

علل الشرائع

REASONS FOR THE LAWS

الشيخ الصدوق أبي جعفر محمد بن علي ابن الحسين بن موسى بن بابويه القمي ره المتوفى سنة 381 هـ

**AL SHEYKH AL SADOUQ ABU JA'FAR MUHAMMAD BIN ALI IBN AL HUSAYN
BIN MUSA BIN BABUWAYH AL QUMMY – DIED 381 AH**

الجزء الاول

VOLUME ONE – PART EIGHT

Note – This is an extract from the original. We have not included reports and certain Ahadeeth narrated by the Nasibis and those which contained elements of insults to the People^{asws} of the Household

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بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليماً.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

(باب 206 - العلة في المضمضة والاستنشاق وانهما ليسا من أو ضوء)

Chapter 206 – The reason for the rinsing of the mouth and the nose both not being part of the ablution

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن إبراهيم بن هاشم عن اسماعيل بن مرار، عن يونس بن عبد الرحمان، عن أخبره عن أبي بصير عن أبي جعفر وأبي عبد الله عليهم السلام انهما قالوا: المضمضة والاستنشاق ليسا من الوضوء لانهما من الجوف.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Ismail Bin Marar, from Yunus Bin Abdul Rahman, from the one who informed him, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'The rinsing of the mouth and the nose, both are not from the ablution, because they are both from the inside (to do with the interior of the body)'.¹

(باب 207 - العلة التي من أجلها لا يجب غسل الثوب الذي) (يقع في الماء الذي يستنجى به)

Chapter 207 – The reason due to which it is not Obligatory to wash the cloth which falls in the water which has been used to cleaning oneself

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال حدثنا محمد بن الحسين عن محمد بن اسماعيل بن بزيع عن يونس بن عبد الرحمان، عن رجل من أهل المشرق عن العنزا عن الاحول قال: دخلت على ابي عبد الله عليه السلام فقال: سل عما شئت فارتجت علي المسائل فقال لي سل ما بدا لك فقلت جعلت فداك الرجل يستنجى فيقع ثوبه في الماء الذي يستنجى به فقال لا بأس به فسكت فقال أو تدري لم صار لا بأس به؟ قلت لا والله جعلت فداك فقال: لان الماء اكثر من القذر.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Yunus Bin Abdul Rahman, from a man from the people of Al Mashraq, from Al Anza, from Al Ahowl who said,

'I went over to Abu Abdullah^{asws}, so he^{asws} said: 'Ask whatever you like to'. So the questions moved me (hesitated). So he^{asws} said to me: 'Ask whatever occurs to you'. So I said, 'May I be sacrificed for you^{asws}! The man cleans himself (from defecation), so his cloth falls in the water which he has used to clean himself with'. So he^{asws} said: 'There is no problem with it'. So I was quiet. So he^{asws} said: 'Or do you know why it became such that there is no problem with it?' I said, 'No, by Allah^{azwj}, may I be sacrificed for you^{asws}'. So he^{asws} said: 'Because the water is far more than the filth (in it)'.²

¹ Al Illal Al Sharaie – V 1 Ch 206 H 1

² Al Illal Al Sharaie – V 1 Ch 207 H 1

(باب 208 - العلة التي من أجلها لم تجب المضمضة والاستنشاق في غسل الجنابة)**Chapter 208 – The reason due to which rinsing of the mouth and the nose are not Obligatory in the major ablution (Ghusl Janabat)**

ابى رحمه الله قال حدثنا سعد بن عبد الله عن احمد بن محمد بن عيسى عن ابى يحيى الواسطي، عن حدثه قال: قلت لابي عبد الله عليه السلام الجنب يتمضمض فقال: لا إنما يجنب الظاهر ولا يجنب الباطن والفم من الباطن.

My father said, 'Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from the one who mentioned it who said,

'I said to Abu Abdullah^{asws}, 'Does the one who is in requirement of a major ablution have to rinse his mouth?' So he^{asws} said: 'But rather, he has (sexual impurity) on the exterior (of his body) and not the interior, and the mouth is from the interior'.³

وروى في حديث آخر ان الصادق عليه السلام قال في غسل الجنابة ان شئت ان تتمضمض وتستنشق فافعل وليس بواجب لان الغسل على ما ظهر لا على ما بطن

And it has been reported in a Hadeeth that Al-Sadiq^{asws} said with regards to the major ablution (*Ghusl Janabat*) that: 'If you like to rinse your mouth and your nose, so do it, but it is not an Obligation, because the washing is upon what is apparent, and not upon what is hidden'.⁴

(باب 209 - العلة التي من أجلها إذا اغتسل الرجل من الجنابة) (قبل ان يبول ثم خرج منه شيء أعاد الغسل والمرأة) (إذا خرج منها شيء بعد الغسل لم تعد الغسل)**Chapter 209 – The reason due to which when the man washes from the sexual impurity before he urinates, then something comes out from him, he has to repeat the washing, and the woman, when something comes out from her after she has washed, does not have to repeat the washing**

حدثنا محمد بن الحسن رحمه الله قال حدثنا الحسين بن الحسن بن أبان عن الحسين بن سعيد عن عثمان بن عيسى عن ابن مسكان عن سليمان بن خالد عن أبي عبد الله عليه السلام قال: سألته عن رجل أجنب فاغتسل قبل ان يبول فخرج منه شيء، قال: يعيد الغسل، قلت: فامرأة يخرج منها شيء بعد الغسل قال: لا تعيد قلت: فما الفرق بينهما؟ قال: لان ما يخرج من المرأة إنما هو من ماء الرجل.

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Usman Bin Isa, from Ibn Muskan, from Suleyman Bin Khalid,

(The narrator says), 'I asked Abu Abdullah^{asws} about a man who had sexual impurity, so he washed before he urinated, and something came out from him (a discharge)'. He^{asws} said: 'He should repeat the washing'. I said, 'So the woman, something comes out from her after the washing?' He^{asws} said: 'She does not have to repeat it'.

³ Al Illal Al Sharaie – V 1 Ch 208 H 1

⁴ Al Illal Al Sharaie – V 1 Ch 208 H 2

I said, 'So what is the difference between the two of them?' He^{asws} said: 'Because what comes out from the woman, but rather it is from the water of the man'.⁵

(210 - العلة التي من أجلها يجوز للحائض والجنب ان يجوزا) (في المسجد، ولا يضعها فيه شيئاً)

Chapter – 210 – The reason due to which it is allowed for the (woman) menstruating and the (man) with sexual impurity to pass through the Masjid, and not place anything in it

أبى رحمه الله قال حدثنا سعد بن عبد الله قال حدثنا يعقوب بن يزيد عن حماد بن عيسى عن حريز عن زرارة ومحمد بن مسلم عن ابي جعفر عليه السلام قالوا: قلنا له الحائض والجنب يدخلان المسجد أم لا؟ قال الحائض والجنب لا يدخلان المسجد إلا مجتازين ان الله تبارك وتعالى يقول: (ولا جنباً إلا عابري سبيل حتى تغتسلوا) ويأخذان من المسجد ولا يضعان فيه شيئاً

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareyz, from Zarara and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, both of them said, 'We said to him^{asws}, 'Can the menstruating (woman), and the sexually impure (man) both enter the Masjid, or not?' He^{asws} said: 'The menstruating (woman) and the sexually impure (man) cannot enter the Masjid except when passing by. Allah^{azwj} Blessed and High is Saying **[4:43] nor when you are under an Obligation to perform a bath - unless (you are) travelling on the road**, both can be taking something from the Masjid, and not placing anything in it'.

قال زرارة: قلت له فما بالهما يأخذان منه ولا يضعان فيه؟ قال: لانهما لا يقدران على أخذ ما فيه إلا منه ويقدران على وضع ما بيدهما في غيره

Zurara said, 'I said to him^{asws}, 'So what is the matter with both of them to be taking (something) from it, and not place anything in it?' He^{asws} said: 'Because both of them have no ability (choice) upon taking whatever is in it except (to take) from it, and they are able to place whatever in their hands, somewhere else'.

قلت فهل يقرآن من القرآن شيئاً قال: نعم ما شاءا إلا السجدة ويذكران الله على كل حال.

I said, 'So can they both be reciting anything from the Quran?' He^{asws} said: 'Yes, whatever they like, except for the Prostration (Verses), and they can both mention Allah^{azwj} upon every situation'.⁶

⁵ Al Illal Al Sharaie – V 1 Ch 209 H 1

⁶ Al Illal Al Sharaie – V 1 Ch 210 H 1

(باب 211 - العلة في الفرق بين ما يخرج من الصحيح وبين) (ما يخرج من المريض من الماء الرقيق)**Chapter 211 – The reason regarding the difference between what comes out from the healthy (person) and what comes out from the sick (person), from the thick water**

أبى رحمه الله قال: حدثنا علي بن ابراهيم عن ابيه عن ابن المغيرة عن حريز عن ابن ابي يعفور قال: قلت لابي عبد الله عليه السلام الرجل يرى في المنام انه يجامع ويجد الشهوة فيستيقظ وينظر فلا يرى شيئا ثم يمكث بعد فيخرج قال: ان كان مريضا فليغتسل وان لم يكن مريضا فلا شيء عليه قال: قلت فما الفرق بينهما قال: لان الرجل إذا كان صحيحا جاء الماء بدفقة قوية، وان كان مريضا لم يجرى إلا بضعف.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Ibn Al Mugheira, from Hareyz, from Ibn Abu Yafour who said,

'I said to Abu Abdullah^{asws}, 'The man sees in his dream that he is copulating and finds the desire. So he wakes up and looks, but he does not see anything. Then he remains for a while afterwards, so it comes out'. He^{asws} said: 'If he was sick, so he should wash, and if he was not sick, so there is nothing upon him'. I said, 'So what is the difference between the two of them?' He^{asws} said: 'Because the man, when he was healthy, his water comes strongly spurting out, but if he was sick, it would not come except with the weakness'.⁷

أبى رحمه الله قال: حدثنا علي بن ابراهيم عن ابيه، عن حماد عن حريز عن زرارة عن ابي جعفر عليه السلام قال: إذا كانت مريضا فاصابتك شهوة فانه ربما كان هو الدافق لكنه يجرى مجيئا ضعيفا ليست له قوة لمكان مرضك ساعة بعد ساعة قليلا قليلا فاغتسل منه.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Hamaad, from Hareyz, from Zarara,

Abu Ja'far^{asws} having said: 'When you are sick and are hit by desire, so perhaps it was the continuously coming out with a weak flowing, not having any strength to it, due to your illness, time after time, little by little, so you should wash (major ablution) from it'.⁸

(باب 212 - النوادر)**Chapter 212 – The Miscellaneous**

أبى رحمه الله قال: حدثنا سعد بن عبد الله، عن الحسن بن علي الكوفي عن عبد الله بن جبلة عن رجل، عن ابي عبد الله "ع" قال: ان الرجل ليعبد الله أربعين سنة وما يطيعه في الوضوء.

My father said, 'Sa'ad Bin Abdullah narrated o us, from Al Hassan Bin Ali Al Kufy, from Abdullah Bin Jabala, from a man,

⁷ Al Illal Al Sharaie – V 1 Ch 211 H 1

⁸ Al Illal Al Sharaie – V 1 Ch 211 H 2

Abu Abdullah^{asws} has said: 'The man worships Allah^{azwj} for forty years, and does not obey Him^{azwj} with regards to the ablution, (it would not be Acceptable from him)'.⁹

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن محمد بن الحسين بن أبي الخطاب عن الحكم بن مسكين عن محمد بن مروان قال: قال أبو عبد الله "ع" يأتي على الرجل ستون أو سبعون سنة ما يقبل الله منه صلاة قال: قلت فكيف ذلك؟ لأنه يغسل ما أمر الله بمسحه.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Al Hakam Bin Maskeyn, from Muhammad Bin Marwan who said,

'Abu Abdullah^{asws} said: 'The man comes to be of sixty or seventy years, and Allah^{azwj} does not Accept the Prayer from him'. I said, 'So how can that be?' He^{asws} said: 'Because he washes, what Allah^{azwj} has Commanded him with the wiping'.¹⁰

(باب 213 - العلة التي من أجلها يجب أن يسمى الله تعالى عند الوضوء)

Chapter 213 – The reason due to which it is Obligatory to Name Allah^{azwj} the High (saying *Bismillah*) during the ablution

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار قال حدثنا محمد بن احمد عن محمد بن اسماعيل، عن علي بن الحكم، عن داود العجلي مولى أبي المغيرة، عن أبي بصير، عن أبي عبد الله "ع" قال: قال يا أبا محمد من توضأ فذكر اسم الله طهر جميع جسده وكان الوضوء إلى الوضوء كفاره لما بينهما من الذنوب ومن لم يسم لم يطهر من جسده إلا ما أصابه الماء.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Ahmad, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Dawood Al Ajaly, a slave of Abu Al Mugheira, from Abu Baseer,

Abu Abdullah^{asws} has said: 'O Abu Muhammad! The one who performs the ablution, so he mentioned the Name of Allah^{azwj}, would purify his entire body, and it would be an expiation from the sins, from one ablution to the other. And the one who does not mention (*Bismillah*), does not purify his body except for (the parts which) are hit by the water'.¹¹

(باب 214 - العلة التي من أجلها إذا نسي المتوضئ الذراع) (والرأس كان عليه أن يعيد الوضوء)

Chapter 214 – The reason due to which the performer of the ablution forgets (washing) the arms, and (wiping) the head, it would be upon him to repeat the ablution

أبي رحمه الله قال: حدثني الحسين بن محمد بن عامر عن معلى بن محمد عن الحسن بن علي الوشاء، عن حماد بن عثمان، عن حكم بن حكيم قال: سألت أبا عبد الله "ع" عن رجل نسي من الوضوء الذراع والرأس؟ قال: يعيد الوضوء ان الوضوء يتبع بعضه بعضاً.

⁹ Al Illal Al Sharaie – V 1 Ch 212 H 1

¹⁰ Al Illal Al Sharaie – V 1 Ch 212 H 2

¹¹ Al Illal Al Sharaie – V 1 Ch 213 H 1

My father said, 'Al Husayn Bin Muhammad Bin Aamir narrated to us, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hamaad Bin Usman, from Hakam Bin Hakeym who said,

'I asked Abu Abdullah^{asws} about a man who forgets the arms and the head from the ablution?' He^{asws} said: 'He should repeat the ablution. The Ablution, parts of it follow each other (it is sequential)'.¹²

أبى رحمه الله قال: حدثنا سعد بن عبد الله عن احمد بن محمد، عن الحسين بن سعيد، عن فضالة بن أيوب، عن سماعة، عن أبي بصير، عن أبي عبد الله " ع " قال: إذا توضأت بعض وضوءك فعرضت لك حاجة حتى يبس وضوءك فاعد وضوءك فان الوضوء لا يبعث.

My father said, 'Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Sama'at, from Abu Baseer,

Abu Abdullah^{asws} has said: 'When you have performed part of your ablution, and a need presents itself to you to the extent that your ablution dries out, so repeat your ablution, for the ablution is continuous (sequential)'.¹³

(باب 215 - علة الطمث)

Chapter 215 – Reason for the menstruation

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al barqy, from Al Hassan Bin Mahboub, from Abu Ayoub Al Khazaz, from Abu Ubeyda Al Haza'a,

حدثنا محمد بن موسى بن المتوكل قال: حدثنا علي بن الحسين السعد آبادى قال حدثنا احمد بن أبي عبد الله البرقي قال حدثنا الحسن بن محبوب عن أبي أيوب الخزاز عن أبي عبيدة الحذاء عن أبي جعفر محمد بن علي " ع " قال: الحيض من النساء نجاسة رماهن الله بها، قال: وقد كن النساء في زمن نوح إنما تحيض المرأة في كل سنة حيضة حتى خرجن نسوة من حجابهن وهن سبعمائة امرأة فانطلقن فلبس المعصفرات من الثياب وتحلين وتعطرن ثم خرجن فتفرقن في البلاد فجلسن مع الرجال وشهدن الاعياد معهم وجلسن في صفوفهم فرماهن الله بالحيض عند ذلك في كل شهر أولئك النسوة باعياهن فسالت دماهن فخرجن من بين الرجال وكن يحضن في كل شهر حيضة، قال: فاشغلهن الله تبارك وتعالى بالحيض وكثر شهوتهن،

Abu Ja'far Muhammad^{asws} Bin Ali^{asws} has said: 'The menstruation from the women is an impurity which Allah^{azwj} has Thrown at the women. And the women in the era of Noah^{saww} used to menstruate in every year, only once, until the women came out from their veils, and there were seven hundred women. So they wore yellow dresses, and made up, and applied perfume, then went out dispersing in the cities. So they gathered with the men and participated in the festivals with them, and sat in their rows. Therefore, Allah^{azwj} Cast the menstruation at them during that to be once every month. Those were the women who used to sell themselves. So their blood flowed, and they went out from in between the men, and it became so that their menstruation occurred once in every month'. He^{asws} said: 'So Allah^{azwj} Blessed and High got them to be occupied with the menstruation due to the frequency of their lustful desires'.

¹² Al Illal Al Sharaie – V 1 Ch 214 H 1

¹³ Al Illal Al Sharaie – V 1 Ch 214 H 2

قال: وكان غيرهن من النساء اللواتي لم يفعلن مثل فعلهن كن يحضن في كل سنة حيضة قال فتزوج بنو اللاتي يحضن في كل شهر حيضة بنات اللاتي يحضن في كل سنة حيضة، قال: فامتزج القوم فحضن بنات هؤلاء وهؤلاء في كل شهر حيضة، قال: وكثر أولاد اللاتي يحضن في كل شهر حيضة لاستقامة الحيض، وقل أولاد اللاتي لا يحضن في السنة إلا حيضة لفساد الدم قال: فكثر نسل هؤلاء وقل نسل أولئك.

He^{asws} said: 'And the other women who did not do the like of what they had done, their menstruation occurred once in every year. So the sons of those who menstruated every month married the daughters of those who were menstruating once every year with a menstruation. Thus, the people intermingled, and the daughters of these ones and those ones menstruated every month with a menstruation. And the children of those who menstruated once in every month with a menstruation were numerous due to the occurrence of the menstruation, and the children of those that did not menstruate in a year except for one menstruation were less due to the spoiling of the blood. Thus, the offspring of these ones were numerous, and the offspring of those ones were a few'.¹⁴

(باب 216 - العلة التي من أجلها يبدأ صاحب البيت بالوضوء قبل الطعام)

Chapter 216 – The reason due to which the owner of the house should begin with the ablution (washing) before the meal

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسين السعد آبادي عن احمد بن ابي عبد الله البرقي عن محمد بن علي الكوفي عن عثمان ابن عيسى عن محمد بن عجلان عن ابي عبد الله عليه السلام قال: الوضوء قبل الطعام يبدأ صاحب البيت لئلا يحتشم أحد فأذا فرغ من الطعام يبدأ من عن يمين الباب حرا كان أو عبدا.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Ali Al Kufy, from Usman Ibn Isa, from Muhammad Bin Ajjan,

Abu Abdullah^{asws} has said: 'The ablution (washing of the hands) before the meal, the owner of the house should begin, perhaps there is someone who would be embarrassed. So when (everyone) is free from the meal, he should begin (providing water for washing of the hands) from his right of the door, be it a free one or a slave'.¹⁵

وفي حديث آخر فليغسل أولا رب البيت يده ثم يبدأ بمن عن يمينه وإذا رفع الطعام بدأ بمن على يسار صاحب المنزل ويكون آخر من يغسل يده صاحب المنزل لانه أولى بالغمر ويتمندل عند ذلك.

And in another Hadeeth: 'So let the owner of the house be the first one to wash his hands, then begin from his right, (providing water for the washing). And when the food is lifted, he should begin with the one on the left of the owner of the house, so that the owner of the house would be the last one to wash his hands, because he would be the first one with the immersion and wiping with the hand towel during that'.¹⁶

¹⁴ Al Illal Al Sharaie – V 1 Ch 215 H 2

¹⁵ Al Illal Al Sharaie – V 1 Ch 216 H 1

¹⁶ Al Illal Al Sharaie – V 1 Ch 216 H 2

(باب 217 - العلة التي من أجلها أعطيت النفساء ثمانية عشر يوماً) (ولم تعط أقل منها ولا أكثر)**Chapter 217 – The reason due to which the bleeding after childbirth have been given eighteen days, and not been given less from it or more**

أخبرني علي بن حاتم قال: أخبرني القاسم بن محمد قال: حدثنا حمدان ابن الحسين عن الحسين بن الوليد عن حنان بن سدير قال: قلت لاي علة اعطيت النفساء ثمانية عشر يوماً ولم تعط أقل منها ولا أكثر؟ قال: لان الحيض أقله ثلاثة أيام وأوسطه خمسة أيام، وأكثره عشرة أيام، فاعطيت أقل الحيض وأوسطه وأكثره.

Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan Ibn Al Husayn, from Al Husayn Bin Al Waleed, from Hanan Bin Sudeyr who said,

'I said, 'For which reason has the bleeding after childbirth been given eighteen days and was not give any less from it, nor any more?' He^{asws} said: 'Because the menstruation, its minimum is three days, and its median is of five days, and its maximum is of ten days. Thus is has been given the minimum of the menstruation, and its median, and its maximum'.¹⁷

(218 - العلة التي من أجلها لا يجوز للحائض أن تختضب)**Chapter 218 – The reason due to which the menstruating (woman) is not allowed to apply dye (hair colour)**

حدثنا محمد بن علي ماجيلويه قال: حدثنا محمد بن يحيى عن محمد بن احمد ابن يحيى، عن احمد بن ابى عبد الله، عن علي بن اسباط، عن عمه يعقوب، عن أبى بكر الحضرمي، عن أبى عبد الله عليه السلام قال: سألته عن الحائض هل تختضب؟ قال: لا، لانه يخاف عليها من الشيطان.

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Ibn Yahya, from Ahmad Bin Abu Abdullah, from Ali Bin Asbaat, from his uncle Yaqoub, from Abu Bakr Al Hazramy,

(The narrator says): 'I asked Abu Abdullah^{asws} about the menstruating (woman), can she apply dye (hair colour?)' He^{asws} said: 'No, because she should fear from the Satan^{la} overcoming her'.¹⁸

(باب 219 - العلة التي من أجلها لا ترى الحامل الحيض)**Chapter 219 – The reason due to which the pregnant woman does not see the menstruation**

ابى رحمه الله قال: حدثنا محمد بن ابى القاسم عن محمد بن علي الكوفي عن عبد الله بن عبد الرحمان الاصم، عن الهيثم بن واقد، عن مقرن، عن أبى عبد الله عليه السلام قال: سأل سلمان رحمة الله عليه عليا صلوات الله عليه عن رزق الولد في بطن أمه، فقال: ان الله تبارك وتعالى حبس عليه الحيضة فجعلها رزقه في بطن أمه.

¹⁷ Al Illal Al Sharaie – V 1 Ch 217 H 1

¹⁸ Al Illal Al Sharaie – V 1 Ch 218 H 1

My father said, 'Muhammad Bin Abu Al Qasim narrated to us, from Muhammad Bin Ali Al Kufy, from Abdullah Bin Abdul Rahman Al Asim, from Al Haysam Bin Waqad, from Maqran,

Abu Abdullah^{asws} has said: 'Salman^{as} asked Ali^{asws} about the sustenance of the child in the belly of its mother. So he^{asws} said: 'Allah^{azwj} Blessed and High Withholds her menstruation, so He^{azwj} Makes it to be sustenance for it in the belly of its mother'.¹⁹

(باب 220 - آداب الحمام)

Chapter 220 – Etiquettes of the bathroom

حدثنا محمد بن الحسن رحمه الله قال: حدثنا سعد بن عبد الله عن احمد بن الحسن بن علي بن فضال عن الحسن بن علي عن عبد الله بن بكير عن عبد الله بن أبي يعفور قال: لا حاني زرارة بن أعين في نتف الابط وحلقه فقلت نتفه أفضل من حلقه وطلية أفضل منهما جميعا فاتينا باب ابي عبد الله "ع" فطلبنا الاذن عليه فقبل لنا هو في الحمام

Muhammad Bin Al Hassan narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Al Hassan Bin Ali Bin Fazal, from Al Hassan Bin Ali, from Abdullah Bin Bakeyr, from Abdullah Bin Abu Yafour who said,

'Zarara Bin Ayn did not agree with me with regards to plucking (the hair) from the armpits and shaving it. So I said, 'Plucking it is preferable to shaving it, and waxing it is better than both of these'. So we came over to the door of Abu Abdullah^{asws}. We sought permission to (see) him^{asws}, but it was said to us, 'He^{asws} is in the (Public) baths'.

فذهبنا إلى الحمام فخرج صلى الله عليه علينا وقد اطلى ابطه فقلت لزرارة يكفيك؟ قال: لا لعله إنما فعله لعله به فقال فيما اتيتما فقلت لاحاني زرارة بن أعين في نتف الابط وحلقه، فقلت نتفه أفضل من حلقه وطلية أفضل منهما، فقال أما انك أصبت السنة واخطأها زرارة اما ان نتفه أفضل من حلقه وطلية أفضل منهما،

So we went over to the baths, and he^{asws} came out to us, and he^{asws} had applied wax to his^{asws} armpits. So I said to Zarara, 'Is it sufficient for you (now)?' He said, 'No. But rather, perhaps he^{asws} has done it due to a reason for it'. So he^{asws} said: 'Regarding what have you both come over?' So I said, 'Zarara Bin Ayan did not agree with me with regards to plucking the hair from the armpits and its shaving. So I said that plucking is better than shaving it, and waxing it is better than both of these'. So he^{asws} said: 'But, you have hit the Sunnah, and Zarara has erred in it. Plucking it is better than shaving it, and waxing it is better than both of these'.

ثم قال لنا اطليا فقلنا فعلنا منذ ثلاث فقال أعيدا فان الاطلاع طهور ففعلنا فقال لي تعلم يابن أبي يعفور فقلت جعلت فداك علمني

Then he^{asws} said to us: 'Wax it'. So we said, 'We have done it three days ago'. So he^{asws} said: 'Repeat it, for the waxing is a purifier'. So we did it. So he^{asws} to us: 'Learn, O Ibn Abu Yafour!' So I said, 'May I be sacrificed for you^{asws}, teach me'.

فقال إياك والاضطجاع في الحمام فانه يذيب شحم الكليتين وإياك والاستلقاء على الفقاء في الحمام فانه يورث داء الدبيلة، وإياك والتمشط في الحمام فانه يورث وباء الشعر، وإياك والسواك في الحمام فانه يورث وباء الاسنان، وإياك ان تغسل رأسك بالطين فانه يسمج الوجه، وإياك ان تدلك رأسك ووجهك بميزر فانه يذهب بماء الوجه، وإياك ان تدلك تحت قدمك بالخزف فانه يورث البرص،

¹⁹ Al Illal Al Sharaie – V 1 Ch 219 H 1

So he^{asws} said: 'Beware of lying down in the bath, for it melts the fat of the two kidneys. And beware of lying down upon your right in the bath, for it inherits the illness of empyema (pus in the chest). And beware of combing in the bath, for it inherits the plague of hair. And beware of brushing in the bath, for it inherits the plague of the teeth. And beware washing your head with (Egyptian) mud, for it disfigures the face. And beware of rubbing your head and your face with leather for it takes away the water of the face. And beware of rubbing your feet with (Syrian) clay under it, for it inherits the vitiligo.

وإياك ان تغتسل من غسالة الحمام ففيها يجتمع غسالة اليهودي والنصراني والمجوسي والناصب لنا أهل البيت وهو شرهم فان الله تبارك وتعالى لم يخلق خلقا انجس من الكلب وان الناصب لنا أهل البيت انجس منه. (قال مصنف هذا الكتاب) رويت في خبر آخر أن هذا الطين هو طين مصر وان هذا الخزف هو خزف الشام.

And beware of washing from the washer of the bath, for therein gather the bathers from the Jews, and the Christians, and the Magians, and the Nasibis, hostile ones to us^{asws}, the People^{asws} of the Household, and they are the most evil of them, for Allah^{azwj} Blessed and High did not Create a creature filthier than the dog, and the one who is hostile to us^{asws}, the People^{asws} of the Household is filthier than it'.²⁰

(باب 221 - العلة التي من أجلها لم يأمر رسول الله صلى الله عليه وآله) (بالسواك مع كل صلاة)

Chapter 221 – The reason due to which Rasool-Allah^{saww} did not order for the brushing (of the teeth) along with every Prayer

أبي رحمه قال: حدثنا علي بن ابراهيم، عن ابيه عن عبد الله بن ميمون عن ابي جعفر " ع " قال: قال رسول الله صلى الله عليه وآله لولا ان اشق على أمتي لامرتهم بالسواك مع كل صلاة.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Abdullah Bin Maymoun,

Abu Ja'far^{asws} has said: 'Rasool-Allah^{saww} said: 'Had it not been too difficult upon my^{saww} community, I^{saww} would have ordered them with the brushing of the teeth along with every Prayer'.²¹

(باب 222 - العلة التي من أجلها سن السواك وقت القيام بالليل)

Chapter 222 – The reason due to which the brushing of the teeth is Sunnah at the time of standing at night (for the Prayer)

أبي رحمه الله قال حدثنا علي بن ابراهيم عن ابيه عن عبد الله بن حماد بن ابي بكر بن ابي سماك قال قال أبو عبد الله " ع " اذاقمت بالليل فاستك فان الملك يأتيك فيضع فاه على فيك فليس من حرف تتلوه وتنطق به إلا سعد به إلى السماء فليكن فوك طيب الريح.

My father said, 'Ali Bin Ibrahim, from his father, from the one who mentioned it, from Abdullah Bin Hamaad Bin Abu Bakr Bin Abu Samaak who said,

'Abu Abdullah^{asws} said: 'When you stand at night (for the Prayer), so brush your teeth, for an Angel comes to you and places its mouth upon your mouth. Thus, there

²⁰ Al Illal Al Sharaie – V 1 Ch 220 H 1

²¹ Al Illal Al Sharaie – V 1 Ch 221 H 1

is none from a letter recited and spoken with, except that it ascends with it to the sky. So let your mouth be with aromatic wind'.²²

(باب 224 - العلة التي من أجلها تقضى الحايض الصوم ولا تقضى الصلاة)

Chapter 224 – The reason due to which the menstruating woman fulfills the (missed) Fast and does not fulfill the (missed) Prayer

حدثنا علي بن احمد قال: حدثنا محمد بن ابي عبد الله قال: حدثنا موسى ابن عمران عن عمه عن علي بن ابي حمزة عن أبي بصير قال: سألت ابا عبد الله " ع " ما بال الحائض تقضي الصوم ولا تقضي الصلاة؟ قال: لان الصوم إنما هو في السنة شهر، والصلاة في كل يوم وليلة، فوجب الله عليها قضاء الصوم ولم يوجب عليها قضاء الصلاة لذلك.

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Musa Ibn Imran, from his uncle, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked Abu Abdullah^{asws}, 'What is the matter that the menstruating woman fulfills the Fast (missed out) and does not fulfil the Prayers (missed out)?' He^{asws} said: 'Because the Fast is a month from the year, and the Prayer is in every day and night. Therefore, Allah^{azwj} Obligated upon her the fulfilment of the Fast and did not Obligate upon her the fulfilment of the Prayer, due to that'.²³

(باب 225 - العلة التي من أجلها يغسل الثوب من لبن الجارية وبولها) (ولا يغسل من لبن الغلام وبوله)

Chapter 225 – The reason due to which the cloth is to be washed from the milk and urine of the girl child on milk, and need not be washed from the milk and urine of the boy child on milk

حدثنا محمد بن الحسن بن احمد بن الوليد رضى الله عنه قال: حدثنا محمد بن الحسن الصفار، عن ابراهيم بن هاشم، عن الحسين بن يزيد النوفلي، عن اسماعيل بن مسلم السكوني، عن جعفر بن محمد عن ابيه عليهما السلام ان عليا " ع " قال: لبن الجارية وبولها يغسل منه الثوب قيل ان تطعم لان لبنها يخرج من ثمانية أمها ولبن الغلام لا يغسل منه الثوب ولا بوله قبل ان يطعم، لان لبن الغلام يخرج من المنكبين والعضدين.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Husayn Bin Yazeed Al Nowfaly, from Ismail Bin Muslim Al Sakuny,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} said: 'The girl, before she has started eating (only drinks milk), the cloth would be washed from her milk and her urine, because her milk comes out from the gall bladder of her mother, and the milk of the boy (child) before he has started eating (only drinks milk), the cloth need not be washed from it, nor from his urine, because the milk of the boy child comes out from the two shoulder and the two upper arms (of its mother)'.²⁴

²² Al Illal Al Sharaie – V 1 Ch 222 H 1

²³ Al Illal Al Sharaie – V 1 Ch 224 H 2

²⁴ Al Illal Al Sharaie – V 1 Ch 225 H 1

(باب 227 - العلة التي من أجلها كانت الازد أعذب الناس أفواها)**Chapter 227 – The reason due to which (the people of) Azd tend to be the people with the freshest of the mouths**

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن احمد، عن محمد بن حسان الرازي، عن محمد بن يزيد الرازي، عن ابي البخترى عن ابي عبد الله "ع" قال: قال رسول الله صلى الله عليه وآله لما دخل الناس في الدين أفواجا اتتهم الازد أرقها قلوبا واعذبها أفواها، قيل يارسول الله هذه أرقها قلوبا عرفناه فلم صارت أعذبها أفواها؟ قال: لأنها كانت تستاك في الجاهلية قال: وقال جعفر "ع" لكل شئ طهور وظهور الفم السواك

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Muhammad Bin Hasaan Al Razy, from Muhammad Bin Yazeed Al Razy, from Abu Al Bakhtary,

Abu Abdullah^{asws} has said: 'Rasool-Allah^{saww} said: 'When the people entered into the Religion in droves, the (people of) Azd came over, who were softer of hearts and fresher of mouths. It was said, 'O Rasool-Allah^{saww}! These ones are softer of hearts, we understand it, so why did they become fresher of the mouths?' He^{saww} said: 'because they used to brush their teeth during the Pre-Islamic period'. And Ja'far^{asws} said: 'For everything is a purifier, and the purifier of the mouth is the brushing of the teeth'.²⁵

(باب 230 - العلة التي من أجلها يستحب ان يكون الانسان) (في جميع الاحوال على وضوء)**Chapter 230 – The reason due to which it is recommended that the human being should happen to be upon ablution in all of his situations**

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن عيسى اليقطيني، عن القاسم بن يحيى، عن جده الحسن بن راشد عن ابي بصير عن ابي عبد الله "ع" قال حدثني ابي عن جدي عن ابيه أمير المؤمنين "ع" قال: لا ينام المسلم وهو جنب ولا ينام إلا على طهور فان لم يجد الماء فليتميم بالصعيد فان روح المؤمن تروح إلى الله تعالى فيلقبها ويبارك عليها فان كان أجلها قد حضر جعلها في مكنون رحمته وان لم يكن أجلها قد حضر بعث بها مع امنائه من الملائكة فيردوها في جسده.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

Abu Abdullah^{asws} has said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} grandfather^{asws}, from his forefather^{asws} Amir Al-Momineen^{asws} having said: 'The Muslim should not sleep whilst he is with sexual impurity, and he should not sleep unless his is clean. So if he cannot find the water, so let him perform *Tayammum* with the clean earth, for the soul of the Believer goes to Allah^{azwj}. So it is met with, and it is Blessed upon. Thus, if its term has presented itself, it is Made to be in innermost Mercy, and if its term has not yet come, it is Sent along with the trustworthy ones from the Angels, who return it back into its body'.²⁶

²⁵ Al Illal Al Sharaie – V 1 Ch 227 H 1

²⁶ Al Illal Al Sharaie – V 1 Ch 230 H 1

(231 - العلة التي من أجلها صار المذي والودي لا ينقضان الوضوء)**Chapter 231 – The reason due to which seminal fluid and the blood (discharge) are not breakers of the ablution**

أبى رحمه الله قال: حدثنا علي بن ابراهيم عن ابيه عن حماد عن حريز عن زرارة عن أبى عبد الله عليه السلام قال: ان سال من ذكرك شئ من مذي أو ودي وأنت في الصلاة فلا تقطع الصلاة ولا تنقض له الوضوء وان بلغ عقبك، إنما ذلك بمنزلة النخامة وكل شئ خرج منك بعد الوضوء فانه من الحبال او من البواسير فليس بشئ فلا تغسله من ثوبك إلا ان تقدره.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Hamaad, from Hareyz, from Zarara,

Abu Abdullah^{asws} has said: 'If something flows from your manhood, seminal fluid or blood (discharge), and you are in the Prayers, so do not cut off the Prayer even if it reaches your heel. But rather, that is at the status of the phlegm, and everything which comes out from you after the ablution, so it is from the veins or from the haemorrhoids. Thus, it is not with anything, so you do not (have to) wash it from your clothes unless it attaches itself to it'.²⁷

وبهذا الاسناد عن حريز قال: سألت أبا جعفر عليه السلام عن المذي يسيل حتى يبلغ الفخذ قال: لا يقطع صلاته ولا يغسله من فخذه لانه لم يخرج من مخرج المنى إنما بمنزلة النخامة.

And by this chain from Hareyz who said,

'I asked Abu Ja'far^{asws} about the seminal fluid flowing until it reaches the thigh. He^{asws} said: 'He should not cut off his Prayer nor wash it from his thigh, because it does not come out from the exit place of the sperms. But rather, it is at the status of the phlegm'.²⁸

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن ابراهيم بن هاشم عن ابن أبى عمير عن عمر بن أذينة عن يزيد بن معاوية قال سألت أحدهما عليهما السلام عن المذي فقال: لا ينقضن الوضوء ولا يغسل منه ثوب ولا جسد إنما هو بمنزلة البصاق والمخاط.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Umar Bin Azina, from Yazeed Bin Muawiya who said,

'I asked one of the two (5th Imam^{asws} or 6th Imam^{asws}) about the seminal fluid discharge, so he^{asws} said: 'It does not break the ablution, and do not wash the cloth from it nor the body. But rather, it is at the status of the phlegm and the mucus'.²⁹

أبى رحمه الله قال: حدثنا محمد بن يحيى عن احمد بن محمد عن ابن فضال عن ابن بكير عن عمر بن حنظلة قال: سألت ابا عبد الله عن المذي قال: ما هو والنخامة إلا سواء.

My father said, 'Muhammad Bin Yahya narrated to us, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bakeyr, from Umar Bin Hanzala who said,

²⁷ Al Illal Al Sharaie – V 1 Ch 231 H 1

²⁸ Al Illal Al Sharaie – V 1 Ch 231 H 2

²⁹ Al Illal Al Sharaie – V 1 Ch 231 H 3

'I asked Abu Abdullah^{asws} about the seminal fluid discharge. He^{asws} said: 'It and the phlegm are the same'.³⁰

(باب 232 - العلة التي من أجلها يحمل أهل الكتاب موتاهم إلى الشام)

Chapter 232 – The reason due to which the People of the Book carry their dead ones to Syria

أبى رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد عن الحسن ابن علي بن فضال عن ابى الحسن عليه السلام انه قال: احتبس القمر عن بنى اسرائيل فأوحى الله إلى موسى ان اخرج عظام يوسف من مصر ووعدده طلوع القمر إذا أخرج عظامه، فسنل موسى عن يعلم موضع قبر يوسف فقيل له هاهنا عجوز تعلم علمه

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Al Hassan Ibn Ali Bin Fazal,

Abu Al-Hassan^{asws} has said: 'The moonlight was Withheld from the Chidlren of Israel. So Allah^{azwj} Revealed unto Musa^{as}: "Extract the bones of Yusuf^{as} from Egypt and I^{azwj} Promise you^{as} the moonrise". When he^{as} extracted his^{as} bones, so Musa^{as} asked around about the one who would know the place of the grave of Yusuf^{as}. So it was said to him^{as}, 'Over there is an old woman, she has the knowledge of it'.

فبعث إليها فاتى بعجوز مقعدة عمياء فقال لها أتعرفين موضع قبر يوسف! قالت نعم، قال فاخبريني به قالت: لا، حتى تعطيني أربع خصال: تطلق لي رجلى وتعيد إلي بصرى وتعيد إلي شبابى وتجعلنى معك في الجنة

So he^{as} sent for her, so they came with the old woman who was crippled and blind. So he^{as} said to her: 'Do you recognise the place of the grave of Yusuf^{as}?' She said, 'Yes'. He^{as} said: 'So inform me of it'. She said, 'No, until you^{as} give me four characteristics – Fire up my feet for me, and return my eyesight to me, and return to me my youth, and make me to be with you^{as} in the Paradise'.

قال: فكبر ذلك على موسى قال فأوحى الله عز وجل إليه يا موسى إعطها ما سألت فانك انما تعطى على فعل فدلته عليه فاستخرجه من شاطئ النيل في صندوق مرمر، فلما أخرجته طلع القمر فحمله إلى الشام، فلذلك تحمل أهل الكتاب موتاهم إلى الشام.

He^{asws} said: 'So that was grievous upon Musa^{as}, and Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "O Musa^{as}! Give her what she is asking for, for you^{as} would be giving her upon a deed, so she would direct you^{as} to it". So he^{as} extracted him^{as} from the shores of the Nile in a gypsum box. So when he^{as} extracted him^{as}, the moon rose. So he^{as} carried him^{as} to Syria. Thus, it is due to that, the People of the Book tend to carry their dead to Syria'.³¹

³⁰ Al Illal Al Sharaie – V 1 Ch 231 H 4

³¹ Al Illal Al Sharaie – V 1 Ch 232 H 1

(باب 233 - العلة التي من أجلها صارحمى ليلة كفارة سنة)**Chapter 233 – The reason due to which the fever of one night came to be an expiation (for the sins) for a year**

أبى رحمه الله قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد، عن سليمان بن داود عن سفيان بن عيينة عن الزهري قال: سمعت ابا عبد الله عليه السلام يقول: حمى ليلة كفارة سنة، وذلك لان ألمها يبقى في الجسد سنة.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Al Qasim Bin Muhammad, from Suleyman Bin dawood, from Sufyan Bin Ayayna, from Al Zuhry who said,

'I heard Abu Abdullah^{asws} saying: 'Fever for a night is an expiation for a year (for the sins), and that is because the pain remains in the body for a year'.³²

(باب 234 - علة توجيه الميت إلى القبلة)**Chapter 234 – Reason for facing the dead (dying ones) towards the Qiblah**

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن احمد، عن ابى جعفر احمد بن ابى عبد الله، عن أبى الجوزاء المنبه بن عبد الله عن الحسين بن علوان عن عمرو بن خالد، عن زيد بن علي، عن أبيه، عن علي عليه السلام قال: دخل رسول الله صلى الله عليه وآله على رجل من ولد عبد المطلب فإذا هو في السوق وقد وجه إلى غير القبلة فقال: وجهه إلى القبلة فانكم إذا فعلتم ذلك أقبلت عليه الملائكة وأقبل الله عليه بوجهه فلم يزل كذلك حتى يقبض.

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Abu Ja'far Ahmad Bin Abu Abdullah, from Abu Al Jowza Al Manbah Bin Abdullah, from Al Husayn Bin Alwan, from Amro Bin Khalid,

(It has been narrated) from Zayd son of Ali^{asws}, from his forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} went over to a man from the Clan of Abdul Muttalib^{as}, and he was in the market, and his face was towards other than the Qiblah. So he^{saww} said: 'Face him towards the Qiblah, for when you do that, the Angels would face him, and Allah^{azwj} would Face him by His^{azwj} Face'. So he did not cease to be like that until he (his soul) was captured'.³³

(باب 235 - علة سهولة النزع وصعوبته على المؤمن والكافر)**Chapter 235 – Reason for the easing of the pangs of the death and its difficulties upon the Believer and the Infidel**

أبى رحمه الله قال حدثنا محمد بن أبى القاسم ماجيلويه عن محمد ابن علي الكوفى عن محمد بن سنان عن المفضل بن عمر قال: قال أبو عبد الله عليه السلام يا مفضل اياك والذنوب وحذرنا شيئا فوالله ما هي إلى احد اسرع منها اليكم ان أحدكم لتصيبه المعرة من السلطان وما ذاك الا بذنوبه وانه ليصيبه السقم وما ذاك إلا بذنوبه وانه ليحبس عنه الرزق وما هو إلا بذنوبه وانه ليشدد عليه عند الموت وما هو إلا بذنوبه حتى يقول من حضره لقد غم بالموت

³² Al Illal Al Sharaie – V 1 Ch 233 H 1

³³ Al Illal Al Sharaie – V 1 Ch 234 H 1

My father said, 'Muhammad Bin Abu Al Qasim Majaylawiya narrated to us, from Muhammad Ibn Ali Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said: 'O Mufazzal! Beware of the sins and caution our^{asws} Shias of it. By Allah^{azwj}! It is not except one of the quickest from it towards you, is his enduring of difficulties from the authorities, and what is that, except due to his own sins; and he is hit by the illness, and what is that except due to his own sins; and it is the withholding of the sustenance from him, and what is it except due to his own sins; and it is the difficulties during the death, and what is it except due to his own sins, to the extent that the ones present are saying, 'He has been anguished by the death'.

فلما رأى ما قد دخلنى قال اتدرى لم ذاك يا مفضل؟ قال: قلت لأدرى جعلت فداك قال ذاك والله انكم لا تؤاخذون بها في الآخرة وعجلت لكم في الدنيا.

So when he^{asws} saw what had entered into me (my mind), said: 'Do you know why that is, O Mufazzal?' I said, 'I don't know, may I be sacrificed for you!' He^{asws} said: 'That, by Allah^{azwj}, (is because) you all (Shias) would not be Seized for it in the Hereafter, and it (Punishment) has been Hastened to you all in the world'.³⁴

حدثنا محمد القاسم المعروف بابى الحسن الجرجاني رضى الله عنه قال: حدثنا احمد بن الحسن الحسينى، عن الحسن بن علي الناصر عن ابيه عن محمد ابن علي عن ابيه الرضا عن ابيه موسى بن جعفر عليهما السلام قال: قيل للصادق عليه السلام صف لنا الموت؟ قال: للمؤمن كأطيب ريح يشمه فينعس لطيبه وينقطع التعب والالام كله عنه، وللكاfer كلسع الأفاعى ولذع العقارب أو أشد،

Muhammad Al Qasim well known as Abu Al Hassan Al Jarjany narrated to us, from Ahmad Bin Al Hassan Al Husayni, from Al Hassan Bin Ali Al Nasir, from his father,

(It has been narrated) from Muhammad^{asws} Ibn Ali^{asws}, from his^{asws} father^{asws} Al-Reza^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} having said, 'It was said to Al-Sadiq^{asws}, 'Describe for us, the death?' He^{asws} said: 'For the Believer it is like an aromatic fragrance which he smells, so he dozes due to its aroma, and the exhaustion and the pains, all of them are cut off from him. And for the Infidel, it is like the stinging of the snakes and the scorpions, or more intense'.

قيل فان قوما يقولون انه أصعب من نشر بالمناشير وقرض بالمقاريض ورضخ بالاحجار وتدوير قطب الارحية في الاحداق، قال: كذلك هو على بعض الكافرين والفاجرين بالله عز وجل ألا ترون منهم من يعانى الشدائد فذلکم الذي هو أشد من هذا ألان من عذاب الآخرة فانه أشد من عذاب الدنيا،

It was said, 'But there are a people who are saying that it is more difficult than being sawed by the chainsaws, and being cut by the scissors, and being crushed by the stones, and being grinded by the rotation of the swivel upon the millstones'. He^{asws} said, 'It is like that, upon some of the disbelievers in Allah^{azwj} and the immoral. Have you not seen among them one who is suffering from the adversities? So those ones would be in more torment from the Punishment of the Hereafter, for it is more intense than the punishment of the world'.

قيل فما بالنأ نرى كافرأ يسهل عليه النزاع فينطفى وهو يحدث ويضحك ويتكلم، وفي المؤمنين أيضا من يكون كذلك وفي المؤمنين والكافرين من يفاسى عند سكرات الموت هذه الشدائد فقال: ماكان من راحة للمؤمن هناك فهو عاجل ثوابه وما كان من شديدة فتمصحيه من ذنوبه ليرد الآخرة نقيًا نظيفًا مستحقًا لثواب الأبد لآمانع له دونه

³⁴ Al Illal Al Sharaie – V 1 Ch 235 H 1

It was said, 'So what is the matter than we see ease upon the Infidel, from the pangs of death, and he is discussing and laughing and speaking, and among the Believers as well, there are ones who are like that. And among the Believers and the Infidels are ones who suffer a great deal during the pangs of death, from these difficulties?' So he^{asws} said: 'Whatever was from the comfort for the Believers over here, so it is the hastening of his Rewards, and whatever was from the difficulties, so it is a cleansing from his sins, in order for him to return to the Hereafter clean and spotless, being deserving of the everlasting Rewards with no sins being upon him to prevent these from him.

وما كان من سهولة هناك على الكافر فليوف أجر حسناته في الدنيا ليرد الآخرة وليس له إلا ما يوجب عليه العذاب وما كان من شدة على الكافر هناك فهو ابتداء عذاب الله له بعد حسناته ذلكم بان الله عدل لا يجور.

And whatever was from the ease over here upon the Infidel, so it is a fulfilment of a Recompense of his good deeds in the world, in order for him to be returned to the Hereafter, and there would be nothing for him except what Obligates the Punishment upon him. And whatever was from the difficulties upon the Infidel over here, so it is the beginning of the Punishment of Allah^{azwj} for him, after his good deeds. That is because Allah^{azwj} is Just, He^{azwj} is not Unjust'.³⁵

وبهذا الاسناد قال: قيل للصادق عليه السلام اخبرنا عن الطاعون فقال عذاب لقوم ورحمة لآخرين، قالوا: وكيف تكون الرحمة عذابا؟ قال أما تعرفون ان نيران جهنم عذاب على الكافر وخزنة جهنم معهم فيها فهي رحمة عليهم.

And by this chain, said,

'It was said to Al-Sadiq^{asws}, 'Inform us about the plague'. So he^{asws} said: 'It is a Punishment for a people and a Mercy for another (people)'. They said, 'And how can the Mercy be a Punishment?' He^{asws} said: 'But are you not recognising that the Fires of Hell are a Punishment upon the Infidel, and Keepers of Hell are along with them therein, so it is a Mercy upon them'.³⁶

(باب 236 - العلة التي من أجلها لا يجوز للحايض والجنب) (الحضور عند تلقين الميت)

Chapter 236 – The reason due to which it is not allowed for the menstruating (woman) and the sexually impure (man) to be present during the 'Talqeen' of the dead

حدثنا أبي رضى الله عنه باسناد متصل يرفعه إلى الصادق عليه السلام انه قال: لا تحضر الحايض والجنب عند التلقين، ان الملائكة تتأذى بهما.

My father narrated to us, by a consecutive chain,

(It has been asked) from Al-Sadiq^{asws} having said: 'The menstruating (woman) and the sexually impure (man) should not be present during the 'Talqeen', for the Angels are harmed by these two'.³⁷

³⁵ Al Illal Al Sharaie – V 1 Ch 235 H 2

³⁶ Al Illal Al Sharaie – V 1 Ch 235 H 3

³⁷ Al Illal Al Sharaie – V 1 Ch 236 H 1

(237 - علة الريح بعد الروح، وعلّة السلوة بعد المصيبة) (وعلّة الدابة التي تقع في الطعام)**Chapter 237 – Reason for the (pungent) wind after the soul (departs), and reason for the comfort after the difficulties, and reason for the vermin (insects) which occur in the foodstuff**

حدثنا أبي رضى الله عنه قال: حدثنا علي بن ابراهيم بن هاشم عن ابيه عن محمد بن أبي عمير عن هشام بن سالم عن ابي عبد الله عليه السلام قال: ان الله تعالى تطول على عباده بثلاث: القى عليهم الريح بعد الروح ولولا ذلك ما دفن حميم حميما والقى عليهم السلوة بعد المصيبة ولولا ذلك لانقطع النسل، والقى عليه هذه الحبة الدابة ولولا ذلك لكنزتها ملوكهم كما يكنزون الذهب والفضة.

My father narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

Abu Abdullah^{asws} has said: ‘Allah^{azwj} the High Conferred a benefit upon His^{azwj} servants, by three – He^{azwj} Cast the (pungent) wind after the (departure) of the soul, and had it not been for that, a friend would not have buried a friend; and Cast upon them the comfort after the difficulties, and had it not been for that, the lineages would have been cut off; and Cast the vermin to be upon the grains, and had it not been for that, their kings would have hoarded them just as they are hoarding the gold and the silver’.³⁸

حدثنا أبي رضى الله عنه قال: حدثنا احمد بن ادريس قال: حدثنا أحمد ابن محمد بن عيسى عن علي بن الحكم عن أبي أيوب الخزاز عن ابي حمزة الثمالي قال: قال أبو عبد الله عليه السلام ان الله عزوجل تطول على عبادة بالحبة فسلط عليها القملة ولولا ذلك لخزنتها الملوك كما يخزنون الذهب والفضة.

My father said, ‘Ahmad Bin Idrees narrated to us, from Ahmad Ibn Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub Al Khazaz, from Abu Hamza Al Sumaly who said,

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} Mighty and Majestic Conferred a benefit upon the servant with the grains, so He^{azwj} Made the vermin to overcome it, and had it not been for that, the kings would have hoarded it just as they are hoarding the gold and the silver’.³⁹

(باب 238 - العلة التي من أجلها يغسل الميت، والعلّة التي) (من أجلها يغسل الذي يغسله وعلّة الصلاة عليه)**Chapter 238 – The reason due to which the dead body is washed, and the reason due to which the one who washes it has to wash (himself), and the reason for the Praying over it**

ابى رحمه الله قال: حدثنا احمد بن ادريس قال: حدثنا محمد بن احمد بن يحيى بن عمران الاشعري قال: حدثنا حمدان بن سليمان، وحدثنا عبد الواحد بن محمد بن عبدوس النيسابوري العطار رضى الله عنه قال: حدثنا علي بن محمد بن قتيبة النيسابوري عن حمدان بن سليمان النيسابوري عن الحسن بن علي بن فضال عن هارون بن حمزة عن بعض أصحابنا عن علي بن الحسن عليهما السلام قال: ان المخلوق لا يموت حتى تخرج منه النطفة التي خلقه الله تعالى منها من فيه أو من غيره.

³⁸ Al Illal Al Sharaie – V 1 Ch 237 H 1

³⁹ Al Illal Al Sharaie – V 1 Ch 236 H 2

My father said, 'Ahmad Bin Idrees said, 'Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ashary, from Hamdan Bin Suleyman; and Abdul Wahid Bin Muhammad Bin Abdous Al Neysabouri Al Ataar narrated o us, from Ali Bin Muhammad Bin Quteyba Al neysabouri, from Hamdan Bin Suleyman Al Neysabouri, from Al Hassan Bin Ali Bin Fazal, from Haroun Bin Hamza, from one of our companions,

Ali^{asws} Bin Al-Hassan^{asws} has said: 'The creature does not die until there exits from him the seed which Allah^{azwj} the High Created him from, (either) from his mouth, or from other'.⁴⁰

أخبرني علي بن حاتم قال: أخبرنا القاسم بن محمد قال: حدثنا إبراهيم ابن مخلد قال حدثنا إبراهيم بن محمد بن بشير بن محمد بن سنان عن أبي عبد الله القزويني قال: سألت أبا جعفر محمد بن علي عليهما السلام عن غسل الميت لاي علة يغسل ولاي علة يغتسل الغاسل؟ قال: يغسل الميت لانه جنب ولتلاقيه الملائكة وهو طاهر وكذلك الغاسل لتلاقيه المؤمنين.

Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Ibrahim Ibn Makhlad, from Ibrahim Bin Muhammad Bin Basheer, from Muhammad Bin Sinan, from Abu Abdullah Al Qazwiny who said,

'I asked Abu Ja'far Muhammad^{asws} Bin Ali^{asws} about the washing of the dead body, for which reason is it to be washed, and for reason does the washer has to wash (himself)?' He^{asws} said: 'The dead body is washed because it is in a state of impurity and would be meeting the Angels, and he would be clean; and similar to that is the washer, he would be meeting the Believers'.⁴¹

أخبرنا ابي رحمه الله قال حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن ربيع الصحاف عن محمد بن سنان ان أبا الحسن علي بن موسى الرضا عليه السلام كتب إليه في جواب مسأله علة غسل الميت انه يغسل لان يطهر وينظف من ادناس أمراضه وما أصابه من صنوف عله لانه يلقي الملائكة ويباشر أهل الآخرة فيستحب إذا ورد على الله عز وجل وأهل الطهارة ويماسونه ويماسهم ان يكون طاهرا نظيفا موجها به إلى الله عز وجل ليطلب وجهه وليشفع له،

My father informed us saying, 'Muhammad Bin Abu Abdullah narrated to us, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Rabi'e Al Sahaf,

(It has been narrated) from Muhammad Bin Sinan, that Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} wrote to him in answer to his question about the reason for washing the dead body: 'He (the dead) is washed because he has to be purified and cleaned from the diseases, and whatever had hit him from the types of illnesses, because he would be meeting the Angels and be received by the inhabitants of the Hereafter. Therefore it is recommended that when he Returns to Allah^{azwj} Mighty and Majestic and the People^{asws} of the Purity, and he touches them^{asws}, and they touch him, he should happen to be clean and spotless, so that he can be faced towards Allah^{azwj} Mighty and Majestic in order seek His^{azwj} Face (Forgiveness) and he can be interceded for.

وعلة اخرى انه يقال يخرج منه القذى الذي خلق منه فيكون غسله له، وعلة اخرى اغتسال من غسله أو لامسه لظاهر ما أصابه من نضح الميت، لان الميت إذا خرج الروح منه بقي اكثر آفته فذلك يتطهر له ويظهر.

And the other reason is that the speck which he had been Created from, comes out from him, so the washing has to be done to him. And the other reason for the washing of the one who washed him (the dead body), or touches what is apparent,

⁴⁰ Al Illal Al Sharaie – V 1 Ch 236 H 1

⁴¹ Al Illal Al Sharaie – V 1 Ch 236 H 2

what hits him from the fluids of the body, because the dead, when the soul exits from it, most of his afflictions remain. Therefore, it is due to that, the one who purifies him, should purify (himself)'.⁴²

وعنه قال: حدثنا محمد بن عمر بن ابي عمير قال: حدثنا محمد بن عمار البصري عن عباد بن صهيب عن جعفر بن محمد عن ابيه عليهما السلام انه سئل ما بال الميت يغسل؟ قال: للنطفة التي خلق منها يرمى بها.

And from him who said, Muhammad Bin Umar Bin Abu Umeyr narrated to us, from Muhammad Bin Amaar Al Basry, from Abaad Bin Saheyb,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having been asked, 'What is the matter of the dead to be washed?' He^{asws} said: 'Due to the seed which he had been Created from, being thrown out (at the time of death)'.⁴³

حدثني الحسين بن احمد رحمه الله، عن ابيه قال: حدثنا احمد بن محمد ابن عيسى عن احمد بن محمد بن ابي نصر عن عبد الرحمن بن حماد قال: سألت ابا ابراهيم عليه السلام عن الميت لم يغسل غسل الجنابة؟ قال: ان الله تبارك وتعالى أعلا واخلص من ان يبعث اشياء بيده، ان الله تبارك وتعالى ملكين خلاقين فإذا أراد ان يخلق خلقا أمر أولئك الخلاقين فاخذوا من التربة التي قال الله عز وجل في كتابه (منها خلقناكم وفيها نعيدكم ومنها نخرجكم تارة أخرى)

Al Husayn Bin Ahmad narrated to me, from his father, from Ahmad Bin Muhammad Ibn Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Hamaad who said,

'I asked Abu Ibrahim^{asws} (7th Imam^{asws}), about the dead body, why it is to be washed with a major ablution (غسل الجنابة)?' He^{asws} said: 'Allah^{azwj} Blessed and High is Higher and Purer than He^{azwj} would Send things by His^{azwj} Hands. Allah^{azwj} Blessed and High has two creating Angels. So whenever He^{azwj} intends that He^{azwj} should Create a creature, Commands those two creating Angels, so they grab from the soil for which Allah^{azwj} Mighty and Majestic has Said in His^{azwj} Book **[20:55] From it We Created you and into it We shall be Sending you back and from it will We Bring you out once again.**

فعلنوها بالنطفة المسكنة في الرحم فإذا عجت النطفة بالتربة قالوا: يا رب ما نخلق؟ قال فيوحي الله تبارك وتعالى اليهما ما يريد من ذلك ذكرا أو أنثى مؤمنا أو كافرا أسود أو أبيض شقيفا أو سعيدا، فإذا مات سألت منه تلك النطفة بعينها لاغيرها، فمن ثم صار الميت يغسل غسل الجنابة.

So these two (creating Angels) knead it (the soil) with the seed which has settled in the womb. So when they have kneaded the seed with the soil, they both said: 'O Lord^{azwj}! What shall we create?' So Allah^{azwj} Blessed and High Revealed unto them both whatever He^{azwj} Intends from that - male or female, Believer or Infidel, black or white, wretched or happy. So when he dies, that seed flows away from him, that very one, not any other. Thus, from then, the dead becomes such that it requires the washing of the major ablution (غسل الجنابة)'.⁴⁴

⁴² Al Illal Al Sharaie – V 1 Ch 236 H 3

⁴³ Al Illal Al Sharaie – V 1 Ch 236 H 4

⁴⁴ Al Illal Al Sharaie – V 1 Ch 236 H 5

(باب 239 - العلة التي من أجلها إذا دفن الميت يجعل وجهه إلى القبلة)**Chapter 239 – The reason due to which when the dead is buried, its face is made to (face) the Qiblah**

أبى رحمه الله قال: حدثنا سعد بن عبد الله، عن أحمد بن ابى عبد الله عن ابيه عن حماد بن عيسى عن معاوية بن عمار عن ابى عبد الله عليه السلام قال: كان البراء بن معرور الانصاري بالمدينة، وكان رسول الله صلى الله عليه وآله بمكة، والمسلمون يصلون إلى بيت المقدس فأوصى إذا دفن ان يجعل وجهه إلى رسول الله صلى الله عليه وآله فجزت فيه السنة ونزل به الكتاب.

My father said, Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah, from his father, from Hamaad Bin Isa, from Muawiya Bin Amaar,

Abu Abdullah^{asws} has said: 'Al-Bara'a Bin Marour, the Helper was at Al-Medina, and Rasool-Allah^{saww} was at Makkah, and the Muslims were Praying (facing) towards Bayt Al-Maqdas. So when he died, he bequeathed that when he is buried, his face be turned to face towards Rasool-Allah^{saww}. So the Sunnah flowed with regards to it, and the Book was Revealed with regards to it'.⁴⁵

(باب 240 - العلة التي من أجلها ينبغي لاولياء الميت ان يؤذنوا الاخوان)**Chapter 240 – The reason due to which it befits the guardians of the dead (person) to announce it among the brethren**

حدثنا محمد بن موسى بن المتوكل قال: حدثنا عبد الله بن جعفر عن أحمد بن محمد، عن الحسن بن محبوب، عن ابى ولاد، وابن سنان جميعا، عن أبى عبد الله عليه السلام قال: ينبغي لاولياء الميت ان يؤذنوا اخوان الميت بموته فيشهدون جنازته ويصلون عليه فيكسب لهم الاجر ويكسب لميته الاستغفار ويكسب هو الاجر فيهم وفيما اكتسبه لميته من الاستغفار.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja'far, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Walaad, and Ibn Sinan together,

Abu Abdullah^{asws} has said: 'It is befitting for the guardians of the dead (person) to announce it among the brethren of the dead (person) of his death, so they would be witnessing his funeral and be Praying over him. Thus, they would be attaining the Recompense for themselves and attaining the Forgiveness for the dead (person), and he (the announcer) would attain the Recompense among them and with regards to what Forgiveness has been attained by the dead (person)'.⁴⁶

(باب 241 - العلة التي من أجلها يستحب تجويد الاكفان)**Chapter 241 – The reason due to which it is recommended to (use) better shrouds**

أبى رحمه الله قال: حدثنا أحمد بن إدريس قال: حدثنا محمد بن أحمد عن أحمد بن محمد، عن بعض أصحابنا يرفعه إلى أبى عبد الله "ع" قال: أحيدوا اكفان موتاكم فانها زينتهم.

⁴⁵ Al Illal Al Sharaie – V 1 Ch 236 H 1

⁴⁶ Al Illal Al Sharaie – V 1 Ch 240 H 1

My father said, 'Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad, from one of our companions,

It has been narrated from Abu Abdullah^{asws}: '(Use) better shrouds for your dead ones, for these are an adornment for them'.⁴⁷

وعنه، عن احمد بن ادريس قال: حدثني احمد بن محمد بن علي بن الحكم عن يونس بن يعقوب، عن ابي عبد الله عليه السلام قال: اوصاني ابي بكفنه فقال لي يا جعفر اشتر لي بردا وجوده، فان الموتى يتباهون باكفانهم.

And from him, from Ahmad Bin Idrees who said, 'Ahmad Bin Muhammad Bin Ali Bin Al Hakam narrated to me, from Yunus Bin Yaqoub,

Abu Abdullah^{asws} has said: 'My^{asws} father^{asws} bequeathed to me^{asws} of his^{asws} shroud, so he^{asws} said to me^{asws}: 'O Ja'far^{asws}! Buy for me^{asws} one of good quality, for the dead would be showing off with their shrouds'.⁴⁸

(باب 243 - العلة التي من أجلها يجعل للميت الجريدة)

Chapter 243 – The reason due to which the branch is made to be for the dead

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن حماد بن عيسى عن حريز عن زرارة عن أبي جعفر عليه السلام قال: قلت له أرأيت الميت اذا مات لم تجعل معه الجريدة؟ قال تجافي عنه العذاب والحساب مادام العود رطباً انما الحساب والعذاب كله في يوم واحد وفي ساعه واحدة قدر ما يدخل القبر ويرجع الناس عنه، فانما جعل السعفتان لذلك، ولا عذاب ولا حساب بعد جفوفهما ان شاء الله.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareyz, from Zarara,

(The narrator says) 'I said to Abu Ja'far^{asws}, 'What is your^{asws} view about the dead when he dies, and the branch is not made to be with him?' He^{asws} said: '(Both these branches) would defy the Punishment and the Reckoning for as long as the sticks are wet. But rather, the Reckoning and the Punishment, all of it is in one day, and in one time, in a measurement of what enters the grave and the people return from him. But rather, the two palms (branches) are made to be for that, and there would neither be a Punishment, nor a Reckoning after they both having dried out, Allah^{azwj} Willing'.⁴⁹

(باب 244 - العلة التي من أجلها يكبر على الميت خمس تكبيرات)

Chapter 244 – The reason due to which one exclaims fives exclamations (of Greatness of Allah^{azwj}) upon the dead

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال حدثنا احمد بن محمد بن علي بن الحكم عن عثمان بن عبد الملك عن ابي بكر الحضرمي عن ابي عبد الله عليه السلام قال: يا أبا بكر أتدرى كم الصلاة على الميت؟ قلت: لا، قال: خمس تكبيرات ثم قال أتدرى من أين اخذت؟ قلت: لا، قال: أخذت الخمس من الخمس صلوات من كل صلاة تكبيرة.

⁴⁷ Al Illal Al Sharaie – V 1 Ch 241 H 1

⁴⁸ Al Illal Al Sharaie – V 1 Ch 241 H 2

⁴⁹ Al Illal Al Sharaie – V 1 Ch 243 H 1

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Ali Bin Al Hakam, from usman Bin Abdul Malik, from Abu Bakr Al Hazramy,

Abu Abdullah^{asws} has said: 'O Abu Bakr! Do you know how many Prayers are to be upon the dead?' I said, 'No'. He^{asws} said: 'Five exclamations'. Then he^{asws} said: 'So, do you know from where I^{asws} have taken?' I said, 'No'. He^{asws} said: 'I^{asws} have taken the five from the five Prayers, from every Prayer, one exclamation'.⁵⁰

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن الفضل ابن عامر عن موسى بن القاسم عن سليمان بن جعفر عن ابيه عن ابي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله ان الله فرض الصلاة خمسا وجعل للميت من كل صلاة تكبيرة.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Fazal Ibn Aamir, from Musa Bin Al Qasim, from Suleyman Bin Ja'far, from his father,

Abu Ja'far^{asws} has said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Obligated the five Prayers and Made one exclamation to be from each Prayer'.⁵¹

أخبرني علي بن حاتم قال حدثنا علي بن محمد قال: حدثنا العباس بن محمد عن ابيه عن ابن ابي عمير عن محمد بن المهاجر، عن أمه أم سلمة، قالت: خرجت إلى مكة فصحبتي امرأة من المرجئة فلما أتينا الربذة أحرم الناس وأحرمت معهم فاخرت احرامي إلى العقيق فقالت يا معشر الشيعة تخالفون في كل شيء يحرم الناس من الربذة وتحرمون من العقيق وكذلك تخالفون في الصلاة على الميت يكبر الناس أربعا وتكبرون خمسا وهي تشهد على ان التكبير على الميت أربع

Ali Bin Hatim informed me, 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 Salma who said,

'I went out to Makkah and I was accompanied by a woman from the Murjiites. So when we came to Al-Rabza, the people wore their Ihraam, and she wore her *Ihraam* along with them, but I delayed my *Ihraam* up to Al-Aqeeq. So she said, 'O group of Shias! You are differing in everything. The people wore their Ihraam from Al-Rabza and you are wearing *Ihraam* from Al-Aqeeq, and similar to that you are differing in the Prayer upon the dead. The people exclaim four *Takbeers* and you are exclaiming five'. And she testified that the exclamations upon the dead are four.

قال: فدخلت على ابي عبد الله عليه السلام فقالت له أصلحك الله صحبتني امرأة من المرجئة فقالت كذا وكذا فاخبرته بمقالتها فقال أبو عبد الله عليه السلام كان رسول الله صلى الله عليه وآله إذا صلى على الميت كبر فتشهد ثم كبر فصلى على النبي ودعا ثم كبر واستغفر للمؤمنين والمؤمنات ثم كبر فدعا للميت ثم كبر وينصرف

He (the narrator) said, 'She went to Abu Abdullah^{asws}, so she said, to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! A woman from the Murjiites accompanied me, so she said such and such' – and she informed him^{asws} of her speech. So Abu Abdullah^{asws} said: 'Whenever Rasool-Allah^{saww} Prayed upon the dead, exclaimed, and he^{saww} testified, then exclaimed. So he^{saww} sent '*Salawaat*' upon the Prophet^{saww} and supplicated, then exclaimed; and sought Forgiveness for the Believing men and the Believing women, then exclaimed; so he^{saww} supplicated for the dead, then exclaimed; and he^{saww} left.

⁵⁰ Al Illal Al Sharaie – V 1 Ch 244 H 1

⁵¹ Al Illal Al Sharaie – V 1 Ch 244 H 2

فلما نهاه الله تعالى عن الصلاة على المنافقين كبر وتشهد ثم كبر فصلى على النبي ثم كبر فدعا للمؤمنين والمؤمنات ثم كبر الرابعة وانصرف ولم يدع للميت.

So when Allah^{azwj} the High Forbade from the Prayer upon the hypocrites, he^{saww} exclaimed, then sent 'Salawaat' upon the Prophet^{saww}, then exclaimed; so he^{saww} supplicated for the Believing men and the Believing women, then exclaimed the fourth, then left, and did not supplicate for the dead (because he was a hypocrite)⁵².

(باب 245 - العلة التي من أجلها يكبر المخالفون على الميت أربعا)

Chapter 245 – The reason due to which the adversaries exclaim upon the dead, four (Takbeers)

حدثنا علي بن احمد قال: حدثنا محمد بن ابي عبد الله، عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن ابي حمزة عن ابي بصير قال قلت لابي عبد الله " ع " لاي علة يكبر على الميت خمس تكبيرات ويكبر مخالفونا باربع تكبيرات قال لان الدعائم التي بنى عليها الاسلام خمس الصلاة والزكاة والصوم والحج والولاية لنا أهل البيت فجعل الله عز وجل للميت من كل دعامة تكبيرة وانكم أقررتم بالخمس كلها واقر مخالفوكم باربع وانكروا واحدة فمن ذلك يكبرون على موتاهم أربع تكبيرات وتكبرون خمسا.

Ali Bin Ahmad narrated to us, from Muhmamad 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 exclaim with five *Takbeers* upon the dead and our adversaries are exclaiming with four *Takbeers*?' He^{asws} said: 'Because the foundational pillars upon which Al-Islam is based are five – The Salat (Prayer), and the Zakat, and the Soam (Fast), and the Hajj, and the Wilayah for us^{asws}, the People^{asws} of the Household. Therefore, Allah^{azwj} Mighty and Majestic Made for the dead, from each pillar, one exclamation. And you all (Shias) are reciting with all the five, and your adversaries are reciting with four and denying one. Thus, from that, they are exclaiming upon their dead ones, four exclamations, and you are exclaiming five'⁵³.

أبي رحمه الله قال حدثنا علي بن ابراهيم عن ابيه عن ابن ابي عمير عن هشام بن سالم، عن ابي عبد الله " ع " قال: كان رسول الله صلى الله عليه وآله يكبر على قوم خمسا وعلى قوم أربعا فإذا يكبر على رجل أربعا أتهم الرجل.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

Abu Abdullah^{asws} has said: 'Rasool-Allah^{saww} used to exclaim five upon a people, and four upon a people. So whenever he^{saww} exclaimed four upon a man, the man (was considered to be) denounced'⁵⁴.

محمد بن علي ماجيلويه عن محمد بن يحيى العطار عن جعفر بن محمد بن مالك قال: حدثنا احمد بن هيثم عن علي بن خطاب الخلال عن ابراهيم بن محمد ابن حمران قال: خرجنا إلى مكة فدخلنا على ابي عبد الله " ع " فذكر الصلاة على الجنائز فقال كان يعرف المؤمن والمنافق بتكبير رسول الله صلى الله عليه وآله على المؤمن خمسا وعلى المنافق أربعا.

⁵² Al Illal Al Sharaie – V 1 Ch 244 H 3

⁵³ Al Illal Al Sharaie – V 1 Ch 245 H 1

⁵⁴ Al Illal Al Sharaie – V 1 Ch 245 H 2

(It has been narrated from) Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Ataar, from Ja'far Bin Muhammad Bin Malik, from Ahmad Bin Haysam, from Ali Bin Khatab Al Khalal, from Ibrahim Bin Muhammad Ibn Hamran who said,

'We went out to Makkah, so we went over to Abu Abdullah^{asws}. So the Prayer upon the funeral was mentioned, so he^{asws} said: 'The Believer and the hypocrites used to be recognised by the exclamations of Rasool-Allah^{saww} – five upon the Believer, and four upon the hypocrite'.⁵⁵

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن الصفار عن محمد بن عيسى عن ذكره قال: قال الرضا " ع " ما العلة في التكبير على الميت خمس تكبيرات؟ قلت رووا انها قد اشتقت من خمس صلوات فقال هذا ظاهر الحديث فاما باطنه فان الله عز وجل فرض على العباد خمس فرائض الصلاة والزكاة والصيام والحج والولاية فجعل للميت من كل فريضه تكبيرة واحدة فمن قبل الولاية كبر خمسا ومن لم يقبل الولاية كبر اربعا فمن أجل ذلك تكبرون خمسا ومن خالفكم يكبر اربعا.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Isa, from the one who mentioned it who said,

'Al-Reza^{asws} said: What is the reason with regards to the exclamation upon the dead with five exclamations?' I said, 'It is reported that it has been derived from the five Prayers'. So he^{asws} said: 'This is the apparent Hadeeth. As for its esoteric, so Allah^{azwj} Mighty and Majestic Obligated upon the servants with five Obligations – The Salat (Prayer), and the Zakat, and the Soam (Fasts), and the Hajj, and the Wilayah, So He^{azwj} Made one exclamation to be for the dead, from each of the Obligations. Thus, the one who accepted the Wilayah would exclaim five, and the one who does not accept the Wilayah would exclaim four. Therefore, it is due to that, that you are exclaiming five, and the ones from your adversaries are exclaiming four'.⁵⁶

(باب 246 - العلة التي من أجلها يكره المشي امام جنازة المخالف)

Chapter 246 – The reason due to which it is disliked to walk in front of the funeral of the adversary

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال حدثنا عمي محمد بن ابي القاسم عن احمد بن ابي عبد الله عن وهب عن علي بن ابي حمزة قال سألت أبا عبد الله " ع " كيف اصنع إذا خرجت مع الجنازة امشي أمامها أو خلفها أو عن يمينها أو عن شمالها؟ قال ان كان مخالفا فلا تمش امامه فان ملائكة العذاب يستقبلونه بالوان العذاب.

Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Wahab, from Ali Bin Abu Hamza who said,

'I asked Abu Abdullah^{asws}, 'How should we act when we go out with a funeral pyre, walk in front of it, or behind it, or on its right or on its left?' He^{asws} said: 'If he was an adversary, so do not walk in front of it, for the Angels of the Punishment are receiving him with varieties of the Punishment'.⁵⁷

⁵⁵ Al Illal Al Sharaie – V 1 Ch 245 H 3

⁵⁶ Al Illal Al Sharaie – V 1 Ch 245 H 4

⁵⁷ Al Illal Al Sharaie – V 1 Ch 246 H 1

(باب 247 - العلة التي من أجلها نهى عن حثو التراب) (في قبور ذوي الارحام)**Chapter 247 – The reason due to which it is forbidden for the relatives to put the soil in the grave**

أخبرني علي بن حاتم قال حدثنا ابو الفضل العباس بن محمد بن القاسم العلوي قال، حدثنا الحسن بن سهل عن محمد بن سهل عن محمد بن حاتم عن يعقوب ابن يزيد قال: حدثني علي بن اسباط عن عبيد بن زرارة قال: مات لبعض اصحاب أبي عبد الله (ع) ولد فحضر أبو عبد الله جنازته فلما الحد تقدم أبوه لي طرح عليه التراب فأخذ أبو عبد الله (ع) بكتفه وقال: لا تطرح عليه من التراب، ومن كان منه ذا رحم فلا يطرح عليه التراب فقلنا: يا بن رسول الله أنتهى عن هذا وحده؟ فقال: أنهاكم ان تطرحوا التراب على ذوي الارحام فان ذلك يورث القسوة في القلب، ومن قسا قبله بعد من ربه عز وجل.

Ali Bin Hatim informed me, from Abu Al Fazal Al Abbas Bin Muhammad Bin Al Qasim Al Alawy, from Al Hassan Bin Sahl, from Muhammad Bin Sahl, from Muhammad Bin Hatim, from Yaqoub Ibn Yazeed, from Ali Bin Asbaat, from Ubeyd Bin Zarara who said,

'A child of one of the companions of Abu Abdullah^{asws} died, so Abu Abdullah^{asws} was present at his funeral. So when his body was placed in the grave, his father moved forward to place the soil upon him. So Abu Abdullah^{asws} grabbed his shoulder and said: 'Do not lay the soil upon him, and the ones who were his relatives (also) should not place the soil upon him'. So we said, 'O son^{asws} of Rasool-Allah^{saww}! Are you^{asws} forbidding from this one alone?' So he^{asws} said: 'I^{asws} am forbidding you all to place the soil upon the relatives, for that inherits the hardness in the heart; and the one who is hard of heart is remote from his Lord^{azwj} Mighty and Majestic'.⁵⁸

(باب 248 - العلة التي من أجلها يربع القبر)**Chapter 248 – The reason due to which the grave is four sided**

أخبرنا علي بن حاتم قال: أخبرنا القاسم بن محمد قال حدثنا حمدان بن الحسين، عن الحسين بن الوليد، عن ذكره عن أبي عبد الله (ع) قال: قلت لابي علة يربع القبر؟ قال: لعدة البيت لانه ترك مربعا.

Ali Bin Hatim informed us, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from the one who mentioned it,

(The narrator says), 'I asked Abu Abdullah^{asws}, 'For which reason is the grave four sided?' He^{asws} said: 'For the reason that the house he has left, is four sided'.⁵⁹

(باب 249 - العلة التي من أجلها يكره دخول القبر بالحذاء)**Chapter 249 – The reason due to which it is abhorrent to enter into the graves with the shoes**

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن عيسى عن ابن أبي عمير عن علي بن يقطين قال: سمعت أبا الحسن الاول (ع) لا تنزل في القبر وعلبك العمامة ولا القلنسوة ولا الحذاء ولا الطيلسان وحل ازرارك فذلك سنة من رسول الله صلى الله عليه وآله، قلت: فالخف؟ قال: لا أرى به بأسا، قلت لم يكره الحذاء؟ قال: مخافة أن يعثر برجليه فيهم.

⁵⁸ Al Illal Al Sharaie – V 1 Ch 247 H 1

⁵⁹ Al Illal Al Sharaie – V 1 Ch 248 H 1

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Ali Bin Yaqtan who said,

'I heard Abu Al-Hassan^{asws} The First (saying: 'Do not descend into the grave and upon you is the turban, nor the hat, nor the shoes, nor the mantle, and loosen your trouser, so that is a Sunnah from Rasool-Allah^{saww}'. I said, 'So what about the socks?' He^{asws} said: 'I^{asws} do not see a problem with it'. I said, 'Why are the shoes disliked?' He^{asws} said: 'Fear that he would stumble by his feet and fall'.⁶⁰

(باب 250 - العلة التي من أجلها إذا اجتمع الميت والجنب) (يغتسل الجنب ويترك الميت)

Chapter 250 – The reason due to which if the (washing for) the dead and for the sexual impurity gather together, one should wash for the sexual impurity and leave the dead

حدثنا الحسين بن أحمد رحمه الله، عن أبيه، عن أحمد بن محمد، عن الحسن بن النضر قال: سألت أبا الحسن الرضا (ع) عن القوم يكونون في السفر فيموت منهم ميت ومعهم جنب ومعهم ماء قليل قدر ما يكفي أحدهما أيهم يبدأ به؟ قال يغتسل الجنب ويترك الميت لأن هذا فريضة وهذا سنة.

Al Al Husayn Bin Ahmad narrated to us, from his father, from Ahmad Bin Muhammad, from Al Hassan Bin Al Nazar who said,

'I asked Abu Al-Hassan Al-Reza^{asws} about the people who happen to be in the journey, so someone from among them dies, and with them is one with sexual impurity, and with them is little water to the measurement of what would suffice one of them. Which of them should they begin with?' He^{asws} said: 'The one with the sexual impurity should wash, and leave the dead, because this is an Obligation, and this is Sunnah'.⁶¹

(باب 251 - العلة التي من أجلها لا يفاجأ بالميت القبر)

Chapter 251 – The reason due to which the dead should not be brought to the grave without pausing

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن الحسين عن محمد بن سنان عن محمد بن عجلان عن أبي عبد الله (ع) قال: إذا جئت باخيك إلى القبر فلا تدفحه به، ضعه أسفل من القبر بذراعين أو ثلاثة حتى يأخذ لذلك أهيته ثم ضعه في لحدته وإن استطعت أن تلتصق خده بالأرض وتحسر عن خده فافعل

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Muhammad Bin Ajan,

Abu Abdullah^{asws} has said: 'When you come with your (dead) brother to the grave do not dump him like a burden. Place him at the bottom of the grave by two cubits or three until due to that he prepares himself for it. Then place him in his grave. And if you are able to stick his cheek upon the earth and sigh upon his cheek, so do it.

⁶⁰ Al Illal Al Sharaie – V 1 Ch 249 H 1

⁶¹ Al Illal Al Sharaie – V 1 Ch 250 H 1

ولیکن أولى الناس به مما یلی رأسه ولیتعوذ بالله من الشیطان ولیقرأ (فاتحة الكتاب) (والمعوذتین) (وقل هو الله أحد) (وآیة الكرسي) ثم لیقل ما یعلم حتى ینتهی إلى صاحبه.

So let the closest of the people from his head seek Refuge from the Satan^{la}, and let him recite (*Surah Al-Fatiha* – Chapter 1), and (*Surah Al-Naas and Surah Al-Falaq* (Chapters 114 & 113), and *Surah Al-Ikhlās* (Chapter 112), and *Ayat Al-Kursy* (Chapter 2:255). Then he should say whatever he knows until ends up to his companions'.⁶²

وروي في حديث آخر: إذا أتيت بالميت القبر فلا تقدح به القبر فان للقبر أهوالا عظيمة وتعوذ من هول المطلق، ولكن ضعه قرب شفير القبر واصبر عليه هنيئة ثم قدمه قليلا واصبر عليه ليأخذ أهبتة ثم قدمه إلى شفير القبر.

And it has been reported in another Hadeeth, (he^{asws} having) said: 'When you come with the dead to the grave, so do not dump him in the grave, for the grave is a grievous horror, and you should seek Refuge from the emerging horrors. But, place him near the pit of the grave and be patient over him, welcoming. Then move him forward a little and be patient over him, for him to prepare for it. Then move him forward to the pit of the grave'.⁶³

(باب 253 - العلة التي من أجلها تدمع عين الميت عند موته)

Chapter 253 – The reason due to which the eye of the dead is tearful during his death

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن إبراهيم بن مهزيار عن أخيه علي بن مهزيار عن فضالة بن أيوب عن معاوية بن وهب عن يحيى بن سابور قال: سمعت أبا عبد الله عليه السلام يقول: الميت تدمع عينه عند الموت، فقال ذلك عند معاينة رسول الله صلى الله عليه وآله يرى ما يسره، قال، ثم قال: ترى الرجل يرى ما يسره فتدمع عينه ويضحك.

My father said, 'Sa'ad Bin Abdullah, from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Muawiya Bin Wahab, from Yahya Bin Sabour who said,

'I heard Abu Abdullah^{asws} saying: 'The dead, his eyes sheds tears during his death. That is during his seeing Rasool-Allah^{saww} is what cheers him up'. Then he^{asws} said: 'You have seen the man when he sees what cheers him up, so his eyes fill up with tears and he laughs'.⁶⁴

(باب 254 - العلة التي من أجلها ينبغي لصاحب المصيبة ان يلبس الرداء)

Chapter 254 – The reason due to which it is befitting for the owner of the difficulty (the bereaved) that he should (not) wear the robe

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن سعدان بن مسلم، عن علي بن أبي حمزة عن أبي عبد الله أو عن أبي بصير عن أبي عبد الله قال: ينبغي لصاحب المصيبة أن لا يلبس الرداء وأن يكون في قميص حتى يعرف وينبغي لجيرانه أن يطمعوا عنه ثلاثة أيام.

⁶² Al Illal Al Sharaie – V 1 Ch 251 H 1

⁶³ Al Illal Al Sharaie – V 1 Ch 251 H 2

⁶⁴ Al Illal Al Sharaie – V 1 Ch 253 H 1

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Sa'dan Bin Muslim, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws}, or from Abu Baseer, from Abu Abdullah^{asws} having said: 'It is befitting for the bereaved (grieving) that he should not wear the robe and be in a shirt until he is recognised (to be as such), and it is befitting for his neighbours that they should feed him for three days'.⁶⁵

وروي عن الصادق عليه السلام انه قال: ملعون من وضع رداءه في مصيبة غيره.

And it has been reported,

(Imam) Al-Sadiq^{asws} has said: 'Accursed is the one who places his robe in the difficulties of others'.⁶⁶

(باب 255 - العلة التي من أجلها يرش الماء على القبر)

Chapter 255 – The reason due to which the water is sprinkled upon the grave

حدثنا محمد بن موسى بن المتوكل قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير عن بعض اصحابه قال: سألت أبا عبد الله (ع) عن رش الماء على القبر قال: يتجافى عنه العذاب مادام النداء في التراب.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from one of his companions who said,

'I asked Abu Abdullah^{asws} about sprinkling the water upon the grave. He^{asws} said: 'The Punishment is defied from him for as long as the wetness is in the soil'.⁶⁷

حدثنا الحسين بن احمد، عن أبيه، عن أحمد بن محمد بن بكر بن صالح عن الحسين بن علي الراقي عن جعفر بن محمد عن أبيه عليهما السلام ان قبر النبي صلى الله عليه وآله رفع شيرا من الارض، وان النبي صلى الله عليه وآله أمر برش القبور.

Al Husayn Bin Ahmad, from his father, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Husayn Bin Ali Al Rafiqy,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'The grave of the Prophet^{saww} was raised by a palms width from the ground, and that the Prophet^{saww} ordered for the sprinkling (of the water) upon the graves'.⁶⁸

⁶⁵ Al Illal Al Sharaie – V 1 Ch 254 H 1

⁶⁶ Al Illal Al Sharaie – V 1 Ch 254 H 2

⁶⁷ Al Illal Al Sharaie – V 1 Ch 255 H 1

⁶⁸ Al Illal Al Sharaie – V 1 Ch 255 H 2

(باب 257 - العلة التي من أجلها يستحب أن يتخلف عند قبر الميت) (أولى الناس به بعد إنصراف الناس عنه ويلقنه ويرفع صوته)

Chapter 257 – The reason due to which it is recommended the one closest of the people should be left behind at the grave of the dead, after the dispersal of the people from him, and he should recite *Talqeen* in a raised voice

أبي رحمه الله قال: حدثنا علي بن ابراهيم، عن أبيه عن بعض أصحابنا عن أبي عبد الله (ع) قال: ينبغي أن يتخلف عند قبر الميت أولى الناس به بعد انصراف الناس عنه ويقبض على التراب بكفيه ويلقنه ويرفع صوته فإذا فعل ذلك كفى الميت المسألة في قبره.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from one of our companions,

Abu Abdullah^{asws} has said: 'It is befitting that he should remain behind at the grave, the one closest of the people to him after the dispersal of the people from him, and he should grab the soil with his palm and recite *Talqeen* in a raised voice. So when he does that, it would suffice for the dead, the questioning in his grave'.⁶⁹

(باب 258 - العلة التي من أجلها لا يجرم الاكفان ولا يمس الموتى بالطيب)

Chapter 258 – The reason due to which the incense is not to be burnt upon the shrouds, nor is the perfume to be applied upon the dead

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن عيسى بن عبيد عن القاسم بن يحيى عن جده الحسين بن راشد عن أبي بصير عن أبي عبد الله (ع) قال: حدثني أبي عن جده عن آبائه عليهم السلام ان أمير المؤمنين (ع) قال: لا تجمروا الاكفان ولا تمسحوا أمواتكم بالطيب إلا الكافور فان الميت بمنزلة المحرم.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa Bin Ubeyd, from Al Qasim Bin Yahya, from his grandfather Al Husayn Bin Rashid, from Abu Baseer,

Abu Abdullah^{asws} has said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws} that Amir Al-Momineen^{asws} said: 'Do not burn incense upon the shrouds nor wipe your dead ones with the perfume except for the camphor, for the dead are at the status of the one in *Ihraam*'.⁷⁰

(باب 259 - العلة التي من أجلها يولد الانسان في أرض ويموت في أخرى)

Chapter 259 – The reason due to which the human being is born in a land and he dies in another (land)

أخبرني علي بن حاتم قال: أخبرني القاسم بن محمد قال: حدثني حمدان قال حدثني ابراهيم بن مخلد عن احمد بن ابراهيم، عن محمد بن بشير، عن محمد بن سنان عن أبي عبد الله القزويني قال: سألت أبا جعفر محمد بن علي (ع) فقلت لاي علة

⁶⁹ Al Illal Al Sharaie – V 1 Ch 257 H 1

⁷⁰ Al Illal Al Sharaie – V 1 Ch 258 H 1

يولد الانسان هاهنا ويموت في موضع آخر؟ قال: لان الله تبارك وتعالى لما خلق خلقه خلقهم من اديم الارض فمرجع كل إنسان إلى تربته.

Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan, from Ibrahim Bin Makhlad, from Ahmad Bin Ibrahim, from Muhammad Bin Basheer, from Muhammad Bin Sinan, from Abu Abdullah Al Qazwiny who said,

'I asked Abu Ja'far Muhammad^{asws} Bin Ali^{asws}, so I said, 'For which reason is the human being born over here and he dies in another place?' He^{asws} said: 'Because Allah^{azwj} Blessed and High, when He^{azwj} Created His^{azwj} creatures, Created them from the crust of the earth. Thus, every human being would return to his soil'.⁷¹

(باب 260 - العلة التي من أجلها لا يكتتم موت المؤمن)

Chapter 260 – The reason due to which the (news of the) death of the Believer is not to be concealed

حدثنا محمد بن موسى بن المتوكل رحمه الله قال: حدثنا علي بن الحسين السعد آبادي عن أحمد بن أبي عبد الله عن ابن محبوب عن عبد الرحمان بن سيابة قال: سمعت أبا عبد الله (ع) يقول: لا تكتموا موت ميت من المؤمنين مات في غيبته لتعتد زوجته ويقسم ميراثه.

Muhammad Bin Musa Bin Al Mutawakkal narrated from us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah, from Ibn Mahboub, from Abdul Rahman Bin Sayaba who said,

'I head Abu Abdullah^{asws} saying: 'Do not conceal the death of a dead one from the Believers who died in his absence, in order for his wife to undergo the waiting period and his inheritance to be distributed'.⁷²

(باب 261 - العلة التي من أجلها يجد الانسان للروح إذا) (خرجت منه مسا. ولا يجد ذلك إذا ركبت فيه)

Chapter 261 – The reason due to which the human being finds the feeling for the soul when it exits from him, and does not find that when it resides in him

أخبرني علي بن حاتم قال: أخبرنا القاسم بن محمد قال: حدثنا حمدان ابن الحسين، عن الحسين بن الوليد، عن عمران بن الحجاج، عن عبد الرحمن عن أبي عبد الله (ع) قال: قلت لابي علة إذا خرج الروح من الجسد وجد له مسا وحيث ركبت لم يعلم به؟ قال: لانه؟ نما؟ عليه البدن.

Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan Ibn Al Husayn, from Al Husayn Bin Al Waleed, from Imran Bin Al Hajajj, from Abdul Rahman,

Abu Abdullah^{asws}, said, ' when I asked, 'For which reason, when the soul comes out from the body, a feeling is found for it, and when it is inside, he does not even know of it?' He^{asws} said: 'Because the body grew upon it'.⁷³

⁷¹ Al Illal Al Sharaie – V 1 Ch 259 H 1

⁷² Al Illal Al Sharaie – V 1 Ch 260 H 1

⁷³ Al Illal Al Sharaie – V 1 Ch 261 H 1

(باب 262 - العلة التي من أجلها يكون عذاب القبر)**Chapter 262 – The reason for the occurrence of the Punishment of the grave**

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن السندي بن محمد عن صفوان بن يحيى عن صفوان بن مهران بن الحسن عن أبي عبد الله (ع) قال: أقعد رجل من الاحبار في قبره فقيل له إنا جالدوك مائة جلدة من عذاب الله فقال لا اطيعها فلم يفعلوا حتى انتهوا إلى جلده واحدة فقالوا ليس منها بد قال فيما تجلدونها قالوا نجلدك لأنك صليت يوما بغير وضوء ومررت على ضعيف فلم تنصره، قال: فجلدوه جلدة من عذاب الله تعالى فامتلى قبره ناراً.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Sindy Bin Muhammad, from Safwan Bin Yahya, from Safwan Bin Mahran Bin Al Hassan,

Abu Abdullah^{asws} has said: 'A man from the priests was made to sit in his grave, so it was said to him: 'I will whip you with one hundred lashes from the Punishment of Allah^{azwj}'. So he said, 'I cannot bear it'. So they did not do it until they ended up to one lash of the whip. So they said, 'There is no escape from it'. He said, 'With regards to what are you going to be whipping me?' They said, 'We are whipping you because you Prayed one day without ablution, and you passed by a weak one but did not help him'. He^{asws} said: 'So they whipped him with one lash from the Punishment of Allah^{azwj} the High, and his grave filled up with the fire'.⁷⁴

أخبرني علي بن حاتم قال: حدثنا أحمد بن محمد الهمداني قال أخبرني المنذر بن محمد قراءة قال: حدثني الحسين بن محمد قال: حدثنا علي بن القاسم عن أبي خالد عن زيد بن علي عن أبيه عن جده عن علي (ع) قال: عذاب القبر يكون من النميمة، والبول، وعزب الرجل عن أهله.

Ali Bin Hatim informed me, from Ahmad Bin Muhammad Al Hamdany, from Al Manzar Bin Muhammad Qarat, from Al Husayn Bin Muhammad, from Ali Bin Al Qasim, from Abu Khalid, from Zayd Bin Ali, from his father, from his grandfather,

(Imam) Ali^{asws} has said: 'Punishment of the grave occur from the slandering, and the urine (impurity), and the melting (hiding away) of the man from his family'.⁷⁵

أبي رحمه الله قال: حدثنا علي بن ابراهيم بن هاشم، عن أبيه عن الحسين بن يزيد النوفلي عن إسماعيل بن مسلم السكوني، عن الصادق جعفر بن محمد، عن أبيه، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله ضغطة القبر للمؤمن كفارة لما كان منه من تضييع النعم.

My father said, 'Ali Bin Ibrahim Bin Hashim narrated to us, from his father, from Al Husayn Bin Yazeed Al Nowfaly, from Ismail Bin Muslim Al Sakuny,

(It has been narrated) from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Squeezing of the grave for the Believer is an expiation of what was from him, from the wasting of the Bounties'.⁷⁶

حدثنا أبو الحسن علي بن الحسين بن سفيان بن يعقوب بن الحارث ابن ابراهيم الهمداني في منزله بالكوفة قال: حدثنا أبو عبد الله جعفر بن أحمد ابن يوسف الأزدي قال: حدثنا علي بن نوح الحنات قال: حدثنا عمرو بن اليسع عن عبد الله بن

⁷⁴ Al Illal Al Sharaie – V 1 Ch 261 H 1

⁷⁵ Al Illal Al Sharaie – V 1 Ch 261 H 2

⁷⁶ Al Illal Al Sharaie – V 1 Ch 261 H 3

سنان عن أبي عبد الله الصادق جعفر بن محمد (ع) قال: أتى رسول الله صلى الله عليه وآله فقيل ان سعد بن معاذ قد مات فقام رسول الله صلى الله عليه وآله وقام اصحابه فحمل فأمر فغسل على عضادة الباب فلما أن حنط وكفن وحمل على سريره تبعه رسول الله ثم كان يأخذ يمينه السرير مرة ويسرة السرير مرة حتى انتهى به إلى القبر

Abu Al Hassan Ali Bin Al Husayn Bin Sufyan Bin Yaqoub Bin Al Haris Ibn Ibrahim Al Hamdany narrated to us in his house at Al Kufa, from Abu Abdullah Ja'far Bin Ahmad Ibn Yusuf Al Azdy, from Ali Bin Nuh Al Hanaat, from Amro Bin Al Yas'a, from Abdullah Bin Sinan,

Abu Abdullah Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} has said: 'Someone came to Rasool-Allah^{azwj} and said, 'Sa'ad Bin Muaz has died'. So Rasool-Allah^{saww} arose and his^{saww} companions arose. So he^{saww} (participated) in carrying him, and ordered for him to be washed him upon the door post. So when he had been embalmed and shrouded and carried upon his coffin, Rasool-Allah^{azwj} followed him. Then he^{saww} was taking to be at the right of the coffin, and sometimes being at the left of it, until they ended up with him to the grave.

فنزل به رسول الله صلى الله عليه وآله حتى لحده وسوى عليه اللبن وجعل يقول: ناولني حجرا ناولني ترابا رطبا يسد به ما بين اللبن فلما ان فرغ وحثا التراب عليه وسوى قبره قال رسول الله صلى الله عليه وآله إنى لا علم انه سيلى ويصل إليه البلى ولكن الله تعالى يحب عبدا إذا عمل عملا فاحكمه،

So Rasool-Allah^{saww} descended with him until he was placed in it, and the rocks were levelled upon him, and he^{saww} went on saying: 'Give me stones! Give me^{saww} wet soil to fill in the gaps with what is between the rocks'. So when he^{saww} was free from placing the soil upon him and levelling his grave, Rasool-Allah^{saww} said: 'I^{saww} know that he would be afflicted and the afflictions would arrive to him, but Allah^{azwj} the High Loves a servant when he does a deed, so He^{azwj} would Judge him'.

فلما ان سوى التربة عليه قالت أم سعد من جانب هنيئا لك الجنة فقال رسول الله صلى الله عليه وآله يا أم سعد مه لا تجزى على ربك فان سعدا قد اصابته ضمة

So when he^{saww} had evened the soil upon him, the mother of Sa'ad said from the side, 'Congratulations to you of the Paradise!' So Rasool-Allah^{saww} said: 'O mother of Sa'ad! Shh! Do not assume (anything) to your Lord^{azwj}, for Sa'ad has been hit by a squeezing'.

قال ورجع رسول الله صلى الله عليه وآله ورجع الناس فقالوا يا رسول الله لقد رأيناك صنعت على سعد ما لم تصنعه على أحد انك تبعته جنازته بلا رداء ولا حذاء فقال صلى الله عليه وآله: ان الملائكة كانت بلا حذاء ولا رداء فتأسيت بهما

He^{asws} said: 'So when Rasool-Allah^{saww} returned, and the people returned, so they said, 'O Rasool-Allah^{saww}! Indeed, we have seen you^{saww} do upon Sa'ad what you did not do upon anyone else. You^{saww} followed his coffin with neither a robe nor shoes'. So he^{saww} said: 'The Angels were without shoes and robes, therefore I^{saww} did the same as them regarding these two things'.

قالوا وكنت تأخذ يمينه السرير مرة ويسرة السرير مرة قال: كانت يدي في يد جبرئيل أخذ حيث ما أخذ

They said, 'And you^{saww} were taking to the right of the coffin sometimes, and sometimes to the left of it?' He^{saww} said: 'My^{saww} hand was in the hand of Jibraeel^{as}. I^{saww} took to wherever he^{as} took me^{saww}'.

فقالوا أمرت بغسله وصليت على جنازته ولحدته ثم قلت ان سعدا قد اصابته ضمة قال: فقال صلى الله عليه وآله نعم انه كان في خلقه مع أهله سوء.

So they said, 'You^{saww} ordered for washing him, and Prayed upon his body, and placed him in his grave, then you^{saww} said: 'Sa'ad had been hit by a squeezing?' So he^{saww} said: 'Yes. He used to behave badly with his family'.⁷⁷

تم الجزء الاول ويتلوه الجزء الثاني إن شاء الله وصلى الله على سيدنا وشفيعنا محمد وآله الطاهرين

The first volume is complete and would be followed by its second volume, Allah^{azwj} Willing. And Blessings be upon our Master and our Intercessor Muhammad^{saww}, and his^{saww} Purified Progeny^{asws}

⁷⁷ Al Illal Al Sharaie – V 1 Ch 261 H 4