Funerals)

⁶⁰¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 12 a (Chapters on Funerals)

⁶⁰² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 12 b (Chapters on Funerals)

⁶⁰³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 12 c (Chapters on Funerals)

(The book) 'Misbah Al Anwaar' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: '(Syeda) Fatima^{-asws} remained after the Prophet^{-saww} for seventy-five days, then she^{-asws} fell sick. Abu Bakr and Umar sought permission (to see her^{-asws}), but she^{-asws} did not permit for them. They came to Amir Al-Momineen^{-asws}. They spoke to him^{-asws} regarding that.

فَكَلَّمَهَا وَكَانَتْ لَا تَعْصِيهِ فَأَذْنَتْ لَهَا فَدَخَلَا وَكَلَّمَاهَا فَلَمْ تَرُدَّ عَلَيْهِمَا جَوَابًا وَحَوَّلَتْ وَجْهَهَا الْكَرِيمَ عَنْهُمَا

He^{-asws} spoke to her^{-asws}, and she^{-asws} was not going to disobey him^{-asws}, so she^{-asws} permitted for them. They entered and spoke to her^{-asws}, but she^{-asws} did not respond an answer to them and turned her^{-asws} honourable face away from them.

فَخَرَجَا وَهُمَا يَقُولَانِ لِعَلِيِّ إِنَّ حَدَثَ بِهَا حَدَثٌ فَلَا تَفُوتُنَا

They went out and they said to Ali^{-asws}, 'If an event (of death) were to occur with her^{-asws}, do not miss us out'.

فَقَالَتْ عِنْدَ خُرُوجِهِمَا لِعَلِيِّ ع إِنَّ لِي إِلَيْكَ حَاجَةً فَأُحِبُّ أَنْ لَا تَمْنَعِيهَا

She^{-asws} said to Ali^{-asws} during their going out: 'There is a request for me^{-asws} to you^{-asws}, I^{-asws} would love it if you^{-asws} were not to refuse it'.

فَقَالَ ع وَ مَا ذَاكَ

He^{-asws} said: 'And what is that?'

فَقَالَتْ أَسْأَلُكَ أَنْ لَا يُصَلِّيَ عَلَيَّ أَبُو بَكْرٍ وَ لَا عُمَرُ

She^{-asws} said: 'I^{-asws} ask you that neither Abu Bakr nor Umar should not pray Salat upon me^{-asws}!'

وَ مَاتَتْ مِنْ لَيْلَتِهَا فَدَفَنَهَا قَبْلَ الصُّبْحِ فَجَاءَ حِينَ أَصْبَحَا فَقَالَا لَا تَتْرُكْ عِدَاوَتَكَ يَا ابْنَ أَبِي طَالِبٍ أَبَدًا مَاتَتْ بِنْتُ رَسُولِ اللَّهِ فَلَمْ تُعْلَمْنَا

And she^{-asws} passed away from her^{-asws} night. He^{-asws} buried her^{-asws} before the morning. They came when it was morning. They said, 'You^{-asws} will not leave your^{-asws} enmity, O son^{-asws} of Abu Talib^{-asws}, ever! The daughter^{-asws} of Rasool-Allah^{-saww} died, and you^{-asws} did not let us know!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَمْ تَرْجِعَا لِأَفْضَحْتَكُمَا قَالَهُمَا ثَلَاثًا فَلَمَّا قَالَ انْصَرَفُوا.

Amir Al-Momineen^{-asws} said: 'If you don't return, I^{-asws} shall expose you both!' – saying it thrice. When he^{-asws} said (that), they left'.⁶⁰⁴

⁶⁰⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 13 (Chapters on Funerals)

14- وَ مِنْهُ، عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: لَمَّا حَضَرَتْ فَاطِمَةَ الْوَفَاةُ كَانَتْ قَدْ دَابَتْ مِنَ الْحُزْنِ وَ ذَهَبَ لَحْمُهَا فَدَعَتْ أَسْمَاءَ بِنْتَ عُمَيْسٍ

And from him,

‘From Abu Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘When the expiry presented to (Syeda) Fatima^{-asws}, she^{-asws} had melted (slimmed) from the grief and her^{-asws} flesh was gone. She^{-asws} called Asma Bint Umeys’.

وَ قَالَ أَبُو بَصِيرٍ فِي حَدِيثِهِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهَا دَعَتْ أُمَّ أَيْمَنَ فَقَالَتْ يَا أُمَّ أَيْمَنَ اصْنَعِي لِي نَعْشًا يُؤَارِي جَسَدِي فَإِنِّي قَدْ ذَهَبَ لَحْمِي

And Abu Baseer said in his Hadeeth from Abu Ja’far^{-asws}: ‘She^{-asws} called Umm Ayman. She^{-asws} said: ‘O Umm Ayman! Make a casket for me^{-asws} to cover my^{-asws} body, for my^{-asws} flesh has gone!’

فَقَالَتْ لَهَا يَا بِنْتَ رَسُولِ اللَّهِ ص أَلَا أُرِيكَ شَيْئًا يُصْنَعُ فِي أَرْضِ الْحَبَشَةِ

She said to her^{-asws}, ‘O daughter^{-asws} of Rasool-Allah^{-saww}! Shall I show you^{-asws} something being made in the land of Ethiopia?’

قَالَتْ فَاطِمَةُ بَلَى

(Syeda) Fatima^{-asws} said: ‘Yes’.

فَصَنَعَتْ لَهَا مِقْدَارَ ذِرَاعٍ مِنْ جِرَائِدِ النَّخْلِ وَ طَرَحَتْ فَوْقَ النَّعْشِ ثَوْبًا فَعَطَّاهُ فَقَالَتْ فَاطِمَةُ ع سَتَرْتَنِي سَتَرَكَ اللَّهُ مِنَ النَّارِ.

She made for her^{-asws} a measurement of a cubit from leaves of the date tree and dropped a cloth upon the casket, and covered it. Fatima^{-asws} said: ‘You have veiled me^{-asws}. May Allah^{-azwj} Veil you from the Fire’.⁶⁰⁵ (no narrators for this narration, so Hadith no. 11 seems a better account)

قَالَ الْفُرَاتُ بْنُ أَحْنَفَ فِي حَدِيثِهِ قَالَ أَبُو جَعْفَرٍ ع وَ ذَلِكَ النَّعْشُ أَوَّلُ نَعْشٍ عُمِلَ عَلَى جِنَاةِ امْرَأَةٍ فِي الْإِسْلَامِ.

Al Furaat Bin Ahnaf said in his Hadeeth,

‘Abu Ja’far^{-asws} said: ‘And that casket was the first casket to have been made upon a dead body of a woman in Al-Islam’.⁶⁰⁶

15- وَ مِنْهُ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَفَنَ أَمِيرُ الْمُؤْمِنِينَ ع فَاطِمَةَ بِنْتَ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ بِالْبَقِيعِ وَ رَشَّ مَاءَ حَوْزِ تِلْكَ الْقُبُورِ لِيَلَّا يُعْرِفَ الْقَبْرُ وَ بَلَغَ أَبَا بَكْرٍ وَ عُمَرَ أَنَّ عَلِيًّا دَفَنَهَا لِيَلَّا

And from him,

‘From Abu Ja’far^{-asws} having said: ‘Amir Al-Momineen^{-asws} buried Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, at Al-Baqie, and he^{-asws}

⁶⁰⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 14 a (Chapters on Funerals)

⁶⁰⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 14 b (Chapters on Funerals)

sprinkled water around those graves lest the grave be recognised, and it reached Abu Bakr and Umar that Ali^{-asws} had buried her^{-asws} at night.

فَقَالَا لَهُ فَلِمَ لَمْ نُعَلِّمْنَا

They said to him^{-asws}, 'Why did you^{-asws} not let us know?'

قَالَ كَانَ اللَّيْلُ وَكَرِهْتُ أَنْ أُشْخِصَكُمُ

He^{-asws} said: 'It was night and I^{-asws} had disliked to send for you'.

فَقَالَ لَهُ عُمَرُ مَا هَذَا وَ لَكِنْ شَحَنَاءُ فِي صَدْرِكَ

Umar said to him^{-asws}, 'This is not so. But it is a grudge in your^{-asws} chest'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَمَا إِذَا أَبَيْتُمَا فَإِنَّمَا اسْتَحْلَفْتَنِي بِحَقِّ اللَّهِ وَ حُرْمَةِ رَسُولِهِ وَ بِحَقِّهَا عَلَيَّ أَنْ لَا تَشْهَدَا جَنَازَتَهَا.

Amir Al-Momineen^{-asws} said: 'As for when you are refusing, she^{-asws} has made me^{-asws} swear an oath by the Right of Allah^{-azwj} and sanctity of His^{-azwj} Rasool^{-sawww}, and by her^{-asws} right upon me^{-asws} that you two should not attend her^{-asws} funeral'.⁶⁰⁷

16- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَ قَالَتْ أَوْصَتْ فَاطِمَةُ عَ أَنْ لَا يُصَلِّيَ عَلَيْهَا أَبُو بَكْرٍ وَ لَا عُمَرُ فَلَمَّا تُوفِّيَتْ أَتَاهُ الْعَبَّاسُ فَقَالَ مَا تُرِيدُ أَنْ تَصْنَعَ

And from him,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: '(Syeda) Fatima^{-asws} bequeathed that neither Abu Bakr nor Umar should pray Salat upon her^{-asws}. When she^{-asws} passed away, Al-Abbas came to him (Ali^{-asws}). He said, 'What do you^{-asws} want to do?'

قَالَ أُخْرِجُهَا لَيْلًا

He^{-asws} said: 'I^{-asws} shall take her^{-asws} (funeral) out at night'.

قَالَ فَذَكَرَ كَلِمَةً حَوَّفَهُ بِهَا الْعَبَّاسُ مِنْهُمَا

He (Al-Sadiq^{-asws}) said: 'He (Ali^{-asws}) mentioned such words Al-Abbas was scared by it'.

قَالَ فَأَخْرَجَهَا لَيْلًا فَدَفَنَهَا وَ رَشَّ الْمَاءَ عَلَى قَبْرِهَا

He (Al-Sadiq^{-asws}) said: 'He^{-asws} took her^{-asws} out at night. He^{-asws} buried her^{-asws} and sprinkled the water upon her^{-asws} grave'.

⁶⁰⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 15 (Chapters on Funerals)

قَالَ فَلَمَّا صَلَّى أَبُو بَكْرٍ الْفَجْرَ التَّفَتَ إِلَى النَّاسِ فَقَالَ احْضُرُوا بِنْتَ رَسُولِ اللَّهِ ص فَقَدْ تُوفِّيَتْ فِي هَذِهِ اللَّيْلَةِ

He (Al-Sadiq^{-asws}) said: 'When Abu Bakr had prayed the dawn Salat (and was told the news), he turned towards the people. He said, 'Attend the daughter^{-asws} of Rasool-Allah^{-saww}, for she^{-asws} has passed away during this night!'

قَالَ فَذَهَبَ لِيَحْضُرَهَا فَإِذَا عَلِيٌّ قَدْ خَرَجَ بِهَا وَ دَفَنَهَا وَ مَضَى فَاسْتَقْبَلَ عَلِيًّا رَاجِعًا فَقَالَ لَهُ هَذَا مِثْلُ اسْتِيفَارِكَ عَلَيْنَا بِغُسْلِ رَسُولِ اللَّهِ ص وَحَدِّكَ

He (Al-Sadiq^{-asws}) said: 'They went to attend her^{-asws} (funeral) but there, Ali^{-asws} already had taken her^{-asws} out and had buried her. Ali^{-asws} faced returning. He (Abu Bakr) said to him^{-asws}, 'This is like your^{-asws} indicating to us with washing Rasool-Allah^{-saww} alone by yourself^{-asws}!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع هِيَ وَ اللَّهُ أَوْصَانِي أَنْ لَا تُصَلِّيَا عَلَيْهَا.

Amir Al-Momineen^{-asws} said: 'By Allah^{-azwj}! She^{-asws} had bequeathed to me^{-asws} that you both should not pray Salat upon her^{-asws}'.⁶⁰⁸

17- وَ مِنْهُ، عَنْ زَيْدِ بْنِ عَلِيٍّ أَنَّ فَاطِمَةَ ع قَالَتْ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ يَا أُمَّ إِيَّيْ أَرَى التَّسَاءَ عَلَى جَنَائِزِهِنَّ إِذَا حُمِلْنَ عَلَيْهَا تَشْفُ أَكْفَاهُنَّ وَ إِيَّيَّيْ أَكْرَهُ ذَلِكَ

And from him,

'From Zayd son of Ali (Bin Al-Husayn^{-asws}), '(Syeda) Fatima^{-asws} said to Asma Bint Umeys: 'O mother! I^{-asws} have seen the women upon their biers when they are being carried. Their shrouds get uncovered, and I^{-asws} dislike that'.

فَذَكَرْتُ لَهَا أَسْمَاءَ بِنْتِ عُمَيْسٍ النَّعْشِ فَقَالَتْ اصْنَعِيهِ عَلَيَّ جَنَائِزِي فَقَعَلْتُ ذَلِكَ.

Asma Bint Umeys mentioned the casket to her^{-asws}. She^{-asws} said: 'Make it upon my^{-asws} bier'. She did that".⁶⁰⁹

18- كِتَابُ سُلَيْمِ بْنِ قَيْسٍ، عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ عَنْهُ عَنْ سَلْمَانَ وَ ابْنِ عَبَّاسٍ فِي حَدِيثٍ طَوِيلٍ قَالَ فَبَقِيَتْ فَاطِمَةُ بَعْدَ أَبِيهَا أَرْبَعِينَ لَيْلَةً فَلَمَّا اشْتَدَّ بِهَا الْأَمْرُ دَعَتْ عَلِيًّا وَ قَالَتْ يَا ابْنَ عَمِّ مَا أَرَانِي إِلَّا لِمَا بِي وَ أَنَا أُوصِيكَ بِأَنْ تَتَزَوَّجَ بِأَمَامَةِ بِنْتِ أُخْتِي زَيْنَبَ تَكُونُ لِي وَلَدِي مِثْلِي وَ أَنْ تَتَّخِذَ لِي نَعْشًا فَإِنِّي رَأَيْتُ الْمَلَائِكَةَ يَصِفُونَهُ لِي وَ أَنْ لَا يَشْهَدَ أَحَدٌ مِنْ أَغْدَاءِ اللَّهِ جَنَائِزِي وَ لَا دَفْنِي وَ لَا الصَّلَاةَ عَلَيَّ فَدَفَنَهَا عَلِيٌّ ع لَيْلًا الْحَبْرَ.

The book of Suleym Bin Qays – from Aban Bin Abu Ayyash, from him,

'From Salman^{-ra}, and Ibn Abbas, in a lengthy Hadeeth, they both said, '(Syeda) Fatima^{-asws} remained after her^{-asws} father^{-saww} for forty nights. When the matter intensified with her^{-asws}, she^{-asws} called Ali^{-asws} and said: 'O son^{-asws} of uncle^{-as}! I^{-asws} don't see except at what is with me^{-asws}, and I^{-asws} want to bequeath to you^{-asws} with marrying Umama daughter of my^{-asws} sister Zainab^{-as}, for her to be like me^{-asws} for my^{-asws} children, and that you^{-asws} should take a casket, for I^{-asws} seen the Angels making for me^{-asws}, and do not let anyone from enemies of

⁶⁰⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 16 (Chapters on Funerals)

⁶⁰⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 17 (Chapters on Funerals)

Allah^{-azwj} attend my^{-asws} funeral, nor my^{-asws} burial, nor the praying the Salat upon me^{-asws}.
Ali^{-asws} buried her^{-asws} at night’ – the Hadeeth”.⁶¹⁰

19- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى الْحَضْرَمِيِّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْجِنَازَةِ أَيْ يُؤَدَّنُ بِهَا

The book of Muhammad Bin Al Musanna Al Hazramy, from Ja’far Bin Muhammad Bin Shureyh, from Zareeh Al Muhariby who said,

‘I asked Abu Abdullah^{-asws} about the funeral, ‘Can I proclaim with it?’

قَالَ نَعَمْ.

He^{-asws} said: ‘Yes’”.⁶¹¹

⁶¹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 18 (Chapters on Funerals)

⁶¹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 6H 19 (Chapters on Funerals)

CHAPTER 7 – ESCORTING THE FUNERAL, AND ITS SUNNAH, AND ITS ETIQUETTES

1- مجالس الصّدوق، عن أبيه عن سعد بن عبد الله عن الهيثم التّهادي عن ابن محبوب عن داود بن كثير قال قال الصادق ع من شيع جنازة مؤمن حتى يدفن في قبره وكلّ الله عزّ و جلا سبعين ألف ملك من المّشيعين يشيعونه و يستغفرون له إذا خرج من قبره.

(The book) 'Majaalis' of Al-Sadiq – from his father, from Sa'ad Bin Abdullah, from Al Haysam Al Nahdy, from Ibn Mahboub, from Dawood Bin Kaseer who said,

Al-Sadiq^{asws} said: 'One who escorts funeral of a Momin until he is buried in his grave, Allah^{azwj} Mighty and Majestic Allocates seventy thousand Angels from the escorting ones to escort him and seek Forgiveness for him, when he comes out from his grave".⁶¹²

2- و منه، عن محمّد بن الحسن بن الوليد عن محمّد بن الحسن الصّغار عن أحمد بن محمّد بن عيسى عن الحسن بن عليّ بن فضال عن عليّ بن عثمّة عن ميسر قال سمعت أبا جعفر الباقر ع يقول من شيع جنازة امريّ مسلم أُعطيت يوم القيامة أربع شفاعات و لم يقل شيئاً إلا قال الملك و لك مثل ذلك.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Muyassir who said,

'I heard Abu Ja'far Al-Baqir^{asws} saying: 'One who escorts funeral of a Muslim person would be given four intercessions on the Day of Qiyamah, and he will not say anything except the Angel would say, 'And for you is similar to that".⁶¹³

بيان: قوله ع أربع شفاعات أي تقبل شفاعته في أربعة من المذنبين أو في أربع حوائج من حوائجه قوله ع و لم يقل شيئاً أي من الدعاء للميت بالمغفرة و غيرها إلا دعا له الملك بمثله و دعاؤه لا يرد.

Explanation – His^{asws} words: 'Four intercessions' – i.e. his intercession will be Accepted regarding four from the sinners, or regarding four needs from his needs; and 'he will not say anything', i.e. from the supplication for the deceased with the Forgiveness and other such, except the Angel will supplicate for him with similar to it, and his (Angel's) supplication will not be rejected".

3- المّجالس، عن حمزة العلويّ عن عبد العزيز بن محمّد الأبحريّ عن محمّد بن زكريّا الجوهريّ عن شعيب بن واقد عن الحسين بن زيد عن الصادق ع عن آتائه قال: همّ رسول الله ص عن الرّبة عند المصيبة و همّ عن التّياحة و الاستماع إليها و همّ عن اتباع النساء الجنائز

(The book) 'Al Majaalis' – from Hamza Al Alawy, from Abdul Aziz Bin Muhammad Al Ahbary, from Muhammad Bin Zakariya Al Jowhary, from Shueyb Bin Waqid, from Al Husayn Bin Zayd,

⁶¹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 1 (Chapters on Funerals)

⁶¹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 2 (Chapters on Funerals)

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} prohibited from the shouting at the calamity, and prohibited from the lamenting and the listening to it, and prohibited the women from following (escorting) the funerals’.

وَقَالَ وَمَنْ صَلَّى عَلَيَّ مَيِّتٍ صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ وَعَقَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ فَإِنْ أَقَامَ حَتَّى يُدْفَنَ وَ يُحْتَمَى عَلَيْهِ الرَّأْبُ كَانَ لَهُ بِكُلِّ قَدَمٍ نَقَلَهَا قِيرَاطٌ مِنَ الْأَجْرِ وَالْقِيرَاطُ مِثْلُ جَبَلِ أُحُدٍ.

And he^{-asws} said: ‘And the one who prays Salat upon a deceased, seventy thousand Angels will Send Salawaat upon him, and Allah^{-azwj} will Forgive for him whatever has preceded from his sins. If he stands until he is buried and pours the soil upon him, there would be before him with every step he takes, a ‘Qiraat’ from the Recompense, and a ‘Qiraat’ is like the mount Ohad’.⁶¹⁴

4- فُرُبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا دُعِيتُمْ إِلَى الْعُرْسَاتِ فَأَبْطِئُوا فَإِنَّمَا تُذَكِّرُ الدُّنْيَا وَإِذَا دُعِيتُمْ إِلَى الْجَنَائِزِ فَأَسْرِعُوا.

(The book) ‘Qurb Al-Isnaad’ – from Haroun Bin Muslim, from Mas’ada Bin Ziyad,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When you are invited to the weddings, then be slow, for these remind of the world, and when you are invited to the funerals, then be quick’.⁶¹⁵

5- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدَانِي عَنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ وَ ابْنِ أَبِي حَمْرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَا أَوَّلُ مَا يُتَحَفُّ بِهِ الْمُؤْمِنُ

(The book) ‘Al Khisaal’ – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al Husayn Al Sa’adabady, from Ahmad Bin Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, and Ibn Abu Hamza, from Is’haq Bin Ammar,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘What is the first of what the Momin is Gifted with?’

قَالَ يُغْفَرُ لِمَنْ تَبِعَ جَنَائِزَهُ.

He^{-asws} said: ‘He^{-azwj} Forgives for the one who had followed (escorted) his funeral’.⁶¹⁶

6- وَقَالَ قَالَ ع مَنْ شَبِعَ جَنَائِزَ مُؤْمِنٍ حُطَّ عَنْهُ حَمْسٌ وَعِشْرُونَ كَبِيرَةً فَإِنْ رُبَّعَهَا خَرَجَ مِنَ الذُّنُوبِ.

And he (the narrator) said, ‘He^{-asws} said: ‘One who escorts a funeral of a Momin, twenty-five major sins drop off from him. If he were to square it (holds each of the four corners of the coffin in turns), he will exit from (all) the sins’.⁶¹⁷

⁶¹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 3 (Chapters on Funerals)

⁶¹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 4 (Chapters on Funerals)

⁶¹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 5 (Chapters on Funerals)

⁶¹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 6 a (Chapters on Funerals)

وَرُوي أَنَّ الْمُؤْمِنَ يُنَادَى أَلَا إِنَّ أَوَّلَ حَبَائِكِ الْجَنَّةُ وَ أَوَّلَ حِبَاءِ مَنْ تَبِعَكَ الْمَغْفِرَةُ.

And it is reported: ‘The Momin is called out at: ‘Indeed! The first of your Gifts is the Paradise! And the first Gift of the one who had followed you (escorted your funeral), is the Forgiveness!’⁶¹⁸

7- مجالس ابن الشيخ، عن أبيه عن الموفيد عن جعفر بن محمد بن فولويه عن محمد بن عبد الله الحميري عن أبيه عن أحمد بن أبي عبد الله البرقي عن شريف بن سابق عن الفضل بن عبد الملك عن أبي عبد الله عن أبيه ع قال قال رسول الله ص أول عنوان صحيفه المؤمن بعد موته ما يقول الناس فيه إن خيراً فخييراً وإن شراً فشرّاً وأول تحفة المؤمن أن يعفّر الله له و لمن تبع جنازته.

(The book) ‘Majaalis’ of Ibn Al Sheykh – from his father, from Al Mufeed, from Ja’far Bin Muhammad Bin Qawlawayi, from Muhammad Bin Abdullah Al Himeyri, from his father, from Ahmad Bin Abu Abdullah Al Barqy, from Shareef Bin Sabiq, from Al Fazl Bin Abdul Malik,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The first headline of the book of the Momin after his dead would be what the people are saying regarding him, good so good, and if evil so evil; and the first gift of the Momin is that Allah^{-azwj} will Forgive (his sins) for him, and for the one who had followed (escorted) his funeral’.⁶¹⁹

8- و منه، عن أبيه عن الموفيد عن جعفر بن محمد بن فولويه عن أبيه عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن محمد بن عيسى عن بكر بن محمد عن أبي عبد الله ع قال: سيعنه يقول لحينمة يا حينمة أقرئ موالينا السلام و أوصهم بتقوى الله العظيم و أن يشهد أحباؤهم جناز مؤتاهم و أن يتلاقوا في بيوتهم الخبر.

And from him, from his father, from Al Mufeed, from Ja’far Bin Muhammad Bin Qawlawayi, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Isa, from Bakr Bin Muhammad,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying to Khaysama: ‘O Khaysama! Convey the greetings to our^{-asws} friends and advise them with fearing Allah^{-azwj} the Magnificent, and their living ones should attend funerals of their dead ones, and they should get together in the houses (to revive our^{-asws} matter)’ – the Hadeeth’.⁶²⁰

9- و منه، عن أبيه عن محمد بن محمد بن مخلد عن عمر بن الحسن الشيباني عن موسى بن سهل عن إسماعيل بن علقمة عن كيث بن أبي فرة عن أبيه قال: مرؤا بجنازة ثمخض كما ثمخض الرق فقال النبي ص عليكم بالسكينة عليكم بالقصد في المشي بجنازكم.

And from him, from his father, from Muhammad Bin Muhammad Bin Makhlad, from Umar Bin Al-Hassan Al Shaybani, from Musa Bin Sahl, from Ismail Bin Ulayya, from Lays Bin Abu Qurrah, from his father who said,

‘They were passing with the funeral quickly, like quickness of ‘Al-Ziqq’. The Prophet^{-saww} said: ‘Upon you all is being with the tranquillity! Upon you all is being with the moderation in the walking with your funerals!’⁶²¹

⁶¹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 6 b (Chapters on Funerals)

⁶¹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 7 (Chapters on Funerals)

⁶²⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 8 (Chapters on Funerals)

⁶²¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 9 (Chapters on Funerals)

بيان: رَوَى الصَّدُوقُ عَنِ الصَّادِقِ ع أَنَّ الْمَيِّتَ إِذَا كَانَ مِنْ أَهْلِ الْجَنَّةِ نَادَى عَجَلُوا بِي وَ إِنْ كَانَ مِنْ أَهْلِ النَّارِ نَادَى رُدُّونِي.

Explanation – It is reported by Al-Sadouq, from Al-Sadiq^{asws}: ‘The deceased, if he were to be from the people of Paradise, calls out, ‘Hasten with me!’; and if he were to be from people of the Fire, calls out, ‘Return me!’”

10- قُرْبُ الإِسْنَادِ، عَنِ السَّنْدِيِّ بْنِ مُحَمَّدٍ عَنِ أَبِي الْبُخْتَرِيِّ عَنِ جَعْفَرٍ عَنِ أَبِيهِ عَنِ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا لَقَيْتَ جَنَازَةَ مُشْرِكٍ فَلَا تَسْتَقْبِلْهَا حَذُّ عَنِ يَمِينِهَا وَ عَنِ شِمَالِهَا.

(The book) ‘Qurb Al Isnaad’ – from Al Sindy Bin Muhammad, from Abu Al Bakhtary,

‘From Ja’far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘When you meet a funeral of a Polytheist, do not receive it facing. Take from its right and from its left’’.⁶²²

11- الحِصَالُ، عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ بِإِسْنَادِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَمِيرَانِ وَ لَيْسَا بِأَمِيرَيْنِ لَيْسَ لِمَنْ تَبِعَ جَنَازَةَ أَنْ يَرْجِعَ حَتَّى تُدْفَنَ لَهُ وَ رَجُلٌ يَخُجُّ مَعَ امْرَأَةٍ فَلَيْسَ لَهُ أَنْ يَنْفِرَ حَتَّى تَقْضِيَ نُسُكَهَا.

(The book) ‘Al Khisaal’ – from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad, by his chain raising it to,

‘Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} said: ‘Two commanders, and they aren’t in command. It isn’t for the one who follows (escorts) a funeral that he returns until burial or he gets permission for it; and a man performing Hajj with a woman. It isn’t for him that he leaves until she has fulfilled her rituals’’.⁶²³

بيان الكُلَيْبِيُّ عَنِ الْعِدَّةِ عَنِ سَهْلِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِيَابٍ عَنِ زُرَّارَةَ قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ ع فِي جَنَازَةٍ لِبَعْضِ قَرَابَتِهِ فَلَمَّا أَنْ صَلَّى عَلَيَّ الْمَيِّتِ قَالَ وَلِيُّهُ لِأَبِي جَعْفَرٍ ع ارْجِعْ يَا أَبَا جَعْفَرٍ مَا جُورًا وَ لَا تَعْنَى لِأَنَّكَ تَضَعُفُ عَنِ الْمَشْيِ

Explanation (Hadeeth only) – From the number, from Sahl, from Ibn Mahboub, from Ibn Riab who said, ‘I was with Abu Ja’far^{asws} in a funeral of one of his^{asws} relatives. When the deceased had been prayed upon, his guardian said to Abu Ja’far^{asws}, ‘O Abu Ja’far^{asws}! Return having been Rewarded, and do not tire yourself^{asws} for you^{asws} are too weak from the walking!’

فَقُلْتُ أَنَا لِأَبِي جَعْفَرٍ ع قَدْ أَدْرَكَ لَكَ فِي الرُّجُوعِ فَارْجِعْ وَ لِي حَاجَةٌ أُرِيدُ أَنْ أَسْأَلَكَ عَنْهَا

I said to Abu Ja’far^{asws}, ‘He has permitted for you^{asws} in returning, therefore return, and there is a need for me I want to ask you^{asws} about it’.

فَقَالَ لِي أَبُو جَعْفَرٍ ع إِنَّمَا هُوَ فَضْلٌ وَ أَجْرٌ فَيَقْدِرُ مَا يَمْتَنِي مَعَ الْجَنَازَةِ يُوجِرُ الَّذِي يَتَّبِعُهَا فَأَمَّا بِإِذْنِهِ فَلَيْسَ بِإِذْنِهِ جِئْنَا وَ لَا بِإِذْنِهِ نَرْجِعُ.

⁶²² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 10 (Chapters on Funerals)

⁶²³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 11 a (Chapters on Funerals)

Abu Ja'far^{-asws} said to me: 'But rather it is a merit and Reward. In accordance to what one walks with the funeral, the one who is escorting will be Rewarded. As for his permission, we had not come with his permission nor will we be returning with his permission'.⁶²⁴

12- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ السِّنَانِيِّ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مُهَلَّبٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ لَا يُدْرَى أَيُّهُمُ أَكْبَرُ جُزْأً الَّذِي يَمْشِي خَلْفَ جَنَازَةٍ فِي مُصِيبَةٍ غَيْرِهِ يَغْتَرِبُ رِدَاؤُهُ أَوْ الَّذِي يَضْرِبُ يَدَهُ عَلَى فَجْدِهِ عِنْدَ الْمُصِيبَةِ أَوْ الَّذِي يَقُولُ ازْفُفُوا بِهِ وَ تَرَحَّمُوا عَلَيْهِ يَرْحَمُكُمْ اللَّهُ.

(The book) 'Al Khisaal' – from Muhammad Bin Ahmad Al Sinany, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abdullah Bin Al Fazl Al Hashimy,

'From Abu Abdullah^{-asws} having said: 'Three, it is not known which of them is of a bigger crime – the one who walks behind a funeral regarding a calamity of someone else without a robe, or the one who strikes his hand upon his thigh at the calamity, or the one who says, 'Be kind with him, and be merciful to him, may Allah^{-azwj} have Mercy on you all!''⁶²⁵

13- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ مَا أَدْرِي أَيُّهُمُ أَكْبَرُ جُزْأً الَّذِي يَمْشِي مَعَ الْجَنَازَةِ يَغْتَرِبُ رِدَاؤُهُ أَوْ الَّذِي يَقُولُ ازْفُفُوا بِهِ أَوْ الَّذِي يَقُولُ اسْتَغْفِرُوا لَهُ غَفَرَ اللَّهُ لَكُمْ.

And from him, from his father, from Ali Bin Ibrahim, from his father, from Al Nowfali, from Al Sakuni,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Three, it is not known which of them is of bigger crime – the one who walks with the funeral without a robe, or the one who says, 'Be kind with him!', or the one who says, 'Seek Forgiveness for him, may Allah^{-azwj} Forgive you all!''⁶²⁶

14- فَتَهُ الرِّضَا، قَالَ ع إِذَا حَضَرْتَ جَنَازَةً فَأَمْسِ خَلْفَهَا وَ لَا تَمَسَّ أَمَامَهَا وَ إِنَّمَا يُؤَجَّرُ مَنْ تَبِعَهَا لَا مَنْ تَبِعْتَهُ.

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'When you attend a funeral, then walk behind it and do not walk in front of it, and rather he is being Rewarded, the one who follows it, not the one it (funeral) follows'.⁶²⁷

وَ قَدْ رَوَى أَبِي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ الْمُؤْمِنَ إِذَا أُدْخِلَ قَبْرَهُ يُنَادِي أَلَا إِنَّ أَوَّلَ جَنَائِكَ الْجَنَّةُ وَ أَوَّلَ جَنَائِ مَنْ تَبِعَكَ الْمَغْفِرَةُ

And my father reported,

'From Abu Abdullah^{-asws}: 'When the Momin is entered into his grave, he is called out, 'Indeed! The first of your gifts is the Paradise, and the first gift of the one who had followed (escorted) you, is the Forgiveness!''

⁶²⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 11 b (Chapters on Funerals)

⁶²⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 12 (Chapters on Funerals)

⁶²⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 13 (Chapters on Funerals)

⁶²⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 14 a (Chapters on Funerals)

وَقَالَ اتَّبِعُوا الْجَنَازَةَ وَلَا تَتَّبِعُكُمْ فَإِنَّهُ مِنْ عَمَلِ الْمَجُوسِ وَأَفْضَلُ الْمَشْيِ فِي اتِّبَاعِ الْجَنَازَةِ مَا بَيْنَ جَنْبَيْ الْجَنَازَةِ وَهُوَ مَشْيُ الْكَرَامِ الْكَاتِبِينَ

And he^{asws} said: ‘Follow the funeral and do not let it follow you, for it is from the deeds of the Magians, and the best of walking in following the funeral is what is between two sides of the funeral, and it is walking of the two honourable recorders (Angels)’.

وَقَالَ فِي مَوْضِعٍ آخَرَ تَمَّ احْمَلُهُ عَلَى سَرِيرِهِ وَإِيَّاكَ أَنْ تَقُولَ ارْتَفُؤْا بِهِ وَتَرْحَمُوا عَلَيْهِ.

And he^{asws} said in another place: ‘Then carry him upon his bier, and beware of saying, ‘Be kind with him, and be merciful to him!’⁶²⁸

وَقَالَ ع إِذَا رَأَيْتَ الْجَنَازَةَ فَقُلِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ - هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ - كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ هَذَا سَبِيلٌ لَا بُدَّ مِنْهُ - إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ تَسْلِيمًا لِأَمْرِهِ وَرَضًا بِقَضَائِهِ وَاحْتِسَابًا لِحُكْمِهِ وَصَبْرًا لِمَا قَدْ جَرَى عَلَيْنَا مِنْ حُكْمِهِ اللَّهُمَّ اجْعَلْهُ لَنَا حَيْرَ غَائِبٍ نَنْتَظِرُهُ.

And he^{asws} said: ‘When you see the funeral, then say, ‘Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! ***This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the Truth***. [33:22] ***Every self shall taste the death, [3:185]***. This is a way there is no escape from it. ***We are for Allah and we are returning to Him [2:156]***, submitting to His^{azwj} Command and satisfied with His^{azwj} Decree, and anticipating to His^{azwj} Judgment, and patient at what He^{azwj} has Flowed upon us from His^{azwj} Judgments. O Allah^{azwj}! Make him for us best absentee we are waiting for!’⁶²⁹

بيان: فِي الْكَافِي عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ أَحَبَّ أَنْ يَمْشِيَ مَشْيَ الْكَرَامِ الْكَاتِبِينَ فَلْيَمْشِ جَنْبَيْ السَّرِيرِ وَ الْكَرَامِ الْكَاتِبُونَ الْمَلَائِكَةُ الْكَاتِبُونَ لِلْأَعْمَالِ فَإِنَّهُمْ فِي تِلْكَ الْحَالِ أَيْضًا مُلَازِمُونَ لِجَنْبَيْ الْمَيِّتِ كَمَا كَانُوا كَذَلِكَ فِي حَيَاتِهِ.

Explanation – In (the book) ‘Al-Kafi’ – from Sadeyr, from Abu Ja’far^{asws}: ‘One who loves to walk the walking of the two honourable recorders (Angels), let him walk by the two sides of the bier, and the honourable recorders are the Angels, recorders of the deeds. They are in that state as well, adhering with two sides of the deceased, just as they had been like that during his lifetime’.

15- نَوَابِ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَخَذَ بِقَائِمَةِ السَّرِيرِ عَفَرَ اللَّهُ لَهُ حَمْسًا وَعِشْرِينَ كَبِيرَةً فَإِذَا رُبِعَ خَرَجَ مِنَ الدُّنُوبِ.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Al-Hassan Bin Al-Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Sa’dan Bin Muslim, from Suleyman Bin Salih, from his father,

‘From Abu Abdullah^{asws} having said: ‘One who hold with a leg of the bier, Allah^{azwj} Forgives twenty-five major sins for him. When (he holds all four), he comes out from (all) the sins’.⁶³⁰

⁶²⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 14 b (Chapters on Funerals)

⁶²⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 14 c (Chapters on Funerals)

⁶³⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 15 (Chapters on Funerals)

16- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فِيمَا نَاجَى بِهِ مُوسَى رَبَّهُ أَنْ قَالَ يَا رَبِّ مَا لِمَنْ شِيعَ جَنَازَةً

And from him, from Muhammad Bin Al-Hassan, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘Among what Musa^{-as} whispered to his^{-as} Lord^{-azwj}, he^{-as} said: ‘O Lord^{-azwj}! What (Rewards) are there for the one who escorts a funeral?’

قَالَ أُوَكِّلُ بِهِ مَلَائِكَتِي مَعَهُمْ رَايَاتُ يُسَبِّحُونَهُمْ مِنْ قُبُورِهِمْ إِلَى مَحْشَرِهِمْ.

He^{-azwj} Said: “I^{-azwj} Allocate My^{-azwj} Angels with him having flags with them. They will be escorting them from their graves to their plains of Resurrection!”⁶³¹

17- الْمُقْنِعُ، إِذَا حَضَرْتَ جَنَازَةً فَامْسِ خَلْفَهَا وَ لَا تَمْسِ أَمَامَهَا فَإِنَّمَا يُؤَجَّرُ مَنْ يَتْبُعُهَا لَا مَنْ تَبِعْتَهُ فَإِنَّهُ رُويَ اتَّبِعُوا الْجَنَازَةَ وَ لَا تَتَّبِعُكُمْ فَإِنَّهُ مِنْ عَمَلِ الْمُخُوسِ-.

(The book) ‘Al Muqnie’ –

‘When you attend a funeral, then walk behind it and do not walk in front of it, for he is being Rewarded, the one following it, not the one it follows, for it is reported: ‘Follow the funeral and do not let it follow you, for it is from the deeds of the Magians’”.⁶³²

وَ رُويَ إِذَا كَانَ الْمَيِّتُ مُؤْمِنًا فَلَا تَأْسَ أَنْ يَمْشِيَ قُدَّامَ جَنَازَتِهِ فَإِنَّ الرَّحْمَةَ تَسْتَقْبِلُهُ وَ الْكَافِرُ لَا يَتَقَدَّمُ جَنَازَتَهُ فَإِنَّ اللَّعْنَةَ تَسْتَقْبِلُهُ.

And it is reported: ‘When the deceased were to be a Momin, there is no problem in walking in front of his funeral, for the Mercy is preceding him, and the Kafir, do not precede his funeral, for the Curse is preceding him’”.⁶³³

18- تَنْبِيهُ الْخَاطِرِ، لِيُوَرِّمَ قَالَ قَالَ النَّبِيُّ ص مَنْ ضَحِكَ عَلَى جَنَازَةٍ أَهَانَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْأَشْهَادِ وَ لَا يُسْتَجَابُ دُعَاؤُهُ وَ مَنْ ضَحِكَ فِي الْمَقْبَرَةِ رَجَعَ وَ عَلَيْهِ مِنَ الْوِزْرِ مِثْلُ جَبَلِ أُحُدٍ وَ مَنْ تَرَخَّمَ عَلَيْهِمْ نَجَا مِنَ النَّارِ.

(The book) ‘Tanbeeh Al Khatir’ of Al Warram who said,

‘The Prophet^{-saww} said: ‘One who laughs upon a funeral, Allah^{-azwj} will Demean him on the Day of Qiyamah upon heads of the attendees, and his supplication will not be Answered; and one who laughs in a graveyard will return, and upon him would be the burden like mount Ohad; and one who show mercy upon them will be saved from the Fire’”.⁶³⁴

19- تَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ عَنِ عُمَرَ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مَالِكٍ عَنِ إِسْمَاعِيلِ بْنِ عَلِيَّةَ عَنْ لَيْثِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ قَالَ النَّبِيُّ ص عَلَيْكُمْ بِالسَّكِينَةِ عَلَيْكُمْ بِالْقَصْدِ فِي الْمَشْيِ بِجَنَازَتِكُمْ.

⁶³¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 16 (Chapters on Funerals)

⁶³² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 17 a (Chapters on Funerals)

⁶³³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 17 b (Chapters on Funerals)

⁶³⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 18 (Chapters on Funerals)

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Muhammad Bin Muhammad Bin Makhlad, from Umar Bin Al Husayn Bin Ali Bin Malik, from Ismail Bin Ulayya, from Lays Bin Abu Burdah, from Abu Musa, from his father who said,

'The Prophet^{-saww} said: 'Upon you all is being with the tranquillity! Upon you all is being with the moderation in the walking with your funerals''.⁶³⁵

20- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ هَارُونَ بْنِ مُوسَى عَنِ الْحَكِيمِيِّ عَنِ سُفْيَانَ بْنِ زِيَادٍ عَنْ عَبَّادِ بْنِ صُهَيْبٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنِ ابْنِ الْحَنَفِيَّةِ عَنْ عَلِيِّ عَ أَنَّ رَسُولَ اللَّهِ صَ خَرَجَ فَرَأَى نِسْوَةً تُعُودُ فَقَالَ مَا أَفْعَدَكُنَّ هَاهُنَا

(The book) 'Majaalis' of the sheykh – from Al Husayn Bin Ubeydullah, from Haroun Bin Musa, from Al Hukeymi, from Sufyan Bin Ziyad, from Abbad Bin Suheyb,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ibn Al-Hanafiya, from Ali^{-asws}: 'Rasool-Allah^{-saww} went out. He^{-saww} saw some women seated. He^{-saww} said: 'What has made you sit over here?'

قُلْنَ لِحَنَازَةٍ

They said, 'For a funeral!'

قَالَ أَفَتَحْمِلُنَّ مَعَ مَنْ يَحْمِلُ

He^{-saww} said: 'Will you be carrying along with the ones who carry?'

قُلْنَ لَا

They said, 'No'.

قَالَ أَتَغْتَسِلُنَّ مَعَ مَنْ يُغْتَسِلُ

He^{-saww} said: 'Will you be washing with the ones who wash (the body)?'

قُلْنَ لَا

They said, 'No'.

قَالَ أَفَتُذَلِّلْنَ فِيمَنْ يُذَلِّلُ

He^{-saww} said: 'Will you be pouring water among the ones who pour?'

قُلْنَ لَا

They said, 'No'.

⁶³⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 19 (Chapters on Funerals)

قَالَ فَارْجِعْنَ مَا زُورْتِ غَيْرَ مَا جُوزْتِ .

He^{-saww} said: ‘Return as burdened (with sins), without having been Rewarded!’⁶³⁶

21- بِمَجَالِسِ الْمُفِيدِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَزَ عَنْ عَلِيِّ بْنِ حُدَيْدٍ عَنْ مُرَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ عَلَيْكُمْ بِالصَّلَاةِ فِي الْمَسَاجِدِ وَ حُسْنِ الْجَوَارِ لِلنَّاسِ وَ إِقَامَةِ الشَّهَادَةِ وَ حُضُورِ الْجَنَائِزِ إِنَّهُ لَا بُدَّ لَكُمْ مِنَ النَّاسِ إِنْ أَحَدًا لَا يَسْتَعْنِي عَنِ النَّاسِ بِجَنَازَتِهِ

(The book) ‘Majaalis’ of Al Mufeed – from Ahmad Bin Muhammad, from his father Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziya, from Ali Bin Hadeed, from Murazim who said,

‘Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: ‘Upon you all is with (praying) the Salat in the Masjids, and goodly neighbourliness to the people, and establishing the testimony, and attending the funerals. There is no escape for you from the people. No one is needless from the people with his funeral.

فَأَمَّا نَحْنُ نَأْتِي جَنَازَتَهُمْ وَ إِنَّمَا يَنْبَغِي لَكُمْ أَنْ تَصْنَعُوا مِثْلَ مَا يَصْنَعُ مَنْ تَأْتُمُونَ بِهِ وَ النَّاسُ لَا بُدَّ لِيَعْضِهِمْ مِنْ بَعْضٍ مَا دَامُوا عَلَى هَذِهِ الْحَالِ حَتَّى يَكُونَ ذَلِكَ ثُمَّ يَنْقَطِعُ كُلُّ قَوْمٍ إِلَى أَهْلِ أَهْوَائِهِمْ

As for us^{-asws}, we^{-asws} go to their funerals, and rather it is befitting for you to be doing similar to what the ones^{-asws} you follow are doing; and the people, there is no escape for some of them from others for as long as they are upon this state, until that (rising of Al-Qaim^{-ajfj}) happens, then every people will cut off to people of their whims’.

ثُمَّ قَالَ عَلَيْكُمْ بِحُسْنِ الصَّلَاةِ وَ اعْمَلُوا لِآخِرَتِكُمْ وَ اخْتَارُوا لِأَنْفُسِكُمْ فَإِنَّ الرَّجُلَ قَدْ يَكُونُ كَيْسًا فِي أَمْرِ الدُّنْيَا فَيُقَالُ مَا أَكَيْسٌ فَلَانَا إِنَّمَا الْكَيْسُ كَيْسُ الْآخِرَةِ.

Then he^{-asws} said: ‘Upon you all is with improving the Salat, and working for your Hereafter and choose for yourselves, for the man could be clever regarding matter of the world, so it would be said, ‘How clever is so and so!’ But rather, the cleverness, is being clever regarding the Hereafter’⁶³⁷.

22- نَوَادِرُ الرَّوَّانْدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْبَكْرِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدِّيبَايِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سِرٌّ سَتَتَيْنِ بَرٍّ وَالذِّبْكُ سِرٌّ صَلَاحٌ رِجْمَاكُ سِرٌّ وَمِيْلًا عُدٌّ مَرِيضًا سِرٌّ وَمِيْلَتَيْنِ شَيْعِ جَنَازَةَ الْخَبْرِ .

(The book) ‘Nawadir’ of Al Rawandy – from Abdul Wahid Bin Ismail, from Muhammad Bin Al-Hassan Al Bakry, from Sahl Bin Ahmad Al Dibajy, from Muhammad Bin Muhammad Bin Al Ashas, from Musa Bin Ismail,

⁶³⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 20 (Chapters on Funerals)

⁶³⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 21 (Chapters on Funerals)

‘From his grandfather Musa^{-asws} Bin Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Travel for two years in being righteous with your parents! Travel for a year in connecting your kinship! Travel a mile to console a sick! Travel two miles in escorting a funeral’ – the Hadeeth”^{.638}

23- دَعَوَاتُ الرَّوَّانِدِيِّ، قَالَ النَّبِيُّ ص خِصَالٌ سِتُّ مَا مِنْ مُسْلِمٍ مَيُوتُ فِي وَاحِدَةٍ مِنْهُنَّ إِلَّا كَانَ ضَامِئاً عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ

(The book) ‘Dawaat’ of Al Rawandy’ –

‘The Prophet^{-saww} said: ‘Six characteristics, there is no Muslim dying upon one of these except I^{-saww} am a guarantor based upon Allah^{-azwj} that He^{-azwj} Enter him into the Paradise: -

رَجُلٌ خَرَجَ مُجَاهِداً فَإِنْ مَاتَ فِي وَجْهِهِ ذَلِكَ كَانَ ضَامِئاً عَلَى اللَّهِ عَزَّ وَجَلَّ رَجُلٌ تَبِعَ جَنَازَةً فَإِنْ مَاتَ فِي وَجْهِهِ كَانَ ضَامِئاً عَلَى اللَّهِ وَ رَجُلٌ تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ ثُمَّ خَرَجَ إِلَى مَسْجِدٍ لِلصَّلَاةِ فَإِنْ مَاتَ فِي وَجْهِهِ كَانَ ضَامِئاً عَلَى اللَّهِ وَ رَجُلٌ نَبَّهْتُ أَنْ لَا يَغْتَابَ مُسْلِمًا فَإِنْ مَاتَ عَلَى ذَلِكَ كَانَ ضَامِئاً عَلَى اللَّهِ.

A man going out as a Holy fighter, if he were to die in that heading of his would have a guarantee upon Allah^{-azwj} Mighty and Majestic; a man following a funeral, if he were to die in his heading would have a guarantee upon Allah^{-azwj}; and a man performing Wud’u, so he makes the Wud’u excellent, then goes out to the Masjid for the Salat, if he were to die during his heading would have a guarantee upon Allah^{-azwj}; and a man intending that he will not backbite a Muslim, if he were to die upon that would have a guarantee upon Allah^{-azwj} – (two are missing)^{.639}

24- الدَّعَوَاتُ، قَالَ الصَّادِقُ ع قَالَ رَسُولُ اللَّهِ ص عُوذُوا الْمَرَضَى وَ اتَّبِعُوا الْجَنَائِزَ يُدَكِّرْكُمْ الْأَجْرَةَ وَ كَانَ النَّبِيُّ ص إِذَا تَبِعَ جَنَازَةً غَلَبَتْهُ كَأَبَةٍ وَ أَكْثَرَ حَدِيثِ النَّفْسِ وَ أَقَلِّ الْكَلَامِ.

(The book) ‘Al Dawaat’ –

‘Al-Sadiq^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Console the sick ones, and follow the funerals, these will remind you of the Hereafter; and it was so, whenever the Prophet^{-saww} followed a funeral, the gloominess overcame him, and he^{-saww} frequented discussing with the soul, and reduced the talk”^{.640}

وَ عَنِ الصَّادِقِ ع قَالَ قَالَ النَّبِيُّ ص مَنْ اسْتَقْبَلَ جَنَازَةً أَوْ رَأَاهَا فَقَالَ اللَّهُ أَكْبَرُ هَذَا مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ وَ صَدَقَ اللَّهُ وَ رَسُولُهُ اللَّهُمَّ زِدْنَا إِيمَانًا وَ تَسْلِيمًا الْحَمْدُ لِلَّهِ الَّذِي تَعَزَّزَ بِالْمُدْرَةِ وَ فَهَرَ الْعِبَادَ بِالْمَوْتِ لَمْ يَبْقَ فِي السَّمَاءِ مَلَكٌ إِلَّا بَكَى رَحْمَةً لِصَوْتِهِ.

And from Al-Sadiq^{-asws} having said: ‘The Prophet^{-saww} said: ‘One who faces a funeral or sees it, so he says, ‘Allah^{-azwj} is the Greatest! This is what Allah^{-azwj} and His^{-azwj} Rasool^{-saww} have promised us, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} spoke the truth. O Allah^{-azwj}! Increase us in Eman, and submission! The Praise is for Allah^{-azwj} Who is Mighty with the Power and Subdues the servants with the death!’ – there will not remain any Angel in the sky except he will cry in mercy at his voice’.

⁶³⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 22 (Chapters on Funerals)

⁶³⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 23 (Chapters on Funerals)

⁶⁴⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 24 a (Chapters on Funerals)

وَ كَانَ زَيْنُ الْعَابِدِينَ ع إِذَا رَأَى جَنَازَةً يَقُولُ - الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي مِنَ السَّوَادِ الْمُخْتَرَمِ.

And it was so, whenever Zayn Al Abideen^{-asws} saw a funeral, he^{-asws} said: ‘The Praise is for Allah^{-azwj} Who did not Make me^{-asws} from the destroyed generality!’⁶⁴¹

بيان: رُوِيَ عَنِ الصَّادِقِ ع وَ رَوَاهُ فِي الصَّحَاحِ عَنِ النَّبِيِّ ص قَالَ: مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَ مَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ

Explanation – We are reporting from Al-Sadiq^{-asws}, and it is reported in ‘Al-Saheeh’, from the Prophet^{-saww} having said: ‘One who loves to meet Allah^{-azwj}, Allah^{-azwj} would Love to meet him, and one who dislikes meeting Allah^{-azwj}, Allah^{-azwj} would Dislike meeting him’.

فَقِيلَ لَهُ ص إِنَّا لَنَكْرَهُ الْمَوْتَ

It was said to him^{-saww}, ‘We tend to dislike the death!’

فَقَالَ لَيْسَ ذَلِكَ وَ لَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَ كَرَامَتِهِ فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ فَأَحَبَّ لِقَاءَ اللَّهِ وَ أَحَبَّ اللَّهُ لِقَاءَهُ

He^{-saww} said: ‘That isn’t so, but the Momin is such, when the death presents to him, he is given glad tidings with Pleasure of Allah^{-azwj} and His^{-azwj} Honours. So, there isn’t anything more beloved to him than what is in front of him. Thus, he loves to meet Allah^{-azwj} and Allah^{-azwj} Loves to meet him.

وَ إِنَّ الْكَافِرَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِعَذَابِ اللَّهِ فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ كَرِهَ لِقَاءَ اللَّهِ فَكَرِهَ اللَّهُ لِقَاءَهُ وَ بَقِيَّةُ عُمْرِ الْمُؤْمِنِ نَفِيسَةٌ.

And the Kafir is such, when the death presents to him, he is given news of the Punishment of Allah^{-azwj}, so there isn’t anything more abhorrent to him than what is in front of him. Thus, he dislikes meeting Allah^{-azwj} and Allah^{-azwj} Dislikes meeting him. The rest of the life of a Momin is precious”.

25- الدَّعَوَاتُ، عَنِ الصَّادِقِ ع يَقُولُ مَنْ يَجْعَلُ الْجَنَازَةَ بِسْمِ اللَّهِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ اللَّهُمَّ اغْفِرْ لِي وَ لِلْمُؤْمِنِينَ.

(The book) ‘Al Dawaat’ of Al Rawandy –

‘From Al-Sadiq^{-asws}: ‘One who carries a funeral bier should say, ‘In the Name of Allah^{-azwj}! May Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}. O Allah^{-azwj}! Forgive (sins) for me and for the Momineen!’⁶⁴²

وَ قَالَ النَّبِيُّ ص شَارِبُ الْخَمْرِ إِنْ مَرِضَ فَلَا تَعُوذُوهُ وَ إِنْ شَهِدَ فَلَا تُقْبَلُوهُ وَ إِنْ دُكِرَ فَلَا تُرْتَبُوهُ وَ إِنْ حُطِبَ فَلَا تُرْوَجُوهُ وَ إِنْ حَدَّثَ فَلَا تُصَدِّقُوهُ وَ إِنْ مَاتَ فَلَا تُشْهَدُوهُ.

And the Prophet^{-saww} said: ‘If the drinker of wine were to fall sick, do not console him, and if he testifies do not accept him, and if he is mentioned do not mention him as good, and if he

⁶⁴¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 24 b (Chapters on Funerals)

⁶⁴² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 25 a (Chapters on Funerals)

proposes do not marry to him, and if he narrates do not ratify him, and if he dies, do not attend him (his funeral)".⁶⁴³

26- الدَّعَوَاتُ، سِئَلِ النَّبِيِّ ص عَنْ رَجُلٍ يُدْعَى إِلَى وَليمةٍ وَ إِلَى جَنَازَةٍ فَأَيُّهُمَا أَفْضَلُ وَ أَيُّهُمَا يُجِيبُ

(The book) 'Al Dawaat' –

'The Prophet^{-saww} was asked about a man who is invited to a wedding feast and to a funeral, so which of the two is better, and which of the two should he answer?'

قَالَ يُجِيبُ الْجَنَازَةَ فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ وَ لِيَدَعَ الْوَلِيمةَ فَإِنَّهَا تُذَكِّرُ الدُّنْيَا الْفَانِيَةَ.

He^{-asws} said: 'He should answer the funeral for it reminds of the Hereafter, and let him leave the wedding feast for it reminds of the perishable world'.⁶⁴⁴

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ تَبِعَ جَنَازَةً كُتِبَ لَهُ أَرْبَعُ قَرَارِيضَ قَيْرَاطٍ بِاتِّبَاعِهِ إِيَّاهَا وَ قَيْرَاطٌ بِالصَّلَاةِ عَلَيْهَا وَ قَيْرَاطٌ بِالِانْتِظَارِ حَتَّى يَبْرُغَ مِنْ دَفْنِهَا وَ قَيْرَاطٌ لِلتَّعْرِيفِ.

And Amir Al-Momineen^{-asws} said: 'One who follows a funeral, four 'Qeyrat's' would be written for him – a Qeyrat for his following it, and a Qeyrat for the Salat upon it, and a Qeyrat for the waiting until he is free from being buried, and a Qeyrat for the consoling'.⁶⁴⁵

وَ قَالَ أَبُو جَعْفَرٍ ع الْقَيْرَاطُ مِثْلُ جَبَلِ أُحُدٍ.

And Abu Ja'far^{-asws}: 'The 'Qeyrat' is like mount Ohad'.⁶⁴⁶

27- نَحَجٌ، نَحَجُ الْبَلَاغَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَدْ تَبِعَ جَنَازَةً فَسَمِعَ رَجُلًا يَضْحَكُ فَقَالَ ع كَأَنَّ الْمَوْتَ فِيهَا عَلَى غَيْرِنَا كُتِبَ وَ كَأَنَّ الْحَقَّ فِيهَا عَلَى غَيْرِنَا وَ حَبَّ وَ كَأَنَّ الَّذِي نَرَى مِنَ الْأَمْوَاتِ سَقَرٌ عَمَّا قَلِيلٍ إِلَيْنَا رَاجِعُونَ

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} having followed a funeral. He^{-asws} heard a man laughing. He^{-asws} said: 'Is it as if the death in it has been Written upon other than us. And it is as if the truth in it is Obligated upon other than us? And is it as if that which we see from the deceased is a journey, and they will be returning to us after a little while?'

نُبِئْتُهُمْ أَجْدَانَهُمْ وَ نَأْكُلُ تَرَاتُهُمْ كَأَنَّا مُخَلَّدُونَ بَعْدَهُمْ قَدْ نَسِينَا كُلَّ وَاعِظٍ وَ وَاعِظَةٍ وَ رُمِينَا بِكُلِّ جَائِحَةٍ

We have laid them in their graves, and we are consuming their inheritances. Is it as if we are to be living eternally after them? Then we have forgotten every male preacher and female preacher, and we are being shot at by every disaster.

⁶⁴³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 25 b (Chapters on Funerals)

⁶⁴⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 26 a (Chapters on Funerals)

⁶⁴⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 26 b (Chapters on Funerals)

⁶⁴⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 26 c (Chapters on Funerals)

طُوبَى لِمَنْ دَلَّ فِي نَفْسِهِ وَ طَابَ كَسْبُهُ وَ صَلَحَتْ سَرِيرَتُهُ وَ حَسُنَتْ خَلِيقَتُهُ وَ أَنْفَقَ الْفُضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفُضْلَ مِنْ لِسَانِهِ وَ عَزَلَ عَنِ النَّاسِ شَرَّهُ وَ وَسِعَتْهُ السُّنَّةُ وَ لَمْ يُنْسَبْ إِلَى بَدْعَةٍ.

Beatitude is for one who is humble in his soul, and his earnings are good, and his heart is righteous, and his manners are excellent, and he spends from the surplus of his wealth, and withholds the surplus from his tongue, and isolates his evil away from the people, and his striving is the Sunnah, and he does not attribute to an innovation”⁶⁴⁷.

أَقُولُ وَ رَوَاهُ الْكَرَاجِيُّ فِي كَنْزِ الْفَوَائِدِ عَنِ النَّبِيِّ ص وَ زَادَ بَعْدَ قَوْلِهِ كُلِّ جَائِحَةٍ طُوبَى لِمَنْ شَعَلَهُ عَيْبُهُ عَنْ عُيُوبِ غَيْرِهِ وَ أَنْفَقَ مَا اكْتَسَبَ فِي غَيْرِ مَعْصِيَةٍ وَ رَحِمَ أَهْلَ الضُّعْفِ وَ الْمُسْكِنَةِ وَ خَالَطَ أَهْلَ الْعِفَّةِ وَ الْحِكْمَةِ.

I (Majlisi) am saying, ‘And Al Karajaky has reported in ‘Kanz Al Fawaid’ –

‘From the Prophet^{-saww}, and he has increased after his^{-saww} word: ‘Disaster. Beatitude is for the one whom his own defects pre-occupy him from faulting others, and he spends what he earns in other than disobedience, and is merciful to the people of weakness and poverty, and mingles with the people of chastity and the wisdom”⁶⁴⁸.

بيان [قال الرضي رحمه الله تعالى و من الناس من ينسب هذا الكلام إلى رسول الله ص]

Explanation - The Seyyid Al-Razy (compiler of Nahj Al-Balagah), may Allah^{-azwj} be Pleased with him, said, ‘From the people there is one who attributes this speech to Rasool-Allah^{-saww}’.

28- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَضَعَ رَسُولُ اللَّهِ ص رِدَاءَهُ فِي جَنَازَةِ سَعْدِ بْنِ مُعَاذٍ رَحِمَهُ اللَّهُ فَسُئِلَ عَنْ ذَلِكَ فَقَالَ إِنِّي رَأَيْتُ الْمَلَائِكَةَ قَدْ وَضَعَتْ أُرْدِيَتَهَا فَوَضَعْتُ رِدَائِي.

(The book) ‘Al Mahasin’ – from his father, from Muhassin Bin Ahmad, from Is’haq Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-azwj} placed down his^{-saww} robe in the funeral of Sa’ad Bin Muaz, may Allah^{-azwj} have Mercy on him. He^{-saww} was asked about that. He^{-saww} said: ‘I^{-saww} saw the Angels to have placed down their robes, so I^{-saww} placed down mine^{-saww}”⁶⁴⁹.

29- مَجَالِسُ الصُّدُوقِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ شَقِيرٍ عَنْ يَعْقُوبَ بْنِ الْحَارِثِ عَنْ إِبْرَاهِيمَ الْهَمْدَانِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يُوسُفَ عَنْ عَلِيِّ بْنِ بُرْزُجٍ عَنْ عَمْرِو بْنِ الْيَسَعِ عَنْ عَبْدِ اللَّهِ بْنِ الْيَسَعِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ أَنَّ رَسُولَ اللَّهِ ص أَمَرَ بِعَسَلِ سَعْدِ بْنِ مُعَاذٍ حِينَ مَاتَ ثُمَّ تَبِعَهُ بِلَا حِذَاءٍ وَ لَا رِدَاءٍ فَسُئِلَ عَنْ ذَلِكَ فَقَالَ إِنَّ الْمَلَائِكَةَ كَانَتْ بِلَا حِذَاءٍ وَ لَا رِدَاءٍ فَتَأَسَّيْتُ بِهَا.

(The book) ‘Majaalis’ of Al Sadouq – from Al-Hassan Bin Ali Bin Shuweyr, from Yaqoub Bin Al Haris, from Ibrahim Al Hamdany, from Ja’far Bin Muhammad Bin Yunus, from Ali Bin Buzurj, from Amro Bin Al Yas’a, from Abdullah Bin Al Yas’a, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} in a Hadeeth: ‘Rasool-Allah^{-saww} instructed with washing Sa’ad Bin Muaz when he died. Then he^{-saww} followed him (funeral) with neither shoes nor robe. He^{-saww}

⁶⁴⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 27 a (Chapters on Funerals)

⁶⁴⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 27 b (Chapters on Funerals)

⁶⁴⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 28 (Chapters on Funerals)

was asked about that. He^{-saww} said: ‘The Angels were neither with shoes nor robes, so I^{-saww} was comforted by it’.⁶⁵⁰

30- إِكْمَالُ الدِّينِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عُمَرَ عَنْ رَجُلٍ مِنْ بَنِي هَاشِمٍ قَالَ: لَمَّا مَاتَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ عَ حَرَجَ أَبُو عَبْدِ اللَّهِ عَ بِلَا حِذَاءٍ وَ لَا رِدَاءٍ.

(The book) ‘Ikmal Al Deen’ – from Muhammad Bin Al-Hassan, from Al Husayn Bin Al-Hassan Bin Aban, from Al Husayn Bin Saeed, from A Qasim Bin Muhammad, from Al Husayn Bin Umar, from a man from the Hashemites who said,

‘When Ismail son of Abu Abdullah^{-asws} died, Abu Abdullah^{-asws} came out with no shoes and no robe’.⁶⁵¹

31- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: يَنْبَغِي لِصَاحِبِ الْجَنَازَةِ أَنْ يُلْقِيَ رِدَاءَهُ حَتَّى يُعْرَفَ وَ يَنْبَغِي لِجِيرَانِهِ أَنْ يُطْعِمُوا عَنْهُ ثَلَاثَةَ أَيَّامٍ.

(The book) ‘Al Mahasin’ – from his father, from Sa’dan, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘It is befitting for the companion (family member) of a funeral that he takes off his robe until he is recognised, and it is befitting for his neighbours that they feed on his behalf for three days’.⁶⁵²

بيان: في خبر ابن أبي عمير عن بعض أصحابه عن أبي عبد الله ع قال ينبغي لصاحب المصيبة أن يضع رداءه حتى يعلم الناس أنه صاحب المصيبة.

Explanation (Ahadeeth) only – In a report by Ibn Abu Umeyr, from one of his companions, from Abu Abdullah^{-asws} having said: ‘It is befitting for the owner of the calamity (bereaved) that he places down his robe until the people know that he is owner of the calamity (bereaved)’.

و لما رواه أبو بصير عن أبي عبد الله ع قال ينبغي لصاحب المصيبة أن لا يلبس رداءه و أن يكون في قميص حتى يعرف.

And due to what Abu Baseer reported from Abu Abdullah^{-asws} having said: ‘It is befitting for owner of the calamity (bereaved) that he does not wear his robe and he should be in a shirt until he is recognised (as the bereaved)’.

32- قُرْبُ الْإِسْنَادِ، عَنِ الْحُسَيْنِ بْنِ ظَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَ كَانَ جَالِسًا وَ مَعَهُ أَصْحَابٌ لَهُ قَمَرٌ بِجَنَازَةٍ فَقَامَ بَعْضُ الْقَوْمِ وَ لَمْ يَنْعَمِ الْحُسَيْنُ فَلَمَّا مَضَوْا بِهَا قَالَ بَعْضُهُمْ أ لَا قُمْتَ عَافَاكَ اللَّهُ فَقَدْ كَانَ رَسُولُ اللَّهِ صَ يَقُومُ لِلْجَنَازَةِ إِذَا مَرُّوا بِهَا

(The book) Qurb Al Isnaad’ – from Al-Hassan Bin Zareyf, from Al Husayn Bin Ulwan,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘Al-Hassan Bin Ali^{-asws} was seated and with him^{-asws} were companions of his^{-asws}. A funeral passed by. Some of the group stood up, and Al-Hassan^{-asws} did not stand. When they had gone with it, one of them said, ‘Why didn’t you^{-asws}

⁶⁵⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 29 (Chapters on Funerals)

⁶⁵¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 30 (Chapters on Funerals)

⁶⁵² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 31 (Chapters on Funerals)

stand? May Allah-^{azwj} Keep you-^{asws} well! Rasool-Allah-^{saww} used to stand for the funerals whenever they passed by with it!

فَقَالَ الْحَسَنُ إِذَا قَامَ رَسُولُ اللَّهِ ص مَرَّةً وَاحِدَةً وَ ذَلِكَ أَنَّهُ مَرَّ بِجَنَازَةِ يَهُودِيٍّ وَ كَانَ الْمَكَانُ ضَيِّقًا فَقَامَ رَسُولُ اللَّهِ ص وَ كَرِهَ أَنْ تَعْلُوَ رَأْسُهُ.

Al-Hassan-^{asws} said: 'But rather, Rasool-Allah-^{saww} had stood up one time, and that is they had passed by with a funeral of a Jew, and the place was narrow, so Rasool-Allah-^{saww} had stood up, and he-^{saww} had disliked exalting his-^{saww} head"⁶⁵³

بيان و روي في الصحيح عن زرارة أن أبا جعفر ع لم يقيم للجنازة و قال لا قام لها أحد منا.

Explanation – And it is reported in Al-Saheeh, from Zurara, 'Abu Ja'far-^{asws} did not stand for the funeral, and said: 'Not one of us-^{asws} stands for it'.

FROM THE NON-SHIAS

قَالَ الْآبِيُّ فِي شَرْحِ صَحِيحِ مُسْلِمٍ قَالَ النَّبِيُّ ص إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا حَتَّى تَخَلْفَكُمْ أَوْ تُوَضَّعَ.

Al Aaby said in 'Sharh Saheeh Muslim' – The Prophet-^{saww} said: 'When you see the funeral, then stand until you are left behind or it is placed down'.

و في رواية إذا رأى أحدكم الجنازة فليقم حين يراها حتى تخلفه.

And in a report: 'Whenever one of you sees the funeral, let him stand when he sees it until he is left behind'.

و في رواية إذا تبعتم جنازة فلا تجلسوا حتى توضع.

And in a report: 'When you follow a funeral, do not be seated until it is placed down'.

و في رواية إذا رأيتم الجنازة فقوموا فمن تبعها فلا يجلس حتى توضع.

And in a report: 'When you see the funeral, then stand. The one who follows it should not sit until it is placed down'.

و في رواية أنه ص و أصحابه قاموا لجنازة فقالوا يا رسول الله ص إنها يهودية فقال إن الموت فزع إذا رأيتم الجنازة فقوموا

And in a report, he-^{saww} and his-^{saww} companions stood up for a funeral. They said, 'O Rasool-Allah-^{saww}! She is a Jewess!' He-^{saww} said: 'The death is an alarm, when you see the funeral, so stand'.

و في رواية قام النبي ص و أصحابه لجنازة يهودي حتى توارت

And in a report, the Prophet^{-saww} and his^{-saww} companions stood up for a funeral of a Jew until he was buried.

و في رواية قيل إنه يهودي فقال أ ليست نفسا

And in a report, it was said, 'He is a Jew!' He^{-asws} said: 'Isn't he a soul?'

و في رواية علي ع قام رسول الله ص ثم قعد

And in a report by Ali^{-asws}: 'Rasool-Allah^{-saww} stood up, then sat down'.

و في رواية رأينا رسول الله ص قام فقمنا و قعد فقعدنا.

And in a report, 'We saw Rasool-Allah^{-saww} stand, so we stood up, and he^{-saww} sat, so we sat down'.

و في حديث أن يهوديا رأى النبي ص قام للجنائز فقال يا محمد هكذا نضع فترك النبي ص القيام لها.

And in a Hadeeth: 'A Jew saw the Prophet^{-saww} stand for the funeral. He said, 'O Muhammad^{-saww}! This is how we (Jews) tend to do'. The Prophet^{-saww} left the standing for it'.

33- العِلَلُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ وَهَيْبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ كَيْفَ أَصْنَعُ إِذَا خَرَجْتُ مَعَ الْجَنَائِزِ أَمْشِي أَمَامَهَا أَوْ خَلْفَهَا أَوْ عَنْ يَمِينِهَا أَوْ عَنْ شِمَالِهَا

(The book) 'Al Ilal' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Wuheyb, from Ali Bin Abu Hamza who said,

'I asked Abu Abdullah^{-asws}, 'What shall I do when I go out with the funeral? Should I walk in front of it, or behind it, or on its right, or on its left?'

قَالَ إِنَّ كَانَ مُحَالَفًا فَلَا تَمْشِ أَمَامَهُ فَإِنَّ مَلَائِكَةَ الْعَذَابِ يَسْتَقْبِلُونَهُ بِأَلْوَانِ الْعَذَابِ.

He^{-asws} said: 'If he was a non-Shia, do not walk in front of it, for the Angels of Punishment are receiving it with a variety of Punishments'⁶⁵⁴.

34- أَرْبَعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ الشَّيْخِ عَنِ ابْنِ أَبِي جَبْدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْخَمِيرِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص أَمَرَهُمْ بِسَبْعِ بَعَادَةِ الْمَرْضَى وَ اتِّبَاعِ الْجَنَائِزِ وَ إِتْرَارِ الْقَسَمِ وَ تَسْمِيَةِ الْعَاطِسِ وَ نُصْرَةِ الْمَظْلُومِ وَ إِفْشَاءِ السَّلَامِ وَ إِجَابَةِ الدَّاعِي الْحَبْرِ.

(The book) 'Arbaeen' of Al Shaheed, by his chain from the Sheykh, from Ibn Abu Jiyed, from Muhammad Bin Al-Hassan Bin Al Waleed, from Abdullah Bin Ja'far Al Himeyri, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} instructed them with seven (matters) – with consoling the sick ones, and following the funerals, and fulfilling the

⁶⁵⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 33 (Chapters on Funerals)

vows, and naming (Allah^{azwj}) at the sneezer, and helping the oppressed, and initiating the greeting, and answering the inviter (to a meal)' – the Hadeeth".⁶⁵⁵

35- السَّرَائِرُ، نَقْلًا مِنْ جَامِعِ الْبَرْنَطِيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السُّنَّةُ أَنْ تَسْتَقْبِلَ الْجَنَازَةَ مِنْ جَانِبِهَا الْأَيْمَنِ وَ هُوَ مِمَّا يَلِي بِسَارِكَ ثُمَّ تَصِيرُ إِلَى مُؤَخَّرِهِ وَ تَدُورُ عَلَيْهِ حَتَّى تَرْجِعَ إِلَى مُقَدِّمِهِ.

(The book) 'Al Saraair' – Copying from 'Jamie' of Al Bazanty, from Ibn Abu Yafour,

'From Abu Abdullah^{asws} having said: 'The Sunnah is that you receive the funeral from its right side, and it is from what follows your left side, then you should come to be its back, and rotate until you return to its front".⁶⁵⁶

36- فِيهِهِ الرِّضَا، قَالَ ع لَا تَتْرُكْ تَشْيِيعَ جَنَازَةِ الْمُؤْمِنِ فَإِنَّ فِيهِ فَضْلًا كَثِيرًا وَ رَبَعَ الْجَنَازَةَ فَإِنَّ مِنْ رَبَعِ جَنَازَةِ مُؤْمِنٍ حُطَّ عَنْهُ حَمْسٌ وَ عَشْرُونَ كَبِيرَةً

(The book) 'Fiqh Al-Reza^{asws}' – He^{asws} said: 'Do not neglect escorting the funeral of a Momin, for there are a lot of merits in it; and (hold) four (corners) of the funeral bier, for the one who (holds) four (corners) of a funeral bier of a Momin, twenty-five majors sins will drop off from him.

فَإِذَا أَرَدْتَ أَنْ تُرَبِّعَهَا فَايْتَمِ بِالْيَمِينِ فَخُذْهُ بِيَمِينِكَ ثُمَّ تَدُورُ إِلَى الْمُؤَخَّرِ فَتَأْخُذُهُ بِيَمِينِكَ ثُمَّ تَدُورُ إِلَى الْمُؤَخَّرِ الثَّانِي فَتَأْخُذُهُ بِسَارِكَ ثُمَّ تَدُورُ إِلَى الْمُقَدِّمِ الْأَيْسَرِ فَتَأْخُذُهُ بِسَارِكَ ثُمَّ تَدُورُ عَلَى الْجَنَازَةِ كَدُورِ كَفِّي الرَّحَى.

When you want to (hold) four (corners) of it, then begin with the right-hand side, holding it with your left hand. Then rotate to the back and take it with your right hand. Then rotate to the second back and hold it with your left hand. Then rotate to the front left, and hold it with your left hand. Then rotate around the bier like rotation of the hand mill".⁶⁵⁷

إيضاح أما الأخبار فقد روى الكليني ره بسند مرسل لا يقصُرُ عَنِ الْحَسَنِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ السُّنَّةُ فِي حَمْلِ الْجَنَازَةِ أَنْ تَسْتَقْبِلَ جَانِبَ السَّرِيرِ بِشِقِّكَ الْأَيْمَنِ فَتَلْزَمَ الْأَيْسَرَ بِكَتِفِكَ الْأَيْمَنِ ثُمَّ تَمُرُّ عَلَيْهِ إِلَى الْجَانِبِ الْأَخْرَى وَ تَدُورُ مِنْ خَلْفِهِ إِلَى الْجَانِبِ الثَّالِثِ مِنَ السَّرِيرِ ثُمَّ تَمُرُّ عَلَيْهِ إِلَى الْجَانِبِ الرَّابِعِ مِمَّا يَلِي بِسَارِكَ.

Clarification – As for the Ahadeeth, it has been reported by Al-Kulayni, by a connecting chain not short from Al-Hassan, from Musa^{asws} Bin Ja'far^{asws}, he said, 'I heard him^{asws} saying: 'The Sunnah in carrying the funeral bier is that you receive it a side of the bier with your right side, so adhere your right shoulder (with it), then pass by it to the other side, and rotate from behind it to the third side of the bier, then pass by it to the fourth side from what follows your left".

و بسند فيه ضعف على المشهور عن أبي جعفر ع قال السنة أن تحمل السرير من جوانبه الأربع و ما كان بعد ذلك من حمل فهو تطوع.

⁶⁵⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 34 (Chapters on Funerals)

⁶⁵⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 35 (Chapters on Funerals)

⁶⁵⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 36 (Chapters on Funerals)

And by a chain wherein is weakness upon the well known – from Abu Ja'far^{asws} having said: 'The Sunnah is that you carry the bier from its four sides, and whatever carrying were to happen after that, it is optional'.

و بسند فيه إرسال عن الفضل بن يونس قال: سألت أبا إبراهيم ع عن ترتيب الجنائز قال إذا كنت في موضع تقية فأبدأ باليد اليمنى ثم بالرجل اليمنى ثم ارجع إلى مكانك إلى ميامن المصيبة – لا تمر خلف رجله البتة حتى تستقبل فتأخذ يده اليسرى ثم رجله اليسرى ثم ارجع من مكانك لا تمر خلف الجنائز البتة حتى تستقبلها تفعل كما فعلت أولاً

And by a chain having connection in it – from Al Fazl Bin Yunus who said, 'I asked Abu Ibrahim^{asws} (7th Imam^{asws}), about holding four corners of the funeral bier. He^{asws} said: 'When it were to be in a place of Taqiyyah (dissimulation), then begin with the right hand (front right), then with the left leg (back right), then return to your place to the right of the deceased. Do not pass behind its leg, never, until you are in front, so you hold its left hand, then its left leg, then return to your place. Do not pass behind the funeral, never, until you in its front doing like what you have done at first.

فإن لم تكن تنتهي فيه فإن ترتيب الجنائز التي جرت به السنة أن تبدأ باليد اليمنى ثم بالرجل اليمنى ثم باليد اليسرى حتى تدور حولها.

If there does not happen to be Taqiyyah (dissimulation) in it, then hold four corners of the funeral bier (in turn) which the Sunnah has flowed with, by beginning with the right hand, then the right leg, then with the left leg, then the left hand, until you have rotated around it”.

و بسند فيه جهالة عن العلاء بن سبابة عن أبي عبد الله ع قال: تبدأ في حمل السرير من الجانب الأيمن ثم تمر عليه من خلفه إلى الجانب الآخر ثم تمر حتى ترجع إلى المقدم كذلك دوران الرخي عليه.

And by a chain having ignorance in it, from Al-A'ala Bin Sayaba, from Abu Abdullah^{asws} having said: 'Begin in carrying the bier from the right side, then pass by it from behind it to the other side, then pass by until you return to the front. Like that is rotation of the hand mill”.

37- دَعَوَاتُ الرَّوَّانِدِيِّ، حَرَجَ النَّبِيُّ ص فِي جَنَائِزِ مَاشِيًا قِيلَ أَلَا تَرَكَبُ يَا رَسُولَ اللَّهِ

(The book) 'Dawaat' of Al-Rawandi –

'The Prophet^{saww} would walking in a funeral. It was said, 'Why didn't you^{saww} ride, O Rasool-Allah^{saww}?'

فَقَالَ لِي أُرِيدُ أَنْ أَرْكَبَ وَالْمَلَائِكَةُ يَمْشُونَ فَأَبَى أَنْ يَرْكَبَ.

*He^{saww} said: 'I^{saww} dislike it that I^{saww} should be riding while the Angels are walking'. So he^{saww} refused to ride”.*⁶⁵⁸

توضيح و يؤيده ما رواه العائمه عن ثوبان قال: خرجنا مع النبي ص في جنازة فرأى ناساً ركبنا فقال أ لا تستخيون إن ملائكة الله على أقدامهم و أنتم على ظهور الدواب.

⁶⁵⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 37 (Chapters on Funerals)

Clarification (Hadeeth) – And it is supported by what is reported by the general Muslims (non-Shias), from Sowban who said, ‘We went out with the Prophet^{-saww} in a funeral. He^{-saww} saw some people riding. He^{-saww} said: ‘Are you not ashamed that the Angels of Allah^{-azwj} are upon their feet and you are upon backs of the animals?’

38- دَعَوَاتُ الرَّوَّانِدِيِّ، عَنْ زُرَّارَةَ قَالَ: حَضَرَ أَبُو جَعْفَرٍ عَ جَنَازَةَ رَجُلٍ مِنْ قُرَيْشٍ وَ أَنَا مَعَهُ وَ كَانَ عَطَا فِيهَا فَصَرَخَتْ صَارِخَةً فَقَالَ عَطَا لَتَسْكُتَنَّ أَوْ لَتَرْجَعَنَّ

(The book) ‘Dawaat’ of Al Rawandy – from Zurara who said,

‘Abu Ja’far^{-asws} attended a funeral of a man from Quraysh, and I was with him^{-asws}, and Ata’a was in it. A shouter shouted. Ata’a said, ‘Either you calm down or we shall return!’

قَالَ فَلَمْ تَسْكُتْ فَرَجِعَ عَطَا

He (the narrator) said, ‘He did not keep quiet, so Ata’a returned.

قَالَ قُلْتُ لِأَبِي جَعْفَرٍ عَ إِنَّ عَطَا فَدَرْجِعَ

He (the narrator) said, ‘I said to Abu Ja’far^{-asws}, ‘Ata’a has returned!’

قَالَ وَ لَمْ

He^{-asws} said: ‘And why?’

قُلْتُ كَانَ كَذَا وَ كَذَا

I said, ‘Such and such happened’.

قَالَ امْضِ بِنَا فَلَوْ أَنَّا رَأَيْنَا شَيْئاً مِنَ الْبَاطِلِ تَرَكْنَا الْحَقَّ لَمْ نَقْضِ حَقَّ مُسْلِمٍ

He^{-asws} said: ‘Continue with us^{-asws}. When we^{-asws} were to see something from the falsehoods, we^{-asws} shall leave the truth, not break a right of a Muslim!’

فَلَمَّا صَلَّى عَلَى الْجَنَازَةِ قَالَ وَلِيُّهَا لِأَبِي جَعْفَرٍ عَ انْصَرِفْ مَا جُوراً رَحِمَكَ اللَّهُ فَإِنَّكَ لَا تَقْدِرُ عَلَى الْمَشْيِ فَأَبَى أَنْ يَرْجِعَ

When the deceased had been prayed upon, its guardian said to Abu Ja’far^{-asws}, ‘Leave as Rewarded, may Allah^{-azwj} have Mercy on you^{-asws}, for you^{-asws} are not able upon the walking!’ He^{-asws} refused to return.

قَالَ فَعُلْتُ فَذُ أَذِنَ لَكَ فِي الرَّجُوعِ وَ لِي حَاجَةٌ أُرِيدُ أَنْ أَسْأَلَكَ عَنْهَا

He (the narrator) said, ‘I said, ‘He has permitted for you^{-asws} in returning, and there is a need (request) for me I want to ask you^{-asws} about it!’

فَقَالَ امْضِ فَلَيْسَ بِأَذِنِهِ جِئْنَا وَ لَا بِأَذِنِهِ نَرْجِعُ إِنَّمَا هُوَ فَضْلٌ طَلَبْنَاهُ فَيَقْدِرُ مَا يَتَّبِعُ الرَّجُلُ يُوجِرُ عَلَى ذَلِكَ.

He^{-asws} said: ‘Continue, for we neither came with his permission nor will we return by his permission. But rather, it is a Grace we are seeking. By a measurement of what the man follows (the funeral), he will be Rewarded upon that’.⁶⁵⁹

39- الْمُسَلِّسَاتُ، لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبَّادِ بْنِ الْعَبَّاسِ الْوَزِيرِ قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ أَحْمَدَ عَنْ أَبِي بَجِي الْحَضْرَمِيِّ عَنْ مُحَمَّدِ بْنِ دَاوُدَ بْنِ أَبِي نَاجِيَةَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ الرَّهْرِيُّ حَدَّثَنِيهِ وَ مَعْمَرُ ابْنُ عَبَّاسٍ أَخَذَهُ مِنْ فُلْقِي فِيهِ يُعِيدُهُ وَ يُبْدِيهِ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى وَ أَبَا بَكْرٍ وَ عُمَرَ كَانُوا يَمْشُونَ أَمَامَ السَّرِيرِ.

(The book) ‘Al Musalsalaat’ of the sheykh Ja’far Bin Ahmad Al Qummi who said, ‘It is narrated to us by Ismail Bin Abbad Bin Al Abbas Al Wazeer who said, ‘It is narrated to me by Suleyman Bin Ahmad, from Ahmad Bin Abu Yahya Al Hazramy, from Muhammad Bin Dawood Bin Abu Nahiya, from Sufyan Bin Uyayna who said Al Zuhry had narrated to him and Ma’mar had affirmed it that he had narrated to him from a split in it returning it and opening it, from Salim, from his father,

‘The Prophet^{-saww}, and Abu Bakr, and Umar were walking in front of the funeral bier’.⁶⁶⁰
(taken non-Shia source)

40- دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ صَلَّى إِلَى فَاطِمَةَ ع أَنَّهَا أُولَى مَنْ يَلْحَقُ بِهِ مِنْ أَهْلِ بَيْتِهِ

(The book) ‘Da’aim Al Islam’ –

‘We are reporting from Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: ‘Rasool-Allah^{-saww} divulged a secret to (Syeda) Fatima^{-asws} that she^{-asws} would be the first one from his^{-saww} family members to join with him^{-saww} (in the Hereafter).

فَلَمَّا فُيِضَ وَ نَافَتْهَا مِنَ الْقَوْمِ مَا نَافَتْهَا لِرِمْتِ الْفِرَاشِ وَ نَحَلَ جِسْمُهَا وَ ذَابَ لَحْمُهَا وَ صَارَتْ كَالْحَيْالِ وَ عَاشَتْ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمَا سَبْعِينَ يَوْمًا

When he^{-saww} passed away and she^{-asws} faced (ordeals) from the people what she^{-asws} faced, she^{-asws} stuck to the bed, and her^{-asws} body slimmed, and her^{-asws} flesh melted, and she^{-asws} became like the shadow of herself^{-asws}, and she^{-asws} lived after Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, for seventy days.

فَلَمَّا اخْتَضِرَتْ قَالَتْ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ كَيْفَ أُحْمَلُ عَلَى رِقَابِ الرِّجَالِ مَكْشُوفَةً وَ قَدْ صِرْتُ كَالْحَيْالِ وَ جَفَّتْ جِلْدِي عَلَى عَظْمِي

When (death) presented, she^{-asws} said to Asma Bint Umeyr: ‘How will I^{-asws} be carried upon necks of the people uncovered, and I^{-asws} have become like the shadow (of my^{-asws} former self), and my^{-asws} skin has dried upon my^{-asws} bones?’

قَالَتْ أَسْمَاءُ يَا بِنْتَ رَسُولِ اللَّهِ إِنَّ قَضَى اللَّهُ عَلَيْكَ بِأَمْرِ فَسَوْفَ أَصْنَعُ لَكَ شَيْئًا رَأَيْتُهُ فِي بَلَدِ الْحَبَشَةِ

Asma said, ‘O daughter^{-asws} of Rasool-Allah^{-saww}! Allah^{-azwj} has Decreed a Command upon you^{-asws}. Very soon I shall make something for you^{-asws} I have seen it in the country of Ethiopia’.

⁶⁵⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 38 (Chapters on Funerals)

⁶⁶⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 39 (Chapters on Funerals)

قَالَتْ وَ مَا هُوَ

She^{-asws} said: 'And what is it?'

قَالَتْ النَّعْشُ يَجْعَلُونَهُ مِنْ فَوْقِ السَّرِيرِ عَلَى الْمَيِّتِ يَسْتُرُهُ

She said, 'The casket, making it to be from above the bier upon the deceased, covering him'.

قَالَتْ لَهَا اَفْعَلِي

She^{-asws} said to her: 'Do it!'

فَلَمَّا قُبِضَتْ صَلَوَاتُ اللَّهِ عَلَيْهَا صَنَعَتْهَا لَهَا اسْمَاءُ فَكَانَ أَوَّلَ نَعْشٍ عُمِلَ لِلنِّسَاءِ فِي الْإِسْلَامِ.

When she^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, passed away, Asma built it for her^{-asws}. It was the first casket to have been built for the women in Al-Islam".⁶⁶¹

وَعَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص هَمَّى أَنْ يُوضَعَ الْمُخْتَوِّطُ عَلَى النَّعْشِ.

And from Ali^{-asws}: 'Rasool-Allah^{-saww} has forbidden from placing the embalment upon the casket".⁶⁶²

وَعَنْهُ ع أَنَّهُ نَظَرَ إِلَى نَعْشٍ رُبِطَتْ عَلَيْهِ خِلْتَانِ حَمْرَاءُ وَ صَفْرَاءُ يُبَيِّنُ بَيْنَهُمَا فَأَمَرَ ع بِهِمَا فَنَزَعَتَا وَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَوَّلَ عَدَلِ الْآخِرَةِ الثُّبُورُ لَا يُعْرَفُ فِيهَا غَنِيٌّ مِنْ فَقِيرٍ.

And from him^{-asws}: 'He^{-asws} looked at a casket two garments had been tied upon it, a red and a yellow, to adorn it by these. He^{-asws} ordered with these, and these were removed, and he^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'The first justice of the Hereafter is the graves. A rich-one cannot be recognised from a poor".⁶⁶³

وَعَنْهُ ع أَنَّهُ نَظَرَ إِلَى قَوْمٍ مَرَّتْ بِهِمْ جَنَازَةٌ فَقَامُوا قِيَامًا عَلَى أَقْدَامِهِمْ فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا.

And from him^{-asws}, he^{-asws} looked at a people a funeral was passing by them, so they stood upon their feet. He^{-asws} gestured to them to be seated'.⁶⁶⁴

وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ مَشَى مَعَ جَنَازَةٍ فَمَرَّ عَلَى قَوْمٍ فَدَهَبُوا لِيَقُومُوا فَتَهَاهُمْ فَلَمَّا انْتَهَى إِلَى الْقَبْرِ وَقَفَ يَتَحَدَّثُ مَعَ أَبِي هُرَيْرَةَ وَ ابْنِ الزُّبَيْرِ حَتَّى وُضِعَتِ الْجَنَازَةُ فَلَمَّا وُضِعَتْ جَلَسَ وَ جَلَسُوا.

And from Al-Hassan^{-asws} Bin Ali^{-asws}, he^{-asws} walked with a funeral. He^{-asws} passed by a group, and they went on to stand, but he^{-asws} forbade them. When it ended to the grave, he^{-asws}

⁶⁶¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 1 (Chapters on Funerals)

⁶⁶² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 2 (Chapters on Funerals)

⁶⁶³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 3 (Chapters on Funerals)

⁶⁶⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 4 (Chapters on Funerals)

paused and he^{-asws} discussed with Abu Hureyra, and Ibn Al-Zubeyr until the funeral bier was placed down. When it had been placed down, he^{-asws} sat, and they say”^{.665}

وَعَنْ عَلِيٍّ ع أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ فِي جَنَازَةٍ مَا أَذْرِي أَكْبَرَهُمْ أَكْبَرَهُمْ ذَنْبًا الَّذِي يَمْشِي مَعَ الْجَنَازَةِ بِغَيْرِ رِدَاءٍ أَمْ الَّذِي يَقُولُ ارْفُتُوا رَفَقَ اللَّهُ بِكُمْ أَمْ الَّذِي يَقُولُ اسْتَغْفِرُوا لَهُ غَفَرَ اللَّهُ لَكُمْ.

And from Ali^{-asws}, he^{-asws} heard Rasool-Allah^{-saww} saying regarding a funeral: ‘I^{-saww} don’t know which of them is of bigger sin – the one walking with the funeral without a robe, or the one saying, ‘Be kind, may Allah^{-azwj} be kind with your all!’ , or the one who says, ‘Seek Forgiveness for him, may Allah^{-azwj} Forgive you all!’⁶⁶⁶

وَعَنْ عَلِيٍّ صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: أَسْرِعُوا بِالْجَنَائِزِ وَلَا تَدْبُوا بِهَا.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘Hasten with the funeral biers, and do not be crawling with it!’⁶⁶⁷

وَعَنْهُ ع أَنَّهُ سُئِلَ عَنْ حَمْلِ الْجَنَازَةِ أَوْ اجْتِبَ هُوَ عَلَى مَنْ شَهِدَهَا قَالَ لَا وَ لَكِنَّهُ خَيْرٌ مَنْ شَاءَ أَخَذَ وَ مَنْ شَاءَ تَرَكَ.

And from him^{-asws} having been asked about carrying the funeral bier, ‘Is it obligatory upon the ones who attend it?’ He^{-asws} said: ‘No, but it is better. One who so desires can take (hold it), and one who so desires can leave (not carry)’^{.668}

وَعَنْهُ ع أَنَّهُ رَخَّصَ فِي حَمْلِ الْجَنَازَةِ عَلَى الدَّابَّةِ هَذَا إِذَا لَمْ يُوجَدْ مَنْ يَحْمِلُهَا أَوْ مِنْ عُدْرِ فَأَمَّا السُّنَّةُ أَنْ يَحْمِلَهَا الرِّجَالُ.

And from him^{-asws}, he^{-asws} allowed in carrying the funeral bier carried upon the animal. This is when you cannot find someone to carry it, or from an excuse. As for the Sunnah, the men should carry it”^{.669}

وَعَنْهُ ع أَنَّهُ كَانَ يَسْتَحِبُّ لِمَنْ بَدَأَ لَهُ أَنْ يُعِينَ فِي حَمْلِ الْجَنَازَةِ أَنْ يَبْدَأَ بِبَاسِرَةِ السَّرِيرِ فَيَأْخُذُهَا مِنْ هِيَ فِي يَدَيْهِ بِيَمِينِهِ ثُمَّ يَدُورُ بِالْجَوَانِبِ الْأَرْبَعَةِ.

And from him^{-asws}: ‘It is recommended for the one it comes to his mind that he should assist in carrying the funeral bier, he should begin with left of the bier and take it from the ones it is in his hand, by his right hands, then he should rotate with the four sides’^{.670}

وَعَنْهُ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص اتَّبِعُوا الْجَنَازَةَ وَ لَا تَتَّبِعُكُمْ خَالِفُوا أَهْلَ الْكِتَابِ-.

And from him^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Follow the funeral and it should not be following you. Oppose people of the Book (in this)!’

⁶⁶⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 5 (Chapters on Funerals)

⁶⁶⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 6 (Chapters on Funerals)

⁶⁶⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 7 (Chapters on Funerals)

⁶⁶⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 8 (Chapters on Funerals)

⁶⁶⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 9 (Chapters on Funerals)

⁶⁷⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 10 (Chapters on Funerals)

وَ إِنَّ رَجُلًا قَالَ لَهُ كَيْفَ أَصْبَحْتَ يَا رَسُولَ اللَّهِ قَالَ خَيْرٌ مِنْ رَجُلٍ لَمْ يَمْشِ وَرَاءَ جَنَازَةٍ وَ لَمْ يُعَدِّ مَرِيضًا.

And a man said to him^{-asws}, ‘How have you^{-saww} become, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘Better than a man who does not walk behind a funeral bier, and does not console a sick’.⁶⁷¹

وَ عَنْ عَلِيٍّ ع أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ سَأَلَهُ عَنِ الْمَشْيِ مَعَ الْجَنَازَةِ أَيُّ ذَلِكَ أَفْضَلُ أَمَامَهَا أَمْ خَلْفَهَا

And from Ali^{-asws}, Abu Saeed Al-Khudri has asked him^{-asws} about the walking with the funeral, ‘Which of that is better, in front of it or behind it?’

فَقَالَ ع لَهُ مِثْلُكَ يَسْأَلُ عَنْ هَذَا

He^{-asws} said to him: ‘The likes of you are asking about this?’

قَالَ إِي وَ اللَّهُ لِمِثْلِي يَسْأَلُ عَنْهُ

He said, ‘Yes, by Allah^{-azwj}, the like of me is asking about this’.

قَالَ عَلِيٌّ إِنَّ فَضْلَ الْمَاشِي خَلْفَهَا عَلَى الْمَاشِي أَمَامَهَا كَفَضْلِ صَلَاةِ الْمَكْتُوبَةِ عَلَى التَّطَوُّعِ

Ali^{-asws} said: ‘Merit of what walker behind it, over the walker in front of it, is like merit of the Prescribed Salat upon the optional’.

فَقَالَ أَبُو سَعِيدٍ أَعَنْ نَفْسِكَ تَقُولُ هَذَا أَمْ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص

Abu Saeed said, ‘Are you^{-asws} saying this from yourself, or did you^{-asws} heard it from Rasool-Allah^{-saww}?’

قَالَ بَلْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُهُ.

He^{-asws} said: ‘But, I^{-asws} heard Rasool-Allah^{-saww} saying it’.⁶⁷²

وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ كَانَ يَمْشِي خَلْفَ الْجَنَازَةِ حَافِيًا يَتَّبِعِي بِذَلِكَ الْفَضْلِ.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} used to walk behind the funeral bare-footed, seeking the Grace by that’.⁶⁷³

وَ عَنْهُ أَنَّ رَسُولَ اللَّهِ ص مَشَى مَعَ جَنَازَةٍ فَتَنَظَّرَ إِلَى امْرَأَةٍ تَتَّبِعُهَا فَوَقَفَ وَ قَالَ رُدُّوا الْمَرْأَةَ

And from him^{-asws}: ‘Rasool-Allah^{-saww} walked with a funeral. He^{-saww} looked at a woman following it. He^{-saww} paused, and said: ‘Return the woman!’

⁶⁷¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 11 (Chapters on Funerals)

⁶⁷² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 12 (Chapters on Funerals)

⁶⁷³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 13 (Chapters on Funerals)

فَوَدَّتْ وَ وَقَفَ حَتَّى قِيلَ قَدْ تَوَارَتْ بِجُدُرِ الْمَدِينَةِ يَا رَسُولَ اللَّهِ فَمَضَى ص.

She was returned, and he^{-saww} paused until it was said, ‘She is covered (behind) the walls of Al Medina, O Rasool-Allah^{-saww}!’ He^{-saww} continued”^{.674}

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِذَا دُعِيتُمْ إِلَى الْجَنَائِزِ فَاسْرِعُوا فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ.

And from Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Rasool-Allah^{-saww} said: ‘When you are invited to the funeral, then be quick, for it reminds you of the Hereafter”^{.675}

وَعَنْ أَبِي جَعْفَرٍ ع أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُدْعَى إِلَى جِنَازَةٍ وَوَلِيمَةٍ أَيُّهُمَا يُجِيبُ

And from Abu Ja’far^{-asws}, he^{-asws} was asked about the man invited to a funeral and a wedding feast, ‘Which of the two should he answer?’

قَالَ يُجِيبُ الْجِنَازَةَ فَإِنَّ حُضُورَ الْجِنَازَةِ يُذَكِّرُ الْمَوْتَ وَ الْآخِرَةَ وَ حُضُورَ الْوَلِيمِ يُلَبِّي عَن ذَلِكَ.

He^{-asws} said: ‘He should answer (the invitation to) the funeral, for attending the funeral reminds of the death and the Hereafter, and attending the wedding feast distracts from that”^{.676}

⁶⁷⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 14 (Chapters on Funerals)

⁶⁷⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 15 (Chapters on Funerals)

⁶⁷⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 7 H 40 / 16 (Chapters on Funerals)

CHAPTER 8 – OBLIGATION OF WASHING THE DECEASED, AND ITS REASON, AND ITS ETIQUETTES, AND ITS RULINGS

1- العَلَلُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ قَالَ وَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدِ بْنِ عَبْدِوَسِ النَّيْسَابُورِيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ هَارُونَ بْنِ حَمْرَةَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ الْمَخْلُوقَ لَا يَمُوتُ حَتَّى تُخْرَجَ مِنْهُ النُّطْفَةُ الَّتِي خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْهَا مِنْ فِيهِ أَوْ مِنْ غَيْرِهِ.

(The book) 'Al Ilal' – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya Al Ashary, from Hamdan Bin Suleyman who said, and it is narrated to us by Abdul Wahid Bin Muhammad Bin Ubdous Al Neysapuri, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Al-Hassan Bin Ali Bin Fazzal, from Haroun Bin Hamza, from one of our companions,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'The created beings do not die until the (original) seed comes out, which Allah^{-azwj} Might and Majestic had Created him from, either from his mouth or elsewhere'.⁶⁷⁷

2- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ أَبِي عَبْدِ اللَّهِ الْقُرْظُبِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع عَنْ غُسْلِ الْمَيِّتِ لِأَيِّ عِلَّةٍ يُعَسَّلُ وَ لِأَيِّ عِلَّةٍ يَغْتَسِلُ الْغَائِلُ

And from him, from Ali Bin Hatim, from Al Qasim Bin Muhammad, from Ibrahim Bin Makhlad, from Ibrahim Bin Muhammad Bin Bashir, from Muhammad Bin Sinan, from Abdullah Al Qazwiny who said,

'I asked Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} about washing the deceased, 'For which reason is he washed, and for which reason does the washer have to wash?'

قَالَ يُعَسَّلُ الْمَيِّتُ لِأَنَّهُ جُنُبٌ وَ لِتَلَاقِيهِ الْمَلَائِكَةُ وَ هُوَ طَاهِرٌ وَ كَذَلِكَ الْغَائِلُ لِتَلَاقِيهِ الْمُؤْمِنِينَ.

He^{-asws} said: 'The deceased is washed because he is with sexual impurity, and for his meeting the Angels and he should be clean, and like that the washer for his meeting the Momineen'.⁶⁷⁸

3- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ عَمَّارِ الْبَصْرِيِّ عَنْ عَبَّادِ بْنِ صُهَيْبٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّهُ سُئِلَ مَا بَالُ الْمَيِّتِ يُعَسَّلُ

And from him, by his chain, from Muhammad Bin Umar Bin Abu Umeyr, from Muhammad Bin Ammar Al Basry, from Abbad Bin Suheyb,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having been asked, 'What is the matter the deceased is washed?'

⁶⁷⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 1 (Chapters on Funerals)

⁶⁷⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 2 (Chapters on Funerals)

قَالَ النُّطْفَةُ الَّتِي خُلِقَ مِنْهَا يَرْمِي بِهَا.

He^{-asws} said: ‘The seed which he had been Created from, is thrown out at (death)’.⁶⁷⁹

4- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عَنِ الْمَيِّتِ لِمَ يُغَسَّلُ غُسْلَ الْجَنَابَةِ

And from him, from Al-Husayn Bin Ahmad, from his father, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Hammad who said,

‘I asked Abu Ibrahim^{-as} about the deceased, ‘Why is he (deceased) washed, and washing of the sexual impurity?’

قَالَ إِنَّ اللَّهَ تَعَالَى أَعْلَى وَ أَحْلَصَ مِنْ أَنْ يَبْعَثَ الْأَشْيَاءَ بِيَدِهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى مَلَكَيْنِ خَلَاقَيْنِ فَإِذَا أَرَادَ أَنْ يُخْلُقَ خَلْقاً أَمَرَ أَوْلِيكَ الْخَلَاقِينَ فَأَخَذُوا مِنَ الرَّبِّهِ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ- مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى فَعَجَنُوهَا بِالنُّطْفَةِ الْمُسَكَّنَةِ فِي الرَّحِمِ

He^{-asws} said: ‘Allah^{-azwj} the Exalted is more Exalted and Purer than to Send the things by His^{-azwj} Hand. For Allah^{-azwj} Blessed and Exalted there are two creating Angels. When He^{-azwj} Wants to Created a creature, He^{-azwj} Commands those creating Angels, so they take from the soil which Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Book: **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]**. They knead it with the sperm which is already settled in the womb.

فَإِذَا عَجِنَتِ النُّطْفَةُ بِالرُّبَّةِ قَالَا يَا رَبِّ مَا تَخْلُقُ

When the seed has been kneaded with the soil, they said, ‘O Lord^{-azwj}! What are You^{-azwj} Creating?’

قَالَ فَيُوحِي اللَّهُ تَبَارَكَ وَ تَعَالَى مَا يُرِيدُ مِنْ ذَلِكَ ذَكَرًا أَوْ أُنْثَى مُؤْمِناً أَوْ كَافِراً أَسْوَدَ أَوْ أَبْيَضَ شَقِيحاً أَوْ سَعِيداً فَإِنْ مَاتَ سَأَلَتْ مِنْهُ تِلْكَ النُّطْفَةُ بِعَيْنِهَا لَا عَزِيمَةً فَمِنْ ثَمَّ صَارَ الْمَيِّتُ يُغَسَّلُ غُسْلَ الْجَنَابَةِ.

He^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted Reveals what He^{-azwj} Wants from that, male or female, Momin or Kafir, black or white, wretched or fortunate. If he dies, that very seed flows out from him, not another. From them the deceased becomes being washed for the sexual impurity’.⁶⁸⁰

5- ثَوَابُ الْأَعْمَالِ، وَ جَمَالِ الصُّدُوقِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ النَّهْدِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ سَعْدِ بْنِ إِسْكَافٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَمَّا مُؤْمِنٌ غَسَّلَ مُؤْمِناً فَقَالَ إِذَا قَلْبُهُ لِلَّهِمْ هَذَا بَدَنُ عَبْدِكَ الْمُؤْمِنِ وَ قَدْ أَخْرَجْتَ رُوحَهُ مِنْهُ وَ فَرَّقْتَ بَيْنَهُمَا فَعَفُوكَ عَفْوَكَ عَفَرَ اللَّهُ لَهُ ذُنُوبَ سَنَةِ إِلَّا الْكِبَائِرَ.

⁶⁷⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 3 (Chapters on Funerals)

⁶⁸⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 4 (Chapters on Funerals)

(The book) 'Sawaab Al Amaal', and 'Majaalis' of Al Sadouq – from his father, from Sa'ad Bin Abdullah, from Al Haysam Bin Abu Masrouq Al Nahdy, from Al-Hassan Bin Mehaboub, from Abdullah Bin Ghalib, from Sa'ad Al Iskaf,

'From Abu Ja'far^{-asws} having said: 'Whichever Momin washes a Momin, so he says when he turns him, 'O Allah^{-azwj}! This is a body of Your^{-azwj} Momin servant, and his soul has come out from him, and there has been a separation between the two, so Your^{-azwj} Pardon! Your^{-azwj} Pardon!' Allah^{-azwj} will Forgive for him the sins of a year except the major sins''.⁶⁸¹

6- مَجَالِسُ الصَّدُوقِ، عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: مَنْ غَسَلَ مَيِّتاً مُؤْمِناً فَأَدَّى فِيهِ الْأَمَانَةَ غُفِرَ لَهُ

(The book) 'Majaalis' of Al Sadouq – from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan,

'From Abu Abdullah Al-Sadiq^{-asws} said: 'One who washes a dead body of a Momin, so he fulfils the entrustment regarding him, (his sins) would be Forgiven for'.

قِيلَ وَ كَيْفَ يُؤَدِّي فِيهِ الْأَمَانَةَ

It was said, 'And how can he fulfil the entrustment regarding him?'

قَالَ لَا يُخْبِرُ بِمَا يَرَى.

He^{-asws} said: 'he does tell what he has seen''.⁶⁸²

7- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمَيِّتِ يُغَسَّلُ فِي الْفَضَاءِ قَالَ لَا تَأْسَ وَ إِنْ سَرَّتَهُ فَهُوَ أَحَبُّ إِلَيَّ.

(The book) 'Qurb Al Isnad' – from Abdullah Bin Al-Hassan, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the deceased being washed in the open ground. He^{-asws} said: 'There is no problem, and if you were to cover him, it would be more beloved to me^{-asws}'.⁶⁸³

8- فِعْهُ الرِّضَا، قَالَ ع وَ غُسِّلِ الْمَيِّتَ مِثْلَ غُسْلِ الْحَيِّ مِنَ الْجَنَابَةِ إِلَّا أَنْ غُسِّلَ الْحَيِّ مَرَّةً وَاحِدَةً يَتْلُكَ الصِّفَاتِ وَ غُسِّلَ الْمَيِّتَ ثَلَاثَ مَرَّاتٍ عَلَى تِلْكَ الصِّفَاتِ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'And washing the deceased is like washing of the living from the sexual impurity, except that the living washes one time with that description, and the deceased is washed three times upon that description.

⁶⁸¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 5 (Chapters on Funerals)

⁶⁸² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 6 (Chapters on Funerals)

⁶⁸³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 7 (Chapters on Funerals)

تَبْتَدِي بِغَسْلِ الْيَدَيْنِ إِلَى نِصْفِ الْمِرْقَعَيْنِ ثَلَاثًا ثَلَاثًا ثُمَّ الْفَرْجَ ثَلَاثًا ثُمَّ الرَّأْسَ ثَلَاثًا ثُمَّ الْجَانِبَ الْأَيْمَنَ ثَلَاثًا ثُمَّ الْجَانِبَ الْأَيْسَرَ ثَلَاثًا بِالْمَاءِ وَ السِّدْرِ ثُمَّ تُغَسِّلُهُ مَرَّةً أُخْرَى بِالْمَاءِ وَ الْكَافُورِ عَلَى هَذِهِ الصِّفَةِ ثُمَّ بِالْمَاءِ الْفَرَّاحِ مَرَّةً ثَالِثَةً فَيَكُونُ الْغُسْلُ ثَلَاثَ مَرَّاتٍ

You should begin with washing the hands up to half the elbows, thrice, thrice, then the private parts, thrice, then the head thrice, then the right side thrice, then the left side thrice, with the water, and the lotus (water), then wash him another time with the water and camphor, upon this description, then with the pure water three times.

كُلُّ مَرَّةٍ خَمْسَ عَشْرَةَ صَبَّةً وَ لَا تَقْطَعِ الْمَاءَ إِذَا ابْتَدَأْتَ بِالْجَانِبَيْنِ مِنَ الرَّأْسِ إِلَى الْقَدَمَيْنِ فَإِنْ كَانَ الْإِنَاءُ يَكْبُرُ عَنْ ذَلِكَ وَ كَانَ الْمَاءُ قَلِيلًا صَبَّتْ فِي الْأَوَّلِ مَرَّةً وَاحِدَةً عَلَى الْيَدَيْنِ وَ مَرَّةً عَلَى الْفَرْجِ وَ مَرَّةً عَلَى الرَّأْسِ وَ مَرَّةً عَلَى الْجَنْبِ الْأَيْمَنِ وَ مَرَّةً عَلَى الْجَنْبِ الْأَيْسَرَ بِإِقَاضَةٍ لَا يُقْطَعُ الْمَاءُ مِنْ أَوَّلِ الْجَانِبَيْنِ إِلَى الْقَدَمَيْنِ

Thus, the washing would be three times, each times fifteen pourings, and do not cut the water when you have begun with the two sides, from the head to the feet. If the utensil were to be larger than that, and the water was little, it will be poured during the first time once upon the hands, and once upon the private parts, and once upon the head, and once upon the right side, and once upon the left side, with being elaborate, not cutting the water from the first of the two sides to the feet.

ثُمَّ عَمِلْتَ ذَلِكَ فِي سَائِرِ الْغُسْلِ فَيَكُونُ غَسْلُ كُلِّ غُضُوٍّ مَرَّةً وَاحِدَةً عَلَى مَا وَصَفْنَا وَ يَكُونُ الْغَابِلُ عَلَى يَدَيْهِ خِزْفَةً وَ يُغَسَّلُ الْمَيِّتُ مِنْ وَرَاءِ نُوْبٍ أَوْ يَسْتُرُ عَوْرَتَهُ بِخِزْفَةٍ.

Then do that in rest of the washing, so the washing of every body part would be one time based upon what we^{asws} have described, and the washer should have a rag upon his hand, and he should wash the deceased from behind a cloth, then cover his private parts with a rag".⁶⁸⁴

9 - وَ قَالَ فِي مَوْضِعٍ آخَرَ ثُمَّ ضَعَهُ عَلَى مُغْتَسَلِهِ مِنْ قَبْلِ أَنْ تَنْزِعَ قَمِيصَهُ أَوْ تَضَعَ عَلَى فَرْجِهِ خِزْفَةً وَ لَيْنَ مَقَاصِلَهُ ثُمَّ تُفَعِّدُهُ فَتَعْمُرُ بَطْنَهُ غَفْرًا رَفِيفًا وَ تَقُولُ وَ أَنْتَ تَسْتَحُ الْلَّهِمَّ إِنِّي سَأَلْتُكَ حُبَّ مُحَمَّدٍ ص فِي بَطْنِهِ فَاسْأَلُكَ بِهِ سَبِيلَ رَحْمَتِكَ وَ يَكُونُ مُسْتَقْبِلَ الْقِبْلَةِ

And in another place – ‘Then place him (deceased) upon his washing table from before removing his shirt, or (else) place a rag upon his private parts, and soften his joints. Then sit him up and squeeze his belly with a gentle squeezing and saying while you are wiping him, ‘O Allah^{azwj}! I have conducted the love of Muhammad^{saww} in his belly, so Make him travel the way of Your^{azwj} Mercy’, and he should be facing the Qiblah.

وَ يُعْبِلُهُ أَوَّلَى النَّاسِ بِهِ أَوْ مِنْ يَأْمُرُهُ الْوَلِيُّ بِذَلِكَ وَ يُجْعَلُ بَاطِنَ رِجْلَيْهِ إِلَى الْقِبْلَةِ وَ هُوَ عَلَى الْمُغْتَسَلِ وَ تَنْزِعَ قَمِيصَهُ مِنْ تَحْتِهِ أَوْ تَنْزِعُهُ عَلَيْهِ إِلَى أَنْ تَفْرَعَ مِنْ غُسْلِهِ لِيَسْتُرَ بِهِ عَوْرَتَهُ

And he should wash, the foremost of the people with him, or one the guardian instructs him with that, and make the soles of his feet to be towards the Qiblah, and he is upon the washing

⁶⁸⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 8 (Chapters on Funerals)

table, and remove his shirt from under him, or leave it upon him until you are free from washing him, in order to conceal his private parts.

وَ إِنْ لَمْ يَكُنْ عَلَيْهِ الْقَمِيصُ أَلْقَيْتَ عَلَى عَوْرَتِهِ شَيْئاً يَمَّا تَسْتُرُ بِهِ عَوْرَتَهُ وَ تُلَيِّئُ أَصَابِعَهُ وَ مَفَاصِلَهُ مَا قَدَرْتَ بِالرِّفْقِ وَ إِنْ كَانَ يَصْعُبُ عَلَيْكَ فَدَعَهَا

And if there does not happen to be any shirt upon him, cast something upon his private parts from what his private parts can be concealed with, and soften his fingers and his joints whatever you are able to with the gentleness, and if it were to be difficult upon you, then leave it.

وَ تَبْدَأُ بِغَسْلِ كَفَّيْهِ ثُمَّ تُطَهِّرُ مَا خَرَجَ مِنْ بَطْنِهِ وَ يَلْفُ غَاسِلُهُ عَلَى يَدَيْهِ خِرْقَةً وَ يَصُبُّ عَلَيْهِ الْمَاءَ مِنْ فَوْقِ سُرَّتِهِ ثُمَّ تُضَجُّهُ وَ يَكُونُ غُسْلُهُ مِنْ وَرَاءِ نُؤْبِهِ إِنْ اسْتَطَعْتَ ذَلِكَ وَ تُدْخِلُ يَدَكَ تَحْتَ الثَّوْبِ وَ تَغْسِلُ قُبْلَهُ وَ دُبُرَهُ بِثَلَاثِ حُمْدِيَّاتٍ وَ لَا تَقْطَعُ الْمَاءَ عَنْهُ

And you should begin with washing his palms, then clean what comes out from his belly, and his washer should wrap a rag upon his hands and his other should pour the water from above his navel. Then lie him down, and his washing should be from behind his clothes if you are capable of that, and insert your hand beneath the cloth, and wash his front and his backside with three large flasks, and do not cut off the water from him.

ثُمَّ تَغْسِلُ رَأْسَهُ وَ لِحْيَتَهُ بِرَغْوَةِ السِّدْرِ وَ تُشَبِّعُهُ بِثَلَاثِ حُمْدِيَّاتٍ وَ لَا تُثَعِّدُهُ إِنْ صَعُبَ عَلَيْكَ ثُمَّ أَقْبِنُهُ عَلَى جَنْبِهِ الْأَيْسَرَ لِيَبْدُوَ لَكَ الْأَيْمَنُ وَ مَدَّ يَدَهُ الْيُمْنَى عَلَى جَنْبِهِ الْأَيْمَنِ إِلَى حَيْثُ يَبْلُغُ ثُمَّ اغْسِلُهُ بِثَلَاثِ حُمْدِيَّاتٍ مِنْ قَرْنِهِ إِلَى قَدَمِهِ فَإِذَا بَلَغَتْ وَرَكَهُ فَأَكْثِرْ مِنْ صَبِّ الْمَاءِ وَ إِتَاكَ أَنْ تَتَرَكَّهُ

Then wash his head and his beard with lotus foam, and follow it with three flasks, and do not sit his up if it is difficult upon you. The turn him upon the left side for the right side to be revealed to you, and extend his right hand upon his right side to when it reaches, then wash it with three flasks, from his head to his feed. When you reach his things, then frequent from pouring the water, and beware of neglecting it.

ثُمَّ أَقْبِنُهُ إِلَى جَنْبِهِ الْأَيْمَنِ لِيَبْدُوَ لَكَ الْأَيْسَرَ وَ ضَعَّ بِيَدِكَ الْيُمْنَى عَلَى جَنْبِهِ الْأَيْسَرَ وَ اغْسِلُهُ بِثَلَاثِ حُمْدِيَّاتٍ مِنْ قَرْنِهِ إِلَى قَدَمِهِ وَ لَا تَقْطَعُ الْمَاءَ عَنْهُ

Then turn him to the right side of the left side to be revealed to you, and place your (his) left hand upon his left side and wash it with three flasks, from his head to his feed, and do not cut the water from him.

ثُمَّ أَقْبِنُهُ إِلَى ظَهْرِهِ وَ امْسَحْ بَطْنَهُ مَسْحاً رَفِيقاً وَ اغْسِلُهُ مَرَّةً أُخْرَى بِمَاءٍ وَ شَيْءٍ مِنَ الْكَافُورِ وَ اطْرَحْ فِيهِ شَيْئاً مِنَ الْحُنُوطِ مِثْلَ غُسْلِهِ الْأَوَّلِ ثُمَّ خَضِّحْضِ الْأَوَّلِيَّ الَّتِي فِيهَا الْمَاءُ وَ اغْسِلُهُ النَّالِقَةَ بِمَاءٍ قَرَّاحٍ وَ لَا تَمْسَحْ بَطْنَهُ فِي ثَالِقَةٍ وَ قُلْ وَ أَنْتَ تُغَسِّلُهُ عَفْوِكَ عَفْوِكَ فَإِنَّهُ مَنْ قَالَهَا عَمَّا اللَّهُ عَنْهُ

Then turn him to his back and wipe his belly with a gentle wiping, and wash him once again with water and something from the camphor, and drop something in it from the embalment like his first washing, then stir the utensils wherein is the water and wash him the third time with clean water, and do not wipe his belly during the third, and say while you are washing him, 'Your^{-azwj} Pardon! Your^{-azwj} Pardon!' For the one who says it, Allah^{-azwj} will Pardon him.

وَ عَلَيْكَ بِأَدَاءِ الْأَمَانَةِ فَإِنَّهُ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ مَنْ غَسَلَ مَيِّتاً مُؤْمِناً فَأَدَى إِلَيْهِ الْأَمَانَةَ غُفِرَ لَهُ قَبْلَ وَ كَيْفَ يُؤَدِّي الْأَمَانَةَ قَالَ لَا يُجْرِبُ بِمَا يَرَى

And upon you is with fulfilling the entrustment, for it has been reported from Abu Abdullah^{-asws}: 'The one who washes a deceased, so he fulfils the entrustment to him, (his sins) would be Forgiven for him'. It was said, 'And how does he fulfil the entrustment?' He^{-asws} said: 'He should not inform with what he has seen'.

فَإِذَا فَرَعْتَ مِنَ الْغَسَلَةِ الثَّلَاثَةِ فَاعْسِلْ يَدَيْكَ مِنَ الْمِرْفَقَيْنِ إِلَى أَطْرَافِ أَصَابِعِكَ وَ أَلْقِ عَلَيْهِ تَوْباً يُنَشَفُ بِهِ الْمَاءُ عَنْهُ وَ لَا يَجُوزُ أَنْ يَدْخُلَ الْمَاءُ مَا يَنْصَبُ عَنِ الْمَيِّتِ مِنْ عُنُقِهِ فِي كَيْفٍ وَ لَكِنْ يَجُوزُ أَنْ يَدْخُلَ فِي بَلَابِيحٍ لَا يُبَالُ فِيهَا أَوْ فِي خَفِيْرَةٍ

When you are free from the third washing, then wash your hands from the elbows to the edges of your fingers, and cast a cloth upon him to drain the water with it from him, and it is not allowed that he enters the water what has poured out from the deceased from his washing into a toiler, but it is allowed to enter into the sewage not being urinate in, or in a pit.

وَ لَا تُقْلِمَنَّ أَظْفَارَهُ وَ لَا تُقَصِّ شَارِبَهُ وَ لَا شَيْعاً مِنْ شَعْرِهِ فَإِنْ سَقَطَ مِنْهُ شَيْءٌ مِنْ جُلْدِهِ فَاجْعَلْهُ مَعَهُ فِي أَكْفَانِهِ وَ لَا تُسَجِّنْ لَهُ مَاءً إِلَّا أَنْ يَكُونَ مَاءً بَارِداً جِداً فَتُوقَى الْمَيِّتَ بِمَا تُوقَى مِنْهُ نَفْسَكَ وَ لَا يَكُونُ الْمَاءُ حَاراً شَدِيداً وَ لِيَكُنْ قَاتِراً

And neither clip his nails nor reduce his moustache, nor anything from his hair. If something form his skin falls off from him, then make it to be with him in his shroud, and do not warm the water for him except if the water happens to be too cold. Save the deceased from what you save yourself from, and the water should not be extremely hot, but lukewarm'.

قَالَ وَ لَا بَأْسَ أَنْ تُغَسِّلَهُ فِي فَصَاءٍ وَ إِنْ سَرَّتْ بِشَيْءٍ أَحَبُّ إِلَيَّْ وَ إِنْ حَضَرَكَ قَوْمٌ مُخَالِفُونَ فَاجْهَدْ أَنْ تُغَسِّلَهُ غُسْلَ الْمُؤْمِنِ وَ أَخْفِ عَنْهُمْ الْجَرِيْدَةَ فَإِنْ خَرَجَ مِنْهُ شَيْءٌ بَعْدَ الْغُسْلِ فَلَا تُعِدُّ غُسْلَهُ وَ لَكِنْ اغْسِلْ مَا أَصَابَ مِنَ الْكَلْبَنِ إِلَى أَنْ تَضَعَهُ فِي لِحْدِهِ

He said, 'And there is no problem in washing him in the open air, and if you were to conceal with something, it would be more beloved to me^{-asws}; and if a group from the non-Shias were to be present, then strive to wash him washing of the Momin, and hide the branch from them. If something comes out from him after the washing, do not repeat his washing, but wash what has hit from the shroud until you place him in his grave.

فَإِنْ خَرَجَ مِنْهُ شَيْءٌ فِي لِحْدِهِ لَمْ تَغْسِلْ كَفَنَهُ وَ لَكِنْ فَرَضْتَ مِنْ كَفَنِهِ مَا أَصَابَ مِنَ الَّذِي خَرَجَ مِنْهُ وَ مَدَدْتَ أَحَدَ التَّوْبِيْنِ عَلَى الْآخَرِ

If something comes out from him in his grave, do not wash his shroud, but scrape off from his shroud what had been hit from what which had come out from him, and extend one of the two clothes upon the other.

وَ إِذَا أَرَدْتَ أَنْ تُغَسِّلَ مَيِّتاً وَ أَنْتَ جُنُبٌ فَتَوَضَّأْ لِلصَّلَاةِ ثُمَّ اغْسِلْهُ فَإِذَا أَرَدْتَ الْجِمَاعَ بَعْدَ غَسْلِكَ الْمَيِّتِ مِنْ قَبْلِ أَنْ تُغَسِّلَ مِنْ عُنُقِهِ فَتَوَضَّأْ ثُمَّ جَامِعْ

And when you want to wash a deceased while you are with sexual impurity, then perform Wud'u of the Salat, then wash him. When you want to have intimate relationship after your having washed the deceased from before you have washed from washing him, then perform Wud'u, then have intimate relationship.

وَ إِنْ مَاتَ مَيِّتٌ بَيْنَ رِجَالِ نَصَارَى وَ نِسْوَةِ مُسْلِمَاتٍ غَسَلَهُ الرِّجَالُ النَّصَارَى بَعْدَ مَا يَغْتَسِلُونَ وَ إِنْ كَانَ الْمَيِّتُ امْرَأَةً مُسْلِمَةً بَيْنَ رِجَالِ مُسْلِمِينَ وَ نِسْوَةِ نَصْرَانِيَّةٍ اغْتَسَلَتِ النَّصْرَانِيَّةُ وَ غَسَلَتْهَا

And if a deceased had died between Christian men and Muslim women, the Christian men can wash him after having washed themselves; and if the deceased were to be a Muslim woman between the Muslim men and Christian women, the Christian women should wash themselves and wash her.

وَ إِنْ كَانَ الْمَيِّتُ مَجْدُورًا أَوْ مُحْتَرَقًا فَحَشِيَتْ إِنْ مَسِسَتْهُ سَقَطَ مِنْ جُلُودِهِ شَيْءٌ فَلَا تَمَسَّهُ وَ لَكِنْ صُبَّ عَلَيْهِ الْمَاءُ صَبًّا فَإِنْ سَقَطَ مِنْهُ شَيْءٌ فَاجْمَعُهُ فِي أَكْفَانِهِ وَ إِذَا كَانَ الْمَيِّتُ مُحْرَمًا غَسَلَتْهُ وَ غَطَّتْ وَجْهَهُ وَ عَمِلَتْ بِهِ مَا عَمِلَ بِالْحَلَالِ إِلَّا أَنَّهُ لَا يُقَرَّبُ إِلَيْهِ كَافُورٌ.

And if the deceased were to be injured, or burnt, and it is feared that if he is touched something from his skin might fall off, do not touch him, but pour the water upon him with a pouring. If something does fall off from him, then collect it in his shroud; and when the deceased were to be in Ihraam, wash him and cover his face, and deal with him what is dealt with the non-Ihram, except that camphor will not be drawn near to him (the one in Ihraam)".⁶⁸⁵

تبيين في الكافي و التهذيب عن أبي عبد الله ع قال: سألت عن الجنب يُعْتَمَلُ الْمَيِّتُ أَوْ مَنْ غَسَلَ مَيِّتًا لَهُ أَنْ يَأْتِيَ أَهْلَهُ ثُمَّ يَغْتَسِلُ فَقَالَ سَوَاءٌ لَا تَأْسَ بِذَلِكَ إِذَا كَانَ جُنْبًا غَسَلَ يَدَهُ وَ تَوَضَّأَ وَ غَسَلَ الْمَيِّتَ وَ إِنْ غَسَلَ مَيِّتًا تَوَضَّأَ ثُمَّ أَتَى أَهْلَهُ وَ يُجْزِيهِ غُسْلٌ وَاحِدٌ كَمَا.

Clarification (Hadeeth only) – In (the books) ‘Al-Kafi’ and ‘Al-Tahzeeb’, from Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the one with sexual impurity washing the deceased, or one who washes a deceased, for him is that he goes to his wife, then washes. He^{-asws} said: ‘Same. There is no problem with that. When he were to be with sexual impurity, he should wash his hand and perform Wud’u, and wash the deceased, and if he has washed the deceased, he can perform Wud’u, then go to his wife, and one washing would suffice him for both’.

10- العيوني، و العلان، في علل محمد بن سنان عن الرضا ع علة غسل الميت أنه يغسل ليظهر و يتطهر من أدناس أمراضه و لسا أصابته من صنوف عليه لأنه يلقي الملائكة و يباشر أهل الآخرة فيستحب إذا ورد على الله عز و جل و لقي أهل الطهارة و بماسونه و بماسهم أن يكون طاهراً نظيفاً موجهاً به إلى الله عز و جل ليطلب وجهه و يشفع له

(The book) ‘Al Uyoun’, and ‘Al Ilal’ – in the ‘Ilal’ of Muhammad Bin Sinan,

‘From Al-Reza^{-asws}: ‘Reason for washing the deceased is that he is being washed for purification and cleansing from the filth of his sickness, and for what had afflicted him from a variety of his illnesses, because he will be meeting the Angels, and hug people of the Hereafter, therefore it is recommended that he should be pure, clean, when he arrives to Allah^{-azwj} Mighty and Majestic and meets the people of cleanliness, and they touch him and he touches them, heading with him to Allah^{-azwj} Mighty and Majestic in order to seek His^{-azwj} Face, and He^{-azwj} will Intercede for him.

⁶⁸⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 9 (Chapters on Funerals)

وَعَلَّةٌ أُخْرَى أَنَّهُ يَخْرُجُ مِنْهُ الْمَيْءُ الَّذِي مِنْهُ خُلِقَ فَيَجْنِبُ فَيَكُونُ غُسْلُهُ لَهُ.

And another reason is that the seed is expelled from him, which he had been Created from, so he becomes with sexual impurity, so his washing would be for it".⁶⁸⁶

11- الْمُخْتَلَفُ، نَقْلًا عَنِ ابْنِ أَبِي عَقِيلٍ أَنَّهُ قَالَ تَوَاتَرَتْ الْأَخْبَارُ عَنْهُمْ عَ أَنَّ عَلِيًّا عَ غَسَلَ رَسُولَ اللَّهِ ص فِي قَمِيصِهِ ثَلَاثَ غَسَلَاتٍ.

(The book) 'Al Mukhtalaf' – copying from Ibn Abu Aqeel who said,

'The Ahadeeth are recurrent from them^{-asws} that Ali^{-asws} had washed Rasool-Allah^{-saww} being in his^{-saww} shirt, three washings".⁶⁸⁷

12- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: كَانَ فِيمَا نَاجِي بِهِ مُوسَى رَبَّهُ قَالَ يَا رَبِّ مَا لِمَنْ غَسَلَ الْمَوْتَى فَقَالَ أَعْسَلُهُ مِنْ ذُنُوبِهِ كَمَا وَلَدَتْهُ أُمُّهُ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al-Hassan, from Al Saffar, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'It was among what Musa^{-saww} whispered with to his Lord^{-azwj}, he^{-as} said: 'O Lord^{-azwj}! What (Reward) is there for the one who washes the deceased?' He^{-azwj} Said: "I^{-azwj} shall Wash him from his sins (to be) like what his mother had given birth to him!"⁶⁸⁸

13- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ عَنِ ابْنِ عَبَّاسٍ فِي حُطْبَةِ طَوْبَلَةَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ غَسَلَ مَيِّتًا فَأَدَّى فِيهِ الْأَمَانَةَ كَانَ لَهُ بِكُلِّ شَعْرَةٍ مِنْهُ عِنُقٌ رَقِيَّةٌ وَ رُفِعَ لَهُ مِائَةٌ دَرَجَةٍ

And from him, by his chain, from Abu Hureyra (well-known fabricator), from Ibn Abbas,

'In a lengthy sermon from the Prophet^{-saww} having said: 'One who washes a deceased, so he fulfils the entrustment regarding him, there would be for him, with every hair from him, (Rewards of) liberating a neck, and one hundred ranks would be raised for him'.

قِيلَ يَا رَسُولَ اللَّهِ وَ كَيْفَ يُؤَدِّي فِيهِ الْأَمَانَةَ

It was said, 'O Rasool-Allah^{-saww}! And how does he fulfil the entrustment regarding him?'

قَالَ يَسْتُرُ عَوْرَتَهُ وَ يَسْتُرُ شَيْنَهُ وَ إِنْ لَمْ يَسْتُرْ عَوْرَتَهُ وَ يَسْتُرْ شَيْنَهُ حَبِطَ أَجْرُهُ وَ كُشِفَتْ عَوْرَتُهُ فِي الدُّنْيَا وَ الْآخِرَةِ.

He^{-saww} said: 'He conceals his (deceased's) nakedness, and conceals his affair, and if he does not conceal his nakedness, and (does not) conceal his affairs, his Rewards are nullified, and his own nakedness (defects) will be uncovered in the world and the Hereafter".⁶⁸⁹

⁶⁸⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 10 (Chapters on Funerals)

⁶⁸⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 11 (Chapters on Funerals)

⁶⁸⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 12 (Chapters on Funerals)

⁶⁸⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 13 (Chapters on Funerals)

14- الْمُعْتَبِرُ، نَفْلًا مِنْ شَرْحِ الرِّسَالَةِ لِلسَّيِّدِ الْمُرْتَضَى أَنَّهُ رَوَى فِيهِ عَنْ يَحْيَى بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع النَّهْيَ عَنْ تَغْيِيبِ الْمُسْلِمِ قَرَابَتَهُ الدِّمِيَّ وَ الْمُشْرِكِ وَ أَنْ يُكْفِنَهُ وَ يُصَلِّيَ عَلَيْهِ وَ يَلُودَ بِهِ.

(The book) 'Al-Mo'tabar', copying from 'Sharh Al Risalat' of the Seyyid Al Murtaza, he reported in it from Yahya Bin Ammar,

'From Abu Abdullah^{-asws}: 'there is prohibition from the Muslim washing his Zimmy relative, and the Polytheist, and from enshrouding him, and praying Salat upon him, and seeking shelter with him''⁶⁹⁰.

15- الإِحْتِجَاجُ، عَنْ صَالِحِ بْنِ كَيْسَانَ أَنَّ مُعَاوِيَةَ قَالَ لِلْحُسَيْنِ هَلْ بَلَغَكَ مَا صَنَعْنَا بِحُجْرِ بْنِ عَبْدِ اللَّهِ وَ أَصْحَابِهِ شِيعَةَ أَبِيكَ

(The book) 'Al Ihtijaj' – from Salih Bin Kaysan,

'Muawiya said to Al-Husayn^{-asws}, 'Has it reached you what we have done with Hujr Bin Adayy^{-ra} and his^{-ra} companions, Shias of your^{-asws} father^{-asws}?'

فَقَالَ ع وَ مَا صَنَعْتَ بِهِمْ

He^{-asws} said: 'And what have you done with them?'

قَالَ قَتَلْنَاهُمْ وَ كَفَّنَّاهُمْ وَ صَلَّيْنَا عَلَيْهِمْ فَضَحِكَ الْحُسَيْنُ ع

He said, 'We killed them, and enshrouded them, and prayed Salat upon them'.

فَقَالَ حَصَمَكَ الْقَوْمُ يَا مُعَاوِيَةَ لَكِنَّا لَوْ قَتَلْنَا شِيعَتَكَ لَمَا كَفَّنَّاهُمْ وَ لَا غَسَّلْنَاهُمْ وَ لَا صَلَّيْنَا عَلَيْهِمْ وَ لَا دَفَنَّاهُمْ.

Al-Husayn^{-asws} smiled. He^{-asws} said: 'The people will contend you, O Muawiya! But, had we killed your loyalists, we would neither have enshrouded them, nor washed them, not prayed Salat upon them, nor buried them''⁶⁹¹.

16- الْعِلَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَنْ غَسَّلَ فَاطِمَةَ ع

(The book) 'Al Ilal' – from his father, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad, from Abu Nasr, from Abdul Rahman Bin Salim, from Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{-asws}, 'Who washed (Syeda) Fatima^{-asws}?'

قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع

He^{-asws} said: 'That was Amir Al-Momineen^{-asws}'.

⁶⁹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 14 (Chapters on Funerals)

⁶⁹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 15 (Chapters on Funerals)

فَكَأَنَّمَا اسْتَمْتَعْتُ ذَلِكَ مِنْ قَوْلِهِ فَقَالَ لِي كَأَنَّكَ ضِيقٌ بِمَا أَخْبَرْتَنِي

It was as if I was alarmed from that word of his^{-asws}. He^{-asws} said to me: ‘It is as if you are constricted with what I^{-asws} have informed you’.

I said, ‘That did happen, may I be sacrificed for you^{-asws}!’

فَقُلْتُ قَدْ كَانَ ذَلِكَ جَعَلْتُ فِدَاكَ فَقَالَ لَا تَضِيقَنَّ فَإِنَّهَا صِدِّيقَةٌ لَمْ يَكُنْ يُعَسِّلُهَا إِلَّا صِدِّيقٌ أَمَا عَلِمْتَ أَنَّ مَرْيَمَ لَمْ يُعَسِّلُهَا إِلَّا عِيسَى ع الْحَدِيثِ.

He^{-asws} said: ‘Do not be constricted, for she^{-asws} is a truthful. No one was going to wash her^{-asws} except a truthful one. Don’t you know that Maryam^{-as} was not washed except by Isa^{-as}?’ – the Hadeeth”⁶⁹².

17- قُرْبُ الْإِسْنَادِ، عَنِ الْحُسَيْنِ بْنِ ظَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا ع عَسَّلَ امْرَأَتَهُ فَاطِمَةَ بِنْتُ رَسُولِ اللَّهِ ص.

(The book) ‘Qurb Al Isnaad’ – from Al-Husayn Bin Zareyf, from Al-Husayn Bin Ulwan,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} washed his^{-asws} wife^{-asws}, (Syeda) Fatima^{-asws}, daughter^{-asws} of Rasool-Allah^{-saww}’⁶⁹³.

18- كَشْفُ الْعُمَةِ، نَقْلًا مِنْ كِتَابِ أَخْبَارِ فَاطِمَةَ لِابْنِ بَابُوَيْهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّ عَلِيًّا عَسَّلَ فَاطِمَةَ ع.

(The book) ‘Kashf Al Ghumma’ –

Copying from the book ‘Akhbar Fatima^{-asws}’ of Ibn Babuwayh, from Al-Hassan^{-asws} Bin Ali^{-asws}: ‘Ali^{-asws} washed (Syeda) Fatima^{-asws}’⁶⁹⁴.

وَ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ أَوْصَيْتَنِي فَاطِمَةَ أَنْ لَا يُعَسِّلَهَا إِلَّا أَنَا وَ عَلِيٌّ ع فَعَسَّلْتُهَا أَنَا وَ عَلِيٌّ.

And from Asma Bint Umeys who said,

‘(Syeda) Fatima^{-asws} bequeathed to me that no one should wash her except I and Ali^{-asws}, so I and Ali^{-asws} washed her^{-asws}’⁶⁹⁵.

وَ عَنْ أَسْمَاءَ فِي حَدِيثٍ أَنَّ عَلِيًّا ع أَمَرَهَا فَعَسَلَتْ فَاطِمَةَ ع وَ أَمَرَ الْحَسَنَ وَ الْحُسَيْنَ يُدْخِلَانِ الْمَاءَ وَ دَفَنَهَا لَيْلًا وَ سَوَى قَبْرِهَا.

And from Asma in a Hadeeth that Ali^{-asws} instructed her, so she washed (Syeda) Fatima^{-asws}, and instructed Al-Hassan^{-asws} and Al-Husayn^{-asws} were both fetching the water, and buried her^{-asws} night and evened her^{-asws} grave”⁶⁹⁶.

قَالَ وَ رُوِيَ أَنَّهَا أَوْصَتْ عَلِيًّا وَ أَسْمَاءَ بِنْتُ عُمَيْسٍ أَنْ يُعَسِّلَاهَا.

⁶⁹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 16 (Chapters on Funerals)

⁶⁹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 17 (Chapters on Funerals)

⁶⁹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 18 a (Chapters on Funerals)

⁶⁹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 18 b (Chapters on Funerals)

⁶⁹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 18 c (Chapters on Funerals)

He said, 'And it is reported that she^{-asws} bequeathed Ali^{-asws} and Asma Bint Umeys that they should wash her^{-asws}'.⁶⁹⁷

19- فَلَاحِ السَّائِلِ، وَ قَدْ رَوَيْنَا بِإِسْنَادِنَا إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ بَابُوَيْهِ فِيمَا ذَكَرَهُ فِي كِتَابِ مَدِينَةِ الْعِلْمِ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع قَالَ: مَا مِنْ مُؤْمِنٍ يُغَسَّلُ مَيِّتًا مُؤْمِنًا فَيَقُولُ وَ هُوَ يُغَسِّلُهُ رَبِّ عَفْوِكَ عَفْوِكَ إِلَّا عَفَا اللَّهُ عَنْهُ.

(The book) 'Falah Al Sa'ail' – And we are reporting with our chain to Abu Ja'far Muhammad Bin Babuwayh among what he mentioned in the book 'Madinat Al Ilm', by his chain to,

'Al-Sadiq^{-asws} said: 'There is none from a Momin washing a deceased Momin, so he says while he is washing him, 'Your^{-azwj} Pardon! Your^{-azwj} Pardon!', except Allah^{-azwj} will Forgive him".⁶⁹⁸

I found in the handwriting of the sheykh Muhammad Bin Ali Al-Jufy, copying from the handwriting of Al Shaheed, may Allah^{-azwj} Sanctify both their souls, said,

'When Ali^{-asws} had washed '(Syeda) Fatima^{-asws}, may the Salawaat be upon them^{-asws}, Ibn Abbas said to him^{-asws}, 'Did you^{-asws} wash Fatima^{-asws}?'

20- وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْمُجَفِّيِّ نَقْلًا مِنْ حِطِّ الشَّهِيدِ فَدَسَّ اللَّهُ رُوحَهُمَا قَالَ: لَمَّا عَسَلْتُ عَلِيَّ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ لَهُ ابْنُ عَبَّاسٍ أَعَسَلْتَ فَاطِمَةَ قَالَ أَمَا سَمِعْتَ قَوْلَ النَّبِيِّ ص هِيَ زَوْجَتُكَ فِي الدُّنْيَا وَالْآخِرَةِ.

He^{-asws} said: 'Have you not heard words of the Prophet^{-saww}: 'She^{-asws} is your^{-asws} wife in the world and the Hereafter'?"

21- فَمَنْهُ الرِّضَا، قَالَ ع إِذَا مَاتَ الْمَيِّتُ وَ لَيْسَ مَعَهَا ذُو مَحْرَمٍ وَ لَا نِسَاءٌ تُدْفَنُ كَمَا هِيَ فِي ثِيَابِهَا وَ إِذَا مَاتَ الرَّجُلُ وَ لَيْسَ مَعَهُ ذَاتُ مَحْرَمٍ وَ لَا رَجُلٌ يُدْفَنُ كَمَا هُوَ فِي ثِيَابِهِ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'When the dying (woman) dies at there isn't with her one with sanctimony nor any women to bury (her), she should be buried just as she is in her clothes; and when the man dies and there isn't with him some with sanctimony, nor any men, he should be buried just as he is in his clothes'.

وَ نَزَوِي أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع لَمَّا أَنَّ مَاتَ قَالَ أَبُو جَعْفَرٍ ع لَقَدْ كُنْتُ أُكْرَهُ أَنْ أَنْظُرَ إِلَى عَوْرَتِكَ فِي حَيَاتِكَ فَمَا أَنَا بِالَّذِي أَنْظُرُ إِلَيْهَا بَعْدَ مَوْتِكَ فَأَدْخَلَ يَدَهُ وَ عَسَلَتْ جَسَدَهُ ثُمَّ دَعَا أُمَّهُ وَكَلِمَةً فَادْخَلَتْ يَدَهَا فَعَسَلَتْ مَرَاتَهُ وَ كَذَلِكَ فَعَلْتُ أَنَا بِأَبِي

And we are reporting that when Ali^{-asws} Bin Al-Husayn^{-asws} was dying, Abu Ja'far^{-asws} said: 'I^{-asws} used to dislike looking at your nakedness during your^{-asws} lifetime, so I^{-asws} am not going to be the one looking at it after your death!' So he^{-asws} inserted his^{-asws} hand and washed his^{-asws} body, then he^{-asws} called a mother of his children, and she inserted her hands and washed his^{-asws} private parts, and like that I^{-asws} did with my^{-asws} father^{-asws}.

وَ قَالَ إِنَّ رَسُولَ اللَّهِ ص أَوْصَى إِلَى عَلِيٍّ ع لَا يُعَسِّلُنِي غَيْرُكَ

⁶⁹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 19 (Chapters on Funerals)

⁶⁹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 20 (Chapters on Funerals)

And he^{-asws} said: 'Rasool-Allah^{-sawww} bequeathed to Ali^{-asws}: 'No one should wash me^{-sawww} apart from you^{-asws}'.

فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ مَنْ يُنَاوِلُنِي الْمَاءَ وَ إِنَّكَ رَجُلٌ ثَقِيلٌ لَا اسْتَطِيعُ أَنْ أَقْلِبَكَ

Ali^{-asws} said: 'O Rasool-Allah^{-azwj}! Who will give me^{-asws} the water, and you^{-sawww} are a heavy man. I^{-asws} am not capable of turning you^{-sawww}!'

فَقَالَ جَبْرَيْلُ مَعَكَ يُعَاوِنُكَ وَ يُنَاوِلُكَ الْفَضْلُ الْمَاءَ وَ قُلْ لَهُ فَلْيُعْطِ عَيْنَيْهِ فَإِنَّهُ لَا يَرَى أَحَدًا عَوْرَتِي غَيْرَكَ إِلَّا انْفَقَأَتْ عَيْنَاهُ

He^{-sawww} said: 'Jibraeel^{-as} will be with you assisting you^{-asws} and giving you^{-asws} the surplus water, and tell him^{-as} to close his^{-as} eyes, for no one apart from you^{-asws} will look at my^{-sawww} nakedness except his eyes will go blind!'

قَالَ كَانَ الْفَضْلُ يُنَاوِلُهُ الْمَاءَ وَ جَبْرَيْلُ يُعَاوِنُهُ وَ عَلِيٌّ يُعَسِّلُهُ فَلَمَّا أَنْ فَرَعَ مِنْ غُسْلِهِ وَ كَفَّيْهِ أَتَاهُ الْعَبَّاسُ فَقَالَ يَا عَلِيُّ إِنَّ النَّاسَ قَدِ اجْتَمَعُوا عَلَيَّ أَنْ يَدْفِنُوا النَّبِيَّ ص فِي بَقِيعِ الْمُصَلَّى وَ أَنْ يُوَمِّمَهُمْ رَجُلًا مِنْهُمْ

He (Al-Reza^{-asws}) said: 'Al-Fazl was giving him^{-asws} the water, and Jibraeel^{-as} was assisting him^{-asws}, and Ali^{-asws} was washing him^{-sawww}. When he^{-asws} was free from washing him and enshrouding him, Al-Abbas came to him^{-asws}. He said, 'O Ali^{-asws}! The people have united upon burying the Prophet^{-sawww} in spot of the prayer mat, and a man from them will be leading the Salat'.

فَخَرَجَ عَلِيٌّ إِلَى النَّاسِ فَقَالَ يَا أَيُّهَا النَّاسُ أَمَا تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص إِمَامُنَا حَيًّا وَ مَيِّتًا وَ هَلْ تَعْلَمُونَ أَنَّهُ ص لَعَنَ مَنْ جَعَلَ الثُّبُورَ مُصَلَّى وَ لَعَنَ مَنْ يَجْعَلُ مَعَ اللَّهِ إِلَهًا وَ لَعَنَ مَنْ كَسَرَ رِجَاعِيَّتَهُ وَ شَقَّ لِيْتَهُ

Ali^{-asws} went out to the people. He^{-asws} said: 'O you people! Are you not knowing that Rasool-Allah^{-sawww} is our Imam^{-sawww}, alive and dead? And do you know that he^{-sawww} has cursed the one who makes the graves to be in the prayer mat? And he^{-sawww} cursed the one who make a god to be with Allah^{-azwj}? And he^{-sawww} cursed the one who breaks his teeth and splits his gums?'

قَالَ فَقَالُوا الْأَمْرُ إِلَيْكَ فَاصْنَعْ مَا رَأَيْتَ

He (Al-Reza^{-asws}) said: 'They said, 'The matter is up to you^{-asws}, so do what you^{-asws} see fit!'

قَالَ وَ إِنِّي أَذْفِنُ رَسُولَ اللَّهِ ص فِي الْبُقْعَةِ الَّتِي فُيْضَ فِيهَا

He^{-asws} said: 'And I^{-asws} shall bury Rasool-Allah^{-azwj} in the spot he^{-sawww} passed away in'.

ثُمَّ قَامَ عَلَى الْبَابِ فَصَلَّى عَلَيْهِ ثُمَّ أَمَرَ النَّاسَ عَشْرَةَ عَشْرَةَ يُصَلُّونَ عَلَيْهِ ثُمَّ يَخْرُجُونَ.

Then he^{-asws} stood at the door, and prayed Salat upon him^{-sawww}. Then he^{-asws} instructed the people, ten by ten, so be praying Salat upon him^{-sawww}, then to be going out''⁶⁹⁹.

⁶⁹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 21 (Chapters on Funerals)

22- الطُّرْفُ، لِلسَّيِّدِ بْنِ طَاوُسٍ بِإِسْنَادِهِ عَنْ عِيسَى بْنِ الْمُسْتَفَادِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَضْمِنْتَ دِينِي تَقْضِيهِ عَنِّي

(The book) 'Al Turf' of the seyyid Bin Tawoos – by his chain, from Isa Bin Al Mustafad,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Will you^{-asws} take responsibility of my^{-saww} debts and pay them back on my^{-saww} behalf?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قَالَ اللَّهُمَّ فَاشْهَدْ

He^{-saww} said: 'O Allah^{-azwj}, be Witness!'

ثُمَّ قَالَ يَا عَلِيُّ غَسِّلْنِي وَلَا يُغَسِّلْنِي غَيْرَكَ فَيَعْمَى بَصَرُهُ

Then he^{-saww} said: 'O Ali^{-asws}! Wash me^{-saww} and no one will wash me apart from you^{-asws}, for his eyes would be blinded'.

قَالَ عَلِيُّ ع وَ لَمْ يَا رَسُولَ اللَّهِ ص

Ali^{-asws} said: 'And why, O Rasool-Allah^{-saww}!'

قَالَ كَذَلِكَ

He^{-saww} said: 'Like that!'

قَالَ جَبْرَائِيلُ عَنْ رَبِّي إِنَّهُ لَا يَرَى عَوْرَتِي غَيْرَكَ إِلَّا عَمِيَ بَصَرُهُ

Jibraeel^{-as} said on behalf of my^{-saww} Lord^{-azwj}: 'No one will look at my^{-saww} nakedness apart from you^{-asws}, except his sight would be blinded'.

قَالَ عَلِيُّ ع فَكَيْفَ أَقْوَى عَلَيْكَ وَحْدِي

Ali^{-asws} said: 'How would I^{-asws} be strong enough upon (dealing with) you^{-saww} alone?'

قَالَ يُعِينُكَ جَبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ مَلَكُ الْمَوْتِ وَ إِسْمَاعِيلُ صَاحِبُ سَمَاءِ الدُّنْيَا

He^{-saww} said: 'They will be assisting you^{-asws}, Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and the Angel of death, and Ismail (Angel) in charge of sky of the world'.

قُلْتُ فَمَنْ يُنَاطِلُنِي الْمَاءَ

I^{-asws} said: 'Who will be giving me^{-asws} the water?'

قَالَ الْفَضْلُ بْنُ الْعَبَّاسِ مِنْ غَيْرِ أَنْ يَنْظُرَ إِلَى شَيْءٍ مِنِّي فَإِنَّهُ لَا يَجِلُّ لَهُ وَلَا لِعَيْزِهِ مِنَ الرِّجَالِ وَالنِّسَاءِ النَّظَرُ إِلَى عَوْرَتِي وَ هِيَ حَرَامٌ عَلَيْهِمْ فَإِذَا فَرَعَتْ مِنْ غُسْلِي فَضَعْنِي عَلَى لَوْحٍ وَأَفْرَغْ عَلَيَّ مِنْ بَيْرِي بِرِغْسِ أَرْبَعِينَ دَلْوًا مُفْتَحَةً الْأَفْوَاهِ

He^{-saww} said: ‘Al-Fazl Bin Al-Abbas, from without him looking at anything from me^{-saww}, for it is not Permissible for him, nor for anyone else from the men and the women to look at my^{-saww} nakedness, and it is forbidden upon them. When you^{-asws} are free from washing me^{-saww}, then place me^{-saww} upon a tablet and pour upon me^{-saww} from my^{-saww} well, the planting well, forty open mouthed buckets’.

قَالَ عَيْسَى أَوْ قَالَ أَرْبَعِينَ قَدَبَةً شَكَّكْتُ أَنَا فِي ذَلِكَ.

Isa (narrator) said, ‘Or he^{-saww} said: ‘Forty canteens’. I am in doubt regarding that’.⁷⁰⁰

بيان في القاموس يثر غرس بالمدينة و منه الحديث غرس من عيون الجنة و غسل ص منها.

Explanation – In A- Qamous (lexicon) ‘Planting well’ is at Al Medina, and from it is the Hadeeth of the plant being from the springs of Paradise, and he^{-saww} had washed from it.

23- مصباح الأنوار، عن أحمد بن محمد بن عياش عن جعفر بن محمد بن قولويه عن عبدة الله بن الفضل الطائي و محمد بن أحمد بن سليمان عن محمد بن إسماعيل بن أحمد بن إسماعيل بن محمد بن إسماعيل بن جعفر الصادق ع عن أبي يوسف عن الأزهري بن نظام عن أبي الحسن بن يعقوب عن عيسى بن المستنجد مثله و قال كان في الصحيفة الموثومة التي نزلت من السماء يا علي غسلي و لا يغسلني غيرك

(The book) ‘Misbah Al Anwar’ – from Ahmad Bin Muhammad Bin Ayyash, from Ja’far Bin Muhammad Bin Qawlawayya, from Ubeydullah Bin Al Fazeyl Al Taie, and Muhammad Bin Ahmad Bin Suleyman, from Muhammad Bin Ismail Bin Ahmad Bin Ismail Bin Muhammad Bin Ismail son of Ja’far Al-Sadiq^{-asws}, from Abu Yusuf, from Al Azhar Bin Nazzam, from Abu Al-Hassan Bin Yaquob, from Isa Bin Al Mustafad,

‘Similar to it, and he^{-saww} said: ‘In the sealed parchment which descended from the sky: ‘O Ali^{-asws}! Wash me^{-saww}, and no one should wash me^{-saww} apart from you^{-asws}!’

قَالَ فُقُلْتُ لِرَسُولِ اللَّهِ ص بِأَبِي أَنْتَ وَ أُمِّي أَنَا أَقْوَى عَلَى غُسْلِكَ وَحَدِي

He^{-asws} said: ‘I^{-asws} said to Rasool-Allah^{-saww}! May my^{-asws} father^{-as} and my^{-asws} mother^{-as} be (sacrificed) for you^{-saww}! Am I^{-asws} strong upon washing you^{-saww} alone?’

قَالَ بِذَا أَمْرِي جَبْرِيْلُ وَ بِذَلِكَ أَمْرُهُ اللَّهُ عَزَّ وَ جَلَّ

He^{-saww} said: ‘That is what Jibraeel^{-as} has instructed me^{-saww} with, and Allah^{-azwj} Mighty and Majestic has Commanded him^{-as} with that’.

قَالَ فُقُلْتُ فَإِنْ لَمْ أَقْوَى عَلَيْكَ فَاسْتَعِينُ بِغَيْرِي يَكُونُ مَعِي

⁷⁰⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 22 (Chapters on Funerals)

He^{-asws} said: 'I^{-asws} said: 'Supposing I^{-asws} am not strong upon (dealing with) you^{-saww}, can I^{-asws} seek assistance with another to be with me^{-asws}?'

فَقَالَ جِبْرَائِيلُ يَا مُحَمَّدُ قُلْ لِعَلِّي إِنْ رَبِّكَ يَأْمُرُكَ أَنْ تُغَسِّلَ ابْنَ عَمَّتِكَ فَإِنَّمَا السُّنَّةُ أَنْ لَا يُغَسِّلَ الْأَنْبِيَاءَ إِلَّا أَوْصِيَاءُهُمْ وَإِنَّمَا يُغَسِّلُ كُلَّ نَبِيٍّ وَصِيَّهُ مِنْ بَعْدِهِ وَ هِيَ مِنْ حُجَجِ اللَّهِ عَزَّ وَ جَلَّ لِمُحَمَّدٍ ص عَلَى أُمَّتِهِ مِنْ بَعْدِهِ فِيمَا قَدِ اجْتَمَعُوا عَلَيْهِ مِنْ قَطِيعَةٍ مَا أَمَرَهُمُ اللَّهُ تَعَالَى بِهِ

Jibraeel^{-as} said: 'O Muhammad^{-saww}! Say to Ali^{-asws}: 'Your^{-asws} Lord^{-azwj} is Commanding you^{-asws} to wash the son^{-saww} of your^{-asws} uncle^{-as}, for the Sunnah is that is that the Prophets^{-as} cannot be washed except by their^{-as} successors^{-as}, and rather every Prophet^{-as} has been washed by his^{-as} successor^{-as} from after him^{-as}, and it is from the Proofs of Allah^{-azwj} Mighty and Majestic for Muhammad^{-saww} upon his^{-saww} community from after him^{-as}, regarding what they have united upon from cutting off what Allah^{-azwj} the Exalted had Commanded them with it'.

ثُمَّ قَالَ النَّبِيُّ ص وَ اعْلَمْ يَا عَلِيُّ أَنَّ لَكَ عَلَى غُسْلِي أَعْوَانًا هُمْ نِعْمَ الْأَعْوَانُ وَ الْإِخْوَانُ

Then the Prophet^{-saww} said: 'And know, O Ali^{-asws}! There are assistants for you^{-asws} upon washing me^{-saww}, they are best of the assistants and the brothers'.

قَالَ عَلِيُّ فَقُلْتُ لِرَسُولِ اللَّهِ ص مَنْ بَأَبِي أَنْتَ وَ أُمِّي

Ali^{-asws} said: 'I^{-asws} said to Rasool-Allah^{-saww}: 'Who? May my^{-asws} father^{-as} and my^{-asws} mother^{-as} be (sacrificed for) you^{-saww}!'

قَالَ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ مَلَكُ الْمَوْتِ وَ إِسْمَاعِيلُ صَاحِبُ سَمَاءِ الدُّنْيَا أَعْوَانًا لَكَ

He^{-saww} said: 'Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and the Angel of death, and Ismail (Angel) in charge of sky of the world, are assistants for you^{-asws}'.

قَالَ عَلِيُّ فَخَرَزْتُ لِلَّهِ سَاجِدًا وَ قُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لِي أَعْوَانًا وَ إِخْوَانًا هُمْ أَمَنَاءُ اللَّهِ تَعَالَى.

Ali^{-asws} said: 'I^{-asws} fell down in Sajdah to Allah^{-azwj}, and said: 'The Praise is for Allah^{-azwj} Who Made for me^{-asws} assistants and brother who are Trustees of Allah^{-azwj} the Exalted''⁷⁰¹

24- مِصْبَاحُ الْأَنْوَارِ، عَنْ مَرْوَانَ الْأَصْفَرِ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص حِينَ تَقُلْتُ فِي مَرَضِهَا أَوْصَتْ عَلِيًّا ع فَقَالَتْ إِنِّي أَوْصِيكَ أَنْ لَا يَلِيَّ غُسْلِي وَ كَفْنِي سِوَاكَ

(The book) 'Misbah Al Anwar' – from Marwan Al Asfar,

'(Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, when she^{-asws} was (with heavy illness) during her^{-asws} illness, bequeathed to Ali^{-asws}. She^{-asws} said: 'I^{-asws} bequeath you that no one should be in charge of my^{-asws} washing and my^{-asws} enshrouding apart from you^{-asws}!'

فَقَالَ نَعَمْ

⁷⁰¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 23 (Chapters on Funerals)

He^{-asws} said: 'Yes'.

فَقَالَتْ وَ أَوْصِيكَ أَنْ تَدْفِنِي وَ لَا تُؤْذِنَ بِي أَحَدًا.

She^{-asws} said: 'And I^{-asws} bequeath you^{-asws} to bury me^{-asws} and not permit anyone with (burying) me^{-asws}'.⁷⁰²

25- الطُّرْفُ، وَ مِصْبَاحُ الْأَنْوَارِ، بِإِسْنَادِهِمَا عَنْ عَيْسَى بْنِ الْمُسْتَفَادِ عَنِ الْكَاطِمِ ع قَالَ قَالَ عَلِيٌّ ع عَسَلْتُ رَسُولَ اللَّهِ ص أَنَا وَخَدِي وَ هُوَ فِي قَمِيصِهِ فَذَهَبَتْ أَنْزِعَ عَنْهُ الْقَمِيصَ فَقَالَ جَبْرَائِيلُ يَا عَلِيُّ لَا تُجَرِّدَ أَحَاكَ مِنْ قَمِيصِهِ فَإِنَّ اللَّهَ لَمْ يُجَرِّدْهُ وَ تَأَيَّدَ فِي الْعُسْلِ فَأَنَا أَشْرُكَكَ فِي ابْنِ عَمَلِكَ بِأَمْرِ اللَّهِ

(The books) 'Al Turf', and 'Misbah Al Anwaar' – by their chains from Isa Bin Al Mustafad,

'From Al-Kazim^{-asws} having said: 'Ali^{-asws} said: 'I^{-asws} alone washed Rasool-Allah^{-sawww} while he^{-sawww} was in his^{-sawww} shirt. I^{-asws} went on to remove the shirt from him^{-sawww}. Jibraeel^{-as} said: 'O Ali^{-asws}! Do not bare your^{-asws} brother^{-sawww} from his^{-sawww} shirt, from Allah^{-azwj} did not Bare him^{-sawww}, and prepare regarding the washing for I^{-as} shall be your^{-asws} associate regarding the son^{-sawww} of your^{-asws} uncle^{-as} by the Command of Allah^{-azwj}'.

فَعَسَلْتُهُ بِالرُّوحِ وَ الرِّيحَانِ وَ الْمَلَائِكَةُ الْكَرَامُ الْأَنْبِيَاءُ الْأَخْيَارُ تُبَسِّئُونِي وَ تُمَسِّكُ وَ أَكَلَمُ سَاعَةً بَعْدَ سَاعَةٍ وَ لَا أَقْلِبُ مِنْهُ عُضْوًا بِأَبِي هُوَ وَ أُمِّي إِلَّا انْقَلَبَ لِي قَلْبًا إِلَى أَنْ فَرَعْتُ مِنْ غُسْلِهِ وَ كَفَّنْتُهُ وَ وَضَعْتُهُ عَلَى سَرِيرِهِ وَ أَخْرَجْتُهُ كَمَا أُمِرْتُ

So I^{-asws} washed him^{-sawww} with the comfort and ease, and the Honourable Angels, the righteous, the selected, were giving me^{-asws} glad tidings and holding (him^{-sawww}), and I^{-asws} was conversing (with them) time after time, and I^{-asws} did not turn any part from him^{-asws}, may my^{-asws} father^{-as} and my^{-asws} mother^{-as} be (sacrificed for) him^{-sawww}, except he^{-sawww} was turned by a turning for me^{-asws}, until I^{-asws} was free from washing him, and enshrouding him, and placing him^{-sawww} upon his^{-sawww} bier, and I^{-asws} brought him^{-sawww} out like what I^{-asws} had been instructed.

فَاجْتَمَعَتْ لَهُ الْمَلَائِكَةُ مَا سَدَّ الْخَافِقِينَ فَصَلَّى عَلَيْهِ رَبُّهُ وَ الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ حَمَلَةُ الْعَرْشِ الْكُرُوبِيُّونَ وَ مَا سَبَّحَ لِلَّهِ رَبِّ الْعَالَمِينَ وَ أَنْفَذَتْ جَمِيعَ مَا أَمَرَنِي بِهِ ثُمَّ وَارَيْتُهُ فِي قَبْرِهِ ص.

The Angels gathered for him^{-sawww}, what blocked the two ends of the earth. His^{-sawww} Lord^{-azwj} Sent Salawaat upon him^{-sawww}, and (so did) the Angels of Proximity, and Bearers of the Throne, the Cherubim, and whatever glorifies to Allah^{-azwj}, Lord^{-azwj} of the world, and I^{-asws} implemented entirety of what he^{-sawww} had instructed me^{-asws} with, and I^{-asws} covered him^{-sawww} in his^{-sawww} grave".⁷⁰³

26- الذِّكْرَى، فِي جَامِعِ مُحَمَّدِ بْنِ الْحَسَنِ إِذَا كَانَتْ بِنْتُ أَكْثَرَ مِنْ خَمْسٍ أَوْ سِتِّ دُفِنَتْ وَ لَمْ تُغَسَّلْ وَ إِنْ كَانَتْ بِنْتُ أَقَلَّ مِنْ خَمْسٍ غُسِّلَتْ

(The book) 'Al Zikra', in 'Jamie' of Muhammad Bin Al-Hassan,

⁷⁰² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 24 (Chapters on Funerals)

⁷⁰³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 25 (Chapters on Funerals)

‘When the daughter (girl) was to be five or six (years old), she should be buried and not washed, and if it was a daughter (girls) of less than five, she would be washed’⁷⁰⁴ (i.e., when there is no ‘Mahram’ (sanctimonious one) to wash her)

27- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ ص أَوْصَاهُ بِأَنْ يَتَوَلَّى غُسْلَهُ فَكَانَ هُوَ الَّذِي وَلِيَهُ ع

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, Rasool-Allah^{-saww} had placed him^{-asws} in charge of his^{-saww} washing, so he^{-asws} was the one in charge of it.

قَالَ فَلَمَّا أَخَذْتُ فِي غُسْلِهِ سَمِعْتُ قَائِلًا مِنْ جَانِبِ الْبَيْتِ يَقُولُ لَا تَنْزِعِ الْقَمِيصَ عَنْهُ فَعَسَلْتُهُ ع فِي قَمِيصِهِ وَ إِنِّي لَأَعْتَبِلُهُ وَ أَحْسُ يَدًا مَعَ يَدِي يَزِدُّ عَلَيَّ

He^{-asws} said: ‘When I^{-asws} took in washing him^{-saww}, I^{-asws} heard a speaker from a side of the room saying: ‘Do not remove the shirt from him^{-saww}!’ So I^{-asws} washed him^{-saww} in his^{-saww} shirt; and when I^{-asws} was washing him^{-asws}, I^{-asws} felt a hand being with my^{-asws} hand hesitating upon him^{-saww}.

وَ إِذَا فَلَبْتُهُ أُعِنْتُ عَلَى تَقْلِيْبِهِ وَ لَقَدْ أَرَدْتُ أَنْ أَكْبَهُ لَوَجْهِهِ فَأَغْسِلَ ظَهْرَهُ فَنُودِيْتُ لَا تَكْبَهُ فَقَلْبْتُهُ لِحَنْبِهِ وَ غَسَلْتُ ظَهْرَهُ.

And when I^{-asws} turned him^{-saww}, I^{-asws} was assisted upon turning him^{-saww}; and I^{-asws} had intended to turn him^{-saww} upon his^{-saww} face, so I^{-asws} could wash his^{-saww} back. I^{-asws} was called out at: ‘Do not turn him^{-saww}’. So I^{-asws} turned him^{-saww} to his^{-saww} side and washed his^{-saww} back’⁷⁰⁵.

وَ عَنْهُ ع أَنَّهُ قَالَ: لَمَّا أَوْصَى إِلَيَّ رَسُولُ اللَّهِ ص أَنْ أَعْتَبِلَهُ وَ لَا يُعْتَبِلَهُ مَعِيَ أَحَدٌ عَيْرِي قُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ رَجُلٌ ثَقِيلُ الْبَدَنِ - لَا أَسْتَطِيعُ أَنْ أَقْلِبَكَ وَحْدِي

And from him^{-asws} having said: ‘When Rasool-Allah^{-saww} bequeathed to me^{-asws} that I^{-asws} should be washing him^{-saww} and no one should wash him^{-saww} with me^{-asws} apart from me^{-asws}, I^{-asws} said: ‘O Rasool-Allah^{-saww}! You^{-saww} are a man of heavy body. I^{-asws} alone am not capable of turning you!’

فَقَالَ لِي إِنَّ جِبْرَائِيلَ مَعَكَ يَتَوَلَّيَنِي

He^{-saww} said to me^{-asws}: ‘Jibrael^{-saww} will be with you^{-asws}. Both of you^{-asws} would be in charge of me^{-saww}’.

قُلْتُ فَمَنْ يُنَاوِلُنِي الْمَاءَ

⁷⁰⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 26 (Chapters on Funerals)

⁷⁰⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 a (Chapters on Funerals)

I^{-asws} said: ‘Who will be giving me^{-asws} the water?’

قَالَ يُنَاوِلُكَ الْفَضْلُ وَ قُلْنَ فَلْيُعْطِ عَيْنِيهِ فَإِنَّهُ لَا يَنْظُرُ إِلَى عَوْرَتِي أَحَدٌ غَيْرِكَ إِلَّا ذَهَبَ بَصَرُهُ

He^{-saww} said: ‘Al-Fazl will be giving you, and tell him to cover his eyes (with a blindfold), from no one will look at my^{-saww} nakedness apart from you^{-asws}, except his sight would be gone!’

قَالَ أَبُو جَعْفَرٍ ع فَكَانَ الْفَضْلُ يُنَاوِلُهُ الْمَاءَ وَ قَدْ غَضَبَ عَيْنِيهِ وَ عَلَيَّ وَ جِبْرَائِيلُ يُغَسِّلَانِيهِ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ

Abu Ja’far^{-asws} said: ‘So Al-Fazl was giving him^{-asws} the water, and he had tied (blindfold upon) his eyes, while Ali^{-asws} and Jibraeel^{-as} were washing him^{-saww}, may the Salawaat of Allah^{-azwj} be upon them all!’

قَالَ وَ غَسَّلَهُ ثَلَاثَ غَسَلَاتٍ غَسَلَهُ بِالْمَاءِ وَ الْحُرْضِ وَ السِّدْرِ وَ غَسَلَهُ بِمَاءٍ فِيهِ ذَرِيرَةٌ وَ كَافُورٌ وَ غَسَلَهُ بِالْمَاءِ مُخَضًّا وَ هِيَ آخِرُهُنَّ.

He (the narrator) said: ‘And he^{-asws} washed him^{-saww} three washings – with the water, and the ‘soap’, and the lotus leaves, and a washing with water wherein was ‘Zareera’ (powder) and camphor, and a washing with the pure water, and these are at the end’’.⁷⁰⁶

وَ عَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَا مِنْ عَبْدٍ مُسْلِمٍ غَسَلَ أَخَاهُ لَهُ مُسْلِمًا فَلَمْ يُقَدِّرْهُ وَ لَمْ يَنْظُرْ إِلَى عَوْرَتِهِ وَ لَمْ يَذْكُرْ مِنْهُ سُوءًا ثُمَّ شَيْعَهُ وَ صَلَّى عَلَيْهِ ثُمَّ جَلَسَ حَتَّى يُوَارِيَ فِي قَبْرِهِ إِلَّا خَرَجَ غَطْلًا مِنْ دُنُوبِهِ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: ‘Rasool-Allah^{-saww} said: ‘There is none from a Muslim servant washing a Muslim brother of his, he does not make him dirty, and does not look at his private parts, and does not mention any evil from him, then he escorts him (funeral) and prays Salat upon him, then sits until he is covered in his grave, except he will come out permanently from his sins’’.⁷⁰⁷

وَ عَنْ أَبِي جَعْفَرٍ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الْجُنُبُ وَ الْحَائِضُ لَا يُغَسَّلَانِ مَيِّتًا.

And from Ja’far Bin Muhammad^{-asws} having said: ‘The one with sexual impurity and the menstruating woman should not wash the deceased’’.⁷⁰⁸

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَسَلْتُ عَلِيًّا فَاطِمَةَ ع وَ كَانَتْ أَوْصَتْ بِذَلِكَ إِلَيْهِ.

And from Abu Ja’far^{-asws} having said: ‘Ali^{-asws} washed (Syeda) Fatima^{-asws}, and she^{-asws} had bequeathed to him^{-asws} with that’’.⁷⁰⁹

وَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: أَوْصَتْ إِلَيَّ فَاطِمَةُ أَنْ لَا يُغَسَّلَهَا غَيْرِي وَ سَكَبَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ.

⁷⁰⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 b (Chapters on Funerals)

⁷⁰⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 c (Chapters on Funerals)

⁷⁰⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 d (Chapters on Funerals)

⁷⁰⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 e (Chapters on Funerals)

And from Ali^{-asws} having said: '(Syeda) Fatima^{-asws} had bequeathed to me^{-asws} that no one should wash her^{-asws} apart from me^{-asws}, and Asma Bint Umeys poured the water".⁷¹⁰

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سِئِلَ عَنِ الْمَرْأَةِ هَلْ يُغَسَّلُهَا زَوْجُهَا قَالَ لَا بَأْسَ بِذَلِكَ وَ لِيُغَسَّلَهَا مِنْ فَوْقِ ثَوْبٍ.

And from Ja'far Bin Muhammad^{-asws} having been asked about the woman, 'Can her husband wash her?' He^{-asws} said: 'There is no problem with that, and let him wash her from above a cloth".⁷¹¹

وَعَنْهُ ع أَنَّهُ قَالَ: وَ الْمَرْأَةُ تُغَسَّلُ زَوْجَهَا إِذَا مَاتَ وَ لَا تَتَعَمَّدُ النَّظَرَ إِلَى الْفَرْجِ.

And from him^{-asws} having said: 'And what woman can be washed by her husband when she dies, and he should not deliberate the looking at the private part".⁷¹²

وَعَنْهُ ع أَنَّهُ قَالَ: لَمَّا مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ أَبُو جَعْفَرٍ ع لَقَدْ كُنْتُ أَكْرَهُ أَنْ أَنْظُرَ إِلَى عَوْرَتِكَ فِي حَيَاتِكَ فَمَا أَنَا بِالَّذِي أَنْظُرُ إِلَيْهَا بَعْدَ مَوْتِكَ

And from him^{-asws} having said: 'When Ali^{-asws} Bin Al-Husayn^{-asws} passed away, Abu Ja'far^{-asws} said: 'I^{-asws} had disliked looking at your^{-asws} nakedness during your^{-asws} lifetime, and I^{-asws} will not be the one to look at it after your^{-asws} death'.

فَأَدْخَلَ يَدَهُ مِنْ تَحْتِ الثَّوْبِ فَعَسَلَهُ وَ دَعَا أُمَّ وَ لَدِيهِ فَأَدْخَلَتْ يَدَهَا مَعَهُ فَعَسَلَتْهُ

He^{-asws} inserted his^{-asws} hand beneath the cloth and washed him^{-asws}, and he^{-asws} called a mother of his children, so she inserted her hand with him^{-asws} and washed him^{-asws}.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ كَذَلِكَ فَعَلْتُ أَنَا بِأَبِي ع.

And Abu Abdullah^{-asws} said: 'And like that I^{-asws} have done with my^{-asws} father^{-asws}".⁷¹³

وَعَنْهُ ع أَنَّهُ قَالَ: فِي الرَّجُلِ يَمُوتُ بَيْنَ التِّسَاءِ لَا مَحْرَمَ لَهُ مِنْهُنَّ وَ الْمَرْأَةُ كَذَلِكَ تَمُوتُ بَيْنَ الرِّجَالِ فَلَا يُوجَدُ مَنْ يُغَسَّلُهَا قَالَ يُدْفَنَانِ بَعْدَ غُسْلٍ.

And from him^{-asws} having said regarding the man dying between the women, there being no sanctimonious one from them, and the woman like that, dying between the men, so there cannot be found one who can wash them. He^{-asws} said: 'They should both be buried without a washing".⁷¹⁴

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْغَرِيقُ يُغَسَّلُ.

And from Abu Ja'far^{-asws} having said: 'The drowned one will be washed".⁷¹⁵

⁷¹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 f (Chapters on Funerals)

⁷¹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 g (Chapters on Funerals)

⁷¹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 h (Chapters on Funerals)

⁷¹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 i (Chapters on Funerals)

⁷¹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 j (Chapters on Funerals)

⁷¹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 k (Chapters on Funerals)

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَنْ مَاتَ وَهُوَ جُنُبٌ أُجْزَأَ عَنْهُ غَسْلٌ وَاحِدٌ وَكَذَلِكَ الْحَائِضُ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who dies while he is with sexual impurity, one washing will suffice him, and like that is the menstruating woman'.⁷¹⁶

وَعَنْهُ ع أَنَّهُ قَالَ: غَسْلُ الْمَيِّتِ ثَلَاثَ غَسَلَاتٍ غَسَلَةٌ بِالْمَاءِ وَ السِّنْدِرِ وَ غَسَلَةٌ بِالْمَاءِ وَ الْكَافُورِ وَ الثَّالِثَةُ بِالْمَاءِ مُخْضاً وَ كُلُّ غَسَلَةٍ مِنْهَا كَغَسَلِ الْجَنَابَةِ

And from him^{-asws} having said: 'The deceased should be washed with three washings – a washing with the water and the lotus leaves, and a washing with the water and the camphor, and the third with the pure water, and each of these washing is like washing the sexual impurity.

يَبْدَأُ فَيُوضِعُ كَوْضُوءَ الصَّلَاةِ ثُمَّ يُغْرِ الْمَاءَ عَلَى جَسَدِهِ كُلِّهِ وَ يُغْلِبُهُ لِحْنِيهِ وَ لَا يُجْلِسُهُ فَإِنَّهُ إِذَا أَجْلَسَهُ انْدَقَّ ظَهْرُهُ وَ لَكِنْ يُقَلِّبُهُ لِحْنِيهِ وَ يُغْسِلُ ظَهْرَهُ وَ هُوَ كَذَلِكَ وَ يُغْرِ يَدَيْهِ عَلَى سَائِرِ جَسَدِهِ كَمَا يَفْعَلُ الْجُنُبُ إِذَا اغْتَسَلَ.

He should begin by performing Wud'u like Wud'u of the Salat, then he will pass the water upon his whole body, and turn him to his dies, and do not sit him up, for when he is seated up, his back will break, but he should turn him to his side and wash his back; and like that he should pass his hand upon rest of his body just as the one with sexual impurity does when he washes".⁷¹⁷

وَ قَالَ ع يُجْعَلُ عَلَى الْمَيِّتِ حِينَ يُغْسَلُ إِزَارٌ مِنْ سُرِّيهِ إِلَى رِجْلَيْهِ وَ يُغْرِ الْمَاءَ مِنْ تَحْتِهِ وَ يَلْفُ الْغَاسِلُ عَلَى يَدِهِ خِرْقَةً وَ يُدْخِلُهَا مِنْ تَحْتِ الْإِزَارِ فَيُغْسِلُ فَرْجَهُ وَ سَائِرَ عَوْرَتِهِ الَّتِي تَحْتِ الْإِزَارِ.

And he^{-asws} said: 'A loin cloth should be placed upon the deceased when he is washed, from his navel to his knees, and he should pass the water from beneath it, and the washer should wrap a rag upon his hand and insert it from beneath the loin cloth and wash his private parts and rest of his nakedness which is beneath the loin cloth".⁷¹⁸

28- الْهِدَايَةُ، يُغْسَلُ الْمَيِّتَ أَوْلَى النَّاسِ بِهِ أَوْ مَنْ يَأْمُرُهُ الْوَلِيُّ بِذَلِكَ إِلَى قَوْلِهِ فَإِذَا فَرَعَ مِنْ أَمْرِ الْكَفَنِ وَضَعَ الْمَيِّتَ عَلَى الْمُغْتَسَلِ وَ جَعَلَ بَاطِنَ رِجْلَيْهِ إِلَى الْقِبْلَةِ وَ يَنْزِعُ الْقَمِيصَ مِنْ فَوْقَ إِلَى سُرِّيهِ وَ يَتْرُكُهُ إِلَى أَنْ يَفْرَغَ مِنْ غَسْلِهِ لِيَسْتُرَ بِهِ عَوْرَتَهُ

(The book) 'Al Hidayah' –

'The deceased should be washed by the most foremost of the people with him, or one he instructs with that' – up to his^{-asws} words: 'When he is free from ordering the shroud, and places the deceased upon the washing table, and make the soles of his legs towards the Qiblah, and removes the shirt from above his navel and leaves it until he is free from washing him, in order to cover his private parts with it.

فَإِذَا لَمْ يَكُنْ عَلَيْهِ قَمِيصٌ أَلْقَى عَلَى عَوْرَتِهِ مَا يَسْتُرُهَا بِهِ وَ يُلَبِّسُ أَصَابِعَهُ بِرُفْقِي فَإِنْ تَصَعَّبَتْ عَلَيْهِ فَلْيَدْعُهَا وَ يَمْسَحْ يَدَهُ عَلَى بَطْنِهِ مَسْحاً رَفِيقاً

⁷¹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 l (Chapters on Funerals)

⁷¹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 m (Chapters on Funerals)

⁷¹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 27 n (Chapters on Funerals)

When there does not happen to be a shirt upon him, he should cast upon his private part what it can be covered with, and he should soften his fingers. If it is difficult upon him, let him leave it, and he should wipe upon his belly with a gentle wiping’.

وَقَالَ أَبِي رَه فِي رِسَالَتِهِ إِلَى ابْنِ أَبِي بَرْزَةَ قَالَ بَدَأَ يَبْدُوهُ فَاغْسَلَهُمَا بِثَلَاثِ مُمِدِّيَاتٍ بِمَاءِ السِّدْرِ ثُمَّ تَلَفَّ عَلَى يَدَيْكَ الْيُسْرَى خِرْقَةً يَجْعَلُ عَلَيْهَا شَيْئاً مِنَ الْخُرْصِ وَهُوَ الْأَشْنَانُ وَتُدْخِلُ يَدَكَ تَحْتَ الثَّوْبِ وَتَصُبُّ عَلَيْكَ عَيْزَكَ الْمَاءِ مِنْ فَوْقِ إِلَى سُرَّتِهِ وَتَغْسِلُ قُبْلَهُ وَدُبْرَهُ وَ لَا تَقْطَعُ الْمَاءَ عَنْهُ

And my^{-asws} father^{-asws} said in his^{-asws} message to me^{-asws}: ‘Begin with his hand, washing it with three flasks of water with lotus leaves, then wrap a rag upon you^{-asws} left hand, making something from the soap, and it is the potash, and you^{-asws} should insert your^{-asws} hand beneath the cloth and someone else should pour the water from above to his navel, and wash his front and back private parts, and not cut the water from him.

ثُمَّ تَغْسِلُ رَأْسَهُ وَ لِحْيَتَهُ بِرَغْوَةِ السِّدْرِ وَ بَعْدَهُ بِثَلَاثِ مُمِدِّيَاتٍ وَ لَا تُفْعِدُهُ ثُمَّ تُقْلِبُهُ إِلَى الْجَانِبِ الْأَيْسَرِ لِيَبْدُوَ لَكَ الْأَيْمَنُ وَ تَمُدُّ يَدَهُ الْيُمْنَى عَلَى جَنْبِهِ الْأَيْمَنِ إِلَى حَيْثُ بَلَغَتْ ثُمَّ تُغْسِلُهُ بِثَلَاثِ مُمِدِّيَاتٍ مِنْ قَرْنِهِ إِلَى قَدَمِهِ وَ لَا تَقْطَعُ الْمَاءَ عَنْهُ

Then you^{-asws} should wash his head and his beard with the lotus leaves, and after it with three flasks, and do not sit him up. Then turn him to the left side for the right side to be revealed to you, and extend his right hand upon his right side up to where it reaches, then wash him with three flasks from his head to his foot, and do not cut the water from him.

ثُمَّ تُقْلِبُهُ إِلَى جَانِبِهِ الْأَيْمَنِ لِيَبْدُوَ لَكَ الْأَيْسَرُ وَ تَمُدُّ يَدَهُ الْيُسْرَى عَلَى جَنْبِهِ الْأَيْسَرِ إِلَى حَيْثُ بَلَغَتْ ثُمَّ تُغْسِلُهُ بِثَلَاثِ مُمِدِّيَاتٍ مِنْ قَرْنِهِ إِلَى قَدَمِهِ وَ لَا تَقْطَعُ الْمَاءَ عَنْهُ

Then turn him to his right side in order to reveal the left side to you, and extend his left hand upon his left side up to where it reaches. Then wash him with three flasks, from his head to his foot, and do not cut the water from him.

ثُمَّ أَقْلِبُهُ إِلَى ظَهْرِهِ وَ امْسَحْ بَطْنَهُ مَسْحاً رَفِيقاً وَ اغْسِلْهُ مَرَّةً أُخْرَى بِمَاءٍ وَ شَيْءٍ مِنْ جِلَالِ الْكَافُورِ مِثْلَ الْعَسَلَةِ الْأُولَى وَ حَضِّخِصِ الْأَوَابِنِ الَّتِي فِيهَا الْمَاءُ وَ اغْسِلْهُ الثَّلَاثَةَ بِمَاءٍ قَرِاحٍ وَ لَا تَمْسَحْ بَطْنَهُ ثَالِثَةً وَ قُلْ وَ أَنْتَ تُغْسِلُهُ اللَّهُمَّ عَفْوِكَ عَفْوِكَ فَإِنَّهُ مَنْ فَعَلَ ذَلِكَ عَفَا اللَّهُ عَنْهُ

Then turn him to his back and wipe his belly with a gentle wiping, and wash him once more with water and something from the powder of camphor, like the first washing, and rub the container in which is the water, and wash him the third time with pure water, and do not wipe his belly for the third time, and say while you are washing him, ‘O Allah^{-azwj}! Your^{-azwj} Pardon! Your^{-azwj} Pardon!’ The one who does that, Allah^{-azwj} will Pardon him.

وَ الْمَجْدُورُ وَ الْمُحْتَرِقُ إِنْ لَمْ يُمْكِنَ غُسْلُهُمَا صَبَّ عَلَيْهِمَا الْمَاءَ صَبّاً يُجْمَعُ مَا سَقَطَ مِنْهُمَا فِي أَكْفَانِهِمَا.

And the injured and the burnt, if it is not possible to wash them, pour the water upon them with a pouring. Collect whatever falls off from them in their shrouds’’.⁷¹⁹

⁷¹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 28 (Chapters on Funerals)

29- مِصْبَاحُ الْأَنْوَارِ، عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِيِّ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع غَسَّلَ فَاطِمَةَ ثَلَاثًا وَ خَمْسًا وَ جَعَلَ فِي الْعَسَلَةِ الْخَامِسَةِ الْأَجْرَةَ شَيْئًا مِنَ الْكَافُورِ وَ أَشْعَرَهَا مِزْرًا سَابِعًا دُونَ الْكَفَنِ وَ كَانَ هُوَ الَّذِي يَلِي ذَلِكَ مِنْهَا

(The book) 'Misbah Al Anwaar' –

'From Abu Abdullah Al-Husayn^{-asws}: 'Amir Al-Momineen^{-asws} washed (Syeda) Fatima^{-asws} three and five, and in the last fifth washing, he^{-asws} made something from the camphor and kept an apron upon her^{-asws}, besides the shroud, and he^{-asws} was the one in charge of that from her.

وَ هُوَ يَقُولُ اللَّهُمَّ إِنَّمَا أَمْتُكَ وَ بِنْتُ رَسُولِكَ وَ صَفِيَّتِكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ اللَّهُمَّ لَقِّنْهَا حُجَّتَهَا وَ أَغْظِمْ بُرْهَانَهَا وَ أَغْلِ دَرَجَتَهَا وَ اجْمَعْ بَيْنَهَا وَ بَيْنَ أَبِيهَا مُحَمَّدٍ ص.

And he^{-asws} said: 'She^{-asws} is Your^{-azwj} maid, and daughter^{-asws} of Your^{-azwj} Rasool^{-sawww}, and Your^{-azwj} Choice from Your^{-azwj} creatures. O Allah^{-azwj}! Indoctrinate her^{-asws}, her^{-asws} arguments, and Enhance her^{-asws} proofs, and Exalt her^{-asws} ranks, and Gather between her^{-asws} and her^{-asws} father^{-sawww} Muhammad^{-sawww}!''720

وَ عَنْ زَيْدِ بْنِ عَلِيٍّ قَالَ: غَسَّلَ أَمِيرُ الْمُؤْمِنِينَ رَسُولَ اللَّهِ ص وَ غَسَّلَ أَمِيرَ الْمُؤْمِنِينَ الْحُسَيْنِ وَ لَدَّهُ ع

And from Zayd son of Ali (Bin Al-Husayn^{-asws}) having said, 'Amir Al-Momineen^{-asws} had washed Rasool-Allah^{-sawww}, and Amir Al-Momineen^{-asws} was washed by his^{-asws} son^{-asws} Al-Hassan^{-asws}'.

ثُمَّ قَالَ زَيْدُ بْنُ أَبِي وَ أُتِي مَنْ تَوَلَّتِ الْمَلَائِكَةُ غُسْلَهُ قَالَ يَعْنِي أَبَا عَبْدِ اللَّهِ الْحُسَيْنِيِّ ع

Then Zayd said, 'By my father^{-asws} and my mother! Who is the one the Angels were in charge of his washing?' He (the narrator) said, 'Meaning Abu Abdullah Al-Husayn^{-asws}'.

وَ قَالَ زَيْدُ نَحْنُ الْمُؤْتَمِرُونَ وَ نَحْنُ الْمَظْلُومُونَ فَوَيْلٌ لِمَنْ جَهِلَ أَمْرَنَا وَ طَوَيْ لِمَنْ عَرَفَ حَقَّنَا.

And Zayd said, 'We (People^{-asws} of the Household), are the slain (unretaliated for), and we are the oppressed! Woe be to the one who ignores our matter, and beatitude is for one who recognises our right!''721

30- كِتَابُ دَلَائِلِ الْإِمَامَةِ لِلطَّبْرِيِّ الْإِمَامِيِّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الْخَشَّابِ عَنْ زَكَرِيَّا بْنِ يَحْيَى عَنْ ابْنِ أَبِي زَائِدَةَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا فُيِّضَ رَسُولُ اللَّهِ ص رَأَتْ فَاطِمَةُ ع رُؤْيَا طَوِيلَةً بَشَّرَهَا رَسُولُ اللَّهِ ص بِاللُّحُوقِ بِهِ وَ أَرَاهَا مَنْرَهَا

(The book) 'Dalail Al Aemma^{-asws}' of Al Tabari Al Imami – from Ahmad Bin Muhammad Al Khashab, from Zakariya Bin Yahya, from Ibn Abu Zaida, from his father, from Muhammad Bin Al-Hassan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'When Rasool-Allah^{-sawww} passed away, (Syeda) Fatima^{-asws} saw a long dream of Rasool-Allah^{-sawww} giving her^{-asws} glad tidings with the joining with him^{-sawww}, and he^{-sawww} showed her^{-asws}, her^{-asws} dwelling.

720 Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 29 a (Chapters on Funerals)

721 Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 29 b (Chapters on Funerals)

فَلَمَّا انْتَبَهَتْ قَالَتْ لِأَمِيرِ الْمُؤْمِنِينَ عَ إِذَا تُؤْفِيْتُ لَا تُعْلِمُ أَحَدًا إِلَّا أُمَّ سَلَمَةَ وَ أُمَّ أَيْمَانَ وَ فِزَّةَ وَ مِنَ الرِّجَالِ ابْنِي وَ الْعَبَّاسَ وَ سَلْمَانَ وَ عَمَّارًا وَ الْمُقَدَّادَ وَ أَبَا ذَرٍّ وَ حُدَيْفَةَ

When She^{-asws} woke up, she^{-asws} said to Amir Al-Momineen^{-asws}: ‘When I^{-saww} pass away, do not let anyone know except Umm Salama^{-ra}, and Umm Ayman^{-ra}, and Fizza^{-ra}, and from the men, my^{-asws} to sons^{-asws}, and Al Abbas, and Salman^{-ra}, and Ammar^{-ra}, and Al-Miqdad^{-ra}, and Abu Zarr^{-ra}, and Huzeyfa^{-ra}’.

وَ قَالَتْ إِنِّي أَحَلَّلْتُكَ أَنْ تَرَانِي بَعْدَ مَوْتِي فَكُنْ مِنَ النِّسْوَةِ فِيمَنْ يُعَسِّلُنِي وَ لَا تُدْفِنِي إِلَّا لَيْلًا وَ لَا تُعْلِمُ أَحَدًا قَبْرِي تَمَامَ الْحَدِيثِ.

And she^{-asws} said: ‘I^{-asws} permit you^{-asws} to see me^{-asws} after my^{-asws} passing away, so be with the women, among the ones who wash me^{-asws}, and do not bury me except at night, and do not let anyone know of my^{-asws} grave’ – the complete Hadeeth’’⁷²²

31- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ مُوسَى التَّلَعُكْرِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ رَفَعَهُ قَالَ: لَمَّا قُبِضَتْ فَاطِمَةُ عَ غَسَلَهَا أَمِيرُ الْمُؤْمِنِينَ عَ وَ لَمْ يَخْضُرْهَا غَيْرُهُ وَ الْحُسَيْنِ وَ الْحُسَيْنِ عَ وَ زَيْنَبَ وَ أُمَّ كُلْثُومَ وَ فِزَّةَ جَارِيَتَهَا وَ أَسْمَاءَ بِنْتَ عُمَيْسِ الْحَبَرِيِّ.

And from him, from Muhammad Bin Haroun Bin Musa Al Tal’ukbary, from his father, from Muhammad Bin Hammam, raising it, said,

‘When (Syeda) Fatima^{-asws} passed away, Amir Al-Momineen^{-asws} washed her^{-asws}, and no one was present apart from him^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Zainab^{-as}, and Umm Kulsoom^{-as}, and her^{-asws} slave girl Fizza^{-ra}, and Asma Bint Umeys^{-ra} – the Hadeeth’’⁷²³

32- وَ مِنْهُ، عَنْ أَبِي الْمُفَضَّلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْمَعْرُوفِ بِإِبْنِ أَبِي الْقَاسِمِ عَنْ أَبِيهِ عَنْ بَعْضِ رِجَالِهِ عَنِ ابْنِ أَبِي وَاقِدٍ قَالَ: كُنْتُ عِنْدَ الرِّضَا عَ بِخُرَاسَانَ وَ كَانَ الْعَبَّاسُ يُحْجِبُهُ فَدَعَانِي وَ إِذَا عِنْدَهُ شَيْخٌ أَعْوَزُ سَأَلَهُ فَخَرَجَ الشَّيْخُ فَقَالَ لِي رُدَّ عَلَيَّ الشَّيْخَ

And from him, from Abu Al Mufazzal Muhammad Bin Abdullah, from Muhammad Bin Hammam, from Ahmad Bin Al-Husayn, well known as Ibn Abu Al Qasim, from his father, from one of his men, from Al Haysam Bin Waqid who said,

‘I was in the presence of Al-Reza^{-asws} at Khurasan, and Al-Abbas was guarding him^{-asws}. He^{-asws} called me, and in with him^{-asws} a one-eyed sheykh asking him. The sheykh went out. He^{-asws} said to me: ‘Return the sheykh to me!’

فَخَرَجْتُ إِلَى الْحَاجِبِ فَقَالَ لَمْ يَخْرُجْ عَلَيَّ أَحَدٌ

I went out to the guard. He said, ‘No one has come out to me!’

فَقَالَ الرِّضَا أَتَعْرِفُ الشَّيْخَ

Al-Reza^{-asws} said: ‘Do you recognise the sheykh?’

⁷²² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 30 (Chapters on Funerals)

⁷²³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 31 (Chapters on Funerals)

فَقُلْتُ لَا

I said, 'No'.

فَقَالَ هَذَا رَجُلٌ مِنَ الْجِنِّ سَأَلَنِي عَنْ مَسَائِلَ وَكَانَ فِيهَا سَأَلَنِي عَنْهُ مَوْلُودَانِ وُلِدَا فِي بَطْنٍ مُلْتَرَمَيْنِ مَاتَ أَحَدُهُمَا كَيْفَ يُصْنَعُ بِهِ قُلْتُ يُشْتَرُ الْمَيِّتُ مِنَ الْحَيِّ.

He^{-asws} said: 'This is a man from the Jinn. He asked me^{-asws} about issues, and among what he had asked me^{-asws} about was two new-borns born in one belly (pregnancy as twins) attached to each other (conjoined). One of them died, so how should he deal with him. I^{-asws} said: 'The dead one would be sawed off from the living one''.⁷²⁴

⁷²⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 8 H 32 (Chapters on Funerals)

CHAPTER 9 – THE SHROUDING, AND ITS ETIQUETTES AND ITS RULINGS

1- فُرْتُبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ خَلْفٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْجَعْفَرِيِّ قَالَ: رَأَيْتُ جَعْفَرَ بْنَ مُحَمَّدٍ يَنْفُضُ بِكُمِّهِ الْمِسْكَ عَنِ الْكَفَنِ فَيَقُولُ لَيْسَ هَذَا مِنَ الْخُطُوطِ فِي شَيْءٍ.

(The book) 'Qurb Al Isnad' – from Muhammad Bin Ali Bin Khalaf, from Ibrahim Bin Muhammad Bin Abdullah Al Ja'fari having said:

'I saw Ja'far^{-asws} Bin Muhammad^{-asws} shake the musk with his^{-asws} sleeve on the coffin. He^{-asws} said: 'This isn't in anything from the embalment'.⁷²⁵

بيان: يدل على مرجوحية التحنط بالمسك و ما روي من تحنط النبي ص به إما محمول على التقية أو مخصوص به ص و ظاهر الأكثر كراهة غير الكافور و الذريرة من الطيب مطلقا

Explanation – *It evidence's upon the likelihood of embalming with the musk.; and what is reported of the embalming of the Prophet^{-sawww} is either carried upon the Taqiyya (dissimulation, or it was particularly with him^{-sawww}, and the apparent is mostly dislike of other than the camphor and the 'Zareera' from the perfumes absolutely.*

قال في الذكرى و أما المسك ففي خبرين أرسلهما الصدوق أحدهما أن النبي ص حنط بمتقال من مسك سوى الكافور و الآخر عن الهادي ع أنه سوغ تقريب المسك و البخور إلى الميت

He said in 'Al-Zikra', 'And as for the musk, it is in two Ahadeeth transmitted by Al-Sadouq (in Al-Faqeeh). One of these is that the Prophet^{-sawww} was embalmed with an ounce of musk besides the camphor, and the other is from Al-Hadi^{-asws} having dyed with the musk and the incense to the dead body'.

و يعارضهما مسند محمد بن مسلم و نقل ما سيأتي و قال خير غياث بن إبراهيم عن الصادق ع أن أباه كان يجمر الميت بالعود. ضعيف السند.

And these two are opposed by an attribution by Muhammad Bin Muslim (Al Ilal and Al-Khisaal), what I shall be coming with, and he said, 'A report by Giyas Bin Ibrahim (Al-Tahzeeb), from Al-Sadiq^{-asws} that his^{-asws} father^{-asws} had burned the frankincense at the deceased, is of weak chain.

2- فُرْتُبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبُخَيْرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا ع كَانَ لَا يَلْبَسُ إِلَّا الْبَيَاضَ أَكْثَرَ مَا يَلْبَسُ وَ يَقُولُ فِيهِ تَكْفِينُ الْمَوْتَى.

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

⁷²⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 1 (Chapters on Funerals)

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} was not wearing except the white, and he^{-asws} would frequently wear and say regarding it: ‘Enshroud the deceased (in white)!’⁷²⁶

3- وَ يَحْتَدِ الْإِسْنَادِ، عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ الرَّثَّ عَلَى الْقُبُورِ كَانَ عَلَى عَهْدِ النَّبِيِّ ص وَ كَانَ يُجْعَلُ الْجُرَيْدُ الرَّطْبُ عَلَى الْقَبْرِ حِينَ يُدْفَنُ الْإِنْسَانُ فِي أَوَّلِ الزَّمَانِ وَ يُسْتَحَبُّ ذَلِكَ لِلْمَيِّتِ.

And by this chain,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘The sprinkling upon the graves happened in the era of the Prophet^{-saww}, and he^{-saww} would make a wet branch to be upon the grave when the person had been buried in the first of the timings, and that is recommended for the deceased’.⁷²⁷

4- الْعَلَلُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: أَجِيدُوا أَكْفَانَ مَوْتَانِمْ فَإِنَّهَا زِينَتُهُمْ.

(The book) ‘Al Ilal’ – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad, from one of our companions raising it to,

‘Abu Abdullah^{-asws} said: ‘Use best shrouds for your deceased, for these are their adornments’.⁷²⁸

5- الْعَلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْصَانِي أَبِي بِكَفْنِهِ قَالَ لِي يَا جَعْفَرُ اشْتَرِ لِي بُرْدًا وَ جَوْدَةً فَإِنَّ الْمَوْتَى يَبَاهُونَ بِأَكْفَانِهِمْ.

(The book) ‘Al Ilal’ – from his father, from Muhammad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Yunus Bin Yaquub,

‘From Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} bequeathed to me^{-asws} about his^{-asws} shroud. He^{-asws} said to me^{-asws}: ‘O Ja’far^{-asws}! Buy a gown for me^{-asws} (as shroud) and make it to be good, for the deceased ones will be boasting with their shrouds’.⁷²⁹

6- وَ مِنْهُ، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ ابْنِ سِنَانَ رَفَعَهُ قَالَ: السُّنَّةُ فِي الْحَنُوطِ ثَلَاثَةٌ عَشَرَ دِرْهَمًا وَ ثُلُثٌ

And from him, from his father and Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Ibrahim Bin hashim, from Ibn Sinan, raising it,

He^{-asws} said: ‘The Sunnah regarding the embalming is thirteen Dirhams and a third’.

⁷²⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 2 (Chapters on Funerals)

⁷²⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 3 (Chapters on Funerals)

⁷²⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 4 (Chapters on Funerals)

⁷²⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 5 (Chapters on Funerals)

قَالَ مُحَمَّدُ بْنُ أَحْمَدَ وَ رَوَوْا أَنَّ جِبْرَائِيلَ ع نَزَلَ عَلَى رَسُولِ اللَّهِ ص بِحُنُوطٍ وَ كَانَ وَزْنُهُ أَرْبَعِينَ دِرْهَمًا فَفَسَّمَهُ رَسُولُ اللَّهِ ص ثَلَاثَةَ أَجْزَاءٍ جُزْءٌ لَهُ وَ جُزْءٌ لِعَلِيِّ وَ جُزْءٌ لِفَاطِمَةَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ.

Muhammad Bin Ahmad (narrator) said, ‘And it is reported: ‘Jibraeel^{as} descended unto Rasool-Allah^{saww} with embalmment, and it’s weight was of forty Dirhams. Rasool-Allah^{saww} divided it into three segments – a segment for himself^{saww}, and a segment for Ali^{asws}, and a segment for (Syeda) Fatima^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws}’.⁷³⁰

7- مجالس ابن الشيخ، عن أبيه عن محمد بن محمد بن مخلد بن عثمان بن أحمد المعروف بابن السمّاك عن أحمد بن علي الخزاز عن يحيى بن عمران عن سليمان بن أرقم عن الحسن بن أبي هريرة عن النبي ص قال: قال خير ثيابكم الأبيض فلبسناه أحبناؤكم و كفنوا فيه مؤتاكم.

(The book) ‘Majaalis’ of Ibn Al Sheykh – from his father, from Muhammad Bin Muhammad Bin Makhlad, from Usman Bin Ahmad, well known as Ibn Al Sammaak, from Ahmad Bin Ali Al Khazzaz, from Yahya Bin Imran, from Suleyman Bin Arqam, from Al-Hassan, from Abu Hureyra (well known fabricator),

‘From the Prophet^{saww} having said: ‘Best of your clothing is the white, so let your living ones be wearing it, and enshroud your dead ones in it’.⁷³¹

8- الإحتجاج، و غيبة الشيخ، فيما كتب محمد بن عبد الله بن جعفر الحيميري إلى القائم ع سئل عن طين القبر يوضع مع الميت في قبره هل يجوز ذلك أم لا

(The book) ‘Al Ihtijaj’, and ‘Ghayba’ of the Sheykh –

‘Among what Muhammad Bin Abdullah Bin Ja’far Al-Himeyri wrote to Al-Qaim^{ajfj}, he asked about clay of the grave (of Al-Husayn^{asws}) being placed with the deceased in his grave, ‘Is that allowed or not?’

فأجاب ع يوضع مع الميت في قبره و يُخلط بحنوطه إن شاء الله تعالى

‘He^{ajfj} answered: ‘Place it with the deceased in his grave and mingle it with his embalmment, if Allah^{azwj} the Exalted so Desires’.

و سأل و روي لنا عن الصادق ع أنه كتب على إزار إسماعيل ابنه - إسماعيل يشهد أن لا إله إلا الله و هل يجوز لنا نكتب مثل ذلك بطين القبر أو غيره

And he asked, ‘And it is reported to us from Al-Sadiq^{asws} and he^{asws} had written upon the loin cloth (shroud) of his^{asws} son Ismail: ‘Ismail testifies that there is no god except Allah^{azwj}’, and it is allowed for us to write similar to that, with clay of the grave (of Al-Husayn^{asws} or something else?’

فأجاب ع يجوز ذلك.

He^{ajfj} answered: ‘That is allowed’.⁷³²

⁷³⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 6 (Chapters on Funerals)

⁷³¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 7 (Chapters on Funerals)

⁷³² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 8 (Chapters on Funerals)

9- العَلَلُ، وَ الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَمُطِيَّيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَا تُجْمَرُوا الْأَكْفَانَ وَ لَا تَمْسَحُوا مَوْتَاكُمْ بِالطِّيبِ إِلَّا الْكَافُورَ فَإِنَّ الْمَيِّتَ بِمَنْزِلَةِ الْمُحْرَمِ.

(The books) 'Al Ilal', and 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeni, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Neither burn incense at the shrouds nor wipe your deceased with the perfume, except the camphor, for the deceased is at the status of the one in Ihraam'.⁷³³

10- الحِصَالُ، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ مَعَا عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَا عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَيْسَى رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: لَا يُمَاسِكُ فِي أَرْبَعَةِ أَشْيَاءَ فِي الْأَضْحِيَّةِ وَ الْكَفْنِ وَ تَمْرِ النَّسَمَةِ وَ الْكِرَى إِلَى مَكَّةَ.

(The book) 'Al Khisaal' – from his father, and Muhammad Bin Al-Hassan, both together from Muhammad Bin Yahya, and Ahmad Bin Idrees, both together from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Isa, raising it to,

'Abu Ja'far^{-asws} said: 'Do not bargain regarding four things – regarding the sacrificial offering, and the shroud, and price of the person (slave), and the rent to Makkah (for Hajj)'.⁷³⁴

11- مَجَالِسُ الصُّدُوقِ، عَنْ جَعْفَرِ بْنِ عَلِيٍّ عَنِ جَدِّهِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ جَدِّهِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص - إِذَا أَعَدَّ الرَّجُلُ كَفَنَهُ كَانَ مَأْجُورًا كُلَّمَا نَظَرَ إِلَيْهِ.

(The book) 'Majaalis' of Al Sadouq – from Ja'far Bin Ali, from his grandfather Al-Hassan Bin Ali, from his grandfather Abdullah Bin Al Mugheira, from Ismail Bin Muslim,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the man prepares his shroud, he would be Rewarded every time he looks at it'.⁷³⁵

12- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ يَحْيَى بْنِ عُبَادَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سَمِعَهُ أَنَّ رَجُلًا مَاتَ مِنَ الْأَنْصَارِ فَشَهِدَهُ رَسُولُ اللَّهِ ص وَ قَالَ حَضَرُوهُ فَمَا أَقَلَّ الْمُتَحَضِّرِينَ يَوْمَ الْقِيَامَةِ

(The book) 'Ma'any Al Akhbaar' – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Abdullah Bin Al Mugheira, from Yahya Bin Ubadah,

'From Abu Abdullah^{-asws}, he (the narrator) heard him^{-asws} saying that a man from the Helpers had died, so Rasool-Allah^{-saww} attended him and said: 'Greenify him, for how few would be the greenified on the Day of Qiyamah!'

قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع وَ أَيُّ شَيْءٍ التَّحْضِيرُ

⁷³³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 9 (Chapters on Funerals)

⁷³⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 10 (Chapters on Funerals)

⁷³⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 11 (Chapters on Funerals)

He (the narrator) said, 'I said to Abu Abdullah^{-asws}, 'And which thing is the greenifying?'

قَالَ تُؤَخِّدُ جَرِيدَةً رَطْبَةً قَدْرَ ذِرَاعٍ وَ تُوَضَّعُ هُنَا وَ أَشَارَ بِيَدِهِ إِلَى تَرَفُوتِهِ ثَلْفُ مَعَ ثِيَابِهِ.

He^{-asws} said: 'A wet branch is taken, a measurement of a cubit, and placed over here' – and he^{-asws} indicated by his^{-asws} hand to his^{-asws} collarbone – 'Wrapped with his clothes (shroud)'.⁷³⁶

13- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ أَرَأَيْتَ الْمَيِّتَ إِذَا مَاتَ لَمْ يُجْعَلْ مَعَهُ الْجَرِيدَةُ

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Hammad Bin Isa, from Hareyz, from Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'What is your^{-asws} view of the deceased who had died, and branch had not been placed with him?'

قَالَ نَجَافَى عَنْهُ الْعَذَابُ وَ الْحِسَابُ مَا دَامَ الْعُودُ رَطْبًا إِنَّمَا الْحِسَابُ وَ الْعَذَابُ كُلُّهُ فِي يَوْمٍ وَاحِدٍ فِي سَاعَةٍ وَاحِدَةٍ قَدْرَ مَا يُدْخَلُ الْقَبْرَ وَ يَرْجِعُ النَّاسُ عَنْهُ فَإِنَّمَا جُعِلَ السَّعَتَانِ لِذَلِكَ وَ لَا عَذَابَ وَ لَا حِسَابَ بَعْدَ جُفُوفِهَا إِنْ شَاءَ اللَّهُ.

He^{-asws} said: 'The Punishment and the Reckoning would be forsaken from him for as long as the stick is wet. But rather, the Reckoning and the Punishment, all of it is in one day, in one time, a measurement of what one enters the grave and the people return from him. So rather, the two leaves are made to be for that, and there is neither Punishment nor Reckoning after their drying, if Allah^{-azwj} so Desires'.⁷³⁷

14- فَفَهُ الرِّضَا، قَالَ ع ثُمَّ تَضَعُهُ فِي أَحْفَانِهِ وَ اجْعَلْ مَعَهُ جَرِيدَتَيْنِ إِحْدَاهُمَا عِنْدَ تَرَفُوتِهِ ثَلْفُ مَعَ ثِيَابِهِ بِجِلْدِهِ ثُمَّ تَمُدُّ عَلَيْهِ قَمِيصَهُ وَ الْأُخْرَى عِنْدَ وَرِكِهِ-

(The book) 'Fiqh Al Reza^{-asws}' – He^{-asws} said: 'Then place it in his shroud and make two branches to be with him – one of these by his collarbone, sticking with his skin, then except the shirt upon it, and the other by his thigh'.⁷³⁸

وَ رُوِيَ أَنَّ الْجَرِيدَتَيْنِ كُلُّ وَاحِدَةٍ بِقَدْرِ عَظْمِ ذِرَاعٍ تَضَعُ وَاحِدَةً عِنْدَ رُكْبَتَيْهِ ثَلْفُ مَعَ ثِيَابِهِ إِلَى السَّاقِ وَ إِلَى الْفَخَذَيْنِ وَ الْأُخْرَى تَحْتَ إِظْهِ الْأَيْمَنِ مَا بَيْنَ الْقَمِيصِ وَ الْإِزَارِ وَ إِنْ لَمْ تَقْدِرْ عَلَى جَرِيدَةٍ مِنْ نَخْلٍ فَلَا بَأْسَ أَنْ تَكُونَ مِنْ غَيْرِهِ بَعْدَ أَنْ تَكُونَ رَطْبًا

And it is reported that the two branches, each one should be a measurement of the bone of the forearm. Place one by his knees sticking to the leg and to the thighs, and the other under his right armpit, what is between the shirt and the loin cloth; and if you are not able upon a branch from the date tree, there is no problem if it happens to be from something else (another plant or tree) after it happens to be wet.

وَ تَلْفُهُ فِي إِزَارِهِ وَ حَبْرَتِهِ وَ تَبْدَأُ بِالشَّقِ الْأَيْسَرِ وَ تَمُدُّ عَلَى الْأَيْمَنِ ثُمَّ تَمُدُّ الْأَيْمَنَ عَلَى الْأَيْسَرِ وَ إِنْ شِئْتَ لَمْ تُجْعَلِ الْحَبْرَةَ مَعَهُ حَتَّى تُدْخِلَهُ الْقَبْرَ فَيُلْقِيهِ عَلَيْهِ

⁷³⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 12 (Chapters on Funerals)

⁷³⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 13 (Chapters on Funerals)

⁷³⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 14 a (Chapters on Funerals)

And wrap it in his loin cloth and his shawl, and begin with the left side and extend upon the right, then extend the right upon the left; and if you so desire, do not make the shawl to be with him until you enter him into the grave, then wrap it upon him.

ثُمَّ تُعَمِّمُهُ وَ تُحَيِّكُهُ فَتُنْفِي عَلَى رَأْسِهِ بِالتَّدْوِيرِ وَ تُلْقِي فَضْلَ الشَّبَقِ الْأَيْمَنِ عَلَى الْأَيْسَرِ وَ الْأَيْسَرِ عَلَى الْأَيْمَنِ ثُمَّ تُمَدُّ عَلَى صَدْرِهِ ثُمَّ تُلْفِفُ اللَّفَافَةَ

Then put a turban on him, and fold it under his chin, doubling upon his head with the rotation, and fold the surplus of the right side upon the left, and the left upon the right, then extend upon his chest, then wrap the wrapping.

وَ إِذَاكَ أَنْ تُعَمِّمَهُ عِمَّةَ الْأَعْرَابِيِّ وَ تُلْقِي طَرَفِي الْعِمَامَةِ عَلَى صَدْرِهِ وَ قَبْلَ أَنْ تُلْبَسَهُ قَمِيصَهُ تَأْخُذُ شَيْئاً مِنَ الْقُطْنِ وَ تَجْعَلُ عَلَيْهِ حَنُوطَهُ وَ تُحَشُو بِهِ ذُبْرَهُ وَ تَضَعُ شَيْئاً مِنَ الْقُطْنِ عَلَى قُبُلِهِ وَ تَجْعَلُ عَلَيْهِ شَيْئاً مِنَ الْحَنُوطِ وَ تَضُمُّ رِجْلَيْهِ جَمِيعاً وَ تَشُدُّ فَخْذَيْهِ إِلَى وَرَكَيْهِ بِالْمِغْزَرِ شَدّاً جَيِّداً لِأَنَّ لَا يُخْرَجُ مِنْهُ شَيْءٌ

And beware of donning the turban on him like turban of the Bedouin, and wrap two ends of the turban upon his chest, and before you make him wear his shirt take something from the cotton and make it to be in his embalment and stuff his backside with it, and place something from the cotton upon his front part, and make something from the embalment upon it, and wrap his legs together, and tie his things to his hips very tightly so that nothing would emerge from him.

فَإِذَا فَرَعْتَ مِنْ كَفْنِهِ حَظَّتُهُ بِوِزْنِ ثَلَاثَةِ عَشَرَ دِرْهَمًا وَ ثُلُثٍ مِنَ الْكَافُورِ وَ تَبْدَأُ بِجَنْبَيْهِ وَ تَمْسُحُ مَفَاصِلَهُ كُلَّهَا بِهِ وَ تُلْقِي مَا بَقِيَ مِنْهُ عَلَى صَدْرِهِ وَ فِي وَسْطِ رَاخَتِهِ وَ لَا يُجْعَلُ فِي فَمِهِ وَ لَا مَنْجَرِهِ وَ لَا فِي عَيْنَيْهِ وَ لَا فِي مَسَامِعِهِ وَ لَا عَلَى وَجْهِهِ قُطْنٌ وَ لَا كَافُورٌ

When you are free from enshrouding him, embalm him with a weight of thirteen Dirhams and a third from the camphor, and begin with his forehead, and wipe his joints, all of them with it, and cast whatever remains from it upon his chest, and in the middle of his palm, and neither make it to be in his mouth, nor his nostril, nor in his eyes, nor in his ears, nor upon his face, neither cotton nor camphor.

فَإِنْ لَمْ تَقْدِرْ عَلَى هَذَا الْمِثْدَارِ كَافُوراً فَأَرْبَعَةٌ ذَرَاهِمَ فَإِنْ لَمْ تَقْدِرْ فَمِثْقَالٌ لَا أَقَلَّ مِنْ ذَلِكَ لِمَنْ وَجَدَهُ-

If you are not able upon this measurement of camphor, then four Dirhams. If you are (still) not able, then an ounce, not less than that for the one who can find it".⁷³⁹

وَ قَالَ ع فِي مَوْضِعٍ آخَرَ- إِذَا فَرَعْتَ مِنْ غَسَلِهِ حَظَّتْ بِثَلَاثَةِ عَشَرَ دِرْهَمًا وَ ثُلُثٍ كَافُوراً جَعَلُ فِي الْمَفَاصِلِ وَ لَا تُقْرِبِ السَّمْعَ وَ الْبَصَرَ وَ تُجْعَلُ فِي مَوْضِعِ سُجُودِهِ وَ أَذَى مَا يُخْرِجُهُ مِنَ الْكَافُورِ مِثْقَالٌ وَ نِصْفٌ

And he^{asws} said in another place: 'When you are free from washing him, embalm with thirteen Dirhams and a third (in weight) of camphor, made to be in the joints, and do not take it near the ears and the eyes, and make it to be in place of his Sajdah(s); and least of what would suffice him from the camphor is an ounce and a half.

ثُمَّ يُكْفَنُ بِثَلَاثِ قِطْعٍ وَ خَمْسٍ وَ سَبْعٍ فَأَمَّا الثَّلَاثَةُ فَمِغْزَرٌ وَ عِمَامَةٌ وَ لِفَافَةٌ وَ الْخَمْسُ مِغْزَرٌ وَ قَمِيصٌ وَ عِمَامَةٌ وَ لِفَافَتَانِ-

⁷³⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 14 b (Chapters on Funerals)

Then he should be shrouded with three pieces, and five, and seven. As for the three – a loin cloth, and a turban, and a wrapping; and the five – loin cloth, and shirt, and turban, and two wrappings”⁷⁴⁰.

وَرُوي أَنَّهُ لَا يُقْرَبُ الْمَيِّتُ مِنَ الطِّيبِ شَيْئاً وَ لَا الْبُحُورِ إِلَّا الْكَافُورَ فَإِنَّ سَبِيلَهُ سَبِيلُ الْمُحْرَمِ.

And it is reported: ‘Do not draw near to the deceased, anything from the perfume, nor the incense except the camphor, for his way is way of the one in Ihraam’⁷⁴¹.

وَرُوي إِطْلَاقُ الْمِسْكِ فَوْقَ الْكَفَنِ وَ عَلَى الْجِنَازَةِ لِأَنَّ فِي ذَلِكَ تَكْرِمَةَ الْمَلَائِكَةِ فَمَا مِنْ مُؤْمِنٍ يُقْبَضُ رُوحُهُ إِلَّا تَحْضُرُ عِنْدَهُ الْمَلَائِكَةُ.

And it is reported: ‘Release the musk above the shroud, and upon the bier, because in that is honouring of the Angels. There is none from a Momin whose soul is capture except the Angels are present with him’⁷⁴².

وَرُوي أَنَّ الْكَافُورَ يُجْعَلُ فِي فِيهِ وَ فِي مَسَامِعِهِ وَ بَصَرِهِ وَ رَأْسِهِ وَ لِحْيَتِهِ وَ كَذَلِكَ الْمِسْكِ وَ عَلَى صَدْرِهِ وَ فَرْجِهِ

And it is reported: The camphor, make it to be in his mouth, and in his ears, and his eyes, and his head, and his beard; and like that is the musk upon his chest and his private parts’.

وَ قَالَ الرَّجُلُ وَ الْمَرْأَةُ سَوَاءٌ

And he said, ‘The man and the woman are the same (in this)’.

قَالَ عَبْرَ أَبِي أَكْرَهُ أَنْ يُتَجَمَّرَ وَ يُتَبَعُ بِالْمَجْمَرَةِ وَ لَكِنْ يُجَمَّرُ الْكَفَنُ

He^{-asws} said: ‘Apart from that I^{-asws} dislike him being incensed, and followed with the incense burners, but the shroud can be incensed’.

وَ قَالَ تُؤْخَذُ خِرْقَةٌ فَيَشُدُّهَا عَلَى مَقْعَدَتَيْهِ وَ رِجْلَيْهِ

And he^{-asws} said: ‘A rag should be taken and tied upon his rear and his legs’.

قُلْتُ الْإِزَارُ

I said, ‘The loin cloth’.

قَالَ إِنَّمَا لَا تُعَدُّ شَيْئاً وَ إِنَّمَا أَمْرٌ بِهَا لِكَيْلَا يَظْهَرَ مِنْهُ شَيْءٌ وَ ذَكَرَ أَنَّ مَا جُعِلَ مِنَ الثُّبُنِ أَفْضَلُ مِنْهُ.

⁷⁴⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 14 c (Chapters on Funerals)

⁷⁴¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 14 d (Chapters on Funerals)

⁷⁴² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 14 e (Chapters on Funerals)

He^{-asws} said: 'It does not count for anything, and rather it has been instructed with, lest something is revealed from him'. And he^{-asws} mentioned: 'Nothing better than the cotton can be made from it'.⁷⁴³

وَقَالَ: يُكْفَنُ بِثَلَاثَةِ أَثْوَابٍ لِفَاقَةِ وَ قَمِيصٍ وَ إِزَارٍ وَ ذَكَرَ أَنَّ عَلِيًّا عَ غَسَلَ النَّبِيَّ ص فِي قَمِيصٍ وَ كَفَّنَهُ فِي ثَلَاثَةِ أَثْوَابٍ ثَوْبَيْنِ صَحَارِيَّتَيْنِ وَ ثَوْبٍ حَبْرَةٍ مَخِيَّةٍ وَ لَحْدَ لَهُ أَبُو طَلْحَةَ ثُمَّ خَرَجَ أَبُو طَلْحَةَ وَ دَخَلَ عَلَى الْقَبْرِ فَبَسَطَ يَدَهُ فَوَضَعَ النَّبِيَّ ص عَلَيْهَا فَأَدْخَلَهُ اللَّحْدَ

And he^{-asws} said: 'He should be shrouded with three clothes – a wrapping, and a shirt, and a loin cloth'.

'And he^{-asws} mentioned that Ali^{-asws} had washed the Prophet^{-saww} in a shirt, and shrouded him in three clothes – two 'Suahareen' clothes, and a cloth of Yemeni shawl, and Abu Talha dug the grave for him, then Abu Talha came out, and he^{-asws} entered the grave. He^{-asws} extended his^{-asws} and placed the Prophet^{-saww} upon it, and he^{-saww} entered the grave'.

وَقَالَ إِنَّ عَلِيًّا عَ لَمَّا أَنْ غَسَلَ رَسُولَ اللَّهِ ص وَ فَرَعَ مِنْ غُسْلِهِ نَظَرَ فِي عَيْنَيْهِ فَرَأَى فِيهَا شَيْئًا فَانْكَبَّ عَلَيْهِ فَأَدْخَلَ لِسَانَهُ فَمَسَحَ مَا كَانَ فِيهَا فَقَالَ يَا بَابِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ طِبْتُ حَيًّا وَ طِبْتُ مَيِّتًا.

And he^{-asws} said that when Ali^{-azwj} washed Rasool-Allah^{-azwj} and was free from washing him, he^{-asws} looked into his^{-saww} eyes and saw something being in it. He^{-asws} devoted upon it and inserted his^{-asws} tongue. He wiped whatever was in it. He^{-asws} said: 'By my^{-asws} father^{-as} and my^{-asws} mother^{-as}, O Rasool-Allah^{-saww}! May Allah^{-azwj} Send Salawaat upon you^{-saww}. You^{-saww} were good (when) alive, and are good (when) dead'.⁷⁴⁴

وَقَالَ الْعَالِمُ ع وَ كَتَبَ أَبِي فِي وَصِيَّتِهِ أَنْ أُكْفَنَهُ فِي ثَلَاثَةِ أَثْوَابٍ أَحَدُهَا رِدَاءٌ لَهُ حَبْرَةٌ وَ كَانَ يُصَلِّي فِيهِ يَوْمَ الْجُمُعَةِ وَ ثَوْبٌ آخَرُ وَ قَمِيصٌ فَقُلْتُ لِأَبِي لِمَ تَكْتُبُ هَذَا

And the scholar^{-asws} said: 'And my^{-asws} father^{-asws} wrote in his^{-asws} bequest that I^{-asws} should enshroud him in three clothes – one of these being a cloak for him, a shawl, and he^{-asws} used to pray Salat in it on the day of Friday, and another cloth, and a shirt. I^{-asws} said to my^{-asws} father^{-asws}: 'Why did you^{-asws} write this?'

فَقَالَ لِي أَخَافُ أَنْ يَغْلِبَكَ النَّاسُ يَقُولُونَ كَفَّنَهُ بِأَرْبَعَةِ أَثْوَابٍ أَوْ خَمْسَةِ فَلَا تُقْبَلُ قَوْلُهُمْ

He^{-asws} said: 'I^{-asws} feared that the people might overcome you saying, 'His^{-asws} shroud is of four clothes, or five', so do not accept their words'.

وَ عَصَبْتُهُ بَعْدَ بَعْمَانَةٍ وَ لَيْسَ تُعَدُّ الْعِمَامَةُ مِنَ الْكَفَنِ إِنَّمَا يُعَدُّ بِمَا يُلْفُ بِهِ الْجَسَدُ وَ شَقَقْنَا لَهُ الْقَبْرَ شَقًّا مِنْ أَجْلِ أَنَّهُ كَانَ رَجُلًا بَدِينًا وَ أَمَرَنِي أَنْ أَجْعَلَ ارْتِفَاعَ قَبْرِهِ أَرْبَعَةَ أَصَابِعَ مُفْرَجَاتٍ.

And I^{-asws} donned him^{-asws} after with a turban, and the turban isn't counted as being from the shroud. But rather, it is counted from what the body is wrapped with; and we cleaved the grave for him with a cleaving from the reason that he^{-asws} has a large-bodied man; and he^{-asws}

⁷⁴³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 14 f (Chapters on Funerals)

⁷⁴⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 14 g (Chapters on Funerals)

had instructed me^{-asws} that I^{-asws} should make the height of his^{-asws} grave to four fingers spread out”.⁷⁴⁵

وَعَنْ أَبِيهِ قَالَ: إِذَا مَاتَ الْمُخْرِمُ فَلْيُعَسَّلْ وَ لْيُكْفَنَ كَمَا يُعَسَّلُ الْحَلَالُ غَيْرَ أَنَّهُ لَا يُقَرَّبُ طَبِيبًا وَ لَا يُحْنَطُ وَ يُغَطَّى وَجْهُهُ وَ الْمَرْأَةُ تُكْفَنُ بِثَلَاثَةِ أَثْوَابٍ دِرْعٍ وَ خِمَارٍ وَ لِفَافَةٍ وَ تُدْرَجُ فِيهَا وَ حُنُوطُ الرَّجُلِ وَ الْمَرْأَةِ سَوَاءً.

And from his^{-asws} father^{-asws} having said: ‘When the one in Ihraam were to die, let him be washed, and let him be enshrouded like what the one not in Ihraam is washed, apart from that neither perfume nor embalmment is drawn near, and his face should be covered; while the woman would be enshrouded with three clothes – a shield, and a scarf, and a wrapping, and there should be gradualness in it; and embalmment of the man and the woman is the same’.⁷⁴⁶

توضيح و روى الشيخ في الصحيح عن عبد الله بن سنان عن أبي عبد الله ع قال البرد لا يلف و لكن يطرح عليه طرحا و إذا أدخل القبر وضع تحت خده و تحت جنبه.

Clarification (Ahadeeth only) – And it is reported by the sheykh in ‘Al-Saheeh’ – from Abdullah Bin Sinan, from Abu Abdullah^{-asws} having said: ‘The cloak is not wrapped, but it is thrown upon him, and when he enters the grave, it is placed beneath his cheek and beneath his side’.

و قال في النهاية في الحديث كفن رسول الله ص في ثوبين صحارين.

And he said in ‘Al-Nihaya’ – in a Hadeeth: ‘Rasool-Allah^{-saww} was enshrouded in two Sahareen clothes’.

15- الْعُيُونُ، وَ الْعِلَالُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ الرِّضَا ع قَالَ: إِنَّمَا أَمْرٌ أَنْ يُكْفَنَ الْمَيِّتُ لِيُنْفَى رَيْبُهُ عَزْرًا وَ جَلَّ طَاهِرَ الْجَسَدِ وَ لِقَالًا تَبْدُو عَوْرَتَهُ لِمَنْ يَحْمِلُهُ أَوْ يَدْفِنُهُ وَ لِقَالًا يَظْهَرُ النَّاسُ عَلَى بَعْضِ خَالِهِ وَ قُبْحِ مَنْظَرِهِ وَ لِقَالًا يَفْسُو الْقَلْبَ مِنْ كَثْرَةِ النَّظَرِ إِلَى مِثْلِ ذَلِكَ لِلْعَاهَةِ وَ الْفَسَادِ وَ لِيَكُونَ أَطْيَبَ لِأَنْفُسِ الْأَحْيَاءِ وَ لِقَالًا يُبْغِضُهُ حَيَّمُهُ فَيُلْعَجِي ذِكْرَهُ وَ مَوَدَّتَهُ فَلَا يَحْفَظُهُ فِيمَا حَلَفَ وَ أَوْصَاهُ بِهِ وَ أَمْرَهُ بِهِ وَ أَحَبَّ.

(The book) ‘Al Uyoun’, and ‘Al Ilal’ – from Al Wahid Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan,

‘From Al-Reza^{-asws} said: ‘But rather, I^{-asws} instruct that the deceased should be enshrouded to his meeting his Lord^{-azwj} Mighty and Majestic being of clean body, and lest his private part be revealed to the ones carrying him, or burying him, and lest some of this state and his ugly scene is revealed to the people, and lest the heart is hardened from the frequent looking at the affliction similar to that and the corruption, and for the living ones to be feeling good, and lest his intimate ones hate him so his mentioned and his affection would be revoked, so he would not be preserved regarding what he has left behind, and he has bequeathed with, and had instructed with, and loved’.⁷⁴⁷

⁷⁴⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 14 h (Chapters on Funerals)

⁷⁴⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 14 i (Chapters on Funerals)

⁷⁴⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 15 (Chapters on Funerals)

16- مَعْرِفَةُ الرِّجَالِ لِلْكَشِيِّ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ بُنَانِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ أَنْ يَبْعَثَ إِلَيَّ بِقَمِيصٍ مِنْ قَمِيصِهِ أَعِدُّهُ لِكَفْنِي فَبَعَثَ إِلَيَّ بِهِ

(The book) 'Marifaat Al Rijal' of Al Kashi – from Ali Bin Muhammad, from Bunan Bin Muhammad, from Ali Bin Mahziyar, from Muhammad Bin Ismail Bin Bazie who said,

'I asked Abu Ja'far^{-asws} to send a shirt from his^{-asws} shirts to me I can prepare it for my shroud. He^{-asws} sent it to me'.

قَالَ فَعُلْتُ لَهُ كَيْفَ أَصْنَعُ بِهِ

He (the narrator) said, 'I said to him, 'How shall I deal with it?'

فَقَالَ انزع أزراره.

He^{-asws} said: 'Remove his loin cloth''⁷⁴⁸

17- كَشْفُ الْعَمَةِ، قَالَ رُوِيَ أَنَّ فَاطِمَةَ ع قَالَتْ إِنَّ جِبْرَائِلَ أَتَى النَّبِيَّ ص لَمَّا حَضَرَتْهُ الْوَفَاةُ بِكَافُورٍ مِنَ الْجَنَّةِ فَقَسَمَهُ أَثْلَاثًا ثُلثًا لِنَفْسِهِ وَ ثُلثًا لِعَلِيِّ وَ ثُلثًا لِي وَ كَانَ أَرْبَعِينَ دِرْهَمًا.

(The book) 'Kashf Al Ghumma' –

'He said, 'It is reported that (Syeda) Fatima^{-asws} said: 'Jibraeel^{-as} came to the Prophet^{-saww} when the expiry presented to him^{-saww} with camphor from the Paradise. He^{-saww} divided it in three – a third for himself, and a third for Ali^{-asws}, and a third for me^{-asws}, and it was forty Dirhams (in weight)''⁷⁴⁹

18- الطُّرْفُ، لِلسَّيِّدِ بْنِ طَاوُسٍ وَ مِصْبَاحِ الْأَنْوَارِ، لِيَعْضِ أَصْحَابِنَا الْأَخْبَارِ بِإِسْنَادِهِمَا عَنْ عِيْسَى بْنِ الْمُسْتَفَادِ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع كَانَ فِي الْوَصِيَّةِ أَنْ يُدْفَعَ إِلَيَّ الْحَنُوطُ فَدَعَانِي رَسُولُ اللَّهِ ص قَبْلَ وَفَاتِهِ بِقَلِيلٍ فَقَالَ يَا عَلِيُّ يَا فَاطِمَةُ هَذَا حَنُوطِي مِنَ الْجَنَّةِ دَفَعَهُ إِلَيَّ جِبْرَائِيلُ ع وَ هُوَ يُفْرُقُكُمَا السَّلَامَ وَ يَقُولُ لَكُمَا اقسَمَاءُ وَ اعزلا منه لي وَ لَكُمَا

(The book) 'Al Turf' of the Seyyid Bin Tawoos, and 'Misbah Al Anwaar' – for one of our good companions by their chain from Isa Bin Al Mustafad,

'From Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws}, it was in the bequest that the embalmmnt be handed to me^{-asws}: 'Rasool-Allah^{-saww} called me^{-asws} a little before his^{-saww} expiry. He^{-saww} said: 'O Ali^{-asws}, and O Fatima^{-asws}! This is my^{-asws} embalmmnt from the Paradise. Jibraeel^{-as} handed it to me^{-saww} and he^{-as} has conveyed the greetings to you^{-asws} both and says to you^{-asws}: 'Divide it and isolate from it for me^{-saww} and for you^{-asws} both'.

فَقَالَتْ فَاطِمَةُ يَا أَبَتَاهُ لَكَ ثُلُثُهُ وَ لِيَكُنِ النَّظِيرُ فِي الْبَاقِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع

⁷⁴⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 16 (Chapters on Funerals)

⁷⁴⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 17 (Chapters on Funerals)

(Syeda) Fatima^{-asws} said: 'O father^{-saww}! For you^{-saww} is it's third, and let Ali^{-asws} Bin Abu Talib^{-asws} be the decider regarding the remainder'.

فَبَكَى رَسُوْلَ اللهِ ص وَ صَمَّهَا اِلَيْهِ فَقَالَ مُوَفَّقَةٌ رَشِيْدَةٌ مُهْدِيَةٌ مُلْهَمَةٌ يَا عَلِيُّ قُلْ فِي الْبَاقِي

Rasool-Allah^{-saww} wept and hugged her^{-asws} to him^{-saww}. He^{-saww} said: '(You^{-asws}) are harmonised, guiding, guided, inspired (to the truth)! O Ali^{-asws}, speak regarding the remainder!'

قَالَ نِصْفُ مَا بَقِيَ لَهَا وَ النِّصْفُ لِمَنْ تَرَى يَا رَسُوْلَ اللهِ

He^{-asws} said: 'Half of what remains is for her^{-asws}, and the half is for one you^{-saww} deem fit, O Rasool-Allah^{-saww}!'

قَالَ هُوَ لَكَ فَاقْبِضْهُ

He^{-saww} said: 'It is for you^{-asws}, to take possession of it!'

وَ قَالَ كَانَ فِيْمَا اَوْصَى بِهِ رَسُوْلُ اللهِ ص اَنْ يُدْفَنَ فِي بَيْتِهِ الَّذِي فُيْضَ فِيْهِ وَ يُكْفَنَ بِثَلَاثَةِ اَنْوَابٍ اَحَدُهَا بِمَائِيٍّ وَ لَا يَدْخُلُ قَبْرُهُ غَيْرُ عَلِيٍّ ع.

And he^{-asws} said: 'It was among what Rasool-Allah^{-saww} had bequeathed to me^{-asws} with is that he^{-saww} should be buried in his^{-saww} house in which he^{-saww} passed away, and he^{-saww} should be enshrouded with three clothes – on of these being Yemeni, and no one apart from Ali^{-asws} should enter his^{-saww} grave'.⁷⁵⁰

19- الْمُفْتِئَةُ، قَالَ رُوِيَ اَنْ اَدَمَ لَمَّا اَهْبَطَهُ اللهُ مِنْ جَنَّتِهِ اِلَى الْاَرْضِ اسْتَوْحَشَ فَسَأَلَ اللهُ تَعَالَى اَنْ يُرِنَسَهُ بِشَيْءٍ مِنْ اَشْجَارِ الْجَنَّةِ فَانزَلَ اللهُ النَّخْلَةَ فَكَانَ يَأْتِسُ بِهَا فِي حَيَاتِهِ

(The book) 'Al Muqnie' –

He said, 'It is reported: 'When Allah^{-azwj} Sent Adam^{-as} down from His^{-azwj} Paradise to the earth, he^{-as} was lonely, so he^{-as} asked Allah^{-azwj} the Exalted to Comfort him^{-as} with something from the trees of Paradise. Allah^{-azwj} Sent down the date tree, so he^{-as} was comforted with it during his^{-as} lifetime.

فَلَمَّا حَضَرَتْهُ الوَفَاةُ قَالَ لِوَلَدِهِ اِنِّي كُنْتُ اَنْسُ بِهَا فِي حَيَاتِي وَ اِنِّي لَا رَجُوْ اَلْاَنْسَ بِهَا بَعْدَ وَفَاتِي فَاِذَا مِتُّ فَخُدُّوْا مِنْهَا جَرِيْدًا وَ شُقُّوْهُ بِنِصْفَيْنِ وَ ضَعُوْهُمَا مَعِيَ فِي اَكْفَانِي

When the expiry presented to him^{-as}, he^{-as} said to his^{-as} children: 'I^{-as} used to be comforted with it during my^{-as} life, and I^{-as} hope for being comforted by it after my^{-as} expiry. When I^{-as} pass away, take a branch from it and split it into two halves and place these two with me^{-as} in my^{-as} shroud'.

⁷⁵⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 18 (Chapters on Funerals)

فَفَعَلَ وَوَلَدَهُ ذَلِكَ وَفَعَلْتَهُ الْأَنْبِيَاءُ بَعْدَهُ ثُمَّ انْدَرَسَ ذَلِكَ فِي الْجَاهِلِيَّةِ فَأَحْيَاهُ النَّبِيُّ ص وَفَعَلَهُ وَصَارَ سُنَّةً مُتَّبَعَةً.

His^{as} children did that, and the Prophets^{as} after him^{as} did it. Then that was obliterated during the pre-Islamic period. The Prophet^{saww} revived it and he^{saww} did it, and it became a followed Sunnah".⁷⁵¹

20- مَعْرِفَةُ الرِّجَالِ لِلْكَشِّيِّ، عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ سَهْلِ بْنِ زَادَوَيْهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَمَّنْ رَوَاهُ عَنْ أَبِي مَرْزَبٍ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْحَسَنَ بْنَ عَلِيٍّ ع كَفَّنَ أُسَامَةَ بْنَ زَيْدٍ فِي بُرْدٍ أَحْمَرَ حَبْرَةَ.

(The book) 'Ma'rifat Al Rijal' of Al Kashi – from Muhammad Bin Masoud, from Ali Bin Muhammad, from Muhammad Bin Ahmad, from Sahl Bin Zazawiya, from Ayoub Bin Nuh, from the one who reported it, from Abu Maryam Al Ansari,

'From Abu Ja'far^{asws} having said: 'Al-Hassan^{asws} Bin Ali^{asws} enshrouded Usama Bin Zayd in a red robe, a shawl".⁷⁵²

21- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ اللَّيْثِيِّ عَنْ عَبْدِ الْعَقَّارِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ عَلِيًّا ع كَفَّنَ سَهْلَ بْنَ حَنِيْفٍ فِي بُرْدٍ أَحْمَرَ حَبْرَةَ.

And from him, from Muhammad Bin Masoud, from Ahmad Bin Abdullah Al Alawy, from Ali Bin Muhammad, from Ahmad Bin Muhammad Al Laysi, from Abdul Gaffar,

'From Ja'far^{asws} Bin Muhammad^{asws}: 'Ali^{asws} enshrouded Sahl Bin Huneyf in a red robe, a shawl".⁷⁵³

22- مَجَالِسُ الصَّدُوقِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَسْرُورٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبِي الْحَسَنِ الْعُبَيْدِيِّ عَنِ الْأَعْمَشِ عَنِ عَبَّادَةَ بْنِ رَبِيعٍ وَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فِي حَدِيثٍ وَفَاةٍ فَاطِمَةَ بِنْتِ أَسَدٍ أُمِّ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ النَّبِيُّ لِعَلِيٍّ ع خُذْ عِمَامَتِي هَذِهِ وَ خُذْ نُؤْيِي هَذَيْنِ فَكَفِّنِي فِيهِمَا وَ مِرِّ الْبَسَاءَ فَلْيُحْسِنَنَّ عُسَلَهَا.

(The book) 'Majaalis' of Al Sadouq – from Ja'far Bin Muhammad Bin Masrouq, from Muhammad Bin Abdullah Bin Ja'far Al Himeyri, from his father, from Ahmad from his father, from Khalaf Bin Hammad, from Abu Al-Hassan Al Abdy, from Al Amsh, from Abaya Bin Rabie, and Abdullah Bin Abbas,

'In a Hadeeth of expiry Fatima Bint Asad^{as}, mother^{as} of Amir Al-Momineen^{asws} having said: 'The Prophet^{saww} said to Ali^{asws}: 'Take this turban of mine^{saww}, and take these two clothes of mine^{saww}. Enshroud her^{as} in these and instruct the women to be good in washing her^{as}".⁷⁵⁴

23- الْعِلَالُ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ يَحْيَى عَنِ جَدِّهِ عَنْ بَكْرِ بْنِ عَبْدِ الْوَهَّابِ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنْ جَدِّهِ فِي حَدِيثٍ أَنَّ رَسُولَ اللَّهِ ص دَفَنَ فَاطِمَةَ بِنْتِ أَسَدٍ وَ كَفَّنَهَا فِي قَمِيصِهِ وَ نَزَلَ فِي قَبْرِهَا وَ تَمَرَّعَ فِي لَحْدِهَا.

(The book) 'Al Ilal' – from Al-Hassan Bin Muhammad Bin Yahya, from his grandfather, from Bakr Bin Abdul Wahhab, from Isa Bin Abdullah, from his father, from his grandfather in a Hadeeth,

⁷⁵¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 19 (Chapters on Funerals)

⁷⁵² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 20 (Chapters on Funerals)

⁷⁵³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 21 (Chapters on Funerals)

⁷⁵⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 22 (Chapters on Funerals)

‘Rasool-Allah^{-saww} buried (Syeda) Fatima Bint Asad^{-as}, and enshrouded her^{-as} in his^{-saww} shirt, and he^{-saww} descended in her^{-as} grave, and wallowed in her^{-as} grave’.⁷⁵⁵

24- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ جَدِّهِ يَعْقُوبَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ: إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ أَوْصَتْ إِلَى رَسُولِ اللَّهِ ص فَقَبِلَ وَصِيَّتَهَا فَلَمَّا مَاتَتْ نَزَعَ قَمِيصَهُ وَ قَالَ كَفَّنُوهَا فِيهِ.

And from him, from Al-Hassan Bin Muhammad, from his grandfather Yaqoub, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} in a Hadeeth, said: ‘Fatima Bint Asad^{-as} bequeathed to Rasool-Allah^{-saww}. He^{-saww} accepted her^{-as} bequest. When she^{-as} passed away, he^{-saww} removed his^{-saww} shirt and said: ‘Enshroud her^{-as} in it’.⁷⁵⁶

أَقُولُ وَ قَدْ مَرَّ فِي بَابِ الإِحْتِضَارِ أَنَّ الصَّادِقَ ع كَتَبَ فِي حَاشِيَةِ كَفَنِ إِسْمَاعِيلَ ابْنِهِ - إِسْمَاعِيلُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

I (Majlisi) am saying, ‘And it has passed in the chapter of the summary, ‘Al-Sadiq^{-asws} had written in the border of the shroud of his^{-asws} son Ismail: ‘Ismail testifies that there is no god except Allah^{-azwj}’.⁷⁵⁷

25- إِكْمَالُ الدِّينِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْحَطَّابِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي كَهْمَسٍ قَالَ: حَضَرْتُ مَوْتَ إِسْمَاعِيلَ وَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع وَ قَدْ سَجَدَ سَجْدَةً فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ فَتَنَظَّرَ إِلَيْهِ ثُمَّ سَجَدَ سَجْدَةً أُخْرَى أَطْوَلَ مِنَ الْأُولَى

(The book) ‘Ikmal Al-Deen’ – from Ahmad Bin Muhammad Bin Yahya, from Sa’ad Bin Abdullah, from Ibrahim Bin Hashim, and Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Amro Bin Usman, from Abu Kahmas who said,

‘The death of Ismail presented, and I saw Abu Abdullah^{-asws} and he^{-asws} was performing a Sajdah. He^{-asws} prolonged the Sajdah. Then he^{-asws} raised his^{-asws} head, he^{-asws} looked towards him, then performed another Sajdah, long than the first.

ثُمَّ رَفَعَ رَأْسَهُ وَ قَدْ حَضَرَهُ الْمَوْتُ فَغَمَّصَهُ وَ رَبَطَ لِحْيَتَيْهِ وَ عَطَى عَلَيْهِ الْمِلْحَمَةَ ثُمَّ قَامَ وَ رَأَيْتُ وَجْهَهُ وَ قَدْ دَخَلَهُ مِنْهُ شَيْءٌ اللَّهُ أَعْلَمُ بِهِ ثُمَّ قَامَ وَ دَخَلَ مَنْزِلَهُ

Then he^{-asws} raised his^{-asws} head, and the death has presented him. He^{-asws} closed his eyes, and tied his beard, and covered the quilt upon him. Then he^{-asws} stood, and I saw his^{-asws} face and something had entered him^{-asws} from him, Allah^{-azwj} is more Knowing with it. Then he^{-asws} stood up and entered his^{-asws} house.

فَمَكَتْ سَاعَةً ثُمَّ خَرَجَ عَلَيْنَا مَدِينًا مُكْتَنِجًا عَلَيْهِ ثِيَابٌ غَيْرُ ثِيَابِهِ الَّتِي كَانَتْ عَلَيْهِ وَ وَجْهُهُ غَيْرُ الَّذِي دَخَلَ بِهِ فَأَمَرَ وَ هَيَّ فِي أَمْرِهِ حَتَّى إِذَا فَرَغَ دُعَايَ بِكَفَنِهِ فَكَتَبَ فِي حَاشِيَةِ الْكَفَنِ إِسْمَاعِيلُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

He^{-asws} remained for a while, then came out to us oiled (his^{-asws} hair), (having applied) kohl, upon him^{-asws} were clothes other than his^{-asws} clothes which had been upon him^{-asws}, and his^{-asws} face was other than which he^{-asws} had entered with. He^{-asws} instructed and forbade

⁷⁵⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 23 (Chapters on Funerals)

⁷⁵⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 24 a (Chapters on Funerals)

⁷⁵⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 24 b (Chapters on Funerals)

regarding his affairs, until when he^{-asws} was free, he^{-asws} was called for his shroud and wrote in its borders of the shroud: 'Ismail testifies that there is no god except Allah^{-azwj}'.⁷⁵⁸

26- العيون، عن ابن عبدوس عن ابن قتيبة عن حمدان بن سليمان عن الحسن بن عبد الله الصيرفي عن أبيه قال: نُؤْفِي مَوْسَى بِنُ جَعْفَرٍ ع فِي يَدَيْ سِنْدِي بِن شَاهِك فَحَمَل عَلَى نَعَشِي وَ نُودِي عَلَيْهِ هَذَا إِمَام الرَّاغِبَةِ

(The book) 'Al Uyouun' – from Ibn Abdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Al-Hassan Bin Abdullah Al Sayrafi, from his father who said,

'Musa^{-asws} Bin Ja'far^{-asws} passed away in the hands (prison) of Sindy Bin Shahak. He^{-asws} was carried upon a coffin and there was a call upon him^{-asws}: 'This is an Imam^{-asws} of the 'Rafizis' (Shias)!'

فَسَمِعَ سُلَيْمَانُ بِنُ أَبِي جَعْفَرِ الصَّبَاحِ وَ نَزَلَ عَن قَصْرِهِ وَ حَضَرَ جَنَائِزَهُ وَ عَسَلَهُ وَ حَنَطَهُ بِحَنُوطِ فَاحِرٍ وَ كَفَّنَهُ بِكَفْنٍ فِيهِ حَبْرَةٌ اسْتُعْمِلَتْ لَهُ بِالْقَيْنِ وَ حَمْسِمِائَةِ دِينَارٍ عَلَيْهَا الْقُرْآنُ كُلُّهُ وَ احْتَفَى وَ امَشَى فِي جَنَائِزِهِ مُتَسَلِّبًا مَشْفُوقَ الْجَنِّبِ إِلَى مَقَابِرِ قُرَيْشٍ فَدَفَنَهُ ع هُنَاكَ.

Suleyman Bin Abu Ja'far heard the shouting and he descended from his castle, and attended his^{-asws} bier, and washed him^{-asws}, and embalmed him^{-asws} with pride-worthy embalmment, and enshrouded him with a shroud wherein was a shawl having been worked from him^{-asws} for two thousand five hundred Dinars. Upon it was the whole Quran, and he walked bare feet stripped, torn of pocket to the graveyard of Quraysh. He^{-asws} was buried over there".⁷⁵⁹

27- قُرْبُ الإِسْنَادِ، عَن أَحْمَدَ بِنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْفَضْلِ بِنِ يُونُسَ الْكَاتِبِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَن رَجُلٍ مِّنْ أَصْحَابِنَا يَمُوتُ وَ لَمْ يَبْزُكْ مَا يُكْفَنُ بِهِ أ فَأَشْرَفِي لَهُ كَفَنَهُ مِنَ الرِّكََاةِ

(The book) 'Qurb Al Isnaad' – from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Fazl Bin Yunus the scribe, said,

'I asked Abu Al-Hassan^{-asws} about a man from our companions dying and he did not leave what he could be shrouded with, 'Can a shroud be bought for him from the Zakat?'

قَالَ فَقَالَ أَعْطَ عِيَالَهُ مِنَ الرِّكََاةِ قَدْرَ مَا يُجَهِّزُونَهُ فَيَكُونُونَ هُمُ الَّذِينَ يُجَهِّزُونَهُ

He (the narrator) said, 'He^{-asws} said: 'Give his dependants from the Zakat an amount what he can be prepared, so they would be the ones preparing him'.

قُلْتُ فَإِن لَمْ يَكُنْ لَهُ وَوَلَدٌ وَ لَا أَحَدٌ يَقُومُ بِأَمْرِهِ أ فَأَجْهَرُهُ أَنَا مِنَ الرِّكََاةِ

I said, 'Supposing there does not happen to have any children for him, nor anyone who can stand with his matter, 'Can I prepare him from the Zakat funds?'

قَالَ فَقَالَ كَانَ أَبِي يَقُولُ إِنَّ حُرْمَةَ عَوْرَةِ الْمُؤْمِنِ وَ حُرْمَةَ بَدَنِهِ وَ هُوَ مَيِّتٌ كَحُرْمَتِهِ وَ هُوَ حَيٌّ فَوَارِ عَوْرَتَهُ وَ بَدَنَهُ وَ جَهْرَهُ وَ كَفَنَهُ وَ حَنَطَهُ وَ احْتَسِبْ بِذَلِكَ مِنَ الرِّكََاةِ

⁷⁵⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 25 (Chapters on Funerals)

⁷⁵⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 26 (Chapters on Funerals)

He (the narrator) said, 'He^{-asws} said: 'My^{-asws} father^{-asws} had said: 'Sanctity of nakedness of the Momin, and sanctity of his body and he is dead is like his sanctity when he was alive. Therefore, cover his nakedness, and his body, and his preparation, and his shroud, and his embalment, and calculate that from the Zakat'.

فُلْتُ فَإِنِ ابْتِغَرَ عَلَيْهِ بَعْضُ إِخْوَانِهِ بِكَفَنِ آخَرَ وَكَانَ عَلَيْهِ دَيْنٌ أَوْ يَكْفُهُ بِوَاحِدٍ وَ يُفْضَى بِالْآخِرِ دَيْنُهُ

I said, 'Supposing one of his brothers were to trade (gift) upon him with another shroud, and there were to be debts upon him, can one enshroud him and pay off his debts with another?'

قَالَ فَقَالَ هَذَا لَيْسَ مِيراثًا تَرَكَهُ وَ إِنَّمَا هَذَا شَيْءٌ صَارَ إِلَيْهِمْ بَعْدَ وَفَاتِهِ فَلْيَكْفُوهُ بِالَّذِي ابْتِغَرَ عَلَيْهِمْ بِهِ وَ لَيْسَ مِنَ الدَّيْنِ مِنَ الرِّزَاةِ لَهُمْ يُصْلِحُونَ بِهِ شَأْنَهُمْ.

He (the narrator) said, 'He^{-asws} said: 'This isn't inheritance he has left, and rather this is something which has come to them after his death, so let them shroud him with that which had been gifted with upon them with, and let that which was from the Zakat be for them in order to correct their affairs with''.⁷⁶⁰

28- فَلَاحُ السَّائِلِ، مِنْ كِتَابِ مَدِينَةِ الْعِلْمِ بِإِسْنَادِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: تَنَوَّفُوا فِي الْأَكْفَانِ فَإِنَّكُمْ تُبْعَثُونَ بِهَا.

(The book) 'Falah Al Sa'ail', from the book 'Medinat Al Ilm', by his chain to,

'Abu Abdullah^{-asws} said: 'Be choosy regarding the shrouds, for you will be Resurrected with it''.⁷⁶¹

وَ قَالَ وَجَدْتُ فِي تَارِيخِ نَيْسَابُورَ فِي تَرْجَمَةِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَهْلِ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ ثِيَابِكُمُ الْبَيَاضُ فَلْيَبْسُهَا أَحْيَاؤَكُمْ وَ كَفِنُوا فِيهَا مَوْتَاكُمْ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ.

And he said, 'I found in the 'History of Neshapur' in a translation of Ibrahim Bin Abdul Rahman Bin Sahl, by his chain who said,

'Rasool-Allah^{-sawww} said: 'Best of your clothing is the white, so let your living ones wear these, and enshroud your dead ones in these, for there is from best of your clothes''.⁷⁶²

وَ مِنْ كِتَابِ سَيْرِ الْأَيْمَةِ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع قَالَ: إِنَّ أَبِي ع أَوْصَانِي عِنْدَ الْمَوْتِ فَقَالَ يَا جَعْفَرُ كَفِّنِي فِي ثَوْبٍ كَذَا وَ ثَوْبٍ كَذَا وَ كَذَا فَإِنَّ الْمَوْتَى يَتَبَاهَوْنَ بِأَكْفَانِهِمْ الْحَبْرَ.

And from the book 'Seer Al-Aimma^{-asws}', by his chain to Al-Sadiq^{-asws} having said: 'My^{-asws} father^{-asws} had bequeathed me at the death. He^{-asws} said: 'O Ja'far^{-asws}! Enshroud me^{-asws} with such and such cloth, and such and such cloth, for the dead ones will be boasting with the shrouds' – the Hadeeth''.⁷⁶³

⁷⁶⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 27 (Chapters on Funerals)

⁷⁶¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 28 a (Chapters on Funerals)

⁷⁶² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 28 b (Chapters on Funerals)

⁷⁶³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 28 c (Chapters on Funerals)

وَمِنْ كِتَابِ مَدِينَةِ الْعِلْمِ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: مَنْ كَانَ كَفَنُهُ فِي بَيْتِهِ لَمْ يُكْتَبْ مِنَ الْعَافِلِينَ وَكَانَ مَأْجُورًا كُلَّمَا نَظَرَ إِلَيْهِ.

And from the book ‘Madinat Al-Ilm’ – by his chain from Al-Sadiq^{asws} having said: ‘One whose shroud were to be in his house will not be written from the heedless ones, and he would be Rewarded every time he looks at it’.⁷⁶⁴

وَرُوِيَ فِي كِتَابِ دَلَائِلِ الْأَنْبِيَاءِ عَ أَخْبَارًا كَثِيرَةً بِأَنَّهُمْ هَيَّبُوا أَكْفَانَ جَمَاعَةٍ مِنْ شِيعَتِهِمْ قَبْلَ وَفَاتِهِمْ وَنَقَدُوا الْأَكْفَانَ إِلَيْهِمْ.

And it is reported in the book ‘Dalail Al Aimmah^{asws}’ there are many Ahadeeth the they^{asws} had prepared shrouds for a group of their^{asws} Shias before their dead and dispatched the shrouds to them’.⁷⁶⁵

29- إِرْشَادُ الْقُلُوبِ، قَالَ سِنْدِيُّ بْنُ شَاهِكٍ كُنْتُ سَأَلْتُ مُوسَى بْنَ جَعْفَرٍ عَ أَنْ يَأْذَنَ لِي فِي أَنْ أُكْفِنَهُ فَأَبَى وَ قَالَ إِنَّا أَهْلُ بَيْتٍ مُهُورٌ نِسَائِنَا وَ حَجُّ صُرُورَتِنَا وَ أَكْفَانُ مَوْتَانَا مِنْ طَاهِرِ أَمْوَالِنَا وَ عِنْدِي كَفْنِي.

(The book) ‘Irshad Al Quloub’ –

‘Sindy Bin Shahak (warden) said, ‘I had asked Musa^{asws} Bin Ja’far^{asws} to permit me to enshroud him^{asws}, but he^{asws} refused and said: ‘We^{asws}, People^{asws} of the Household, dowries of our^{asws} women, and Hajj of our unmarried ones, and shrouds of our deceased are from our^{asws} clean wealth, and my^{asws} shroud is with me^{asws}’.⁷⁶⁶

30- دَعَاؤُ الرَّاوُندِيِّ، قَالَ أَبُو عَبْدِ اللَّهِ عَ أَجِيدُوا أَكْفَانَ مَوْتَانِكُمْ فَإِنَّهَا زِينَتُهُمْ.

(The book) ‘Dawaat’ of Al Rawandy –

‘Abu Abdullah^{asws} said: ‘Be excellent in shrouds of your deceased, for these are their adornments’.⁷⁶⁷

31- الْمَكَارِمُ، عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ لَيْسَ مِنْ لِبَاسِكُمْ شَيْءٌ أَحْسَنُ مِنَ الْبَيَاضِ فَالْبَيْضُ فَالْبَيْضُ وَ كَفِّنُوا فِيهِ مَوْتَانِكُمْ.

(The book) ‘Al Makarim’ – from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘There is nothing better from your clothing than the white, therefore wear it and enshroud your deceased in it’.⁷⁶⁸

وَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ يُحْرَمُ الرَّجُلُ فِي الثَّوْبِ الْأَسْوَدِ

And from Al-Husayn Bin Al Mukhtar who said,

‘I said to Abu Abdullah^{asws}, ‘Can the man wear Ihraam in the black cloth?’

⁷⁶⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 28 d (Chapters on Funerals)

⁷⁶⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 28 e (Chapters on Funerals)

⁷⁶⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 29 (Chapters on Funerals)

⁷⁶⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 30 (Chapters on Funerals)

⁷⁶⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 31 a (Chapters on Funerals)

فَقَالَ لَا يُجُوزُ فِي التَّوْبِ الْأَسْوَدِ وَ لَا يُكْفَنُ بِهِ الْمَيِّتُ.

He^{-asws} said: 'It is not allowed in the black cloth, nor enshroud the deceased with it'.⁷⁶⁹

32- جُنَّةُ الْأَمَانِ، لِلْكَفْمِيِّ عَنِ السَّجَّادِ زَيْنِ الْعَابِدِينَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص قَالَ: نَزَلَ جِبْرَائِيلُ عَلَى النَّبِيِّ ص فِي بَعْضِ عَزَوَاتِهِ وَ عَلَيْهِ جَوْشَنُ تَقِيْلٌ أَلَمَهُ تَقْلُهُ

(The book) 'Junnat Al Amaan' of Al Kafamy –

'From Al-Sajjad Zayn Al-Abideen^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from the Prophet^{-saww} having said: 'Jibraeel^{-as} descended unto the Prophet^{-saww} during one of his^{-saww} military expeditions, and upon him^{-saww} was a heavy armour, its weight was painful.

فَقَالَ يَا مُحَمَّدُ رَبُّكَ يُفْرِئُكَ السَّلَامَ وَ يُثَوِّلُ لَكَ الْخَلْعَ هَذَا الْجَوْشَنَ وَ افْرَأْ هَذَا الدُّعَاءَ فَهُوَ أَمَانٌ لَكَ وَ لِأُمَّتِكَ وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ وَ مَنْ كَتَبَهُ عَلَى كَفَنِهِ اسْتَحَبَّ اللَّهُ أَنْ يُعَذِّبَهُ بِالنَّارِ

He^{-as} said: 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the greeting to you^{-saww} and says to you^{-as}: "For you^{-saww} is to take off this armour, and recite this supplication, so it would be a safety for you and for your^{-saww} community' – and continued the Hadeeth up to he^{-saww} said: 'And one writes it upon his shroud, Allah^{-azwj} will be Embarrassed from Punishing him with the Fire!'

وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ قَالَ الْحُسَيْنُ ع أَوْصَانِي أَبِي ع بِحِفْظِ هَذَا الدُّعَاءِ وَ تَعْظِيمِهِ وَ أَنْ أَكْتُبَهُ عَلَى كَفَنِهِ وَ أَنْ أَعْلِمَهُ أَهْلِي وَ أَخْتَهُمْ عَلَيْهِ

And he^{-asws} continued the Hadeeth up to he^{-asws} said: 'Al-Husayn^{-asws} bequeathed to my^{-asws} father^{-asws} with preserving this supplication, and revering it, and that I^{-asws} should write it upon his^{-asws} shroud, and that I^{-asws} should teach it to my^{-asws} family and urge them upon it'.

ثُمَّ ذَكَرَ الْجَوْشَنَ الْكَبِيرَ كَمَا سَيَأْتِي فِي كِتَابِ الدُّعَاءِ.

Then he^{-asws} mentioned (the supplication) 'Al-Jawshan Al-Kabeer' just as I (Majlisi) shall be coming with it in the book of supplications'.⁷⁷⁰

أَقُولُ رَوَاهُ فِي الْبَلَدِ الْأَمِينِ أَيْضاً بِهَذَا السَّنَدِ وَ زَادَ فِيهِ وَ مَنْ كَتَبَ فِي جِوَاهِرٍ بِكَافُورٍ أَوْ مِسْكِ ثُمَّ عَسَلَهُ وَ رَشَّهُ عَلَى كَفَنِ مَيِّتٍ أَنْزَلَ اللَّهُ تَعَالَى فِي قَبْرِهِ أَلْفَ نُورٍ وَ آمَنَهُ مِنْ هَوْلِ مُنْكَرٍ وَ نَكِيرٍ وَ رَفَعَ عَنْهُ عَذَابَ الْقَبْرِ وَ يَدْخُلُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ إِلَى قَبْرِهِ يُبَسِّطُونَهُ بِالْحَنَّةِ وَ يُوسِّعُ عَلَيْهِ قَبْرَهُ مَدَّ بَصَرِهِ.

I (Majlisi) am saying, 'It is reported in 'Balad Al-Ameen' as well with this chain and there is an increase in it: 'And one who writes in in a bowl with camphor or musk, then washes it and sprinkles it upon the shroud of a deceased, Allah^{-azwj} the Exalted will Send down in his grave a thousand lights, and Secure him from horrors of Munkar and Nakeer (questioning Angels), and Raise the punishment of the grave away from him, and every days seventy thousand

⁷⁶⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 31 b (Chapters on Funerals)

⁷⁷⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 32 a (Chapters on Funerals)

Angels will be entering into his grave giving him glad tidings with the Paradise and there will be an expansion for him in his grave to the extent of his sight”⁷⁷¹

و من الغرائب أن السيد بن طاوس قدس الله روحه بعد ما أورد الجوشن الصغير المفتوح بقوله إلهي كم من عدو انتضى علي سيف عداوته

And from the oddities is that the Seyyid Bin Tawoos, may Allah^{-azwj} Sanctify his soul, after having reported (the supplication) ‘Al-Jawshan Al-Sagheer’, began with his words, ‘My^{-azwj} God^{-azwj}! How many enemies have attached me with the swords of their enmity’.

في كتاب مَهج الدعوات، قَالَ خَبْرٌ دُعَاءِ الْجَوْشَنِ وَ فَضْلُهُ وَ مَا لِقَارِيهِ وَ حَامِلِهِ مِنَ الثَّوَابِ بِحَدْفِ الْإِسْنَادِ عَنْ مَوْلَانَا وَ سَيِّدِنَا مُوسَى بْنِ جَعْفَرٍ ع عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ ذَكَرَ نَحْوًا مِمَّا رَوَاهُ الْكُفَعَمِيُّ فِي فَضْلِ الْجَوْشَنِ الْكَبِيرِ

In the book ‘Muhad Al-Dawaat’, he said, ‘Best of supplications is ‘Al-Jawshan’, and it’s merits and what Rewards are there for its reciter, and its bearer, with the deleted chain from our Master^{-asws} and our Chief Musa Bin Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from his^{-asws} father^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}, (from) Ali Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} altogether, and he mentioned approximate to what has been reported by Al-Kafamy regarding merits of ‘Al-Jawshan Al-Kabeer’.

وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ قَالَ جَبْرِئِيلُ ع يَا نَبِيَّ اللَّهِ لَوْ كَتَبَ إِنْسَانٌ هَذَا الدُّعَاءِ فِي جِامٍ بِكَافُورٍ وَ مِسْكِ وَ عَسَلَهُ وَ رَشَّ ذَلِكَ عَلَى كَفَنِ مَيِّتٍ أَنْزَلَ اللَّهُ عَلَيْهِ فِي قَبْرِهِ مِائَةَ أَلْفِ نُورٍ وَ يَدْفَعُ اللَّهُ عَنْهُ هَوْلَ مُنْكَرٍ وَ نَكِيرٍ وَ يَأْمَنُ مِنْ عَذَابِ الْقَبْرِ

And he^{-asws} continued the Hadeeth up to he^{-asws} said: ‘Jibraeel^{-as} said: ‘O Prophet^{-saww} of Allah^{-azwj}! If a person were to write this supplication in a bowl with camphor, and musk, and washes it and sprinkles that upon the shroud of a deceased, Allah^{-azwj} will Send down one hundred thousand lights into his grave, and Repel from him the horrors of Munkar and Nakeer (questioning Angels), and Secure him from punishment of the grave.

وَ يَبْعَثُ اللَّهُ إِلَيْهِ فِي قَبْرِهِ سَبْعِينَ أَلْفَ مَلَكٍ مَعَ كُلِّ مَلَكٍ طَبَقٌ مِنَ النُّورِ يَنْثُرُونَهُ عَلَيْهِ وَ يَحْمِلُونَهُ إِلَى الْجَنَّةِ وَ يَقُولُونَ لَهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَنَا بِهَذَا وَ نُؤَيِّسُكَ إِلَى يَوْمِ الْقِيَامَةِ

And Allah^{-azwj} will Send seventy thousand Angels into his grave, there will be a tray of light with each Angel. They will be sprinkling upon him and carrying him to the Paradise, and they would be saying to him: ‘Allah^{-azwj} Blessed and Exalted has Commanded us with this and we should be comforting you up to the Day of Qiyamah’.

وَ يُوسِعُ اللَّهُ عَلَيْهِ قَبْرَهُ مَدَّ بَصْرِهِ وَ يَفْتَحُ لَهُ بَابًا إِلَى الْجَنَّةِ وَ يُوسِدُونَهُ مِثْلَ الْعُرْسِ فِي حَجَلَتِهَا مِنْ حُرْمَةِ هَذَا الدُّعَاءِ وَ عَظَمَتِهِ وَ يَقُولُ اللَّهُ تَعَالَى إِنِّي أَسْتَحْيِي مِنْ عَبْدٍ يَكُونُ هَذَا الدُّعَاءُ عَلَى كَفَنِهِ

And Allah^{-azwj} will Expand his grave unto him and Open for him a door to the Paradise, and they will be cushioning him like the bride in her dressing room, from the sanctity of this

⁷⁷¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 32 b (Chapters on Funerals)

supplication and its magnificent, and Allah^{-azwj} the Exalted will Say: “I^{-azwj} am Embarrassed from a servant this supplication happens to be upon his shroud!”

وَ سَأَقَهُ إِلَى قَوْلِهِ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا أَوْصَانِي أَبِي أَمِيرُ الْمُؤْمِنِينَ ع وَصِيَّةً عَظِيمَةً بِحَدَا الدُّعَاءِ وَقَالَ لِي يَا بُنَيَّ أَكْتُبْ هَذَا الدُّعَاءَ عَلَيَّ كَفَنِي وَقَالَ الْحُسَيْنُ ع

And he^{-asws} continued up to his^{-asws} words: ‘Al-Husayn Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, said: ‘My^{-asws} father^{-asws} Amir Al-Momineen^{-asws} bequeathed to me^{-asws} is a mighty bequest with this supplication, and he^{-asws} said to me^{-asws}: ‘O my^{-asws} son^{-asws}! Write this supplication upon my^{-asws} shroud’.

فَعَلْتُ كَمَا أَمَرَنِي أَبِي ع.

And Al-Husayn^{-asws} said: ‘I^{-asws} did just as my^{-asws} father^{-asws} had instructed me^{-asws}’.⁷⁷²

33- الْبَلَدُ الْأَمِينُ، عَنِ النَّبِيِّ ص قَالَ: مَنْ جَعَلَ هَذَا الدُّعَاءَ فِي كَفَنِهِ شَهِدَ لَهُ عِنْدَ اللَّهِ أَنَّهُ وَفَى بِعَهْدِهِ وَ يُكْفَى مُنْكَرًا وَ نَكِيرًا وَ تَحْفَهُ الْمَلَائِكَةُ عَنْ يَمِينِهِ وَ شِمَالِهِ بِالْوَلَدَانِ وَ الْحُورِ وَ يُجْعَلُ فِي أَعْلَى عِلِّيِّينَ

(The book) ‘Al Balad Al Ameen’ –

‘From the Prophet^{-saww} having said: ‘One who makes this supplication to be in his shroud, it will be testified for him in the Presence of Allah^{-azwj} that he has been loyal with His^{-azwj} Covenant, and he would sufficed of Munkar and Nakeer (questioning Angels), and the Angels will surround him on his right and on his left with the young boys and the Houries, and he will be made to be in the lofty illiyeen.

وَ يُبْنَى لَهُ بَيْتٌ فِي الْجَنَّةِ مِنْ لَوْلُؤَةٍ بَيْضَاءَ يُرَى بَاطِنُهَا مِنْ ظَاهِرِهَا وَ ظَاهِرُهَا مِنْ بَاطِنِهَا لَهَا مِائَةٌ أَلْفِ بَابٍ وَ يُعْطَى مِائَةَ أَلْفِ مَدِينَةٍ إِلَى آخِرِ مَا سَيَأْتِي وَ هُوَ هَذَا الدُّعَاءُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنَّكَ حَمِيدٌ مَجِيدٌ وَدُودٌ شَكُورٌ كَرِيمٌ وَفِي مَلِيٍّ إِلَى آخِرِ مَا سَيَأْتِي فِي كِتَابِ الدُّعَاءِ.

And a house will be built for him in the Paradise from white pears. Its interior will be seen from its exterior, and it’s exterior from it’s interior. There will be one hundred thousand doors for it, and he will be given one hundred thousand cities’ – up to the end of what I (Majlisi) shall bring, and it is this supplication: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! You^{-azwj} are Praised, Glorified, Affectionate, Appreciative, Benevolent, Loyal, fulfilling’ – up to the end of what I (Majlisi) shall be coming with in the book of supplications’.⁷⁷³

34- دَعَائِمُ الْإِسْلَامِ، عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَا سَقَطَ مِنَ الْمَيِّتِ مِنْ عَظْمٍ أَوْ عَدِرٍ ذَلِكَ جُعِلَ فِي كَفَنِهِ وَ دُفِنَ بِهِ.

(The book) ‘Da’aim Al Islam’ –

⁷⁷² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 32 c (Chapters on Funerals)

⁷⁷³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 33 (Chapters on Funerals)

‘From Al-Sadiq^{-asws} having said: ‘Whatever falls off from a deceased, from a bone or other than that, make it to be in his shroud and to be buried with him’’.⁷⁷⁴

وَعَنْهُ عَ أَنَّهُ قَالَ: إِذَا فُرِعَ مِنْ غُسْلِ الْمَيِّتِ نُثِفَ فِي ثَوْبٍ وَ جُعِلَ الْكَافُورُ وَ الْخُنُوطُ فِي مَوَاضِعِ سُجُودِهِ جَبْهَتِهِ وَ أَنْفِهِ وَ يَدَيْهِ وَ رِجْلَيْهِ وَ يُجْعَلُ ذَلِكَ فِي مَسَامِعِهِ وَ فِيهِ وَ لِحْيَتِهِ وَ صَدْرِهِ وَ خُنُوطُ الرَّجُلِ وَ الْمَرْأَةِ سَوَاءً.

And from him^{-asws} having said: ‘When he is free from washing the deceased, dry in a towel and make the camphor and the embalming in places of his Sajdah(s) – his forehead, and his nose, and his hands, and his knees, and his legs, and make that to be in his ears, and his mouth, and his beard, and his chest; and embalming of the man and the woman is same’’.⁷⁷⁵

وَعَنْهُ عَنِ آبَائِهِ عَ عَنْ عَلِيٍّ عَ أَنَّهُ كَانَ لَا يَرَى بِالْمِسْكِ فِي الْخُنُوطِ بَأْسًا.

And from him^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, he^{-asws} did not see any problem with the musk in the embalming’’.⁷⁷⁶

وَعَنْهُ عَ قَالَ: لَا يُخْتَطُّ الْمَيِّتُ بِرِغْفَرَانٍ وَ لَا وَرْسٍ وَ كَانَ لَا يَرَى بِتَجْمِيرِ الْمَيِّتِ بَأْسًا وَ بِتَجْمِيرِ كَفِّهِ وَ الْمَوْضِعِ الَّذِي يُغَسَّلُ فِيهِ وَ يُكْفَنُ.

And from him^{-asws} having said: ‘Neither embalm the deceased with saffron, nor dye plant’, and he^{-asws} did not see any problem with incense burning at the deceased, and incense of his shroud, and the place which he is being washed and shrouded in’’.⁷⁷⁷

وَعَنْ أَبِي جَعْفَرٍ عَ أَنَّهُ سُئِلَ عَنِ الْمُخْرَمِ مَيِّتٍ مُخْرَمًا قَالَ يُعْطَى رَأْسُهُ وَ يُصْنَعُ بِهِ مَا يُصْنَعُ بِالْحَلِجِ خَلَا أَنَّهُ لَا يُقْرَبُ بِطَيْبٍ.

And from Abu Ja’far^{-asws} having been asked about the one in Ihraam dying in Ihraam. He^{-asws} said: ‘Cover his head and do with what is done with the one not in Ihraam, apart from that do not bring the perfume near (to him)’’.⁷⁷⁸

وَعَنْ عَلِيٍّ عَ أَنَّهُ كَفَّنَ رَسُولَ اللَّهِ صَ فِي ثَلَاثَةِ أَثْوَابٍ ثَوْبَيْنِ صُحَارِيِّنِ لَهُ وَ ثَوْبٍ يَمَنِيٍّ وَ إِزَارٍ وَ عِمَامَةٍ.

And from Ali^{-asws} said: ‘Rasool-Allah^{-saww} was enshrouded in three clothes – two Suhareen clothes of his^{-saww} and a Yemeni cloth, and a loin cloth, and a turban’’.⁷⁷⁹

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُ قَالَ: نَعَمْ الْكَفَنُ ثَلَاثَةٌ أَثْوَابٍ قَمِيصٌ غَيْرُ مَزْرُورٍ وَ لَا مَكْمُوفٍ وَ لِفَافَةٌ وَ إِزَارٌ

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Best of the shroud is of three clothes – a shirt neither with buttons nor pockets, and a wrapping, and a loin cloth’.

وَ قَالَ أَوْصَى أَبِي أَنْ أُكْفَنَ فِي ثَلَاثَةِ أَثْوَابٍ أَحَدُهَا رِدَاءٌ حَبْرَةٌ كَانَ يُصَلِّي فِيهَا الْجُمُعَةَ وَ ثَوْبٌ آخَرُ وَ قَمِيصٌ.

⁷⁷⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 1 (Chapters on Funerals)

⁷⁷⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 2 (Chapters on Funerals)

⁷⁷⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 3 (Chapters on Funerals)

⁷⁷⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 4 (Chapters on Funerals)

⁷⁷⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 5 (Chapters on Funerals)

⁷⁷⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 6 (Chapters on Funerals)

And he^{-asws} said: ‘My^{-asws} father^{-asws} had bequeathed to me that I^{-asws} should enshroud him in three clothes – one of these is a cloak, a shawl he used to pray the Friday Salat in it, and another cloth, and a shirt’.⁷⁸⁰

وَعَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: لَا بُدَّ مِنْ إِزَارٍ وَ عِمَامَةٍ وَ لَا يُعَدَّانِ فِي الْكَفَنِ.

And from Abu Ja’far^{-asws} having said: ‘There is no escape from a loin cloth, and a turban, and these two are not counted as being among the shroud’.⁷⁸¹

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ رَجُلًا كَانَ يُغَسِّلُ الْمَوْتَى سَأَلَهُ كَيْفَ يُعَمِّمُ الْمَيِّتَ

And from Ja’far^{-asws} Bin Muhammad^{-asws}: ‘A man who used to wash the dead asked him^{-asws}, ‘How does one turban the deceased?’

قَالَ لَا تُعَمِّمُهُ عِمَّةَ الْأَعْرَابِيِّ وَ لَكِنْ خُذِ الْعِمَامَةَ مِنْ وَسْطِهَا ثُمَّ انْشُرْهَا عَلَى رَأْسِهِ وَ رُدَّهَا مِنْ تَحْتِ لِحْيَتِهِ وَ عَمِّمَهُ وَ أُوخِ ذَيْلُهَا مَعَ صَدْرِهِ وَ اشْدُدْ عَلَى حَقْوِيهِ [حِزْقَةَ كَالْإِزَارِ] وَ أَنْعِمِ شَدَّهَا وَ افْرِشِ الْقُطْنَ تَحْتَ مَقْعَدَتِهِ لِقَالِ يَخْرُجُ مِنْهُ شَيْءٌ وَ لَيْسَتْ الْعِمَامَةُ وَ لَا الْحِزْقَةُ مِنَ الْكَفَنِ وَ إِنَّمَا الْكَفَنُ مَا لُفَّ بِهِ الْبَدَنُ.

He^{-asws} said: ‘Do not turban him a turban (style) of the Bedouins, but take the turban from its middle, then spread it upon his head, and return it from beneath his beard, and spread it and tie its tail with his chest, and tighten upon his loins, and tighten it well, and spread the cotton beneath his seat lest something emerges from it; and neither the turban nor the rag are from the shroud, and rather the shroud is what the body is wrapped with’.⁷⁸²

وَعَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص نَهَى أَنْ يُكْفَنَ الرَّجَالُ فِي ثِيَابِ الْحَرِيرِ.

And from Ali^{-asws}: ‘Rasool-Allah^{-saww} prohibited from enshrouding the man in silk cloth’.⁷⁸³

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يُجْعَلُ الْقُطْنُ فِي مَقْعَدَةِ الْمَيِّتِ لِقَالِ يَبْدُو مِنْهُ شَيْءٌ وَ يُجْعَلُ مِنْهُ عَلَى فَرْجِهِ وَ بَيْنَ رِجْلَيْهِ وَ يُحَمَّرُ رَأْسُ الْمَرْأَةِ بِخِمَارٍ وَ تَعَمِّمُ الرَّجُلَ.

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Make the cotton to be in the seat of the deceased let something from it appears, and make from it to be upon his private part, and between his legs, and veil upon the head of the woman with a scarf, and turban the man’.⁷⁸⁴

وَرُوَيْنَا عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص كَفَّنَ حَمْرَةَ فِي ثَمْرَةِ سَوْدَاءَ.

And we are reporting from Ali^{-asws}: ‘Rasool-Allah^{-saww} had shrouded Hamza^{-ra} in a black cloak’.⁷⁸⁵

⁷⁸⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 7 (Chapters on Funerals)

⁷⁸¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 8 (Chapters on Funerals)

⁷⁸² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 9 (Chapters on Funerals)

⁷⁸³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 10 (Chapters on Funerals)

⁷⁸⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 11 (Chapters on Funerals)

⁷⁸⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 12 (Chapters on Funerals)

وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ كَفَّنَ أُسَامَةَ بْنَ زَيْدٍ فِي بُرِّ أَحْمَرَ.

And from Al-Hassan Bin Ali^{-asws}, he^{-asws} had enshrouded Usama Bin Zayd in a red cloak".⁷⁸⁶

وَرُوَيْنَا عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: أَوَّلُ مَا يُبْدَأُ بِهِ مِنْ تَرْكَةِ الْمَيِّتِ الْكَفْنُ ثُمَّ الدَّيْنُ ثُمَّ الْوَصِيَّةُ ثُمَّ الْوَرِثَةُ.

And we are reporting from Ali^{-asws} having said: 'The first of what is begun with from legacy of the deceased is the shroud, then the debts, then the bequest, then the inheritance".⁷⁸⁷

35- الْهَدَايَةُ، وَ يَفْطَعُ غَاسِلُ الْمَيِّتِ كَفَنَهُ بِبَدَأٍ بِاللَّمَطِ فَيَبْسُطُهُ وَ يَبْسُطُ عَلَيْهِ الْحَبْرَةَ وَ يَنْثُرُ عَلَيْهِ شَيْئاً مِنَ الدَّرِيْرَةِ وَ يَبْسُطُ الْإِزَارَ عَلَى الْحَبْرَةِ وَ يَنْثُرُ عَلَيْهِ شَيْئاً مِنَ الدَّرِيْرَةِ وَ يُكَيِّرُ مِنْهُ

(The book) 'Al Hidayah' –

'And the washer of the deceased should cut his shroud, beginning with the style. He should spread it and spread the shawl upon, and scatter something from the powder upon it, and spread the loin cloth upon the shawl, and scatter something from the powder upon it, and let there be a lot from it.

وَ يَكْتُبُ عَلَى قَمِيصِهِ وَ إِزَارِهِ وَ حَبْرَتِهِ وَ الْجَرِيْدَةَ فَلَا نَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ يَلْفُفُهَا جَمِيعاً وَ يُعِدُّ مَفْرَافاً وَ يَأْخُذُ جَرِيْدَتَيْنِ مِنَ النَّخْلِ خَضْرَاوَيْنِ رَطْبَتَيْنِ طُولَ كُلِّ وَاحِدَةٍ قَدْرُ عَظْمِ الدَّرَاعِ.

And he should write upon his shirt and his loin cloth and shawl, and the branch, 'So and so testifies that there is no god except Allah^{-azwj}', and wrap all of it, and wrap the apron, and take the two branches from the date tree, green, wet, and the length each one should be a measurement of the bone of the forearm".⁷⁸⁸

وَ قَالَ الصَّادِقُ ع السُّنَّةُ فِي الْكَافُورِ لِلْمَيِّتِ وَزْنُ ثَلَاثَةِ عَشْرٍ دِرْهَمًا وَ ثُلْثِ وَ الْعِلَّةُ فِي ذَلِكَ أَنَّ جِبْرَائِيلَ ع أَتَى النَّبِيَّ ص بِأَوْقِيَّةِ كَافُورٍ مِنَ الْجَنَّةِ فَجَعَلَهَا النَّبِيُّ ص ثَلَاثَةَ أَثْلَاقٍ ثُلْثًا لَهُ وَ ثُلْثًا لِعَلِيٍّ وَ ثُلْثًا لِفَاطِمَةَ

And Al-Sadiq^{-asws} said: 'The Sunnah regarding the camphor for the deceased is the weight of thirteen Dirhams and a third, and the reason in that is that Jibraeel^{-as} had come to the Prophet^{-saww} with (forty) ounces of camphor from the Paradise. The Prophet^{-saww} made it to be in three thirds – a third for himself^{-saww}, and a third for Ali^{-asws}, and a third for (Syeda) Fatima^{-asws}.

فَمَنْ لَمْ يَقْدِرْ عَلَى وَزْنِ ثَلَاثَةِ عَشْرٍ دِرْهَمًا وَ ثُلْثِ كَافُورًا حَنَطَ الْمَيِّتَ بِأَرْبَعَةِ دِرَاهِمٍ فَإِنْ لَمْ يَقْدِرْ فَمِثْقَالٍ وَاحِدَةٍ لَا أَقَلَّ مِنْهُ لِمَنْ وَجَدَهُ.

The one who is not able upon the weight of thirteen Dirhams and a third of camphor, should embalm the deceased with four Dirhams (in weight). If he is not able, then one ounce, not less than it, for the one who can find it".⁷⁸⁹

⁷⁸⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 13 (Chapters on Funerals)

⁷⁸⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 34 / 14 (Chapters on Funerals)

⁷⁸⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 35 a (Chapters on Funerals)

⁷⁸⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 35 b (Chapters on Funerals)

36- مصباح الأنوار، عن جعفر بن محمد عن أبيه ع أَنَّ فَاطِمَةَ ع كُفِنَتْ فِي سَبْعَةِ أَثْوَابٍ.

(The book) 'Misbah Al Anwaar' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: '(Syeda) Fatima^{-asws} was enshrouded in seven clothes".⁷⁹⁰

وَعَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ أَنَّ عَلِيًّا ع كَفَّنَ فَاطِمَةَ ع فِي سَبْعَةِ أَثْوَابٍ.

And from Ibrahim Bin Muhammad, from Muhammad Bin Al Munkadir,

'Ali^{-asws} enshrouded (Syeda) Fatima^{-asws} in seven clothes".⁷⁹¹

وَعَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ قَالَ: لَمَّا خَضَرَتْ فَاطِمَةَ الْوَفَاةُ دَعَتْ بِمَاءٍ فَأَغْتَسَلَتْ ثُمَّ دَعَتْ بِطِيبٍ فَتَحَنَّنَتْ بِهِ ثُمَّ دَعَتْ بِأَثْوَابٍ كَفَنَهَا

And from Abdullah Bin Muhammad Bin Aqeel who said,

'When the expiry presented to (Syeda) Fatima^{-asws}, she^{-asws} called for water. She^{-asws} washed, then called for perfume. She^{-asws} applied (embalmed) it. Then she^{-asws} called for clothes of her^{-asws} shroud.

فَأَتَيْتُ بِأَثْوَابٍ غَلَظٍ خَشِينَةٍ فَتَلَقَّعْتُ بِهَا ثُمَّ قَالَتْ إِذَا أَنَا مِتُّ فَأَذْفُونِي كَمَا أَنَا وَ لَا تُغَسِّلُونِي

She^{-asws} was brought thick clothes, coarse. She^{-asws} wrapped with it, then said: 'When I^{-asws} am dead, then bury me^{-asws} just as I^{-asws} am, and do not wash me^{-asws}'.

فَقُلْتُ هَلْ شَهِدَ مَعَكَ ذَلِكَ أَحَدٌ

I said, 'Did anyone witness that with you?'

قَالَ نَعَمْ شَهِدَ كَثِيرٌ مِنْ عَبَّاسٍ وَ كَتَبَ فِي أَطْرَافِ كَفَنِهَا كَثِيرٌ مِنْ عَبَّاسٍ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص.

He said, 'Yes, Kaseer Bin Abbas witnessed, and Kaseer Bin Abbas wrote in her^{-asws} shroud: 'She^{-asws} testifies that there is no god except Allah^{-azwj}, and Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}'.⁷⁹² (Contradictory and not a Hadith)

37- كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ سَلَامِ بْنِ سَعِيدٍ قَالَ: سَأَلَ عَبَّادُ الْبَصْرِيُّ أَبَا عَبْدِ اللَّهِ ع فِيمَا كُفِنَ رَسُولُ اللَّهِ ص قَالَ فِي ثَوْبَيْنِ صَحَارَيْنِ وَ بُرْدِ جَبْرَةِ الْحَبَرِ.

The book of Aasim Bin Humejd, from Sallam Bin Saeed who said,

⁷⁹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 36 a (Chapters on Funerals)

⁷⁹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 36 b (Chapters on Funerals)

⁷⁹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 36 c (Chapters on Funerals)

'Abbad Al Basry asked Abu Abdullah^{-asws} what Rasool-Allah^{-saww} had been enshrouded in. He^{-asws} said: 'In two Suhareen clothes, and cloak shawl' – the Hadeeth".⁷⁹³

38- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شَرِيحٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ عَنْ عُمَرَ بْنِ حَنْظَلَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّ رَسُولَ اللَّهِ ص مَرَّ عَلَى قَبْرِ قَيْسِ بْنِ فَهْدٍ الْأَنْصَارِيِّ وَهُوَ يُعَدَّبُ فِيهِ فَسَمِعَ صَوْتَهُ فَوَضَعَ عَلَى قَبْرِهِ جَرِيدَتَيْنِ فَقِيلَ لَهُ لِمَ وَضَعْتَهُمَا

The book of Muhammad Bin Al Musanna, from Ja'far Bin Muhammad Bin Shureyh, from Zareeh Al Muhariby, from Umar Bin Hanzala,

'From Abu Ja'far^{-asws}: 'Rasool-Allah^{-saww} passed by the grave of Qays Bin Fahd Al-Ansari, and he was being tormented in it. He^{-saww} heard his voice, so he^{-saww} placed two branches upon his grave. It was said to him^{-saww}, 'Why did you^{-saww} place these?'

قَالَ يُجَفَّفُ مَا كَانَتْ حَضْرَاوَيْنِ.

He^{-saww} said: 'It (punishment) will be lightened for as long as these are green".⁷⁹⁴

⁷⁹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 37 (Chapters on Funerals)

⁷⁹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 9 H 38 (Chapters on Funerals)

CHAPTER 10 – OBLIGATION OF THE SALAT UPON THE DECEASED, AND ITS REASON, AND ITS ETIQUETTES, AND ITS RULINGS

1- الْعَلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ الْمُهَاجِرِ عَنْ أُمِّهِ أُمِّ سَلَمَةَ قَالَتْ خَرَجْتُ إِلَى مَكَّةَ فَصَحِبْتَنِي امْرَأَةٌ مِنَ الْمُرْجِيَّةِ فَلَمَّا أَتَيْنَا الرَّبْذَةَ أَحْرَمَ النَّاسُ وَأَحْرَمْتُ مَعَهُمْ فَأَخَّرْتُ إِحْرَامِي إِلَى الْعَقِيقِ

(The book) 'Al Ilal' – from Ali Bin Hatim, from Ali Bin Muhammad, from Al Abbas Bin Muhammad, from his father, from Ibn Abu Umeyr, from Muhammad Bin Al Muhajir,

'From his mother Umm Salama having said: 'I went out to Makkah and a woman from the Murjiites accompanied me. When we came to Al-Rabza, the people wore the Ihraam and I wore Ihraam along with them. I delayed my Ihraam to Al-Aqeeq.

قَالَتْ يَا مَعْشَرَ الشِّيْعَةِ تُخَالِفُونَ فِي كُلِّ شَيْءٍ يُحْرِمُ النَّاسُ مِنَ الرَّبْذَةِ وَ تُحْرَمُونَ مِنَ الْعَقِيقِ وَ كَذَلِكَ تُخَالِفُونَ فِي الصَّلَاةِ عَلَى الْمَيِّتِ يُكَبِّرُ النَّاسُ أَرْبَعًا وَ تُكَبِّرُونَ خَمْسًا وَ هِيَ تَشْهَدُ عَلَى اللَّهِ أَنَّ التَّكْبِيرَ عَلَى الْمَيِّتِ أَرْبَعٌ

She said, 'O community of Shias! You are opposing regarding all things! The people wore the Ihraam from Al-Rabza, and you (Shias) are wearing Ihraam from Al-Aqeeq, and like that you are opposing regarding the Salat upon the deceased. The people are exclaiming four Takbeers while you (Shias) are exclaiming five!' And she testified upon Allah^{-azwj} that the exclamation of the Takbeer upon the decease are four.

قَالَتْ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَعُلْتُ لَهُ أَصْلَحَكَ اللَّهُ صَحِبْتَنِي امْرَأَةٌ مِنَ الْمُرْجِيَّةِ فَقَالَتْ كَذَا وَ كَذَا فَأَحْبَرْتُهُ بِمَا لَيْهَا

She said, 'I entered to see Abu Abdullah^{-asws}. I said to him^{-asws}, 'May Allah^{-saww} Keep you^{-asws} well! A woman from the Murjiites accompanied me. She said such and such!' And I informed him with her words.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ رَسُولُ اللَّهِ ص إِذَا صَلَّى عَلَى الْمَيِّتِ كَبَّرَ فَتَشْهَدُ ثُمَّ كَبَّرَ فَصَلَّى عَلَى النَّبِيِّ ص وَ دَعَا ثُمَّ كَبَّرَ وَ اسْتَعْفَرَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ ثُمَّ كَبَّرَ فَدَعَا لِلْمَيِّتِ ثُمَّ يُكَبِّرُ وَ يَنْصَرِفُ

Abu Abdullah^{-asws} said: 'It was so, whenever Rasool-Allah^{-saww} prayed Salat upon the deceased, he^{-saww} exclaimed Takbeer. He^{-saww} testified, then exclaimed Takbeer. He^{-azwj} sent Salawaat upon the Prophet^{-saww} and supplication, then exclaimed Takbeer, and sought Forgiveness for the Momineen and the Mominaat, then exclaimed Takbeer. He^{-saww} supplicated for the deceased, then he^{-saww} exclaimed Takbeer and he^{-saww} left.

فَلَمَّا نَهَا اللَّهُ عَزَّ وَ جَلَّ عَنِ الصَّلَاةِ عَلَى الْمُنَافِقِينَ كَبَّرَ فَتَشْهَدُ ثُمَّ كَبَّرَ فَصَلَّى عَلَى النَّبِيِّ ص ثُمَّ كَبَّرَ فَدَعَا لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ ثُمَّ كَبَّرَ الرَّابِعَةَ وَ انْصَرَفَ وَ لَمْ يَدْعُ لِلْمَيِّتِ.

When Allah^{-azwj} Mighty and Majestic Prohibited him^{-saww} the Salat upon the hypocrites, he^{-saww} exclaimed Takbeer, so he^{-saww} testified, then he^{-saww} exclaimed Takbeer, he^{-saww} sent Salawaat upon the Prophet^{-saww}, then he^{-saww} exclaimed Takbeer, he^{-saww} supplicated for the Momineen and the Mominaat, then he^{-saww} exclaimed the fourth Takbeer and he^{-saww} left, and did not supplicate for the deceased”.⁷⁹⁵

2- الخِصَالُ، وَ الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَا بَا بَكْرٍ تَدْرِي كَيْمَ الصَّلَاةِ عَلَى الْمَيِّتِ

(The book) ‘Al Khisaal’, (and) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, and from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Usman Bin Abdul Malik, from Abu Bakr Al Hazramy,

‘From Abu Abdullah^{-asws} having said: ‘O Abu Bakr! Do you know how may (Takbeers are exclaimed in) the Salat upon the deceased?’

قُلْتُ لَا

I said, ‘No’.

قَالَ خَمْسُ تَكْبِيرَاتٍ

He^{-asws} said: ‘Five Takbeers’.

قَالَ فَتَدْرِي مِنْ أَيْنَ أَخَذَتْ

Then he^{-asws} said: ‘Do you know where I^{-asws} have taken it from?’

قُلْتُ لَا

I said, ‘No’.

قَالَ أَخَذَتْ الْخَمْسُ مِنَ الْخَمْسِ صَلَوَاتٍ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةً.

He^{-asws} said: ‘I^{-asws} took the five from the five (daily) Salats, one Takbeer from each Salat’.⁷⁹⁶

3- الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْفَضْلِ بْنِ عَامِرٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ فَرَضَ مِنَ الصَّلَاةِ خَمْسًا وَ جَعَلَ لِلْمَيِّتِ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةً.

(The book) ‘Al Ilal’ – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Al Fazl Bin Aamir, from Musa Bin Al Qasim, from Suleyman Bin Ja’far Al Ja’fari, from his father,

⁷⁹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 1 (Chapters on Funerals)

⁷⁹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 2 (Chapters on Funerals)

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} has Imposed five from the Salats, and Made one Takbeer from each Salat for the deceased’’.⁷⁹⁷

4- الْعِلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ عِمْرَانَ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ أَبِي حَنَزَةَ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لَأَيِّ عِلَّةٍ نُكَبِّرُ عَلَى الْمَيِّتِ حَمْسَ تَكْبِيرَاتٍ وَ يُكَبِّرُ مُخَالِفُونَ أَرْبَعَ تَكْبِيرَاتٍ

(The book) ‘Al Ilal’ – from Ali Bin Ahmad, from Muhammad Bin Abu Abdullah, from Musa Bin Imran, from his uncle Al-Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I said to Abu Abdullah^{-asws}, ‘For which reason do we except five Takbeers upon the deceased while the adversaries are exclaiming four Takbeers?’

قَالَ لِأَنَّ الدَّعَائِمَ الَّتِي بُنِيَ عَلَيْهَا الْإِسْلَامُ حَمْسَ الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحُجِّ وَ الْوَلَايَةَ لَنَا أَهْلَ الْبَيْتِ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ مِنْ كُلِّ دِعَامَةٍ تَكْبِيرَةً وَ إِنَّكُمْ أَقْرَبْتُمْ بِالْحَمْسِ كُلِّهَا وَ أَقْرَبَ مُخَالِفُكُمْ بِأَرْبَعٍ وَ أَنْكُرُوا وَاحِدَةً فَمِنْ ذَلِكَ يُكَبِّرُونَ عَلَى مَوْتَاهُمْ أَرْبَعَ تَكْبِيرَاتٍ وَ تُكَبِّرُونَ حَمْسًا.

He^{-asws} said: ‘Because the pillars which Al Islam is built upon are five – the Salat, and the Zakat, and the fasts, and the Hajj, and the Wilayah for us^{-asws}, People^{-asws} of the Household. Allah^{-azwj} Mighty and Majestic has Made one Takbeer from each pillar, and you (Shias) are acknowledging with the five, all of them, while the adversaries are acknowledging with four and they are denying one. Thus, from that, they are exclaiming four Takbeers upon their dead while you (Shias) are exclaiming five’’.⁷⁹⁸

5- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُكَبِّرُ عَلَى قَوْمٍ حَمْسًا وَ عَلَى قَوْمٍ أَرْبَعًا فَإِذَا كَبَّرَ عَلَى رَجُلٍ أَرْبَعًا أَتَاهُمُ الرَّجُلُ.

And from him, from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to exclaim five Takbeers, and four upon a group (hypocrites). When he^{-saww} exclaimed four, the man was accused (of being a hypocrite)’’.⁷⁹⁹

6- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلُوهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ أَحْمَدَ بْنِ هَبِيبٍ عَنْ عَلِيِّ بْنِ خَطَّابِ الْحَلَّالِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حُمُرَانَ قَالَ: خَرَجْنَا مِنْ مَكَّةَ فَدَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع فَذَكَرَ الصَّلَاةَ عَلَى الْجَنَائِزِ فَقَالَ كَانَ يُعْرِفُ الْمُؤْمِنَ وَ الْمُنَافِقَ بِتَكْبِيرِ رَسُولِ اللَّهِ ص عَلَى الْمُؤْمِنِ حَمْسًا وَ عَلَى الْمُنَافِقِ أَرْبَعًا.

And from him, from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Ja’far Bin Muhammad Bin Malik, from Ahmad Bin Haysam, from Ali Bin Khattab Al Hallal, from Ibrahim Bin Muhammad Bin Humran who said,

‘We went out from Makkah and we entered to see Abu Abdullah^{-asws}. He^{-asws} mentioned the Salat upon the deceased. He^{-asws} said: ‘The Momin and the hypocrite were recognised by the

⁷⁹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 3 (Chapters on Funerals)

⁷⁹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 4 (Chapters on Funerals)

⁷⁹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 5 (Chapters on Funerals)

(number of) Takbeers by Rasool-Allah^{-saww} – five upon the Momin and four upon the hypocrite”.⁸⁰⁰

7- العُيُونُ، وَ الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ النَّضْرِ قَالَ قَالَ الرِّضَا ع مَا الْعِلَّةُ فِي التَّكْبِيرِ عَلَى الْمَيِّتِ خَمْسٌ تَكْبِيرَاتٍ

(The books) ‘Al Uyoun’, and ‘Al Ilal’ – from Muhammad Bin Al Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Isa, from Al-Hassan Bin Al Nazar who said,

‘Al-Reza^{-asws} said: ‘What is the reason regarding the exclamation of Takbeer upon the deceased being five Takbeers?’

فُلْتُ رَوُّوا أَنَّهُ قَدْ اشْتُفَّتْ مِنْ خَمْسِ صَلَوَاتٍ

I said, ‘They are reporting that it has been derived from the five (daily) Salats’.

فَقَالَ هَذَا ظَاهِرُ الْحَدِيثِ فَأَمَّا بَاطِنُهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ عَلَى الْعِبَادِ خَمْسَ فَرَائِضَ الصَّلَاةِ وَ الزَّكَاةِ وَ الصِّيَامِ وَ الْحَجِّ وَ الْوَلَايَةَ فَجَعَلَ لِلْمَيِّتِ مِنْ كُلِّ فَرِيضَةٍ تَكْبِيرَةً وَاحِدَةً فَمَنْ قَبِلَ الْوَلَايَةَ كَثُرَ خَمْسًا وَ مَنْ لَمْ يَقْبَلِ الْوَلَايَةَ كَثُرَ أَرْبَعًا فَمِنْ أَجْلِ ذَلِكَ تُكَبَّرُونَ خَمْسًا وَ مَنْ خَالَفَكُمْ يُكَبَّرُ أَرْبَعًا.

He^{-asws} said: ‘This is the apparent of the Hadeeth. As for it’s esoteric, Allah^{-azwj} Mighty and Majestic Imposed five Impositions upon the servants – the Salat, and the Zakat, and the Hajj, and the Wilayah, so He^{-azwj} Made one Takbeer to be from each of the Impositions. The one who accepts the Wilayah will exclaim five Takbeers, and one who does not accept the Wilayah will explain four. Thus, for that reason, you (Shias) are exclaiming five Takbeers while the ones opposing you are exclaiming four Takbeers”.⁸⁰¹

8- الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْجَوْزَاءِ قَالَ: الْأَعْلَفُ لَا يُؤْمُ الْقَوْمَ وَ إِنْ كَانَ أَقْرَاهُمْ لِأَنَّهُ ضَيَّعَ مِنَ السُّنَّةِ أَغْظَمَهَا وَ لَا تُقْبَلُ لَهُ شَهَادَةٌ وَ لَا تُصَلَّى عَلَيْهِ إِذَا مَاتَ إِلَّا أَنْ يَكُونَ تَرَكَ ذَلِكَ خَوْفًا عَلَى نَفْسِهِ.

(The book) ‘Al Ilal’ – from his father, from Sa’ad, from Ahmad Bin Abu Abdullah, from Abu Al Jowza’a who said,

‘The uncircumcised cannot lead the people (in Salat) and even if he were to be their most well-read, because he has wasted from the Sunnah, it’s mighty one, and neither will a testimony be accepted for him, nor should Salat be prayed upon him when he dies, except if he happens to have neglected that out of fear upon himself”.⁸⁰²

9- الْعِلَالُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَرِيدَ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ عَنْ أَحَدِهِمْ ع قَالَ: إِنَّ عَلَى عَهْدِ رَسُولِ اللَّهِ ص مَاتَ رَجُلٌ وَ عَلَيْهِ دِينَارَانِ فَأَخْبَرَ النَّبِيَّ ص فَأَبَى أَنْ يُصَلَّى عَلَيْهِ وَ إِذَا فَعَلَ ذَلِكَ لِكَيْلَا يَجْتَرَّهُوا عَلَى الدِّينِ

(The book) ‘Al Ilal’ – from Al-Husayn Bin Ahmad, from his father, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from one of our companions raising it,

⁸⁰⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 6 (Chapters on Funerals)

⁸⁰¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 7 (Chapters on Funerals)

⁸⁰² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 8 (Chapters on Funerals)

‘From one of them^{-asws} having said: ‘A man died in the era of Rasool-Allah^{-saww} and there were two Dinars (debt) upon him. The Prophet^{-saww} was informed. He^{-saww} refused to pray Salat upon him, and rather he^{-saww} did that lest they would be audacious upon (being in) debt’.

وَقَالَ قَدْ مَاتَ رَسُولُ اللَّهِ صَ وَ عَلَيْهِ دَيْنٌ وَ مَاتَ الْحَسَنُ عَ وَ عَلَيْهِ دَيْنٌ وَ قُتِلَ الْحُسَيْنُ عَ وَ عَلَيْهِ دَيْنٌ.

And he^{-asws} said: ‘And Rasool-Allah^{-saww} had died and there were debts upon him^{-saww}, and Al-Hassan^{-asws} died and there were debts upon him^{-asws}, and Al-Husayn^{-asws} was killed and there were debts upon him^{-asws}’.⁸⁰³

10- مجالس الصدوق، عن محمد بن موسى بن المثنى عن عبد الله بن جعفر الحميري عن محمد بن الحسين بن أبي الخطاب عن الحسن بن محبوب عن إبراهيم بن وهب عن طلحة بن زيد عن الصادق عن أبيه ع قال: صل على من مات من أهل القبلة و حسابه على الله عز و جل.

(The book) ‘Majaalis’ of Al Sadouq – from Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja’far Al Himeyri, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Al-Hassan Bin Mahboub, from Ibrahim Bin Mihzam, from Talha Bin Zayd,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Pray Salat upon the one from the people of Qiblah (Muslims) who dies, and his Reckoning is upon Allah^{-azwj} Mighty and Majestic’.⁸⁰⁴

11- الحِصَالُ، عَنْ أَحْمَدَ الْقَطَّانِ عَنِ الْحَسَنِ السُّكَّرِيِّ عَنِ مُحَمَّدِ بْنِ زَكَرِيَّا عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَحَقُّ النَّاسِ بِالصَّلَاةِ عَلَى الْمَرْأَةِ إِذَا مَاتَتْ زَوْجَهَا وَ إِذَا مَاتَ الْمَرْءُ وَقَفَ الْمُصَلِّي عَلَيْهَا عِنْدَ صَدْرِهَا وَ مِنَ الرَّجُلِ إِذَا صَلَّى عَلَيْهِ عِنْدَ رَأْسِهِ

(The book) ‘Al Khisaal’ – from Ahmad Al Qattan, from Al-Hassan Al Sukary, from Muhammad Bin Zakariya, from Ja’far Bin Muhammad Bin Umarah, from his father, from Jabir Al Jufy,

‘From Abu Ja’far^{-asws} having said: ‘The most rightful of the people with praying the Salat upon the woman when she dies is her husband; and when the woman died, the praying one should stand at her by her chest; and from the man when he prays upon her, by his head.

وَ إِذَا أُدْخِلَتِ الْمَرْأَةُ الْقَبْرَ وَقَفَ زَوْجُهَا فِي مَوْضِعٍ يَتَنَاوَلُ وَرُكْمَهَا وَ لَا شَفِيعَ لِلْمَرْأَةِ أَنْجَحَ عِنْدَ رَبِّهَا مِنْ رِضَا زَوْجِهَا

And when the woman is entered into the grave, her husband should stand in a place where he can reach her hip, and there is no intercessor for the woman more successful in Presence of her Lord^{-azwj} and satisfaction of her husband.

وَ لَمَّا مَاتَتْ فَاطِمَةُ عَ قَامَ أَمِيرُ الْمُؤْمِنِينَ عَ وَ قَالَ اللَّهُمَّ إِنِّي رَاضٍ عَنِ ابْنَةِ نَبِيِّكَ اللَّهُمَّ إِنَّمَا قَدْ أُوحِشْتُ فَأَنْبَسْهَا اللَّهُمَّ إِنَّمَا قَدْ هَجَرْتُ فَصَلِّهَا اللَّهُمَّ إِنَّمَا قَدْ ظَلِمْتُ فَاحْكُمْ لَهَا وَ أَنْتَ خَيْرُ الْحَاكِمِينَ.

And when (Syeda) Fatima^{-asws} passed away, Amir Al-Momineen^{-asws} stood and said: ‘O Allah^{-azwj}! I^{-asws} am satisfied from the daughter^{-asws} of Your^{-azwj} Prophet^{-saww}! O Allah^{-azwj}! She^{-asws} is lonely in her^{-asws} grave, so Comfort her^{-asws}. O Allah^{-azwj}! She^{-asws} has been

⁸⁰³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 9 (Chapters on Funerals)

⁸⁰⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 10 (Chapters on Funerals)

abandoned, so Connect with her^{-asws}. O Allah^{-azwj}! She^{-asws} has been oppressed, so Judge for her^{-asws}, and You^{-azwj} are best of the judges”⁸⁰⁵

12- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سُفْيَانَ بْنِ السَّمِطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا فُيَضَ آدَمُ ع عَسَلَتْهُ الْمَلَائِكَةُ ثُمَّ وَضِعَ فَتَقَدَّمَ هَبَّةُ اللَّهِ فَصَلَّى عَلَيْهِ وَ الْمَلَائِكَةُ خَلْفَهُ وَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ يَكْبِرَ عَلَيْهِ حَمْسًا وَ أَنْ يَسْأَلَهُ وَ أَنْ يُسَوِّيَ قَبْرَهُ

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, and Ahmad Bin Abdullah, from Al-Hassan Bin Fazzal, from Yunus Bin Yaqoub, from Sufyan Bin Al Simt,

‘From Abu Abdullah^{-asws} having said: ‘When Adam^{-as} passed away, the Angels washed him^{-as}. Then he^{-as} was placed, so Hibatullah^{-as} came forward and prayed Salat upon him and the Angels were behind him^{-as}, and Allah^{-azwj} Mighty and Majestic Revealed to him^{-as} to exclaim five Takbeers upon him^{-as}, and to gently place him^{-as} in the grave and even his^{-as} grave’.

ثُمَّ قَالَ هَكَذَا فَاصْنَعُوا بِمَوْتَاكُمْ.

Then he^{-asws} said: ‘That is how you should do with your deceased’⁸⁰⁶

13- الْحِصَالُ، وَ الْعُيُونُ، وَ تَفْسِيرُ الْإِمَامِ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْأَسْتَرَّادِيِّ عَنْ يُوسُفَ بْنِ زِيَادٍ عَنْ أَبِيهِ عَنْ أَبِي مُحَمَّدٍ الْعَشْكَرِيِّ ع عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص لَمَّا أَتَاهُ جِبْرِئِيلُ بِنَعْيِ النَّجَاشِيِّ بَكَى بُكَاءَ حَزِينٍ عَلَيْهِ

(The books) ‘Al Khisaal’, and ‘Al Uyouun’, and ‘Tafseer Al Imam^{-asws}’ – from Muhammad Bin Al Qasim Al Astarabady, from Yusuf Bi Ziyad, from his father,

‘From Abu Muhammad Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Rasool-Allah^{-sawww}, when Jibraeel^{-as} came to him^{-sawww} with obituary of Al-Najashi. He^{-sawww} cried the crying of the one grieving upon him’.

وَ قَالَ إِنَّ أَحَاكُمْ أَصْحَمَةَ مَاتَ ثُمَّ خَرَجَ إِلَى الْجُبَّانَةِ وَ صَلَّى عَلَيْهِ وَ كَبَّرَ سَبْعًا فَخَفَّضَ اللَّهُ لَهُ كُلَّ مُرْتَفِعٍ حَتَّى رَأَى جِنَارَتَهُ وَ هُوَ بِالْحَبَشَةِ.

And he^{-asws} said: ‘Your brother of As’hamat (Najash) has died!’ Then he^{-sawww} went out to Al-Jabbana (graveyard) and prayed Salat upon him and exclaimed seven Takbeers. Allah^{-azwj} Lowered every high place for him^{-sawww} until he^{-sawww} saw his dead body while he was in Ethiopia’⁸⁰⁷.

بيان: و قد ورد هذا في أخبار أهل البيت ع رَوَى الشَّيْخُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ قَالَ: قُلْتُ لَهُ فَالْتَّجَاشِيُّ لَمْ يُصَلِّ عَلَيْهِ النَّبِيُّ ص فَقَالَ لَا إِنَّمَا دَعَا لَهُ.

Explanation – And this has been referred in Ahadeeth of People^{-asws} of the Household – It is reported by the sheykh, from Muhammad Bin Muslim and Zurara who said, ‘I said to him^{-asws}, ‘Al-Najashi, the Prophet^{-sawww} did not pray Salat upon him’. He^{-asws} said: ‘But rather he^{-sawww} supplicated for him’.

⁸⁰⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 11 (Chapters on Funerals)

⁸⁰⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 12 (Chapters on Funerals)

⁸⁰⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 13 (Chapters on Funerals)

14- العيون، عن ابن عبّوسٍ عن ابنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ الرِّضَا عَ فِيمَا كَتَبَ لِلْمَأْمُونِ مِنْ شَرَائِعِ الدِّينِ الصَّلَاةُ عَلَى الْمَيِّتِ خَمْسُ تَكْبِيرَاتٍ فَمَنْ نَقَصَ فَقَدْ خَالَفَ وَ الْمَيِّتُ يُسَلُّ مِنْ قِبَلِ رِجْلَيْهِ وَ يُرْفَعُ بِهِ إِذَا أُدْخِلَ قَبْرَهُ.

(The book) 'Al Uyoun' – from Ibn Ubdous, from Ibn Quteyba, from Al Fazl Bin Shazan,

'From Al-Reza^{-asws}, among what he^{-asws} wrote for Al-Mamoun from the laws of religion: 'The Salat upon the deceased is of five Takbeers. The one who reduces, so he has opposed, and the deceased should be gently placed from the direction of his legs and be gentle with him when he is entered into his grave''.⁸⁰⁸

15- مجاليس الصدوق، عن مُحَمَّدِ بْنِ عَلِيٍّ مَا جَلَوِيَّهِ عَنْ عَمِّهِ عَنْ أَحْمَدَ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْبَرْقِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ مُؤْمِنٍ يُصَلِّي عَلَى الْجَنَائِزِ إِلَّا أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ إِلَّا أَنْ يَكُونَ مُنَافِقًا أَوْ عَاقًا الْخَيْرَ.

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Ali Majaylawiya, from his uncle, from Ahmad Al Barqy, from Ali Bin Al-Husayn Al Barqy, from Abdullah Bin Jabalah, from Muawiya Bin Ammar, from Al-Hassan Bin Abdullah, from his father,

'From his grandfather Al-Hassan^{-asws} Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is none from a Momin praying Salat upon the deceased except Allah^{-azwj} Obligated the Paradise for him, except if he happens to be a hypocrite or disloyal to the parents' – the Hadeeth''.⁸⁰⁹

16- وَ مِنْهُ، فِي خَيْرِ الْمَنَاهِي قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى عَلَى مَيِّتٍ صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ وَ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ فَإِنْ أَقَامَ حَتَّى يُدْفَنَ وَ يُحْتَى عَلَيْهِ التُّرَابُ كَانَ لَهُ بِكُلِّ قَدِيمٍ نَقَلَهَا قَبْرًا مِنَ الْأَجْرِ وَ الْقَبْرَاطُ مِثْلُ جَبَلِ أُحُدٍ.

And from him^{-asws}, in a Hadeeth of the prohibition, said, 'Rasool-Allah^{-saww} said: 'One who prays Salat upon a deceased, seventy thousand Angels send Salawaat upon him and Allah^{-azwj} will Forgive for him whatever have preceded from his sins. If he were to stand until he is buried and pours the soil upon him, there would be for him with every step he takes, a *Qeyrat* from the Recompense, and the *Qeyrat* is like mount Ohad''.⁸¹⁰

17- الْحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَنْبَغَ صَلَوَاتٍ يُصَلِّيهَا الرَّجُلُ فِي كُلِّ سَاعَةٍ صَلَاةٌ فَاتَتْكَ فَمَنْى ذَكَرْتَهَا أَذْيَبْتَهَا وَ صَلَاةٌ رَكَعَتِي طَوَافِ الْفَرِيضَةِ وَ صَلَاةُ الْكُسُوفِ وَ الصَّلَاةُ عَلَى الْمَيِّتِ هُوَ لِأَيِّ يُصَلِّيهِنَّ الرَّجُلُ فِي السَّاعَاتِ كُلِّهَا.

(The book) 'Al Khisaal' – from his father, from Ali Bin Ibrahim, from his father, from hammad Bin Isa, from Hareez, from Zurara who said,

'Abu Ja'far^{-asws} said: 'Four Salats, the man should pray these every time – a Salat missed out, so when you remember it, you should fulfil it, and a Salt of two Cycles *Tawaaf* of the obligatory *Tawaaf*, and Salat of the eclipse, and the Salat upon the deceased. The man can pray these in all the timings''.⁸¹¹

⁸⁰⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 14 (Chapters on Funerals)

⁸⁰⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 15 (Chapters on Funerals)

⁸¹⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 16 (Chapters on Funerals)

⁸¹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 17 (Chapters on Funerals)

18- فُرُبَ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلُوَانَ عَنِ جَعْفَرٍ عَنِ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى عَلَى جِنَازَةٍ فَلَمَّا فَرَغَ مِنْهَا جَاءَ قَوْمٌ لَمْ يَكُونُوا أَذْرَكُوهَا فَكَلَّمُوا رَسُولَ اللَّهِ صَلَّى عَلَى جِنَازَةٍ فَقَالَ لَمْ يَكُنْ فُضِّيتَ الصَّلَاةَ عَلَيْهَا وَ لَكِنْ ادْعُوا لَهَا.

(The book) 'Qurb Al Isnaad' – from Al-Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} prayed Salat upon a deceased woman. When he^{-saww} was free from it, a group which had not attended it. They spoke to Rasool-Allah^{-azwj} to repeat the Salat upon her. He^{-saww} said to them: 'I^{-saww} have already fulfilled the Salat upon her, but I^{-saww} shall supplicate for her''.⁸¹²

19- وَ مِنْهُ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنِ أَبِي الْبَحْرِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى عَلَى جِنَازَةٍ فَلَمَّا فَرَغَ جَاءَهُ نَاسٌ فَقَالُوا يَا رَسُولَ اللَّهِ لَمْ نُذَرِكِ الصَّلَاةَ عَلَيْهَا فَقَالَ لَا تُصَلُّوا عَلَى جِنَازَةٍ مَرَّتَيْنِ وَ لَكِنْ ادْعُوا لَهَا.

And from him, from Al Sindy Bin Muhammad, from Abu Al Bakhtary,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} prayed Salat upon a deceased woman. When he^{-saww} was free, some people came and said, 'O Rasool-Allah^{-saww}! We did not attend the Salat upon her!' He^{-saww} said: 'You cannot pray Salat upon a deceased twice, but I^{-saww} shall supplicate for her''.⁸¹³

20- تَخْرُجُ الْبَلَاغَةَ، وَ الْإِحْتِجَاجَ، عَنِ أَمِيرِ الْمُؤْمِنِينَ عَ فِيمَا كَتَبَ فِي جَوَابِ مُعَاوِيَةَ مِنَ الْمَفَاخِرَةِ قَالَ عَ إِنَّ قَوْمًا اسْتَشْهَدُوا فِي سَبِيلِ اللَّهِ مِنَ الْمُهَاجِرِينَ وَ لِكُلِّ فَضْلٍ حَتَّى إِذَا اسْتَشْهَدَ شَهِيدًا قِيلَ سَيِّدُ الشُّهَدَاءِ وَ حَصَّهُ رَسُولُ اللَّهِ بِسَبْعِينَ تَكْبِيرَةً عِنْدَ صَلَاتِهِ عَلَيْهِ.

(The book) 'Nahj Al Balagah', and 'Al Ihtijaj' –

'From Amir Al-Momineen^{-asws}, among what he^{-asws} wrote in answer to Muawiya, about the priding. He^{-asws} said: 'A group from the Emigrants were martyred in the Way of Allah^{-azwj}, and for each was a merit, to the extent that when our martyr (Hamza^{-as}) was martyred, it is said, 'Chief of the martyrs', and Rasool-Allah^{-saww} had particularised him^{-as} with seventy exclamations of Takbeer during his^{-saww} Salat upon him^{-as}'.⁸¹⁴

21- الْعُيُونُ، عَنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ النَّبَسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الطَّائِيِّ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخُوَزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ وَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ الْأَشْنَانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مَهْرَوَيْهِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ جَمِيعًا عَنِ الرَّضَا عَنْ آبَائِهِ عَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَ أَنَّهُ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى عَلَى حَمْرَةَ سَبْعَ تَكْبِيرَاتٍ وَ كَثَرَ عَلَى الشُّهَدَاءِ بَعْدَ حَمْرَةَ حَمْسَ تَكْبِيرَاتٍ فَلَحِقَ حَمْرَةَ سَبْعُونَ تَكْبِيرَةً.

(The book) 'Al Uyoun' – from Muhammad Bin Ali Bin Al Shah, from Abu Bakr Bin Abdullah Al Neshapuri, from Abdullah Bin Ahmad Al Taie, from his father, and from Ahmad Bin Ibrahim Al Khowzy, from Ibrahim Bin Marwan, from Ja'far Bin Ziyad, from Ahmad Bin Abdullah Al Harwy, and from Al Husyan Bin Muhammad Al Ashnany, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Bin Suleyman, altogether,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'I^{-asws} saw the Prophet^{-saww} exclaim Takbeers upon Hamza with seven Takbeer, and he^{-saww}

⁸¹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 18 (Chapters on Funerals)

⁸¹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 19 (Chapters on Funerals)

⁸¹⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 20 (Chapters on Funerals)

exclaimed Takbeer upon the martyrs after Hamza^{-ra}, seven (five) Takbeers, so Hamza^{-ra} was connected with seventy Takbeers”⁸¹⁵.

22- بِجَالِسِ الصَّدُوقِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ الرَّبِيعِيِّ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبِي الْحُسَيْنِ الْعَبْدِيِّ عَنِ الْأَعْمَشِ عَنْ عَبَّادَةَ بْنِ رَبِيعٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلَ عَلِيٌّ بِنُ أَبِي طَالِبٍ عَ ذَاتِ يَوْمٍ إِلَى النَّبِيِّ صَ بَاكِئاً وَهُوَ يَقُولُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ

(The book) ‘Majaalis’ of Al Sadouq – from Ja’far Bin Muhammad Bin Masrouq, from Muhammad Bin Abdullah Al Himeyri, from his father, from Ahmad Al Barqy, from his father, from Khalaf Bin Hammad, from Abu Al-Hassan Al Abdy, from Al Amsh, from Abaya Bin Rabie, from Ibn Abbas who said,

‘One day Ali^{-asws} Bin Abu Talib^{-asws} came to the Prophet^{-saww} weeping and he^{-asws} was saying: ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}!’

فَقَالَ لَهُ رَسُولُ اللَّهِ صَ مَهْ يَا عَلِيُّ

Rasool-Allah^{-saww} said to him^{-asws}: ‘O Ali (as)!’

فَقَالَ عَلِيُّ عَ يَا رَسُولَ اللَّهِ مَا تَأْتِي أَبِي فَاطِمَةَ بِنْتُ أَسَدٍ

Ali^{-asws} said: ‘O Rasool-Allah^{-saww}, my^{-asws} mother^{-as} (Syeda) Fatima^{-asws} Bint Asad^{-as} passed away!’

قَالَ فَبَكَى النَّبِيُّ صَ ثُمَّ قَالَ صَ رَحِمَ اللَّهُ أُمَّكَ يَا عَلِيُّ أَمَا إِنَّمَا إِنَّمَا إِنْ كَانَتْ لَكَ أُمًّا فَقَدْ كَانَتْ لِي أُمًّا لِحُدِّ عِمَامَتِي هَذِهِ وَ لِحُدِّ تُوْبِي هَذَيْنِ فَكَفَّنْتَهَا فِيهِمَا وَ مِرَّ الْبَسَاءِ فَلْيُحْسِنَنَّ عُسَلَهَا وَ لَا تُخْرِجَهَا حَتَّى آجِيءَ فَأَلِيَّ أَمْرَهَا

He (the narrator) said, ‘The Prophet^{-saww} cried, then said: ‘May Allah^{-azwj} have Mercy on your^{-asws} mother^{-as}, O Ali^{-asws}! But, even though she^{-as} was a mother^{-as} to you^{-asws}, so she^{-as} had been a mother^{-as} for me^{-saww} (as well)! Take this turban of mine^{-saww}, and take these two clothes of mine^{-saww} and enshroud her^{-as} in these, and instructed the women, let them excel in washing her^{-as} and do not bring her^{-as} out until I^{-saww} come, for her^{-as} matter is up to me^{-saww}’.

قَالَ وَ أَقْبَلَ النَّبِيُّ صَ بَعْدَ سَاعَةٍ وَ أُخْرِجَتْ فَاطِمَةُ أُمُّ عَلِيٍّ عَ فَصَلَّى عَلَيْهَا النَّبِيُّ صَ صَلَاةً لَمْ يُصَلِّ عَلَى أَحَدٍ قَبْلَهَا مِثْلَ تِلْكَ الصَّلَاةِ ثُمَّ كَبَّرَ عَلَيْهَا أَرْبَعِينَ تَكْبِيرَةً ثُمَّ دَخَلَ إِلَى الْقَبْرِ فَتَمَدَّدَ فِيهِ فَلَمْ يُسْمَعْ لَهُ أُنِينٌ وَ لَا حَرَكَةٌ

He (the narrator) said, ‘And the Prophet^{-saww} came after a while and Fatima^{-as}, mother^{-as} of Ali^{-asws}, was brought out. The Prophet^{-saww} prayed such a Salat upon her^{-as}, he^{-saww} had prayed upon anyone before her^{-as} like that Salat. Then he^{-saww} exclaimed forty (40) Takbeers upon her^{-as}. Then he^{-saww} entered into the grave and lied down in it. Neither a groan nor movement was heard for him^{-saww}.

ثُمَّ قَالَ يَا عَلِيُّ اذْخُلْ يَا حَسَنُ اذْخُلْ فَدَخَلَ الْقَبْرَ فَلَمَّا فَرَعَهُ مِمَّا احْتَجَّ إِلَيْهِ قَالَ لَهُ يَا عَلِيُّ اذْخُلْ يَا حَسَنُ اذْخُلْ فَخَرَجَا

⁸¹⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 21 (Chapters on Funerals)

Then he^{-saww} said: 'O Ali^{-asws}! Enter, O (Abu Al-Hassan^{-asws}, enter!' They^{-asws} both entered the grave. When he^{-saww} was free from what he^{-saww} was needy to him^{-asws} for, said to him^{-asws}: 'O Ali^{-asws}! Go out, O (Abu Al-Hassan^{-asws}, go out'. He^{-asws} came out.

ثُمَّ زَحَفَ النَّبِيُّ ص حَتَّى صَارَ عِنْدَ رَأْسِهَا ثُمَّ قَالَ يَا فَاطِمَةُ أَنَا مُحَمَّدٌ سَيِّدُ وُلْدِ آدَمَ وَ لَا فَحْرَ فَإِنْ أَتَاكَ مُنْكَرٌ وَ نَكِيرٌ فَسَأَلَاكَ مَنْ رَبُّكَ فَعُولِي اللَّهُ رَبِّي وَ مُحَمَّدٌ نَبِيِّ وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي وَ أَنبِي إِمَامِي وَ وَلِيِّ

Then the Prophet^{-saww} crawled until he^{-saww} came to be by her^{-as} head, then said: 'O Fatima^{-as}! I^{-saww} Muhammad^{-saww} am chief of children of Adam^{-as}, and there is no pride. When Munkar and Nakeer (questioning Angels) come you^{-as} and ask you^{-as} who your^{-as} Lord^{-azwj} is, so say, 'Allah^{-azwj} is my^{-as} Lord^{-azwj}, Muhammad^{-saww} is my^{-as} Prophet^{-as}, and Al-Islam is my^{-as} religion, and the Quran is my^{-as} Book, and my^{-as} son^{-asws} is my^{-as} Imam^{-asws} and my^{-as} Guardian^{-asws}'.

ثُمَّ قَالَ اللَّهُمَّ ثَبِّتْ فَاطِمَةَ بِالْقَوْلِ الثَّابِتِ ثُمَّ حَرَجَ مِنْ قَبْرِهَا وَ حَنَّا عَلَيْهَا حَتَّى بَاتَ ثُمَّ ضَرَبَ بِيَدِهِ الْيُمْنَى عَلَى الْبُسْرَى فَتَفَضَّهْمَا ثُمَّ قَالَ ص وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَقَدْ سَمِعْتُ فَاطِمَةَ تُصَوِّقُ بِيَمِينِي عَلَى بَيْتِهَا

Then he^{-saww} said: 'O Allah^{-azwj}! Affirm Fatima^{-as} with the firm word!' Then he^{-saww} came out from her^{-as} grave and poured upon her^{-as} (soil) three handfuls, then struck his^{-saww} right hand upon the left and shook them, then he^{-saww} said: 'By the One^{-azwj} in Whose Hand is the soul of Muhammad^{-saww}! I^{-saww} heard Fatima^{-as} clasp my^{-saww} right hand upon my^{-saww} left'.

فَقَامَ إِلَيْهِ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ لَقَدْ صَلَّيْتُ عَلَيْهَا صَلَاةً لَمْ تُصَلِّ عَلَيَّ أَحَدٌ قَبْلَهَا مِثْلَ تِلْكَ الصَّلَاةِ

Ammar Bin Yasser^{-ra} stood up to him^{-saww}. He^{-ra} said, 'By my^{-ra} father^{-ra}, and my^{-ra} mother^{-ra}, O Rasool-Allah^{-saww}! You^{-saww} have prayed such a Salat upon her^{-as}, you^{-saww} did not pray such upon anyone before her^{-as} similar to that Salat!'

فَقَالَ ص يَا أَبَا الْبَيْطَانِ وَ أَهْلَ ذَلِكَ هِيَ مِثِّي لَقَدْ كَانَ لَهَا مِنْ أَبِي طَالِبٍ وَ لَدَّ كَثِيرٌ وَ لَقَدْ كَانَ خَيْرُهُمْ كَثِيرًا وَ كَانَ خَيْرِنَا قَلِيلًا فَكَانَتْ تُشْبِعُنِي وَ تُجْبِعُهُمْ وَ تُكْسُونِي وَ تُعْرِيبُهُمْ وَ تُدْهِنُنِي وَ تُشَعِّبُهُمْ

He^{-saww} said: 'O Abu Al-Yaqzaan, and she^{-as} is deserving of that from me^{-saww}. There were a lot of sons for her^{-as} from Abu Talib^{-as}, and their goodness was a lot, and our goodness was little. She^{-as} used to satiate me^{-as} while keeping them hungry, and she^{-as} clothed me^{-saww} and kept them bare, and she^{-as} oiled me^{-as} and kept them unkempt'.

قَالَ فَلَمْ كَثُرَتْ عَلَيْهَا أَرْبَعِينَ تَكْبِيرَةً يَا رَسُولَ اللَّهِ

He^{-ra} said, 'Why did you^{-saww} exclaim forty Takbeers upon her^{-as}, O Rasool-Allah^{-saww}?'

قَالَ ص نَعَمْ يَا عَمَّارُ الْتَفْتُ عَنْ يَمِينِي فَنَظَرْتُ إِلَى أَرْبَعِينَ صَفًّا مِنَ الْمَلَائِكَةِ فَكَبَّرْتُ لِكُلِّ صَفٍّ تَكْبِيرَةً

He^{-saww} said: 'Yes, O Ammar^{-ra}! I^{-saww} turned on my^{-saww} right and looked at forty rows from the Angels, so I^{-saww} exclaimed a Takbeer for each row'.

قَالَ فَتَمَدَّدْتُ فِي الْقَبْرِ فَلَمْ يُسْمَعْ لَكَ أَيْبٌ وَ لَا حَرَكَةٌ

He^{-ra} said, 'So (what about) your^{-saww} lying down in the grave, and neither a groan nor movement was heard for you^{-saww}?'

قَالَ إِنَّ النَّاسَ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ غُرَاءَ فَلَمْ أَزَلْ أَطْلُبُ إِلَى رَبِّي عَزَّ وَجَلَّ أَنْ يَبْعَثَهَا سَتِيرَةً

He^{-saww} said: 'The people will be Resurrected bare on the Day of Qiyamah, so I^{-saww} did not cease to request to my^{-saww} Lord^{-azwj} Mighty and Majestic to Resurrect her^{-as} covered.

وَالَّذِي نَفْسُ مُحَمَّدٍ ص يَدِيهِ مَا خَرَجْتُ مِنْ قَبْرِهَا حَتَّى رَأَيْتُ مِصْبَاحَيْنِ مِنْ نُورٍ عِنْدَ رَأْسِهَا وَ مِصْبَاحَيْنِ مِنْ نُورٍ عِنْدَ يَدَيْهَا وَ مِصْبَاحَيْنِ مِنْ نُورٍ عِنْدَ رِجْلَيْهَا وَ مَلَكَئِهَا الْمُؤَكَّلِينَ بِقَبْرِهَا يَسْتَغْفِرَانِ لَهَا إِلَى أَنْ تَقُومَ السَّاعَةُ.

By the One^{-azwj} the soul of Muhammad^{-saww} is in His^{-azwj} Hand! I^{-saww} had not come out from her^{-as} grave until I^{-saww} saw two lamps of light by her^{-as} head, and two lamps of light by her^{-as} hands, and two lamps of light by her^{-as} feet, and the two Angels allocated with her^{-asws} grave will be seeking Forgiveness for her^{-asws} up to establishment of the Hour".⁸¹⁶

بيان: يظهر من الخبر أن هذا العدد من التكبير كان من خصائصها لفضلها فلا يتعدى إلى غيرها.

Explanation – *It is apparent from the Hadeeth that this number of the Takbeers were from her^{-as} specialities due to her^{-as} merit, therefore do not exceed to others.*

23- **فِيهِ الرِّضَا، قَالَ ع وَ اعْلَمْ أَنَّ أَوْلَى النَّاسِ بِالصَّلَاةِ عَلَى الْمَيِّتِ الْوَلِيُّ أَوْ مَنْ قَدَّمَهُ الْوَلِيُّ فَإِذَا كَانَ فِي الْقَوْمِ رَجُلٌ مِنْ بَنِي هَاشِمٍ فَهُوَ أَحَقُّ بِالصَّلَاةِ إِذَا قَدَّمَهُ الْوَلِيُّ فَإِنْ تَقَدَّمَ مِنْ غَيْرِ أَنْ يُقَدِّمَهُ الْوَلِيُّ فَهُوَ غَاصِبٌ**

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Know that the foremost of the people with praying the Salat upon the deceased is the guardian, or the one whom the guardian advances. When there were to be from the people, a man from the clan of Hashim^{-as}, he would be more rightful of praying the Salat when the guardian advances him, but if he were to come forward without the guardian having forwarded him, he is a usurper.

فَإِذَا صَلَّيْتَ عَلَى جَنَازَةِ مُؤْمِنٍ فَقِفْ عِنْدَ صَدْرِهِ أَوْ عِنْدَ وَسْطِهِ وَ ارْفَعْ يَدَيْكَ بِالتَّكْبِيرِ الْأَوَّلِ وَ كَبِّرْ وَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ الْمَوْتَ حَقٌّ وَ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ الْبُعْثَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

When you were to pray Salat upon a deceased Momin, stand by his chest or by his waist, and raise your hands with the first Takbeer and exclaim it, and say, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and the death is true, and the Paradise is true, and the Fire is true, and the Resurrection is true, and the Hour is coming, there is no doubt in it, and Allah^{-azwj} will be Resurrection the ones in the graves!'

ثُمَّ كَبِّرِ الثَّانِيَةَ وَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ وَ رَحِمْتَ وَ تَرَحَّمْتَ وَ سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

⁸¹⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 22 (Chapters on Funerals)

Then exclaim the third Takbeer and said, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and (Send) Blessings upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Mercy Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, better than what You^{-azwj} have Sent Salawaat, and Blessings, and Mercied, and You^{-azwj} have Mercied and Greeted unto Ibrahim^{-as} and progeny of Ibrahim^{-as} in the worlds, You^{-azwj} are Praised, Glorified!'

ثُمَّ تُكَبِّرُ الْغَالِثَةَ وَ تَقُولُ اللَّهُمَّ اغْفِرْ لِي وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ تَابِعْ بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ وَ وَلِيُّ الْحَسَنَاتِ يَا أَرْحَمَ الرَّاحِمِينَ

Then exclaim the third Takbeer and say, 'O Allah^{-azwj}! Forgive (sins) for me and for entirety of the Momineen and the Mominaat, and the Muslim men and the Muslim women, the living from them and the dead, followed by the goodness between us and them, You^{-azwj} are Answerer of the supplication and in Charge of the Rewards, O most Merciful of the merciful ones!'

ثُمَّ تُكَبِّرُ الرَّابِعَةَ وَ تَقُولُ اللَّهُمَّ إِنَّ هَذَا عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ نَزَلَ بِسَاحَتِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ

Then exclaim the fourth Takbeer and say, 'O Allah^{-saww}! This is Your^{-azwj} servant, and son of Your^{-azwj} servant, and son of Your^{-azwj} maid, descending in Your^{-azwj} courtyard, and You^{-azwj} are the best Host with him.

اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا

O Allah^{-azwj}! We do not know from him except for the good, and You^{-azwj} are more Knowing with him than we are'.

اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ إِحْسَانًا وَ إِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَ اغْفِرْ لَنَا وَ لَهُ

O Allah^{-azwj}! If he were a good doer, Increase in his goodness with (more) goodness, and if he were an evil-doer, Overlook from him and Forgive (sins) for us and for him.

اللَّهُمَّ احْشُرْهُ مَعَ مَنْ كَانَ بَتَوْلَاهُ وَ مُجِبُهُ وَ أَبْعِدْهُ مِّنْ بَتَرُوهُ وَ يُبْعِضُهُ

O Allah^{-azwj}! Resurrect him with the one whom he used to befriend and love, and Distance him from the one he was disavowing from and hated.

اللَّهُمَّ احْبُطْهُ بِبَيْتِكَ وَ عَرِّفْ بَيْنَهُ وَ بَيْنَهُ وَ ارْحَمْنَا إِذَا تَوَفَّيْتَنَا يَا إِلَهَ الْعَالَمِينَ

O Allah^{-azwj}! Join him with Your^{-azwj} Prophet^{-saww}, and Acquaint between him^{-saww} and him, and Mercy us when we die, O God^{-azwj} of the worlds!'

ثُمَّ تُكَبِّرُ الْخَامِسَةَ وَ تَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ وَ لَا تُسَلِّمْ وَ لَا تَبْرَحْ مِنْ مَكَانِكَ حَتَّى تَرَى الْجَنَائِزَةَ عَلَى أَيْدِي الرِّجَالِ

Then exclaim the fifth Takbeer and say, 'Lord^{-azwj}! Give us goodness in the world and goodness in the Hereafter, and Save us from Punishment of the Fire', and neither greet nor depart from your place until you the deceased being upon hands of the men (being carried).

وَ إِذَا كَانَ الْمَيِّتُ مُخَالِفاً قُتِلَ فِي تَكْبِيرِكَ الرَّابِعَةِ - اللَّهُمَّ أَخْرِ عُنْدَكَ وَ ابْنَ عُنْدِكَ هَذَا اللَّهُمَّ أَصْلِهِ نَارَكَ

And when the deceased were to be an adversary, then say in the fourth Takbeer, 'O Allah^{-azwj}! Seize this servant of Your^{-azwj} and son of Your^{-azwj}. O Allah^{-azwj}! Make him arrive to Your^{-azwj} Fire.

اللَّهُمَّ أَدِقْهُ أَلِيمَ عَذَابِكَ وَ شَدِيدَ عُقُوبَتِكَ وَ أَوْرِدْهُ نَاراً وَ امْلَأْ جَوْفَهُ نَاراً وَ صَبِّحْ عَلَيْهِ لَحْدَهُ فَإِنَّهُ كَانَ مُعَادِياً لِأَوْلِيَانَاكَ وَ مُتَوَالِياً لِأَعْدَائِكَ اللَّهُمَّ لَا تُخَفِّفْ عَنْهُ الْعَذَابَ وَ أَصِيبْ عَلَيْهِ الْعَذَابَ صَبّاً

O Allah^{-azwj}! Make him taste the pain of Your^{-azwj} Punishment and severity of Your^{-azwj} Torment, and Make him arrive to a fire and Fill his interior with fire and Narrow his grave upon him, for he used to be hostile to Your^{-azwj} and befriend Your^{-azwj} enemies.

O Allah^{-azwj}! Do not Lighten the Punishment from him and Pour the Punishment upon him with a pouring!

فَإِذَا رُفِعَ جَنَازَتُهُ قُتِلَ اللَّهُمَّ لَا تَرْفَعُهُ وَ لَا تُزَيِّرِهِ

When his bier is lifted, then say, 'O Allah^{-azwj}! Neither Raise him nor Purify him'.

وَ اعْلَمْ أَنَّ الطِّفْلَ لَا يُصَلَّى عَلَيْهِ حَتَّى يَغْتَمِلَ الصَّلَاةَ فَإِذَا حَضَرَتْ مَعَ قَوْمٍ يُصَلُّونَ عَلَيْهِ قُتِلَ اللَّهُمَّ اجْعَلْهُ لِأَبَوَيْهِ وَ لَنَا دُخْرًا وَ مَزِيداً وَ فَرْطاً وَ أَجْراً

And know that the child, Salat will not be prayed upon him until he understands the Salat. When you are present with a people praying Salat upon him, then say, 'O Allah^{-azwj}! Make it to be a treasure hoard for his parents and for us, and an increase, and an abundance, and Reward'.

وَ إِذَا صَلَّيْتَ عَلَى مُسْتَضْعَفٍ قُتِلَ اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ قِهِم عَذَابَ الْجَحِيمِ

And when you were to pray upon the weak one, then say, 'O Allah^{-azwj}! Forgive for the ones who repent and follow Your^{-azwj} Way and Save them from Punishment of the Blazing Fire'.

وَ إِذَا لَمْ تَعْرِفْ مَدَهَبَهُ قُتِلَ اللَّهُمَّ هَذِهِ النَّفْسُ الَّتِي أَحْيَيْتَهَا وَ أَنْتَ أَمَّتْهَا دَعَوْتَ فَأَجَابْتَنَا اللَّهُمَّ وَ لَهَا مَا تَوَلَّيْتَ وَ احْشُرْهَا مَعَ مَنْ أَحَبَّبْتَ وَ أَنْتَ أَعْلَمُ بِهَا

And when you don't know his doctrine, then say, 'O Allah^{-azwj}! This is the soul whom You^{-azwj} had Kept alive, and You^{-azwj} Caused it to die. You^{-azwj} Called, so he answered You^{-azwj}. O Allah^{-azwj}! Take Charge of it what You^{-azwj} are in Charge of, and Resurrect it with the one it had loved and You^{-azwj} are more Knowing with it'.

فَإِذَا اجْتَمَعَ جَنَازَةُ رَجُلٍ وَ امْرَأَةٍ وَ غُلَامٍ وَ مَمْلُوكٍ فَقَدِمِ الْمَرْأَةَ إِلَى الْقَبْلَةِ وَ اجْعَلِ الْمَمْلُوكَ بَعْدَهَا وَ اجْعَلِ الْغُلَامَ بَعْدَ الْمَمْلُوكِ وَ الرَّجُلَ بَعْدَ الْغُلَامِ بِمَا يَلِي الْإِمَامَ وَ يَقِفُ الْإِمَامُ خَلْفَ الرَّجُلِ فِي وَسْطِهِ وَ يُصَلِّي عَلَيْهِمْ جَمِيعاً صَلَاةً وَاحِدَةً

When the biers of a man, and a woman, and a boy, and a slave were to gather, then forwards the woman towards the Qiblah, and make the slave to be after her, and make the boy to be after the slave, and the man after the boy from what follows the prayer leader, and the prayer leader should stand behind the man in his middle and he would pray Salat upon them all, one Salat.

وَ إِذَا صَلَّيْتَ عَلَى الْمَيِّتِ وَ كَانَتْ الْجِنَازَةُ مَقْلُوبَةً فَسَوِّهَا وَ أَعِدِ الصَّلَاةَ عَلَيْهَا مَا لَمْ يُدْفَنْ فَإِذَا فَاتَكَ مَعَ الْإِمَامِ بَعْضُ التَّكْبِيرِ وَ رُفِعَتِ الْجِنَازَةُ فَكَبِّرْ عَلَيْهَا تَمَامَ الْحُمْسِ وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ

And when you were to pray Salat upon the deceased and the bier were to be overturned, even it and repeat the Salat upon it for as long as he has not been buried. When one of the Takbeers with the prayer leader is missed by you and the bier has been raised, then exclaim Takbeer upon it the complete five while you are facing the Qiblah.

وَ إِنْ كُنْتَ تُصَلِّي عَلَى الْجِنَازَةِ وَ جَاءَتِ الْأُخْرَى فَصَلِّ عَلَيْهِمَا صَلَاةً وَاحِدَةً بِخَمْسِ تَكْبِيرَاتٍ وَ إِنْ شِئْتَ اسْتَأْنِفْ عَلَى الثَّانِيَةِ وَ لَا بَأْسَ أَنْ يُصَلِّيَ الْجُنُبُ عَلَى الْجِنَازَةِ وَ الرَّجُلُ عَلَى غَيْرِ وُضُوءٍ وَ الْحَائِضُ إِلَّا أَنْ الْحَائِضَ تَقِفَ نَاحِيَةً وَ لَا تُخْلَطُ بِالرِّجَالِ

And you were to be praying upon the bier and another comes, then pray upon them both, one Salat with five Takbeer(s), and if you like you can resume upon the second; and there is no problem if the one with the sexual impurity were to pray Salat upon the deceased, and the man not being upon Wud'u, and the menstruating woman, except that the menstruating one who stand in a corner and not mingle with the men.

وَ إِنْ كُنْتَ جُنُبًا وَ تَقَدَّمْتَ لِلصَّلَاةِ عَلَيْهَا فَتَيَمَّمْ أَوْ تَوَضَّأْ وَ صَلِّ عَلَيْهَا وَ قَدْ أَكْرَهُ أَنْ يَتَوَضَّأَ إِنْسَانٌ عِنْدَ الْجِنَازَةِ لِأَنَّهُ لَيْسَ بِالصَّلَاةِ إِمَّا هُوَ التَّكْبِيرُ وَ الصَّلَاةُ هِيَ الَّتِي فِيهَا الرَّجُوعُ وَ السُّجُودُ

And if you were to be with sexual impurity and you come forward for the Salat upon it, then perform Tayammum or Wud'u and pray Salat upon it, and I^{asws} dislike it for a person to perform Wud'u deliberately for the funeral, because it isn't the 'Salat', but it is the Takbeer, while the Salat, it is which therein is the Ruk'u(s) and the Sajdah(s).

وَ أَفْضَلُ الْمَوَاضِعِ فِي الصَّلَاةِ عَلَى الْمَيِّتِ الصَّفِّ الْأَخِيرُ وَ لَا يُصَلَّى عَلَى الْجِنَازَةِ بِنَعْلِ خَدْوٍ وَ لَا يَجْعَلُ مَيِّتَيْنِ عَلَى جِنَازَةٍ وَاحِدَةٍ

And the best place regarding the Salat upon the deceased is the last row, and do not pray Salat upon the funeral with a slipper (or) shoes, and do not make two deceased (persons) to be upon one bier.

فَإِنْ لَمْ تَلْحَقِ الصَّلَاةَ عَلَى الْجِنَازَةِ حَتَّى يُدْفَنَ الْمَيِّتُ فَلَا بَأْسَ أَنْ تُصَلِّيَ بَعْدَ مَا دُفِنَ وَ إِذَا صَلَّى الرَّجُلَانِ عَلَى الْجِنَازَةِ وَقَفَ أَحَدُهُمَا خَلْفَ الْأُخْرَى وَ لَا يَفُومُ بِجَنْبِهِ

If you do not join the Salat upon the funeral until the deceased has been buried, there is no problem if you were to pray Salat after burial, and when two men pray Salat upon the funeral, one of them should stand behind the other, and not stand by his side'.

وَ فِي مَوْضِعٍ آخَرَ إِذَا أَرَدْتَ أَنْ تُصَلِّيَ عَلَى الْمَيِّتِ فَكَبِّرْ عَلَيْهِ خَمْسَ تَكْبِيرَاتٍ يُقَوْمُ الْإِمَامُ عِنْدَ وَسْطِ الرَّجُلِ وَ صَدْرِ الْمَرْأَةِ يَرْفَعُ الْيَدَ بِالتَّكْبِيرِ الْأَوَّلِ وَ يُفْتَتِحُ بِكُلِّ تَكْبِيرَتَيْنِ وَ الْفُتُوحُ دِكْرُ اللَّهِ وَ الشَّهَادَتَانِ وَ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ الدُّعَاءُ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

And in another place: 'When you want to pray Salat upon the deceased, exclaim five Takbeer(s) upon it. The prayer leader should stand by the waist of the man and chest of the woman, raising the hand with the first Takbeer, and perform 'Qunout' between every two Takbeer(s), and the 'Qunout' is mention of Allah^{-azwj}, and the two testimonies, and the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and the supplication for the Momineen and the Mominaat.

هَذَا فِي تَكْبِيرِهِ بَعْدَ رَفْعِ الْيَدَيْنِ وَ لَا تَسْلِيمَ لِأَنَّ الصَّلَاةَ عَلَى الْمَيِّتِ إِنَّمَا هُوَ دُعَاءٌ وَ تَسْبِيحٌ وَ اسْتِغْفَارٌ

This is during the Takbeer without raising the hands, nor greeting, because the Salat upon the deceased, rather it is a supplication, and Glorification, and seeking the Forgiveness'.

وَ سَأَقُ الْحَدِيثَ إِلَى أَنْ قَالَ وَ تَقُولُ فِي التَّكْبِيرِ الْأَوَّلِ فِي الصَّلَاةِ عَلَى الْمَيِّتِ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ- إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ رَبِّ الْمَوْتِ وَ الْحَيَاةِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ جَزَى اللَّهُ مُحَمَّدًا عَنَّا خَيْرَ الْجَزَاءِ بِمَا صَنَعَ لِأُمَّتِهِ وَ مَا بَلَغَ مِنْ رِسَالَاتِ رَبِّهِ

And he^{-asws} continued the Hadeeth up to he^{-asws} said: 'And you should say during the first Takbeer in the Salat upon the deceased, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. We are for Allah^{-azwj} and we are returning to Him^{-azwj}. The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, Lord^{-azwj} of the death and the life, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, and Reward Muhammad^{-saww} on our behalf the best Reward due to what he^{-saww} has done for his^{-saww} community, and what he^{-saww} has delivered from the Messages of his^{-saww} Lord^{-azwj}'.

ثُمَّ يَقُولُ اللَّهُمَّ عَبْدُكَ وَ ابْنُ أُمَّتِكَ نَاصِيئَتُهُ بِيَدِكَ تَحَلَّى عَنِ الدُّنْيَا وَ اِحْتِاجَ إِلَى مَا عِنْدَكَ نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ وَ افْتَقَرَ إِلَى رَحْمَتِكَ وَ أَنْتَ عَجِيٌّ مِنْ عَذَابِهِ

Then he should say, 'O Allah^{-azwj}! Your^{-azwj} servant and son of Your^{-azwj} maid, his forelock is in Your^{-azwj} hand, has vacated from the world, and is needy to what is in Your^{-azwj} Presence, is lodging with You^{-azwj} and Your^{-azwj} are the best Host with him, and he is impoverished to Your^{-azwj} Mercy and You^{-azwj} are Needless from Punishing him.

اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَرِّدْ فِي إِحْسَانِهِ وَ تَقَبَّلْ مِنْهُ وَ إِنْ كَانَ مُسِيئًا فَاعْفُزْ لَهُ ذَنْبَهُ وَ ارْحَمْهُ وَ بَحَاوُزْ عَنْهُ بِرَحْمَتِكَ

O Allah^{-azwj}! We do not know from him except for the good, and You^{-azwj} are more Knowing with him than we are. O Allah^{-azwj}! If he was a good doer, then Increase in his goodness and Accept from him, and if he was an evil doer, then Forgive his sins for him, and Mercy him and Overlook from him by Your^{-azwj} Mercy.

اللَّهُمَّ أَحْفَظْ بَنِيكَ وَ ثَبِّتْهُ بِالْقَوْلِ الثَّابِتِ فِي الدُّنْيَا وَ الْآخِرَةِ اللَّهُمَّ اسْلُكْ بِنَا وَ بِهِ سَبِيلَ الْهُدَى وَ اهْدِنَا وَ إِيَّاكَ صِرَاطَكَ الْمُسْتَقِيمَ اللَّهُمَّ عَفْوِكَ عَفْوِكَ

O Allah-^{azwj}! Join him with Your-^{azwj} Prophet-^{saww} and Affirm him with the firm word in the world and the Hereafter. O Allah-^{azwj}! I ask You-^{azwj} the way of guidance for use and him, and Guide us and him to the Straight Path. O Allah-^{azwj}! Your-^{azwj} Pardon! Your-^{azwj} Pardon!

ثُمَّ تُكَبِّرُ الثَّانِيَةَ وَ تَقُولُ مِثْلَ مَا قُلْتَ حَتَّى تُفْرَغَ مِنْ خَمْسِ تَكْبِيرَاتٍ وَ قَالَ لَيْسَ فِيهَا التَّسْلِيمُ

Then exclaim the third Takbeer and say similar to what you had said until you are free from five Takbeer(s)'. And he-^{asws} said: 'There isn't any greeting (Salaam) in it'.

وَ عَنْ أَبِيهِ أَنَّهُ كَانَ يُصَلِّي عَلَى الْجِنَازَةِ بَعْدَ الْعَصْرِ مَا كَانَ فِي وَقْتِ الصَّلَاةِ حَتَّى يَصْفَرَّ الشَّمْسُ فَإِذَا اصْفَرَّتْ لَمْ يُصَلِّ عَلَيْهَا حَتَّى تَعُوبَ وَ قَالَ لَا بَأْسَ بِالصَّلَاةِ عَلَى الْجِنَازَةِ حِينَ تَغِيبُ الشَّمْسُ وَ حِينَ تَطْلُعُ إِنَّمَا هُوَ اسْتِعْفَاءٌ

And from his-^{asws} father-^{asws}, he-^{asws} used to pray Salat upon the funeral after Al-Asr (Salat) for as long as he-^{asws} was within timing of the Salat until the sun yellowed. When it had yellowed he-^{asws} would not pray Salat upon it until it had set, and he-^{asws} said: 'There is no problem with the Salat upon the funeral when the sun sets and when it emerges, but rather it is seeking the Forgiveness'.

وَ سَأَقِ الْكَلَامَ إِلَى أَنْ قَالَ بَابُ آخِرٍ فِي الصَّلَاةِ عَلَى الْمَيِّتِ قَالَ تُكَبِّرُ ثُمَّ تُصَلِّي عَلَى النَّبِيِّ ص وَ أَهْلِ بَيْتِهِ ثُمَّ تَقُولُ اللَّهُمَّ عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ - لَا أَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَرِّدْ فِي إِحْسَانِهِ وَ تَقَبَّلْ مِنْهُ وَ إِنْ كَانَ مُسِيئًا فَاعْفِرْ لَهُ ذَنْبَهُ وَ افْسَحْ لَهُ فِي قَبْرِهِ وَ اجْعَلْهُ مِنْ رُفَقَاءِ مُحَمَّدٍ ص

And he-^{asws} continued the speech up to he-^{asws} said regarding another subject in the Salat upon the deceased, he-^{asws} said: 'Exclaim Takbeer, then send Salawaat upon the Prophet-^{saww} and People-^{asws} of his-^{saww} Household. Then you should say, 'O Allah-^{azwj}! Your-^{azwj} servant, and son of Your-^{azwj} servant, and son of Your-^{azwj} maid! I don't know from him except for the good and You-^{azwj} are more knowing with Him. O Allah-^{azwj}! If he was a good doer, then Increase in his goodness and Accept from him, and if he was an evil doer, then Forgive his sins for him, and Expand for him in his grave, and Make him to be from the friends of Muhammad-^{saww}'.

ثُمَّ تُكَبِّرُ الثَّانِيَةَ فَقُلِ اللَّهُمَّ إِنْ كَانَ زَاكِيًا فَرِّدْهُ وَ إِنْ كَانَ خَاطِئًا فَاعْفِرْ لَهُ

Then exclaim the third Takbeer, so say, 'O Allah-^{azwj}! If he was pure, then Purify him, and if he was a sinner, then Forgive (sins) for him'.

ثُمَّ تُكَبِّرُ الثَّالِثَةَ فَقُلِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَ لَا تَفْتِنَاهُ بَعْدَهُ

Then exclaim the third Takbeer, so say, 'O Allah-^{azwj}! Do not Deprive us of its Reward nor Tempt us by him after him'.

ثُمَّ تُكَبِّرُ الرَّابِعَةَ وَ قُلِ اللَّهُمَّ احْتَبِهُ عِنْدَكَ فِي عِلِّيَّيْنِ وَ اخْلُفْ عَلَى أَهْلِهِ فِي الْعَابِرِينَ وَ اجْعَلْهُ مِنْ رُفَقَاءِ مُحَمَّدٍ ص

Then exclaim the fourth Takbeer and say, 'O Allah-^{azwj}! Write him in Your-^{azwj} Presence in the Illiyeen, and Replace upon his family among the future ones, and Make him from the friends of Muhammad-^{saww}'.

ثُمَّ كَبَّرَ الْخَامِسَةَ وَ تَنَصَّرَفَ

Then exclaim the fifth Takbeer and leave.

وَ إِذَا كَانَ نَاصِباً فَقُلْ - اللَّهُمَّ إِنَّا لَا نَعْلَمُ إِلَّا أَنَّهُ عَدُوٌّ لَكَ وَ لِرَسُولِكَ اللَّهُمَّ فَاحْشِ جَوْفَهُ نَاراً وَ قَبْرَهُ نَاراً وَ عَجِّلْهُ إِلَى النَّارِ فَإِنَّهُ فَذَكَانَ يَتَوَلَّى أَعْدَاءَكَ وَ يُعَادِي أَوْلِيَاءَكَ وَ يُبْعِضُ أَهْلَ بَيْتِ نَبِيِّكَ اللَّهُمَّ ضَيِّقْ عَلَيْهِ قَبْرَهُ

And when he were to be a Nasibi, then say, 'O Allah^{-azwj}! We do not know except he is an enemy to You^{-azwj} and to Your^{-azwj} Rasool^{-saww}. O Allah^{-azwj}! Fill his interior with fire, and his grave with fire, and Hasten him to the Fire, for he used to befriend Your^{-azwj} enemies and was inimical to Your^{-azwj} friends, and he hated People^{-asws} of the Household of Your^{-azwj} Prophet^{-saww}. O Allah^{-azwj}! Narrow his grave upon him!'

وَ إِذَا رُفِعَ فَقُلِ اللَّهُمَّ لَا تَرْفَعْهُ وَ لَا تُزَكِّهِ

And when he is raised, then say, 'O Allah^{-azwj}! Neither Raise him nor Purify him!'

وَ إِذَا كَانَ مُسْتَضْعِفاً فَقُلِ اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ قِهِمْ عَذَابَ الْمُجْحِمِ

And when he were to be a weak one, then say, 'O Allah^{-azwj}! Forgive those who repent, and follow Your^{-azwj} Way, and Save them from Punishment of the Blazing Fire'.

وَ إِذَا لَمْ تَدْرِ مَا حَالُهُ فَقُلْ - اللَّهُمَّ إِنْ كَانَ يُحِبُّ الْحَيْرَ وَ أَهْلَهُ فَاعْفِرْ لَهُ وَ ارْحَمْهُ وَ تَجَاوَزْ عَنْهُ.

And when you don't know what his state is, then say, 'O Allah^{-azwj}! If he had been loving the good and its people, then Forgive (his sins) for him, and Mercy him, and Overlook (his sins) from him''⁸¹⁷.

وَ قَالَ ع قَالَ جَعْفَرٌ ع صَلَّى عَلَيَّ ع عَلَى سَهْلِ بْنِ حُنَيْفٍ وَ كَانَ بَدْرِيّاً فَكَبَّرَ خَمْسَ تَكْبِيرَاتٍ ثُمَّ مَشَى سَاعَةً فَوَضَعَهُ ثُمَّ كَبَّرَ عَلَيْهِ خَمْساً أُخْرَى فَصَنَعَ ذَلِكَ حَتَّى كَبَّرَ عَلَيْهِ خَمْساً وَ عِشْرِينَ تَكْبِيرَةً.

And he^{-asws} said: 'Ja'far^{-asws} said: 'Ali^{-asws} prayed Salat upon Sahl Bin Hunaif, and he had been a participant of battle of Badr. He^{-asws} exclaimed five Takbeer(s), then walked for a while. He^{-asws} placed him, then exclaimed another five Takbeer(s) upon him. He^{-asws} kept doing that until he^{-asws} had exclaimed twenty-four Takbeer(s)''⁸¹⁸.

إيضاح حَبْرٌ يُؤَسِّنُ قَالَ: سَأَلْتُ الرِّضَا ع قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ النَّاسَ يَرْفَعُونَ أَيْدِيَهُمْ فِي التَّكْبِيرِ عَلَى الْمَيِّتِ فِي التَّكْبِيرَةِ الْأُولَى وَ لَا يَرْفَعُونَ فِيهَا بَعْدَ ذَلِكَ فَأَقْتَصِرُ عَلَى التَّكْبِيرَةِ الْأُولَى كَمَا يَفْعَلُونَ أَوْ أَرْفَعُ يَدَيَّ فِي كُلِّ تَكْبِيرَةٍ فَقَالَ ارْفَعْ يَدَيْكَ فِي كُلِّ تَكْبِيرَةٍ.

Clarification (Ahadeeth only) – In a Hadeeth by Yunus (in Al-Tahzeeb), said, 'I asked Al-Reza^{-asws}. I said, 'May I be sacrificed for you^{-asws}! The people are raising their hands in the Takbeer upon the deceased in the first Takbeer, and they are not raising (their hands) in what

⁸¹⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 23 a (Chapters on Funerals)

⁸¹⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 23 b (Chapters on Funerals)

is after that. Should I shorten upon the first Takbeer just as they are doing or shall I raise my hands in every Takbeer?' He^{asws} said: 'Raise your hands in every Takbeer'.

الشَّيْخُ عَنْ نَابِتِ بْنِ أَبِي الْمِقْدَامِ قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ عَ إِذَا بِجَنَازَةٍ لِقَوْمٍ مِنْ حَبْرَةَ فَحَضَرَهَا وَكُنْتُ قَرِيباً مِنْهُ فَسَمِعْتُهُ يَقُولُ اللَّهُمَّ إِنَّكَ خَلَقْتَ هَذِهِ النُّفُوسَ وَ أَنْتَ تُحْيِيهَا وَ أَنْتَ أَعْلَمُ بِسَرَائِرِهَا وَ عَلَانِيَتِهَا مِنَّا وَ مُسْتَقْرَرِهَا وَ مُسْتَوْدَعِيهَا

The sheykh, from Sabit Bin Abu Al Miqdam who said, 'I was with Abu Ja'far^{asws}, and there came a funeral of a people from his^{asws} neighbourhood, and I was close to him^{asws}. I heard him^{asws} saying: 'O Allah^{saww}! You^{azwj} Created this soil, and You^{azwj} have Caused it to die, and You^{azwj} will be Reviving it, and You^{azwj} are more Knowing with its secrets and its announcement than we are, and its settled (Eman) and its lent (Eman).

اللَّهُمَّ وَ هَذَا بَدَنُ عَبْدِكَ وَ لَا أَعْلَمُ مِنْهُ سُوءاً وَ أَنْتَ أَعْلَمُ بِهِ وَ قَدْ جِئْنَاكَ شَافِعِينَ لَهُ بَعْدَ مَوْتِهِ فَإِنْ كَانَ مُسْتَوْجِباً فَشَفِّعْنَا فِيهِ وَ إِخْشَرَهُ مَعَ مَنْ كَانَ يَتَوَلَّاهُ.

O Allah^{azwj}! This is a body of Your^{azwj} servant and I^{asws} don't know of any evil from him, and You^{azwj} are more Knowing with him, and we have come as interceder(s) for him after his death. If it was Answered, the Interceded for us regarding him, and Resurrect him with the one he had been befriending'.

و قال الشهيد في الذكرى لو اجتمع الرجال صفوا مدرجا يجعل رأس الثاني إلى آية الأولى و هكذا ثم يقوم الإمام في الوسط و لو كان معهم نساء جعل رأس المرأة الأولى إلى آية الرجل الأخير ثم الثانية إلى آية الأولى و هكذا ثم يقوم وسط الرجال و يصلي عليهم صلاة واحدة و روى ذلك كله عمار عن الصادق ع..

And Al-Shaheed said in 'Al-Zikra', 'If the men were to gather in a gradual row, make the head of the second to follow the first, and like this, then the prayer leader should stand in the middle, and if there were to be women (deceased) with them, make the head of the first woman to follow the man, is better. Then the second to follow the first, and like this. Then he should stand in the midst of the man and pray upon them, one Salat'. And all of that is reported by Ammar from Al-Sadiq^{asws}'.

الْكَلْبِيُّ فِي الْمُؤْتَقِ عَنْ عَمَّارِ السَّابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: سُئِلَ عَنْ مَيِّتٍ صُلِّيَ عَلَيْهِ فَلَمَّا سَلَّمَ الْإِمَامُ إِذَا الْمَيِّتُ مَقْلُوبٌ رِجْلَاهُ إِلَى مَوْضِعِ رَأْسِهِ قَالَ يُسَوَّى وَ تُعَادُ الصَّلَاةُ عَلَيْهِ وَ إِنْ كَانَ قَدْ حُمِلَ مَا لَمْ يُدْفَنَ فَإِنْ كَانَ قَدْ دُفِنَ فَقَدْ مَضَتِ الصَّلَاةُ لَا يُصَلَّى عَلَيْهِ وَ هُوَ مَدْفُونٌ.

Al-Kulayni in 'Al-Muwassiq' – from Ammar Al-Sabaty, from Abu Abdullah^{asws}, he (the narrator) said, 'He^{asws} was asked about a deceased being prayed upon. When the prayer leader greets (perform Salaam), the deceased had been turned to the place of his head. He^{asws} said: 'He should be evened and the Salat repeated upon him, and if he had been carried for as long as he has not been buried. If he has been buried, the Salat has expired. Do not pray Salat upon him and he has been buried'.

وَ رَوَى الْكَلْبِيُّ وَ الشَّيْخُ فِي الصَّحِيحِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَ قَالَ: سَأَلْتُهُ عَنْ قَوْمٍ كَبُرُوا عَلَى جَنَازَةٍ تَكْبِيرَةً أَوْ نَتْنِينَ وَ وُضِعَتْ مَعَهَا أُخْرَى كَيْفَ يَصْنَعُونَ

And it is reported by Al-Kulayni and the Sheykh in 'Al-Saheeh', from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, he said, 'I asked him^{asws} about a group exclaiming Takbeer upon a funeral, one Takbeer or two, and another is place with it, 'How should they deal with it?'

قَالَ إِنْ شَاءُوا تَرَكُوا الْأُولَى حَتَّى يُفْرَعُوا مِنَ التَّكْبِيرِ عَلَى الْأَخِيرَةِ وَإِنْ شَاءُوا رَفَعُوا الْأُولَى وَ أَمُّو مَا بَقِيَ عَلَى الْأَخِيرَةِ كُلِّ ذَلِكَ لَا بَأْسَ بِهِ.

He^{asws} said: 'If they so desire they can leave the first until they are free from the Takbeer upon the other, and if they so desire they can raise the first and complete what remains upon the other. All that, there is no problem with it'.

رواية جابر عن الباقر ع أن رسول الله ص كبر عشرا أو سبعا و سنا.

A report by Jabir, from Al-Baqir^{asws}: 'Rasool-Allah^{saww} exclaimed ten, or seven and six'.

الْكَلْبِيُّ فِي الْمَوْتَقِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُلْتُ تُصَلِّي الْحَائِضُ عَلَى الْجِنَازَةِ قَالَ نَعَمْ وَ لَا تَصُفُّ مَعَهُمْ تَقُومُ مُنْفَرِدَةً.

Al-Kulayni in 'Al-Muwassaq' (Al Kafi) – from Abdul Rahman son of Abu Abdullah^{asws}, from Abu Abdullah^{asws}, he said, 'I said, 'Can the menstruating woman pray Salat upon the deceased?' He^{asws} said: 'Yes, and she should not form a row with them. She should stand individually'.

رَوَى الْكَلْبِيُّ عَنْ عَدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يُصَلِّي عَلَى الْجِنَازَةِ بِحِذَاءٍ وَ لَا بِأَسِّ بِالْحُفِّ.

And it is reported by Al-Kulayni, from a number of his companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Abdullah^{asws} having said: 'Do not pray upon the funeral bier with shoes, and there is no problem with the socks'.

سيف بن عميرة قال في المقنع روي أنه لا يجوز للرجل أن يصلي على جنازة بنعل حذو.

Sayf Bin Ameyra said in 'Al-Maqna', 'It is reported that it is not allowed for the man to pray Salat upon a funeral bier with slipper (or) shoes'.

ابن البراء بما روي عن بعض الصحابة أن النبي ص قال: من اغترت قدماء في سبيل الله حرّمهما الله على الناس.

Ibn Al-Barraj with what is reported from one of the companions that the Prophet^{saww} said: 'One whose feet are dusty in the Way of Allah^{azwj}, Allah^{azwj} would Prohibited them unto the Fire'.

في مكاتبة الصّفا إلى أبي محمّد العسكري ع و سأله عن جواز حمل ميتين على سرير واحد و الصلاة عليهما و إن كان الميتين رجلا و امرأة مع الحاجة أو كثرة الناس - لا يحمل الرجل مع المرأة على سرير واحد.

In the correspondence of Al-Saffar to Abu Muhammad Al-Askari^{asws}, 'And he asked him^{asws} about permission of carrying two deceased(s) upon one bier, and the Salat upon them, and if the two deceased were a man and woman, with the need or a lot of people, (he^{asws} said): 'The man will not be carried with the woman upon one bier'.

24- دَعَائِمُ الْإِسْلَامِ، زُوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ ذَكَرَ وَفَاةَ رَسُولِ اللَّهِ ص قَالَ لَمَّا غَسَلَهُ عَلِيُّ ع وَ كَفَّنَهُ أَنَاهُ الْعَبَّاسُ فَقَالَ يَا عَلِيُّ إِنَّ النَّاسَ قَدِ اجْتَمَعُوا لِيُصَلُّوا عَلَى رَسُولِ اللَّهِ ص وَ رَأَوْا أَن يُدْفَنَ فِي الْبُقْعَةِ وَ أَنَّ يُؤْمَهُمْ فِي الصَّلَاةِ عَلَيْهِ رَجُلٌ مِنْهُمْ

(The book) 'Da'aim Al Islam' –

'We are reporting from Ja'far^{-asws} Bin Muhammad^{-asws} having mentioned the expiry of Rasool-Allah^{-saww}. He^{-asws} said: 'When Ali^{-asws} had washed him^{-saww} and enshrouded him^{-saww}, Al-Abbas came to him^{-asws}. He said, 'O Ali^{-asws}! The people have gathered in order to pray Salat upon Rasool-Allah^{-saww}, and they are viewing that he^{-saww} should be buried in Al-Baqie (cemetery), and that a man from them should lead the Salat upon him^{-saww}'.

فَخَرَجَ عَلِيُّ ع فَقَالَ أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ ص كَانَ إِمَامَنَا حَيًّا وَ مَيِّتًا وَ إِنَّهُ لَمْ يُقْبَضْ نَبِيًّا إِلَّا دُفِنَ فِي الْبُقْعَةِ الَّتِي مَاتَ فِيهَا

Ali^{-asws} went out. He^{-asws} said: 'O you people! Rasool-Allah^{-saww} was our leader, alive and dead, and no Prophet^{-saww} has passed away except he^{-as} was buried in the very spot he^{-as} had died in!'

قَالُوا اصْنَعْ مَا رَأَيْتَ

They said, 'Do what you^{-asws} see fit!'

فَقَامَ عَلِيُّ ع عَلَى بَابِ الْبَيْتِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ وَ قَدَّمَ النَّاسَ عَشْرَةَ عَشْرَةَ يُصَلُّونَ عَلَيْهِ وَ يَنْصَرِفُونَ.

Ali^{-asws} stood at the door of the house and prayed Salat upon Rasool-Allah^{-azwj}, and the people came forward, ten by ten, praying upon him^{-saww} and leaving".⁸¹⁹

وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ ع أَنَّهُ قَالَ: لَا بَأْسَ بِالصَّلَاةِ عَلَى الْجِنَازَةِ حِينَ تَطْلُعُ الشَّمْسُ وَ حِينَ تَغْرُبُ وَ فِي كُلِّ حِينٍ إِنَّمَا هُوَ اسْتِغْفَارٌ.

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'There is no problem with the Salat upon the funeral when the sun emerges, and when it sets, and in every time. But rather it (Salat) is seeking the Forgiveness".⁸²⁰

وَ عَنْ عَلِيِّ ع أَنَّهُ دَعِيَ إِلَى الصَّلَاةِ عَلَى جِنَازَةٍ فَقَالَ إِنَّا لَفَاعِلُونَ وَ إِنَّمَا يُصَلِّي عَلَيْهِ عَمَلُهُ.

And from Ali^{-asws} having been called to pray the Salat upon a funeral bier. He^{-asws} said: 'We^{-asws} will be doing so, and rather his deeds are praying Salat upon him".⁸²¹

وَ عَنْهُ ع أَنَّهُ قَالَ: إِذَا صَلَّى عَلَى الْمُؤْمِنِ أَرْبَعُونَ رَجُلًا مِنَ الْمُؤْمِنِينَ وَ اجْتَهَدُوا فِي الدُّعَاءِ لَهُ اسْتَجِيبَ لَهُمْ.

And from him^{-asws} having said: 'When forty men were to pray Salat upon a man from the Momineen and they strive in the supplicating for him, it would be Answered for them".⁸²²

⁸¹⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 1 (Chapters on Funerals)

⁸²⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 2 (Chapters on Funerals)

⁸²¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 3 (Chapters on Funerals)

⁸²² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 4 (Chapters on Funerals)

وَعَنْهُ ع أَنَّهُ قَالَ: إِذَا حَضَرَ السُّلْطَانُ الْجِنَازَةَ فَهُوَ أَحَقُّ بِالصَّلَاةِ عَلَيْهَا مِنْ وَلِيِّهَا.

And from him^{-asws} having said: ‘When the ruler attends the funeral, he is more rightful with the Salat upon it than it’s guardian’.⁸²³

وَعَنْهُ ع أَنَّهُ قَالَ: إِذَا اسْتَهَلَ الطِّفْلُ صَلَّى عَلَيْهِ.

And from him^{-asws} having said: ‘When the child is with raised voice, he will be prayed upon’.⁸²⁴

وَعَنْهُ ع أَنَّ رَسُولَ اللَّهِ ص صَلَّى عَلَى امْرَأَةٍ مَاتَتْ فِي نَفَاسِهَا مِنَ الرِّبِّ وَ عَلَى وَلَدِهَا وَ أَمَرَ بِالصَّلَاةِ عَلَى الرِّبِّ وَ الْفَاجِرِ مِنَ الْمُسْلِمِينَ.

And from him^{-asws}: ‘Rasool-Allah^{-saww} prayed Salat upon a woman who had died in her post-childbirth bleeding from the adultery and upon her child, and he^{-saww} instructed with the Salat upon the righteous and the immoral from the Muslims’.⁸²⁵

وَعَنْهُ ع أَنَّهُ قَالَ: إِذَا اجْتَمَعَتِ الْجَنَائِزُ صَلَّى عَلَيْهَا مَعًا صَلَاةً وَاحِدَةً وَ يُجْعَلُ الرِّجَالُ مِمَّا يَلِيهِ وَ النِّسَاءُ مِمَّا يَلِي الْقِبْلَةَ.

And from him^{-asws} having said: ‘When the biers are gathered, they will be prayed upon together, one Salat, and the men would be made to be from what follows it, and from what follows Qiblah’.⁸²⁶

وَعَنْهُ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا وَقَفَ عَلَى جِنَازَةِ الرَّجُلِ لِلصَّلَاةِ عَلَيْهِ قَامَ بِجِذَاءِ صَدْرِهِ فَإِذَا كَانَتْ امْرَأَةً قَامَ بِجِذَاءِ رَأْسِهَا.

And from him^{-asws}: ‘Rasool-Allah^{-saww}, when he^{-saww} would stand at the funeral of a man for praying the Salat upon him, would stand parallel to his chest. When it were to be a woman, he^{-saww} stood parallel to her head’.⁸²⁷

وَعَنْهُ ع أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَحْضُرُ الْجِنَازَةَ وَ هُوَ عَلَى غَيْرِ وُضُوءٍ وَ لَا يَجِدُ الْمَاءَ قَالَ يَتَيَمَّمُ وَ يُصَلِّي عَلَيْهَا إِذَا خَافَ أَنْ تَفُوتَهُ.

And from him^{-asws}, he^{-asws} had been asked about the man attending the funeral, and he was not upon Wud’u, and he cannot find the water. He^{-asws} said: ‘He should perform Tayammum and pray Salat upon it when he fears missing it’.⁸²⁸

وَعَنْهُ ع أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ بِالتَّكْبِيرَةِ عَلَى الْجَنَائِزِ وَ يُكَبِّرُ عَلَيْهَا حَمْسًا.

And from him^{-asws}, he^{-asws} used to raise his^{-asws} hands with the Takbeer(s) upon the funerals, and he^{-asws} would exclaim five Takbeer(s)’.⁸²⁹

⁸²³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 5 (Chapters on Funerals)

⁸²⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 6 (Chapters on Funerals)

⁸²⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 7 (Chapters on Funerals)

⁸²⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 8 (Chapters on Funerals)

⁸²⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 9 (Chapters on Funerals)

⁸²⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 10 (Chapters on Funerals)

⁸²⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 11 (Chapters on Funerals)

وَعَنْهُ ص أَنَّهُ سُئِلَ عَنِ التَّكْبِيرِ عَلَى الْجَنَائِزِ فَقَالَ حَسُّ تَكْبِيرَاتٍ أُخِذَ ذَلِكَ مِنَ الصَّلَاةِ الْخَمْسِ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةٌ.

And from him^{-saww} having been asked about the Takbeer upon the funeral biers. He^{-saww} said: 'Five Takbeer(s). That is taken from the five (daily) Salats, one Takbeer from each Salat'.⁸³⁰

وَعَنْهُ ع أَنَّهُ قَالَ: مَنْ سَبَقَ بَعْضَ التَّكْبِيرَاتِ فِي صَلَاةِ الْجَنَائِزِ فَلْيُكَبِّرْ وَ لِيَدْخُلْ مَعَهُمْ وَ يَجْعَلُ ذَلِكَ أَوَّلَ صَلَاتِهِ فَإِذَا انْصَرَفُوا لَمْ يَنْصَرِفْ حَتَّى يُبَيِّنَ مَا بَقِيَ عَلَيْهِ ثُمَّ يَنْصَرِفُ.

And from him^{-asws} having said: 'One who is preceded by the Takbeer(s) in the funeral Salat, let him exclaim Takbeer and let him enter with them and make that as the beginning of his Salat. When they leave, he would not leave until he completes what remains upon him, then he would leave'.⁸³¹

وَرُوَيْنَا عَنْ أَهْلِ النَّبِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فِي الْقَوْلِ وَ الدَّعَاءِ فِي صَلَاةِ الْجَنَائِزِ وَجُوهًا يَكْتُرُ عَدَدُهَا فَدَلَّ ذَلِكَ عَلَى أَنَّ لَيْسَ فِيهِ شَيْءٌ مُؤَمَّتٌ.

And we are reporting from People^{-asws} of the Household, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, regarding the word, and the supplication in the funeral Salat, there are many aspects and its number is a lot, so that evidence's upon that there isn't anything prescribed in it.⁸³²

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: إِنْ كُنْتَ لَا تَعْلَمُ مِنَ الْمَيِّتِ قَوْلًا - اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ فَوَلِّهِ مَا تَوَلَّى وَ احْشُرْهُ مَعَ مَنْ أَحَبَّ.

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'If you were not to know who the deceased is, then say, 'O Allah^{-azwj}! We don't know from him except the good, and You^{-azwj} are more Knowing with him, so take Charge of what You^{-azwj} Take Charge, and Resurrect him with the ones he loved'.⁸³³

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: وَ يُقَالُ فِي الصَّلَاةِ عَلَى الْمُسْتَضْعَفِ - رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا فَاعْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ قِهِمْ عَذَابَ الْجَحِيمِ -

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'And it should be said in the Salat upon the weak one: ***Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent and follow Your Way, and Save them from the Punishment of the Blazing Fire!*** [40:7]

رَبَّنَا وَ أَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَ مَنْ صَلَحَ مِنْ آبَائِهِمْ وَ أَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ -

⁸³⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 12 (Chapters on Funerals)

⁸³¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 13 (Chapters on Funerals)

⁸³² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 14 (Chapters on Funerals)

⁸³³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 15 (Chapters on Funerals)

Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8]

وَفِيهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him, and that, it is the mighty success [40:9]’.⁸³⁴

وَرُوَيْنَا عَنْ أَهْلِ الْبَيْتِ ع أَنَّهُمْ قَالُوا فِي الصَّلَاةِ عَلَى النَّاصِبِ لِأَوْلِيَاءِ اللَّهِ الْمُعَادِي هُمْ يُدْعَى عَلَيْهِ وَ ذَكَرُوا فِي الدُّعَاءِ عَلَيْهِ وَجُوهًا كَثِيرَةً دَلَّتْ عَلَى أَنَّ لَيْسَ شَيْءٌ مِنْهَا مُوقَّتٌ وَ لَكِنْ يُجْتَهَدُ فِي الدُّعَاءِ عَلَيْهِ عَلَى مِقْدَارِ مَا يُعْلَمُ مِنْ نَصْبِهِ وَ عَدَاوَتِهِ.

And we are reporting from People^{-asws} of the Household, they^{-asws} said in the Salat upon the Nasibi (Hostile one) to the friends of Allah^{-azwj}, the inimical to them supplicating against him, and they mentioned many aspects in the supplication against him, evidences that there isn’t anything prescribed from it, but one should strive in the supplication against him, in accordance to what one knows from his hostility and his enmity’.⁸³⁵

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ كَانَ يَقُولُ فِي الصَّلَاةِ عَلَى الطِّفْلِ – اللَّهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَ فَرَطًا وَ أَجْرًا.

And from Ja’far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} was saying in the Salat upon the child: ‘O Allah^{-azwj}! Make him to be a predecessor, and abundance, and Reward’.⁸³⁶

25- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ قَالَ: ذَكَرَ أَبُو عَبْدِ اللَّهِ ع سَهْلَ بْنَ حَنِيفٍ فَقَالَ كَانَ مِنَ التُّقَبَاءِ

The book of Muhammad Bin Al Musanna, from Ja’far Bin Muhammad Bin Shureyh, from Zareeh Al Muhariby who said,

‘Abu Abdullah^{-asws} mentioned Sahl Bin Huneyf. He^{-asws} said: ‘He was from the captains’.

فَقُلْتُ لَهُ مِنْ تُقَبَاءِ نَبِيِّ اللَّهِ الْإِثْنَيْ عَشَرَ

I said to him^{-asws}, ‘From the captains of Prophet^{-saww} of Allah^{-azwj}, the twelve?’

فَقَالَ نَعَمْ

He^{-asws} said: ‘Yes’.

ثُمَّ قَالَ مَا سَبَقَهُ أَحَدٌ مِنْ فُرَيْشٍ وَ لَا مِنْ النَّاسِ بِمَنْقَبَةٍ وَ أَتَى عَلَيْهِ

⁸³⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 16 (Chapters on Funerals)

⁸³⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 17 (Chapters on Funerals)

⁸³⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 24 / 18 (Chapters on Funerals)

Then he^{-asws} said: ‘Neither did anyone from Quraysh preceded him nor from the people with such virtues and extollations upon him’.

وَقَالَ لَمَّا مَاتَ جَزَعُ أَمِيرِ الْمُؤْمِنِينَ عَ جَزَعًا شَدِيدًا وَ صَلَّى عَلَيْهِ حُسْرًا صَلَوَاتٍ.

And he^{-asws} said: ‘When he died, Amir Al-Momineen^{-asws} was alarmed with severe is alarm, and he^{-asws} prayed Salat upon him, five Salats’.⁸³⁷

26- كِتَابُ سُلَيْمِ بْنِ قَيْسٍ، قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ فِي مَنَابِلِ عُمَرَ هُوَ صَاحِبُ عَبْدِ اللَّهِ بْنِ أَبِي بِنِ سُلُولٍ حِينَ تَقَدَّمَ رَسُولُ اللَّهِ صَ لِصَلَاةٍ عَلَيْهِ أَخَذَ بِنَوْبِهِ مِنْ وَرَائِهِ وَ قَالَ لَقَدْ تَمَّكَ اللَّهُ أَنْ تُصَلِّيَ عَلَيْهِ وَ لَا يَحِلُّ لَكَ أَنْ تُصَلِّيَ عَلَيْهِ

The book of Suleym Bin Qays –

He (Suleym) said regarding flaws of Umar, he was a companion of Abdullah Bin Ubayy Bin Saloul (leader of the hypocrites). When Rasool-Allah^{-saww} moved forward to pray Salat upon him he (Umar) grabbed his^{-saww} cloth from behind and said, ‘Allah^{-azwj} has Prohibited from praying Salat upon him, and has not Permitted from praying Salat upon him!’

فَقَالَ لَهُ رَسُولُ اللَّهِ صَ إِذَا صَلَّيْتُ عَلَيْهِ كَرَامَةً لِأَبِيهِ وَ إِنِّي لَأَرْجُو أَنْ يُسَلَّمَ بِهِ سَبْعُونَ رَجُلًا مِنْ بَنِي أَبِيهِ وَ أَهْلِ بَيْتِهِ وَ مَا يُدْرِيكَ مَا قُلْتُ إِذَا دَعَوْتُ اللَّهَ عَلَيْهِ.

Rasool-Allah^{-saww} said: ‘But rather, I^{-saww} prayed Salat upon him as an honour for his son, and I^{-saww} hope that seventy men from the sons of his father and his family members would become Muslims through him, and what would make you realise what I^{-saww} said? But rather, I^{-saww} supplicated to Allah^{-azwj} against him!’⁸³⁸

27- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْنَكَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِذَا مَاتَ الْمُؤْمِنُ فَحَضَرَ جَنَازَتَهُ أَرْبَعُونَ رَجُلًا مِنَ الْمُؤْمِنِينَ فَقَالُوا اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنِّي قَدْ أَجَزْتُ شَهَادَتَكُمْ وَ غَفَرْتُ لَهُ مَا عَلِمْتُ مِنْهُ مَا لَا تَعْلَمُونَ.

(The book) ‘Al Khisaa’ – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Abdullah Bin Muskan,

‘From Abu Abdullah^{-asws} having said: ‘When the Momin dies, and if forty men from the Momineen were to attend his funeral and they said, ‘O Allah^{-azwj}! We do not know from him except the good, and You^{-azwj} are more Knowing with him than we are’, Allah^{-azwj} Blessed and Exalted Says: “I^{-azwj} have Allowed your testimonies and have Forgiven for him what he has done, from what you don’t even know!”⁸³⁹

⁸³⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 25 (Chapters on Funerals)

⁸³⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 26 (Chapters on Funerals)

⁸³⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 27 (Chapters on Funerals)

28- بحاليس ابن الشيخ، عن أبيه عن المفيد عن ابن قولويه عن محمد الحميري عن أبيه عن أحمد البرقي عن شريف بن سابق عن الفضل بن عبد الملك عن أبي عبد الله عن أبيه ع قال قال رسول الله ص أول عنوان صحيفة المؤمن بعد موته ما يقول الناس فيه إن خيراً فخيراً وإن شراً فشرّاً وأول تحفة المؤمن أن يعفّر الله له وللمن تبع جنازته.

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Al Mufeed, from Ibn Qawlawayi, from Muhammad Al Himeyri, from his father, from Ahmad Al Barqy, from Shareef Bin Sabiq, from Al Fazl Bin Abdul Malik,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The first heading of the book of the Momin (register of deed) after his death is what the people are saying regarding him, if good so good, and if evil so evil; and the first gift of the Momin is that Allah^{-azwj} will Forgive for him and for the one who had followed his funeral'.⁸⁴⁰

29- العيون، و العلل، عن عبد الواحد بن محمد بن عبدوس النيسابوري عن علي بن محمد بن فضال بن شاذان فيما رواه من العلل عن الرضا ع قال: إنما أمرنا بالصلاة على الميت ليشفعوا له و يدعوا له بالمغفرة لأنه لم يكن في وقت من الأوقات أحوج إلى الشفاعة فيه و الطيبة و الاستغفار من تلك الساعة

(The book) 'Al Uyoum', and 'Al Ilal' – from Abdul Wahid Bin Muhammad Bin Ubdous Al Neshapuri, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan among what he reported from 'Al Ilal',

'From Al-Reza^{-asws} having said (in an argumentation): 'But rather, they have been Commanded with praying the Salat upon the deceased for them to intercede for him and supplicate for him for the Forgiveness, because he will not be needier in any time from the timings to the intercession, and the prayers, and seeking of the Forgiveness than he would be from that timing.

و إنما جعلت خمس تكبيرات دون أن تصير أربعاً أو ستاً لأن الخمس تكبيرات إنما أخذت من الخمس صلوات في اليوم و الليلة و ذلك أنه ليس في الصلاة تكبيرة مفروضة إلا تكبيرة الإفتاح فجمعت التكبيرات المفروضة في اليوم و الليلة فجعلت صلاة على الميت

And rather, five Takbeer(s) have been made besides of it becoming four or six, because the five Takbeers have been taken from the five Salats during the day and the night, and that is because there isn't any obligatory except the opening (first) Takbeer. The obligatory Takbeer(s) have been gather during the day and the night, and Salat upon the deceased is made.

فإن قال فلم يجوزتم الصلاة على الميت بغير وضوء

If he says, 'Why are you allowed to pray Salat upon the deceased without performing Wud'u?'

قيل لأنه ليس فيها ركوع و لا سجود إنما هي دعاء و مسألة و قد يجوز أن تدعو الله عز و جل و تسأله على أي حال كنت و إنما يجب الوضوء في الصلاة التي فيها ركوع و سجود

It will be said, 'Because there is neither any Ruk'u in it nor Sajdah. But rather, it is a supplication and a request, and it is allowed to supplicate to Allah^{-azwj} Mighty and Majestic

⁸⁴⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 28 (Chapters on Funerals)

and ask Him^{-azwj} upon whichever state you may be; and rather, the Wud'u is obligated regarding the Salat having Ruk'u and the Sajdah in it'.

فَإِنْ قَالَ فَلِمَ لَمْ يَكُنْ فِيهَا رُكُوعٌ وَ لَا سُجُودٌ

If he says, 'So why there does not happen to be any Ruk'u in nor any Sajdah?'

قِيلَ لِأَنَّهُ لَمْ يَكُنْ يُرِيدُ بِهَذِهِ الصَّلَاةِ التَّذَلُّلَ وَ الْمُخْضُوعَ إِنَّمَا أُرِيدَ بِهَا الشَّفَاعَةَ لِهَذَا الْعَبْدِ الَّذِي قَدْ تَخَلَّى عَمَّا خَلَفَ وَ اِحْتِاجَ إِلَى مَا قَدَّمَ

It will be said, 'Because the humility and the humbleness are not intended with this Salat. But rather, the intercession is intended with it for this servant who has vacated from what he has left behind and is needy to what is ahead'.

فَإِنْ قَالَ فَلِمَ جَوَزْتُمْ الصَّلَاةَ عَلَيْهِ قَبْلَ الْمَغْرِبِ وَ بَعْدَ الْفَجْرِ

If he said, 'Why are you allowed to pray the Salat upon him before Al-Maghrib and after Al-Fajr?'

قِيلَ إِنَّ هَذِهِ الصَّلَاةَ إِنَّمَا تَجِبُ فِي وَقْتِ الْحُضُورِ وَ الْعِلَّةُ وَ لَيْسَتْ هِيَ مُوقَّتَةٌ كَسَائِرِ الصَّلَوَاتِ وَ إِنَّمَا هِيَ صَلَاةٌ تَجِبُ فِي وَقْتِ خُدُوثِ الْحَدَثِ لَيْسَ لِلْإِنْسَانِ فِيهِ اِحْتِيَازٌ وَ إِنَّمَا هُوَ حَقٌّ يُؤَدَّى وَ جَائِزٌ أَنْ تُؤَدَّى الْحُقُوفُ فِي أَيِّ وَقْتٍ كَانَ إِذَا لَمْ يَكُنِ الْحَقُّ مُوقَّتًا.

It was said, 'This Salat is rather obligated during the time of the presence (of death), and it isn't a timed ordinance like rest of the Salats, and rather it is a Salat obligated during the time of the occurrence of death, there isn't any choice in it for the human being, and rather it is a right being fulfilled, and it is allowed to fulfilling the rights in whichever time it may be, when the right does not happen to be timed'.⁸⁴¹

30- الخِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْهَيْثَمِ وَ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَّانِ وَ مُحَمَّدَ بْنَ أَحْمَدَ السِّنَانِيِّ وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْمُكْتَبِيِّ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الصَّائِغِ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ جَمِيعًا عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مَهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي حَدِيثِ شَرَاةِ الدِّينِ قَالَ: وَ الصَّلَاةُ عَلَى الْمَيِّتِ حَمْسٌ تَكْبِيرَاتٍ فَمَنْ نَقَصَ مِنْهَا فَقَدْ خَالَفَ السُّنَّةَ.

(The book) 'Al Khisaal' – from Ahmad Bin Muhammad Bin Al Haysam, and Ahmad Bin Al Hassan Al Qattan, and Muhammad Bin Ahmad Al Sinany, and Al-Husayn Bin Ibrahim Al Mukattib, and Abdullah, and Abdullah Bin Muhammad Al Sa'aig, and Ali Bin Abdullah Al Warraq, altogether, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al Amsh,

'From Ja'far^{-asws} Bin Muhammad^{-asws} regarding a Hadeeth of the laws of religion, he^{-asws} said: 'And the Salat upon the deceased is of five Takbeers. The one who is deficient from these, he has opposed the Sunnah'.⁸⁴²

31- كَشَفُ الْعُمَةِ، نَقْلًا مِنْ كِتَابِ أَحْبَارِ فَاطِمَةَ لِابْنِ بَابُوَيْهِ عَنْ عَلِيٍّ ع أَنَّهُ صَلَّى عَلَى فَاطِمَةَ ع وَ كَثَّرَ حَمْسًا وَ دَفَنَهَا لَيْلًا.

(The book) 'Kashaf Al Ghumma' –

⁸⁴¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 29 (Chapters on Funerals)

⁸⁴² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 30 (Chapters on Funerals)

‘Copying from the book ‘Akhbar Fatima^{-asws}’ of Ibn Babuwayh, from Ali^{-asws} having prayed Salat upon (Syeda) Fatima^{-asws}, and he^{-asws} exclaimed five Takbeer(s) and buried her^{-asws} at night’.⁸⁴³

وَعَنْ مُحَمَّدِ بْنِ عَلِيٍّ عٍ مَثَلَهُ وَ أَنَّ فَاطِمَةَ عَ دُفِنَتْ لَيْلاً.

And from Muhammad^{-asws} Bin Ali^{-asws} – similar to it, and: ‘(Syeda) Fatima^{-asws} was buried at night’.⁸⁴⁴

32- الْمُثْبَعَةُ، قَالَ رُوِيَ عَنِ الصَّادِقِينَ عَ أَنَّهُمْ قَالُوا كَانَ رَسُولُ اللَّهِ ص يُصَلِّي عَلَى الْمُؤْمِنِينَ وَ يُكَبِّرُ عَلَيْهِمْ حُمْساً وَ يُصَلِّي عَلَى أَهْلِ التِّفَاقِ سِوَى مَنْ وَرَدَ النَّهْيُ عَنِ الصَّلَاةِ عَلَيْهِمْ فَيُكَبِّرُ أَرْبَعاً فَزَعاً بَيْنَهُمْ وَ بَيْنَ أَهْلِ الْإِيمَانِ

(The book) ‘Al Muqnie’ –

He said, ‘And it is reported from the truthful ones (Imams^{-asws}), they^{-asws} said: ‘Rasool-Allah^{-saww} used to pray Salat upon the Momineen and he^{-saww} exclaimed five Takbeer(s) upon them, and he^{-saww} prayed Salat upon the hypocrite people, apart from the ones the Prohibition had been referred for praying the Salat upon them, he^{-saww} exclaimed four, to differentiate between them and the people of Eman.

وَ كَانَتِ الصَّحَابَةُ إِذَا رَأَتْهُ قَدْ صَلَّى عَلَى مَيِّتٍ وَ كَبَّرَ عَلَيْهِ أَرْبَعاً قَطَعُوا عَلَيْهِ بِالتِّفَاقِ.

And it was so that whenever the companions saw him^{-as} praying Salat upon a deceased and exclaim four upon him, they would cut (decide) upon him as being a hypocrite’.⁸⁴⁵

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ أَنَّهُ صَلَّى عَلَى سَهْلِ بْنِ حُنَيْفٍ وَ كَبَّرَ حُمْساً ثُمَّ التَّمَّتْ إِلَى أَصْحَابِهِ فَقَالَ إِنَّهُ مِنْ أَهْلِ بَدْرٍ.

And from Amir Al-Momineen^{-asws}, he^{-asws} prayed Salat upon Sahl Bin Huneyf and exclaimed four Takbeer(s), then he^{-asws} turned to his^{-asws} companions and said: ‘He is from the people (participants of the battle) of Badr’.⁸⁴⁶

33- رِجَالُ الْكُتَيْبِيِّ، عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْعُلُوَيْعِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْحُسَيْنِيِّ عَنِ الْحَسَنِ بْنِ زَيْدٍ أَنَّهُ قَالَ: كَبَّرَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ عَلَى سَهْلِ بْنِ حُنَيْفٍ سَبْعَ تَكْبِيرَاتٍ وَ كَانَ بَدْرِيّاً وَ قَالَ لَوْ كَبَّرْتُ عَلَيْهِ سَبْعِينَ لَكَانَ أَهْلاً.

(The book) ‘Rijal’ of Al Kashi – from Muhammad Bin Masoud, from Ahmad Bin Abdullah Al Alawy, from Ali Bin Al-Hassan Al-Husayni, from Al-Hassan Bin Zayd having said:

‘Ali^{-asws} Bin Abu Talib^{-asws} exclaimed seven Takbeer(s) upon Sahl Bin Huneyf, and he was a participant in the battle of Badr, and he^{-asws} said: ‘Even if I^{-asws} had exclaimed seventy upon him, he would have been deserving of it’.⁸⁴⁷

⁸⁴³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 31 a (Chapters on Funerals)

⁸⁴⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 31 b (Chapters on Funerals)

⁸⁴⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 32 a (Chapters on Funerals)

⁸⁴⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 32 b (Chapters on Funerals)

⁸⁴⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 33 a (Chapters on Funerals)

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ مُحَمَّدِ بْنِ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَبَّرَ عَلَيَّ ع عَلَى سَهْلِ بْنِ حُنَيْفٍ وَكَانَ بَدْرِيًّا حَمْسَ تَكْبِيرَاتٍ ثُمَّ مَسَى بِهِ سَاعَةً ثُمَّ وَضَعَهُ ثُمَّ كَبَّرَ عَلَيْهِ حَمْسَ تَكْبِيرَاتٍ أُخْرَى يُصْنَعُ بِهِ ذَلِكَ حَتَّى بَلَغَ حَمْسًا وَعِشْرِينَ تَكْبِيرَةً.

And from him, from Muhammad Bin Masoud, from Muhammad Bin Nuseyr, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} five Takbeer(s) upon Sahl Bin Huneyf, and he was a participant of the battle of Badr. Then he^{-asws} walked with him a while, then placed him down, then exclaimed another five Takbeer(s) upon him. He^{-asws} kept doing that with him until it reached twenty-five Takbeer(s)’⁸⁴⁸.

34- إِكْمَالُ الدِّينِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَهْمَدَانَ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْمُضَنَّبِيِّ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ طَوِيلٍ إِنَّ آدَمَ لَمَّا مَاتَ فَبَلَغَ إِلَى الصَّلَاةِ عَلَيْهِ تَقَدَّمَ هِبَةُ اللَّهِ فَصَلَّى عَلَى أَبِيهِ وَجَبْرَيْلُ حَلَفَهُ وَجُنُودُ الْمَلَائِكَةِ وَكَبَّرَ عَلَيْهِ ثَلَاثِينَ تَكْبِيرَةً

(The book) ‘Ikmal Al Deen’ – from Muhammad Bin Ibrahim Bin Is’haq, from Ahmad Bin Muhammad Al Hamdani, from Ali Bin Al-Hassan Bin Fazzal, from his father, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

‘From Abu Ja’far^{-asws} in a lengthy Hadeeth: ‘When Adam^{-as} passed away, and (matters) reached to the Salat to be prayed upon him^{-as}, Hibatullah^{-as} came forward to pray Salat upon his^{-as} father^{-as}, and behind him^{-as} was Jibraeel^{-as} and armies of the Angels, and he^{-as} exclaimed upon him^{-as} thirty Takbeer(s).

فَأَمَرَ جَبْرَيْلُ فَرَفَعَ حَمْسًا وَعِشْرِينَ تَكْبِيرَةً وَ السُّنَّةُ الْيَوْمَ فِينَا حَمْسُ تَكْبِيرَاتٍ وَ قَدْ كَانَ يُكَبَّرُ عَلَى أَهْلِ بَدْرِ تِسْعًا وَ سَبْعًا.

Jibraeel^{-as} instructed, so twenty-five Takbeer(s) were raised, and the Sunnah among us today is of five Takbeer(s), and he^{-saww} had exclaimed upon people of Bade, nine, and seven’’⁸⁴⁹.

35- كِتَابُ الطَّرْفِ، لِلسَّيِّدِ بْنِ طَاوُسٍ عَنْ عَيْسَى بْنِ الْمُسْتَنَفَادِ عَنْ أَبِي الْحُسَيْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانَ فِيمَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص أَنْ يُدْفَنَ فِي بَيْتِهِ وَ يُكْفَنَ بِثَلَاثَةِ أَثْوَابٍ أَحَدُهَا يَمَانٍ وَ لَا يَدْخُلُ قَبْرَهُ غَيْرُ عَلِيٍّ ع

(The book) ‘Kitab Al Turaf’ of the Seyyid Bin Tawoos, from Isa Bin Al Mustafad,

‘From Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘It was among what Rasool-Allah^{-saww} had bequeathed with that he^{-saww} should be buried in his^{-saww} house, and be enshrouded with three clothes – one of these being Yemeni, and no one should enter his^{-saww} grave apart from Ali^{-asws}.

ثُمَّ قَالَ يَا عَلِيُّ كُنْ أَنْتَ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ كَبُرُوا حَمْسًا وَ سَبْعِينَ تَكْبِيرَةً وَ كَبَّرَ حَمْسًا وَ انْصَرَفَ وَ ذَلِكَ بَعْدَ أَنْ يُؤَذَّنَ لَكَ فِي الصَّلَاةِ

Then he^{-saww} said: ‘O Ali^{-asws}! You^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, they^{-asws} should exclaim seventy-five Takbeer(s), and you^{-asws} exclaim five and leave, and that is after there is proclamation of Azaan for you^{-asws} regarding the Salat’.

⁸⁴⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 33 b (Chapters on Funerals)

⁸⁴⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 34 (Chapters on Funerals)

قَالَ عَلِيٌّ وَمَنْ يَأْذُنُ لِي بِهَا

Ali^{-asws} said: 'And who will proclaim Azaan for me^{-asws} with it?'

قَالَ جِبْرَائِيلُ يُؤْذِنُكَ بِهَا ثُمَّ رَجُلٌ أَهْلُ بَيْتِي يُصَلُّونَ عَلَيَّ فَوْجًا فَوْجًا ثُمَّ نِسَاؤُهُمْ ثُمَّ النَّاسُ مِنْ بَعْدِ ذَلِكَ

He^{-saww} said: 'Jibraeel^{-as} will proclaim to you^{-asws} with it, then men from my^{-saww} family should be praying Salat upon me, in droves and droves, then their womenfolk, then the people from after that'.

قَالَ فَمُعَلَّتْ.

He^{-asws} said: 'I^{-asws} did so'⁸⁵⁰.

36- الْمَحَاسِنُ، عَنْ أَبِي سُمَيْنَةَ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع يَقُولُ لَمَّا فُيْضَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص جَرَتْ فِي مَوْتِهِ ثَلَاثُ سُنَنِ أَمَا وَاحِدَةٌ فَإِنَّهُ لَمَّا فُيْضَ انْكَسَفَتِ الشَّمْسُ فَقَالَ النَّاسُ إِنَّمَا انْكَسَفَتِ الشَّمْسُ لِمَوْتِ ابْنِ رَسُولِ اللَّهِ

(The book) 'Al Mahasin' – from Abu Sumeyna, from Muhammad Bin Aslam, from Al-Husayn Khalid who said,

'I heard Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} saying: 'When Ibrahim^{-as} son^{-as} of Rasool-Allah^{-saww} passed away, three Sunnah(s) flowed regarding his^{-as} death. As for one, when he^{-as} passed away, the sun was eclipsed. The people said, 'But rather, the sun has been eclipsed at the death of the son^{-as} of Rasool-Allah^{-saww}!'

فَصَعِدَ رَسُولُ اللَّهِ ص الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ يَجْرِيَانِ بِأَمْرِهِ مُطِيعَانِ لَهُ - لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَ لَا لِحَيَاتِهِ فَإِذَا انْكَسَفَا أَوْ أَحَدُهُمَا صَلُّوا

Rasool-Allah^{-saww} ascended the pulpit. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, the said: 'O you people! Surely, the sun and the moon are two signs from the signs of Allah^{-azwj}. They both flow by His^{-azwj} Command, obedient to Him^{-azwj}. They do not get eclipsed at the death of anyone, nor for his life! So, when they get eclipsed, or one of them does, pray Salat!'

ثُمَّ نَزَلَ مِنَ الْمِنْبَرِ فَصَلَّى بِالنَّاسِ الْكُشُوفَ فَلَمَّا سَلَّمَ قَالَ يَا عَلِيُّ قُمْ فَجَوِّزْ ابْنِي

Then he^{-saww} descended from the pulpit. He^{-saww} prayed the Salat with the people of the eclipse. When he^{-saww} had performed Salaam, he^{-saww} said: 'O Ali^{-asws}! Stand, prepare my^{-saww} son^{-as}!'

قَالَ فَقَامَ عَلِيُّ ع فَغَسَلَ إِبْرَاهِيمَ وَ كَفَّنَهُ وَ حَنَطَهُ وَ مَضَى فَمَضَى رَسُولُ اللَّهِ ص حَتَّى انْتَهَى بِهِ إِلَى قَبْرِهِ

He (Al-Kazim^{-asws}) said: 'Ali^{-asws} stood up, washed Ibrahim^{-as}, and enshrouded him^{-as}, and embalmed him^{-as}, and he^{-asws} went. Rasool-Allah^{-saww} went until he^{-saww} ended with him^{-as} to his^{-as} grave.

⁸⁵⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 35 (Chapters on Funerals)

فَقَالَ النَّاسُ إِنَّ رَسُولَ اللَّهِ ص نَسِيَ أَنْ يُصَلِّيَ عَلَيَّ لِمَا دَخَلَهُ مِنَ الْجَزَعِ عَلَيْهِ

The people said, 'Rasool-Allah^{-saww} has forgotten to pray Salat upon his^{-saww} son^{-as} due to what has entered him^{-saww}, from the panic upon him^{-saww}'.

فَانْتَصَبَ قَائِمًا ثُمَّ قَالَ إِنَّ جِبْرَائِيلَ أَخْبَرَنِي بِمَا قُلْتُمْ زَعَمْتُمْ أَيُّ نَسِيْتُ أَنْ أُصَلِّيَ عَلَيَّ لِمَا دَخَلَنِي مِنَ الْجَزَعِ أَلَا وَ إِنَّهُ لَيْسَ كَمَا ظَنَنْتُمْ وَ لَكِنَّ اللَّطِيفَ الْحَبِيرَ فَرَضَ عَلَيْكُمْ حَمْسَ صَلَوَاتٍ وَ جَعَلَ لِمَوْتِكُمْ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةً وَ أَمَرَنِي أَنْ لَا أُصَلِّيَ إِلَّا عَلَيَّ مَنْ صَلَّى

He^{-saww} stood still, then said: 'Jibraeel^{-as} has come to me^{-saww} and has informed me^{-saww} with what you have said. You are claiming that I^{-saww} have forgotten to pray Salat upon my^{-saww} son^{-as} due to what has entered me^{-saww} from the panic. Indeed! It isn't like what you are thinking. But the Subtle, the Informed has Imposed five (daily) Salats upon you all, and has Made one Takbeer for your deceased, and has Commanded me^{-saww} not to pray Salat except upon the one who prays Salat!'

ثُمَّ قَالَ يَا عَلِيُّ انزِلْ وَ اخذ ابني

Then he^{-saww} said: 'O Ali^{-asws}! Descend and place my^{-saww} son^{-as}!'

فَنَزَلَ عَلِيٌّ ع فَأَخَذَ إِبْرَاهِيمَ فِي لَحْدِهِ

Ali^{-asws} descended and placed Ibrahim^{-as} in his^{-as} grave.

فَقَالَ النَّاسُ إِنَّهُ لَا يَنْبَغِي لِأَخِي أَنْ يَنْزِلَ فِي قَبْرِ وَلَدِهِ إِذْ لَمْ يَفْعَلْ رَسُولُ اللَّهِ ص بِإِيبِهِ

The people said: 'It is not befitting for anyone to descend in the grave of his^{-as} son^{-as} when Rasool-Allah^{-saww} did not do so with his^{-as} son'.

فَقَالَ رَسُولُ اللَّهِ ص أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ عَلَيْكُمْ بِحَرَامٍ أَنْ تَنْزِلُوا فِي قُبُورِ أَوْلَادِكُمْ وَ لَكِنَّ لَسْتُ آمَنُ إِذَا حَلَّ أَحَدُكُمْ الْكَفَنَ عَنْ وَلَدِهِ أَنْ يَلْعَبَ بِهِ الشَّيْطَانُ فَيُدْخِلُهُ عَنْ ذَلِكَ مِنَ الْجَزَعِ مَا يُحِيطُ أَجْرُهُ ثُمَّ انصرفت ص.

Rasool-Allah^{-saww} said: 'O you people! It isn't Prohibited unto you all to be descending into the graves of your children, but I^{-saww} don't feel safe if one of you were to loosen his^{-as} shroud, the Satan^{-la} mighty play with him^{-as}, so panic would enter him^{-as} from that what would nullify his^{-as} Recompense' – then he^{-saww} left'.⁸⁵¹

37- كِتَابُ التَّوْحِيدِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الصَّفَّارِ عَنِ الْفَضْلِ بْنِ عَامِرٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ ع صَلَّى عَلَيَّ ابْنِ لُجَعْفَرٍ صَغِيرٍ فَكَبَّرَ عَلَيْهِ ثُمَّ قَالَ إِنَّ هَذَا وَ شَبَّهَهُ لَا يُصَلَّى عَلَيْهِ وَ لَوْ لَا أَنْ تَقُولَ النَّاسُ إِنَّ بَنِي هَاشِمٍ لَا يُصَلُّونَ عَلَيَّ الصَّبَّارِ مَا صَلَّيْتُ عَلَيْهِ الْحَدِيثَ.

'Kitab Al Tawheed' – from Muhammad Bin Al-Hassan, from Al Saffar, from Al Fazl Bin Aamir, from Musa Bin Al Qasim, from Hammad Bin Isa, from Hareyz, from Zurara Bin Ayn, he said,

'I saw Abu Ja'far^{-asws} praying Salat upon a young son^{-as} of Ja'far^{-asws}. He^{-asws} exclaimed Takbeer upon him^{-as}, then said: 'This and the likes of him^{-as}, Salat should not be prayed upon him, and had it not been for the people saying that the clan of Hashim^{-as} are not praying Salat upon the young, I^{-asws} would not have prayed Salat upon him!' – the Hadeeth".⁸⁵²

38- كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُدْرِكُ تَكْبِيرَهُ أَوْ ثِنْتَيْنِ عَلَى مَيِّتٍ كَيْفَ يَصْنَعُ

'Kitab Al Masail' – by his chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man who comes across on Takbeer or two upon a deceased, 'How should he deal with it?'

قَالَ يُتِمُّ مَا بَقِيَ مِنْ تَكْبِيرِهِ وَ يُبَادِرُهُ دَفْعَةً وَ يُخَفِّفُ.

He^{-asws} said: 'He should complete what remains from Takbeer(s) and rush once, and lighten".⁸⁵³

39- الْمُقْنِعُ، قَالَ: حَيَّ رَسُولَ اللَّهِ ص أَنْ يُصَلِّيَ عَلَى قَبْرِ أَبِيهِ أَوْ يُعَمِّدَ عَلَيْهِ أَوْ يُبْنِي عَلَيْهِ.

(The book) 'Al Muqnie' –

'He said, 'Rasool-Allah^{-sawww} forbade from praying Salat upon a grave, or sitting upon it, or building upon it".⁸⁵⁴

بيان: ظاهره النهي عن السجدة على القبر أو أن يصلي الفريضة أو النافلة قائما على القبر لا عن الصلاة على الميت المدفون و إن احتمل ذلك.

Explanation – *It's apparent is the prohibition from doing Sajdah upon the grave, or from praying the obligatory Salat, or the optional standing at the grave, not from the Salat upon the deceased being buried, and even if that is possible".*

40- الْخِلَافُ لِلشَّيْخِ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: أُخْرِجَتْ جَنَازَةُ أُمِّ كَلْبُومَ بِنْتِ عَلِيٍّ وَ ابْنِهَا زَيْدُ بْنُ عُمَرَ وَ فِي الْجَنَازَةِ الْحَسَنُ وَ الْحُسَيْنُ ع وَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَ أَبُو هُرَيْرَةَ فَوَضَعُوا جَنَازَةَ الْغُلَامِ مِمَّا يَلِي الْإِمَامَ وَ الْمَرْأَةَ وَرَاءَهُ وَ قَالُوا هَذَا هُوَ السُّنَّةُ.

(The book) 'Al Khilaf' – of the sheykh,

'From Ammar Bin Yasser^{-ra} who said, 'The funeral bier of Umm Kulsoom^{-as} daughter^{-as} of Ali^{-asws} and her^{-as} son Zayd son of Umar, and in the funeral were Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Abdullah^{-asws} Bin Umar, and Abdullah Bin Abbas, and Abu Hureyra. They placed the bier of the boy from what follows the prayer leader, and the woman behind him, and they said, 'This, it is the Sunnah!"⁸⁵⁵ (This is not a Hadith)

⁸⁵² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 37 (Chapters on Funerals)

⁸⁵³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 38 (Chapters on Funerals)

⁸⁵⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 39 (Chapters on Funerals)

⁸⁵⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 40 (Chapters on Funerals)

41- عَيْبَةُ الشَّيْخِ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَبَّادٍ عَنْ مُوسَى بْنِ بَجْجِي بْنِ خَالِدٍ أَنَّ أَبَا إِبْرَاهِيمَ ع قَالَ لِيَحْيَى يَا أَبَا عَلِيٍّ أَنَا مَيِّتٌ وَإِنَّمَا بَقِيَ مِنْ أَجْلِي أُسْبُوعٌ فَأَكْتُمُوا مَوْتِي وَ انْتَبِهِ يَوْمَ الْجُمُعَةِ عِنْدَ الرَّوَالِ وَ صَلِّ عَلَيَّ أَنْتَ وَ أَوْلِيَائِي فُرَادَى الْحَدِيثِ.

(The book) 'Ghayba' of Al Sheykh – by his chain, from Muhammad Bin Khalid, from Muhammad Bin Abbad, from Musa Bin Yahya Bin Khalid,

'Abu Ibrahim^{-as} (7th Imam^{-asws}) said to Yahya: 'O Abu Ali! I^{-asws} shall be dying, and rather a week remains from my^{-asws} term. Conceal my^{-asws} death and come to me^{-asws} on the day of Friday at midday, and pray Salat upon me^{-asws}, you and my^{-asws} friends individually' – the Hadeeth"⁸⁵⁶

42- تُحَفُّ الْعُقُولُ، عَنِ الرِّضَا ع فِي كِتَابِهِ إِلَى الْمَأْمُونِ قَالَ وَ الصَّلَاةُ عَلَى الْجِنَاةِ خَمْسُ تَكْبِيرَاتٍ وَ لَيْسَ فِي صَلَاةِ الْجِنَاةِ تَسْلِيمٌ لِأَنَّ التَّسْلِيمَ فِي صَلَاةِ الرَّكُوعِ وَ السُّجُودِ وَ لَيْسَ لِصَلَاةِ الْجِنَاةِ رُكُوعٌ وَ لَا سُجُودٌ وَ يُرْبَعُ قَبْرُ الْمَيِّتِ وَ لَا يُسْتَمُّ.

(The book) 'Tuhaf Al Uqool' –

'From Al-Reza^{-asws}, he^{-asws} said in his^{-asws} letter to Al-Mamoun: 'And the Salat upon the funeral is of five Takbeers, and there isn't any Salaam in the funeral Salat, because the Salaam is in the Salat having the Ruk'u and the Sajdah, and there is neither any Ruk'u nor Sajdah for the funeral Salat, and square the grave of the deceased, and not hump it"⁸⁵⁷

43- الْمَحَاسِنُ، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَسْلَمَ عَنْ رَجُلٍ مِنْ أَهْلِ الْجَزِيرَةِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنْ قَوْمٍ كَسِرَتْ بِهِمْ سَفِينَتُهُمْ فِي الْبَحْرِ وَ خَرَجُوا غُرَّةً لَيْسَ عَلَيْهِمْ إِلَّا مَنَادِيلُ مُتَرَدِّدِينَ بِهَا فَإِذَا هُمْ بِرَجُلٍ مَيِّتٍ غُرِّيَانٍ وَ لَيْسَ عَلَى الْقَوْمِ فَضْلٌ نُوْبٍ يُوَارُونَ بِهِ الرَّجُلَ وَ كَيْفَ يُصَلُّونَ عَلَيْهِ وَ هُوَ غُرِّيَانٌ

(The book) 'Al Mahasin' – from his father and Muhammad Bin Ali Bin Aslam, from a man from the people of Al Jazeera who said,

'I asked Abu Al-Hassan Al-Reza^{-asws} about a group, their ship broke (capsized) with them in the sea, and they came out bare, there wasn't upon them except towels they were wrapping with. There they were with a dead man, naked, and there wasn't any surplus clothing upon the people they could be covering the man with, and how can they be praying Salat upon him and he is naked?'

فَقَالَ إِذَا كَانُوا كَذَلِكَ فَلْيُخْفِرُوا قَبْرَهُ وَ لِيَصْعُقُوهُ فِي لَحْدِهِ وَ يُوَارُوا عَوْرَتَهُ بِلَبْنٍ أَوْ حِجَارَةٍ أَوْ تُرَابٍ وَ يُصَلُّونَ عَلَيْهِ وَ يُوَارُونَهُ فِي قَبْرِهِ

He^{-asws} said: 'When they were to be like that, let them dig his grave and let them place him in his grave and cover his private parts with bricks, or stones, or soil, and they should pray Salat upon him and bury him in his grave'.

قُلْتُ وَ لَا يُصَلَّى عَلَيْهِ وَ هُوَ مَدْفُونٌ

I said, 'And can they not pray Salat upon him when he has been buried?'

⁸⁵⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 41 (Chapters on Funerals)

⁸⁵⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 42 (Chapters on Funerals)

قَالَ لَا وَ لَوْ جازَ ذَلِكَ جازَ لِرَسُولِ اللَّهِ ص بَلْ لَا يُصَلَّى عَلَى الْمَدْفُونِ وَ لَا الْعُرْيَانِ.

He^{-asws} said: 'No, and had that been allowed, it would have been allowed for Rasool-Allah^{-saww}. But one can neither pray Salat upon the buried, nor the naked"⁸⁵⁸.

44- ثَوَابُ الْأَعْمَالِ، بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ وَ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: مَنْ شَيَّعَ جَنَازَةً فَلَهُ بِكُلِّ خُطْوَةٍ حَتَّى يَرْجِعَ مِائَةٌ أَلْفٍ حَسَنَةٍ وَ يُمْحَى عَنْهُ مِائَةٌ أَلْفٍ سَيِّئَةٍ وَ يُرْفَعُ لَهُ مِائَةٌ أَلْفٍ دَرَجَةٍ

(The book) 'Sawaab Al Amaal' – by his chain, from Abu Hureyra (a well-known fabricator), and Ibn Abbas,

'From the Prophet^{-saww} having said: 'One who escorts a funeral would have one hundred thousand good deeds for every step taken until he returns, and one hundred thousand evil deeds would be deleted from him, and one hundred thousand ranks would be raised for him.

فَإِنْ صَلَّى عَلَيْهَا شَيَّعَهُ فِي جَنَازَتِهِ مِائَةٌ أَلْفٍ مَلَكٍ كُلُّهُمْ يَسْتَغْفِرُونَ لَهُ فَإِنْ شَهِدَ دَفَنَهَا وَكَلَّ أَوْلِيكَ الْمِائَةَ أَلْفٍ مَلَكٍ بِهِ كُلُّهُمْ يَسْتَغْفِرُونَ لَهُ حَتَّى يُبْعَثَ مِنْ قَبْرِهِ

If he were to pray Salat upon it, one hundred thousand Angels will be escorting him in his funeral, all of them seeking Forgiveness for him. If he were to attend its burial, those one hundred thousand Angels will be allocated with him, all of them would be seeking Forgiveness for him until he is Resurrected from his grave.

وَ مَنْ صَلَّى عَلَى مَيِّتٍ صَلَّى عَلَيْهِ جِبْرَائِيلُ وَ سَبْعُونَ أَلْفَ مَلَكٍ وَ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ إِنْ أَقَامَ عَلَيْهِ حَتَّى يَدْفِنَهُ وَ حَنَّا عَلَيْهِ التُّرَابَ انْقَلَبَ مِنَ الْجَنَازَةِ وَ لَهُ بِكُلِّ قَدَمٍ مِنْ حَيْثُ تَبِعَهَا حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ قِيرَاطٌ مِنَ الْأَجْرِ وَ الْقِيرَاطُ مِثْلُ جَبَلٍ أُحُدٍ يَلْقَى فِي مِيزَانِهِ مِنَ الْأَجْرِ.

And one who prays Salat upon a deceased, Jibraeel^{-as} would pray Salat upon him, and seventy thousand Angels, and it will be Forgiven for him whatever had preceded from his sins; and if he were to stand to him until he is buried and the soil is poured upon him, he will turn back from the funeral and for him, with every step taken from where he had followed it until he returns to his house, would be a 'Qeyrat' of the Recompense, and the 'Qeyrat' is like mount Ohad, cast into his scale from the recompense"⁸⁵⁹.

45- الْمُشْنِعُ، وَ رُوِيَ إِذَا اجْتَمَعَ مَيِّتَانِ أَوْ ثَلَاثَةٌ مَوْتَى أَوْ عَشْرَةٌ فَصَلَّ عَلَيْهِمْ جَمِيعاً صَلَاةً وَاحِدَةً تَضَعُ مَيْتاً وَاحِداً ثُمَّ جَعَلَ الْأَخَرَ إِلَى آلِيَةِ الرَّجُلِ الْأَوَّلِ ثُمَّ جَعَلَ الثَّلَاثَ إِلَى آلِيَةِ الثَّانِي شِبْهَ الْمُدْرَجِ جَعَلَهُمْ عَلَى هَذَا مَا بَلَّغُوا مِنَ الْمَوْتَى وَ قُمْ فِي الْوَسْطِ وَ كَبَّرْ حَمْسَ تَكْبِيرَاتٍ تَفْعَلُ كَمَا تَفْعَلُ إِذَا صَلَّيْتَ عَلَى وَاحِدَةٍ.

(The book) 'Al Muqnie' –

'When two dead bodies are gathered, or three dead bodies, or ten, then pray upon them all one Salat. Place a dead body of one, then make the other to follow the first man, then make the third to follow the second, resembling the ladder. Make them to be upon this whatever

⁸⁵⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 43 (Chapters on Funerals)

⁸⁵⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 44 (Chapters on Funerals)

(number) reached from the dead bodies, and stand in the middle and exclaim five Takbeers, doing what you would have done when you pray Salat upon one”⁸⁶⁰

46- كِتَابُ الرَّهْدِ، لِلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ سَعْدِ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِي نَبِيِّ إِسْرَائِيلَ عَابِدٌ فَأَعْجَبَ بِهِ دَاوُدُ ع فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ لَا يُعْجِبُكَ شَيْءٌ مِنْ أَمْرِهِ فَإِنَّهُ مُرَاهٍ

(The book) ‘Kitab Al Zohad’ of Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilad, from Sa’ad Al Iskaf,

‘From Abu Ja’far^{-asws} having said: ‘There was a worshipper among the children of Israel. Dawood^{-as} was fascinated by him. So, Allah^{-azwj} Blessed and Exalted Revealed to him: “Do not be fascinated from anything of his affairs, for he is a show-off!”’

قَالَ فَمَاتَ الرَّجُلُ فَأَتَى دَاوُدُ قَبِيلَهُ لَهُ مَاتَ الرَّجُلُ قَالَ اذْفُونَا صَاحِبَكُمْ

He^{-asws} said: ‘The man died. Someone came to Dawood^{-as}. He said to him^{-as}, ‘The man has died’. He^{-as} said: ‘Bury your companion!’

قَالَ فَأَنْكَرْتَ ذَلِكَ بَنُو إِسْرَائِيلَ وَ قَالُوا كَيْفَ لَمْ يَحْضُرْهُ

He^{-asws} said: ‘The children of Israel disliked that, and they said, ‘How come he^{-as} is not attending him?’

قَالَ فَلَمَّا عُتِبَ قَامَ حَمْسُونَ رَجُلًا فَشَهِدُوا بِاللَّهِ مَا يَعْلَمُونَ إِلَّا خَيْرًا

He^{-asws} said: ‘When he had been washed, fifty men stood and testified with Allah^{-azwj}, that they did not know except the good. When they had prayed Salat upon him, fifty men stood up and testified with Allah^{-azwj} they did not know except the good’.

قَالَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ ع مَا مَنَعَكَ أَنْ تَشْهَدَ فَلَانًا

He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Said to Dawood^{-as}: “What prevented you^{-as} from attending so and so?”

قَالَ الَّذِي أَطَّلَعْتَنِي عَلَيْهِ مِنْ أَمْرِهِ

He^{-as} said: ‘That which You^{-azwj} had Notified me^{-as} upon of his affairs’.

قَالَ إِنَّ كَانَ لَكَ ذَلِكَ وَ لَكِنْ شَهِدَهُ قَوْمٌ مِنَ الْأَخْبَارِ وَ الرَّهْبَانِ فَشَهِدُوا أَنَّهُمْ مَا يَعْلَمُونَ إِلَّا خَيْرًا فَأَجْزَتْ شَهَادَتُهُمْ عَلَيْهِ وَ عَفَرْتُ لَهُ عِلْمِي فِيهِ.

He^{-azwj} Said: “Even though it was like that, but a group from the Rabbis and the Monks had testified that they did not know except good, so I^{-azwj} Allowed their testimonies upon him and Forgave for him of My^{-azwj} Knowledge regarding him!”⁸⁶¹

⁸⁶⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 45 (Chapters on Funerals)

⁸⁶¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 46 (Chapters on Funerals)

47- مجالس المفيد، عن علي بن محمد الفرشي عن علي بن الحسن بن فضال عن الحسن بن نصر عن أبيه عن أحمد بن عبد الله بن عبد الملك عن عبد الرحمن المسعودي عن عمرو بن حريث الأنصاري عن الحسين بن سلمة البناي عن أبي خالد الكائلي عن أبي جعفر محمد بن علي الباقر ع قال: لَمَّا فَرَعَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ تَغْسِيلِ رَسُولِ اللَّهِ ص وَ تَكْفِينِهِ وَ تَحْنِيطِهِ أَدْنَى لِلنَّاسِ وَ قَالَ لِيَدْخُلَ مِنْكُمْ عَشْرَةٌ عَشْرَةً لِيُصَلُّوا عَلَيْهِ

(The book) 'Majaalis' of Al Mufeed, from Ali Bin Al Qureyshi, from Ali Bin Al-Hassan Bin Fazzal, from Al-Hassan Bin Nazr, from his father, from Ahmad Bin Abdullah Bin Abdul Malik, from Abdul Rahman Al Masoudy, from Amro Bin Hureys Al Ansari, from Al-Husayn Bin Salamah Al Bunany, from Abu Khalid Al Kabuly,

'From Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} having said: 'When Amir Al-Momineen^{-asws} was free from washing Rasool-Allah^{-saww} and enshrouding him, and embalming him^{-as}, he^{-asws} proclaimed to the people and said: 'Let ten by ten from you enter, and let them pray Salat upon him^{-saww}!'

فَدَخَلُوا وَ قَامَ أَمِيرُ الْمُؤْمِنِينَ ع بَيْنَهُمْ وَ بَيْنَهُمْ وَ قَالَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا وَ كَانَ النَّاسُ يَقُولُونَ كَمَا يَقُولُ

They entered, and Amir Al-Momineen^{-asws} stood between him^{-saww} and them, and said: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawaat upon him and submit submissively [33:56]**, and the people were saying like what he^{-asws} was saying'.

قَالَ أَبُو جَعْفَرٍ ع وَ هَكَذَا كَانَتْ الصَّلَاةُ عَلَيْهِ.

Abu Ja'far^{-asws} said: 'And the Salat upon him^{-saww} happened like that'.⁸⁶²

توضيح الظاهر أن أمير المؤمنين ع كان صلى على النبي ص قبل ذلك و اكتفى في صلاة سائر الناس عليه بذلك إما لعدم تقدم أبي بكر للصلاة أو لغير ذلك.

Clarification – *The apparent is that Amir Al-Momineen^{-asws} had prayed Salat upon the Prophet^{-saww} before that, and he^{-asws} sufficed rest of the people in Salat upon him^{-saww} with that, either due to lack of Abu Bakr coming forwards for the Salat or for other than that.*

وَ يُؤَيِّدُهُ مَا رَوَاهُ سُلَيْمٌ بْنُ قَيْسٍ عَلَى مَا وَجَدْتُهُ فِي كِتَابِهِ وَ رَوَاهُ عَنْهُ الطَّبْرَسِيُّ فِي الْإِحْتِجَاجِ أَيْضًا عَنْ سَلْمَانَ الْفَارِسِيِّ أَنَّهُ قَالَ: أَتَيْتُ عَلِيًّا ع وَ هُوَ يُغْسِلُ رَسُولَ اللَّهِ ص وَ قَدْ كَانَ أَوْصَى أَنْ لَا يُغْسَلَهُ غَيْرَ عَلِيٍّ ع وَ أَخْبَرَ عَنْهُ أَنَّهُ لَا يُرِيدُ أَنْ يُقَلِّبَ مِنْهُ غَضُوًّا إِلَّا قَلْبَ لَهُ وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ لِرَسُولِ اللَّهِ ص مَنْ يَعِينُنِي عَلَى غُسْلِكَ يَا رَسُولَ اللَّهِ قَالَ جَبْرَائِيلُ ع

And it is supported by what is reported by Suleym Bin Qays based upon what I found in his book, and it is reported from him by Al Tabarsee in Al Ihtijaj as well,

'From Salman Al-Farsi^{-ra} having said: 'I^{-ra} came to Ali^{-asws} while he^{-asws} was washing Rasool-Allah^{-saww}, and he^{-saww} had bequeathed that no one should wash him^{-saww} apart from Ali^{-asws}, and had informed about it that he^{-asws} will not intend to turn any part of him^{-saww} except it

⁸⁶² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 47 a (Chapters on Funerals)

would be turned for him^{-asws}, and Amir Al-Momineen^{-asws} had said to Rasool-Allah^{-saww}: ‘Who will assist me^{-asws} upon washing you^{-saww}, O Rasool-Allah^{-saww}?’ He^{-saww} had said: ‘Jibraeel^{-as}’.

فَلَمَّا غَسَلَهُ وَكَفَّنَهُ أَذْخَلَنِي وَ أَذْخَلَ أَبَا ذَرٍّ وَ الْمِقْدَادَ وَ فَاطِمَةَ وَ حَسَنًا وَ حُسَيْنًا عَ فَتَقَدَّمَ وَ صَفَّفْنَا خَلْفَهُ فَصَلَّى عَلَيْهِ وَ عَائِشَةَ فِي الْحَجْرَةِ لَا تَعْلَمُ قَدْ أَخَذَ جِبْرَائِيلُ بِبَصَرِهَا

When he^{-asws} had washed him^{-as} and shrouded him^{-as}, he^{-asws} let me^{-ra} enter, and there entered Abu Zarr^{-ra}, and Al-Miqdad^{-ra}, and (Syeda) Fatima^{-asws}, and Hassan^{-asws} and Husayn^{-asws}. He^{-asws} came forward and we formed rows behind him^{-asws}. He^{-asws} prayed Salat upon him^{-asws} and Ayesha was in the room not knowing. Jibraeel^{-as} had seized her sight.

ثُمَّ أَذْخَلَ عَشْرَةً مِنَ الْمُهَاجِرِينَ وَ عَشْرَةً مِنَ الْأَنْصَارِ فَيُصَلُّونَ وَ يُخْرَجُونَ حَتَّى لَمْ يَبْقَ أَحَدٌ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِلَّا صَلَّى عَلَيْهِ.

Then ten from the Emigrants entered, and ten from the Helpers. They prayed Salat and went out, until there did not remain anyone from the Emigrants and the Helpers except he had prayed Salat upon him^{-saww}”⁸⁶³.

48- دَعَاؤُ الرَّاوُدِيِّ، صَلَّى أَمِيرُ الْمُؤْمِنِينَ عَ عَلَى جِنَازَةٍ ثُمَّ قَالَ إِنْ كُنْتُ مَعْفُورًا فَطُوبَى لَنَا نُصَلِّيَ عَلَى مَعْفُورٍ لَهُ وَ إِنْ كُنَّا مَعْفُورِينَ فَطُوبَى لَكَ نُصَلِّيَ عَلَيْكَ الْمَعْفُورُونَ.

(The book) ‘Dawaat’ of Al Rawandy –

‘Amir Al-Momineen^{-asws} prayed salat upon a funeral, then said: ‘If you have been Forgiven, then beatitude is for us, we are praying upon one who has been Forgiven, and if we were to be Forgiven, then beatitude is for you, the ones Forgiven are praying Salat upon you’”⁸⁶⁴.

49- قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَ قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ عَلَى الْجِنَازَةِ إِذَا احْمَرَّتِ الشَّمْسُ أَوْ تَصَلَّحُ

(The book) ‘Qurb Al Isnad’, and ‘Kitab Al Masail’, by their chains,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the Salat upon the funeral bier when the sun turns red (about to set), ‘Is it correct?’

قَالَ لَا صَلَاةَ إِلَّا وَقْتُ صَلَاةٍ فَإِذَا وَجِبَتِ الشَّمْسُ فَصَلِّ الْمَعْرَبِ ثُمَّ صَلِّ عَلَى الْجِنَازَةِ.

He^{-asws} said: ‘There is no Salat except at the time of Salat. When the sun sets, then pray Al-Maghrib Salat, then pray Salat upon the deceased’”⁸⁶⁵.

50- الْهَيْدَايَةُ، الصَّلَاةُ الَّتِي تُصَلَّى فِي الْأَوْقَاتِ كُلِّهَا إِنْ فَاتَتْكَ صَلَاةٌ فَصَلِّهَا إِذَا ذَكَرْتَ وَ صَلَاةُ الْكُشُوفِ وَ الصَّلَاةُ عَلَى الْجِنَازَةِ وَ رُكْعَتِي الْإِحْرَامِ وَ رُكْعَتِي الطَّوَافِ.

⁸⁶³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 47 b (Chapters on Funerals)

⁸⁶⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 48 (Chapters on Funerals)

⁸⁶⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 49 (Chapters on Funerals)

(The book) 'Al Hidayah' –

'The Salats which are to be prayed in the timings, all of them, if a Salat were to be missed by you, then pray it when you remember, and Salat of the eclipse and the Salat upon the funeral, and two Cycles (of Salat) of the Ihraam, and two Cycles (Salat) of the Tawaaf'.⁸⁶⁶

51 مَجَالِسُ الصَّدُوقِ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْمُكْتَبِ عَنْ حَمْرَةَ بْنِ الْقَاسِمِ الْعَلَوِيِّ عَنْ جَعْفَرِ الْفَزَارِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الرَّيَّاتِ عَنْ سَلِيمَانَ بْنِ حَفْصِ الْمَرْزُوقِيِّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْ عِلَّةِ دَفْنِهِ لِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص لَيْلًا فَقَالَ ع إِنَّهَا كَانَتْ سَاحِطَةً عَلَى قَوْمٍ كَرِهَتْ حُضُورَهُمْ جَنَازَتَهَا وَ حَرَامٌ عَلَى مَنْ يَتَوَلَّاهُمْ أَنْ يُصَلِّيَ عَلَى أَحَدٍ مِنْ وُلْدِهَا.

(The book) 'Majaalis' of Al Sadouq – from Al-Husayn Bin Ibrahim Al Mukattib, from Hamza Bin Al Qasim Al Alawy, from Ja'far Al Fazari, from Muhammad Bin Al-Husayn Al Zayyat, from Suleyman Bin Hafs Al Marouzy, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen^{-asws} was asked about the reason of his^{-asws} burying (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww} at night. He^{-asws} said: 'She^{-asws} was annoyed upon a group. She^{-asws} disliked their attending her^{-asws} funeral, and it is prohibited upon the ones who befriend them that they should pray Salat upon anyone from her^{-asws} children'.⁸⁶⁷

52 الْعِلَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ص قَالَ: خَيْرُ الصُّفُوفِ فِي الصَّلَاةِ الْمُقَدَّمُ وَ خَيْرُ الصُّفُوفِ فِي الْجَنَائِزِ الْمُؤَخَّرُ

(The book) 'Al Ilal' – from his father, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ibrahim Al Nowfaly, from Ismail Bin Abu Ziyad,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-saww} having said: 'Best of the rows in the Salat is the front (row), and best of the rows in the funeral is the last (row)'.⁸⁶⁸

قِيلَ يَا رَسُولَ اللَّهِ وَ لَمْ

It was said, 'O Rasool-Allah^{-saww}! And why?'

قَالَ صَارَ سُتْرَةً لِلنِّسَاءِ.

He^{-saww} said: 'It becomes a veil for the women'.⁸⁶⁸

53 قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِسَنَدَيْهِمَا الْمُتَقَدِّمِينَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحَبِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي أَلَهُ أَنْ يُكَبِّرَ قَبْلَ الْإِمَامِ

(The book) 'Qurb Al Isnad', and 'Kitab Al Masail' – by their previous chains,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about a man who prays Salat, 'Is it for him to exclaim Takbeer before the prayer leader does?'

⁸⁶⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 50 (Chapters on Funerals)

⁸⁶⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 51 (Chapters on Funerals)

⁸⁶⁸ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 52 (Chapters on Funerals)

قَالَ لَا يُكَبِّرُ إِلَّا مَعَ الْإِمَامِ فَإِنْ كَبَّرَ فَبَلِّغْهُ أَعَادَ التَّكْبِيرَ

He^{-asws} said: 'He should not exclaim Takbeer except with the prayer leader. If he were to exclaim Takbeer before him, he should repeat the Takbeer'.

قَالَ وَ سَأَلْتُهُ عَنِ الصَّبِيِّ يُصَلِّي عَلَيْهِ إِذَا مَاتَ وَ هُوَ ابْنُ خَمْسِ سِنِينَ

He said, 'And I asked him^{-asws} about the child, 'Should he be prayed upon and he is a boy of five years old?'

فَقَالَ إِذَا عَقَلَ الصَّلَاةَ فَيُصَلِّي عَلَيْهِ.

He^{-asws} said: 'When he understands the Salat, Salat should be prayed upon him''.⁸⁶⁹

54 الْهِدَايَةُ، إِذَا صَلَّيْتَ عَلَى مَيِّتٍ فَقِفْ عِنْدَ رَأْسِهِ وَ كَبِّرْ وَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أُرْسِلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ

(The book) 'Al Hidayah' –

'When you pray Salat upon a deceased, stand by his head and exclaim Takbeer and say, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-saww} with the truth as a giver of glad tidings and a warner, in front of (before) the Hour!'

ثُمَّ كَبَّرِ الثَّانِيَةَ وَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Then exclaim the second Takbeer and say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Mercy Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Bless upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, as best of what You^{-azwj} Sent and Blessed upon Ibrahim^{-as} and progeny of Ibrahim^{-as}, You^{-azwj} are Praised, Glorified!'

ثُمَّ كَبَّرِ الثَّالِثَةَ وَ قُلِ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ

Then exclaimed the third Takbeer, and say, 'O Allah^{-azwj}! Forgive (for) the Momineen and the Mominaat, and the Muslim men and Muslim women, the living from them and the dead!'

ثُمَّ كَبَّرِ الرَّابِعَةَ وَ قُلِ اللَّهُمَّ إِنَّ هَذَا عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا

And say, 'O Allah^{-azwj}! This is Your^{-azwj} servant and son of Your^{-azwj} servant, and son of Your^{-azwj} maid. He has lodged with You^{-azwj} and You^{-azwj} the best host with it. O Allah^{-azwj}! We do not know from him except the good and You^{-azwj} are more Knowing with him than we are!

⁸⁶⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 53 (Chapters on Funerals)

اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَاعْفُ رَحْمَةً لَكَ اللَّهُمَّ اجْعَلْهُ عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ وَ اخْلُفْ عَلَى أَهْلِهِ فِي الْعَايِرِينَ وَ ارْحَمْهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! If he was a good doer, then Increase in his goodness, and if he was an evil doer, Overlook from him and Forgive (his sins) for him. O Allah^{-azwj}! Make him in Your^{-azwj} Presence to be in the lofty Illiyeen, and Replace upon his family in the future ones, and Mercy him with Your^{-azwj} Mercy, O most Merciful of the merciful ones!

ثُمَّ كَبَّرِ الْحَامِسَةَ وَ لَا تَبْرَحْ مِنْ مَكَانِكَ حَتَّى تَرَى الْجِنَازَةَ عَلَى أَيْدِي الرِّجَالِ

Then exclaim the fifth and do not depart from your place until you see the funeral bier being upon hands of the men.

وَ إِذَا صَلَّيْتَ عَلَى الْمَرْءِ فَقِفْ عِنْدَ صَدْرِهَا وَ إِذَا صَلَّيْتَ عَلَى الْمُسْتَضْعَفِ فَقُلِ اللَّهُمَّ اعْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبِعُوا سَبِيلَكَ وَ قِهِمْ عَذَابَ الْجَحِيمِ

And when you pray Salat upon the woman, stand by her chest, and when you pray upon the weak, then say, ‘O Allah^{-azwj}! Forgive for the ones who repent and follow Your^{-azwj} Way and Save them from Punishment of the Blazing Fire’.

وَ إِذَا لَمْ تَعْرِفْ مَذْهَبَ الْمَيِّتِ فَقُلِ اللَّهُمَّ إِنَّ هَذِهِ النَّفْسَ أَنْتَ أَخْيَيْتَهَا وَ أَنْتَ أَمْتَيْتَهَا اللَّهُمَّ وَهَلَّا مَا تَوَلَّيْتُ وَ احْشُرْهَا مَعَ مَنْ أَحَبَّيْتُ

And when you don’t know the doctrine of the deceased, then say, ‘O Allah^{-azwj}! This soul, You^{-azwj} had Kept it alive, and You^{-azwj} Caused its death. O Allah^{-azwj}! Take Charge of what You^{-azwj} Take Charge of and Resurrect it with the ones he had loved!’

وَ إِذَا صَلَّيْتَ عَلَى نَاصِبٍ فَقُلِ بَيْنَ التَّكْبِيرِ الرَّابِعَةِ وَ الْحَامِسَةِ- اللَّهُمَّ أَحْرِ عِبْدَكَ فِي عِبَادِكَ وَ بِلَادِكَ اللَّهُمَّ أَصْلِهِ أَشَدَّ نَارِكَ اللَّهُمَّ أَدْفُهُ حَرَّ عَذَابِكَ فَإِنَّهُ كَانَ يُوَالِي أَعْدَاءَكَ وَ يُعَادِي أَوْلِيَاءَكَ وَ يُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ

And when you pray upon a Nasibi (hostile one), then say between the fourth and the fifth Takbeer, ‘O Allah^{-azwj}! Seize Your^{-azwj} servant among Your^{-azwj} servant and Your^{-azwj} country. O Allah^{-azwj}! Make him arrive to severity of Your^{-azwj} Fire! O Allah^{-azwj}! Make him taste the heat of Your^{-azwj} Punishment, for he used to befriend Your^{-azwj} enemies, and was inimical to Your^{-azwj} friends, and he hated People^{-asws} of the Household of Your^{-azwj} Prophet^{-sawww}!’

فَإِذَا رُفِعَ فَقُلِ اللَّهُمَّ لَا تَرْفَعُهُ وَ لَا تُزَكِّهِ

When it is raised, then say, ‘O Allah^{-azwj}! Neither Raise him nor Purify him!’

وَ الطِّفْلِ لَا يُصَلَّى عَلَيْهِ حَتَّى يَعْقِلَ الصَّلَاةَ فَإِنْ حَضَرَتْ مَعَ قَوْمٍ يُصَلُّونَ عَلَيْهِ فَقُلِ- اللَّهُمَّ اجْعَلْهُ لِأَبَوَيْهِ وَ لَنَا قَرِطًا.

And the child will not be prayed upon until he understands the Salat. If you were to be present with a group praying upon him, then say, ‘O Allah^{-azwj}! Make it an abundance for his parents and for us!’⁸⁷⁰

⁸⁷⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 54 (Chapters on Funerals)

55 مصباح الأنوار، لبعض الأصحاب عن جعفر بن محمد ع أنه سئل كم كبر أمير المؤمنين ع على فاطمة ع

(The book) 'Misbah Al Anwaar' of one of our companions,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having been asked, 'How may Takbeer(s) did Amir Al-Momineen^{-asws} exclaim upon (Syeda) Fatima^{-asws}?'

فَقَالَ كَانَ يُكَبِّرُ أَمِيرُ الْمُؤْمِنِينَ ع تَكْبِيرَةً فَيُكَبِّرُ جِبْرَائِيلُ تَكْبِيرَةً وَ الْمَلَائِكَةُ الْمُقَرَّبُونَ إِلَى أَنْ كَبَّرَ أَمِيرُ الْمُؤْمِنِينَ ع خَمْسًا

He^{-asws} said: 'Amir Al-Momineen^{-asws} had exclaimed a Takbeer, so Jibraeel^{-as} exclaimed Takbeer and so did the Angels of Proximity, until Amir Al-Momineen^{-asws} had exclaimed five'.

It was said to him^{-asws}, 'Where had he^{-asws} prayed Salat upon her^{-asws}?'

فَقِيلَ لَهُ وَ أَيْنَ كَانَ يُصَلِّي عَلَيْهَا قَالَ فِي دَارِهَا ثُمَّ أَخْرَجَهَا.

He^{-asws} said: 'In her^{-asws} house, then he^{-asws} brought her^{-asws} out''⁸⁷¹.

وَ مِنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع صَلَّى عَلَى فَاطِمَةَ فَكَبَّرَ عَلَيْهَا خَمْسًا وَ عِشْرِينَ تَكْبِيرَةً.

And from him, from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}: 'Ali^{-asws} Bin Abu Talib^{-asws} had prayed Salat upon (Syeda) Fatima^{-asws} and had exclaimed twenty-five Takbeer(s) upon her^{-asws}'⁸⁷².

وَ عَنْ أَبِي جَعْفَرٍ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع صَلَّى عَلَى فَاطِمَةَ ع وَ كَبَّرَ خَمْسَ تَكْبِيرَاتٍ.

And from Abu Ja'far^{-asws}: 'Amir Al-Momineen^{-asws} had prayed Salat upon (Syeda) Fatima^{-asws} and had exclaimed five Takbeer(s)'⁸⁷³.

بيان: لعل التكبيرات الواجبة كانت خمساً و الباقية مستحبة من خصائصها صلوات الله عليها.

Explanation – *Perhaps the obligatory Takbeer(s) were five and the remainder were recommended, from her^{-asws} specialities, may the Salawaat of Allah^{-azwj} be upon her^{-asws}.*

56 مصباح الأنوار، عن أبي جعفر ع قال: قالت فاطمة لعلي ع إني أوصيك في نفسي و هي أحب الأنفس إلي بعد رسول الله ص إذا أنا ميت فعبتني بيدك و حنطني و كفي و اذقي ليلاً و لا تشهدي فلان و فلان و استودعوك الله تعالى حتى ألتاك جمع الله بيني و بينك في داره و قُرب جواره.

(The book) 'Misbah Al Anwaar' –

'From Abu Ja'far^{-asws} having said: '(Syeda) Fatima^{-asws} said to Ali^{-asws}: 'I^{-asws} bequeath you^{-asws} regarding myself^{-asws}, and it is the beloved of the souls to me^{-asws} after Rasool-Allah^{-saww}. When I^{-asws} pass away, then wash me^{-asws} with your^{-asws} hands, and embalm me^{-asws}, and shroud me^{-asws}, and bury me^{-asws} at night, and do not let so and so attend me^{-asws}, and I^{-asws} entrust

⁸⁷¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 55 a (Chapters on Funerals)

⁸⁷² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 55 b (Chapters on Funerals)

⁸⁷³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 55 c (Chapters on Funerals)

you^{-asws} to Allah^{-azwj} the Exalted until I^{-asws} meet you^{-asws}. May Allah^{-azwj} Gather between me^{-asws} and you^{-asws} in His^{-azwj} House and nearby His^{-azwj} vicinity”.⁸⁷⁴

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: لَمَّا حَضَرَتْ فَاطِمَةَ الْوَفَاءُ بَكَتَ فَقَالَ لَهَا لَا تَبْكِي فَوَ اللَّهُ إِنَّ ذَلِكَ لَصَغِيرٌ عِنْدِي فِي ذَاتِ اللَّهِ

And from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'When the expiry presented to (Syeda) Fatima^{-asws}, she^{-asws} cried. He (Ali^{-asws}) said to her^{-asws}: 'Do not cry, for by Allah^{-azwj}, that is small in my^{-asws} view regarding the Self of Allah^{-azwj}!'

قَالَ وَ أَوْصَنَهُ أَنْ لَا يُؤْذَنَ بِهَا الشَّيْخَيْنِ فَفَعَلَ.

He^{-asws} said: 'And she^{-asws} bequeathed to him^{-asws} not to give permission two the two sheykhs (Abu Bakr and Umar) to attend her^{-asws}. He^{-asws} did so (made sure they could not attend)'.⁸⁷⁵

وَعَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَتْ فَاطِمَةُ ع لِعَلِيِّ ع إِنَّ لِي إِلَيْكَ حَاجَةً يَا أَبَا الْحَسَنِ

And from Yahya Bin Abdullah Bin Muhammad Bin Umar,

'Son of Ali^{-asws} Bin Abu Talib^{-asws}, said, '(Syeda) Fatima^{-asws} said to Ali^{-asws}: 'There is a request for me^{-asws} to you^{-asws}, O Abu Al-Hassan^{-asws}!'

فَقَالَ تُفْضِي يَا بِنْتَ رَسُولِ اللَّهِ

He^{-asws} said: 'It shall be fulfilled, O daughter^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَتْ نَسَدْتُكَ بِاللَّهِ وَ بِحَقِّ مُحَمَّدٍ رَسُولِ اللَّهِ ص أَنْ لَا يُصَلِّيَ عَلَيَّ أَبُو بَكْرٍ وَ لَا عُمَرُ.

She^{-asws} said: 'I^{-asws} adjure you^{-asws} with Allah^{-azwj}, and by the right of Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj} that neither Abu Bakr nor Umar should pray Salat upon me^{-asws}!'⁸⁷⁶

57 الخرائج للراوندي، عن مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ بْنِ مُهَيْبٍ عَنْ زَيْدِ بْنِ خَلِيفَةَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع قَاعِدًا فَسَأَلَهُ رَجُلٌ مِنَ الْقُمِيِّينَ أ تَصَلِّي النِّسَاءَ عَلَى الْجَنَائِزِ

(The book) 'Al Kharaij' of Al Rawandy – from Muhammad Bin Abdul Hameed, from Aasim Bin Humejd, from Yazeed Bin Khalifa who said,

'I was seated in the presence of Abu Abdullah. A man from people of Qum asked him^{-asws}, 'Can the women pray Salat upon the funeral biers?'

فَقَالَ إِنَّ الْمَغِيرَةَ بِنْتُ أَبِي الْعَاصِ أَدْعَى أَنَّهُ رَمَى رَسُولَ اللَّهِ ص فَكُسِرَتْ رِجَاعِيئُهُ وَ شَقَّ شَفْتَيْهِ وَ كَذَبَ وَ ادَّعَى أَنَّهُ قَتَلَ حَمْرَةَ وَ كَذَبَ

⁸⁷⁴ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 56 a (Chapters on Funerals)

⁸⁷⁵ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 56 b (Chapters on Funerals)

⁸⁷⁶ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 56 c (Chapters on Funerals)

He^{-asws} said: 'Al-Mugheira Bin Abu Al-Aas claimed that he had shot at Rasool-Allah^{-saww} and his^{-saww} front teeth were broken and his^{-saww} lips were split, and he lied! And he claimed that he had killed Hamza^{-as}, and he lied!

فَلَمَّا كَانَ يَوْمَ الْخُنْدَقِ ضُرِبَ عَلَى أُذُنَيْهِ فَنَامَ فَلَمْ يَسْتَيْقِظْ حَتَّى أَصْبَحَ فَخَشِيَ أَنْ يُؤْخَذَ فَتَنَكَّرَ وَتَمَنَّعَ بِثَوْبِهِ وَجَاءَ إِلَى مَنْزِلِ عُثْمَانَ يَطْلُبُهُ وَتَسَمَّى بِاسْمِ رَجُلٍ مِنْ بَنِي سُلَيْمٍ كَانَ يَجْلِبُ إِلَى عُثْمَانَ الْخَيْلَ وَالْعَنَمَ وَالسَّمْنَ

When it was the day (battle of) Khandaq, he was struck upon his ears, so he slept (went into comma). He did not wake up until morning. He feared that he might be seized, so he disguised and covered with his cloth and came to the house of Usman, seeking him, and he named with a man from the clan of Suleym who used to bring the horses, and the sheep, and the butter to Usman.

فَجَاءَ عُثْمَانُ فَأَدْخَلَهُ فِي مَنْزِلِهِ وَقَالَ وَيْحَكَ مَا صَنَعْتَ ادْعَيْتَ أَنَّكَ رَمَيْتَ رَسُولَ اللَّهِ ص وَادْعَيْتَ أَنَّكَ شَقَقْتَ شَفَقَتَيْهِ وَكَسَرْتَ رِبَاعِيَّتَهُ وَادْعَيْتَ أَنَّكَ قَتَلْتَ حَزْرَةَ فَأَحْبِرْهُ بِمَا لَقِيَ وَأَنَّهُ ضُرِبَ عَلَى أُذُنَيْهِ

Usman came and entered him into his house and said, 'Woe be to you! What have you done? You claimed that you had shot at Rasool-Allah^{-saww} and claimed that you had split his^{-saww} lips and broken his^{-saww} front teeth, and you claimed that you had killed Hamza^{-as}! He informed him with what he had faced and he had been struck upon his ears.

فَلَمَّا سَمِعَتْ ابْنَةُ النَّبِيِّ ص بِمَا صَنَعَ بِأَبِيهَا وَعَدَّتْهَا صَاحَتْ فَأَسْكَنْتَهَا عُثْمَانُ ثُمَّ حَرَجَ عُثْمَانُ إِلَى رَسُولِ اللَّهِ ص وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فَاسْتَقْبَلَهُ بِوَجْهِهِ وَقَالَ يَا رَسُولَ اللَّهِ إِنَّكَ آمَنْتَ عَنِّي الْمَغْيِرَةَ وَكَذَبْتَ

When a daughter of the Prophet^{-saww} heard of what he had done with her father^{-saww}, she shrieked. Usman quietened her. Then Usman came out to Rasool-Allah^{-saww} and he^{-saww} was seated in the Masjid. He faced him^{-saww} with his face and said, 'O Rasool-Allah^{-saww}! Grant amnesty to my uncle Al-Mugheira, and he has lied'.

فَصَرَفَ عَنْهُ رَسُولُ اللَّهِ ص وَجْهَهُ

Rasool-Allah^{-saww} turned his^{-saww} face away from him.

ثُمَّ اسْتَقْبَلَهُ مِنَ الْجَانِبِ الْآخَرَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّكَ آمَنْتَ عَنِّي الْمَغْيِرَةَ وَكَذَبْتَ

Then he faced him^{-saww} from the other side. He said, 'O Rasool-Allah^{-saww}! Grant amnesty to my uncle Al-Mugheira, and he has lied'.

فَصَرَفَ رَسُولُ اللَّهِ ص وَجْهَهُ عَنْهُ ثُمَّ قَالَ آمَنَّا وَاجْلَنَّا ثَلَاثًا فَلَعَنَ اللَّهُ مَنْ أَعْطَاهُ رَاحِلَةً أَوْ رَحْلاً أَوْ قَتَباً أَوْ سِفَاءً أَوْ قَرْبَةً أَوْ دَلْواً أَوْ حُفّاً أَوْ نَعْلًا أَوْ زَاداً أَوْ مَاءً

Rasool-Allah^{-saww} turned his^{-saww} face away from him. Then he^{-saww} said: 'We^{-saww} grant him amnesty and are respiting him for three (days). May Allah^{-azwj} Curse the one who gives him a riding animal, or a ride, or cup, or waterskin, or canteen, or bucket, or shoes, or slippers, or provision or water!'

قَالَ عَاصِمٌ هَذِهِ عَشْرَةٌ أَشْيَاءَ فَأَعْطَاهَا كُلَّهَا عُثْمَانُ فَخَرَجَ فَسَارَ عَلَى نَاقَتِهِ فَتَقَبَّطَتْ ثُمَّ مَشَى فِي خُفَيْهِ فَتَقَبَّطَتْ ثُمَّ مَشَى فِي نَعْلَيْهِ فَتَقَبَّطَتْ ثُمَّ مَشَى عَلَى رِجْلَيْهِ فَتَقَبَّطَتْ ثُمَّ مَشَى عَلَى رُكْبَتَيْهِ فَتَقَبَّطَتْ فَأَتَى شَجْرَةً فَجَلَسَ تَحْتَهَا

Aasim said, 'These ten things, Usman gave him all of them. He went out and travelled upon his she-camel (of Usman). It died. Then he walked in his (Usman's) shoes, and they were torn. Then he walked in his (Usman's) slippers. These were torn. Then he walked upon his legs (bare feet), and these were injured. Then he walked upon his knees, and these were injured. He came to a tree and sat beneath it.

فَجَاءَ الْمَلَكُ فَأَخْبَرَ رَسُولَ اللَّهِ ص بِمَكَانِهِ فَبَعَثَ إِلَيْهِ رَسُولُ اللَّهِ ص زَيْدًا وَ الزُّبَيْرَ فَقَالَ لهُمَا ائْتِيَاهُ فَهُوَ فِي مَكَانٍ كَذَا وَ كَذَا فَاقْتُلَاهُ

The Angel came and informed Rasool-Allah^{-sawww} of his place. Rasool-Allah^{-sawww} sent Zayd and Al-Zubeyr to him. He^{-sawww} said to them: 'Go to him, for he is in such and such place, and kill him!'

فَلَمَّا أَتِيَاهُ قَالَ زَيْدٌ لِلزُّبَيْرِ إِنَّهُ ادَّعَى أَنَّهُ قَتَلَ أُخِي وَ قَدْ كَانَ رَسُولُ اللَّهِ ص أَخِي بَيْنَ حَمْرَةَ وَ زَيْدًا فَانْتَرَكَنِي أَقْتُلُهُ فَتَرَكُهُ الزُّبَيْرُ فَقَتَلَهُ

When they came to him, Zayd said to Al-Zubeyr, 'He claimed that he had killed my brother!' – and Rasool-Allah^{-sawww} had established brother-hood between Hamza^{-as} and Zayd – 'So leave me to kill him!' Al-Zubeyr left him, so he killed him.

فَرَجَعَ عُثْمَانُ مِنْ عِنْدِ النَّبِيِّ ص فَقَالَ لِامْرَأَتِهِ إِنَّكَ أَرْسَلْتِي إِلَى أَبِيكَ فَأَعْلَمْتَنِيهِ بِمَكَانٍ عَمِي فَحَلَقْتُ لَهُ بِاللَّهِ مَا فَعَلْتُ فَلَمْ يُصَدِّقْهَا فَأَخَذَ خَشَبَةَ الْقَتَبِ فَضْرَبَهَا ضَرْبًا مَبْرَحًا

Usman returned from the presence of the Prophet^{-sawww}. He said to his wife, 'You had sent a message to your father^{-sawww} and let him^{-sawww} know with the position of my uncle!' She swore an oath to him with Allah^{-azwj} she had not done so, but he did not ratify her. He grabbed a dry reed and beat her with a sharp hit.

فَأَرْسَلْتُ إِلَى أَبِيهَا تَشْكُو ذَلِكَ وَ تُخْبِرُهُ بِمَا صَنَعَ فَأَرْسَلَ إِلَيْهَا أَبِي لِأَسْتَحْيِي لِلْمَرْأَةِ أَنْ لَا تَزَالَ تَجْرُ دُيُوهَا تَشْكُو زَوْجَهَا فَأَرْسَلْتُ إِلَيْهِ أَنَّهُ قَدْ قَتَلَنِي

She sent a message to her father^{-sawww} complaining of that and informing him^{-sawww} with what he had done. He^{-sawww} sent a message to her: 'I^{-sawww} am embarrassed for the woman not ceasing to drag her tail complaining of her husband'. She sent a message to him^{-sawww}, 'He is killing me!'

فَقَالَ لِعَلِيٍّ ع خُذِ السَّيْفَ ثُمَّ أَتِ بِنْتَ عَمِّكَ فَخُذْ بِيَدِهَا فَمَنْ حَالَ بَيْنَكَ وَ بَيْنَهَا فَاضْرِبْهُ بِالسَّيْفِ

He^{-sawww} said to Ali^{-asws}: 'Take the sword, then go to the daughter of your^{-asws} uncle^{-sawww}. Grab her by her hand. The one who is a barrier between you^{-asws} and her, strike him with the sword!'

فَدَخَلَ عَلِيٌّ فَأَخَذَ بِيَدِهَا فَجَاءَ بِهَا النَّبِيُّ ص فَأَرْنَتْهُ ظَهْرَهَا فَقَالَ أَبُوهَا قَتَلَهَا قَتَلَهُ اللَّهُ

Ali^{-asws} entered, grabbed her by her hand and came with her to the Prophet^{-sawww}. She showed him^{-sawww} her back. Her father^{-sawww} said: 'He has killed her, may Allah^{-azwj} Kill him!'

فَمَكَثَتْ يَوْمًا وَ مَاتَتْ فِي النَّيِّ وَ اجْتَمَعَ النَّاسُ لِلصَّلَاةِ عَلَيْهَا فَخَرَجَ رَسُولُ اللَّهِ ص مِنْ بَيْتِهِ وَ عُثْمَانُ جَالِسٌ مَعَ الْقَوْمِ فَقَالَ رَسُولُ اللَّهِ ص مَنْ أُمَّ بِحَارِيَّتِهِ
الْيَلَّةُ فَلَا يَشْهَدُ جَنَازَتَهَا قَالَهَا مَرَّتَيْنِ وَ هُوَ سَاكِتٌ

She remained for a day and died during the second, and the people gathered for the Salat upon her. Rasool-Allah^{-saww} came out from his^{-saww} house and Usman was seated with the people. Rasool-Allah^{-saww} said: ‘The one who had pained his slave girl last night should not attend her funeral!’ – saying it twice, and he was silent.

فَقَالَ رَسُولُ اللَّهِ ص لِيُقَوْمَنَّ أَوْ لِنَسَمِّيَنَّهُ بِاسْمِهِ وَ اسْمِ أَبِيهِ

Rasool-Allah^{-saww} said: ‘Let him stand or we^{-saww} shall name him with his name and name of his father!’

فَقَامَ يَتَوَكَّأُ عَلَى مَهِينٍ

He stood up having been referred upon an insult’.

قَالَ فَخَرَجَتْ فَاطِمَةُ فِي نِسَائِهَا فَصَلَّتْ عَلَى أُخْتِهَا.

He (the narrator) said, ‘(Syeda) Fatima^{-asws} came out among her^{-asws} womenfolk and prayed Salat upon her^{-asws} sister’.⁸⁷⁷

58 قُرْبُ الْإِسْنَادِ، عَنْ سِنْدِي بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَاتَ رَجُلٌ مِنَ الْمُنَافِقِينَ فَخَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ ع يَمْشِي فَلَقِيَ
مَوْلَى لَهُ فَقَالَ أَيْنَ تَذْهَبُ فَقَالَ أَفْرُ مِنْ جِنَاةِ هَذَا الْمُنَافِقِ أَنْ أُصَلِّيَ عَلَيْهِ

(The book) ‘Qurb Al Isnad’ – from Sindy Bin Muhammad, from Safwan Al Jammal,

‘From Abu Abdullah^{-asws} having said: ‘A man from the hypocrites died. Al-Husayn^{-asws} Bin Ali^{-asws} came out walking and met a friend of his^{-asws}. He^{-asws} said, ‘Where are you going?’ He said: ‘Fleeing from the funeral of this hypocrite from having to pray Salat upon him!’

قَالَ فَمُ إِلَى جَنِّي فَمَا سَمِعْتَنِي أَقُولُ فُقُلن

He^{-asws} said: ‘Stand to my side. Whatever you hear me^{-asws} saying, then say’.

قَالَ فَرَفَعَ يَدَهُ وَ قَالَ- اللَّهُمَّ الْعنْ عَبْدَكَ أَلْفَ لَعْنَةٍ مُخْتَلِفَةٍ اللَّهُمَّ أَخْرِ عَبْدَكَ فِي بِلَادِكَ وَ عِبَادِكَ اللَّهُمَّ أَصْلِهِ حَرَّ نَارِكَ اللَّهُمَّ أَدْفُهُ أَشَدَّ عَذَابِكَ فَإِنَّهُ كَانَ
يُوَالِي أَعْدَاءَكَ وَ يُعَادِي أَوْلِيَاءَكَ وَ يُبَغِضُ أَهْلَ بَيْتِ نَبِيِّكَ.

He (Abu Abdullah^{-asws}) said: ‘He^{-asws} raised his^{-asws} hands and said: ‘O Allah^{-azwj}! Curse Your^{-azwj} servant a thousand different curses. O Allah^{-azwj}! Seize Your^{-azwj} servant in Your^{-azwj} country and Your^{-azwj} servants. O Allah^{-azwj}! Make him arrive to Your^{-azwj} Fire. O Allah^{-azwj}! Make him taste severity of Your^{-azwj} Punishment for he used to befriend Your^{-azwj} enemies and was

⁸⁷⁷ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 57 (Chapters on Funerals)

inimical to Your^{-azwj} friends, and hated People^{-asws} of the Household of Your^{-azwj} Prophet^{-saww!} 878

59 **مُنْتَهَى الْمَطْلَبِ**، قَالَ ابْنُ أَبِي عَقِيلٍ يُكَبِّرُ وَيَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَغْلِ دَرَجَتَهُ وَ بَيِّضْ وَجْهَهُ كَمَا بَلَّغَ رِسَالَاتِكَ وَ جَاهِدْ فِي سَبِيلِكَ

(The book) 'Muntaha Al Matlab' –

'Ibn Abu Aqeel said, 'He should exclaim Takbeer and say, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Exalt his^{-saww} rank and brighten his^{-saww} face like what he^{-saww} delivered Your^{-azwj} Message and fought in Your^{-azwj} Way.

وَ نَصَحَ لِأُمَّتِهِ وَ لَمْ يَدْعُهُمْ سُدَى مُهْمَلِينَ بَعْدَهُ بَلْ نَصَبَ لَهُمُ الدَّاعِيَ إِلَى سَبِيلِكَ الدَّالَّ عَلَى مَا التَّبَسَّ عَلَيْهِمْ مِنْ خَلَالِكَ وَ حَرَامِكَ دَاعِيًا إِلَى مُوَالَاتِهِ وَ مُعَادَاتِهِ- **لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيَى مَنْ حَيَّى عَنْ بَيِّنَةٍ وَ عَبْدَكَ حَتَّى أَتَاهُ الْيَقِينُ فَصَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ**

And he^{-saww} advised his^{-saww} community, and did not leave them in vain, neglected after him^{-saww}. But he^{-saww} nominated for them the caller to Your^{-azwj} Way, and pointer upon what was confusing upon them, from Your^{-azwj} Permissible and Your^{-azwj} Prohibition, a called to his^{-asws} friendship and his^{-asws} enmity for **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42]**, and he^{-saww} worshipped You^{-azwj} until certainty (death) came to him^{-saww}. May Allah^{-azwj} Send Salawaat upon him^{-saww} and upon People^{-asws} of his^{-saww} Household, the pure ones.

تُمْ يَسْتَعْفِرُ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَخْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ تُمْ يَقُولُ اللَّهُمَّ عَبْدُكَ وَ ابْنُ عَبْدِكَ تَخَلَّى مِنَ الدُّنْيَا وَ اخْتَجَّ إِلَى مَا عِنْدَكَ نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ أَفْتَقَرَ إِلَى رَحْمَتِكَ وَ أَنْتَ عَنِّي مِنْ عَذَابِهِ

Then he should seek Forgiveness for the Momineen and the Mominaat, the living from them and the dead. Then he should say, 'O Allah^{-azwj}! Your^{-azwj} servant and son of Your^{-azwj} servant has vacated from the world and is needy to what is in Your^{-azwj} Presence. He is lodging with You^{-azwj} and You^{-azwj} are best of the hosts with him. He is impoverished to Your^{-azwj} and You^{-azwj} needless from Punishing him.

اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا فَإِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِيهِ وَ إِنْ كَانَ مُسِيئًا فَاعْفِرْ لَهُ ذُنُوبَهُ وَ ارْحَمْهُ وَ تَجَاوَزْ عَنْهُ

O Allah^{-azwj}! We do not know from him except the good, and You^{-azwj} are more Knowing with him than we are. If he was a good doer, then Increase in his goodness, and if he was an evil doer, then Forgive his sins for him and Mercy him, and Overlook from him.

اللَّهُمَّ الْخَفِيُّ بِبَيْتِهِ وَ صَالِحِ سَلْفِهِ

O Allah^{-azwj}! Join him with Your^{-azwj} Prophet^{-saww} and righteous ones of his ancestors.

اللَّهُمَّ عَفْوِكَ عَفْوِكَ

O Allah^{-azwj}! Your^{-azwj} Pardon! Your^{-azwj} Pardon!

تُمْ يُكَبِّرُ وَ يَقُولُ هَذَا فِي كُلِّ تَكْبِيرَةٍ.

Then he should exclaim Takbeer and say this in every Takbeer⁸⁷⁹ (Not a Hadeeth)

60 الْهِدَايَةُ، الْمَوَاطِنُ الَّتِي لَيْسَ فِيهَا دُعَاءُ مُوقَّتٍ الصَّلَاةِ عَلَى الْجِنَازَةِ وَ الْقُنُوثِ وَ الْمُسْتَجَارِ وَ الصَّفَا وَ الْمَرْوَةَ وَ الْوُفُوفِ بِعَرَفَاتٍ وَ رَكْعَتِي [رَكْعَتَا] الطَّوَافِ.

(The book) 'Al Hidayah' –

'The places in which there isn't any prescribed supplication – the Salat upon the funeral bier, and the Qunout, and the hired (Salat), and Al-Safa, and Al-Marwa, and the pausing at Arafaat, and two Cycles Salat of the Tawaaf⁸⁸⁰.'

61 الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَلَّةُ التَّكْبِيرِ عَلَى الْمَيِّتِ خُمْسًا أَنَّهُ أَخَذَ اللَّهُ مِنْ كُلِّ فَرِيضَةٍ تَكْبِيرَةً لِلْمَيِّتِ مِنَ الصَّلَاةِ وَ الرِّكَاتِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ وَ الْعَلَّةُ فِي تَرْكِ الْعَامَّةِ تَكْبِيرَةً أَهْمُ أَنْكُرُوا الْوَلَايَةَ وَ تَرَكُوا تَكْبِيرَهَا.

(The book) 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim –

'The reason of the Takbeer upon the deceased being five is that Allah^{-azwj} has Taken from every Obligation, one Takbeer for the deceased – from the Salat, and the Zakat, and the Hajj, and the fast, and the Wilayah; and the reason in the general Muslims leaving out one Takbeer is because of their denial of the Wilayah, and they leave out its Takbeer⁸⁸¹.'

62 الْهِدَايَةُ، لِلْحُسَيْنِ بْنِ حَمْدَانَ عَنْ عَيْسَى بْنِ مَهْدِيٍّ قَالَ: حَرَجْتُ أَنَا وَ الْحُسَيْنُ بْنُ غِيَاثٍ وَ الْحَسَنُ بْنُ مَسْعُودٍ وَ الْحُسَيْنُ بْنُ إِبْرَاهِيمَ وَ أَحْمَدُ بْنُ حَسَّانٍ وَ طَالِبُ بْنُ حَاتِمٍ وَ الْحَسَنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْخُضَيْبِ إِلَى سُرْمَنْ رَأَى فِي سَنَةِ تِسْعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ لِلتَّهْنِيَةِ بِمَوْلِدِ الْمَهْدِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ

(The book) 'Al Hidayah' of Al-Husayn Bin Hamdan, from Isa Bin Mahdy who said,

'I, and Al-Husayn Bin Giyas, and Al-Hassan Bin Masoud, and Al-Husayn Bin Ibrahim, and Ahmad Bin Hassan, and Talib Bin Hatim, and Al-Hassan Bin Muhammad, and Muhammad Bin Ahmad Bin Al Khazeyb, went out to Surmanray in the year the year two hundred and fifty-nine to congratulate when Al-Mahdi^{-ajfj} was gifted to (his^{-ajfj} parents^{-asws}), may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}.

فَدَخَلْنَا عَلَى سَيِّدِنَا أَبِي مُحَمَّدٍ ع وَ نَحْنُ نَيْفٌ وَ سَبْعُونَ رَجُلًا فَهَيَّئْنَاهُ وَ بَكَيْنَا فَقَالَ إِنَّ الْبُكَاءَ مِنَ السُّرُورِ مِنْ نَعَمِ اللَّهِ تَعَالَى مِثْلَ الشُّكْرِ لَنَا فَطَبِئُوا أَنْفُسًا وَ قَرُّوا أَعْيُنًا

⁸⁷⁹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 59 (Chapters on Funerals)

⁸⁸⁰ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 60 (Chapters on Funerals)

⁸⁸¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 10 H 61 (Chapters on Funerals)

We entered to see our Master^{-asws} Abu Muhammad^{-asws} (Al-Askari^{-asws}), and we were more than seventy men. We congratulated him^{-asws} and we wept. He^{-asws} said: 'The weeping from happiness from the bounties of Allah^{-azwj} the Exalted is like the thanking for it'. Our souls felt good and our eyes were delighted'.

وَ سَأَى الْحَدِيثِ إِلَى أَنْ قَالَ قَالَ ع وَ فِي أَنْفُسِكُمْ مَا لَمْ تَسْأَلُوا عَنْهُ وَ أَنَا أَنْتُمْ كَيْفَ وَ هُوَ التَّكْبِيرُ عَلَى الْمَيِّتِ كَيْفَ يَكُونُ تَكْبِيرُنَا حَسْبًا وَ تَكْبِيرُ غَيْرِنَا أَرْبَعًا

And he continued the Hadeeth up to he said, 'He^{-asws} said: 'And within yourselves is what you have not yet asked about, and I^{-asws} shall inform you all with it, and it is the exclamation of Takbeer upon the deceased, how come our (Shias) Takbeer have become five while Takbeer of others have become four!'

فَقُلْنَا يَا سَيِّدَنَا هَذَا الَّذِي أَرَدْنَا أَنْ نَسْأَلَكَ عَنْهُ

We said, 'O our Master^{-asws}! This is which we wanted to ask you^{-asws} about'.

فَقَالَ ع أَوَّلُ مَنْ صَلَّى عَلَيْهِ مِنَ الْمُسْلِمِينَ مِنَّا (عمنا) - حَمْرَةَ بِنْتِ عَبْدِ الْمُطَّلِبِ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ فَإِنَّهُ لَمَّا قُتِلَ قَلِقَ رَسُولُ اللَّهِ ص وَ حَزَنَ وَ قَلَّ صَبْرُهُ عَلَيْهِ

He^{-asws} said: 'The first one from the Muslims from us^{-asws} to be prayed Salat upon was our uncle^{-as} Hamza^{-asws} Bin Abdul Muttalib^{-asws}, lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}. When he^{-as} was killed, Rasool-Allah^{-saww} was apprehensive, and he^{-saww} grieved, and little was his^{-saww} patience upon him^{-as}.

فَقَالَ وَ كَانَ قَوْلُهُ حَقًّا لَا أَقْتُلَنَّ بِكُلِّ شَعْرَةٍ مِنْ عَجِي حَمْرَةَ سَبْعِينَ رَجُلًا مِنْ مُشْرِكِي قُرَيْشٍ فَأَوْحَى اللَّهُ تَعَالَى - وَ إِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَ لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

He^{-saww} said, and his^{-saww} words were true: 'I^{-saww} shall kill, for every hair from my^{-saww} uncle^{-as} Hamza^{-as}, seventy men from the Quraysh Polytheists!' So, Allah^{-azwj} Revealed: **And if you punish, then retaliate with the like of that which you were punished with; and if you are patient, it will be best for those who are patient [16:126].**

وَ إِنَّمَا أَحَبَّ اللَّهُ تَعَالَى أَنْ يَجْعَلَ ذَلِكَ سُنَّةً فِي الْمُسْلِمِينَ لِأَنَّهُ لَوْ كَانَ قَتَلَ بِكُلِّ شَعْرَةٍ مِنْ حَمْرَةَ سَبْعِينَ رَجُلًا مِنَ الْمُشْرِكِينَ مَا كَانَ يَكُونُ فِي قَتْلِهِمْ حَرْجٌ

And rather, Allah^{-azwj} the Exalted Loved to Make that a Sunnah among the Muslims, because had he^{-saww} killed seventy men from the Polytheists for every hair of Hamza^{-as}, there would have been no problem in them.

وَ أَرَادَ دَفْنَهُ وَ أَحَبَّ أَنْ يَلْقَى اللَّهُ مُضْرَجًا بِدِمَائِهِ وَ كَانَ قَدْ أَمَرَ اللَّهُ أَنْ يُغَسَّلَ مَوْتَى الْمُسْلِمِينَ فَدَفَنَهُ بِبَنَاتِهِ فَصَارَ سُنَّةً لِلْمُسْلِمِينَ أَنْ لَا يُغَسَّلَ شَهِيدُهُمْ

And he^{-saww} wanted to bury him^{-as} and he^{-saww} loved to meet Allah^{-azwj} covered with his^{-as} blood, and Allah^{-azwj} had Commanded that he^{-saww} wash the dead Muslims. So, he^{-saww} buried him^{-as} in his^{-as} clothes. That became a Sunnah for the Muslims that their martyrs need not be washed.

وَأَمَرَ اللَّهُ أَنْ يُكَبَّرَ عَلَيْهِ سَبْعِينَ تَكْبِيرَةً وَ يَسْتَعْفِرَ لَهُ مَا بَيْنَ كُلِّ تَكْبِيرَتَيْنِ مِنْهَا

And Allah^{-azwj} Commanded that seventy Takbeer(s) be exclaimed upon him^{-as}, and he^{-saww} should seek Forgiveness for him^{-as}, what is between every two Takbeers from these.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَيُّ فَدْ فَضَّلْتُ عَمَّكَ حَمْرَةَ بِسَبْعِينَ تَكْبِيرَةً لِعَظَمَتِهِ عِنْدِي وَ كِرَامَتِهِ عَلَيَّ وَ كَبَّرَ حَمْسًا عَلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ فَإِنِّي أَفْرَضُ عَلَى أُمَّتِكَ حَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ أُرْوَدُهُ نَوَاجِمًا وَ أُثْبِتُ لَهُ أَجْرَهَا

Allah^{-azwj} the Exalted Revealed to him^{-saww}: “I^{-azwj} have Merited your^{-saww} uncle^{-as} with seventy Takbeer(s) due to his^{-as} magnificence in My^{-azwj} Presence and his^{-as} Honour unto Me^{-azwj}, and exclaim five upon every Momin and Momina, for I^{-azwj} have Imposed five Salats upon your^{-saww} community during every day and night. I^{-azwj} shall Provide its Reward and Affirm it’s Recompense for him^{-as}!”

فَقَامَ رَجُلٌ مِنْهَا فَقَالَ يَا سَيِّدَنَا فَمَنْ صَلَّى الْأَرْبَعَةَ

A man from us stood up. He said, ‘O our Master^{-asws}! Who prayed the four (Takbeer(s))?’

فَقَالَ مَا كَبَّرْتَهَا تَبِيحِي وَ لَا عَدْوِي وَ لَا نَالِيَهُمَا مِنْ بَنِي أُمَيَّةَ وَ لَا ابْنَ هِنْدٍ لَعَنَهُمُ اللَّهُ وَ أَوَّلُ مَنْ كَبَّرَهَا وَ سَنَّهَا فِيهِمْ طَرِيدُ رَسُولِ اللَّهِ ص وَ هُوَ مَرْوَانَ بْنِ الْحَكَمِ لَعَنَهُ اللَّهُ لِأَنَّ اللَّعِينَ مُعَاوِيَةَ وَصَى ابْنَهُ يَزِيدَ لَعَنَهُ اللَّهُ بِأَشْيَاءَ كَثِيرَةٍ

He^{-asws} said: ‘No one exclaimed these (four), neither clans of Taym, nor Uday nor their third, the clan of Umayya, nor the son of Hind (Muawiya), may Allah^{-azwj} Curse them! And the first one to exclaim these (four) and made it a norm among them is the one exiled by Rasool-Allah^{-saww}, and he is Marwan Bin Al-Hakam, may Allah^{-azwj} Curse him, because the accursed Muawiya had bequeathed to his son Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, with many things.

فَكَانَ مِنْهَا أَنَّهُ قَالَ إِنِّي خَائِفٌ عَلَيْكَ يَا يَزِيدُ مِنْ أَرْبَعَةٍ (خَمْسَةَ) أَنفُسٍ مِنْ ابْنِ عُمَرَ وَ مِنْ ابْنِ عُثْمَانَ وَ مَرْوَانَ بْنِ الْحَكَمِ وَ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ وَ الْحُسَيْنِ بْنِ عَلِيٍّ

It was from these that he said, ‘I am fearing upon you^{-la}, O Yazeed^{-la}, from four (five) persons – from Ibn Umar, and from Ibn Usman, and Marwan Bin Al-Hakam^{-la}, and Abdullah Bin Al-Zubeyr, and Al-Husayn^{-asws} Bin Ali^{-asws}.

وَ وَتِلْكَ يَا يَزِيدُ مِنْ هَذَا يَعْني الْحُسَيْنَ ع وَ أَمَّا مَرْوَانُ فَإِذَا مِتُّ وَ جَهَّزْتُمُونِي وَ وَضَعْتُمُونِي عَلَى نَعْشِي لِلصَّلَاةِ فَسَيَقُولُونَ لَكَ تَقَدَّمَ عَلَى أَبِيكَ فَقُلْ مَا كُنْتُ لِأَعْصِي أَبِي فِيمَا أَوْصَانِي بِهِ وَ قَدْ قَالَ لِي إِنَّهُ لَا يُصَلِّي عَلَيَّ إِلَّا شَيْخٌ مِنْ بَنِي أُمَيَّةَ وَ هُوَ عَيْي مَرْوَانَ بْنِ الْحَكَمِ

And woe be unto you^{-la}, O Yazeed^{-la} from this one, meaning Al-Husayn^{-asws}! And as for Marwan, when I die and you were to prepare me and place me upon my coffin for the salat, they will be saying to you^{-la}, ‘Go ahead and pray Salat upon your^{-la} father!’ Say, ‘I^{-la} am not going to disobey my^{-la} father regarding what he has bequeathed to me^{-la} with, and he had said to me^{-la} that no one should pray Salat upon me except a sheykh from the clan of Umayya, and he is my uncle Marwan Bin Al-Hakam’.

فَقَدَّمَهُ وَ تَقَدَّمَ إِلَى ثِقَاتِ مَوَالِينَا وَ هُمْ يَحْمِلُونَ سِلَاحَهُمْ مُجَرَّدًا تَحْتَ أَثْوَابِهِمْ فَإِذَا تَقَدَّمَ لِلصَّلَاةِ فَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ فَاسْتَعَلَّ بِدُعَاءِ الْخَامِسَةِ فَقَبِلَ أَنْ يُسَلِّمَ فَلْيَقْتُلُوهُ فَإِنَّكَ تُرَاحُ مِنْهُ وَ هُوَ أَعْظَمُهُمْ عَلَيْكَ

Forward him, and you go ahead to our trusted friends, and they will be carrying their bare weapons beneath their clothing. When he goes ahead for the Salat and has exclaimed four Takbeer(s), he will be pre-occupied with supplication of the fifth. Before he performs Salaam, let them kill him, for you will be rested from him, and he is their mightiest upon you’.

فَنَمَى الْحَبْرُ إِلَى مَرْوَانَ لَعَنَهُ اللَّهُ فَاسْرَهَا فِي نَفْسِهِ وَ تُوْفِيَ مُعَاوِنَةٌ وَ حُمِلَ سَرِيرُهُ لِلصَّلَاةِ عَلَيْهِ فَقَالُوا لِيَزِيدَ تَقَدَّمَ فَقَالَ لَهُمْ مَا أَوْصَانِي مُعَاوِنَةُ إِلَّا أَنْ مَرْوَانَ بِنَ الْحَكَمِ يُصَلِّيَ عَلَيْهِ

The new spread to Marwan^{-la}, may Allah^{-azwj} Curse him^{-la}. He kept it within himself, and Muawiya died, and his bier was carried for the Salat upon him They said to Yazeed^{-la}, ‘Go ahead!’ He^{-la} said to them, ‘Muawiya did not bequeath me^{-la} except that Marwan Bin Al-Hakam^{-la} should pray Salat upon him’.

فَعِنْدَهَا قَدَّمُوا مَرْوَانَ فَكَبَّرَ أَرْبَعًا وَ خَرَجَ عَنِ الصَّلَاةِ قَبْلَ دُعَاءِ الْخَامِسَةِ وَ اسْتَعَلَّ النَّاسُ إِلَى أَنْ كَبَرُوا الْخَامِسَةَ وَ أَفَلَّتْ مَرْوَانُ لَعَنَهُ اللَّهُ

During it they forwarded Marwan^{-la}. He exclaimed four and came out from the Salat before supplication of the fifth, and the people were pre-occupied until they exclaimed the fifth Takbeer, and Marwan^{-la}, may Allah^{-azwj} Curse him^{-la}, escaped.

فَقَالُوا إِنَّ التَّكْبِيرَ عَلَى الْمَيِّتِ أَرْبَعُ تَكْبِيرَاتٍ لِقَالِ يَكُونُ مَرْوَانُ مُبَدِّعًا

They said, ‘Surely the Takbeer upon the decease are four Takbeer(s)’, lest Marwan^{-la} becomes an innovator’.

فَقَالَ قَائِلٌ مِنَّا يَا سَيِّدَنَا فَهَلْ يُجُوزُ أَنْ نُكَبِّرَ أَرْبَعًا تَقِيَّةً

A speaker from us said, ‘O our Master^{-asws}! Is it allowed for us to exclaim four Takbeer(s) four out of Taqiyyah (dissimulation)?’

فَقَالَ ع لَا هِيَ حَسَنٌ لَا تَقِيَّةَ فِيهَا.

He^{-asws} said: ‘No! These are five. There is no Taqiyyah (dissimulation) in it’.⁸⁸²