

VOLUME 1

تَفْصِيْلًا وَسَائِلًا الشَّيْخِ الْحَمَّادِيِّ فِي تَفْصِيْلِ مَسَائِلِ الشَّرَائِعِ
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ENGLISH TRANSLATION WITH ARABIC TEXT

WASA'IL AL-SHIA

A Comprehensive Treasury Of
Islamic Jurisprudential Hadith

VOLUME 1

(1,299 Hadith)

COMPANION WEBSITE

WASAIL-AL-SHIA.NET

HADITH COMPILED BY

Shaykh Hurr Amili

TRANSLATED BY

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First Edition

ISBN: 979-8-3304-1284-6

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Shia Heritage Foundation

Texas, USA

<http://wasail-al-shia.net>

Translator's Preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Shia Heritage Foundation
November 2024

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Section 1 Preliminaries

Introduction By Shaykh Hurr Amili

Arabic Text And Translation

بسم الله الرحمن الرحيم الحمد لله الذي فطر العقول على معرفته، ووهبها العلم بوجوب وجوده، ووحدانيته، وتنزهه عن النقص، وكمالته وحكمته. الذي عامل عباده بالفضل العميم، فلم يرض لهم المقام على الجهل الذميم، بل أرسل إليهم رسلا يعلمونهم دينه القويم، ويهدونهم إلى الحق وإلى سراط مستقيم، فأوضح بذلك القصد، لئلا يكون للناس على الله حجة.

In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah who created minds to know Him, and granted them knowledge of the necessity of His existence, His oneness, His perfection, and His wisdom. He who treated His servants with immense grace, not content with them remaining in blameworthy ignorance, but sent to them messengers to teach them His upright religion and guide them to the truth and to the straight path. Thus, He clarified the purpose so that people would have no argument against Allah.

وأشهد ان لا إله إلا الله وحده لا شريك له. الدال على طريق الهداية، بما أبان من براهين النبوة والولاية، وسهل من مسالك الرواية والدراية. وأشهد أن محمدا عبده ورسوله، أرسله رافة ورحمة، وأتم علينا به النعمة. وكشف عنا به كل غمة، وأكمل له الدين، وأيده على المعاندين، صلى الله عليه وآله الهادين المهتدين، صلاة دائمة إلى يوم الدين.

And I bear witness that there is no god but Allah, alone without any partner, who guides to the path of righteousness through what He has revealed of the proofs of prophethood and guardianship, and has made easy the ways of narration and knowledge. And I bear witness that Muhammad is His servant and messenger, whom He sent with compassion and mercy, and through whom He completed His favor upon us, and removed from us every distress, and perfected for him the religion, and supported him against the obstinate. May Allah's blessings be upon him and his guiding and rightly guided family, blessings that continue until the Day of Judgment.

أما بعد: فيقول الفقير إلى الله الغني، محمد بن الحسن، الحر العاملي، عامله الله بلطفه الخفي: لا شك أن العلم أشرف الصفات وأفضلها، وأعظمها مزية وأكملها، إذ هو الهادي من ظلمات الجهالة. المنقذ من لجاج الضلالة، الذي توضع لطلبه أجنحة الملائكة الأبرار، ويستغفر له الطير في الهواء والحيتان في البحار، ويفضل نوم حامله على عبادة العباد، ومداده على دماء الشهداء يوم المعاد.

Thereafter: The one in need of Allah, the Self-Sufficient, Muhammad bin Al-Hasan,

Al-Hurr Al-Amili, may Allah treat him with His subtle kindness, says: There is no doubt that knowledge is the noblest and most virtuous of attributes, and the greatest and most perfect in merit. For it is the guide from the darkness of ignorance, the savior from the depths of misguidance. It is that for which the wings of the righteous angels are lowered for its seeker, and for which the birds in the air and the fish in the seas seek forgiveness. The sleep of its bearer is superior to the worship of the worshippers, and its ink is superior to the blood of martyrs on the Day of Resurrection.

ولا ريب أن علم الحديث أشرف العلوم وأوثقها عند التحقيق، بل منه يستفيد أكثرها - بل كلها - صاحب النظر الدقيق، فهي ببذل العمر النفيس فيه حقيق. وكيف لا؟ وهو مأخوذ عن المخصوصين بوجوب الاتباع، الجامعين لفنون العلم بالنص والاجماع، المعصومين عن الخطأ والخلل، المنزهين عن الخلل والزلل.

There is no doubt that the science of Hadith is the most noble and reliable of sciences upon investigation. Indeed, most - if not all - other sciences benefit from it, as observed by those with keen insight. Thus, dedicating one's precious life in its pursuit is truly worthy. And why not? For it is derived from those who must be followed, those who encompass all branches of knowledge by text and consensus, those who are protected from error and mistake, and who are free from defects and slips.

فطوبى لمن صرف فيه نفيس الأوقات، وأنفق في تحصيله بواقي الأيام والساعات، وطوى لأجله وثير مهاده، ووجه إليه وجه سعيه وجهاده، ونأى عما سواه بجانبه، وكان عليه اعتماده في جميع مطالبه، وجعله عماد قصده ونظام أمره، وبذل في طلبه وتحقيقه جميع عمره.

Blessed is the one who spends precious times in it, and expends the remainder of days and hours in attaining it, and folds up his comfortable bed for its sake, and directs the face of his effort and struggle towards it, and distances himself from all else, and relies upon it for all his pursuits, and makes it the pillar of his intention and the order of his affairs, and dedicates his entire life to seeking it and realizing it.

فتنزه قلبه في بديع رياضه، وارتوى صده من نعيم حياضه، واستمسك في دينه بأوثق الأسباب، واعتصم بأقوال المعصومين عن الخطأ والارتباب.

His heart roamed freely in the wonders of its gardens, and his thirst was quenched from the pure waters of its pools. He held fast to the most trustworthy means in his religion, and clung to the words of those protected from error and doubt.

وقد كنت كثيرا ما أطالب فكري وقلمي، وأستنهض عزماتي وهممي، إلى تأليف كتاب كافل ببلوغ الامل، كاف في العلم والعمل، يشتمل على أحاديث المسائل الشرعية، ونصوص الأحكام الفرعية، المروية في الكتب المعتمدة الصحيحة. التي نص على صحتها علماؤنا نصوصا صريحة، يكون مفزعا لي في مسائل الشريعة، ومرجعا يهتدي به من شاء من الشيعة، وأكون شريكا في ثواب كل من اقتبس من أنواره، واهتدى بأعلامه ومنازه، واستضاء بشموسه وأقماره. وأي كنز أعظم من ذلك الثواب، المستمر سببه وموجهه - إنشاء الله -

إلى يوم الحساب؟!

I have often challenged my mind and pen, and roused my determination and ambition, to compose a book that fulfills hope, suffices in knowledge and practice, containing hadiths of legal issues and texts of subsidiary rulings, narrated in reliable and authentic books. Those which our scholars have explicitly declared as authentic, to be a refuge for me in matters of Sharia, and a reference for whomever among the Shia wishes to be guided by it. And I would be a partner in the reward of everyone who derives from its lights, is guided by its signposts and beacon, and is illuminated by its suns and moons. And what treasure is greater than that reward, whose cause and reason will continue - God willing - until the Day of Reckoning?

فإن من طالع كتب الحديث واطلع على ما فيها من الأحاديث، وكلام مؤلفيها، وجدها لا تخلو من التويل، وبعض التأويل، وصعوبة التحصيل، وتشتت الاخبار، واختلاف الاختيار، وكثرة التكرار، واشتمال الموسم منها بالفقه على ما لا يتضمن شيئاً من الأحكام الفقهية، وخلوه من كثير من أحاديث المسائل الشرعية. وإن كانت بجملتها كافية لأولي الأبواب، نافية للشك والارتباب، وافية بمهمات مقاصد ذوي الأفهام، شافية في تحقيق أمهات الأحكام.

For whoever examines the books of hadith and becomes acquainted with what they contain of hadiths, and the words of their authors, will find that they are not devoid of lengthy explanations, some interpretations, difficulty in comprehension, scattered reports, differences in selection, frequent repetition, and the inclusion in those labeled as jurisprudential of what does not contain any legal rulings, while lacking many hadiths on religious matters. Although in their entirety, they are sufficient for people of understanding, removing doubt and suspicion, fulfilling the important objectives of the discerning, and satisfactory in establishing the fundamental rulings.

وكنت كلما برح بي الشغف والغرام، وهممت بالشروع في ذلك المرام، تأملت ما فيه من الخطب الجسيم، والخطر العظيم، فلم أزل متوقف الانظار، لما في ذلك الخاطر من الاخطار. ودواعي الرغبة - في تهذيب العلم وتسهيل العمل - لكامن العزم مثيرة، حتى استخرت الله، فظهر الامر به مرارا كثيرة.

Whenever passion and ardor intensified within me, and I resolved to embark on that endeavor, I contemplated the tremendous undertaking and the great risk involved. I remained hesitant in my considerations due to the dangers associated with that notion. The motives of desire - to refine knowledge and facilitate practice - kept stirring the dormant determination, until I sought guidance from Allah through prayer. The matter was then revealed repeatedly and abundantly.

وتذكرت قول أمير المؤمنين عليه السلام: إذا هبت أمراً فقع فيه، فإن شدة توقيه أعظم من الوقوع فيه. وقوله عليه السلام: قرنت الهيئة بالخيبة، والحياء بالحرمان.

I remembered the saying of the Commander of the Faithful, peace be upon him: "When you fear a matter, plunge into it, for the intensity of fearing it is greater than

falling into it." And his saying, peace be upon him: "Fear is linked with failure, and shyness with deprivation."

وختفت أن يكون الخاطر الذي عاقني عن هذا المهم من خطوات الشيطان، لما فيه من عظيم النفع لي وللإخوان، من أهل الإيمان. فشرعت في جمعه، لنفسي، ولولدي، ولمن أراد الاهتداء به من بعدي، وبذلت في هذا المرام جهدي، وأعملت فكري في تصحيحه وتهذيبه، وتسهيل الاخذ منه، وإتقان ترتيبه.

I feared that the thought which prevented me from this important task might be from the whispers of Satan, given the great benefit it holds for me and for my brothers in faith. So I set out to compile it, for myself, for my children, and for whoever seeks guidance from it after me. I exerted my utmost effort in this endeavor, and I applied my mind to its correction, refinement, making it easy to extract from, and perfecting its arrangement.

ملتقطا لجواهر تلك الأخبار من معانها، جامعا لتلك النصوص الشريفة من مظانها، ناظما لغوالي تلك اللاكي في سلك واحد، مؤلفا بين شوارد هاتيك الفوائد الفرائد، مفردا لكل مسألة بابا بقدر الامكان، متتبعا لما ورد في هذا الشأن.

Gathering the gems of those reports from their sources, collecting those noble texts from their likely places, stringing those precious pearls on a single thread, bringing together the scattered and unique benefits, dedicating a separate chapter to each issue as much as possible, and following up on what has been reported in this regard.

سواء كان الحكم من المسائل الضرورية، أم من الأحكام النظرية، إلا أنني لا أستقصي كل ما ورد في المسائل الضرورية والآداب الشرعية، وإنما أذكر في ذلك جملة من الأحاديث المروية، لان الضروري والنظري يختلف باختلاف الناظرين، فما يكون ضروريا عند قوم يكون نظريا عند آخرين.

Whether the ruling is from essential matters or from theoretical rulings, I do not investigate everything that is mentioned in essential matters and legal etiquettes. Rather, I mention a collection of narrated hadiths in that regard, because what is essential and what is theoretical differs according to different observers. What is considered essential by some people may be considered theoretical by others.

وليكون الرجوع إلى أهل العصمة في كل ما تخاف فيه زلة أو وصمة، والعمل بكلام الأئمة في جميع المطالب المهمة، تاركا للأحاديث التي لا تتضمن شيئا من الأحكام، والأخبار المشتملة على الأدعية الطويلة، والزيارات، والخُطب المنقولة عنهم عليهم السلام.

And to refer back to the infallible ones in everything where a slip or blemish is feared, and to act upon the words of the Imams in all important matters, leaving aside the hadiths that do not contain any rulings, and the narrations that include long supplications, visitations, and sermons transmitted from them, peace be upon them.

مستقصيا للفروع الفقهية والأحكام المروية والسنن الشرعية، والآداب الدينية والدنيوية، وإن خرجت عما اشتملت عليه كتب فقه الإمامية، لما فيه من الحفظ لأحاديث المعصومين، وجمع الأوامر والنواهي

المتعلقة بأفعال المكلفين، وليكون الرجوع إليهم - عليهم السلام - لا إلى غيرهم في أمور الدنيا والدين.

Thoroughly examining the jurisprudential branches, narrated rulings, religious laws, and religious and worldly etiquettes, even if they go beyond from what is included in the books of Imami jurisprudence. This is done to preserve the hadiths of the infallible ones, and to gather the commands and prohibitions related to the actions of the mukallafeen (those charged with performance of religious obligations), and to return/refer to them - peace be upon them - not to anyone else in matters of dunya and deen. (Translator: The narrations are sufficient for the mukallaf and there is no need to refer to anyone else in all matters of religion)

ولم أنقل فيه الأحاديث إلا من الكتب المشهورة المعول عليها، التي لا تعمل الشيعة إلا بها، ولا ترجع إلا إليها. مبتدئاً باسم من نقلت الأحاديث عن كتابه. ذاكرًا للطرق، والكتب. وما يتعلق بها في آخر الكتاب، إبقاءً للأشعار بأخذ الأخبار من تلك الكتب، وحذراً من الاطناب، مقتدياً في ذلك بالشيخ الطوسي، والصدوق ابن بابويه القمي.

I have not transmitted any hadiths in it except from well-known and reliable books that the Shia rely upon and refer back to exclusively. I begin by mentioning the name of the author from whose book I transmitted the hadiths, citing the chains of transmission, books, and related matters at the end of the book, in order to indicate that the narrations are taken from those books and to avoid lengthy elaboration, following in this the method of Sheikh al-Tusi and al-Saduq Ibn Babawayh al-Qummi.

وأخرت أسانيدهما أيضاً إلى آخر الكتاب، لما ذكرناه في هذا الباب. ولم اقتصر فيه على كتب الحديث الأربعة، وإن كانت أشهر مما سواها بين العلماء، لوجود كتب كثيرة معتمدة، من مؤلفات الثقات الأجلاء، وكلها متواترة النسبة إلى مؤلفيها، لا يختلف العلماء ولا يشك الفضلاء فيها.

I have also delayed their chains of narration to the end of the book, for the reasons we mentioned in this chapter. I did not limit myself to the four (canonical) books of hadith (kutub-e-araba), even though they are more famous than others among scholars, due to the existence of many reliable books from the compilations of trustworthy eminent scholars. All of these are mutawatir (mass-transmitted with continuous chains of narration) in their attribution to their authors, about which scholars do not differ nor do the learned ones doubt.

وما أنقله من غير الكتب الأربعة أصرح باسم الكتاب الذي أنقله منه، وإن كان الحق عدم الفرق، وأن التصريح بذلك مستغنى عنه. فعليك بهذا الكتاب "الكافي" في "تهذيب" من لا يحضره الفقيه "ب" محاسن "الإستبصار" الشافي من "علل الشرايع" أهل "التوحيد" بدواء "الاحتجاج" مع "قرب الإسناد" إلى طب "الأئمة" الأطهار، السالك ب "الاخوان" في "نهج البلاغة" إلى رياض "ثواب الأعمال" و "مجالس" مدينة العلم ومناهل "عيون الأخبار"، الهادي إلى أشرف "الخصال" ب "مصباح" كمال الدين "و" كشف الغمة "عن أهل" البصائر "والابصار".

As for what I quote from sources other than the four books (kutub-e-araba), I explicitly mention the name of the book I am quoting from, although in truth there is no difference, and explicitly mentioning that is unnecessary. So, adhere to this book "al-Kafi" in "Tahdhib" from "Man la yahduruhu al-Faqih" with "Al-Mahasen" in "Al-Istibsar" the cure from "Ilal al-Shara'i" of the pure Imams, leading by "Al-Ikhwan" in "Nahj al-Balaghah" to the gardens of "Thawab al-A'mal" and assemblies of "Madinat al-Ilm" and springs of "Uyun al-Akhbar," guiding to the noblest "al-Khisal" with the lamp of "Kamal al-Din" and "Kashf al-Ghumma" about the people of "al-Basair" and insights. (Translator: The Shaykh has constructed a meaningful sentence by stringing together the names of the famous books which he sourced hadith from.)

ومن طالعه اطلع على ما اتفق لجماعة من الأصحاب في هذا الباب، مثل: حكمهم على كثير من الروايات بأنها ضعيفة. مع وجودها بطرق أخرى. هي عندهم - أيضا - صحيحة. ودعواهم في كثير من المسائل أنها غير منصوصة. مع ورودها في نصوص صريحة. وحصرتهم لأدلة بعض المسائل في حديث واحد، أو أحاديث يسيرة. مع كون النصوص عليها كثيرة.

And whoever examines it (hadith literature) will discover what a group of the companions (*) agreed upon in this regard, such as: their judgment on many narrations as being weak, despite their existence through other chains which they also consider authentic. And their claims in many issues that they are not textually supported, despite their presence in explicit texts (hadith). And their limiting the evidence (adillah) for some issues to khabar al-wahid (meaning not mutawatir), despite the abundance of texts (hadith) concerning them. (Translator: * Those who practiced ijtiḥad using usul-e-fiqh and isnaad based hadith classification.)

ولم أذكر في الجمع بين الاخبار وتأويلها إلا الوجوه القريبة، والتفسيرات الصادرة عن الأفكار المصيبة، مع مراعاة التلخيص والاختصار، حذرا من الإطالة والاكثار وسميته كتاب "تفصيل وسائل الشيعة إلى تحصيل مسائل الشريعة". وأرجو من الله جزيل الثواب، وأن يجعله من أكبر الذخائر ليوم الحساب.

And in reconciling between the narrations and their interpretations, I have only mentioned the closely related aspects and interpretations that stem from sound thinking, while being mindful of summarization and brevity, avoiding lengthy explanations and excessive details. I have named it "Tafseel Wasail Al Shia Ilaa Tahseel e Masaail Al Sharia" ("Detailing the Means of the Shi'a to the Acquisition of the Matters of the Sharia"). I hope from Allah abundant reward, and that He makes it among the greatest treasures for the Day of Reckoning.

وها أنا أشرع في المقصود، مستعينا بالملك المعبود، مستمدا للتوفيق من واجب الوجود، ومفوض الكرم والوجود.

Now I begin with the intended purpose, seeking assistance from the Sovereign Lord, deriving success from the Necessarily Existent One, the Bestower of generosity and munificence.

Section 2

Introduction To Ibadaat (Worship)

CHAPTER 1

Obligation Of The Five Acts Of Ibadaah: Prayer, Zakat, Fasting, Hajj, And Jihad

[Hadith 1 to 39]

Hadith 1

أبي جعفر (عليه السلام) قال: بنى الاسلام على خمس: على الصلاة، والزكاة، والحج، والصوم، والولاية.
Abu Ja'far (peace be upon him) said: Islam is built upon five things: prayer, zakat, hajj, fasting, and wilayah (*).

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

Hadith 2

أبي جعفر (عليه السلام) قال: بنى الاسلام على خمسة أشياء: على الصلاة، والزكاة، والحج، والصوم، والولاية. قال زرارة: فقلت: وأي شئ من ذلك أفضل؟ فقال: الولاية أفضل لأنها مفتاحهن. والوالي هو الدليل عليهن. قلت: ثم الذي يلي ذلك في الفضل؟ فقال: الصلاة. قلت ثم الذي يليها في الفضل؟ قال الزكاة: لأنه قرنها بها. وبدأ بالصلاة قبلها. قلت: فالذي يليها في الفضل؟ قال: الحج. قلت: ماذا يتبعه؟ قال: الصوم.
Abu Ja'far (peace be upon him) said: Islam is built upon five things: prayer, zakat, hajj, fasting, and wilayah. Zurarah said: I asked, "Which of these is most excellent?" He replied, "Wilayah is most excellent because it is their key, and the wali (guardian) is the guide to them." I asked, "Then what follows it in excellence?" He said, "Prayer." I asked, "Then what follows it in excellence?" He said, "Zakat, because He (Allah) paired it with prayer and mentioned prayer before it." I asked, "Then what follows it in excellence?" He said, "Hajj." I asked, "What follows that?" He said, "Fasting."

Hadith 3

أبي جعفر (عليه السلام) قال: ألا أخبرك بالإسلام، أصله وفرعه وذرورة سنامه؟ قلت بلى جعلت فداك. قال: أما أصله فالصلاة. وفرعه الزكاة. وذرورة سنامه الجهاد. ثم قال: إن شئت أخبرتك بأبواب الخير، قلت نعم، قال: الصوم جنة.

Abu Ja'far (peace be upon him) said: Shall I inform you about Islam, its root, its branch, and its highest peak? I said: Yes, may I be sacrificed for you. He said: As for its root, it is prayer; its branch is zakat; and its highest peak is jihad. Then he said: If you

wish, I shall inform you about the gates of goodness. I said: Yes. He said: Fasting is a shield.

Hadith 4

عن عمرو بن حريث أنه قال لأبي عبد الله (عليه السلام): ألا أقص عليك ديني؟ فقال: بلى، قلت: أدين الله بشهادة أن لا إله إلا الله وحده لا شريك له، وإن محمدا رسول الله (صلى الله عليه وآله)، وإقام الصلاة، وإيتاء الزكاة، وصوم شهر رمضان، وحج البيت، والولاية - وذكر الأئمة (عليهم السلام). فقال: يا عمرو، هذا دين الله ودين آبائي الذي أدين الله به في السر والعلانية.

From Amr bin Hurayth that he said to Abu Abdullah (peace be upon him): "Shall I tell you about my religion?" He replied: "Yes." I said: "I worship Allah by testifying that there is no god but Allah alone with no partner, and that Muhammad is the Messenger of Allah (peace be upon him and his family), and establishing prayer, and giving zakat, and fasting the month of Ramadan, and performing Hajj to the House (Kaba'h), and the Wilayah" - and he mentioned the Imams (peace be upon them). He said: "O Amr, this is the religion of Allah and the religion of my forefathers by which I worship Allah both in private and in public."

Hadith 5

أبي جعفر (عليه السلام) قال: بنى الإسلام على خمسة أشياء: على الصلاة، والزكاة، والحج، والصوم، والولاية.

Abu Ja'far (peace be upon him) said: Islam is built upon five things: prayer, zakat, hajj, fasting, and wilayah.

Hadith 6

أبي عبد الله (عليه السلام) في جملة حديث، قال: إن الله افترض على أمة محمد (صلى الله عليه وآله) خمس فرائض: الصلاة، والزكاة، والصيام، والحج، وولايتنا. أقول: الجهاد من توابع الولاية ولوازمها، لما يأتي، ويدخل فيه الأمر بالمعروف، والنهي عن المنكر، ويأتي ما يدل عليه.

Abu Abdullah (peace be upon him) said in a hadith: Allah has made five obligations mandatory upon the nation of Muhammad (peace be upon him and his family): prayer, zakat, fasting, hajj, and our wilayah. I (Hurr Amili) say: Jihad is among the consequences and requirements of wilayah, as will be explained, and this includes commanding good and forbidding evil, and evidence for this will come.

Hadith 7

الصادق (عليه السلام) قال: أثنافي الاسلام ثلاثة: الصلاة، والزكاة، والولاية، لا تصح واحدة (منها) إلا بصاحبها)

Al-Sadiq (peace be upon him) said: The tripods of Islam are three: prayer, zakat, and wilayah; none of them is valid without its companion.

Hadith 8

أبي عبد الله (عليه السلام) قال: ان الله أعطى محمدا (صلى الله عليه وآله) شرائع نوح وإبراهيم وموسى وعيسى - إلى أن قال - ثم افترض عليه فيها الصلاة، والزكاة، والصيام، والحج، والأمر بالمعروف، والنهي عن المنكر، والجهاد في سبيل الله، وزاده الوضوء، وأحل له الغنم والفئ، وجعل له الأرض مسجدا وطهورا، وأعطاه الجزية واسر المشركين وفداهم، الحديث.

From Abu Abdullah (peace be upon him) who said: Indeed Allah gave Muhammad (peace be upon him and his family) the laws of Noah, Abraham, Moses, and Jesus - then he said - Then He obligated upon him within them prayer, zakat, fasting, hajj, commanding good and forbidding evil, jihad in the way of Allah, and added ablution, and made permissible for him the spoils of war and booty, and made the earth a place of prostration and purification, and gave him the right to collect jizyah and take polytheists as captives and ransom them.

Hadith 9

عن عجلان أبي صالح قال: قلت لأبي عبد الله (عليه السلام) أوقفني على حدود الإيمان، فقال شهادة أن لا إله إلا الله، وأن محمدا رسول الله (صلى الله عليه وآله)، والإقرار بما جاء من عند الله، وصلاة الخمس، وأداء الزكاة، وصوم شهر رمضان، وحج البيت، وولاية ولينا، وعداوة عدونا، والدخول مع الصادقين.

From Ajlan Abu Salih who said: I said to Abu Abdullah (peace be upon him): Show me the boundaries of faith. He said: Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah (peace be upon him and his family), acknowledging what has come from Allah, the five prayers, paying zakat, fasting the month of Ramadan, pilgrimage to the House, wilayah to our wali (allies), enmity to our enemies, and joining with the truthful.

Hadith 10

أبي جعفر (عليه السلام) قال: بني الاسلام على خمس: على الصلاة، والزكاة، والصوم، والحج، والولاية، ولم يناد بشئ ما نودي بالولاية.

From Abu Ja'far (peace be upon him) who said: Islam is built upon five things: prayer, zakat, fasting, hajj, and wilayah, and nothing was proclaimed as much as wilayah was proclaimed.

Hadith 11

أبي جعفر (عليه السلام) قال: بني الاسلام على خمس: الولاية، والصلاة، والزكاة، وصوم شهر رمضان، والحج.

From Abu Ja'far (peace be upon him) who said: Islam is built upon five things: wilayah, prayer, zakat, fasting the month of Ramadan, and hajj.

Hadith 12

عن أبي بصير قال: سمعته يسأل أبا عبد الله (عليه السلام) عن الدين الذي افترض الله عز وجل على العباد. مالا يسعهم جهله. ولا يقبل منهم غيره. ما هو؟ فقال: شهادة أن لا إله إلا الله، وأن محمدا رسول الله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت من استطاع إليه سبيلا، وصوم شهر رمضان، والولاية.

From Abu Basir who said: I heard him asking Abu Abdullah (peace be upon him) about the religion that Allah the Mighty and Majestic has made obligatory upon the servants, which they cannot afford to be ignorant of, and nothing else is accepted from them, what is it? He said: Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving zakat, pilgrimage to the House for whoever is able to find a way to it, fasting the month of Ramadan, and wilayah.

Hadith 13

عن أبي عبد الله (عليه السلام) - في حديث - قال: الإسلام هو الظاهر الذي عليه الناس، شهادة أن لا إله إلا الله، وأن محمدا (رسول الله صلى الله عليه وآله)، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصيام شهر رمضان، فهذا الإسلام.

From Abu Abdullah (peace be upon him) - in a hadith - who said: Islam is the outward which people follow: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah (peace be upon him and his family), establishing prayer, giving zakat, pilgrimage to the House, and fasting the month of Ramadan - this is Islam.

Hadith 14

أبي جعفر (عليه السلام) - في حديث الإسلام والإيمان - قال: واجتمعوا على الصلاة، والزكاة، والصوم، والحج، فخرجوا بذلك من الكفر، وأضيفوا إلى الإيمان.

From Abu Ja'far (peace be upon him) - in a hadith about Islam and faith - who said: And they agreed upon prayer, zakat, fasting, and hajj, and by this they left disbelief and were added to faith.

Hadith 15

أبي جعفر (عليه السلام) - في حديث - قال: بنى الاسلام على خمس: شهادة أن لا إله إلا الله، وأن محمدا عبده ورسوله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصيام شهر رمضان.

From Abu Ja'far (peace be upon him) - in a hadith - who said: Islam is built upon five things: testifying that there is no god but Allah and that Muhammad is His servant and messenger, establishing prayer, giving zakat, pilgrimage to the House, and fasting the month of Ramadan.

Hadith 16

أبي عبد الله (عليه السلام) - في حديث - قال: إن الشيعة لو أجمعوا على ترك الصلاة لهلكوا، ولو أجمعوا على ترك الزكاة لهلكوا، ولو أجمعوا على ترك الحج لهلكوا.

Abu Abdullah (peace be upon him) said in a hadith: If all Shia were to agree on abandoning prayer, they would perish; if they were to agree on abandoning zakat, they would perish; and if they were to agree on abandoning hajj, they would perish.

Hadith 17

قلت لأبي عبد الله عليه السلام اخبرني عن الفرائض التي افترض الله على العباد ما هي؟ فقال: شهادة أن لا إله إلا الله، وأن محمدا رسول الله، وإقام الصلوات الخمس، وإيتاء الزكاة، وحج البيت، وصيام شهر رمضان، والولاية، فمن أقامهن، وسدد، وقارب، واجتنب كل مسكر، دخل الجنة.

I asked Abu Abdullah (peace be upon him) to tell me about the obligations that Allah has prescribed for His servants. He said: Testifying that there is no god but Allah and that Muhammad is His messenger, establishing the five daily prayers, giving zakat, performing hajj to the House, fasting in Ramadan, and wilayah (guardianship). Whoever establishes these, remains steadfast, draws near, and avoids all intoxicants will enter Paradise.

Hadith 18

قال أبو جعفر (عليه السلام): بني الاسلام على خمسة أشياء: على الصلاة، والزكاة، والحج، والصوم، والولاية.

Abu Ja'far (peace be upon him) said: Islam is built upon five things: prayer, zakat, hajj, fasting, and wilayah.

Hadith 19

خطب أمير المؤمنين (عليه السلام) يوم الفطر. فقال: الحمد لله الذي خلق السماوات والأرض - إلى أن قال - وأطيعوا الله فيما فرض عليكم، وأمركم به، من إقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم شهر رمضان، والامر بالمعروف، والنهي عن المنكر.

Amir al-Mu'minin (peace be upon him) delivered a sermon on Eid al-Fitr, saying: Praise be to Allah who created the heavens and earth... and obey Allah in what He has prescribed and commanded you regarding establishing prayer, giving zakat, performing hajj to the House, fasting in Ramadan, enjoining good, and forbidding evil.

Hadith 20

قال دخلت على سيدي علي بن محمد (عليهما السلام)، فقلت: إني أريد أن أعرض عليك ديني، فقال: هات يا أبا القاسم، فقلت: إني أقول: إن الله واحد - إلى أن قال - وأقول: إن الفرائض الواجبة بعد الولاية: الصلاة، والزكاة، والصوم، والحج والجهاد، والامر بالمعروف، والنهي عن المنكر. * فقال علي بن محمد (عليهما السلام): يا أبا القاسم، هذا والله دين الله الذي ارتضاه لعباده، فأثبت عليه، ثبتك الله بالقول الثابت في الحياة الدنيا وفي الآخرة.

He said: I entered upon my master Ali ibn Muhammad (peace be upon them both) and said: I want to present my religious beliefs to you. He said: Proceed, O Abu al-Qasim. I said: I say that Allah is One... and I say that the obligatory duties after wilayah are: prayer, zakat, fasting, hajj, jihad, enjoining good, and forbidding evil. Ali ibn Muhammad (peace be upon them both) said: O Abu al-Qasim, this, by Allah, is the religion of Allah which He has chosen for His servants, so remain firm upon it. May Allah keep you firm with the firm word in this life and in the Hereafter.

Hadith 21

علي بن محمد، (عليهما السلام) ورد في رسالة: - إن الله لما فرض عليكم الفرائض لم يفرض ذلك عليكم بحاجة منه إليه، بل رحمة منه إليكم، لا إله إلا هو، ليميز الخبيث من الطيب - إلى أن قال - ففرض عليكم الحج، والعمرة، وإقام الصلاة، وإيتاء الزكاة، والصوم، والولاية.

Ali ibn Muhammad (peace be upon them both) stated in a letter: When Allah prescribed obligations upon you, He did not prescribe them out of need for them, but as mercy from Him to you. There is no god but He, to distinguish the evil from the good... He prescribed for you hajj, umrah, establishing prayer, giving zakat, fasting, and wilayah.

Hadith 22

عن زينب بنت علي (عليه السلام) قالت: قالت فاطمة (عليها السلام) في خطبتها: فرض الله الايمان تطهيرا من الشرك، والصلاة تنزيها عن الكبر، والزكاة زيادة في الرزق، والصيام تثبيتا للإخلاص، والحج تسنية للدين، والجهاد عزا للإسلام، والامر بالمعروف مصلحة للعامة.

From Zainab bint Ali (peace be upon him) who said: Fatima (peace be upon her) said in her sermon: Allah prescribed faith to purify from polytheism, prayer to eliminate arrogance, zakat for increasing sustenance, fasting to establish sincerity, hajj to strengthen the religion, jihad for the glory of Islam, and enjoining good for the benefit of the public.

Hadith 23

عن أنس قال: قال رسول الله (صلى الله عليه وآله وسلم): جاءني جبرئيل فقال لي: يا أحمد، الإسلام عشرة أسهم، وقد خاب من لا سهم له فيها، أولها: شهادة أن لا إله إلا الله، وهي الكلمة، والثانية: الصلاة، وهي الطهر، والثالثة: الزكاة، وهي الفطرة، والرابعة: الصوم، وهو الجنة، والخامسة: الحج، وهو الشريعة، والسادسة: الجهاد، وهو العز، والسابعة: الأمر بالمعروف، وهو الوفاء، والثامنة: النهي عن المنكر، وهو الحجة، والتاسعة: الجماعة، وهي الألفة، والعاشر: الطاعة، وهي العصمة.

From Anas who said: The Messenger of Allah (peace be upon him and his family) said: Gabriel came to me and said: O Ahmad, Islam has ten parts, and whoever has no share in them has failed. First: testifying that there is no god but Allah, which is the Word. Second: prayer, which is purity. Third: zakat, which is natural disposition. Fourth: fasting, which is protection. Fifth: hajj, which is the law. Sixth: jihad, which is honor. Seventh: enjoining good, which is fulfillment. Eighth: forbidding evil, which is the proof. Ninth: congregation, which is harmony. Tenth: obedience, which is protection.

Hadith 24

قال أبو جعفر (عليه السلام): بنى الإسلام على خمس: إقامة الصلاة، وإيتاء الزكاة، وحج البيت، وصوم شهر رمضان، والولاية لنا أهل البيت، فجعل في أربع منها رخصة، ولم يجعل في الولاية رخصة، من لم يكن له مال لم تكن عليه الزكاة، ومن لم يكن له مال فليس عليه حج، ومن كان مريضا صلى قاعدا، وأفطر شهر رمضان، والولاية صحيحا كان أو مريضا أو ذا مال أو لا مال له فهي لازمة.

Abu Ja'far (peace be upon him) said: Islam is built upon five pillars: establishing prayer, giving zakat, pilgrimage to the House (Ka'bah), fasting during the month of Ramadan, and Wilayah to us, the Ahlul Bayt (People of the House). He granted concession in four of them but did not grant any concession in Wilayah. Whoever has no wealth is not obligated to pay zakat. Whoever has no wealth is not obligated to perform pilgrimage. Whoever is ill may pray sitting and break the fast during the month of Ramadan. But Wilayah is obligatory whether one is healthy or ill, wealthy or poor.

Hadith 25

النبى (صلى الله عليه وآله وسلم) قال: أيها الناس، إنه لا نبي بعدي، ولا أمة بعدكم، ألا فاعبدوا ربكم، وصلوا خمسكم، وصوموا شهركم، وحجوا بيت ربكم، وأدوا زكاة أموالكم، طيبت بها نفوسكم، وأطيعوا ولادة أمركم، تدخلوا جنة ربكم.

The Prophet (peace and blessings be upon him) said: O people, there is no prophet after me and no nation after you. Indeed, worship your Lord, pray your five prayers, fast your month, perform pilgrimage to your Lord's House, pay the zakat of your

wealth - purifying yourselves through it, and obey those in authority among you; you will enter your Lord's paradise.

Hadith 26

أبي عبد الله (عليه السلام) - في حديث - قال: المحمدية السمحة: إقامة الصلاة، وإيتاء الزكاة، وصيام شهر رمضان، وحج البيت الحرام، والطاعة للامام، وأداء حقوق المؤمن.

Abu Abdullah (peace be upon him) said in a hadith: The lenient Muhammadan way includes: establishing prayer, giving zakat, fasting the month of Ramadan, pilgrimage to the Sacred House, obedience to the Imam, and fulfilling the rights of believers.

Hadith 27

أبي عبد الله (عليه السلام) قال: والله ما كلف الله العباد إلا دون ما يطيقون، إنما كلفهم في اليوم والليلة خمس صلوات، وكلفهم في كل ألف درهم خمسة وعشرين درهما، وكلفهم في السنة صيام ثلاثين يوما، وكلفهم حجة واحدة، وهم يطيقون أكثر من ذلك.

Abu Abdullah (peace be upon him) said: By Allah, Allah has not burdened His servants beyond what they can bear. He only obligated them with five prayers in day and night, obligated twenty-five dirhams for every thousand dirhams, obligated thirty days of fasting in a year, and obligated one pilgrimage, while they can bear more than that.

Hadith 28

أبا الحسن (عليه السلام) قال: من عادى شيعتنا فقد عادانا - إلى أن قال - شعيتنا الذين يقيمون الصلاة، ويؤتون الزكاة، ويحجون البيت الحرام، ويصومون شهر رمضان، ويوالون أهل البيت، ويبرؤون من أعدائنا، أولئك أهل الايمان، والتقوى، والأمانة، من رد عليهم فقد رد على الله، ومن طعن عليهم فقد طعن على الله.

Abu al-Hassan (peace be upon him) said: Whoever shows enmity to our Shia (followers of Ahlul Bayt) has shown enmity to us - until he said - our Shia are those who establish prayer, give zakat, perform pilgrimage to the Sacred House, fast the month of Ramadan, show allegiance to the Ahlul Bayt (People of the House), and disassociate from our enemies. Those are the people of faith, piety, and trust. Whoever rejects them has rejected Allah, and whoever criticizes them has criticized Allah.

Hadith 29

الصادق جعفر بن محمد (عليهما السلام) قال: بنى الاسلام على خمس دعائم، على الصلاة، والزكاة، والصوم، والحج، وولاية أمير المؤمنين والأئمة من ولده (عليهم السلام).

Al-Sadiq Ja'far bin Muhammad (peace be upon them both) said: Islam is built upon five pillars: prayer, zakat, fasting, hajj, and wilayah to the Commander of the Faithful and the Imams from his descendants (peace be upon them).

Hadith 30

إمام علي (عليه السلام) إنه كان يقول: إن أفضل ما يتوصل به المتوسلون إلى الله: الايمان بالله ورسوله، والجهاد في سبيل الله، وكلمة الاخلاص، فإنها الفطرة، وإقام الصلاة فإنها الملة، وإيتاء الزكاة فإنها من فرائض الله، وصوم شهر رمضان فإنه جنة من عذابه، وحج البيت فإنه منفاة للفقر ومدحضة.

Imam Ali (peace be upon him) used to say: The best means by which seekers of nearness to Allah seek proximity: belief in Allah and His Messenger, striving in Allah's path, the word of sincerity for it is the natural disposition, establishing prayer for it is the religion, giving zakat for it is among Allah's obligations, fasting the month of Ramadan for it is a shield from His punishment, and pilgrimage to the House for it removes poverty and sin.

Hadith 31

أبي جعفر (عليه السلام) قال: بني الإسلام على خمس دعائم: إقامة الصلاة، وإيتاء الزكاة، وصوم شهر رمضان، وحج بيت الله الحرام، والولاية لنا أهل البيت.

Abu Ja'far (peace be upon him) said: Islam is built upon five pillars: establishing prayer, giving zakat, fasting the month of Ramadan, pilgrimage to Allah's Sacred House, and the wilayah to us, the Ahlul Bayt (People of the House).

Hadith 32

عن أبي جعفر، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): بني الإسلام على عشرة أسهم: على شهادة أن لا إله إلا الله وهي الملة، والصلاة وهي الفريضة، والصوم وهي الجنة، والزكاة وهي المطهرة، والحج وهو الشريعة، والجهاد وهو العز، والامر بالمعروف وهو الوفاء، والنهي عن المنكر وهو الحجة، والجماعة وهي الألفة، والعصمة وهي الطاعة.

From Abu Ja'far, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Islam is built upon ten pillars: testifying that there is no god but Allah which is the religion, prayer which is the obligation, fasting which is the shield, zakat which is the purifier, hajj which is the law, jihad which is honor, commanding good which is fulfillment, forbidding evil which is the proof, congregation which is harmony, and infallibility which is obedience.

Hadith 33

عن الرضا، عن آبائه (عليهم السلام)، عن رسول الله (صلى الله عليه وآله وسلم) قال: بني الإسلام على خمس خصال: على الشهادتين، والقرينتين. قيل له: اما الشهادتان فقد عرفناهما، فما القرينتان؟ قال: الصلاة، والزكاة، فإنه لا تقبل إحداهما إلا بالأخرى، والصيام، وحج البيت من استطاع إليه سبيلا، وختم ذلك بالولاية.

From Al-Ridha, from his forefathers (peace be upon them), from the Messenger of Allah (peace be upon him and his family) who said: Islam is built upon five characteristics: the two testimonies and the two companions. He was asked: We know the two testimonies, but what are the two companions? He said: Prayer and zakat, for one is not accepted without the other, and fasting, and pilgrimage to the House for those who are able to make their way to it, and this is sealed with wilayah (guardianship).

Hadith 34

عن أبي عبد الله (عليه السلام) قال: قلت له: أي الأعمال أفضل بعد المعرفة؟ فقال: ما من شيء بعد المعرفة يعدل هذه الصلاة، ولا بعد المعرفة والصلاة شيء يعدل الزكاة، ولا بعد ذلك شيء يعدل الصوم، ولا بعد ذلك شيء يعدل الحج، وفاتحة ذلك كله معرفتنا، وخاتمة معرفتنا، ولا شيء بعد ذلك كبر الاخوان، والمواساة ببذل الدينار والدرهم - إلى أن قال -

From Abu Abdullah (peace be upon him), I said to him: Which deeds are best after knowledge? He said: Nothing after knowledge equals prayer, and nothing after knowledge and prayer equals zakat, and nothing after that equals fasting, and nothing after that equals hajj. The beginning of all that is knowledge of us, and its end is knowledge of us, and nothing after that is greater than brotherhood and helping others with dinar and dirham - until he said -

وما رأيت شيئا أسرع غنى، ولا أنفى للفقير من إيمان حج هذا البيت، وصلاة فريضة تعدل عند الله الف حجة والف عمرة، مبرورات، متقبلات، ولحجة عنده خير من بيت مملو ذهباً، لا بل خير من ملء الدنيا ذهباً وفضة ينفقه في سبيل الله،

And I have not seen anything bringing wealth faster or removing poverty better than frequent pilgrimage to this House, and an obligatory prayer equals a thousand accepted pilgrimages and a thousand accepted umrahs in Allah's sight. And one pilgrimage in His sight is better than a house full of gold, rather better than the whole world filled with gold and silver spent in Allah's way.

والذي بعث محمدا (صلى الله عليه وآله وسلم) بالحق بشيرا ونذيرا لقضاء حاجة امرء، مسلم، وتنفيس كربه، أفضل من حجة، وطواف، وحجة، وطواف - حتى عقد عشرة.

By the One who sent Muhammad with truth as a bearer of good news and warner, fulfilling the need of a Muslim brother and relieving his distress is better than pilgrimage and tawaf, and pilgrimage and tawaf - until he counted ten.

Hadith 35

عن أمير المؤمنين (عليه السلام) - في حديث - قال: وأما ما فرضه الله عز وجل من الفرائض في كتابه فدعائم الاسلام، وهي خمس دعائم، وعلى هذه الفرائض بنى الاسلام، فجعل سبحانه لكل، فريضة من هذه الفرائض أربعة حدود، لا يسع أحدا جهلها، أولها الصلاة، ثم الزكاة، ثم الصيام، ثم الحج، ثم الولاية، وهي خاتمها، والحافطة لجميع الفرائض والسنن.

From the Commander of the Faithful (peace be upon him) - in a hadith - he said: As for what Allah has made obligatory among the obligations in His Book, they are the pillars of Islam, and they are five pillars, and upon these obligations Islam is built. The Glorified One has made for each obligation among these obligations four bounds that no one can be excused for not knowing. First is prayer, then zakat, then fasting, then hajj, then wilayah which is their seal and the protector of all obligations and traditions.

Hadith 36

قال أبو عبد الله (عليه السلام): إن الله يدفع بمن يصلي من شيعتنا عن لا يصلي من شيعتنا، ولو أجمعوا على ترك الصلاة لهلكوا، وإن الله يدفع بمن يزكي من شيعتنا عن لا يزكي من شيعتنا، ولو أجمعوا على ترك الزكاة لهلكوا، وإن الله يدفع بمن يحج من شيعتنا عن لا يحج من شيعتنا، ولو أجمعوا على ترك الحج لهلكوا، وهو قوله: ولولا دفع الله الناس بعضهم ببعض لفسدت الأرض. المحكم.

Abu Abdullah (peace be upon him) said: Allah defends those of our followers who do not pray through those who do pray, and if they all agreed to abandon prayer they would perish. And Allah defends those of our followers who do not give zakat through those who give zakat, and if they all agreed to abandon zakat they would perish. And Allah defends those of our followers who do not perform hajj through those who perform hajj, and if they all agreed to abandon hajj they would perish. And this is His saying: "And if Allah did not defend people, some by means of others, the earth would have been corrupted." [2:251]

Hadith 37

أبي عبد الله (عليه السلام) قال: ما كلف الله العباد إلا ما يطيقون، إنما كلفهم في اليوم والليله خمس صلوات، وكلفهم من كل مأتي درهم خمسة دراهم، وكلفهم صيام شهر في السنة، وكلفهم حجة واحدة، وهم يطيقون أكثر من ذلك.

From Abu Abdullah (peace be upon him) who said: Allah has not burdened the servants except with what they can bear. He only required them to pray five prayers in day and night, required them to pay five dirhams from every two hundred dirhams, required them to fast one month in the year, and required them to perform hajj once, while they can bear more than that.

Hadith 38

عن أبي عبد الله (عليه السلام) إنه سئل عن الدين الذي لا يقبل الله من العباد غيره، ولا يعذرهم على جهله؟ فقال: شهادة أن لا إله إلا الله، وأن محمدا رسول الله (صلى الله عليه وآله وسلم)، والصلوات الخمس، وصيام شهر رمضان، والغسل من الجنابة، وحج البيت، والإقرار بما جاء من عند الله جملة، والائتمام بأئمة الحق من آل محمد.

From Abu Abdullah (peace be upon him) who was asked about the religion which Allah does not accept any other from His servants and does not excuse them for being ignorant of it. He said: Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, the five prayers, fasting the month of Ramadan, washing from major impurity, pilgrimage to the House, acknowledging what has come from Allah in general, and following the rightful Imams from the family of Muhammad.

Hadith 39

أبي جعفر (عليه السلام) قال: عشر من لقي الله بهن دخل الجنة: شهادة أن لا إله إلا الله، وأن محمدا رسول الله، والإقرار بما جاء من عند الله، وإقام الصلاة، وإيتاء الزكاة، وصوم شهر رمضان، وحج البيت، والولاية لأولياء الله، والبراءة من أعداء الله، واجتناب كل مسكر.

From Abu Ja'far (peace be upon him) who said: Ten things that whoever meets Allah with them will enter Paradise: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, acknowledging what has come from Allah, establishing prayer, giving zakat, fasting the month of Ramadan, performing pilgrimage to the House, wilayah to the awliyah of Allah, disavowal from Allah's enemies, and avoiding all intoxicants.

Sheikh Hurr Amili: The narrations on this topic are very abundant, surpassing the level of being mutawatir (widely transmitted), and what I have presented is sufficient, God willing. Evidence supporting this is found in the narrations concerning funeral prayers, the method of performing ablution, and other matters.

CHAPTER 2

Establishing Disbelief And Apostasy Through Denial Of Some Necessities And Other Matters Wherein Proof Is Established Through Reliable Transmission

[Hadith 40 to 61]

Hadith 40

أبا جعفر (عليه السلام) يقول: كل شيء يجره الإقرار والتسليم فهو الإيمان، وكل شيء يجره الإنكار والجحود فهو الكفر.

Abu Jafar (peace be upon him) said: Everything that leads to acknowledgment and submission is faith, and everything that leads to denial and rejection is disbelief.

Hadith 41

قلت لأبي عبد الله (عليه السلام): سنن رسول الله (صلى الله عليه وآله وسلم) كفرائض الله عز وجل؟ فقال: إن الله عز وجل فرض فرائض موجبات على العباد، فمن ترك فريضة من الموجبات فلم يعمل بها وحدها كان كافرا، وأمر رسول الله (صلى الله عليه وآله وسلم) بأمر كلها حسنة، فليس من ترك بعض ما أمر الله عز وجل به عباده من الطاعة بكافر، ولكنه تارك للفضل، منقوص من الخير.

I said to Abu Abdullah (peace be upon him): Are the traditions of the Messenger of Allah (peace be upon him and his family) like the obligations of Allah, the Mighty and Sublime? He said: Indeed, Allah, the Mighty and Sublime, has prescribed mandatory obligations upon His servants. Whoever abandons an obligation from these mandatory duties and does not act upon it while denying it, is considered a disbeliever. And the Messenger of Allah (peace be upon him and his family) commanded matters that are all good, but one who abandons some of what Allah, the Mighty and Sublime, has commanded His servants regarding obedience is not a disbeliever; rather, he has abandoned virtue and is deficient in goodness.

Hadith 42

أبي جعفر (عليه السلام) - في حديث - قال: الكفر أعظم من الشرك، فمن اختار على الله عز وجل وأبى الطاعة، وأقام على الكبائر، فهو كافر. ومن نصب دينا غير دين المؤمنين فهو مشرك.

From Abu Ja'far (peace be upon him) - in a hadith - he said: Disbelief is greater than polytheism. So whoever chooses against Allah, the Mighty and Majestic, refuses obedience, and persists in major sins is a disbeliever. And whoever establishes a religion other than the religion of the believers is a polytheist.

Hadith 43

أبي جعفر (عليه السلام) إنه قال: الكفر أقدم من الشرك - ثم ذكر كفر إبليس، ثم قال: فمن اجترى على الله فأبى الطاعة، وأقام على الكبائر فهو كافر، يعني مستخف كافر.

Abu Ja'far (peace be upon him) said: Disbelief is older than polytheism - then he mentioned the disbelief of Iblis, then said: So whoever dares to disobey Allah and persists in committing major sins is a disbeliever, meaning a disbeliever who takes his disbelief lightly.

Hadith 44

سألت أبا عبد الله (عليه السلام) عن قوله: عز وجل: إنا هديناه السبيل إما شاكرا وإما كفورا. قال: إما آخذ فهو شاكر، وإما تارك فهو كافر.

I asked Abu Abdullah (peace be upon him) about His, the Mighty and Majestic's saying: "Indeed, We guided him to the way, be he grateful or ungrateful" [76:3]. He said: If he accepts it then he is grateful, and if he leaves it then he is ungrateful.

أقول: الترك هنا مخصوص بما كان على وجه الإنكار، أو الكفر بمعنى آخر غير معنى الإرتداد، لما مضى ويأتي.

I (Hurr Amili) say: Abandonment here is specific to what is done in denial, or disbelief in another sense other than apostasy, as has passed and will come.

Hadith 45

سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: ومن يكفر بالإيمان فقد حبط عمله. فقال: ترك العمل الذي أقر به، منه الذي يدع الصلاة متعمدا، لا من سكر ولا من علة.

I asked Abu Abdullah (peace be upon him) about the saying of Allah, the Mighty and Majestic: "And whoever disbelieves in faith, then his work has become worthless" [Surah Al-Ma'idah: 5], and he said: It means abandoning the deeds which one has acknowledged, including one who deliberately leaves prayer, not due to intoxication or illness.

Hadith 46

عن أبي عبد الله (عليه السلام)، مثله، إلا أنه قال: من ذلك أن يترك الصلاة من غير سقم ولا شغل.

From Abu Abdullah (peace be upon him), similar to the previous narration, except that he said: Among that is to abandon prayer without illness or occupation.

Hadith 47

أبي عبد الله (عليه السلام) قال: لو أن العباد إذا جهلوا وقفوا ولم يجحدوا لم يكفروا.

From Abu Abdullah (peace be upon him), he said: If people, when they are ignorant of something, would pause (withhold judgment) and not deny it, they would not fall into

disbelief.

Hadith 48

أبي عبد الله (عليه السلام) قال: الكفر في كتاب الله عز وجل على خمسة أوجه: فمنها كفر الجحود على وجهين، والكفر بترك ما أمر الله عز وجل به، وكفر البراءة، وكفر النعم،

Abu Abdullah (peace be upon him) said: Disbelief in the Book of Allah, the Mighty and Sublime, is of five types: Among them is the disbelief of denial, which is of two kinds; disbelief by abandoning what Allah, the Mighty and Sublime, has commanded; disbelief by disassociation; and disbelief in blessings.

فأما كفر الجحود فهو الجحود بالربوبية، والجحود على معرفة، وهو أن يجحد الجاحد وهو يعلم أنه حق قد استقر عنده.

As for the disbelief of denial, it is the denial of Lordship, and denial with knowledge. It is when the denier denies while knowing that it is the truth that has been established with him.

وقد قال الله تعالى ووجدوا بها واستيقنتها أنفسهم إلى أن قال: - والوجه الرابع من الكفر ترك ما أمر الله عز وجل به. وهو قول الله عز وجل: أفتؤمنون ببعض الكتاب وتكفرون ببعض؟

And Allah the Exalted said: "And they rejected them, while their [inner] selves were convinced thereof" [Surah An-Naml: 14] until He said: The fourth aspect of disbelief is abandoning what Allah, the Mighty and Majestic, has commanded. This is referred to in the words of Allah, the Mighty and Majestic: "Do you believe in part of the Scripture and disbelieve in part?" [Surah Al-Baqarah: 85]

فكفرهم بترك ما أمرهم الله عز وجل به، ونسبهم إلى الايمان ولم يقبله منهم، ولم ينفعهم عنده، فقال: فما جزاء من يفعل ذلك منكم إلا خزي في الحياة الدنيا ويوم القيامة يردون إلى أشد العذاب.

So He declared them disbelievers for abandoning what Allah, the Mighty and Majestic, had commanded them to do. He attributed faith to them but did not accept it from them, nor did it benefit them in His sight. Then He said: "So what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment." [Surah Al-Baqarah 2:85]

Hadith 49

سألت أبا عبد الله (عليه السلام) عن الرجل يرتكب الكبيرة فيموت، هل يخرج ذلك من الاسلام؟ وإن عذب كان عذابه كعذاب المشركين، أم له مدة وانقطاع؟

I asked Abu Abdullah (peace be upon him) about a man who commits a major sin and then dies. Does that remove him from Islam? And if he is punished, would his punishment be like that of the polytheists, or does it have a duration and an end?

فقال: من ارتكب كبيرة من الكبائر فزعم أنها حلال أخرجته ذلك من الاسلام. وعذب أشد العذاب.

Whoever commits a major sin and claims that it is permissible, this removes him from Islam, and he will be punished with the severest punishment.

وإن كان معترفًا أنه ذنب ومات عليها، أخرجته من الايمان ولم يخرجته من الاسلام، وكان عذابه أهون من عذاب الأول.

And if he acknowledges that it is a sin and dies in that state, it removes him from faith but does not remove him from Islam, and his punishment will be lighter than the punishment of the first one.

Hadith 50

فقيل ل أبي عبد الله (عليه السلام): أرايت المرتكب للكبيرة يموت عليها أخرجته من الايمان؟ وإن عذب بها فيكون عذابه كعذاب المشركين. أو له انقطاع؟ قال: يخرج من الاسلام إذا زعم أنها حلال. ولذلك يعذب بأشد العذاب.

It was said to Abu Abdullah (peace be upon him): What do you think of one who commits a major sin and dies while persisting in it, does it remove him from faith? And if he is punished for it, will his punishment be like that of the polytheists, or will it have an end? He said: He leaves Islam if he claims it is permissible, and for that he will be punished with the severest punishment.

وإن كان معترفًا بأنها كبيرة، وأنها عليه حرام، وأنه يعذب عليها، وأنها غير حلال، فإنه معذب عليها، وهو أهون عذابا من الأول. ويخرجه من الإيمان، ولا يخرجته من الإسلام.

But if he acknowledges that it is a major sin, that it is forbidden for him, that he will be punished for it, and that it is not permissible, then he will be punished for it, but his punishment will be lighter than the first, and it will remove him from faith but not from Islam.

Hadith 51

عن أبي عبد الله (عليه السلام) - في حديث طويل في رجلين من أصحابنا بينهما منازعة في دين أو ميراث - قال: ينظران إلى من كان منكم قد روى حديثنا، ونظر في حلالنا وحرامنا، وعرف أحكامنا.

From Abu Abdullah (peace be upon him), in a long hadith about two of our companions disputing over debt or inheritance - he said: They should refer to the one among you who has narrated our hadith, examined (has knowledge of) our permissible and forbidden matters, and knows our rulings (or judgments).

فليرضوا به حكما، فإني قد جعلته عليكم حاكما، فإذا حكم بحكمنا فلم يقبل منه فإنه استخف بحكم الله، وعلينا رده، والراد علينا الراد على الله، وهو على حد الشرك بالله.

Let them be pleased with him as a judge, for I have appointed him as a judge over you.

If he judges according to our ruling and it is not accepted from him, then he has belittled the judgment of Allah, and has rejected us, and whoever rejects us has rejected Allah, and he is on the brink of associating partners with Allah.

Hadith 52

أبي جعفر (عليه السلام) قال: قيل لأُمير المؤمنين (عليه السلام): من شهد أن لا إله إلا الله، وأن محمداً رسول الله (صلى الله عليه وآله وسلم) كان مؤمناً؟ قال: فأين فرائض الله - إلى أن قال - ثم قال: فما بال من جحد الفرائض كان كافراً.

Abu Jafar (peace be upon him) said: It was said to the Commander of the Faithful (peace be upon him): Is one who testifies that there is no god but Allah and that Muhammad is the Messenger of Allah (peace and blessings be upon him and his family) a believer? He said: What about the obligations of Allah - until he said - then he said: So what about one who denies the obligations, is he not a disbeliever?

Hadith 53

أبي جعفر (عليه السلام) - في حديث طويل - قال: إن الله لما أذن لمحمد (صلى الله عليه وآله وسلم) في الخروج من مكة إلى المدينة أنزل عليه الحدود، وقسمة الفرائض، وأخبره بالمعاصي التي أوجب الله عليها وبها النار لمن عمل بها.

Abu Jafar (peace be upon him) - in a long hadith - said: When Allah permitted Muhammad (peace and blessings be upon him and his family) to leave Mecca for Medina, He revealed to him the legal punishments, the division of obligations, and informed him of the sins for which Allah has made Hell obligatory for those who commit them.

وأنزل في بيان القاتل: ومن يقتل مؤمناً متعمداً فجزاؤه جهنم خالداً فيها وغضب الله عليه ولعنه وأعد له عذاباً عظيماً ولا يلعبن الله مؤمناً، وقال الله عز وجل: إن الله لعن الكافرين وأعد لهم سعيراً خالدين فيها أبداً لا يجدون ولياً ولا نصيراً.

He revealed regarding the explanation of the killer: "And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the wrath and the curse of Allah are upon him, and a great punishment is prepared for him (Quran 4:93)." And Allah does not curse a believer. And Allah, the Mighty and Sublime, said: "Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire wherein they will abide forever, and they will find neither a protector nor a helper (Quran 33:64-65)."

وأنزل في مال اليتامى: إن الذين يأكلون أموال اليتامى ظلماً إنما يأكلون في بطونهم نارا وسيصلون سعيراً.

And concerning the wealth of orphans, Allah revealed: "Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will

be burned in a Blaze (Quran 4:10)."

وأُنزل في الكيل: ويل للمطففين، ولم يجعل الويل لأحد حتى يسميه كافرا، قال الله تعالى: فويل للذين كفروا من مشهد يوم عظيم.

And concerning cheating in measurement, Allah revealed: "Woe to those who give less [than due] (Quran 83:1)." And the woe is not directed towards anyone until they are called disbelievers. Allah, the Exalted, said: "Then woe to those who disbelieve in the scene (mashad) of the great day (Quran 19:37)."

وأُنزل في العهد: إن الذين يشترون بعهد الله وأيمانهم ثمنا قليلا أولئك لا خلاق لهم في الآخرة، الآية، والخلاق: النصيب، فمن لم يكن له نصيب في الآخرة فبأي شيء يدخل الجنة؟!

And concerning the breach of covenant, Allah revealed: 'Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter.' (Quran 3:77) The share is the portion. So, if one has no portion in the Hereafter, how will they enter Paradise?

وأُنزل بالمدينة الزاني لا ينكح إلا زانية أو مشركة، والزانية لا ينكحها إلا زان أو مشرك وحرم ذلك على المؤمنين، فلم يسم الله الزاني مؤمنا ولا الزانية مؤمنة، وقال رسول الله صلى الله عليه وآله وسلم - ليس يمتري فيه أهل العلم إنه قال - : لا يزني الزاني حين يزني وهو مؤمن فإنه إذا فعل ذلك خلع عنه الايمان كخلع القميص،

And He revealed in Medina: "The adulterer does not marry except an adulteress or a polytheist, and the adulteress none marries her except an adulterer or a polytheist, and that is forbidden to the believers." (Quran 24:3) So, Allah did not call the adulterer a believer nor the adulteress a believer, and the Messenger of Allah (peace be upon him and his family) said - it is not questionable among the knowledgeable that he said: "The adulterer does not commit adultery while he is a believer. For when he does that, faith is stripped off from him as a garment is stripped off."

ونزل بالمدينة: والذين يرمون المحصنات - إلى قوله - وأولئك هم الفاسقون إلا الذين تابوا، فبرأه الله ما كان مقيما على الفرية من أن يسمى بالايمان قال الله عز وجل: أفمن كان مؤمنا كمن كان فاسقا لا يستون،

And He revealed in Medina: "And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient, except for those who repent thereafter..." (Quran 24:4-5) So Allah exonerated what was imposed on them in the charge that they are believers. Allah, Almighty, said: "Then is one who was a believer like one who was defiantly disobedient? They are not equal." (Quran 32:18)

وجعله الله منافقا، قال الله: إن المنافقين هم الفاسقون، وجعله ملعونا، فقال: إن الذين يرمون المحصنات الغافلات المؤمنات لعنوا في الدنيا والآخرة.

And Allah made them hypocrites. Allah said: " Indeed, the hypocrites are the sinners".

And Allah made them cursed. So, He said: "Indeed, those who falsely accuse chaste, unaware, and believing women are cursed in this world and the Hereafter." (Quran 24:23)

Hadith 54

عن الصادق (عليه السلام) قال: ويخرج من الايمان بخمس جهات من الفعل، كلها متشابهات معروفة: الكفر، والشرك، والضلال، والفسق، وركوب الكبائر، فمعنى الكفر: كل معصية عصى الله بها بجهة الجحد والانتكار والاستخفاف والتهاون في كل ما دق وجل، وفاعله كافر، ومعناه معنى كفر من أي ملة كان ومن أي فرقة كان بعد أن يكون بهذه الصفات فهو كافر إلى أن قال -

From Al-Sadiq (peace be upon him) who said: One leaves faith through five aspects of action, all of which are similar and well-known: disbelief, polytheism, misguidance, transgression, and committing major sins. The meaning of disbelief is every disobedience to Allah through denial, rejection, belittling, and negligence in everything minor and major, and its doer is a disbeliever. Its meaning is the meaning of disbelief from any religion or sect, as long as he has these attributes, he is a disbeliever. - Until he said -

فإن كان هو الذي مال بهواه إلى وجه من وجوه المعصية بجهة الجحود والاستخفاف والتهاون فقد كفر، وإن هو مال بهواه إلى التدين بجهة التأويل والتقليد والتسليم والرضا بقول الآباء والأسلاف فقد أشرك.

If he is the one who inclined with his desires towards a form of disobedience through denial, belittling, and negligence, then he has disbelieved. And if he inclined with his desires towards religiosity through interpretation, imitation, submission, and satisfaction with the words of fathers and ancestors, then he has associated partners with Allah.

Hadith 55

قلت لأبي جعفر (عليه السلام): قول الله عز وجل: إنا هديناه السبيل إما شاكرا وإما كفورا. قال: إما آخذ فشاكر، وإما تارك فكافر.

I said to Abu Jafar (peace be upon him): The saying of Allah, the Mighty and Sublime: "Indeed, We have shown him the way, whether he be grateful or ungrateful (Quran 76:3)." He said: Either he takes it and is grateful, or he leaves it and is ungrateful.

Hadith 56

عن أبي عبد الله (عليه السلام) في حديث - قال: لا ينظر الله إلى عبده، ولا يزيهه إذا ترك فريضة من فرائض الله، أو ارتكب كبيرة من الكبائر، قال: قلت: لا ينظر الله إليه؟ قال: نعم، قد أشرك بالله. قلت: أشرك بالله؟ قال: نعم، إن الله أمره بأمر وأمره إبليس بأمر، فترك ما أمر الله عز وجل به، وصار إلى ما أمر به إبليس، فهذا مع إبليس في الدرك السابع من النار.

From Abu Abdullah (peace be upon him) in a hadith - he said: Allah will neither look at His servant nor purify him when he abandons an obligation from Allah's obligations, or commits a major sin from the major sins. I said: Allah will not look at him?! He said: Yes, he has associated partners with Allah. I said: Associated partners with Allah?! He said: Yes, because Allah commanded him with a command while Iblis commanded him with another command, so he abandoned what Allah the Mighty and Majestic commanded him with, and followed what Iblis commanded him with. Therefore, this person will be with Iblis in the seventh level of Hell.

Hadith 57

عن عبد الرحيم القصير عن أبي عبد الله (عليه السلام) (في حديث - قال: الاسلام قبل الإيمان، وهو يشارك الإيمان، فإذا أتى العبد بكبيرة من كبائر المعاصي، أو صغيرة من صغائر المعاصي التي نهى الله عنها، كان خارجا من الايمان، وثابتا عليه اسم الاسلام،

From Abu Abdullah (peace be upon him) who said: Islam comes before faith, and it shares with faith. When a servant commits a major sin from the major sins, or a minor sin from the minor sins that Allah has forbidden, he leaves faith, but the name of Islam remains established for him.

فإن تاب واستغفر عاد إلى الايمان، ولم يخرجه إلى الكفر والجحود والاستحلال، وإذا قال للحلال: هذا حرام، وللحرام: هذا حلال، ودان بذلك، فعندها يكون خارجا من الإيمان والإسلام إلى الكفر.

If he repents and seeks forgiveness, he returns to faith, and it does not take him out to disbelief, denial, and considering it permissible. And when he says about the permissible: "This is forbidden," and about the forbidden: "This is permissible," and makes it his religion, then at that point he leaves faith and Islam to disbelief.

Hadith 58

قال: قلت لأبي عبد الله (عليه السلام): رأيت من لم يقر بأنكم في ليلة القدر كما ذكرت ولم يجحده؟ قال: أما إذا قامت عليه الحجة ممن يثق به في علمنا فلم يثق به فهو كافر،

He said: I (the narrator) said to Abu Abdullah (peace be upon him): What do you think of one who does not acknowledge that you are in the Night of Decree as you mentioned, but does not deny it? He said: As for when the proof is established against him from someone he trusts regarding our knowledge and he does not trust it, then he is a disbeliever.

وأما من لم يسمع ذلك فهو في عذر حتى يسمع، ثم قال أبو عبد الله (عليه السلام): يؤمن بالله ويؤمن للمؤمنين.

As for one who has not heard that, he is excused until he hears it. Then Abu Abdullah (peace be upon him) said: He believes in Allah and believes the believers.

Hadith 59

قلت لأبي عبد الله (عليه السلام): رأيت الراد على هذا الامر كالراد عليكم؟ فقال: يا أبا محمد من رد عليك هذا الامر فهو كالراد على رسول الله وعلى الله عز وجل.

I said to Abu Abdullah (peace be upon him): Do you think that rejecting this matter (amr - meaning wilayah) is like rejecting you? He said: O Abu Muhammad, whoever rejects this matter (amr - meaning wilayah) to you is like one who rejects the Messenger of Allah and Allah, the Mighty and Sublime.

Hadith 60

أبي جعفر (عليه السلام) قال: من اجتري على الله في المعصية وارتكاب الكبائر فهو كافر، ومن نصب دينا غير دين الله فهو مشرك.

Narrated from Abu Jafar (peace be upon him) who said: Whoever becomes audacious against Allah in disobedience and committing major sins is a disbeliever, and whoever establishes a religion other than the religion of Allah is a polytheist.

Hadith 61

ورد توقيع على القاسم بن العلاء: فإنه لا عذر لاحد من موالينا في التشكيك فيما يؤديه عنا ثقاتنا، قد عرفوا بأننا نفاوضهم سرنا ونحملهم إياه إليهم.

A tawqi (directive in the form of a signed letter from the 12th Imam) was sent to Al-Qasim bin Al-'Alaa: None of our followers have any excuse to doubt what our trustworthy representatives (thiqaat) convey from us, as they are known to be those whom we entrust with our secrets and whom we task with delivering them.

Translator: * This hadith establishes trust in the transmission of religious knowledge (in the form of the hadith or akhbar) and also establishes an obligation on the Shia community to accept them (the hadith/akhbar) when transmitted/narrated by the recognized trustworthy individuals (thiqaat) of the Shia community. All the hadith in our primary sources (from where Wasail al-Shia is sourced from) were compiled from hundreds of "usul" (the books of hadith) of the close companions of the Imams.

CHAPTER 3

Requirement Of Intellect In Religious Obligation

[Hadith 62 to 70]

Hadith 62

أبي جعفر (عليه السلام) قال: لما خلق الله العقل استنطقه، ثم قال له: اقبل فأقبل، ثم قال له: ادبر فأدبر، ثم قال: وعزتي وجلالي ما خلقت خلقا هو أحب إلي منك، ولا أكملتك إلا فيمن أحب، أما اني إياك أمر، وإياك أنهى، وإياك أعاقب، وإياك أثيب.

From Abu Ja'far (peace be upon him) who said: When Allah created the intellect, He asked it to speak, then said to it: "Come forward," and it came forward. Then He said to it: "Go back," and it went back. Then He said: "By My Honor and Majesty, I have not created any creation more beloved to Me than you, and I have not perfected you except in those whom I love. Indeed, it is you whom I command, you whom I forbid, you whom I punish, and you whom I reward."

Hadith 63

أبي جعفر (عليه السلام) قال: لما خلق الله العقل قال له: اقبل فأقبل، ثم قال له: أدبر فأدبر، فقال: وعزتي ما خلقت خلقا أحسن منك، إياك أمر، وإياك أنهى، وإياك أثيب وإياك أعاقب.

From Abu Ja'far (peace be upon him) who said: When Allah created the intellect, He said to it: "Come forward," and it came forward. Then He said to it: "Go back," and it went back. Then He said: "By My Honor, I have not created anything more beautiful than you. It is you whom I command, you whom I forbid, you whom I reward, and you whom I punish."

Hadith 64

أبي جعفر (عليه السلام) قال: إنما يداق الله العباد في الحساب يوم القيامة على قدر ما آتاهم من العقول في الدنيا.

From Abu Ja'far (peace be upon him) who said: Allah will hold His servants accountable on the Day of Judgment according to the intellect He gave them in this world.

Hadith 65

أبي عبد الله (عليه السلام) قال: إن الثواب على قدر العقل.

From Abu Abdullah (peace be upon him) who said: Indeed, reward is according to the measure of intellect.

Hadith 66

أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): إذا بلغكم عن رجل حسن حال، فانظروا في حسن عقله، فإنما يجازى بعقله.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: When you hear of a man's good condition, then look at his good intellect, for he will only be rewarded according to his intellect.

Hadith 67

قال أبو عبد الله (عليه السلام): لما خلق الله العقل قال له: أقبل فأقبل ثم قال له: أدبر فأدبر، ثم قال: وعزتي وجلالي ما خلقت خلقا هو أحب إلى منك، بك آخذ، وبك أعطى، وعليك أثيب.

Abu Abdullah (peace be upon him) said: When Allah created the intellect, He said to it: "Come forward," and it came forward. Then He said to it: "Go back," and it went back. Then He said: "By My Honor and Majesty, I have not created any creation more beloved to Me than you. Through you I take, through you I give, and upon you I bestow reward."

Hadith 68

أبي جعفر (عليه السلام) قال: أوحى الله إلى موسى (عليه السلام): أنا أؤاخذ عبادي على قدر ما أعطيتهم من العقل.

From Abu Ja'far (peace be upon him) who said: Allah revealed to Moses (peace be upon him): I hold My servants accountable according to the measure of intellect I have given them.

Hadith 69

أبي عبد الله (عليه السلام) قال: إن الله خلق العقل، فقال له: أقبل فأقبل، ثم قال له: أدبر فأدبر، ثم قال له: أقبل، ثم قال: لا وعزتي وجلالي، ما خلقت شيئا أحب إلى منك، لك الثواب، وعليك العقاب.

From Abu Abdullah (peace be upon him) who said: Indeed Allah created the intellect, and said to it: "Come forward" so it came forward, then He said to it: "Go back" so it went back, then He said to it: "Come forward", then He said: "By My Honor and My Majesty, I have not created anything more beloved to Me than you. For you is the reward, and upon you is the punishment."

Hadith 70

وعن بعض أصحابنا، رفعه، عنهم (عليهم السلام) - في حديث - : إن الله خلق العقل، فقال له: .أقبل فأقبل، ثم قال له: أدبر فأدبر، فقال: وعزتي وجلالي ما خلقت شيئاً أحسن منك، وأحب إلي منك، بك آخذ وبك أعطي.

And from some of our companions, raising it to them (peace be upon them) - in a hadith -: Indeed Allah created the intellect, and said to it: "Come forward" so it came forward, then He said to it: "Go back" so it went back, then He said: "By My Honor and My Majesty, I have not created anything more beautiful than you, and more beloved to Me than you. Through you I take, and through you I give."

CHAPTER 4

Requirement Of Obligation Regarding Duties And Prohibitions Upon Reaching Puberty Or By Wet Dreams Or Growing Body Hair In General, Or Upon Males Reaching Fifteen Years And Females Reaching Nine Years, And The Recommendation Of Training Children In Worship Before That

[Hadith 71 to 82]

Hadith - 71

أبي عبد الله (عليه السلام) قال: إن أولاد المسلمين موسومون عند الله، شافع ومشفع، فإذا بلغوا اثنتي عشرة سنة كتبت لهم الحسنات، فإذا بلغوا الحلم كتبت عليهم السيئات.

From Abu Abdullah (peace be upon him) who said: The children of Muslims are marked by Allah, as intercessors and those interceded for. When they reach twelve years, good deeds are recorded for them, and when they reach puberty, bad deeds are recorded against them.

Hadith 72

سألت أبا جعفر (عليه السلام): متى يجب على الغلام أن يؤخذ بالحدود التامة، وتقام عليه، ويؤخذ بها؟ قال: إذا خرج عنه اليتيم وأدرك، قلت: فلذلك حد يعرف به؟ فقال: إذا احتلم، أو بلغ خمس عشرة سنة، أو أشعر أو أنبت قبل ذلك، أقيمت عليه الحدود التامة، واخذ بها وأخذت له،

I asked Abu Ja'far (peace be upon him): When do complete legal punishments become obligatory upon a boy and when are they implemented on him and applied to him? He said: When orphanhood ends for him and he matures. I asked: Is there a specific sign for that? He said: When he has a wet dream, or reaches fifteen years, or grows hair, or develops pubic hair before that, the complete legal punishments are implemented on him and applied to and for him.

قلت: فالجارية، متى تجب عليها الحدود التامة وتؤخذ بها، ويؤخذ لها قال: إن الجارية ليست مثل الغلام، إن الجارية إذا تزوجت ودخل بها ولها تسع سنين ذهب عنها اليتيم، ودفعت إليها مالها، وجاز أمرها في الشراء والبيع، وأقيمت عليها الحدود التامة، واخذ لها بها،

I asked: And for the girl, when do complete legal punishments become obligatory upon her and applied to and for her? He said: The girl is not like the boy. When the girl marries and is consummated with at nine years, her orphanhood ends, her property is handed to her, her transactions in buying and selling become valid, and complete legal punishments are implemented on her and applied for her.

Requirement Of Obligation Regarding Duties And Prohibitions Upon Re...

قال: والغلام لا يجوز أمره في الشراء والبيع، ولا يخرج من اليتيم، حتى يبلغ خمس عشرة، أو يحتلم أو يشعر أو ينبت قبل ذلك.

He said: As for the boy, his transactions in buying and selling are not valid, and his orphanhood does not end until he reaches fifteen, or has a wet dream, or grows hair, or develops pubic hair before that.

Hadith 73

أبي جعفر (عليه السلام) قال: الجارية إذا بلغت تسع سنين ذهب عنها اليتيم، وزوجت، وأقيمت عليها الحدود التامة لها وعليها.

From Abu Ja'far (peace be upon him) who said: When a girl reaches nine years, her orphanhood ends, she can be married, and complete legal punishments are implemented for and against her.

Hadith 74

عن أبي عبد الله (عليه السلام) - في حديث - في غلام صغير لم يدرك ابن عشر سنين، زنا بامرأة محصنة، قال: لا ترجم، لأن الذي زنا بها ليس بمدرك، ولو كان مدركا رحمت.

From Abu Abdullah (peace be upon him) - in a hadith - regarding a young boy who had not reached maturity at ten years who committed adultery with a married woman, he said: She is not stoned, because the one who committed adultery with her is not mature, and if he were mature she would be stoned.

Hadith 75

عن إسماعيل بن جعفر - في حديث - إن رسول الله (صلى الله عليه وآله وسلم) دخل بعائشة وهي بنت عشر سنين، وليس يدخل بالجارية حتى تكون امرأة.

From Ismail bin Ja'far - in a hadith - that the Messenger of Allah (peace be upon him and his family) consummated with Aisha when she was ten years old, and one does not consummate with a girl until she becomes a woman.

Hadith 76

موسى بن جعفر (عليه السلام) قال: سألته عن اليتيم متى ينقطع يتيمة؟ قال: إذا احتلم وعرف الأخذ والعطاء.

From Musa bin Ja'far (peace be upon him), he said: I asked him about orphanhood, when does it end? He said: When he reaches puberty and understands giving and taking.

Hadith 77

وعن علي بن الفضل، أنه كتب إلى أبي الحسن (عليه السلام): ما حد البلوغ؟ قال: ما أوجب على المؤمنين الحدود.

From Ali bin Al-Fadl, that he wrote to Abu Al-Hassan (peace be upon him): What is the limit of puberty? He said: What makes legal punishments obligatory upon the believers.

Hadith 78

عن جعفر بن محمد، عن أبيه (عليه السلام) أنه قال: عرضهم رسول الله (صلى الله عليه وآله وسلم) يومئذ - يعني بني قريظة - على العانات، فمن وجدته أنبت قتله، ومن لم يجده أنبت ألحقه بالذراري.

From Ja'far bin Muhammad, from his father (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) examined them that day - meaning Bani Qurayza - for pubic hair, so whoever he found had grown it was executed, and whoever had not grown it was classified with the children.

Hadith 79

عن جعفر بن محمد، عن أبيه عن آبائه (عليهم السلام) - في وصية النبي (صلى الله عليه وآله وسلم) لعلي (عليه السلام) - قال: يا علي، لا يتم بعد احتلام.

From Ja'far bin Muhammad, from his father from his forefathers (peace be upon them) - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - he said: O Ali, there is no orphanhood after puberty.

Hadith 80

قال (عليه السلام): وفي خبر آخر على الصبي إذا احتلم الصيام، وعلى المرأة إذا حاضت الصيام.

He (peace be upon him) said: And in another narration, fasting becomes obligatory upon the boy when he reaches puberty, and upon the woman when she menstruates.

Hadith 81

أتى عمر بامرأة مجنونة قد زنت فأمر برجمها، فقال علي (عليه السلام): أما علمت أن القلم يرفع عن ثلاثة: عن الصبي حتى يحتلم، وعن المجنون حتى يفيق، وعن النائم حتى يستيقظ؟!

Umar was brought a mentally ill woman who had committed adultery and he ordered her stoning, so Ali (peace be upon him) said: Don't you know that the pen (judgement) is lifted from three: from the child until he reaches puberty, from the insane until he regains sanity, and from the sleeping until he wakes up?!

Hadith 82

سألت أبي عبد الله (عليه السلام) عن الغلام متى تجب عليه الصلاة؟ فقال (عليه السلام): إذا أتى عليه ثلاث عشرة سنة، فإن احتلم قبل ذلك فقد وجبت عليه الصلاة، وجرى عليه القلم، والجارية مثل ذلك إن أتى لها ثلاث عشرة سنة، أو حاضت قبل ذلك، فقد وجبت عليها الصلاة، وجرى عليها القلم.

I asked Abu Abdullah (peace be upon him) about when prayer becomes obligatory upon the boy? He (peace be upon him) said: When he reaches thirteen years, and if he reaches puberty before that then prayer becomes obligatory upon him and the pen flows [accountability begins], and the girl is similar if she reaches thirteen years, or menstruates before that, then prayer becomes obligatory upon her and the pen flows.

أقول: هذا محمول على حصول الاحتلام أو الإنبات للغلام في الثلاث عشرة سنة، وعدم عقل الجارية قبلها، لما مضى، ويأتي ما يدل على ذلك وعلى التمرين في محله. ويمكن حمل حكم الغلام على الاستحباب وحكم الجارية على أن مفهوم الشرط غير مراد.

I (Hurr Amili) say: This is interpreted as the occurrence of puberty or growth of pubic hair for the boy at thirteen years, and the girl's lack of maturity before it, based on what preceded, and what will come indicating that and about training at its proper place. It's possible to interpret the boy's ruling as recommended and the girl's ruling as the implied condition not being intended.

CHAPTER 5

Obligation Of Intention In Obligatory Acts Of Worship And Its Requirement Therein

[Hadith 83 to 92]

Hadith 83

علي بن الحسين (عليه السلام) قال: لا عمل إلا بنية.

Ali bin Al-Hussein (peace be upon him) said: There is no deed except with intention.

Hadith 84

قال رسول الله (صلى الله عليه وآله وسلم): لا قول إلا بعمل، ولا قول و عمل إلا بنية، ولا قول و عمل و نية إلا بإصابة السنة.

The Messenger of Allah (peace be upon him and his family) said: There is no saying except with action, and no saying and action except with intention, and no saying and action and intention except by following (isaabat, also means striking) the Sunnah.

Hadith 85

علي بن الحسين (عليه السلام) قال: لا حسب لقرشي ولا عربي إلا بتواضع، ولا كرم إلا بتقوى، ولا عمل إلا بنية، ولا عبادة إلا بتفقه.

Ali bin Al-Hussein (peace be upon him) said: There is no nobility for a Qurayshi or an Arab except through humility, and no honor except through piety, and no deed except with intention, and no worship except with understanding of religion.

Hadith 86

قال رسول الله (صلى الله عليه وآله وسلم): لا قول إلا بعمل ونية ولا قول و عمل إلا بنية.

The Messenger of Allah (peace be upon him and his family) said: There is no saying except with action and intention, and no saying and action except with intention.

Hadith 87

أبي عبد الله (عليه السلام)، قال: إن الله يحشر الناس على نياتهم يوم القيامة.

Abu Abdullah (peace be upon him) said: Indeed Allah will gather people according to their intentions on the Day of Judgment.

Hadith 88

النبي (صلى الله عليه وآله وسلم) أنه قال: الأعمال بالنيات.

The Prophet (peace be upon him and his family) said: Deeds are judged by intentions.

Hadith 89

أنه قال: إنما الأعمال بالنيات، وإنما لامرئ ما نوى.

He said: Indeed, deeds are only by intentions, and for every person is what he intended.

Hadith 90

عن رسول الله (صلى الله عليه وآله وسلم) في وصيته له، قال: يا أبا ذر ليكن لك في كل شيء نية، حتى في النوم والاكل.

From the Messenger of Allah (peace be upon him and his family) in his advice to him, he said: O Abu Dharr, you should have an intention in everything, even in sleeping and eating.

Hadith 91

عن الرضا عن آبائه (عليهم السلام)، قال: قال رسول الله (صلى الله عليه وآله وسلم): لا حسب إلا بالتواضع، ولا كرم إلا بالتقوى، ولا عمل إلا بنية.

From Al-Ridha from his forefathers (peace be upon them), he said: The Messenger of Allah (peace be upon him and his family) said: There is no nobility except through humility, no honor except through piety, and no deed except with intention.

Hadith 92

عن رسول الله صلى الله عليه وآله وسلم - في حديث - قال: إنما الأعمال بالنيات، ولكل امرء ما نوى، فمن غزى ابتغاء ما عند الله فقد وقع أجره على الله عز وجل، ومن غزى يريد عرض الدنيا أو نوى عقالا، لم يكن له إلا ما نوى.

Narrated from the Messenger of Allah, peace and blessings be upon him, who said: Actions are only by intentions, and each person will have what they intended. So whoever emigrated seeking what is with Allah, then their reward is incumbent upon Allah, the Mighty and Sublime. And whoever emigrated seeking worldly gains or intending to acquire a camel's tether, they will have nothing except what they intended.

CHAPTER 6

Recommendation Of Good Intention And Determination Upon It

[Hadith 93 to 117]

Hadith 93

أبي عبد الله (عليه السلام)، قال: إن العبد المؤمن الفقير ليقول: يا رب ارزقني حتى أفعل كذا وكذا من البر ووجوه الخير، فإذا علم الله ذلك منه بصدق نية كتب الله له من الاجر مثل ما يكتب له لو عمله. إن الله واسع كريم.

Abu Abdullah (peace be upon him) said: Indeed, when a believing servant who is poor says, "O Lord, grant me sustenance so that I may do such and such acts of righteousness and good deeds," then if Allah knows the sincerity of his intention, Allah writes for him the same reward as if he had actually done those deeds. Indeed, Allah is All-Encompassing, Most Generous.

Hadith 94

سألت أبا عبد الله (عليه السلام) عن حد العبادة التي إذا فعلها فاعلها كان مؤدياً؟ فقال: حسن النية بالطاعة.

I asked Abu Abdullah (peace be upon him) about the minimum level of worship that, when performed by someone, would be considered sufficient. He said: Good intention with obedience.

Hadith 95

عن أبي عبد الله (عليه السلام)، قال: قال رسول الله (صلى الله عليه وآله وسلم): نية المؤمن خير من عمله، ونية الكافر شر من عمله، وكل عامل يعمل على نيته.

From Abu Abdullah (peace be upon him), he said: The Messenger of Allah (peace be upon him and his family) said: The intention of a believer is better than his action, and the intention of a disbeliever is worse than his action, and every doer acts according to his intention.

Hadith 96

قال أبو عبد الله (عليه السلام): إنما خلد أهل النار في النار، لأن نياتهم كانت في الدنيا أن لو خلدوا فيها أن يعصوا الله أبداً، وإنما خلد أهل الجنة في الجنة لأن نياتهم كانت في الدنيا أن لو بقوا فيها أن يطيعوا الله أبداً، فبالنيات خلد هؤلاء وهؤلاء، ثم تلا قوله تعالى: قل كل يعمل على شاكلته قال: على نيته.

Abu Abdullah (peace be upon him) said: The people of Hell were eternalized in Hell because their intentions in this world were that if they were to live forever, they

Recommendation Of Good Intention And Determination Upon It

would disobey Allah forever. And the people of Paradise were eternalized in Paradise because their intentions in this world were that if they were to remain, they would obey Allah forever. Thus, by their intentions both these groups are granted eternity. Then he recited the words of Allah the Exalted: "Say: Everyone acts according to his own disposition" [Surah Al-Isra: 84], saying: [This means] according to his intention.

Hadith 97

عن أبي عبد الله (عليه السلام): والنية أفضل من العمل، ألا وإن النية هي العمل، ثم تلا. قوله تعالى: قل كل يعمل على شاكلته، يعني على نيته.

From Abu Abdullah (peace be upon him): And intention is better than action, indeed intention is the action. Then he recited Allah's words: "Say: Everyone acts according to his manner" [17:84], meaning according to his intention.

Hadith 98

عن أحدهما (عليه السلام)، قال: إن الله تبارك وتعالى جعل لآدم في نريته أن من هم بحسنة فلم يعملها كتبت له حسنة، ومن هم بحسنة وعملها كتبت له عشرا، ومن هم بسيئة لم تكتب عليه، ومن هم بها وعملها كتبت عليه سيئة.

From one of them (peace be upon him), he said: Indeed Allah blessed and exalted made for Adam in his progeny that whoever intends a good deed but doesn't do it, a good deed is recorded for him. And whoever intends a good deed and does it, ten are recorded for him. And whoever intends an evil deed but doesn't do it, it is not recorded against him. And whoever intends it and does it, one evil deed is recorded against him.

Hadith 99

أبي عبد الله (عليه السلام)، قال: إن المؤمن ليهم بالحسنة ولا يعمل بها فتكتب له حسنة، وإن هو عملها كتبت له عشر حسنات، وإن المؤمن ليهم بالسيئة أن يعملها فلا يعملها فلا تكتب عليه.

From Abu Abdullah (peace be upon him), he said: Indeed a believer intends a good deed but doesn't do it, so a good deed is recorded for him. And if he does it, ten good deeds are recorded for him. And indeed a believer intends an evil deed to do it but doesn't do it, so it is not recorded against him.

Hadith 100

أبي جعفر (عليه السلام): إن الله تعالى قال لادم (عليه السلام): يا آدم، جعلت لك أن من هم من نريتك بسيئة لم تكتب عليه، فإن عملها كتبت عليه سيئة، ومن هم منهم بحسنة فإن لم يعملها كتبت له حسنة، وإن هو عملها كتبت له عشرا.

From Abi Ja'far (peace be upon him): Allah Almighty said to Adam (peace be upon

him): O Adam, I have decreed for you that whoever among your offspring intends an evil deed, it will not be recorded against them, but if they do it, one evil deed will be recorded. And whoever intends a good deed but does not do it, one good deed will be recorded, and if they do it, ten good deeds will be recorded.

Hadith 101

عن أبي الحسن موسى (عليه السلام) - في حديث - أنه قال: رحم الله فلانا، يا علي لم تشهد جنازته؟ قلت: لا، قد كنت أحب أن أشهد جنازة مثله، فقال: قد كتب لك ثواب ذلك بما نويت.

From Abi Al-Hassan Musa (peace be upon him) - in a hadith - he said: May Allah have mercy on so-and-so. O Ali, why didn't you attend his funeral? I said: No, I would have loved to attend the funeral of someone like him. He said: You have been recorded the reward for that due to your intention.

Hadith 102

أبي عبد الله (عليه السلام) قال: إذا هم العبد بالسيئة لم تكتب عليه، وإذا هم بحسنة كتبت له.

From Abi Abdullah (peace be upon him) said: When a servant intends an evil deed, it is not recorded against them, and when they intend a good deed, it is recorded for them.

Hadith 103

قال أبو عبد الله (عليه السلام): من حسنت نيته زاد الله تعالى في رزقه.

Abu Abdullah (peace be upon him) said: Whoever has good intentions, Allah Almighty increases their sustenance.

Hadith 104

سألنا أبا عبد الله (عليه السلام) عن قول الله عز وجل: خذوا ما آتيناكم بقوة أ قوة في الأبدان، أو قوة في القلب؟ قال: فيهما جميعا.

We asked Abi Abdullah (peace be upon him) about Allah's saying: "Take what We have given you with determination" [Surah Al-Baqarah: 63], is it determination in body or determination in heart? He said: In both of them.

Hadith 105

سأل أبا عبد الله (عليه السلام): ما العبادة؟ فقال: حسن النية بالطاعة من الوجه الذي يطاع الله منه. وفي حد آخر: قال: حسن النية بالطاعة من الوجه الذي أمر به.

He asked Abu Abdullah (peace be upon him): What is worship? He said: Good intention in obedience from the aspect through which Allah is obeyed. And in another definition: He said: Good intention in obedience from the aspect which He

commanded.

Hadith 106

قال الصادق جعفر بن محمد (عليه السلام): ما ضعف بدن عما قويت عليه النية.

Al-Sadiq, Ja'far ibn Muhammad (peace be upon him), said: "The body does not weaken from what the intention is strong upon."

Hadith 107

قلت لأبي عبد الله (عليه السلام): إني سمعتك تقول: نية المؤمن خير من عمله، فكيف تكون النية خيرا من العمل؟ قال: لأن العمل ربما كان رياء للمخلوقين، والنية خالصة لرب العالمين، فيعطي عز وجل على النية ما لا يعطي على العمل.

I said to Abi Abdullah (peace be upon him): I heard you say: The intention of a believer is better than their action, so how can intention be better than action? He said: Because the action might be done to show off to creation, while the intention is purely for the Lord of the Worlds, so the Mighty and Majestic gives for the intention what He does not give for the action.

Hadith 108

قال أبو عبد الله (عليه السلام): إن العبد لينوى من نهاره أن يصلى بالليل فتغلبه عينه فينام، فيثبت الله له صلاته، ويكتب نفسه تسبيحا، ويجعل نومه عليه صدقة.

Abu Abdullah (peace be upon him) said: Indeed when a servant intends during his day to pray at night but his eyes overcome him and he sleeps, Allah records his prayer for him, considers his breath as glorification (tasbih), and makes his sleep as charity for him.

Hadith 109

عن أبي جعفر (عليه السلام) أنه كان يقول: نية المؤمن أفضل من عمله، وذلك لأنه ينوي من الخير ما لا يدركه، ونية الكافر شر من عمله وذلك لأن الكافر ينوي الشر ويأمل من الشر ما لا يدركه.

From Abu Ja'far (peace be upon him) that he used to say: A believer's intention is better than his action, because he intends good that he cannot achieve, and a disbeliever's intention is worse than his action, because the disbeliever intends evil and hopes for evil that he cannot achieve.

Hadith 110

عن علي (عليهم السلام) قال: قال: رسول الله (صلى الله عليه وآله وسلم): من تمنى شيئاً وهو لله رضا لم يخرج من الدنيا حتى يعطاه.

From Ali (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever wishes for something while it is pleasing to Allah, will not leave this world until he is given it.

Hadith 111

عن أبي عبد الله (عليه السلام)، قال: من صدق لسانه زكى عمله، ومن حسنت نيته زاد الله في رزقه، ومن حسن بره بأهله زاد الله في عمره.

From Abu Abdullah (peace be upon him) who said: Whoever is truthful in speech, his deeds become pure, and whoever has good intention, Allah increases his sustenance, and whoever is good to his family, Allah increases his lifespan.

Hadith 112

أبي عبد الله (عليه السلام) قال: من هم بحسنة فلم يعملها كتبت له حسنة، فإن عملها كتبت له عشرة، ويضاعف الله لمن يشاء إلى سبعمائة، ومن هم بسيئة فلم يعملها لم تكتب عليه حتى يعملها، فإن لم يعملها كتبت له حسنة، وإن عملها أجل تسع ساعات، فإن تاب وندم عليها لم يكتب عليه، وإن لم يتب ولم يندم عليها كتبت عليه سيئة.

Abu Abdullah (peace be upon him) said: Whoever intends to do a good deed but does not do it, a good deed is recorded for him. If he does it, ten good deeds are recorded for him. And Allah multiplies for whom He wills up to seven hundred times [This is a reference to Quran 2:261]. Whoever intends to do a bad deed but does not do it, it is not recorded against him until he does it. If he does not do it, a good deed is recorded for him. If he does it, he is given a respite of nine hours. If he repents and regrets it, it is not recorded against him. If he does not repent and does not regret it, one bad deed is recorded against him.

Hadith 113

عن جعفر بن محمد (عليه السلام)، قال: لو كانت النيات من أهل الفسق يؤخذ بها أهلها إذا لأخذ كل من نوى الزنا بالزنا، وكل من نوى السرقة بالسرقة، وكل من نوى القتل بالقتل، ولكن الله عدل كريم ليس الجور من شأنه، ولكنه يثيب على نيات الخير وإضمارهم عليها، ولا يؤاخذ أهل الفسق حتى يفعلوا.

Ja'far bin Muhammad (peace be upon him) said: If the intentions of the people of sin were to be held against them, then everyone who intended to commit adultery would be charged with adultery, everyone who intended to steal would be charged with theft, and everyone who intended to kill would be charged with murder. However, Allah is

just and generous, and injustice is not His way. Instead, He rewards for good intentions and their concealment, and He does not hold the people of sin accountable until they actually commit the act.

Hadith 114

عن أبي جعفر عن آباءه (عليهم السلام) أن رسول الله (صلى الله عليه وآله وسلم) قال: نية المؤمن أبلغ من عمله، وكذلك نية الفاجر.

From Abu Ja'far from his forefathers (peace be upon them) that the Messenger of Allah (peace be upon him and his family) said: A believer's intention is more effective than his action, and likewise is the intention of the wicked.

Hadith 115

أبو عبد الله (عليه السلام): من صدق لسانه زكى عمله، ومن حسنت نيته زيد في رزقه، ومن حسن بره بأهل بيته زيد في عمره.

Abu Abdullah (peace be upon him): Whoever is truthful in speech, his deeds become pure, and whoever has good intention, his sustenance is increased, and whoever is kind to his family members, his lifespan will be extended.

Hadith 116

عن النبي (صلى الله عليه وآله وسلم) - في وصيته له - قال: يا أبا نر، هم بالحسنة وان لم تعملها، لكي لا تكتب من الغافلين.

From the Prophet (peace be upon him and his family) - in his advice to him - he said: O Abu Dharr, intend to do good even if you do not do it, so that you are not written among the heedless.

Hadith 117

عن أمير المؤمنين (عليهم السلام) - في حديث - قال: إن الله بكرمه وفضله يدخل العبد بصدق النية والسريرة الصالحة الجنة.

From the Commander of the Faithful (peace be upon them) - in a hadith - he said: Indeed Allah, through His generosity and grace, admits a servant into Paradise due to sincere intention and righteous inner thoughts.

CHAPTER 7

Disapproval/Dislike Of Evil Intentions

[Hadith 118 to 122]

Hadith 118

عن أبي عبد الله (عليه السلام) - في حديث - أن رسول الله (صلى الله عليه وآله وسلم) كان يقول: من أسر سريرة رداه الله رداها، إن خيرا فخييرا، وإن شرا فشر.

From Abu Abdullah (peace be upon him), in a hadith, that the Messenger of Allah (peace be upon him and his family) used to say: Whoever conceals a secret intention, Allah will clothe him with its garment; if good then good, and if evil then evil.

Shaykh Hurr Amili This includes both intention and action, and there are many similar hadiths.

Hadith 119

قال أبو عبد الله (عليه السلام): ما من عبد يسر خيرا إلا لم تذهب الأيام حتى يظهر الله له خيرا، وما من عبد يسر شرا إلا لم تذهب الأيام حتى يظهر الله له شرا.

Abu Abdullah (peace be upon him) said: There is no servant who conceals a good deed except that the days will not pass until Allah reveals good for him, and there is no servant who conceals an evil deed except that the days will not pass until Allah reveals evil for him.

Hadith 120

سألت موسى بن جعفر، (عليه السلام) عن الملكين هل يعلمان بالذنب إذا أراد العبد أن يفعله، أو بالحسنة؟ فقال (عليه السلام): ريح الكنيف والطيب سواء؟ قلت: لا. قال: إن العبد إذا هم بالحسنة خرج نفسه طيب الريح، فقال صاحب اليمين لصاحب الشمال: قم فإنه قد هم بالحسنة، فإذا فعلها كان لسانه قلمه وريقه مداده فأثبتها له.

I asked Musa ibn Ja'far (peace be upon him) about the two angels - do they know about the sin when the servant intends to commit it, or about the good deed? He (peace be upon him) replied: "Is the smell of filth the same as fragrance?!" I said: "No." He said: "When the servant intends to do a good deed, his breath comes out with a pleasant smell, so the angel on the right says to the angel on the left: 'Stand up, for he has intended to do a good deed.' When he does it, his tongue becomes the pen and his saliva becomes the ink, and it is recorded for him.

وإذا هم بالسيئة خرج نفسه منتن الريح، فيقول صاحب الشمال لصاحب اليمين: قف، فإنه قد هم بالسيئة، فإذا هو فعلها كان لسانه قلمه وريقه مداده فأثبتها عليه.

And when he intends to do a bad deed, his breath comes out with a foul smell, so the angel on the left says to the angel on the right: 'Wait, for he has intended to do a bad deed.' When he does it, his tongue becomes the pen and his saliva becomes the ink, and it is recorded against him."

Hadith 121

أبي عبد الله (عليه السلام) قال: إن المؤمن لينوي الذنب فيحرم رزقه.

From Abu Abdillah (peace be upon him), he said: Indeed, the believer may intend to commit a sin, and as a result, his sustenance is withheld.

Hadith 122

عن أبي جعفر (عليه السلام) قال: قال لي: يا جابر، يكتب للمؤمن في سقمه من العمل الصالح ما كان يكتب في صحته، ويكتب للكافر في سقمه من العمل السيئ ما كان يكتب في صحته، ثم قال: قال: يا جابر، ما أشد هذا من حديث!

From Abu Ja'far (peace be upon him) who said: He said to me: O Jabir, a believer during his illness is recorded the same good deeds that were recorded during his health, and a disbeliever during his illness is recorded the same evil deeds that were recorded during his health. Then he said: O Jabir, how intense is this hadith!

CHAPTER 8

The Obligation Of Sincerity In Worship And Intention

[Hadith 123 to 133]

Hadith 123

عن أبي عبد الله (عليه السلام) في قول الله عز وجل: حنيفا مسلما قال: خالصا مخلصا، ليس فيه شيء من عبادة الأوثان.

From Abu Abdullah (peace be upon him) regarding Allah's words "anfan musliman", he said: Pure and sincere, having nothing of idol worship in it.

Hadith 124

أبي عبد الله (عليه السلام)، قال: قال أمير المؤمنين (عليه السلام) - في حديث - وبالإخلاص يكون الخلاص.

From Abu Abdullah (peace be upon him), he said: Amir al-Mu'minin (peace be upon him) said - in a hadith: Through sincerity comes salvation.

Hadith 125

عن أبي الحسن الرضا (عليه السلام) أن أمير المؤمنين (عليه السلام)، قال: كان يقول: طوبى لمن أخلص لله العبادة والدعاء، ولم يشغل قلبه بما ترى عيناه، ولم ينس ذكر الله بما تسمع أذناه، ولم يحزن صدره بما أعطى غيره.

From Abu al-Hasan al-Ridha (peace be upon him) that Amir al-Mu'minin (peace be upon him) used to say: Blessed is the one who makes worship and supplication sincere for Allah, whose heart is not occupied with what his eyes see, who does not forget Allah's remembrance by what his ears hear, and whose chest is not grieved by what others are given.

Hadith 126

عن أبي عبد الله (عليه السلام) - في حديث قال: الإبقاء على العمل حتى يخلص أشد من العمل، والعمل الخالص الذي لا تريد أن يحمداك عليه أحد إلا الله عز وجل.

From Abu Abdullah (peace be upon him) - in a hadith he said: Maintaining sincerity in deeds is harder than the deed itself, and the sincere deed is that which you don't want anyone to praise you for except Allah, the Mighty and Majestic.

Hadith 127

وبالإسناد، قال: سألته عن قول الله عز وجل إلا من أتى الله بقلب سليم؟ قال: السليم الذي يلقي ربه وليس فيه أحد سواه. قال: وكل قلب فيه شك أو شرك فهو ساقط، وإنما أرادوا بالزهد في الدنيا لتفرغ قلوبهم للآخرة.

Through the same chain, he said: I asked him about Allah's words "Except one who comes to Allah with a sound heart" [Quran 26:89], he said: The sound one is he who meets his Lord with no one else in his heart. He said: Every heart containing doubt or polytheism is fallen, and they only sought asceticism in this world so their hearts would be free for the hereafter.

Hadith 128

كما جلوسا عند أبي عبد الله (عليه السلام) إذ قال له رجل: أتخاف أن أكون منافقا، فقال له: إذا خلوت في بيتك نهارا أو ليلا أليس تصلي فقال: بلى، فقال: فلمن تصلي؟ قال: لله عز وجل، قال: فكيف تكون منافقا وأنت تصلي لله عز وجل لا لغيره!

We were sitting with Abu Abdullah (peace be upon him) when a man said to him: I fear that I might be a hypocrite. He said to him: When you are alone in your house, day or night, don't you pray? He said: Yes. He said: For whom do you pray? He said: For Allah, the Mighty and Majestic. He said: How can you be a hypocrite when you pray for Allah, the Mighty and Majestic, and not for others!

Hadith 129

عن أبي عبد الله (عليه السلام) في قول الله: حنيفا مسلما، قال: خالصا مخلصا لا يشوبه شيء.

From Abu Abdullah (peace be upon him) regarding Allah's words "anfan musliman", he said: Pure and sincere, unmixed with anything.

Hadith 130

سمعت أبا عبد الله (عليه السلام) يقول: إن ربكم لرحيم، يشكر القليل، إن العبد ليصلي ركعتين يريد بهما وجه الله عز وجل، فيدخله الله بهما الجنة.

I heard Abu Abdullah (peace be upon him) saying: Indeed your Lord is Most Merciful, He appreciates little deeds. When a servant prays two rak'ahs seeking only Allah's (Mighty and Majestic) pleasure, Allah admits him to Paradise because of them.

Hadith 131

سمعت أبا عبد الله (عليه السلام) يقول: قال الله عز وجل: أنا خير شريك، من أشرك معي غيري في عمله لم أقبله إلا ما كان لي خالصا.

I heard Abu Abdullah (peace be upon him) saying: Allah (Mighty and Majestic) says: I

am the best partner. Whoever associates others with Me in his deeds, I will not accept except what was purely for Me.

Hadith 132

أبي عبد الله (عليه السلام) قال: إذا أحسن المؤمن ضاعف الله عمله لكل حسنة سبعمائة. فأحسنوا أعمالكم التي تعملونها لثواب الله - إلى أن قال - وكل عمل تعمله لله فليكن نقيا من الدنس.

Abu Abdullah (peace be upon him) said: When a believer does good, Allah multiplies his deed by seven hundred for each good deed. So perfect your deeds that you do for Allah's reward - until he said - and every deed you do for Allah should be pure from impurity.

Hadith 133

أبي جعفر (عليه السلام) قال: ما بين الحق والباطل إلا قلة العقل، قيل: وكيف ذلك يا بن رسول الله؟ قال: إن العبد ليعمل العمل الذي هو لله رضا فيريد به غير الله، فلو أنه أخلص لله لجاهه الذي يريد في أسرع من ذلك.

Abu Ja'far (peace be upon him) said: There is nothing between truth and falsehood except a lack of intellect (aql). It was said: How is that, O son of the Messenger of Allah? He said: Indeed a servant does a deed that is pleasing to Allah but intends it for other than Allah. If he had made it sincere for Allah, what he desires would come to him faster than that.

CHAPTER 9

What Is Permissible To Intend From The Goals Of Intention And What Is Recommended To Choose From Them

[Hadith 134 to 136]

Hadith 134

عن أبي عبد الله (عليه السلام) قال: العبادَةُ ثلاثة: قوم عبدوا الله عز وجل خوفاً فتلك عبادة العبيد، وقوم عبدوا الله تبارك وتعالى طلب الثواب فتلك عبادة الاجراء، وقوم عبدوا الله عز وجل حبا له فتلك عبادة الأحرار، وهي أفضل العبادَة.

From Abu Abdullah (peace be upon him), he said: Worship is of three types: A group who worshipped Allah, the Mighty and Majestic, out of fear - that is the worship of slaves; and a group who worshipped Allah, the Blessed and Exalted, seeking reward - that is the worship of employees; and a group who worshipped Allah, the Mighty and Majestic, out of love for Him - that is the worship of free people, and it is the best worship.

Hadith 135

قال الصادق جعفر بن محمد (عليه السلام) إن الناس يعبدون الله عز وجل على ثلاثة أوجه: فطبقة يعبدونه رغبة في ثوابه فتلك عبادة الحرصاء وهو الطمع، وآخرون يعبدونه خوفاً من النار فتلك عبادة العبيد وهي رهبة، ولكني أعبده حبا له عز وجل، فتلك عبادة الكرام، وهو الأيمن لقوله عز وجل: وهم من فزع يومئذ آمنون ولقوله عز وجل: قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم فمن أحب الله عز وجل أحبه الله ومن أحبه الله تعالى كان من الأمنين.

Al-Sadiq Ja'far bin Muhammad (peace be upon him) said: People worship Allah, the Mighty and Majestic, in three ways: A class that worships Him desiring His reward - that is the worship of the greedy and it is covetousness; and others worship Him fearing the Fire - that is the worship of slaves and it is dread; but I worship Him out of love for Him, the Mighty and Majestic - that is the worship of the noble ones, and it is security, as per His words, the Mighty and Majestic: "And they will be secure from terror that Day" [27:89] and His words, the Mighty and Majestic: "Say, [O Muhammad], 'If you love Allah, then follow me, [so] Allah will love you and forgive you your sins'" [3:31]. So whoever loves Allah, the Mighty and Majestic, Allah loves him, and whoever Allah, the Exalted, loves is among the secure ones.

Hadith 136

في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) أنه قال: إن قوما عبدوا الله رغبة فتلك عبادة التجار، وإن قوما عبدوا الله رهبة فتلك عبادة العبيد، وإن قوما عبدوا الله شكرا فتلك عبادة الأحرار.

In (Nahj al-Balagha) from Amir al-Mu'minin (peace be upon him) that he said: Indeed a group worshipped Allah out of desire - that is the worship of traders; and a group worshipped Allah out of fear - that is the worship of slaves; and a group worshipped Allah out of gratitude - that is the worship of free people.

Shaykh Hurr Amili: There have come narrations about whoever is informed of a reward for an action, and then performs that action seeking that reward. And they are evidence for some of the content of this chapter. There are many similar narrations, some of which have been presented, and the rest will be presented in the elaboration of the subsequent chapters, insha Allah.

CHAPTER 10

The Impermissibility Of Obsessive Doubts In Intention And Worship

[Hadith 137 to 137]

Hadith 137

قال: ذكرت لأبي عبد الله (عليه السلام) رجلا مبتلى بالوضوء والصلاة، وقلت: هو رجل عاقل، فقال: أبو عبد الله (عليه السلام): وأي عقل له وهو يطيع الشيطان؟ فقلت له: وكيف يطيع الشيطان؟ فقال: سله، هذا الذي يأتيه من أي شيء هو؟ فإنه يقول لك: من عمل الشيطان.

He said: I mentioned to Abu Abdullah (peace be upon him) about a man afflicted with obsessions regarding ablution and prayer, and I said: "He is a rational man." So Abu Abdullah (peace be upon him) said: "What rationality does he have while he obeys Satan?" I said to him: "And how does he obey Satan?" He said: "Ask him about these thoughts that come to him, from where do they come? He will surely tell you: they are from the work of Satan."

CHAPTER 11

Prohibition Of Intending Ostentation And Seeking Fame Through Ibadaah

[Hadith 138 to 153]

Hadith 138

عن أبي عبد الله (عليه السلام) قال: ما يصنع أحدكم أن يظهر حسنا، ويسر سيئا، أليس يرجع إلى نفسه فيعلم أن ذلك ليس كذلك؟! والله عز وجل يقول: بل الإنسان على نفسه بصيرة إن السريرة إذا صلت قويت العلانية.

From Abu Abdullah (peace be upon him) who said: What does it benefit any of you to show goodness outwardly while concealing evil? Does he not return to himself knowing that this is not true?! And Allah, the Mighty and Majestic, says: "Rather, man is a clear witness against himself" [75:14]. Indeed, when the inner self is righteous, the outward becomes strong.

Hadith 139

عن أبي جعفر (عليه السلام) قال: كان في بني إسرائيل عابد فأعجب به داود (عليه السلام)، فأوحى الله إليه: لا يعجبك شيء من أمره فإنه مرء.

From Abu Ja'far (peace be upon him) who said: Among the Children of Israel was a worshipper who impressed David (peace be upon him), so Allah revealed to him: Do not be impressed by anything about him, for he is showing off.

Hadith 140

عن أبي عبد الله (عليه السلام)، قال: من اظهر للناس ما يحب الله عز وجل، وبارز الله بما كرهه، لقي الله وهو ماقت له.

From Abu Abdullah (peace be upon him) who said: Whoever shows people what Allah loves while confronting Allah with what He dislikes will meet Allah while He is hateful to him.

Hadith 141

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): سيأتي على الناس زمان تخبث فيه سرائرهم، وتحسن فيه علانيتهم طعما في الدنيا لا يريدون به ما عند ربهم، يكون دينهم رياء، الا يخالطهم خوف، يعمهم الله بعقاب فيدعونه دعاء الغريق فلا يستجيب لهم.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be

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upon him and his family) said: A time will come upon people when their inner selves become corrupt while their outward appearance becomes good due to worldly desire, not seeking what is with their Lord. Their religion will be showing off, without any fear mixing with it. Allah will encompass them with punishment, and they will supplicate like a drowning person, but He will not respond to them.

Hadith 142

إني لا تعشي مع أبي عبد الله (عليه السلام) إذ تلا هذه الآية: بل الإنسان على نفسه بصيرة ولو ألقى معاذيره ثم قال: ما يصنع الإنسان أن يتقرب إلى الله عز وجل بخلاف ما يعلم الله؟! إن رسول الله (صلى الله عليه وآله) كان يقول: من أسر سريرة رداه الله رداها، إن خيرا فخييرا، وإن شرا فشرا.

I was having dinner with Abu Abdullah (peace be upon him) when he recited this verse: "Rather, man is a clear witness against himself, even if he presents his excuses" [75:14-15]. Then he said: What benefit is there for man to seek closeness to Allah contrary to what Allah knows?! Indeed, the Messenger of Allah (peace be upon him and his family) used to say: Whoever conceals something in secret, Allah will clothe him with it - if good then good, and if evil then evil.

Hadith 143

عن أبي عبد الله (عليه السلام) أنه قال لعباد بن كثير البصري في المسجد: ويلك يا عباد، إياك والريا فإنه من عمل لغير الله وكله الله إلى من عمل له.

From Abu Abdullah (peace be upon him) that he said to Abbad bin Kathir al-Basri in the mosque: Woe to you, O Abbad! Beware of showing off, for whoever works for other than Allah, Allah will leave him to the one for whom he worked.

Hadith 144

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): ما زاد خشوع الجسد على ما في القلب فهو عندنا نفاق.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whatever physical humility exceeds what is in the heart is considered hypocrisy by us.

Hadith 145

قال لي الرضا (عليه السلام): ويحك يا بن عرفة، اعملوا لغير رياء ولا سمعة فإنه من عمل لغير الله وكله الله إلى ما عمل، ويحك ما عمل أحد عملا إلا رداه الله به، إن خيرا فخييرا وإن شرا فشرا.

Al-Ridha (peace be upon him) said to me: "Woe to you, O Ibn Arafah! Work without showing off or seeking fame, for whoever works for other than Allah, Allah will entrust him to what he worked for. Woe to you, no one does a deed except that Allah

rewards him accordingly - if good then good, and if evil then evil."

Hadith 146

عن أبي عبد الله (عليه السلام) قال: من أراد الله عز وجل بالقليل من عمله، أظهره الله له أكثر مما اراده به، ومن أراد الناس بالكثير من عمله، في تعب من بدنه، وسهر من ليله، أبى الله إلا أن يقلله في عين من سمعه.

From Abu Abdullah (peace be upon him) who said: Whoever intends Allah, the Mighty and Majestic, with little of his deeds, Allah will manifest for him more than what he intended. And whoever intends people with much of his deeds, with tiredness of his body and staying awake at night, Allah refuses except to make it seem little in the eyes of those who hear of it.

Hadith 147

عن أبي عبد الله عن أبيه عليهما السلام قال: قال علي (عليه السلام): أخشوا الله خشية ليست بتعذير، واعملوا لله في غير رياء ولا سمعة، فإنه من عمل لغير الله وكله الله إلى عمله يوم القيامة.

From Abu Abdullah, from his father (peace be upon them) who said: Ali (peace be upon him) said: Fear Allah with fear that is not an excuse, and work for Allah without showing off or seeking fame, for whoever works for other than Allah, Allah will entrust him to his deeds on the Day of Resurrection.

Hadith 148

عن أبي جعفر (عليه السلام) قال: لو أن عبدا عمل عملا يطلب به وجه الله والدار الآخرة وأدخل فيه رضا أحد من الناس كان مشركا. وقال أبو عبد الله (عليه السلام): من عمل للناس كان ثوابه على الناس، يا زرارة، كل رياء شرك. وقال (عليه السلام): قال الله عز وجل: من عمل عمل لي ولغيري فهو لمن عمل له.

From Abu Ja'far (peace be upon him) who said: If a servant does a deed seeking Allah's pleasure and the Hereafter but includes in it pleasing someone among people, he becomes a polytheist. And Abu Abdullah (peace be upon him) said: Whoever works for people, his reward is upon people. O Zurara, all showing off is polytheism. And he (peace be upon him) said: Allah, the Mighty and Majestic, said: Whoever does a deed for Me and for others, it belongs to the one for whom it was done.

Hadith 149

وعن أبيه، عن رفعه إلى أبي جعفر (عليه السلام)، قال: قال رسول الله (صلى الله عليه وآله وسلم): يا أيها الناس إنما هو الله والشيطان، والحق والباطل، والهدى والضلالة، والرشد والغي، والعاجلة والعاقبة. والحسنات والسيئات، فما كان من حسنات فله، وما كان من سيئات فليلشيطان.

From his father, from one who raised it to Abu Ja'far (peace be upon him), who said:

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The Messenger of Allah (peace be upon him and his family) said: O people! It is only Allah and Satan, truth and falsehood, guidance and misguidance, right path and error, present and future, good deeds and bad deeds. Whatever is of good deeds is for Allah, and whatever is of bad deeds is for Satan.

Hadith 150

عن أبي جعفر (عليه السلام) قال: سئل رسول الله (صلى الله عليه وآله وسلم) عن تفسير قول الله عز وجل: فمن كان يرجو لقاء ربه فليعمل عملا صالحا ولا يشرك بعبادة ربه أحدا فقال: من صلى مرأاة الناس فهو مشرك - إلى أن قال - ومن عمل عملا مما أمر الله به مرأاة الناس فهو مشرك، ولا يقبل الله عمل مرءاء.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) was asked about the interpretation of Allah's words: "So whoever hopes for the meeting with his Lord, let him do righteous work and not associate anyone in the worship of his Lord" [18:110]. He said: Whoever prays to show off to people is a polytheist - until he said - and whoever does a deed that Allah commanded seeking to show off to people is a polytheist, and Allah does not accept the deed of one who shows off.

Hadith 151

عن علي (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): من تزين للناس بما يحب الله، وبارز لله في السر بما يكره الله، لقي الله وهو عليه، غضبان له ماقت.

From Ali (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever adorns himself for people with what Allah loves, while opposing Allah in secret with what Allah dislikes, will meet Allah while He is angry and hateful towards him.

Hadith 152

قال سمعت الصادق (عليه السلام) يقول: قال أبو جعفر (عليه السلام): من كان ظاهره أرجح من باطنه خف ميزانه.

I heard Al-Sadiq (peace be upon him) saying: Abu Ja'far (peace be upon him) said: Whoever's outer appearance outweighs his inner self, his scale will be light.

Hadith 153

عن آبائه (عليهم السلام) أن رسول الله (صلى الله عليه وآله وسلم) سئل: فيما النجاة غدا؟ فقال: إنما النجاة في أن لا تخادع الله فيخدعكم فإنه من يخادع الله يخدعه، ويخلع منه الايمان ونفسه يخدع لو يشعر. * قيل له فكيف يخادع الله؟ قال: يعمل بما أمره الله ثم يريد به غيره، فاتقوا الله في الرياء، فإنه الشرك بالله، إن المرأئي يدعى يوم القيامة بأربعة أسماء: يا كافر، يا فاجر، يا غادر، يا خاسر، حبط عملك،

وبطل أجرک، فلا خلاص لك اليوم، فالتمس أجرک ممن كنت تعمل له.

From his forefathers (peace be upon them) that the Messenger of Allah (peace be upon him and his family) was asked: "In what lies salvation tomorrow?" He said: "Indeed, salvation lies in not deceiving Allah lest He deceive you, for whoever deceives Allah, He will deceive him and strip faith from him, and he deceives himself if only he perceives." He was asked: "How does one deceive Allah?" He said: "By doing what Allah has commanded while intending other than Him. So fear Allah regarding showing off, for it is associating partners with Allah (shirk). Indeed, the show-off will be called on the Day of Resurrection by four names: O disbeliever, O immoral one, O betrayer, O loser. Your deeds have been nullified, and your reward has been invalidated. There is no salvation for you today, so seek your reward from the one for whom you used to work."

CHAPTER 12

The Nullification Of Worship Intended For Show-off

[Hadith 154 to 164]

Hadith 154

عن أخيه موسى بن جعفر، عن أبيه، عن آبائه (صلوات الله عليهم). قال: قال رسول الله (صلى الله عليه وآله وسلم): يؤمر برجال إلى النار - إلى أن قال - فيقول لهم خازن النار: يا أشقياء، ما كان حالكم؟ قالوا: كنا نعمل لغير الله، فقبل لنا: خذوا ثوابكم ممن عملتم له.

From his brother Musa bin Ja'far, from his father, from his forefathers (peace be upon them). He said: The Messenger of Allah (peace be upon him and his family) said: Some men will be ordered to the Fire - until he said - then the keeper of Hell will say to them: O wretched ones, what was your condition? They said: We used to work for other than Allah, so it was said to us: Take your reward from those for whom you worked.

Hadith 155

قال أبو عبد الله (عليه السلام): ما على أحدكم لو كان على قلة جبل حتى ينتهي إليه أجله؟! أتريدون تراؤون الناس؟! إن من عمل للناس كان ثوابه على الناس، ومن عمل لله كان ثوابه على الله، إن كل رياء شرك.

Abu Abdullah (peace be upon him) said: What harm would it do any of you if he were on a mountain peak until his time comes?! Do you want to show off to people?! Indeed whoever works for people, his reward is upon people, and whoever works for Allah, his reward is upon Allah. Indeed all showing off is polytheism.

Hadith 156

عن أبي عبد الله (عليه السلام)، قال: قال النبي (صلى الله عليه وآله وسلم): إن الملك ليصعد بعمل العبد مبتهجا به، فإذا صعد بحسناته يقول الله عز وجل: إجعلوها في سجين، إنه ليس إياي أراد به.

From Abu Abdullah (peace be upon him), he said: The Prophet (peace be upon him and his family) said: Indeed the angel ascends with the servant's deed, rejoicing with it. When he ascends with his good deeds, Allah the Mighty and Majestic says: Put them in Sijjeen (record of bad deeds), for he did not intend Me by it.

Hadith 157

قال أبو عبد الله (عليه السلام): كل رياء شرك، إنه من عمل للناس كان ثوابه على الناس، ومن عمل لله كان ثوابه على الله.

Abu Abdullah (peace be upon him) said: All showing off is polytheism. Indeed whoever works for people, his reward is upon people, and whoever works for Allah, his reward is upon Allah.

Hadith 158

قال: سمعت أبا عبد الله (عليه السلام) يقول: إجعلوا أمركم هذا لله، ولا تجعلوه للناس، فإنه ما كان لله فهو لله، وما كان للناس فلا يصعد إلى الله.

He said: I heard Abu Abdullah (peace be upon him) saying: Make this matter of yours for Allah, and do not make it for people, for whatever is for Allah is for Allah, and whatever is for people does not ascend to Allah.

Hadith 159

عن أبي عبد الله (عليه السلام) في قول الله عز وجل: فمن كان يرجو لقاء ربه فليعمل عملا صالحا ولا يشرك بعبادة ربه أحدا قال: الرجل يعمل شيئا من الثواب لا يطلب به وجه الله، إنما يطلب تزكية الناس يشتهي أن يسمع به الناس، فهذا الذي أشرك بعبادة ربه، ثم قال: ما من عبد أسر خيرا فذهبت الأيام أبدا حتى يظهر الله له خيرا، وما من عبد يسر شرا فذهبت الأيام حتى يظهر الله له شرا.

From Abu Abdullah (peace be upon him) regarding Allah's words: "So whoever hopes for the meeting with his Lord, let him do righteous work and not associate anyone in the worship of his Lord." [18:110] He said: The man does something of reward not seeking Allah's face by it, rather seeking people's praise, desiring that people hear of it - this is the one who associates partners in the worship of his Lord. Then he said: No servant conceals good except that days never pass until Allah manifests good for him, and no servant conceals evil except that days pass until Allah manifests evil for him.

Hadith 160

عن أبي عبد الله (عليه السلام)، قال: يقول الله عز وجل: أنا خير شريك، فمن عمل لي ولغيري، فهو لمن عمله غيري.

From Abu Abdullah (peace be upon him), he said: Allah the Mighty and Majestic says: I am the best partner, so whoever works for Me and for other than Me, it belongs to the one other than Me for whom he worked.

Hadith 161

محمد بن الحسين الرضي في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) قال: كم من صائم ليس له من صيامه إلا الظم والجوع، وكم من قائم ليس له من قيامه إلا السهر والعناء، حبذا صوم الأكياس وإفطارهم.

Muhammad bin Al-Hussein Al-Radi in (Nahj Al-Balagha) narrated from Amir Al-Mu'minin (peace be upon him) who said: How many fasting people gain nothing from their fast except thirst and hunger, and how many praying people gain nothing from their prayers except sleeplessness and fatigue. How excellent is the fast of the wise ones and their breaking of the fast.

Hadith 162

قال رسول الله (صلى الله عليه وآله وسلم): رب صائم حظه من صيامه الجوع والعطش، ورب قائم حظه من قيامه السهر.

The Messenger of Allah (peace be upon him and his family) said: Many a fasting person gains nothing from their fast except hunger and thirst, and many a praying person gains nothing from their night prayer except sleeplessness.

Hadith 163

سمعت أبا عبد الله (عليه السلام) يقول: يجاء بالعبد يوم القيامة قد صلى فيقول: يا رب قد صليت ابتغاء وجهك، فيقال له: بل صليت ليقال: ما أحسن صلاة فلان انهبوا به إلى النار. ثم ذكر مثل ذلك في القتال وقراء القرآن والصدقة.

I heard Abu Abdullah (peace be upon him) saying: On the Day of Judgment, a servant who has prayed will be brought forth and he will say: "O Lord, I prayed seeking Your face." It will be said to him: "Rather, you prayed so it would be said how excellent is the prayer of so-and-so. Take him to the Fire." Then he mentioned similar examples about fighting, reciting the Quran, and giving charity.

Hadith 164

سمعت أبا عبد الله (عليه السلام) يقول: قال الله تعالى: أنا أغنى الأغنياء عن الشرك، فمن أشرك معي غيري في عمل لم أقبله إلا ما كان لي خالصا.

I heard Abu Abdullah (peace be upon him) saying: Allah the Exalted said: "I am the Most Self-Sufficient of all who are self-sufficient and am free from any need of a partner. Whoever associates others with Me in their deeds, I will not accept it except what was purely for Me."

CHAPTER 13

Disliking Laziness In Private And Being Active Among People

[Hadith 165 to 165]

Hadith 165

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): ثلاث علامات للمرائي: ينشط إذا رأى الناس، ويكسل إذا كان وحده، ويحب أن يحمد في جميع أموره.

Abu Abdullah (peace be upon him) narrated that the Commander of the Faithful (peace be upon him) said: The show-off has three signs: he becomes active when people see him, becomes lazy when he is alone, and loves to be praised in all his affairs.

CHAPTER 14

Dislike Of A Person Mentioning Their Ibadaah (Worship) To People

[Hadith 166 to 167]

Hadith 166

قال: سألت أبا عبد الله، عن قول الله عز وجل: فلا تزكوا أنفسكم هو أعلم بمن اتقى قال: قول الانسان: صليت البارحة، وصمت أمس، ونحو هذا، ثم قال (عليه السلام): إن قوما كانوا يصبحون فيقولون: صلينا البارحة وصمنا أمس، فقال علي (عليه السلام): لكني أنام الليل، والنهار ولو أجد بينهما شيئاً لنمته.

He said: I asked Abu Abdullah about Allah's words (The Most High): "So do not claim yourselves to be pure. He knows best who is righteous" [53:32]. He said: It refers to a person saying: "I prayed last night," and "I fasted yesterday," and similar statements. Then he (peace be upon him) said: Some people would wake up saying "We prayed last night and we fasted yesterday." So Ali (peace be upon him) said: "As for me, I sleep during the night and day, and if I found time between them, I would sleep then too."

Hadith 167

عن أبي جعفر (عليه السلام) أنه قال: الإبقاء على العمل أشد من العمل، قال: وما الإبقاء على العمل؟ قال: يصل الرجل بصلته وينفق نفقة لله وحده لا شريك له، فكتبت له سرا، ثم يذكرها فتمحى فتكتب له علانية، ثم يذكرها فتمحى وتكتب له رياء.

From Abu Ja'far (peace be upon him) that he said: Preserving (*) a deed is harder than performing the deed. He was asked: "What is preserving the deed?" He replied: A man maintains family ties and spends wealth solely for Allah with no partner, so it is recorded secretly for him. Then he mentions it, so it is erased and recorded as public. Then he mentions it again, so it is erased and recorded as showing off.

Translator: * Sustaining the purity and sincerity of a deed over time, or preserving the integrity and sincerity of a deed without letting it be tainted by selfish motives.

CHAPTER 15

The Permissibility Of Being Happy When Others Notice One's Good Deeds Without Having Intended It

[Hadith 168 to 169]

Hadith 168

عن زرارة، عن أبي جعفر (عليه السلام) قال: سألته عن الرجل يعمل الشيء من الخير فيراه إنسان فيسره ذلك؟ قال: لا بأس، ما من أحد إلا وهو يحب أن يظهر له في الناس الخير، إذا لم يكن صنع ذلك لذلك.

From Zurara, from Abu Ja'far (peace be upon him) who said: I asked him about a man who does something good and another person sees it, and this pleases him? He said: There is no problem with that. There is no one except that they love for good to be apparent about them among people, as long as they did not do that deed for that purpose.

Translator: There is no problem if someone sees the good deed as long as the intention is not to show off to the people.

Hadith 169

قال أبو ذر رحمه الله: قلت: يا رسول الله، الرجل يعمل العمل لنفسه ويحبه الناس؟ قال: تلك عاجل بشرى المؤمن.

Abu Dharr (may Allah have mercy on him) said: I said: O Messenger of Allah, what about a man who does a deed for himself and people love it? He said: That is the immediate glad tidings for the believer.

CHAPTER 16

Permissibility Of Beautifying Ibadaah (Worship) So That Others May Emulate And To Encourage Following The Path

[Hadith 170 to 172]

Hadith 170

عن أبي عبد الله (عليه السلام) قال: كونوا دعاة إلى أنفسكم بغير ألسنتكم، وكونوا زينا ولا تكونوا شينا.

From Abu Abdullah (peace be upon him) who said: Be callers to yourselves without using your tongues, and be an adornment and not a disgrace.

Translator: See also hadith 171.

Hadith 171

قال أبو عبد الله (عليه السلام): كونوا دعاة للناس بغير ألسنتكم، ليروا منكم الورع والاجتهاد والصلاة والخير، فإن ذلك داعية.

Abu Abdullah (peace be upon him) said: Be callers to people without using your tongues, so they may see from you piety, striving (ijtihad), prayer, and goodness, for that is indeed a call.

Hadith 172

قلت لأبي عبد الله (عليه السلام): الرجل يدخل في الصلاة فيجود صلاته ويحسنها، رجاء أن يستجر بعض من يراه إلي هواه؟ قال: ليس هذا من الرياء.

I said to Abu Abdullah (peace be upon him): A man enters into prayer and performs it excellently and beautifies it, hoping that some who see him might be drawn to his way? He said: This is not from showing off.

CHAPTER 17

Recommendation Of Worship In Secret And Preferring It Over Public Worship Except In Obligatory Acts

[Hadith 173 to 181]

Hadith 173

عن أبي عبد الله (عليه السلام). قال: قال الله عز وجل: إن من أغبط أوليائي عندي عبدا مؤمنا نا حظ من صلاح. أحسن عبادة ربه، وعبد الله في السرية، وكان غامضا في الناس، فلم يشر إليه بالأصابع، وكان رزقه كفافا، فصبر عليه، فعجلت به المنية، فقل تراثه، وقلت بواكيه.

From Abu Abdullah (peace be upon him), who said: Allah Mighty and Majestic said: Indeed, among My most enviable friends is a believing servant who has a portion of righteousness, who perfected the worship of his Lord, and worshipped Allah in secret, and was obscure among people, not pointed at with fingers, and his sustenance was sufficient, so he was patient with it. Death came to him quickly, his inheritance was little, and few were those who mourned him.

Hadith 174

قال لي أبو عبد الله (عليه السلام): يا عمار، الصدقة والله في السر أفضل من الصدقة في العلانية، وكذلك والله العبادة في السر أفضل منها في العلانية.

Abu Abdullah (peace be upon him) said to me: O Ammar, by Allah, charity in secret is better than charity in public, and likewise, by Allah, worship in secret is better than worship in public.

Hadith 175

عن أبي عبد الله (عليه السلام) قال: وكذلك والله عبادتكم في السر مع إمامكم المستتر في دولة الباطل، وتخوفكم من عدوكم في دولة الباطل، وحال الهدنة أفضل ممن يعبد الله في ظهور الحق مع إمام الحق الظاهر في دولة الحق.

From Abu Abdullah (peace be upon him), he said: And likewise, by Allah, your worship in secret with your hidden Imam during the reign of falsehood, and your fear of your enemy during the reign of falsehood, and in a state of truce, is better than one who worships Allah openly during the manifestation of truth with the apparent Imam of truth in the reign of truth.

Hadith 176

سمعت أبا جعفر (عليه السلام) يقول: قال رسول الله (صلى الله عليه وآله وسلم): قال الله عز وجل: إن من أغبط أوليائي عندي رجلا خفيف الحال، ذا حظ من صلاة، أحسن عبادة ربه بالغيب، وكان غامضا في الناس، جعل رزقه كفافا فصبر عليه، عجلت منيته، فقل ترائه، وقل بواكيه.

I heard Abu Ja'far (peace be upon him) saying: The Messenger of Allah (peace be upon him and his family) said: Allah Mighty and Majestic said: Indeed, among My most enviable friends is a man of modest condition, who has a portion of prayer, who perfected the worship of his Lord in secret, and was obscure among people, his sustenance was made sufficient and he was patient with it, his death came quickly, his inheritance was little, and few mourned him.

Hadith 177

عن أبي عبد الله (عليه السلام) قال: ما أحسن من الرجل يغتسل، أو يتوضأ فيسبخ الوضوء ثم يتنحى حيث لا يراه أنيس فيشرف عليه، وهو راجع، أو ساجد.

From Abu Abdullah (peace be upon him) who said: How excellent it is for a man to perform ghusl, or perform wudu thoroughly, then withdraw to where no companion can see him, and he is found bowing or prostrating.

Hadith 178

عن الصادق، عن آبائه، عن أمير المؤمنين (عليهم السلام) أن رجلا وفد إليه من أشرف العرب، فقال له علي (عليه السلام): هل في بلادك قوم قد شهروا أنفسهم بالخير لا يعرفون إلا به؟ قال: نعم، قال: فهل في بلادك قوم قد شهروا أنفسهم بالشر لا يعرفون إلا به؟ قال نعم، قال: فهل في بلادك قوم يجترحون السيئات، ويكتسبون الحسنات؟ قال: نعم، قال: تلك خيار أمة محمد صلى الله عليه وآله وسلم، النمرقة الوسطى، يرجع إليهم الغالي، وينتهي إليهم المقصر.

From Al-Sadiq, from his forefathers, from Amir al-Mu'minin (peace be upon them) that a man from the nobles of Arabs came to him, and Ali (peace be upon him) asked him: Are there people in your land who have become known for good and are not recognized except for it? He said: Yes. He asked: Are there people in your land who have become known for evil and are not recognized except for it? He said: Yes. He asked: Are there people in your land who commit sins and earn good deeds? He said: Yes. He said: These are the best of Muhammad's community (peace be upon him and his family), the middle cushion, to whom the extremist (ghaali) returns and with whom the negligent/deficient (muqassir) catches up.

Hadith 179

عن أبي الحسن الرضا (عليه السلام) قال: من شهر نفسه بالعبادة فاتهموه على دينه. فإن الله عز وجل يكره شهرة العبادة وشهرة اللباس، ثم قال: إن الله عز وجل إنما فرض على الناس في اليوم والليلة سبع عشر ركعة، من أتى بها لم يسأله الله عما سواها، وإنما أضاف إليها رسول الله (صلى الله عليه وآله وسلم) مثلها ليتم بالنوافل ما يقع فيها من النقصان. وإن الله لا يعذب على كثرة الصلاة والصوم، ولكنه يعذب على خلاف السنة.

From Abu Al-Hasan Al-Ridha (peace be upon him) who said: Whoever makes himself famous for worship, be suspicious of his religion, for Allah Mighty and Majestic dislikes fame in worship and fame in clothing. Then he said: Indeed, Allah Mighty and Majestic only obligated seventeen rak'ahs upon people in day and night; whoever performs them, Allah will not question them about anything else. The Messenger of Allah (peace be upon him and his family) added twice as many as voluntary prayers to complete what might be lacking in the obligatory ones. Indeed, Allah does not punish for abundance of prayer and fasting, but He punishes for going against the Sunnah.

Hadith 180

عن جعفر، عن أبيه، عن جده (عليهم السلام)، قال: قال رسول الله (صلى الله عليه وآله وسلم): أعظم العبادة أجراً أخفاها.

From Ja'far, from his father, from his grandfather (peace be upon them), he said: The Messenger of Allah (peace be upon him and his family) said: The worship with the greatest reward is the one that is most concealed.

Hadith 181

عن الصادق (عليه السلام) أنه قال: الاشتهار بالعبادة ريبة.

From Al-Sadiq (peace be upon him) that he said: Seeking fame through worship is suspicious.

CHAPTER 18

Recommendation Of Performing Every Prescribed Deed

[Hadith 182 to 190]

Hadith 182

عن أبي عبد الله (عليه السلام). قال: من بلغه شيء من الثواب على شيء من الخير فعمله كان له أجر ذلك، وإن كان رسول الله (صلى الله عليه وآله وسلم) لم يقله.

Narrated from Abu Abdullah (peace be upon him), he said: Whoever is informed of a reward for something good and performs it, will get that reward, even if the Messenger of Allah (peace be upon him and his family) did not actually say it.

Hadith 183

سألت أبا الحسن علي بن موسى الرضا (عليه السلام). عن قول الله عز وجل: (فمن يرد الله أن يهديه يشرح صدره للإسلام قال: من يرد الله أن يهديه بإيمانه في الدنيا إلى جنته ودار كرامته في الآخرة يشرح صدره للتسليم لله. والثقة به. والسكون إلى ما وعده من ثوابه حتى يطمئن إليه.

I asked Abu Al-Hassan Ali bin Musa Al-Ridha (peace be upon him) about Allah's saying: "Whoever Allah wants to guide, He expands his breast to Islam" [6:125], he said: Whoever Allah wants to guide through his faith in this world to His paradise and abode of honor in the hereafter, He expands his breast for submission to Allah, trust in Him, and tranquility towards what He has promised of reward until he is at peace with it.

Hadith 184

عن أبي عبد الله (عليه السلام) قال: من بلغه عن النبي (صلى الله عليه وآله وسلم) شيء من الثواب فعمله كان أجر ذلك له، وإن كان رسول الله (صلى الله عليه وآله وسلم) لم يقله.

From Abu Abdullah (peace be upon him), he said: Whoever receives news of a reward from the Prophet (peace be upon him and his family) and does it, will get that reward, even if the Messenger of Allah (peace be upon him and his family) did not actually say it.

Hadith 185

عن أبي عبد الله (عليه السلام) قال: من بلغه عن النبي (صلى الله عليه وآله وسلم) شيء من (أ) الثواب ففعل ذلك طلب قول النبي (صلى الله عليه وآله وسلم) كان له ذلك الثواب، وإن كان النبي (صلى الله عليه وآله وسلم) لم يقله.

From Abu Abdullah (peace be upon him), he said: Whoever receives news of a reward from the Prophet (peace be upon him and his family) and does that seeking the Prophet's words (peace be upon him and his family), will get that reward, even if the Prophet (peace be upon him and his family) did not say it.

Hadith 186

عن آباءه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): من وعده الله على عمل ثواباً فهو منجزه له. ومن أوعده على عمل عقاباً فهو فيه بالخيار.

From his forefathers (peace be upon them), he said: The Messenger of Allah (peace be upon him and his family) said: Whoever Allah promises a reward for a deed, He will fulfill it for him, and whoever He threatens with punishment for a deed, He has the choice regarding it.

Hadith 187

عن أبي عبد الله (عليه السلام). قال: من سمع شيئاً من الثواب على شيء فصنعه كان له وإن لم يكن على ما بلغه.

From Abu Abdullah (peace be upon him), he said: Whoever hears of a reward for something and does it, will get it even if it is not exactly as it reached him.

Hadith 188

قال: سمعت أبا جعفر (عليه السلام) يقول: من بلغه ثواب من الله على عمل، عمل ذلك العمل، التماس ذلك الثواب أوتيته، وإن لم يكن الحديث كما بلغه.

He said: I heard Abu Ja'far (peace be upon him) saying: Whoever receives news of a reward from Allah for a deed and does that deed seeking that reward will be given it, even if the hadith is not exactly as it reached him.

Hadith 189

بطرقه إلى الأئمة (عليهم السلام) أن من بلغه شيء من الخير فعمل به كان له من الثواب ما بلغه، وإن لم يكن الأمر كما نقل إليه.

Through his chains to the Imams (peace be upon them): Whoever receives any good deed [information] and acts upon it will receive the reward that has reached him, even if the matter was not as conveyed to him.

Hadith 190

عن الصادق (عليه السلام) قال: من بلغه شيء من الخير فعمل به كان له أجر ذلك وإن لم يكن الأمر كما بلغه.

From Al-Sadiq (peace be upon him) who said: Whoever receives any good deed [information] and acts upon it will have its reward even if the matter was not as conveyed to him.

CHAPTER 19

Emphasizing The Recommendation Of Loving Worship And Dedicating Oneself To It

[Hadith 191 to 197]

Hadith 191

عن أبي عبد الله (عليه السلام) قال: في التوراة مكتوب: يا بن آدم، تفرغ لعبادتي أملأ قلبك غنى، ولا أكلك إلى طلبك، وعلي أن أسد فافتك، وأملأ قلبك خوفا مني، وإن لا تفرغ لعبادتي أملأ قلبك شغلا بالدنيا، ثم لا أسد فافتك، وأكلك إلى طلبك.

From Abu Abdullah (peace be upon him) who said: It is written in the Torah: O son of Adam, dedicate yourself to My worship, I will fill your heart with richness, and I will not leave you to your seeking, and it is upon Me to fulfill your needs and fill your heart with fear of Me. And if you do not dedicate yourself to My worship, I will fill your heart with worldly concerns, then I will not fulfill your needs and will leave you to your seeking.

Translator: "Ibadaah" (usually translated as worship) extends beyond traditional acts such as prayer, fasting, charity, and pilgrimage to represent complete surrender to Allah's will. This master-servant relationship (bondage) requires following Allah's divine representatives in each era, who serve as the connection (rope) between humanity and divine guidance.

Hadith 192

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): أفضل الناس من عشق العبادة فعانقها، وأحبها بقلبه، وبأشرها بجسده، وتفرغ لها، فهو لا يبالي على ما أصبح من الدنيا على عسر أم على يسر.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: The best of people is one who falls in love with worship, embraces it, loves it with his heart, engages in it with his body, and dedicates himself to it. Thus he does not care whether he faces hardship or ease in this world.

Hadith 193

قال أبو عبد الله (عليه السلام): قال الله تبارك وتعالى: يا عبادي الصديقين، تنعموا بعبادتي في الدنيا، فإنكم تنعمون بها في الآخرة.

Abu Abdullah (peace be upon him) said: Allah, Blessed and Exalted, said: O My truthful servants, enjoy My worship in this world, for you will enjoy it in the hereafter.

Hadith 194

أبي جعفر (عليه السلام) قال: كفى بالموت موعظة، وكفى باليقين غنى، وكفى بالعبادة شغلا.

Abu Ja'far (peace be upon him) said: Death is sufficient as an admonition, certainty is sufficient as wealth, and worship is sufficient as an occupation.

Hadith 195

قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، ما معنى قول الله عز وجل: (وما خلقت الجن والإنس إلا ليعبدون فقال: خلقهم للعبادة.

He said: I said to Abu Abdullah (peace be upon him): May I be sacrificed for you, what is the meaning of Allah's saying: "And I did not create the jinn and mankind except to worship Me" [51:56]? He said: He created them for worship.

Hadith 196

عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله عز وجل: وما خلقت الجن والإنس إلا ليعبدون؟ قال: خلقهم للعبادة، قلت: خاصة أم عامة؟ قال: لا بل عامة.

From Abu Abdullah (peace be upon him), he said: I asked him about Allah's saying: "And I did not create the jinn and mankind except to worship Me" [51:56]? He said: He created them for worship. I said: Specifically or generally? He said: No, but generally.

Hadith 197

سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وما خلقت الجن والإنس إلا ليعبدون؟ قال: خلقهم ليأمرهم بالعبادة. وسألته عن قول الله عز وجل: ولا يزالون مختلفين إلا من رحم ربك ولذلك خلقهم؟ قال: خلقهم ليفعلوا ما يستوجبون به رحمته فيرحمهم.

I asked Abu Abdullah (peace be upon him) about Allah's saying: "And I did not create the jinn and mankind except to worship Me" [51:56]? He said: He created them to command them to worship. And I asked him about Allah's saying: "And they will not cease to differ, except those whom your Lord has shown mercy, and for that He created them" [11:118-119]? He said: He created them to do what would make them deserve His mercy, so He would show them mercy.

CHAPTER 20

Emphasis On The Merit Of Diligence And Effort In Ibadaah

[Hadith 198 to 219]

Hadith 198

عن أبي عبد الله (عليه السلام) في حديث - أنه قال له: أوصيك بتقوى الله والورع والاجتهاد.

From Abu Abdullah (peace be upon him) in a narration - that he said to him: I advise you to have fear of Allah, be pious and to strive hard.

Hadith 199

عن أبي عبد الله (عليه السلام) قال: جاء جبرئيل (عليه السلام) إلى النبي (صلى الله عليه وآله وسلم)، فقال: يا محمد، عش ما شئت فإنك ميت، وأحبب من شئت فإنك مفارقه، وأعمل ما شئت فإنك لاقيه.

From Abu Abdullah (peace be upon him), he said: Gabriel (peace be upon him) came to the Prophet (peace and blessings be upon him and his family) and said: O Muhammad, live as you wish for you will die, love whom you wish for you will part from them, and do what you wish for you will meet its consequences.

Hadith 200

عن أبي عبد الله (عليه السلام)، قال: كان علي بن الحسين (عليه السلام) إذا أخذ كتاب علي (عليه السلام) فنظر فيه قال: من يطيق هذا؟! من يطيق نا؟! قال: ثم يعمل به. وكان إذا قام إلى الصلاة تغير لونه حتى يعرف ذلك في وجهه، وما أطاق أحد عمل علي (عليه السلام) من ولده من بعده إلا علي بن الحسين (عليه السلام).

From Abu Abdullah (peace be upon him), he said: When Ali ibn Al-Hussein (peace be upon him) would take the book of Ali (peace be upon him) and look into it, he would say: "Who can endure this? Who can bear this?" He said: Then he would act upon it. And when he would stand for prayer, his color would change until it could be seen in his face. And no one among his descendants after him could endure the deeds of Ali (peace be upon him) except Ali ibn Al-Hussein (peace be upon him).

Hadith 201

قال: سمعت أبا عبد الله (عليه السلام) يقول: عليك بتقوى الله والورع والاجتهاد.

He said: I heard Abu Abdullah (peace be upon him) saying: You must have fear of Allah, piety, and diligence (ijtihad).

Hadith 202

قلت لأبي عبد الله (عليه السلام): أوصني قال: أوصيك بتقوى الله والورع والاجتهاد.

I said to Abu Abdullah (peace be upon him): "Advise me." He said: "I advise you to fear Allah, to be pious, and to strive (ijtihad)."

Hadith 203

عن أبي عبد الله (عليه السلام) قال: شيعتنا الشاحبون، الذابلون، الناحلون، الذين إذا جنهم الليل استقبلوه بحزن.

From Abu Abdullah (peace be upon him) who said: Our Shi'a (followers) are the pale-faced, withered, and lean ones, who when night falls upon them, they meet it with sorrow.

Hadith 204

قال أبو عبد الله (عليه السلام): إياك والسفلة، فإنما شيعة علي (عليه السلام) من عف بطنه وفرجه، واشتد جهاده، وعمل لخالقه، ورجا ثوابه، وخاف عقابه، فإذا رأيت أولئك فأولئك شيعة جعفر (عليه السلام).

Abu Abdullah (peace be upon him) said: Beware of the lowly, for the followers of Ali (peace be upon him) are those who guard their stomachs and private parts, strive hard in their efforts, work for their Creator, hope for His reward, and fear His punishment. When you see such people, those are the Shia (followers) of Ja'far (peace be upon him).

Hadith 205

عن أبي عبد الله (عليه السلام) قال: إن شيعة علي (عليه السلام) كانوا خمص (١) البطون، نبل الشفاة، أهل رافة وعلم وحلم، يعرفون بالرهبانبة، فأعينوا على ما أتم عليه بالورع والاجتهاد.

From Abu Abdullah (peace be upon him) who said: Indeed, the followers of Ali (peace be upon him) were slim in their bellies, dry in their lips, people of compassion, knowledge and forbearance. They were known for their asceticism, so support what you are upon with piety and diligence.

Hadith 206

عن أبي جعفر (عليه السلام) أن أمير المؤمنين (عليه السلام) قال: أما والله لقد عهدت أقواما على عهد خليلي رسول الله (صلى الله عليه وآله وسلم) وأنهم ليصبحون ويمسون شعثا، غربا، خمصا، بين أعينهم كركب المعزا، يبيتون لرهم سجدا وقياما، يراوون بين أقدامهم وجباههم، يناجون رهم ويسألونه فكاك رقابهم من النار، والله لقد رأيتهم مع هذا وهم خائفون مشفقون.

From Abu Ja'far (peace be upon him) that the Commander of the Faithful (peace be upon him) said: By Allah, I have known people during the time of my close friend, the Messenger of Allah (peace and blessings be upon him and his family), who would

wake up and go to sleep disheveled, dusty, and hungry, with marks between their eyes like the knees of goats. They would spend their nights prostrating and standing for their Lord, alternating between their feet and foreheads, conversing with their Lord and asking Him to free their necks from the Fire. By Allah, I have seen them like this, and they were still fearful and apprehensive.

Hadith 207

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): من عرف الله وعظمه، منع فاه من الكلام، وبطنه من الطعام، وعن نفسه بالصيام والقيام، قالوا: بآبائنا وأمهاتنا يا رسول الله، هؤلاء أولياء الله؟ قال: إن أولياء الله سكتوا فكان سكوتهم ذكرا، ونظروا فكان نظرتهم عبرة، ونطقوا فكان نطقهم حكمة، ومشوا فكان مشيهم بين الناس بركة، لولا الآجال التي قد كتبت عليهم لم تقرأ أرواحهم في أجسادهم خوفا من العقاب، وشوقا إلى الثواب.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever knows Allah and reveres Him restrains his mouth from speech, his stomach from food, and occupies himself with fasting and prayer. They said: By our fathers and mothers, O Messenger of Allah, are these the friends of Allah? He said: Indeed, the friends of Allah are those who when they remain silent, their silence is remembrance; when they look, their looking is contemplation; when they speak, their speech is wisdom; and when they walk, their walking among people is blessing. Were it not for the appointed terms written for them, their souls would not remain in their bodies for a moment out of fear of punishment and yearning for reward.

Hadith 208

عن أبي عبد الله (عليه السلام) إن أباه قال لجماعة من الشيعة: والله إنني لأحب ريحكم وأرواحكم، فأعينوا على ذلك بورع واجتهاد، واعلموا أن ولايتنا لا تنال إلا بالعمل والاجتهاد، من أنتم منكم بعد فليعمل بعمله.

From Abu Abdullah (peace be upon him) that his father said to a group of Shia: By Allah, I truly love your fragrance and your souls, so help maintain this through piety and diligence. And know that our wilayah (guardianship) cannot be attained except through action and striving. Whoever among you follows someone, let them act according to their actions.

Hadith 209

عن أبي جعفر (عليه السلام) أنه قال: والله أن كان علي (عليه السلام) ليأكل أكل العبد، ويجلس جلسة العبد، وأن كان ليشتري القميصين السنبلانيين فيخير غلامه خيرهما، ثم يلبس الآخر.

Abu Ja'far (Imam Baqir), peace be upon him, said: "By Allah, Ali (peace be upon him) used to eat the food of a servant, sit as a servant sits, and even buy two shirts of the

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same material and choose the better one for his servant, then wear the other himself.

فإنما جاز أصابعه قطعه، وإنما جاز كعبه حذفه، ولقد ولي خمس سنين ما وضع آجرة على آجرة، ولا لبنة على لبنة.

When his fingers wore through (the cloth), he would mend them, and when the heels of his shoes wore down, he would repair them. For five years, he did not build upon what was already built, nor did he add to what was already erected.

ولا أقطع قطيعا، ولا أورث بيضاء ولا حمراء، وأن كان ليطعم الناس خبز البر واللحم وينصرف إلى منزله ويأكل خبز الشعير والزيت والخل،

He did not separate a flock, nor did he leave behind any white or red camels to inherit. He would feed people wheat bread and meat, then return home to eat barley bread with oil and vinegar.

وما ورد عليه أمران كلاهما لله رضا إلا أخذ بأشدهما على بدنه، ولقد أعتق ألف مملوك من كد يده، وتربت فيه يده، وعرق فيه وجهه، وما أطاق عمله أحد من الناس،

If any matter came to him, both options being equally pleasing to Allah, he would choose the one that was more difficult for his body. Indeed, he freed a thousand slaves from the earnings of his own hand, his hands became rough in it, his face sweated from it, and no one among the people could endure as much labor as he did.

وأن كان ليصلي في اليوم واللييلة ألف ركعة، وأن كان أقرب الناس شبها به علي بن الحسين (عليه السلام) وما أطاق عمله أحد من الناس بعده.

He used to pray a thousand Rak'ahs during the day and night combined. He was the closest in appearance to Ali ibn al-Husayn (peace be upon him), but no one after him could endure as much labor as he did."

Hadith 210

سألت مولاة لعلي بن الحسين (عليه السلام) بعد موته فقلت: صفي لي أمور علي بن الحسين، فقالت: أظنب أو أختصر؟ فقلت: بل اختصري. قالت: ما أتيت به بطعام نهارا قط ولا فرشت له فراشا بليل قط.

A freed slave woman of Ali ibn al-Husayn (peace be upon him) was asked after his death: "Describe to me the affairs of Ali ibn al-Husayn." She said: "Shall I elaborate or be brief?" I said: "Be brief." She said: "I never brought him food during the day, nor did I ever prepare a bed for him at night."

Hadith 211

عن جعفر بن محمد، عن آبائه (عليهم السلام) في قول الله عز وجل: (ولا تنس نصيبك من الدنيا قال: لا تنس صحتك، وقوتك، وفراغك، وشبابك، ونشاطك، أن تطلب بها الآخرة.

From Ja'far bin Muhammad, from his forefathers (peace be upon them), regarding the

saying of Allah the Mighty and Majestic: "And do not forget your share of the world" [Quran 28:77], he said: Do not forget to use your health, strength, free time, youth, and vitality in seeking the Hereafter.

Hadith 212

أن الرضا (عليه السلام) كان ربما يصلي في يومه وليلته ألف ركعة، وإنما يفتل من صلاته ساعة في صدر النهار، وقبل الزوال، وعند اصفرار الشمس، فهو في هذه الأوقات قاعد في مصلاه يناجي ربه.

Al-Ridha (peace be upon him) would sometimes pray a thousand rak'ahs in his day and night, and he would only conclude his prayer for an hour in the early part of the day, before noon, and at sunset. During these times, he would sit in his prayer place, conversing with his Lord.

Hadith 213

عن الرضا (عليه السلام) - في حديث - أنه كان (عليه السلام) قليل النوم بالليل، كثير السهر، يحيي أكثر لياليه من أولها إلى الصبح، وكان كثير الصيام، فلا يفوته صيام ثلاثة أيام في الشهر، ويقول: ذلك صوم الدهر، وكان كثير المعروف والصدقة في السر، وأكثر ذلك يكون منه في الليالي المظلمة، فمن زعم أنه رأى مثله في فضله فلا تصدقه.

From Al-Ridha (peace be upon him) - in a hadith - that he (peace be upon him) used to sleep little at night, stay awake a lot, and spend most of his nights from the beginning until dawn in worship. He used to fast frequently, never missing three days of fasting each month, and he would say: "This is like fasting for all time." He often did good deeds and gave charity in secret, mostly on dark nights. Whoever claims to have seen someone like him in his virtue, do not believe them.

Hadith 214

قال لي أبو جعفر (عليه السلام): يا أبا المقدام، إنما شيعة علي (عليه السلام) الشاحبون، الناحلون، الذابلون، نابلة شفاههم، خميصة بطونهم متغيرة ألوانهم مصفرة وجوههم، إذا جنهم الليل اتخذوا الأرض فراشا، واستقبلوا الأرض بجباههم، كثير سجودهم، كثيرة دموعهم، كثير دعاءهم، كثير بكاءهم، يفرح الناس وهم محزونون.

Abu Ja'far (peace be upon him) said to me: O Abu al-Miqdam, indeed the followers of Ali (peace be upon him) are the pale, the thin, the withered, with parched lips, hollow stomachs, changed colors, and yellow faces. When night falls, they take the earth as their bed and face the ground with their foreheads. Their prostrations are many, their tears abundant, their supplications frequent, and their weeping plentiful. People rejoice while they are grieving.

Hadith 215

عن الصادق جعفر بن محمد (عليهما السلام)، قال: واللّٰه وما أكل علي بن أبي طالب (عليه السلام) من الدنيا حراماً قط، حتى مضى لسبيله، وما عرض له أمران كلاهما لله رضا إلا أخذ بأشدهما عليه في دينه.

From Al-Sadiq Ja'far bin Muhammad (peace be upon them both), he said: By Allah, Ali bin Abi Talib (peace be upon him) never ate anything unlawful from this world until he passed away, and whenever two matters were presented to him, both pleasing to Allah, he would choose the more difficult one for himself in his religion.

وما نزلت برسول الله (صلى الله عليه وآله وسلم) نازلة قط إلا دعاه ثقة به، وما أطاق أحد عمل رسول الله (صلى الله عليه وآله وسلم) من هذه الأمة غيره.

Whenever a calamity befell the Messenger of Allah (peace and blessings be upon him), he would call upon him, trusting in him. And no one from this nation could bear the work of the Messenger of Allah (peace and blessings be upon him) except for him.

وإن كان ليعمل عمل رجل، كان وجهه بين الجنة والنار يرجو ثواب هذه ويخاف عقاب هذه، ولقد أعتق من ماله ألف مملوك في طلب وجه الله، والنجاة من النار مما كد بيديه، ورشح منه جبينه، وإن كان ليقوت أهله بالزيت والخل والعجوة، وما كان لباسه إلا الكرايس، إذا فضل شيء عن يده دعا بالجلم فقطعه، وما أشبهه من ولده ولا أهل بيته أحد أقرب شبيهاً به في لباسه وفقهه من علي بن الحسين (عليه السلام).

And indeed he would perform the deeds of a man whose face was between Paradise and Hell, hoping for the reward of this and fearing the punishment of that. He freed a thousand slaves from his wealth seeking the Face of Allah and salvation from the Fire, from what he earned with his own hands and the sweat of his brow. He would feed his family olive oil, vinegar and pressed dates. His clothing was only coarse linen. If anything was left over from his hand, he would call for scissors and cut it. None of his children or household resembled him more closely in dress and understanding than Ali ibn Al-Husayn (peace be upon him).

ولقد دخل أبو جعفر (عليه السلام) ابنه عليه فإذا هو قد بلغ من العبادة ما لم يبلغه، أحد، فرآه قد اصفر لونه من السهر، ورمصت عيناه من البكاء، ودبرت جبهته، وانخزم أنفه من السجود، وورمت ساقاه وقدماه من القيام في الصلاة.

Abu Ja'far (peace be upon him) entered upon his son and found that he had reached a level of worship that no one had attained. He saw that his son's complexion had turned yellow from lack of sleep, his eyes were filled with discharge from crying, his forehead was calloused, his nose was bruised from prostration, and his legs and feet were swollen from standing in prayer.

وقال أبو جعفر (عليه السلام): فلم أملك حين رأيته بتلك الحال البكاء، فبكيت رحمة له، فإذا هو يفكر فالتفت إلي بعد هنيهة من دخولي، فقال: يا بني، أعطني بعض تلك الصحف التي فيها عبادة علي بن أبي طالب (عليه السلام)، فأعطيته فقراً فيها شيئاً يسيراً، ثم تركها من يده تضجراً، وقال: من يقوى على عبادة علي بن أبي

طالب (عليه السلام)!

Abu Ja'far (peace be upon him) said: When I saw him in that state, I could not help but weep, so I wept out of pity for him. He was deep in thought, then he turned to me after a short while from my entry and said: "O my son, give me some of those scrolls containing the worship of Ali ibn Abi Talib (peace be upon him)." So I gave them to him, and he read a little from them, then he put them down from his hand in exasperation and said: "Who has the strength for the worship of Ali ibn Abi Talib (peace be upon him)!"

Hadith 216

وعن أبي جعفر (عليه السلام) قال: كان علي بن الحسين (عليه السلام) يصلي في اليوم والليلة ألف ركعة، وكانت الريح تميله مثل السنبلية.

From Abu Ja'far (peace be upon him), he said: Ali ibn Al-Hussein (peace be upon him) used to pray a thousand rak'ahs during the day and night, and the wind would sway him like an ear of grain.

Hadith 217

في نهج البلاغة عن أمير المؤمنين (عليه السلام) - خطبة له - قال: وعليكم بالجد والاجتهاد، والتأهب والاستعداد، والتزود في منزل الزاد.

In Nahj al-Balagha, from the Commander of the Faithful (peace be upon him) - in one of his sermons - he said: And upon you is to be serious and diligent, to be prepared and ready, and to gather provisions in the abode of provisions.

Hadith 218

قال: روي أن أمير المؤمنين (عليه السلام) خرج ذات ليلة من المسجد - وكانت ليلة قمرء - فأمر الجبانة، ولحقه جماعة يقفون اثره فوقف عليهم، ثم قال: من أنتم؟ قالوا: شيعتك يا أمير المؤمنين، فتفرس في وجوههم، ثم قال: فمالي لا أرى عليكم سيماء الشيعة؟! قالوا: وما سيماء الشيعة يا أمير المؤمنين؟! قال: صفر الوجوه من السهر، عمش العيون من البكاء، حذب الظهر من القيام، خمص البطون من الصيام، نبل الشفاه من الدعاء، عليهم غبرة الخاشعين.

It is narrated that the Commander of the Faithful (peace be upon him) went out of the mosque one night - and it was a moonlit night - and headed towards the cemetery. A group of people followed him, tracing his footsteps. He stopped and turned to them, then said, "Who are you?" They said, "We are your Shia (followers), O Commander of the Faithful." He looked closely at their faces, then said, "Why do I not see the marks of the Shia on you?" They asked, "What are the marks of the Shia, O Commander of the Faithful?" He said, "Pale faces from staying up at night, bleary eyes from weeping, hunched backs from standing in prayer, hollow stomachs from fasting, dry lips from

supplication, and upon them is the dust of the humble."

Hadith 219

عن الرضا، عن أبيه، عن جده، عن أبي جعفر (عليهم السلام) أنه قال لخثيمة: أبلغ شيعتنا أنا لا نغني من الله شيئاً، وأبلغ شيعتنا انه لا ينال ما عند الله إلا بالعمل، وأبلغ شيعتنا ان أعظم الناس حسرة يوم القيامة من وصف عدلا ثم خالفه إلى غيره، وأبلغ شيعتنا انهم إذا قاموا بما أمروا انهم هم الفائزون يوم القيامة.

From Al-Ridha, from his father, from his grandfather, from Abu Ja'far (peace be upon them) that he said to Khaythamah: Convey to our Shia that we cannot avail them against Allah in any way, and convey to our Shia that what is with Allah can only be attained through action, and convey to our Shia that the person with the greatest regret on the Day of Judgment is the one who describes justice but then contradicts it by doing otherwise, and convey to our Shia that if they abide by what they have been commanded, they will be the successful ones on the Day of Judgment.

CHAPTER 21

Recommendation Of Maintaining Consistency In Deeds, Persisting In Them, And (Doing Them For) At Least A Year [Hadith 220 to 226]

Hadith 220

عن أبي جعفر (عليه السلام) قال: كان علي بن الحسين (عليه السلام) يقول: إني لأحب أن أقدم على ربي وعملي مستوي.

From Abu Ja'far (peace be upon him) who said: Ali bin Al-Hussain (peace be upon him) used to say: I love to meet my Lord while my deeds are consistent.

Hadith 221

عن أبي عبد الله (عليه السلام) قال كان علي بن الحسين (عليه السلام) يقول: إني لأحب أن أداوم على العمل وإن قل.

From Abu Abdullah (peace be upon him) who said: Ali bin Al-Hussain (peace be upon him) used to say: I love to persist in a deed even if it is small.

Hadith 222

عن أبي جعفر (عليه السلام) قال: ما من شيء أحب إلى الله عز وجل من عمل يداوم عليه وإن قل.

From Abu Ja'far (peace be upon him) who said: Nothing is more beloved to Allah, the Mighty and Majestic, than a deed that is maintained consistently even if it is small.

Hadith 223

قال أبو عبد الله (عليه السلام): إذا كان الرجل على عمل فليدم عليه سنة. ثم يتحول عنه إن شاء إلى غيره، وذلك أن ليلة القدر يكون فيها في عامه ذلك ما شاء الله أن يكون.

Abu Abdullah (peace be upon him) said: When a man commits to a deed, he should maintain it for a year, then he may change to something else if he wishes, because during that year's Night of Power, whatever Allah wills shall occur.

Hadith 224

عن أبي جعفر (عليه السلام) قال: أحب الأعمال إلى الله عز وجل ما داوم العبد عليه وإن قل.

From Abu Ja'far (peace be upon him) who said: The most beloved deeds to Allah, the Mighty and Majestic, are those that the servant maintains consistently even if they are small.

Hadith 225

قال أبو عبد الله (عليه السلام): إياك أن تفرض على نفسك فريضة فتفارقها اثني عشر هلالاً.

Abu Abdullah (peace be upon him) said: Beware of imposing an obligation upon yourself and then abandoning it for twelve months.

Hadith 226

قال: رسول الله (صلى الله عليه وآله وسلم): ما أقبح الفقر بعد الغنى، وأقبح الخطيئة بعد المسكنة، وأقبح من ذلك العابد لله ثم يدع عبادته.

The Messenger of Allah (peace be upon him and his family) said: How ugly is poverty after wealth, and how ugly is sin after piety, and uglier than that is one who worships Allah and then abandons his worship.

CHAPTER 22

Recommendation Of Acknowledging Shortcomings In Worship

[Hadith 227 to 233]

Hadith 227

عن أبي الحسن موسى (عليه السلام) قال: قال لبعض ولده: يا بني عليك بالجد، لا. تخرجن نفسك من حد التقصير في عبادة الله عز وجل وطاعته، فإن الله لا يعبد حق عبادته.

From Abu al-Hasan Musa (peace be upon him), he said: He said to one of his children: O my son, you must be diligent. Do not let yourself fall short in worshipping Allah, the Mighty and Sublime, and in obeying Him, for Allah cannot be worshipped as He truly deserves to be worshipped.

Hadith 228

عن أبي الحسن (عليه السلام) قال: أكثر من أن تقول: اللهم لا تجعلني من المعارين، ولا تخرجني من التقصير. قال: قلت: أما المعارون فقد عرفت، أن الرجل يعار الدين، ثم يخرج منه، فما معنى: لا تخرجني من التقصير؟ فقال: كل عمل تريد به الله عز وجل فكن فيه مقصرا عند نفسك. فإن الناس كلهم في أعمالهم فيما بينهم وبين الله مقصرون، إلا من عصمه الله عز وجل.

From Abu al-Hasan (peace be upon him), he said: Say often: "O Allah, do not make me among those who are borrowed, and do not remove me from falling short." I said: As for those who are borrowed, I know that it refers to a man who is lent the religion and then leaves it. But what is the meaning of "do not remove me from falling short"? He said: In every deed you intend for Allah, the Mighty and Majestic, consider yourself falling short in it. For all people, in their deeds between them and Allah, are falling short, except those whom Allah, the Mighty and Majestic, has protected.

Hadith 229

قال: سمعت أبا الحسن (عليه السلام)، يقول: لا تستكثروا كثير الخير، ولا تستقلوا قليل الذنوب.

He said: I heard Abu al-Hassan (peace be upon him) saying: Do not consider much good as too much, and do not consider few sins as insignificant.

Hadith 230

قال أبو جعفر (عليه السلام): يا جابر لا أخرجك الله من النقص والتقصير.

Abu Ja'far (peace be upon him) said: O Jabir, may Allah not remove you from deficiency and shortcoming.

Hadith 231

عن أبي جعفر (عليه السلام)، قال: قال رسول الله (صلى الله عليه وآله وسلم): قال الله عز وجل: لا يتكل العاملون لي على أعمالهم التي يعملونها لثوابي، فإنهم لو اجتهدوا وأتعبوا أنفسهم، أعمارهم في عبادتي، كانوا مقصرين، غير بالغين في عبادتهم كنه عبادتي، فيما يطلبون عندي من كرامتي، والنعيم في جناتي (٢)، ورفيع الدرجات العلى في جوارِي، ولكن برحمتي فليثقوا، وفضلي فليرجوا، وإلى حسن الظن بي فليطمئنوا.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Allah the Mighty and Majestic said: Those who work for Me should not rely on their deeds which they do for My reward, for even if they strive and exhaust themselves throughout their lives in My worship, they would still be falling short, not reaching the essence of My worship in what they seek from Me of My honor, blessings in My gardens, and the elevation of high ranks in My proximity. Rather, let them trust in My mercy, hope for My grace, and be reassured by having good thoughts about Me.

Hadith 232

عن أبي جعفر (عليه السلام) قال: ثلاث قاصمات الظهر: رجل استكثر عمله، ونسي ذنوبه، وأعجب برأيه.

From Abu Ja'far (peace be upon him), he said: Three things break the back: a man who thinks highly of his deeds, forgets his sins, and is impressed with his own opinion.

Hadith 233

عن أبي عبد الله (عليه السلام) قال: قال إبليس: إذا استمكنت من ابن آدم في ثلاث لم أبال ما عمل، فإنه غير مقبول منه: إذ استكثر عمله، ونسي ذنبه، ودخله العجب.

From Abu Abdullah (peace be upon him) who said: Iblis said: When I get control over the son of Adam in three things, I don't care what he does, for it will not be accepted from him: when he considers his deeds too much, forgets his sin, and becomes self-conceited (filled with self-admiration).

CHAPTER 23

Prohibition Of Self-Admiration, Being Pleased With One's Deeds, And Showing Them Off

[Hadith 234 to 258]

Hadith 234

عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): قال الله تعالى: إن من عبادي المؤمنين لمن يجتهد في عبادتي، فيقوم من رقاده ولذيذ وساده، فيجتهد لي الليالي، فيتعب نفسه في عبادتي، فأضربه بالنعاس الليلة والليلتين نظرا مني له، وإبقاء عليه، فينام حتى يصبح، فيقوم وهو ماقت لنفسه زارئ، عليها.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Allah the Exalted said: Among My believing servants are those who strive in My worship, rising from their sleep and comfortable beds, exerting themselves for Me at nights, tiring themselves in My worship. So I cause drowsiness to overcome them for one or two nights out of My care and preservation for them. They sleep until morning, then rise while hating and finding fault with themselves.

ولو أخلي بينه وبين ما يريد من عبادتي لدخله العجب من ذلك، فيصيره العجب إلى الفتنة بأعماله، فيأتيه من ذلك ما فيه هلاكه لعجبه بأعماله، ورضاه عن نفسه، حتى يظن أنه قد فاق العابدين، وجاز في عبادته حد التقصر، فيتباعد مني عند ذلك، وهو يظن أنه يتقرب إلى.

If I were to leave them to what they desire of My worship, self-admiration would enter them from that, and this self-admiration would lead them to trial through their deeds, bringing them destruction due to their self-admiration and self-satisfaction, until they think they have surpassed the worshippers and exceeded the bounds of shortcoming in their worship. Thus they distance themselves from Me while thinking they are drawing closer to Me.

Hadith 235

قال: قلت لأبي عبد الله (عليه السلام) الرجل يعمل العمل وهو خائف مشفق، ثم يعمل شيئا من البر فيدخله شبه العجب به، فقال: هو في حاله الأولى وهو خائف أحسن حالا منه في حال عجبه.

He said: I asked Abu Abdullah (peace be upon him) about a man who performs a deed while being fearful and apprehensive, then does something good and experiences a kind of self-admiration with it. He said: His first state when he was fearful is better than his state of self-admiration.

Hadith 236

عن أبي عبد الله (عليه السلام)، قال: قال رسول الله (صلى الله عليه وآله وسلم) في حديث: قال موسى بن عمران (عليه السلام) لإبليس: أخبرني بالذنب الذي إذا أذنبه ابن آدم استحوذت عليه قال: إذا أعجبتة نفسه، واستكثر عمله، وصغر في عينه ذنبه،

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said in a hadith: Moses son of Imran (peace be upon him) said to Iblis: Tell me about the sin which when committed by the son of Adam gives you control over him. He said: When he admires himself, considers his deeds abundant, and his sin appears small in his eyes.

وقال: قال الله عز وجل لداود: يا داود، بشر المذنبين، وأذر الصديقين، قال كيف أبشر المذنبين، وأذر الصديقين؟ قال: يا داود، بشر المذنبين أنني أقبل التوبة وأعفو عن الذنب، وأذر الصديقين أن لا يعجبوا بأعمالهم، فإنه ليس عبد أنصبه للحساب إلا هلك.

And he said: Allah the Mighty and Majestic said to David: O David, give glad tidings to the sinners and warn the truthful ones. He said: How do I give glad tidings to the sinners and warn the truthful ones? He said: O David, give glad tidings to the sinners that I accept repentance and pardon sins, and warn the truthful ones not to become self-admired with their deeds, for there is no servant whom I subject to reckoning except that he is ruined.

Hadith 237

عن أبي عبد الله (عليه السلام) قال: إن الرجل ليذنب الذنب فيندم عليه، ويعمل العمل فيسره ذلك، فيتراخى عن حاله تلك، فلان يكون على حالة تلك خير له مما دخل فيه.

From Abu Abdullah (peace be upon him) who said: A man may commit a sin and regret it, and perform a deed and become pleased with it, then he becomes lax in that state. Being in his first state is better for him than what he has entered into.

Hadith 238

عن أبي الحسن (عليه السلام) قال: سألته عن العجب الذي يفسد العمل؟ فقال: العجب درجات، منها أن يزين للعبد سوء عمله فيراه حسنا فيعجبه، ويحسب أنه يحسن صنعا، ومنها أن يؤمن العبد بربه، فيمن على الله عز وجل، والله عليه فيه المن.

From Abu Al-Hassan (peace be upon him): I asked him about the self-admiration that corrupts deeds. He said: Self-admiration has levels. Among them is that a servant's evil deed is adorned for him so he sees it as good and admires it, thinking he is doing well. And among them is that a servant believes in his Lord, then considers it a favor upon Allah the Mighty and Majestic, while the favor in it belongs to Allah.

Hadith 239

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): إعجاب المرء بنفسه دليل على ضعف عقله.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) said: A person's self-admiration is evidence of his weak intellect (aql).

Hadith 240

أبي عبد الله (عليه السلام) قال: إن الله علم أن الذنب خير للمؤمن من العجب ولولا ذلك ما ابتلى مؤمن بذنب أبدا.

Abu Abdullah (peace be upon him) said: Allah knows that sin is better for the believer than self-admiration, and were it not for that, no believer would ever be tested with sin.

Hadith 241

عبد الله (عليه السلام) قال: من دخله العجب هلك.

From Abdullah (peace be upon him) who said: Whoever is afflicted with self-admiration is ruined.

Hadith 242

عن أبي عبد الله (عليه السلام) قال: أتى عالم عابدا فقال له: كيف صلاتك؟ فقال: مثلي يسئل عن صلاته، وأنا أعبد الله منذ كذا وكذا؟! قال: فكيف بكأوك؟ فقال أبكي حتى تجرى دموعي، فقال له العالم: فإن ضحكك - وأنت خائف - أفضل من بكأوك وأنت مدل، إن المدل لا يصعد من عمله شيء.

From Abu Abdullah (peace be upon him) who said: A scholar (aalim) came to a worshipper (aabid) and said to him, "How is your prayer?" The worshipper replied, "Someone like me is being asked about his prayer, while I have been worshipping Allah for so long?!" The scholar then asked, "How is your weeping?" The worshipper said, "I weep until my tears flow." The scholar then said to him, "Your laughter while you are fearful is better than your weeping while you are self-conceited (*). Indeed, nothing from the deeds of a self-conceited person ascends (to Allah)."

Translator: * "Mudill" translated as self-conceited - having an exaggerated opinion of one's own qualities or abilities.

Hadith 243

عن أحدهما (عليهما السلام). قال: دخل رجلان المسجد أحدهما عابد والآخر فاسق، فخرجا من المسجد والفاسيق صديق. والعابد فاسق، وذلك أنه يدخل العابد المسجد مدلا بعبادته، يدل بها فتكون فكرته في ذلك، وتكون فكرة الفاسق في التندم على فسقه، ويستغفر الله عز وجل مما صنع من الذنوب.

From one of them (peace be upon them) who said: Two men entered the mosque, one a worshipper and the other a sinner. They left the mosque with the sinner becoming righteous and the worshipper becoming a sinner. This is because the worshipper entered the mosque conceited about his worship, thinking about it, while the sinner's thoughts were about regretting his sins and seeking Allah's forgiveness for his misdeeds.

Hadith 244

عن أبي جعفر (عليه السلام) قال: إن الله فوض الأمر إلى ملك من الملائكة، فخلق سبع سماوات وسبع أرضين، فلما أن رأى أن الأشياء قد انقادت له، قال: من مثلي؟ فأرسل الله إليه نورية من النار، قلت: وما النورية؟ قال: نار مثل الأنملة، فاستقبلها بجميع ما خلق فتخيل لذلك حتى وصلت إلى نفسه لما دخله العجب.

From Abu Ja'far (peace be upon him) who said: Allah delegated authority to one of the angels, who created seven heavens and seven earths. When he saw that things submitted to him, he said: "Who is like me?" So Allah sent him a small flame of fire. I asked: "What is the small flame?" He said: "A fire like a fingertip." It confronted everything he created until it reached (and consumed) his own self when he became conceited.

Hadith 245

عن أبي عبد الله، أو علي بن الحسين (عليهما السلام)، قال: قال رسول الله (صلى الله عليه وآله وسلم): ثلاث مهلكات: شح مطاع، وهوى متبع، وإعجاب المرء بنفسه.

From Abu Abdullah or Ali bin Al-Hussein (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Three things are destructive: obeyed miserliness, followed desires, and a person's self-admiration.

Hadith 246

أبي جعفر (عليه السلام) قال: ثلاث موبقات: شح مطاع، وهوى متبع، وإعجاب المرء بنفسه.

From Abu Ja'far (peace be upon him) who said: Three things are ruinous: obeyed miserliness, followed desires, and a person's self-admiration.

Hadith 247

عن أبي عبد الله عن آباءه (عليهم السلام)، في وصية النبي (صلى الله عليه وآله وسلم) لأمر المؤمنين (عليه السلام). قال: لا مال أعود من العقل، ولا وحدة أوحش من العجب.

From Abu Abdullah from his forefathers (peace be upon them), in the Prophet's (peace be upon him and his family) advice to Amir al-Mu'minin (peace be upon him), who said: No wealth is more beneficial than intellect, and no loneliness is more desolate than self-conceit.

Hadith 248

عن جعفر بن محمد، عن آباءه (عليهم السلام) - في وصية النبي (صلى الله عليه وآله وسلم) لعلي (عليه السلام) - قال: يا علي ثلاث مهلكات: شح مطاع، وهوى متبع، وإعجاب المرء بنفسه.

From Ja'far bin Muhammad, from his forefathers (peace be upon them) - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - who said: O Ali, three things are destructive: obeyed miserliness, followed desires, and a person's self-admiration.

Hadith 249

عن الصادق (عليه السلام) - في حديث - قال: وإن كان الممر على الصراط حقاً فالعجب لماذا؟!!

From Al-Sadiq (peace be upon him) - in a hadith - he said: "And if the passage over the Sirat (bridge) is a true, then why the self-admiration (ujb)!!"

Hadith 250

عن النبي (صلى الله عليه وآله وسلم)، عن جبرئيل - في حديث - قال: قال الله تبارك وتعالى: ما يتقرب إلى عبدي بمثل أداء ما افترضت عليه، وإن من عبادي المؤمنين لمن يريد الباب من العبادة فأكفه عنه لئلا يدخله عجب فيفسده.

From the Prophet (peace and blessings be upon him), from Gabriel - in a hadith - he said: Allah, Blessed and Exalted, said: My servant does not draw near to Me with anything more beloved to Me than the religious duties I have enjoined upon him, and indeed among My believing servants are those who desire a certain act of worship, but I prevent them from it lest self-admiration enter their hearts and corrupt them.

Hadith 251

عن علي بن محمد الهادي، عن آباءه (عليهم السلام)، قال: قال أمير المؤمنين عليه السلام: من دخله العجب هلك.

From Ali bin Muhammad al-Hadi, from his forefathers (peace be upon them), who said: The Commander of the Faithful (peace be upon him) said: Whoever is afflicted

by self-admiration is ruined.

Hadith 252

عن الصادق، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): لولا أن الذنب خير من العجب ما خلا الله بين عبده المؤمن وبين ذنب أبدا.

From Al-Sadiq, from his forefathers (peace be upon them), he said: The Messenger of Allah (peace be upon him and his family) said: If sin were not better than self-admiration, Allah would never leave His believing servant between himself and sin (i.e. leave him to commit sin).

Hadith 253

عن أحدهما (عليهما السلام). قال: إن الله تعالى يقول: إن من عبادي لمن يسألني الشيء من طاعتي لأحبه فأصرف ذلك عنه لكيلا يعجبه عمله.

From one of them both (peace be upon them), he said: Allah the Exalted says: Among My servants are those who ask Me for something from My obedience because I love them, so I turn that away from them lest they become conceited with their deeds.

Hadith 254

قال رسول الله (صلى الله عليه وآله وسلم): ثلاث منجيات: خوف الله في السر والعلانية، والعدل في الرضا والغضب، والقصد في الغنى والفقر، وثلاث مهلكات: هوى متبع، وشح مطاع، وإعجاب المرء بنفسه.

The Messenger of Allah (peace and blessings be upon him) said: Three things are salvific: fearing Allah in private and in public, being just in times of contentment and anger, and moderation in times of wealth and poverty. And three things are destructive: a desire that is followed, miserliness that is obeyed, and a person's self-admiration.

Hadith 255

في (نهج البلاغة) عن أمير المؤمنين عليه السلام قال: سيئة تسوؤك خير عند الله من حسنة تعجبك.

In (Nahj al-Balagha) from the Commander of the Faithful (peace be upon him), he said: A bad deed that grieves you is better in Allah's sight than a good deed that makes you conceited with yourself.

Hadith 256

قال: وقال (عليه السلام): الإعجاب يمنع الازدياد.

He said: And he (peace be upon him) said: Self-admiration prevents increase.

Hadith 257

وقال (عليه السلام): عجب المرء بنفسه أحد حساد عقله.

And he (peace be upon him) said: A person's self-admiration is one of the enviers (mischief) of his intellect (aql).

Hadith 258

عن الرضا، عن علي (عليهم السلام)، قال: الملوك حكام على الناس، والعلم حاكم عليهم، وحسبك من العلم أن تخشى الله، وحسبك من الجهل أن تعجب بعلمك.

From Al-Ridha, from Ali (peace be upon them), he said: Kings are rulers over people, and knowledge is a ruler over them (the kings), and it suffices you from knowledge to fear Allah, and it suffices you from ignorance to be impressed (or amazed) by your own knowledge.

CHAPTER 24

Permissibility Of Feeling Joy In Worship Without Self-Conceit, And The Ruling On The Occurrence Of Self-Conceit During Prayer

[Hadith 259 to 262]

Hadith 259

قال أبو عبد الله (عليه السلام): من سرته حسنته وساءته سيئته فهو مؤمن.

Abu Abdullah (peace be upon him) said: Whoever is pleased by his good deed and saddened by his bad deed is a believer.

Hadith 260

عن أبي جعفر (عليه السلام) قال: سئل النبي (صلى الله عليه وآله وسلم) عن خيار العباد؟ فقال: الذين إذا أحسنوا استبشروا، وإذا أسأوا استغفروا، وإذا أعطوا شكروا، وإذا ابتلوا صبروا وإذا غضبوا غفروا.

From Abu Ja'far (peace be upon him) who said: The Prophet (peace be upon him and his family) was asked about the best of servants? He said: Those who when they do good they feel glad, and when they do wrong they seek forgiveness, and when they are given they show gratitude, and when they are tested they show patience, and when they become angry they forgive.

Hadith 261

عن أبي عبد الله (عليه السلام) قال: قيل له وأنا حاضر: الرجل يكون في صلاته خاليا فيدخله العجب، فقال: إذا كان أول صلاته بنية يريد بها ربه فلا يضره ما دخله بعد ذلك، فليمض في صلاته، وليخسأ الشيطان.

From Abu Abdullah (peace be upon him) who said: He was asked while I was present: A man is in his prayer alone and self-conceit enters him? He said: If the beginning of his prayer was with an intention seeking his Lord, then whatever enters after that does not harm him, so let him continue in his prayer, and let Satan be driven away.

Hadith 262

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): من سرته حسنته وساءته سيئته فهو مؤمن.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever is pleased by his good deed and saddened by his bad deed is a believer.

CHAPTER 25

Permissibility Of Taqiyyah In Acts Of Worship, And Its Obligation When Fearing Harm

[Hadith 263 to 263]

Hadith 263

عن علي (عليه السلام)، قال: وأما الرخصة التي صاحبها فيها بالخيار فإن الله نهى المؤمن أن يتخذ الكافر وليا، ثم من عليه بإطلاق الرخصة له عند التقية في الظاهر أن يصوم بصيامه، ويفطر بإفطاره، ويصلي بصلاته، ويعمل بعلمه، ويظهر له استعمال ذلك موسعا عليه فيه، وعليه أن يدين الله تعالى في الباطن بخلاف ما يظهر لمن يخافه من المخالفين المستولين على الأمة،

From Ali (peace be upon him), he said: As for the concession in which its practitioner has a choice, Allah has forbidden the believer from taking the disbeliever as an ally, then He bestowed upon him the permission during taqiyyah (precautionary dissimulation) to outwardly fast with their fasting, break fast with their breaking, pray with their prayer, and act according to their knowledge, and to show them the implementation of that with ease granted to him in it, while inwardly he must worship Allah the Exalted differently from what he shows to those whom he fears among the opposers who have authority over the nation.

قال الله تعالى: لا يتخذ المؤمنون الكافرين أولياء من دون المؤمنين، ومن يفعل ذلك فليس من الله في شيء إلا أن تتقوا منهم تقاة ويحذركم الله نفسه فهذه رحمة تفضل الله بها على المؤمنين رحمة لهم، ليستعملوها عند التقية في الظاهر، وقال رسول الله (صلى الله عليه وآله وسلم): إن الله يحب أن يؤخذ برخصه كما يحب أن يؤخذ بعزائمه.

Allah the Exalted said: "Let not believers take disbelievers as allies rather than believers. And whoever does that has nothing with Allah, except when taking precaution against them in prudence." [Surah Al-Imran: 28]. This is a mercy that Allah bestowed upon the believers as mercy for them, to implement it during taqiyyah outwardly, and the Messenger of Allah (peace and blessings be upon him and his family) said: "Indeed Allah loves that His concessions be taken just as He loves that His obligations be taken."

CHAPTER 26

Recommendation Of Moderation In Worship When Fearing Weariness

[Hadith 264 to 272]

Hadith 264

عن أبي عبد الله (عليه السلام) قال: أجهدت في العبادة - وأنا شاب فقال لي أبي: يا بني! دون ما أراك تصنع. فإن الله عز وجل إذا أحب عبدا رضى منه باليسير.

From Abu Abdullah (peace be upon him) who said: I exerted myself in worship while I was young, so my father said to me: O my son! Do less than what I see you doing, for when Allah, the Mighty and Majestic, loves a servant, He is pleased with little from him.

Hadith 265

وبالإسناد عن أبي عبد الله (عليه السلام) قال: لا تكرهوا إلى أنفسكم العبادة.

Through the same chain from Abu Abdullah (peace be upon him) who said: Do not make worship hateful to yourselves.

Hadith 266

عن أبي عبد الله (عليه السلام) قال: مر بي أبي - وأنا بالطواف وأنا حدث وقد اجتهدت في العبادة. فرأني وأنا أتصاب عرقاء فقال لي: يا جعفر يا بني إن الله إذا أحب عبدا يدخله الجنة، ورضى عنه باليسير.

From Abu Abdullah (peace be upon him) who said: My father passed by me while I was performing tawaf when I was young and I had exerted myself in worship. He saw me dripping with sweat and said to me: O Ja'far, O my son, when Allah loves a servant, He admits him to Paradise and is pleased with little from him.

Hadith 267

قال: سمعت أبا عبد الله (عليه السلام) يقول: إن الله إذا أحب عبدا فعمل عملا قليلا جزاه بالقليل الكثير، ولم يتعاطمه أن يجزي بالقليل الكثير له.

He said: I heard Abu Abdullah (peace be upon him) saying: When Allah loves a servant who does a small deed, He rewards the small with much, and it is not too great for Him to give much reward for little.

Hadith 268

عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): ألا إن لكل عبادة شرة ثم تصير إلى فترة. فمن صارت شرة عبادته إلى سنتي فقد اهتدى، ومن خالف سنتي فقد ضل، وكان عمله في تبار.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Indeed, every worship has a period of enthusiasm which then turns to fatigue. So whoever's enthusiasm in worship turns to my way has been guided, and whoever opposes my way (sunnah) has gone astray and his deeds are in ruin.

أما أني أصلي، وأنام وأصوم، وأفطر وأضحك، وأبكي، فمن رغب عن منهاجي وسنتي فليس مني، وقال: كفى بالموت موعظة، وكفى باليقين غنى، وكفى بالعبادة شغلا.

As for me, I pray and sleep, fast and break fast, laugh and cry. So whoever disdains my method and my sunnah is not from me. And he said: Death is sufficient as an admonition, certainty is sufficient as wealth, and worship is sufficient as an occupation.

Hadith 269

عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): إن هذا الدين متين فأوغلوا فيه برفق، ولا تكرهوا عبادة الله إلى عباد الله، فتكونوا كالراكب المنبت الذي لاسفرا قطع، ولا ظهرا أبقى.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Indeed this religion is strong, so delve into it gently, and do not make Allah's worship hateful to Allah's servants, lest you become like the exhausted rider who neither completed his journey nor preserved his mount.

Hadith 270

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): يا علي، إن هذا الدين متين فأوغل فيه برفق، ولا تبغض إلى نفسك عبادة ربك، إن المنبت يعني - المفراط - لا ظهرا أبقى، ولا أرضا قطع، فأعمل عمل من يرجو أن يموت هرما، واحذر حذر من يتخوف أن يموت غدا.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace and blessings be upon him and his family) said: O Ali, indeed this religion is strong, so delve into it gently, and do not make yourself hate the worship of your Lord. Indeed, the one who exhausts himself - meaning the excessive one - neither keeps his mount nor crosses the land. So perform deeds like one who hopes to die of old age, and be cautious like one who fears dying tomorrow.

Hadith 271

عن أبي عبد الله (عليه السلام) - في حديث - قال: كان أبي يقول: ما من أحد أبغض إلى الله عز وجل من رجل يقال له: كان رسول الله (صلى الله عليه وآله وسلم) يفعل كذا وكذا، فيقول: لا يعذبني الله على أن أجتهد في الصلاة والصوم، كأنه يرى أن رسول الله (صلى الله عليه وآله وسلم) ترك شيئاً من الفضل عجزاً عنه.

From Abu Abdullah (peace be upon him) - in a hadith - said: My father used to say: There is no one more hateful to Allah, the Mighty and Majestic, than a man who is told: "The Messenger of Allah (peace and blessings be upon him and his family) used to do such and such," and he replies: "Allah will not punish me for striving in prayer and fasting," as if he sees that the Messenger of Allah (peace and blessings be upon him and his family) left something virtuous due to inability.

Hadith 272

عن عبد الله، عن علي (عليه السلام) قال: اقتصاد في سنة خير من اجتهاد في بدعة، ثم قال: تعلموا ممن علم فعمل.

From Abdullah, from Ali (peace be upon him) who said: Moderation in following the Sunnah is better than striving in innovation (bid'ah), then he said: Learn from one who knows and acts upon it.

CHAPTER 27

Recommendation Of Hastening To Do Good Deeds And Dislike Of Delaying Them

[Hadith 273 to 285]

Hadith 273

سمعت أبا عبد الله (عليه السلام) يقول: إذا هم أحدكم بخير فلا يؤخره فإن العبد ربما صلى الصلاة، أو صام اليوم، فيقال له: اعمل ما شئت بعدها فقد غفر لك.

I heard Abu Abdullah (peace be upon him) saying: If one of you intends to do good, do not delay it, for sometimes a servant prays a prayer or fasts a day, and it is said to him: Do what you wish after this, for you have been forgiven.

Hadith 274

عن أبي عبد الله (عليه السلام) قال: كان أبي يقول: إذا هممت بخير فبادر، فإنك لا تدري ما يحدث.

From Abu Abdullah (peace be upon him) who said: My father used to say: When you intend to do good, hasten to it, for you do not know what may happen.

Hadith 275

قال: سمعت أبا جعفر عليه السلام يقول: إن الله ثقل الخير على أهل الدنيا كثقله في موازينهم يوم القيامة.. وإن الله خفف الشر على أهل الدنيا كخفته في موازينهم يوم القيامة.

He said: I heard Abu Ja'far (peace be upon him) saying: Indeed Allah made good deeds heavy upon the people of this world just as they will be heavy in their scales on the Day of Judgment, and indeed Allah made evil light upon the people of this world just as it will be light in their scales on the Day of Judgment.

Hadith 276

قال أبو عبد الله (عليه السلام): افتتحوا نهاركم بخير، وأملوا على حفظتكم في أوله خيرا، وفي آخره خيرا، يغفر لكم ما بين ذلك إنشاء الله.

Abu Abdullah (peace be upon him) said: Begin your day with good, and dictate good to your record keepers at its beginning and at its end, Allah willing, what is between them will be forgiven.

Hadith 277

عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): إن الله يحب من الخير ما يعجل.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Indeed Allah loves good deeds that are hastened.

Hadith 278

عن أبي عبد الله (عليه السلام) قال: إذا هممت بشئ من الخير فلا تؤخره، فإن الله عز وجل ربما اطلع على العبد وهو على شئ من الطاعة، فيقول: وعزتي وجلالي، لا أؤذبك بعدها أبدا، وإذا هممت بسيئة فلا تعملها، فإنه ربما اطلع الله على العبد وهو على شئ من المعصية، فيقول: وعزتي وجلالي لا أغفر لك بعدها أبدا.

From Abu Abdullah (peace be upon him) who said: When you intend to do something good, do not delay it, for perhaps Allah observes His servant while he is in an act of obedience, and He says: By My Honor and Majesty, I will never punish you after this. And when you intend to do evil, do not do it, for perhaps Allah observes His servant while he is in an act of disobedience, and He says: By My Honor and Majesty, I will never forgive you after this.

Hadith 279

أبي عبد الله (عليه السلام) قال: إذا أردت شيئا من الخير فلا تؤخره، فإن العبد يصوم اليوم الحار يريد ما عند الله فيعتقه الله به من النار.

Abu Abdullah (peace be upon him) said: When you want to do something good, do not delay it, for indeed a servant fasts on a hot day seeking what is with Allah, and Allah frees him from the Fire because of it.

Hadith 280

أبي عبد الله (عليه السلام) قال: من هم بخير فليعجله ويؤخره، فإن العبد ربما عمل العمل فيقول الله تبارك وتعالى: قد غفرت لك، ولا أكتب عليك شيئا أبدا، ومن هم بسيئة فلا يعملها فإنه ربما عمل العبد السيئة فيراه الرب سبحانه فيقول: لا وعزتي وجلالي، لا أغفر لك بعدها أبدا.

From Abu Abdullah (peace be upon him) who said: Whoever intends good should hasten to do it and not delay it, for when a servant does a deed, Allah, the Blessed and Exalted, may say: "I have forgiven you, and I shall not record anything against you ever." And whoever intends evil should not do it, for when a servant commits an evil deed, the Lord, Glory be to Him, may see him and say: "By My Might and Majesty, I shall never forgive you after this."

Hadith 281

عن أبي عبد الله (عليه السلام) قال: إذا هم أحدكم بخير أو صلة فإن عن يمينه وشماله شيطانين، فليبادر لا يكفاه عن ذلك.

From Abu Abdullah (peace be upon him) who said: When one of you intends good or maintaining ties, there are two devils on his right and left, so he should hasten before they prevent him from it.

Hadith 282

سمعت أبا جعفر (عليه السلام) يقول: من هم بشئ من الخير فليعجله. فإن كل شئ فيه تأخير فإن للشيطان فيه نظرة.

I heard Abu Ja'far (peace be upon him) saying: Whoever intends any good should hasten to do it, for in every delay there is an opportunity for Satan to interfere.

Hadith 283

عن زرارة عن أبي جعفر (عليه السلام) قال: اعلم أن أول الوقت أبدا أفضل، فتعجل الخير ما استطعت.

From Zurara from Abu Ja'far (peace be upon him) who said: Know that the beginning of time is always better, so hasten to do good as much as you can.

Hadith 284

عن الحسن بن علي، عن أبيه عليهما السلام قال: إذا عرض لك شئ من أمر الآخرة فابدأ به، وإذا عرض لك شئ من أمر الدنيا فتأنه حتى تصيب رشداً.

From Al-Hassan bin Ali, from his father (peace be upon them both) who said: When something related to the Hereafter presents itself to you, start with it, and when something related to worldly matters presents itself, be patient until you find the right course.

Hadith 285

في وصية رسول الله (صلى الله عليه وآله وسلم) - قال: يا أبا ذر، اغتنم خمسا قبل خمس: شبابك قبل هرمك، وصحتك قبل سقمك، وغناك قبل فقرك، وفراغك قبل شغلك، وحياتك قبل موتك.

From the advice of the Messenger of Allah (peace and blessings be upon him and his family) - He said: O Abu Dharr, take advantage of five before five: Your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before your busyness, and your life before your death.

يا أبا ذر، إياك والتسوية بأملك، فإنك بيومك ولست بما بعده، يا أبا ذر إذا أصبحت فلا تحدث نفسك بالمساء وإذا أمسيت فلا تحدث نفسك بالصباح، وخذ من صحتك قبل سقمك.

Recommendation Of Hastening To Do Good Deeds And Dislike Of Delayin...

O Abu Dharr, beware of procrastination with your hopes, for you have your day and you don't have what comes after it. O Abu Dharr, when you wake up in the morning, don't talk to yourself about the evening, and when you reach the evening, don't talk to yourself about the morning, and take from your health before your sickness.

CHAPTER 28

On The Impermissibility Of Considering Any Act Of Worship Or Deed As Insignificant Which Leads To Abandonment

[Hadith 286 to 296]

Hadith 286

أبي عبد الله (عليه السلام) قال: ولا تستقل ما يتقرب به إلى الله عز وجل ولو شق تمرّة.

From Abu Abdullah (peace be upon him) who said: Do not consider anything that brings you closer to Allah, the Mighty and Majestic, as insignificant, even if it is half a date.

Hadith 287

قلت لأبي عبد الله عليه السلام: حديث روي لنا أنك قلت: إذا عرفت فاعمل ما شئت، فقال: قد قلت ذلك. قال: قلت وإن زنوا أو سرقوا، أو شربوا الخمر؟ فقال لي - إنا لله وإنا إليه راجعون! والله ما أنصفونا أن نكون أخذنا بالعمل، ووضع عنهم، إنما قلت، إذا عرفت فاعمل ما شئت من قليل الخير وكثيره فإنه يقبل منك.

I said to Abu Abdullah (peace be upon him): A hadith narrated to us that you said, "When you know, then do whatever you wish." He said: I did say that. I said: Even if they commit adultery, theft, or drink wine? He said to me: "Indeed we belong to Allah and to Him we shall return!" By Allah, they have not been fair to us that we should be bound by deeds while they are excused from them. I only said when you know, then do whatever you wish of good deeds, little or much, for it will be accepted from you.

Hadith 288

عن الرضا (عليه السلام) أنه قال - في حديث -: تصدق بالشيء وإن قل، فإن كل شيء يراد به الله وإن قل - بعد أن تصدق النية فيه - عظيم، إن الله تعالى يقول: فمن يعمل مثقال ذرة خيرا يره، ومن يعمل مثقال ذرة شرا يره.

From Al-Ridha (peace be upon him) who said - in a hadith: Give charity even if it is little, for everything intended for Allah, even if little - after the intention is sincere - is great. Indeed Allah the Exalted says: "So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it." [Surah Az-Zalzalah: 7-8]

Hadith 289

قال سمعت أبا عبد الله (عليه السلام) يقول: إياكم والكسل، إن ربكم رحيم يشكر القليل، إن الرجل يصلي الركعتين تطوعا يريد بهما وجه الله فيدخله الله بهما الجنة، وإنه ليتصدق بالدرهم تطوعا يريد به وجه الله فيدخله الله به الجنة، وإنه ليصوم اليوم تطوعا يريد به وجه الله فيدخله الله به الجنة.

He said: I heard Abu Abdullah (peace be upon him) saying: Beware of laziness, for your Lord is Merciful and appreciates little. Indeed a man prays two voluntary rak'ahs seeking Allah's pleasure, so Allah enters him into Paradise because of them. And he gives a dirham in voluntary charity seeking Allah's pleasure, so Allah enters him into Paradise because of it. And he fasts one voluntary day seeking Allah's pleasure, so Allah enters him into Paradise because of it.

Hadith 290

قال: سئل أبو عبد الله (عليه السلام) عما روى عن أبيه: إذا عرفت فاعمل ما شئت، وأنهم يستحلون بعد ذلك كل محرم؟ فقال: ما لهم لعنهم الله! إنما قال أبي (عليه السلام): إذا عرفت الحق فاعمل ما شئت من خير يقبل منك.

He said: Abu Abdullah (peace be upon him) was asked about what was narrated from his father: "When you know, then do whatever you wish," and that they make permissible every prohibited thing after that? He said: What is wrong with them, may Allah curse them! My father (peace be upon him) only said: When you know the truth, then do whatever good you wish, it will be accepted from you.

Hadith 291

عن علي (عليهم السلام) قال: إن الله أخفى أربعة في أربعة: أخفى رضاه في طاعته فلا تستصغرن شيئا من طاعته، فربما وافق رضاه وأنت لا تعلم، وأخفى سخطه في معصيته فلا تستصغرن شيئا من معصيته، فربما وافق سخطه معصيته وأنت لا تعلم.

From Ali (peace be upon him) who said: Allah has hidden four things in four: He has hidden His pleasure in His obedience, so do not consider any act of obedience insignificant, for perhaps it coincides with His pleasure while you do not know; and He has hidden His displeasure in His disobedience, so do not consider any act of disobedience insignificant, for perhaps it coincides with His displeasure while you do not know.

وأخفى إجابته في دعوته فلا تستصغرن شيئا من دعائه، فربما وافق إجابته وأنت لا تعلم، وأخفى وليه في عباده فلا تستصغرن عبدا من عبيد الله فربما يكون وليه وأنت لا تعلم.

And He has hidden His response in His supplication, so do not consider any supplication insignificant, for perhaps it coincides with His response while you do not know; and He has hidden His friend among His servants, so do not consider any

servant of Allah insignificant, for perhaps he is His friend while you do not know.

Hadith 292

عن محمد بن علي (عليه السلام) أنه قال لمحمد بن مسلم: يا محمد بن مسلم! لا يغرنك الناس من نفسك، فإن الأمر يصل إليك دونهم، ولا تقطعن النهار عنك كذا وكذا، فإن معك من يحصى عليك ولا تستصغرن حسنة تعملها فإنك تراها حيث تسرك، ولا تستصغرن سيئة تعمل فإنك تراها حيث تسوؤك، وأحسن، فاني لم أر شيئا قط أشد طلبا ولا أسرع دركا من حسنة محدثة لذنب قديم.

From Muhammad ibn Ali (peace be upon him) that he said to Muhammad ibn Muslim: O Muhammad ibn Muslim! Do not let people deceive you about yourself, for the matter reaches you without them, and do not spend your day like this and that, for with you are those who count against you, and do not belittle a good deed that you do for you will see it where it pleases you, and do not belittle an evil deed that you do for you will see it where it grieves you, and do good, for I have never seen anything more demanding or quicker in catching up than a new good deed for an old sin.

Hadith 293

عن أبي عبد الله (عليه السلام) قال: قال علي (عليه السلام): اعلّموا أنه لا يصغر ما ضر يوم القيامة، ولا يصغر ما ينفع يوم القيامة، فكونوا فيما أخبركم الله كمن عين.

From Abu Abdullah (peace be upon him) who said: Ali (peace be upon him) said: Know that nothing that harms on the Day of Judgment is small, and nothing that benefits on the Day of Judgment is small, so be in what Allah has informed you like one who has witnessed.

Hadith 294

في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) أنه قال افعّلوا الخير ولا تحقروا منه شيئا، فإن صغيره كبير، وقليله كثير، ولا يقولن أحدكم: إن أحدا أولى بفعل الخير مني فيكون والله كذلك، إن للخير وللشر أهلا، فمهما تركتموه منهما كفاكموه أهله.

In (Nahj al-Balagha) from Amir al-Mu'minin (peace be upon him) that he said: Do good and do not belittle anything from it, for its small is big, and its little is much, and none of you should say: someone else is more worthy of doing good than me, for by Allah it would be so. Indeed, good and evil have their people. Whatever you leave of either, its people will suffice you for it.

Hadith 295

وقال (عليه السلام): قليل مدوم عليه خير من كثير مملول منه.

And he (peace be upon him) said: A little that is continuous is better than much that is tiresome.

Hadith 296

عن أبي عبد الله (عليه السلام) قال: إذا أحسن العبد المؤمن ضاعف الله عمله بكل حسنة سبعمائة ضعف، وذلك قول الله عز وجل: والله يضاعف لمن يشاء.

From Abu Abdullah (peace be upon him) who said: When a believing servant does good, Allah multiplies his deed by seven hundred times for each good deed, and that is the saying of Allah the Mighty and Majestic: "And Allah multiplies [His reward] for whom He wills." [2:261]

CHAPTER 29

Invalidity Of Worship Without The Wilayah Of The Imams, And The Belief In Their Imamate

[Hadith 297 to 315]

Hadith 297

سمعت أبا جعفر (عليه السلام) يقول: كل من دان الله عز وجل بعبادة يجهد فيها نفسه، ولا إمام له من الله، فسعيه غير مقبول، وهو ضال متحير، والله شائن لأعماله - إلى أن قال - وإن مات على هذه الحال مات ميتة كفر ونفاق.

I heard Abu Ja'far (peace be upon him) say: Anyone who worships Allah, the Mighty and Majestic, with devotion in which he exerts himself, without (acknowledging the) Imam appointed by Allah, his efforts are not accepted, and he is astray and confused, and Allah detests his deeds - until he said - and if he dies in this state, he dies a death of disbelief and hypocrisy.

واعلم يا محمد أن أئمة الجور وأتباعهم لمعزولون عن دين الله. قد ضلوا وأضلوا، فأعمالهم التي يعملونها كرماد اشتدت به الريح في يوم عاصف، لا يقدرون مما كسبوا على شيء ذلك هو الضلال البعيد.

Know, O Muhammad, that the unjust rulers and their followers are isolated from the religion of Allah. They have gone astray and led others astray. Their deeds which they perform are like ashes blown forcefully by the wind on a stormy day. They have no power over anything they have earned. That is the extreme misguidance.

Hadith 298

عن أبي جعفر عليه السلام - في حديث - قال: نروة الأمر وسنامه، ومفتاحه، وباب الأشياء ورضى الرحمن، الطاعة للإمام بعد معرفته.

From Abu Ja'far, peace be upon him - in a hadith - he said: The peak of the matter, its pinnacle, its key, the gateway to all things, and the pleasure of the Most Merciful is obedience to the Imam after recognizing him.

أما لو أن رجلاً قام ليله، وصام نهاره، وتصدق بجميع ماله وحج جميع دهره، ولم يعرف ولاية ولي الله فيواليه، ويكون جميع أعماله بدلالته إليه، ما كان له على الله حق في ثوابه، ولا كان من أهل الإيمان.

If a man were to stand in prayer all night, fast during the day, give all his wealth in charity, and perform Hajj throughout his entire life, but he does not recognize the Wilayah (authority) of the Wali (guardian) of Allah to follow him, and all his deeds are not guided by him, he would have no right to reward from Allah, nor would he be among the people of faith.

Hadith 299

عن أبي عبد الله (عليه السلام) - في حديث - قال: من لم يأت الله عز وجل يوم القيامة بما أنتم عليه لم تقبل منه حسنة، ولم يتجاوز له عن سيئة.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Whoever does not come to Allah, the Mighty and Majestic, on the Day of Resurrection with what you are upon (your faith), no good deed will be accepted from him, and no evil deed will be pardoned for him.

Hadith 300

قال أبو عبد الله (عليه السلام) لعباد بن كثير: أعلم أنه لا يتقبل الله منك شيئا حتى تقول قولا عدلا.

Abu Abdullah (peace be upon him) said to Abbad bin Kathir: Know that Allah will not accept anything from you until you speak with justice.

Hadith 301

عن أبي عبد الله (عليه السلام) - في حديث - قال: والله لو أن إبليس سجد لله بعد المعصية والتكبر عمر الدنيا ما نفعه ذلك، ولا قبله الله عز وجل ما لم يسجد لآدم كما أمره الله عز وجل أن يسجد له.

From Abu Abdullah (peace be upon him) - in a hadith - he said: By Allah, if Iblis were to prostrate to Allah after his disobedience and arrogance for the entire lifetime of this world, it would not benefit him, and Allah the Mighty and Majestic would not accept it from him unless he prostrated to Adam as Allah the Mighty and Majestic had commanded him to do.

وكذلك هذه الأمة العاصية المفتونة بعد نبيها (صلى الله عليه وآله وسلم)، وبعد تركهم الإمام الذي تصبه نبيهم صلى الله عليه وآله وسلم لهم، فلن يقبل الله لهم عملا، ولن يرفع لهم حسنة حتى يأتوا الله من حيث أمرهم، ويتولوا الإمام الذي أمروا بولايته، ويدخلوا من الباب الذي فتحه الله ورسوله لهم.

And likewise, this disobedient nation, which fell into trials after their Prophet (peace be upon him and his family), and after abandoning the Imam whom their Prophet (peace be upon him and his family) appointed for them - Allah will not accept any of their deeds, nor will He elevate any of their good actions until they come to Allah from where He commanded them, and accept the authority of the Imam whose leadership they were ordered to follow, and enter through the gate which Allah and His Messenger opened for them.

Hadith 302

عن أبي جعفر (عليه السلام) - حديث - قال: من لا يعرف الله، وما يعرف الإمام منا أهل البيت، فإنما يعرف ويعبد غير الله، هكذا والله ضلالا.

From Abu Ja'far (peace be upon him), he said: Whoever does not know Allah, and

does not recognize the Imam from us, the Ahlul Bayt (People of the House), is in fact knowing and worshiping other than Allah, and by Allah, this is misguidance.

Hadith 303

عن أبي عبد الله (عليه السلام) - في حديث - قال: الناس سواد وأنتم الحاج،

From Abu Abdullah (peace be upon him) in a hadith that he said: The people are (just) a multitude but you (the Shias) are (truly) the pilgrims.

Hadith 304

عن أبي جعفر (عليه السلام) قال: أما والله، ما لله عز ذكره حاج غيركم، ولا يتقبل إلا منكم.

From Abu Ja'far (peace be upon him), he said: By Allah, Allah, exalted be His mention, has no pilgrims other than you (the Shias), and He does not accept except from you.

Hadith 305

أنه قال لأبي عبد الله (عليه السلام) - في حديث -: إن أهل الموقف لكثير، فقال: غشاء يأتي به الموج من كل مكان، لا والله، ما الحج إلا لكم، لا والله ما، ما يتقبل الله إلا منكم.

He said to Abu Abdullah (peace be upon him) - in a hadith: "Indeed there are many people at the stopping place (of Arafat)." He replied: "They are merely foam brought by the waves from every direction. No, by Allah, Hajj is only for you (the Shias). No, by Allah, Allah accepts only from you."

Hadith 306

عبد الله (عليه السلام) - في حديث - قال: ما أكثر السواد؟! يعني الناس، قلت: أجل، فقال: أما والله ما يحج أحد لله غيركم.

Abdullah (peace be upon him) said in a hadith: How numerous are the multitudes! meaning the people. I said: Indeed. Then he said: By Allah, no one performs Hajj for Allah except you (the Shias).

Hadith 307

قال لي أبو عبد الله (عليه السلام): يا عباد، ما على ملة إبراهيم أحد غيركم، وما يقبل الله إلا منكم، ولا يغفر الذنوب إلا لكم.

Abu Abdullah (peace be upon him) said to me: O Ibad! No one is upon the religion of Ibrahim except you (the Shias), and Allah does not accept except from you, and He does not forgive sins except for you.

Hadith 308

قال لنا علي بن الحسين (عليه السلام): أي البقاع أفضل؟ فقلنا: الله ورسوله وابن رسوله أعلم، فقال لنا: أفضل البقاع ما بين الركن والمقام، ولو أن رجلا عمر ما عمر نوح في قومه، ألف سنة إلا خمسين عاما، يصوم النهار، ويقوم الليل في ذلك المكان، ثم لقي الله بغير ولايتنا لم ينفعه ذلك شيئا.

Ali ibn Al-Hussein (peace be upon him) said to us: Which place is the most virtuous? We said: Allah, His Messenger, and the son of His Messenger know best. He then said to us: The most virtuous place is between the Corner (of the Kaaba) and the Station (of Ibrahim). If a man were to live as long as Noah lived among his people, nine hundred and fifty years, fasting during the day and praying during the night in that place, then he met Allah without accepting our Wilayah (guardianship), that would not benefit him at all.

Hadith 309

قال أبو عبد الله (عليه السلام): يا معلى، لو أن عبدا عبد الله مائة عام ما بين الركن والمقام، يصوم النهار، ويقوم الليل حتى يسقط حاجباه على عينيه، ويلتقى تراقيه هرما جاهلا بحقنا لم يكن له ثواب.

Imam Abu Abdullah (peace be upon him) said: O Mu'alla, if a servant were to worship Allah for a hundred years between the Corner (Rukn) and the Station (Maqam), fasting during the day and standing in prayer during the night until his eyebrows fall over his eyes and his collarbones meet due to old age, while being ignorant of our rights, there would be no reward for him.

Hadith 310

عن أبي جعفر (عليه السلام) - في حديث - قال: إن أفضل البقاع ما بين الركن الأسود، والمقام، وباب الكعبة وذلك حطيم إسماعيل، ووالله لو أن عبدا صف قدميه في ذلك المكان، وقام الليل مصليا حتى يجيئه النهار، وصام النهار حتى يجيئه الليل، ولم يعرف حقنا وحرمتنا أهل البيت، لم يقبل الله منه شيئا أبدا.

From Abu Ja'far (peace be upon him) - in a hadith - he said: Indeed, the best places are between the Black Stone, the Maqam (Station of Ibrahim), and the door of the Ka'bah, and that is the Hateem of Ismail. By Allah, if a servant were to align his feet in that place, and stand in prayer all night until daybreak, and fast all day until nightfall, but does not recognize our rights and sanctity as the Ahlul Bayt (People of the House), Allah will never accept anything from him.

Hadith 311

عن جعفر بن محمد، عن أبيه (عليه السلام) قال: نزل جبرئيل عليه السلام على النبي صلى الله عليه وآله وسلم، فقال:

From Ja'far bin Muhammad, from his father (peace be upon him), who said: Gabriel (peace be upon him) descended upon the Prophet (peace and blessings be upon him)

and his family), and said:

يا محمد السلام يقرأك السلام، ويقول: خلقت السماوات السبع وما فيهن، والأرضين السبع وما عليهن، وما خلقت موضعا أعظم من الركن والمقام،

O Muhammad, As-Salaam (*) conveys greetings of peace to you and says: I created the seven heavens and all that is in them, and the seven earths and all that is on them, and I have not created a place greater than the Rukn (Corner of the Kaaba) and the Maqam (Station of Ibrahim).

ولو أن عبدا دعاني منذ خلقت السماوات والأرضين ثم لقيني جاحدا لولاية علي لأكبته في سقر.

If a servant would have worshiped me since I created the heavens and earths, then meets me while denying the Wilayah (guardianship) of Ali, I would cast him into Saqar (Hell).

Translator: * One of the names of Allah, meaning "The Source or Bestower of Peace".

Hadith 312

عن أبي عبد الله (عليه السلام) - في حديث - قال: أي البقاع أعظم حرمة؟ قال: قلت: الله ورسوله وابن رسوله أعلم، قال: يا ميسر ما بين الركن والمقام روضة من رياض الجنة، وما بين القبر والمنبر روضة من رياض الجنة.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Which places are most sacred? I said: Allah, His Messenger, and the son of His Messenger know best. He said: O Muyassir, the area between the Rukn (Corner of the Kaaba) and the Maqam (Station of Ibrahim) is a garden from the gardens of Paradise, and the area between the grave (of the Prophet) and the pulpit is a garden from the gardens of Paradise.

ووالله لو أن عبدا عمره الله ما بين الركن والمقام، وما بين القبر والمنبر، يعبده ألف عام، ثم ذبح على فراشه مظلوما كما يذبح الكبش الأملح، ثم لقي الله عز وجل بغير ولايتنا، لكان حقيقا على الله عز وجل أن يكبه على منخره في نار جهنم.

By Allah, if a servant were to worship Allah between the Corner (of the Ka'bah) and the Maqam (of Ibrahim), and between the grave (of the Prophet) and his pulpit, for a thousand years, then was slaughtered unjustly on his bed like a white-colored ram is slaughtered, and then met Allah the Mighty and Majestic without having Wilayah (loyalty/obedience to Ahlul Bayt), it would be fitting for Allah the Mighty and Majestic to throw him on his nose into the fire of Hell.

Hadith 313

قال: سمعت أبا الحسن (عليه السلام) يقول: إن لله في كل وقت صلاة يصليها هذا الخلق لعنة قال: قلت جعلت فداك، ولم؟ قال بجحودهم حقنا، وتكذيبهم إيانا.

I heard Abu Al-Hassan (peace be upon him) say: Indeed Allah sends a curse, during every prayer time in which these creatures pray. I said: May I be sacrificed for you, and why? He said: Due to their denial of our rights and their rejection of us.

Hadith 314

أن أبا عبد الله (عليه السلام) كتب إليه كتابا فيه: إن الله لم يبعث نبيا قط يدعو إلى معرفة الله ليس معها طاعة في أمر ولا نهى،

Abu Abdullah (peace be upon him) wrote to him a letter in which he said: Indeed, Allah has never sent a prophet who calls to the knowledge of Allah without it being accompanied by obedience in commands and prohibitions.

وإنما يقبل الله من العباد بالفرائض التي افترضها الله على حدودها مع معرفة من دعا إليه ومن أطاع، وحرّم الحرام ظاهره وباطنه، وصلى، وصام وحج واعتمر وعظم حرّمات الله كلها ولم يدع، منها شيئا وعمل بالبر كله، ومكّارم الأخلاق كلها، وتجنّب سيئها،

Indeed, Allah only accepts from His servants the obligatory duties that He has prescribed within their limits, along with the knowledge of who called to Him and who obeyed Him. And he forbade what is unlawful, both outwardly and inwardly, and prayed, fasted, performed Hajj and Umrah, honored all the sacred limits of Allah without neglecting any of them, performed all righteous deeds, embodied all noble character traits, and avoided all evil ones.

ومن زعم أنه يحل الحلال ويحرم الحرام بغير معرفة النبي (صلى الله عليه وآله وسلم) لم يحل لله حلّالا، ولم يحرم له حراما،

And whoever claims that he makes lawful what is permissible and makes unlawful what is forbidden without knowledge of the Prophet (peace and blessings be upon him and his family), has not made lawful what is permissible, nor has he made unlawful what is forbidden.

وأن من صلى وزكى وحج واعتمر وفعل ذلك كله بغير معرفة من افترض الله عليه طاعته فلم يفعل شيئا من ذلك - إلى أن قال - ليس له صلاة وإن ركع وإن سجد، ولا له زكاة ولا حج، وإنما ذلك كله يكون بمعرفة رجل من الله على خلقه بطاعته، وأمر بالأخذ عنه.

And whoever prays, gives zakat, performs Hajj and Umrah, and does all of that without knowing the one whose obedience Allah has made obligatory upon him, has not done anything of that - until he said - he has no prayer even if he bows and prostrates, nor does he have zakat or Hajj. Rather, all of that is only valid through the

recognition a man from Allah over His creation, whose obedience is obligatory, and who has been commanded to be followed.

Hadith 315

عن أبي جعفر (عليه السلام) في قوله تعالى: وإني لغفار لمن تاب وآمن وعمل صالحا ثم اهتدى قال: ألا ترى كيف اشتراط، ولم تنفعه التوبة والإيمان والعمل الصالح، حتى اهتدى؟! والله، لو جهد أن يعمل ما قبل منه حتى يهتدي، قال: قلت: إلى من جعلني الله فداك؟ قال: إلينا.

From Abu Ja'far (peace be upon him) regarding the Almighty's words: "And indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance (Quran 20:82)." He said: Do you not see how He set conditions, and repentance, faith, and righteous deeds did not benefit him until he was guided?! By Allah, if he strived to do good deeds, it would not be accepted from him until he is guided. I said: To whom, may Allah make me your ransom? He said: To us.

CHAPTER 30

Whoever Was A Believer Then Disbelieved Then Believed, His
Deeds During His Previous Belief Are Not Nullified

[Hadith 316 to 316]

Hadith 316

عن أبي جعفر (عليه السلام) قال: من كان مؤمناً فحج، وعمل في إيمانه، ثم أصابته في إيمانه فتنة، فكفر ثم تاب، وآمن قال: يحسب له كل عمل صالح عمله في إيمانه، ولا يبطل منه شيء.

From Abu Ja'far (peace be upon him) who said: Whoever was a believer and performed Hajj, and did deeds during his belief, then was afflicted with a trial in his faith and disbelieved, then repented and believed, he said: Every good deed he performed during his belief will be counted for him, and nothing of it will be nullified.

CHAPTER 31

On The Non-Obligation Of Making Up Acts Of Worship For The Opponent When He Gains Insight, Except For Zakat If Given To Undeserving Recipients, And Hajj If A Pillar Is Omitted

[Hadith 317 to 321]

Hadith 317

عن أبي عبد الله (عليه السلام) - في حديث - قال: كل عمل عمله وهو في حال نصبه وضلالته، ثم من الله عليه وعرفه الولاية، فإنه يؤجر عليه، إلا الزكاة فإنه يعيدها، لأنه وضعها في غير موضعها، لأنها لأهل الولاية، وأما الصلاة، والحج والصيام فليس عليه قضاء.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Every deed performed while in a state of hostility and misguidance, then Allah bestowed upon him and made him recognize the Wilayah, he will be rewarded for it, except Zakat which he must repeat because he placed it in other than its proper place, as it belongs to the people of Wilayah. As for prayer, Hajj and fasting, he does not need to make them up.

Hadith 318

عن أبي عبد الله (عليه السلام) قال - في حديث - وكذلك الناصب إذا عرف، فعليه الحج وإن كان قد حج.

From Abu Abdullah (peace be upon him) he said - in a hadith - and likewise the hostile one when he recognizes [the truth], he must perform Hajj even if he had performed it before.

Hadith 319

إلى أبي جعفر (عليه السلام): أني حججت وأنا مخالف، وكنت ضرورة فدخلت متمتعاً بالعمرة إلى الحج؟ قال: فكتب إليه أعد حجك.

To Abu Ja'far (peace be upon him): I performed Hajj while I was an opponent, and it was my first Hajj, and I entered into Tamattu' with Umrah to Hajj? He wrote back to him: Repeat your Hajj.

Hadith 320

قال سليمان بن خالد لأبي عبد الله (عليه السلام) وأنا جالس: إني منذ عرفت هذا الأمر أصلي في كل يوم صلاتين، أفضي ما فاتني قبل معرفتي، قال: لا تفعل، فإن الحال التي كنت عليها أعظم من ترك ما تركت من الصلاة.

Sulayman bin Khalid said to Abu Abdullah (peace be upon him) while I was sitting:

Since I recognized this matter, I pray two prayers every day, making up what I missed before my recognition. He said: Do not do that, for the state you were in was greater than the prayers you missed.

Hadith 321

قال: كنت عند أبي عبد الله (عليه السلام) إذ دخل عليه كوفيان كانا زيديين، فقالا: إنا كنا نقول بقول، وأن الله من علينا بولايتك، فهل يقبل شيء من أعمالنا؟ فقال: أما الصلاة، والصوم، والحج، والصدقة، فإن الله يتبعكم ذلك ويلحق بكم، وأما الزكاة فلا، لأنكما أبعدتما حق امرء مسلم، وأعطيتماه غيره.

He said: I was with Abu Abdullah (peace be upon him) when two Kufans who were Zaydis entered and said: We used to follow a certain belief, and Allah bestowed upon us your Wilayah (allegiance to Ahlul Bayt), so will any of our deeds be accepted? He said: As for prayer, fasting, Hajj, and charity, Allah will make these follow you and attach them to you, but as for Zakat, no, because you kept away a Muslim person's right and gave it to another.

Section 3

Pure Water

CHAPTER 1

That It (Water) Is Pure And Purifying, Removes Ritual Impurity,
And Eliminates Filth

[Hadith 322 to 331]

Hadith 322

عن أبي عبد الله (عليه السلام) - في حديث - قال: إن الله جعل التراب طهورا كما جعل الماء طهورا.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Indeed Allah made soil purifying just as He made water purifying.

Hadith 323

قال الصادق (عليه السلام) كل ماء طاهر إلا ما علمت أنه قذر.

Al-Sadiq (peace be upon him) said: All water is pure except what you know to be impure.

Hadith 324

قال: وقال (عليه السلام) الماء يطهر ولا يطهر.

He said: And he (peace be upon him) said: Water purifies and is not purified.

Hadith 325

عن أبي عبد الله عليه السلام قال: كان بنو إسرائيل إذا أصاب أحدهم قطرة بول قرضوا لحومهم بالمقاريض، وقد وسع الله عليكم بأوسع ما بين السماء والأرض، وجعل لكم الماء طهورا، فانظروا كيف تكونون.

From Abu Abdullah peace be upon him who said: When urine would touch any of the Children of Israel, they would cut their flesh with scissors, but Allah has given you latitude as vast as what is between the heaven and earth, and made water a purifier for you, so consider how you should be.

Hadith 326

عن أبي عبد الله (عليه السلام) قال: الماء كله طاهر حتى يعلم أنه قذر.

From Abu Abdullah (peace be upon him) who said: All water is pure until you know it is impure.

Hadith 327

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): الماء يطهر ولا يطهر.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Water purifies and is not purified.

Translator: Forms I and II of the verb "tahara" are used here with different meanings.

Hadith 328

عن أبي عبد الله (عليه السلام) قال: قال علي (عليه السلام): الماء يطهر ولا يطهر.

From Abu Abdullah (peace be upon him) who said: Ali (peace be upon him) said: Water purifies and is not purified.

Translator: Forms I and II of the verb "tahara" are used here with different meanings.

Hadith 329

أمير المؤمنين (عليه السلام) كان يقول - عند النظر إلى الماء - الحمد لله الذي جعل الماء طهورا ولم يجعله نجسا.

Amir al-Mu'minin (peace be upon him) used to say - when looking at water - "Praise be to Allah who made water pure and did not make it impure."

Hadith 330

قال (عليه السلام): خلق الله الماء طهورا لا ينجسه شيء إلا ما غير لونه، أو طعمه، أو ريحه.

He (peace be upon him) said: Allah created water pure, nothing makes it impure except what changes its color, or taste, or smell.

Hadith 331

عن الباقر (عليه السلام) قال: أفطر على الحلو، فإن لم تجده فأفطر على الماء، فإن الماء طهور.

From Al-Baqir (peace be upon him) who said: Break your fast with something sweet, if you cannot find it then break your fast with water, for water is pure.

CHAPTER 2

That Seawater Is Pure And Purifying, And So Is Well Water And Snow Water

[Hadith 332 to 335]

Hadith 332

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: سئلته عن ماء البحر أطهور هو؟ قال: نعم.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him), he said: I asked him about seawater, is it purifying? He said: Yes.

Hadith 333

قال: سألت أبا عبد الله (عليه السلام)، عن ماء البحر أطهور هو؟ قال: نعم.

He said: I asked Abu Abdullah (peace be upon him) about seawater, is it purifying? He said: Yes.

Hadith 334

عن موسى بن جعفر (عليه السلام)، قال: سألته عن ماء البحر أيتوضأ منه؟ قال: لا بأس.

From Musa bin Ja'far (peace be upon him), he said: I asked him about seawater, can one perform ablution with it? He said: There is no problem.

Hadith 335

قال (عليه السلام): وقد سئل عن الوضوء بماء البحر؟ فقال: هو الطهور ماؤه، الحل ميتته.

He (peace be upon him) said: And he was asked about performing ablution with seawater? He said: Its water is purifying, its dead [creatures] are permissible.

CHAPTER 3

Impurity Of Water Due To Change In Its Taste, Color, Or Smell By Impurity, Regardless Of The Type Of Water

[Hadith 336 to 349]

Hadith 336

عن أبي عبد الله عليه السلام إنه قال: كلما غلب الماء على ريح الجيفة فتوضأ من الماء واشرب، فإذا تغير الماء، وتغير الطعم، فلا تتوضأ منه ولا تشرب.

From Abu Abdullah (peace be upon him) who said: As long as the water overpowers the smell of the carcass, perform ablution with the water and drink, but if the water changes, and the taste changes, then do not perform ablution with it and do not drink.

Hadith 337

عن أبي عبد الله عليه السلام، في الماء الآجن: يتوضأ منه، إلا أن تجد ماء غيره فتنزه منه.

From Abu Abdullah (peace be upon him), regarding stagnant water: perform ablution with it, unless you find other water, then avoid it.

Translator: In the margin of the original manuscript, it is noted: Al-aajin : water whose taste and color have changed." Al-Qamus al-Muhit 4:196. The term "aajin" is derived from the Arabic root "a-ja-na", which means "to become stagnant" or "to be left standing." Stagnant water allows for the growth of microorganisms and potentially leading to changes in its smell, taste, or appearance.

Shaykh Hurr Amili: Al-Shaykh interpreted it as the occurrence of change by itself or by being adjacent to a pure body, based on what has been mentioned and will come, and it is good.

Hadith 338

عن أبي عبد الله (عليه السلام)، أنه سأل عن الماء النقيع تبول فيه الدواب؟ فقال: إن تغير الماء فلا تتوضأ منه، وإن لم تغيره أبوالها فتوضأ منه، وكذلك الدم إذا سال في الماء وأشباهه.

From Abu Abdullah (peace be upon him), that he was asked about collected water in which animals urinate? He said: If the water changes then do not perform ablution with it, and if their urine does not change it then perform ablution with it, and likewise with blood when it flows into water and similar things.

Translator: In the margin of the (original) manuscript, it is noted: "The intention may be the urine of animals whose meat is eaten, and the consideration of change may indicate the removal of the water's unconditional purity, turning the water into something considered mixed, even though the ruling on blood and similar substances is due to impurity. It is also possible that the intention is the urine of animals whose meat is not eaten, in which case the ruling would be due to impurity."

Hadith 339

أنه سمع أبا عبد الله (عليه السلام) يقول في الماء يمر به الرجل وهو نقيع فيه الميتة و الجيفة فقال أبو عبد الله (عليه السلام): إن كان الماء قد تغير ريحه أو طعمه فلا تشرب ولا تتوضأ منه، وإن لم يتغير ريحه وطعمه فاشرب وتوضأ.

He heard Abu Abdullah (peace be upon him) speaking about water that a man passes by which contains dead and decaying matter, so Abu Abdullah (peace be upon him) said: If the water's smell or taste has changed then do not drink or perform ablution with it, and if its smell and taste have not changed then drink and perform ablution.

Hadith 340

عن أبي بصير، قال: سألته عن كر من ماء مررت به - وأنا في سفر - قد بال فيه حمار أو بغل، أو إنسان؟ قال: لا تتوضأ منه ولا تشرب منه.

قال الشيخ: المراد به إذا تغير لونه، أو طعمه، أو رائحته، واستدل بأحاديث كثيرة تأتي. أقول: ويمكن الحمل على الكراهة مع وجود غيره بقريضة اشتماله على ما ليس بنجاسة.

From Abu Basir who said: I asked him about a kurr of water I passed by - while I was traveling - in which a donkey or mule or human had urinated? He said: Do not perform ablution with it and do not drink from it.

The Sheikh said: What is meant is when its color, taste, or smell changes, and he cited many hadiths that will follow. I (Hurr Amili) say: It can be interpreted as disliked (makruh) when other water exists, as indicated by it including what is not impure.

Hadith 341

عن أبي عبد الله (عليه السلام) قال: سألته عن الرجل يمر بالماء وفيه دابة ميتة قد أنتنت؟ قال: إذا كان النتن الغالب على الماء فلا يتوضأ ولا تشرب.

From Abu Abdullah (peace be upon him), he said: I asked him about a man who passes by water containing a decaying dead animal? He said: If the stench dominates the water then do not perform ablution and do not drink.

Hadith 342

سألت أبا عبد الله (عليه السلام) عن الحياض يبال فيها؟ قال: لا بأس إذا غلب لون الماء لون البول.

I asked Abu Abdullah (peace be upon him) about pools that are urinated in? He said: There is no problem if the color of the water dominates the color of the urine.

Hadith 343

عن أبي جعفر (عليه السلام) قال: قلت له: رواية من ماء سقطت فيها فارة، أو جرد، أو صعوة ميتة؟ قال: إذا تفسخ فيها فلا تشرب من مائها ولا تتوضأ وصبها، وإن كان غير متفسخ فاشرب منه وتوضأ، واطرح، الميتة إذا أخرجتها طرية، وكذلك الجرة وحب الماء والقربة وأشباه ذلك من أوعية الماء.

From Abu Ja'far (peace be upon him), I asked him about a water container in which a dead mouse, rat, or small bird has fallen? He said: If it has decomposed in it, then do not drink from its water, do not perform ablution, and pour it out. If it has not decomposed, then drink from it and perform ablution, and throw out the dead animal when you remove it fresh. The same applies to jars, water containers, waterskins, and similar water vessels.

وقال أبو جعفر (عليه السلام): إذا كان الماء أكثر من رواية لم ينجسه شيء تفسخ فيه أو لم يتفسخ، إلا أن يجئ له ريح تغلب على ريح الماء.

Abu Ja'far (peace be upon him) said: If the water is more than a container's (*) worth, nothing makes it impure whether decomposed in it or not, unless an odor comes that overwhelms the water's smell.

Translator: * "Riwaayah" is a unit of measurement for water volume. The exact size of a riwaayah is not clearly defined in the hadith itself, however a common understanding is that it reaches the level of a Kurr (approximately 216-288 liters), See comment on Hadith 344.

Hadith 344

عن زرارة قال: إذا كان الماء أكثر من رواية، وذكر بقية الحديث.

From Zurara who said: If the water is more than a container's worth, and he mentioned the rest of the hadith.

Shaykh Hurr Amili: * Shaykh Kulayni interpreted it to mean that it is referring to the amount reaching the level of a Kurr (approximately 216-288 liters), and similarly for water containers, interpreting them as holding a Kurr, due to what comes from explicit contradictions. With the possibility of this and similar [narrations] being subject to Taqiyya (precautionary dissimulation), it can be interpreted as such.

Hadith 345

عن الرضا (عليه السلام) قال: ماء البئر واسع لا يفسده شيء إلا أن يتغير.

From Al-Rida (peace be upon him) who said: Well water is expansive, nothing corrupts it except if it changes.

Hadith 346

قال: سأل رجل أبا عبد الله (عليه السلام) - وأنا حاضر - عن غدير أتوه وفيه جيفة؟ فقال: إن كان الماء قاهراً ولا توجد منه الريح فتوضأ.

A man asked Abu Abdullah (peace be upon him) - while I was present - about a pond they came to containing a carcass? He said: If the water is dominant and no smell is

found from it, then perform ablution.

Hadith 347

عن الرضا (عليه السلام) قال: ماء البئر واسع لا يفسده شيء إلا أن يتغير ريحه أو طعمه فينزع حتى يذهب الريح ويطيب طعمه لأن له مادة.

From Al-Rida (peace be upon him) who said: Well water is expansive, nothing corrupts it except if its smell or taste changes, then it should be drawn out until the smell disappears and its taste becomes good because it has a source.

Hadith 348

قال: سأل الصادق (عليه السلام) عن غدير فيه جيفة، فقال، إن كان الماء قاهراً لها يوجد الريح منه فتوضأ واغتسل.

He said: Al-Sadiq (peace be upon him) was asked about a pond containing a carcass, he said: If the water is dominant over it and no smell is found from it, then perform ablution and ritual bath.

Hadith 349

قال: وقال الرضا (عليه السلام): ليس يكره من قرب ولا بعد، بئر - يعني قريبة من الكنيف - يغتسل منها ويتوضأ، ما لم يتغير الماء.

He said: And Al-Rida (peace be upon him) said: There is no dislike whether near or far - meaning a well close to a toilet - to perform ritual bath from it and ablution, as long as the water has not changed.

Shaykh Hurr Amili: What indicates this has been mentioned before, and what supports it will be mentioned. Some narrations of this chapter are general, and what indicates its specification in non-flowing water and the well is by reaching the amount of a Kurr.

CHAPTER 4

Ruling On Water Being Pure Until Impurity Is Known To Have Affected It

[Hadith 350 to 351]

Hadith 350

أنه سأل أبا عبد الله (عليه السلام) عن رجل يجد في إنائه فارة، وقد توضأ من ذلك الإناء مرارا، أو إغتسل منه، أو غسل ثيابه، وقد كانت الفارة متسلخة، فقال: إن كان رآها في الإناء قبل أن يغتسل أو يتوضأ أو يغسل ثيابه، ثم فعل ذلك بعد ما رآها في الإناء، فعليه أن يغسل ثيابه ويغسل كل ما أصابه ذلك الماء ويعيد الوضوء والصلاة.

Based on his asking Abu Abdullah (peace be upon him) about a man who finds a mouse in his vessel, and he had performed ablution from that vessel multiple times, or performed ghusl from it, or washed his clothes, and the mouse was decomposed. He said: If he saw it in the vessel before performing ghusl or ablution or washing his clothes, then did these after seeing it in the vessel, he must wash his clothes and wash everything that water touched and repeat the ablution and prayer.

وإن كان إنما رآها بعد ما فرغ من ذلك وفعله فلا يمسه من ذلك الماء شيئا، وليس عليه شيء، لأنه لا يعلم متى سقطت فيه، ثم قال: لعله أن يكون إنما سقطت فيه تلك الساعة التي رآها.

However if he only saw it after finishing all that and doing it, then he shouldn't touch anything from that water, and nothing is required of him, because he doesn't know when it fell in it. Then he said: Perhaps it only fell in it at that hour when he saw it.

Hadith 351

عن أبي عبد الله (عليه السلام) قال: الماء كله طاهر حتى تعلم أنه قذر.

From Abu Abdullah (peace be upon him) who said: All water is pure until you know it is impure.

CHAPTER 5

The Flowing Water Does Not Become Impure Merely Upon Contact With Impurity Unless It Changes

[Hadith 352 to 357]

Hadith 352

عن أبي عبد الله (عليه السلام) قال: لا بأس بأن يبول الرجل في الماء الجاري، وكره أن يبول في الماء الراكد.

From Abu Abdullah (peace be upon him) who said: There is no problem if a man urinates in flowing water, but it is disliked to urinate in stagnant water.

Hadith 353

سألت أبا عبد الله (عليه السلام) عن الرجل يبول في الماء الجاري؟ قال: لا بأس به إذا كان الماء جارياً.

I asked Abu Abdullah (peace be upon him) about a man urinating in flowing water? He said: There is no problem with it if the water is flowing.

Hadith 354

عن أبي عبد الله (عليه السلام) قال: لا بأس بالببول في الماء الجاري.

From Abu Abdullah (peace be upon him) who said: There is no problem with urinating in flowing water.

Hadith 355

سألته عن الماء الجاري يبال فيه؟ قال: لا بأس به.

I asked him about urinating in flowing water? He said: There is no problem with it.

Hadith 356

سألته عن الرجل يمر بالميتة في الماء؟ قال: يتوضأ من الناحية التي ليس فيها الميتة.

I asked him about a man passing by a dead carcass in water? He said: He should perform ablution from the side where there is no carcass.

Shaykh Hurr Amili: A group of our scholars have interpreted this to apply to flowing water and a large quantity (Kurr) of stagnant water, and what indicates this will be mentioned.

Hadith 357

عن أبي عبد الله (عليه السلام) قال: لو أن ميزابين سالا، أحدهما ميزاب بول، والآخر ميزاب ماء فاختلطا ثم أصابك، ما كان به بأس.

From Abu Abdullah (peace be upon him) who said: If two water spouts were flowing, one of urine and one of water, and they mixed then touched you, there would be no problem with it.

Shaykh Hurr Amili: Even though the water here is considered absolute, the strongest cases and the most fitting for this ruling is running water, and what indicates this will be mentioned in narrations about bath water, rainwater, well water, and others.

CHAPTER 6

Rainwater Not Becoming Impure Upon Falling, Merely By Coming Into Contact With Impurity

[Hadith 358 to 366]

Hadith 358

عن هشام بن سالم أنه سأل أبا عبد الله (عليه السلام) عن السطح يبال عليه، فتصيبه السماء فيكف فيصيب الثوب؟ فقال: لا بأس به، ما أصابه من الماء أكثر منه.

From Hisham ibn Salim, who asked Abu Abdullah (peace be upon him) about urinating on a roof, then rain falls on it and drips, then it touches clothing? He said: There is no harm in it, as long as the water that touches it is more than the urine.

Hadith 359

سألته عن البيت يبال على ظهره، ويغتسل من الجنابة ثم يصيبه المطر، أيؤخذ من مائه فيتوضأ به للصلاة؟ فقال: إذا جرى فلا بأس به.

I asked him about a house on whose roof someone urinates and performs the major ablution for sexual impurity, then rain falls on it. Can water be taken from it to perform ablution for prayer? He said: If it flows, there is no problem with it.

وسألته عن الرجل يمر في ماء المطر وقد صب فيه خمر، فأصاب ثوبه، هل يصلي فيه قبل أن يغسله؟ فقال: لا يغسل ثوبه ولا رجله، ويصلي فيه ولا بأس به.

I asked him about a man who passes through rainwater into which wine has been poured, and it touches his garment. Can he pray in it before washing it? He said: He does not need to wash his garment or his foot, and he can pray in it without any problem.

Hadith 360

عن عبد الله بن الحسن، عن جده علي بن جعفر، مثله. وزاد: وسألته عن الكنيف يكون فوق البيت فيصيبه المطر فيكف، فيصيب الثياب، أيصلي فيها قبل أن تغسل؟ قال: إذا جرى من ماء المطر فلا بأس.

From Abdullah bin Al-Hassan, from his grandfather Ali bin Ja'far, similar to it. He added: And I asked him about a latrine that is on top of the house, and it gets rained on and leaks, then it touches the clothes. Can one pray in them before washing them? He said: If it flows from rainwater, then there is no problem.

Hadith 361

عن أبي عبد الله (عليه السلام)، في ميزابين سالا، أحدهما بول والآخر ماء المطر فاختلطا فأصاب ثوب رجل لم يضره ذلك.

From Abu Abdullah (peace be upon him), regarding two spouts flowing, one of urine and the other of rainwater, which mixed and then touched a man's garment: it does not harm him.

Hadith 362

عن أبي عبد الله (عليه السلام) - في حديث - قال: قلت: يسيل علي من ماء المطر أرى فيه التغير، وأرى فيه آثار القدر، فتقطر القطرات علي، وينتضح علي منه والبيت يتوضأ علي سطحه، فيكف علي ثيابنا؟ قال: ما بدا بأس، لا تغسله كل شيء يراه ماء المطر فقد طهر.

From Abu Abdullah (peace be upon him) - in a hadith - he said: I said: Rainwater flows on me, and I see changes in it, and I see traces of dirt in it. Drops fall on me, and it sprinkles on me, and the house is washed on its roof, so it drips on our clothes? He said: There is no harm in this, do not wash it. Everything that rainwater touches is purified.

أقول: هذا محمول على أن القطرات، وما وصل إلى الثياب، من غير الناحية التي فيها التغير، وآثار القدر، لما مر. أو أن التغير بغير النجاسة، والقدر بمعنى الوسخ ويخص بغير النجاسة.

I (Hurr Amili) say: This is interpreted to mean that the drops and what reaches the clothes are from areas other than where the change and traces of dirt are, as previously mentioned. Or that the change is due to something other than impurity, and dirt means filth specifically other than impurity.

Hadith 363

عن أبي الحسن (عليه السلام)، في طين المطر، أنه لا بأس به أن يصيب الثوب ثلاثة أيام، إلا أن يعلم أنه قد نجسه شيء بعد المطر.

From Abu Al-Hasan (peace be upon him), regarding mud from rain, there is no harm if it touches the garment for three days, unless it is known that something has made it impure after the rain.

Hadith 364

سئل - يعني الصادق (عليه السلام) - عن طين المطر يصيب الثوب فيه البول، والعدرة، والدم؟ فقال: طين المطر لا ينجس.

The question was posed to al-Sadiq, peace be upon him, about the mud from rain coming into contact with clothes that have urine, feces, and blood on them? He said: "The mud from rain does not become impure."

Shaykh Hurr Amili: This is specific to the time of the rain's descent, or to the removal of impurity during the rain.

Hadith 365

سألت أبا (عبد الله عليه) السلام عن الكنيف يكون خارجا، فتمطر السماء، فتقطر علي القطرة؟ قال: ليس به بأس.

I asked Abu Abdullah, peace be upon him, about an outhouse that is outside, and when it rains, a drop falls on me? He said: There is no harm in it.

Hadith 366

علي بن جعفر في كتابه، عن أخيه موسى عليه السلام قال: سألته عن المطر يجري في المكان فيه العذرة، فيصيب الثوب، أيصلى فيه قبل أن يغسل؟ قال: إذا جرى به المطر فلا بأس.

Ali ibn Ja'far in his book, from his brother Musa, peace be upon him, said: I asked him about rain flowing in a place containing excrement, and it touches the garment. Can one pray in it before washing it? He said: If the rain has flowed over it, then there is no problem.

CHAPTER 7

Non-Impurity Of Bath Water When It Has A Source Despite Contact With Impurities

[Hadith 367 to 374]

Hadith 367

قلت لأبي عبد الله (عليه السلام): ما تقول في ماء الحمام؟ قال: هو بمنزلة الماء الجاري.

I said to Abu Abdullah (peace be upon him): What do you say about bath water? He said: It is like flowing water.

Hadith 368

قلت لأبي عبد الله (عليه السلام): الحمام يغتسل فيه الجنب وغيره، أغتسل من مائه؟ قال: نعم، لا بأس أن يغتسل منه الجنب، ولقد اغتسلت فيه، ثم جئت فغسلت رجلي، وما غسلتهما إلا مما لزم بهما من التراب.

I said to Abu Abdullah (peace be upon him): The bath where the ritually impure and others bathe, can I perform ghusl with its water? He said: Yes, there is no problem for the ritually impure person to perform ghusl from it, and I have performed ghusl in it, then came and washed my feet, and I only washed them because of the dirt that stuck to them.

Hadith 369

قال: رأيت أبا جعفر (عليه السلام) جائيا من الحمام وبينه وبين داره قدر، فقال: لولا ما بيني وبين داري ما غسلت رجلي، ولا نحييت ماء الحمام.

He said: I saw Abu Ja'far (peace be upon him) coming from the bath and between him and his house was filth, so he said: If not for what is between me and my house, I would not have washed my feet, nor would I have removed the bath water.

Hadith 370

عن أبي جعفر (عليه السلام) قال: ماء الحمام لا بأس به إذا كانت له مادة.

From Abu Ja'far (peace be upon him) who said: There is no problem with bath water when it has a source.

Hadith 371

سألته عن ماء الحمام؟ فقال: أدخله بإزار، ولا تغتسل من ماء آخر، إلا أن يكون فيهم (أ) جنب، أو يكثر أهله فلا يدري فيهم جنب أم لا.

I asked him about bath water? He said: Enter it with a waist wrap, and do not perform ghusl from another water, unless there is a ritually impure person among them, or if there are many people and it's not known if there is a ritually impure person among them or not.

Shaykh Hurr Amili: The Sheikh interpreted it as referring to the absence of a source, and closer to it is interpreting it as allowing bathing with other than its water then, and the removal of the undesirability of bathing with another water. Indeed, this is exactly what it indicates, as there is no indication of impurity that would necessitate interpretation, mentioned by the author of Al-Muntaqa, and others.

Hadith 372

سئل عن الرجال يقومون على الحوض في الحمام، لا أعرف اليهودي من النصراني، ولا الجنب من غير الجنب؟ قال: تغتسل منه، ولا تغتسل من ماء آخر فإنه طهور.

He was asked about men standing at the pool in the bath, where I cannot distinguish the Jew from the Christian, nor the ritually impure from others? He said: Perform ghusl from it, and do not perform ghusl from other water for it is purifying.

Hadith 373

عن أبي عبد الله (عليه السلام) قال: قلت: أخبرني عن ماء الحمام، يغتسل منه، الجنب، والصبي، واليهودي، والنصراني، والمجوسي؟ فقال: إن ماء الحمام كماء النهر يطهر بعضه بعضا.

From Abu Abdullah (peace be upon him), I said: Tell me about bath water, from which the ritually impure, children, Jews, Christians, and Zoroastrians perform ghusl? He said: Indeed bath water is like river water, parts of it purify other parts.

Hadith 374

عن أبي الحسن الأول (عليه السلام)، قال: ماء الحمام لا ينجسه شيء.

From Abu Al-Hasan Al-Awwal (peace be upon him), he said: Nothing can make hammam (bathhouse) water impure.

CHAPTER 8

Impurity Of Stagnant Water Less Than A Kurr By Coming Into Contact With Impurity, Even If It Does Not Change

[Hadith 375 to 390]

Hadith 375

عن علي بن جعفر، عن أخيه أبي الحسن موسى بن جعفر (عليه السلام) قال: سألته عن رجل رصف فامتخط. فصار بعض ذلك الدم قطعاً صغاراً، فأصاب إناءه، هل يصلح له الوضوء منه؟ فقال: إن لم يكن شيئاً يستبين في الماء فلا بأس، وإن كان شيئاً بينا فلا تتوضأ منه. قال وسألته عن رجل رصف وهو يتوضأ فتقطر قطرة في إنائه، هل يصلح الوضوء منه؟ قال: لا.

From Ali bin Ja'far, from his brother Abu al-Hasan Musa bin Ja'far (peace be upon him), he said: I asked him about a man who had a nosebleed and blew his nose, and some of that blood became small pieces that fell into his vessel. Is it permissible for him to perform ablution from it? He said: If it's not visibly apparent in the water, then there's no problem. But if it's clearly visible, then don't perform ablution from it. He said: And I asked him about a man who had a nosebleed while performing ablution, and a drop fell into his vessel. Is it permissible to perform ablution from it? He said: No.

Translator: In the margin of the original manuscript (from him, may his grave be sanctified), it states: Some have assumed that it indicates the non-impurity of water with an amount of blood that is not perceptible. The truth is that there is no indication in it, as understood by later scholars, and we have mentioned it. Some have disputed its indication of impurity and the indication of similar narrations due to the absence of the term 'impurity,' which is far-fetched, because most of the hadiths on impurities are like this and do not go beyond these expressions. Moreover, the content of the chapter is agreed upon among the companions except for Abu Aqeel. These hadiths are also supported by what will come, along with the contradiction of Taqiyyah (dissimulation), agreement with precaution, consensus, and other factors. Furthermore, the hadiths on the impurity of water due to change do not contain the term 'impurity'.

Hadith 376

سألت أبا عبد الله (عليه السلام) عن رجل معه إناءان فيهما ماء وقع في أحدهما قدر لا يدري أيهما هو. وليس يقدر على ماء غيره؟ قال: يهريقهما جميعاً ويتيمم.

I asked Abu Abdullah (peace be upon him) about a man who has two containers with water, and something impure has fallen into one of them, but he doesn't know which one, and he has no access to any other water. He said: He should pour out both of them and perform tayammum (dry ablution).

Hadith 377

عن أبي عبد الله (عليه السلام) - في الرجل الجنب يسهو فيغمس يده في الإناء قبل أن يغسلها - : إنه لا بأس إذا لم يكن أصاب يده شيء.

From Abu Abdullah (peace be upon him) - regarding a man in a state of major ritual impurity who forgets and dips his hand into a vessel before washing it -: There is no harm in it if nothing has come into contact with his hand.

Hadith 378

عنهم (عليهم السلام) قال: إذا أدخلت يدك في الإناء قبل أن تغسلها فلا بأس، إلا أن يكون أصابها قدر بول أو جنابة، فإن أدخلت يدك في الماء وفيها شيء من ذلك فأهرق ذلك الماء.

From them (peace be upon them), they said: When you insert your hand into a vessel before washing it, there is no harm, unless it has been affected by the impurity of urine or ritual impurity (janabah). If you insert your hand in the water while it has any of these on it, then discard that water.

Hadith 379

سألت أبا عبد الله (عليه السلام)، عن الرجل الجنب ينتهي إلى الماء القليل في الطريق، ويريد أن يغتسل منه وليس معه إناء يغرف به ويدها قدرتان؟ قال: يضع يده، ثم يتوضأ، ثم يغتسل، هذا مما قال الله عز وجل: (ما جعل عليكم في الدين من حرج).

I asked Abu Abdullah (peace be upon him) about a person in the state of ritual impurity who comes across a small amount of water on the way and wants to perform ghusl from it, but he has no vessel to scoop with and his hands are unclean? He said: He should put his hand in it, then perform wudu, then perform ghusl. This is from what Allah, the Mighty and Majestic, has said: "He has not placed upon you any hardship in religion." [Surah Al-Hajj 22:78]

Shaykh Hurr Amili: And the Sheikh narrated it with his chain from Muhammad ibn Ya'qub. I say: This is susceptible to Taqiyya (precautionary dissimulation), so it does not oppose what was mentioned before and what comes after, and the indication of Taqiyya is mentioning ablution along with the bath for Janabah, so it can be interpreted as Taqiyya, or that the meant by dirt is filth not impurity, or the meant by a small amount of water is what reaches a Kurr without increase, for it is considered small in common parlance."

Hadith 380

سئل الصادق (عليه السلام) عن ماء شربت منه دجاجة؟ فقال: إن كان في منقارها قدر لم تتوضأ منه ولم تشرب، وإن لم يعلم في منقارها قدر توضأ منه واشرب.

Al-Sadiq (peace be upon him) was asked about water from which a chicken had drunk. He said: If there is filth in its beak, do not perform ablution with it and do not drink it. If no filth is known to be in its beak, perform ablution with it and drink it.

Hadith 381

سألت أبا الحسن (عليه السلام) عن الرجل يدخل يده في الإناء وهي قدرة؟ قال: يكفى الإناء.

I asked Abu al-Hasan (peace be upon him) about a man who puts his dirty hand into a vessel? He said: He should overturn the vessel.

Hadith 382

سألت أبا عبد الله (عليه السلام) عن الجرة تسع مائة رطل من ماء، يقع فيها أوقية من دم أشرب منه وأتوضأ؟ قال: لا.

I asked Abu Abdullah (peace be upon him) about a jar containing nine hundred rats of water, if an ounce of blood falls into it, can I drink from it and perform ablution? He said: No.

Hadith 383

عن أبي عبد الله (عليه السلام) قال: إذا إن أصاب الرجل جنابة فأدخل يده في الإناء فلا بأس، إذا لم يكن أصاب يده شيء من المنى.

From Abu Abdullah (peace be upon him), he said: If a man becomes in a state of major ritual impurity and puts his hand into a vessel, there is no harm, provided his hand has not been touched by any semen.

Hadith 384

قال: سألته عن رجل يمسه الطست، أو الركوة ثم يدخل يده في الإناء قبل أن يفرغ على كفيه؟ قال: يهريق من الماء ثلاث حفنات، وإن لم يفعل فلا بأس، وإن كانت أصابته جنابة فأدخل يده في الماء فلا بأس به إن لم يكن أصاب يده شيء من المنى. وإن كان أصاب يده فأدخل يده في الماء قبل أن يفرغ على كفيه فليهرق الماء كله.

He said: I asked him about a man who touches a basin or a water jug, then puts his hand into the vessel before pouring water over his palms? He said: He should pour out three handfuls of water, but if he doesn't do so, there is no harm. If he is in a state of major ritual impurity and puts his hand into the water, there is no harm in it if no semen has touched his hand. However, if semen has touched his hand and he puts it into the water before pouring water over his palms, he should pour out all the water.

Hadith 385

عن أبي عبد الله (عليه السلام) قال: سألته عن الجنب يحمل الركوة أو التور، فيدخل أصبعه فيه؟ قال: وقل: إن كانت يده قدرة فأهرقه، وإن كان لم يصبها قدر فليغتسل منه. هذا مما قال الله تعالى: ما جعل عليكم في الدين من حرج.

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

state of major ritual impurity carrying a water container or a bowl, and if he can put his finger in it? He said: Say: If his hand is dirty, then pour it out, and if it has not been touched by dirt, then he may perform ghusl (ritual bath) with it. This is from what Allah Almighty said: He has not placed upon you in religion any difficulty.

Hadith 386

قال: كنت مع أبي عبد الله (عليه السلام) في حائط فحضرت الصلاة فنزح دلوا للوضوء، من ركي له فخرج عليه قطعة عذرة يابسة فأكفأ رأسه وتوضأ بالباقي.

He said: I was with Abu Abdullah (peace be upon him) in a garden when it was time for prayer. He drew a bucket for ablution from his well, and a piece of dry feces came out with it. He poured out its top and performed ablution with the rest.

Shaykh Hurr Amili: I interpret, the Sheikh considered it as feces from an animal whose meat is eaten, as it does not make the water impure. It may also be interpreted as Taqiyya (precautionary dissimulation), and that the remaining meant is what remained in the well, not in the bucket, and that the bucket was a Kurr (a large quantity of water), among other interpretations."

Hadith 387

عن علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الدجاجة والحمامة وأشباههما تطأ العذرة ثم تدخل في الماء يتوضأ منه للصلاة؟ قال: لا، إلا أن يكون الماء كثيراً قدر كرم من ماء.

From Ali ibn Ja'far, from his brother Musa ibn Ja'far (peace be upon him), he said: I asked him about a chicken, a pigeon, and similar birds that step on feces and then enter water, can one perform ablution from that water for prayer? He said: No, unless the water is abundant, about the amount of a kurr of water.

Hadith 388

عن أبي عبد الله (عليه السلام) - في حديث - قال سئل عن رجل معه إناءان فيهما ماء، وقع في أحدهما قدر لا يدري أيهما هو، (وحضرت الصلاة)، وليس يقدر على ماء غيرهما؟ قال: يهريقهما جميعاً ويتيمم.

From Abu Abdullah (peace be upon him) - in a hadith - he said: He was asked about a man who has two containers with water, and some impurity fell into one of them, but he doesn't know which one, (and the time for prayer has come), and he has no access to any other water? He said: He should pour out both of them and perform tayammum.

Hadith 389

عن أبي عبد الله (عليه السلام) قال: لما كان في الليلة التي وعد فيها علي بن الحسين (عليه السلام) قال لمحمد: يا بني ابغني وضوءاً، قال: فقمت فجننته بماء، فقال لا تبغ هذا، فإن فيه شيئاً ميتاً. قال فخرجت فجننت بالمصباح فإذا فيفارة ميتة فجننته بوضوء غيره.

From Abu Abdullah (peace be upon him) who said: During the night in which Ali ibn Al-Hussain (peace be upon him) was promised [death], he said to Muhammad: "O my

son, bring me water for ablution." He said: I got up and brought him water. He said: "Do not bring this water, for there is something dead in it." He said: So I went out and brought a lamp, and there was a dead mouse in it, so I brought him different water for ablution.

Hadith 390

سألته عن حرة ماء فيه ألف رطل وقع فيه أوقية بول، هل يصلح شربه أو الوضوء منه؟ قال: لا يصلح.

I asked him about a jug of water containing a thousand ratls (* a unit of weight) into which an ounce of urine had fallen, whether it was permissible to drink from it or perform ablution with it. He said: It is not permissible.

Translator: * This is referring to the Iraqi definition of pound and therefore the jar of water amounts to less than Kurr. See Hadith 416 for a definition of Kurr in Iraqi pounds.

Shaykh Hurr Amili: And there comes what indicates this in the narrations about the Kurr and impurities, and containers, and the reasoning for washing the hands due to the possibility of impurity and other things which are very many. And there has been what appears to be contradictory, and there will come what seems so, which is general and subject to specification, or absolute and subject to restriction, along with the possibility of interpreting it as precautionary dissimulation (Taqiyya) for its agreement with the doctrines of many of the common folk and its opposition to the consensus of the Shia, or what is famous among them, and it is only agreed upon by the rare and odd, along with the opposition to precaution, and other things.

CHAPTER 9

Non-impurity Of A Kurr Of Stagnant Water By Coming Into Contact With Impurity Without Change

[Hadith 391 to 407]

Hadith 391

عن أبي عبد الله (عليه السلام) وسأل عن الماء تبول فيه الدواب وتلغ فيه الكلاب. ويغتسل فيه الجنب؟ قال: إذا كان الماء قدر كر لم ينجسه شيء.

From Abu Abdullah (peace be upon him), he was asked about water in which animals urinate, dogs lap, and people in a state of major ritual impurity bathe. He said: If the water is the amount of a kurr, nothing can make it impure.

Hadith 392

عن أبي عبد الله عليه السلام قال: إذا كان الماء قدر كر لم ينجسه شيء.

From Abu Abdullah, peace be upon him, who said: If the water is the amount of a kurr, nothing can make it impure.

Hadith 393

عن أبي عبد الله عليه السلام - في حديث - قال: ولا تشرب من سؤر الكلب إلا أن يكون حوضاً كبيراً يستقى منه.

From Abu Abdullah, peace be upon him - in a hadith - he said: Do not drink from the leftover water of a dog unless it is from a large reservoir that is used for drawing water.

Hadith 394

عن علي بن جعفر، عن أخيه موسى بن جعفر عليهما السلام قال: سألته عن الدجاجة والحمامة وأشباههما تطأ العذرة ثم تدخل في الماء يتوضأ منه للصلاة؟ قال: لا، إلا أن يكون الماء كثيراً قدر كر من ماء.

From Ali ibn Ja'far, from his brother Musa ibn Ja'far, peace be upon them both, he said: I asked him about a chicken, a pigeon, and similar birds that step on feces and then enter water that is used for ablution for prayer. He said: No, unless the water is abundant, about the amount of a kurr of water.

Hadith 395

عن أبي عبد الله عليه السلام قال: قلت له: الغدير فيه ماء مجتمع تبول فيه الدواب وتلغ فيه الكلاب، ويغتسل فيه الجنب؟ قال: إذا كان قدر كر لم ينجسه شيء.

From Abu Abdullah (peace be upon him), he said: I asked him: "What about a pond where water accumulates, and animals urinate in it, dogs lap from it, and those in a state of major ritual impurity bathe in it?" He replied: "If it contains a kurr (a specific volume measure) or more of water, nothing can render it impure."

Hadith 396

قال سمعت أبا عبد الله عليه السلام يقول: إذا كان الماء قدر كر لم ينجسه شيء.

He said: I heard Abu Abdullah, peace be upon him, saying: If the water is the amount of a kurr, nothing can make it impure.

Hadith 397

قال: سألت أبا عبد الله عليه السلام عن الماء الذي لا ينجسه شيء؟ فقال: كر، قلت: وما الكر؟ قال: ثلاثة أشبار في ثلاثة أشبار.

He said: I asked Abu Abdullah, peace be upon him, about the water that nothing can pollute? He said: A kurr. I said: And what is a kurr? He said: Three spans by three spans.

Hadith 398

عن أبي عبد الله عليه السلام قال: إذا كان الماء في الركي كرا لم ينجسه شيء، قلت: وكم الكر؟ قال: في ثلاثة أشبار ونصف عمقها، في ثلاثة أشبار ونصف عرضها.

From Abu Abdullah, peace be upon him, who said: If the water in the well is a kurr, nothing can make it impure. I asked: And how much is a kurr? He said: Three and a half spans in depth, and three and a half spans in width.

Shaykh Hurr Amili: The Sheikh interpreted it as Taqiyya due to the difference in ruling between a well and a pond, and it can be interpreted as referring to a non-spring well, for it is culturally considered a well, even if not legally so according to what will come, God willing, and the Sheikh also hinted at this.

Hadith 399

قال: سئل الصادق عليه السلام عن الماء الساكن تكون فيه الجيفة؟ قال: يتوضأ من الجانب الآخر، ولا يتوضأ من جانب الجيفة.

It was said: Al-Sadiq, peace be upon him, was asked about stagnant water containing a carcass. He said: One performs ablution from the other side, and does not perform ablution from the side of the carcass.

Hadith 400

قال: وأتى أهل البادية رسول الله صلى الله عليه وآله وسلم فقالوا: يا رسول الله، إن حياضنا هذه تردها السباع، والكلاب، والبهاائم؟ فقال لهم صلى الله عليه وآله وسلم: لها ما أخذت أفواهها ولكم سائر ذلك.

He said: The people of the desert came to the Messenger of Allah, peace and blessings be upon him and his family, and said: O Messenger of Allah, these watering places of ours are frequented by predatory animals, dogs, and livestock? He, peace and blessings be upon him and his family, said to them: For them is what their mouths have taken, and for you is the rest of it.

Shaykh Hurr Amili: This is interpreted as referring to the amount of a Kurr, because those ponds do not decrease from a Kurr, but rather mostly exceed it, as per what has passed and what will come."

Hadith 401

أتيت أبا عبد الله عليه السلام أسأله، فابتدأني، فقال: إن شئت فسل يا شهاب، وإن شئت أخبرتك بما جئت له، قلت: أخبرني، قال: جئت تسألني عن الغدير يكون في جانبه الجيفة، أتوضأ منه أولاً؟ قال: نعم، قال: توضأ من الجانب الآخر، إلا أن يغلب الماء الريح فينتن. وجئت تسأل عن الماء الراكد من الكر مما لم يكن فيه تغير أو ريح غالبية، قلت: فما التغير؟ قال: الصفرة، فتوضأ منه، وكلما غلب عليه كثرة الماء فهو طاهر.

I came to Abu Abdullah, peace be upon him, to ask him, but he began speaking first, saying: "If you wish, ask, O Shahab, and if you wish, we will inform you of what you came for." I said, "Inform me." He said, "You came to ask me about the pond that has a carcass on its side, whether to perform ablution from it or not?" He said, "Yes." He continued, "Perform ablution from the other side, unless the water overpowers the smell and becomes foul." He added, "And you came to ask about stagnant water of kurr size that does not have any change or overpowering smell." I asked, "What is the change?" He replied, "Yellowness. So perform ablution from it, and whenever the abundance of water overpowers it, it is pure."

Hadith 402

سألت أبا عبد الله (عليه السلام) عن الحياض التي ما بين مكة إلى المدينة تردها السباع، وتلغ فيها الكلاب، وتشرب منها الحمير، ويغتسل فيها الجنب، ويتوضأ منه؟ قال: وكم قدر الماء؟ قال: إلى نصف الساق، وإلى الركبة، فقال: توضأ منه.

I asked Abu Abdullah (peace be upon him) about the watering troughs between Mecca and Medina, which are frequented by predators, lapped by dogs, drunk from by donkeys, and used by those in a state of ritual impurity for bathing and ablution. He asked, "How much water is in them?" I said, "Up to mid-shin or to the knee." He replied, "Perform ablution from it."

Hadith 403

سألت أبا عبد الله (عليه السلام) عن الماء الساكن والاستنجاء منه والجيفة فيه؟ فقال: توضع من الجانب الآخر، ولا تتوضأ من جانب الجيفة.

I asked Aba Abdullah (peace be upon him) about stagnant water, performing istinja (cleansing) from it, and the presence of a carcass in it? He said: Perform ablution from the other side, and do not perform ablution from the side where the carcass is.

Hadith 404

عن أبي بصير قال: قلت لأبي عبد الله عليه السلام إنا نساغر، فرمينا بلبينا بالغدير من المطر يكون إلى جانب القرية، فتكون فيه العذرة، ويبول فيه الصبي، وتبول فيه الدابة، وتروث؟ فقال: إن عرض في قلبك منه شيء فقل هكذا، يعني افرج الماء بيدك، ثم توضع، فإن الدين ليس بمضيق، فإن الله يقول: ما جعل عليكم في الدين من حرج.

Abu Basir narrated: I said to Abu Abdullah (peace be upon him): "When we travel, we sometimes encounter a pond of rainwater beside a village, which contains excrement, and children urinate in it, and animals urinate and defecate in it?" He replied: "If something bothers you in your heart about it, then do like this" - meaning part the water with your hand - "then perform ablution, for the religion is not restrictive. Indeed Allah says: 'He has not placed upon you in religion any difficulty'" [Surah Al-Hajj 22:78].

Shaykh Hurr Amili: Such a pond as mentioned likely exceeds a Kurr, or it is interpreted as referring to a Kurr, and it might be meant from the question during the rain as mentioned before."

Hadith 405

كُتبت إلى من يسأله عن الغدير، يجتمع فيه ماء السماء، ويستقى فيه من بئر، فيستنجي فيه الإنسان من بول، أو يغتسل فيه الجنب، ما حده الذي لا يجوز؟ فكتب: لا توضع من مثل هذا إلا من ضرورة إليه.

I wrote to someone asking him about Al-Ghadir (a pond) in which rainwater collects and water is drawn from a well, and in which a person performs istinja (cleaning private parts) after urinating, or a person in state of janabah performs ghusl (ritual bath) in it - what is the limit beyond which it becomes impermissible? He wrote back: Do not perform wudu from something like this except out of necessity.

أقول: هذا محمول على بلوغ الكربة، واستحباب الاجتناب مع عدم الضرورة، ولو لحصول النفرة بسبب الاستنجاء.

I (Hurr Amili) say: This is interpreted as referring to water reaching the volume of kurr, and the recommendation to avoid it when not necessary, even if only due to aversion caused by the istinja (cleansing).

Hadith 406

قلت لأبي عبد الله عليه السلام: أكون في السفر فأأتي الماء النقي ويدي قذرة، فأغمسها في الماء؟ قال: لا بأس.

I said to Abu Abdullah, peace be upon him: I am on a journey and I come across clean water while my hand is dirty. May I immerse it in the water? He said: There is no harm in that.

Shaykh Hurr Amili: The Sheikh said: This is meant if the water is a Kurr.

Hadith 407

قلت لأبي عبد الله عليه السلام: الرجل يضع الكوز الذي يغرف به من الحب في مكان قذر، ثم يدخله الحب؟ قال: يصب من الماء ثلاثة أكف، ثم يدلك الكوز.

I said to Abu Abdullah, peace be upon him: A man puts the jug with which he scoops from the water container in a dirty place, then puts it back into the water container? He said: Pour three handfuls of water, then rub the jug.

Shaykh Hurr Amili: It's possible that the grain is considered a Kurr (a large amount), and it might be meant by his saying "then enters it into the grain" to imply intending to enter it into the grain, as in the verse of Allah: "When you stand for prayer, wash your faces," etc., meaning: wash the scoop first before entering it into the grain, by the necessity of rubbing, and it can be interpreted as precautionary dissimulation (taqiyya), and it might mean dirtiness rather than impurity.

CHAPTER 10

Measure Of Kurr In Cubits (Ashbar)

[Hadith 408 to 415]

Hadith 408

قلت لأبي عبد الله عليه السلام) الماء الذي لا ينجسه شيء؟ قال: ذراعان عمقه في ذراع وشبر وسعته.

I asked Abu Abdullah (peace be upon him): What amount of water does nothing make impure? He said: Two cubits in depth by one cubit and a span in width.

Shaykh Hurr Amili: The intended width is each of the length and the width, so it considers four cubits in depth, and three in length, and three in width, as will come in the hadiths of the measurements that by cubit is meant two feet.

Hadith 409

محمد بن علي بن الحسين في (المجالس) قال: روى أن الكر هو ما يكون ثلاثة أشبار طولاً، في ثلاثة أشبار عرضاً، في ثلاثة أشبار عمقاً.

Muhammad bin Ali bin Al-Hussein said in (Al-Majalis): It is narrated that the Kurr is what measures three spans in length, by three spans in width, by three spans in depth.

Hadith 410

وفي كتاب (المقنع) قال: روى أن الكر ذراعان وشبر في ذراعين وشبر.

And in the book (Al-Muqni') he said: It is narrated that the Kurr is two cubits and a span by two cubits and a span.

Shaykh Hurr Amili: The cubit referred to here can mean the bone of the arm, which is slightly more than a span, thus making it consistent with the narration of Abu Basir.

Hadith 411

عن أبي عبد الله عليه السلام قلت: وما الكر؟ قال: ثلاثة أشبار في ثلاثة أشبار.

From Abu Abdullah (peace be upon him), I said: What is the Kurr? He said: Three spans by three spans.

Shaykh Hurr Amili: What is meant by one dimension is the depth, and by the other, both the length and the width, so it is consistent with the narration in "Al-Majalis."

Hadith 412

عن أبي عبد الله عليه السلام قال: قلت: وكم الكر؟ قال ثلاثة أشبار ونصف عمقها، في ثلاثة أشبار ونصف عرضها.

From Abu Abdullah (peace be upon him), I said: How much is the Kurr? He said:

Three and a half spans in depth, by three and a half spans in width.

Shaykh Hurr Amili: Mentioning the width suffices for mentioning the length because it must either equal or exceed it.

Hadith 413

قال: سألت أبا عبد الله عليه السلام عن الكر من الماء، كم يكون قدره؟ قال: إذا كان الماء ثلاثة أشبار ونصف في مثله ثلاثة أشبار ونصف في عمقة في الأرض فذلك الكر من الماء.

He said: I asked Abu Abdullah (peace be upon him) about the Kurr of water, what is its measure? He said: When the water is three and a half spans by three and a half spans by its depth in the ground, that is the Kurr of water.

Hadith 414

عن بعض أصحابنا عن أبي عبد الله عليه السلام قال: الكر من الماء نحو حبي هذا، وأنشأ إلى حب من تلك الحباب التي تكون بالمدينة.

From some of our companions, from Abu Abdullah (peace be upon him) who said: The Kurr of water is about the size of this water jar of mine, and he pointed to one of those water jars that are found in Medina.

Shaykh Hurr Amili: The Sheikh said: "It is not improbable that the jar holds an amount of water equal to a Kurr."

Hadith 415

عن أبي عبد الله عليه السلام قال: إذا كان الماء قدر قلتين لم ينجسه شيء، والقلتان جرتان.

From Abu Abdullah (peace be upon him) who said: If the water reaches two qullahs nothing makes it impure, and the two qullahs are two jars.

Shaykh Hurr Amili: Sheikh Saduq mentioned that it might be possible that this was mentioned under the pretext of Taqiyyah, and it could be that the amount of the two Qullahs is the amount of a Kurr because a Qullah in the language refers to a large jar. In Al-Mu'tabar from Ibn Al-Junayd who said: "A Kurr is two Qullahs, and its weight reaches 1200 pounds." And Ibn Durayd said: "The Qullah in the hadith is from 'Qalal of Hajar' and it is large, they claimed that one could hold five skins." The variation in hadiths regarding the measurement in cubits might be reconciled by considering the difference in water's weight, whether light or heavy, and the variation in the length of cubits, long or short, and considering the lesser amount as sufficient and the greater amount as preferred and precautionary. This was mentioned by a group of our scholars, and this is the closer opinion. And Allah knows best.

Footnote: From the margin in the manuscript: All companions mentioned that the consideration for the Kurr is its crushed form, as 'fi' indicates 'to strike'. Mentioned by Al-Shahid and others. The first hadith can be reconciled with the second by considering the spherical form, where half of the radius is multiplied by half of the circumference, and the total is multiplied by the depth to reach twenty-seven. For if the circumference is nine cubits, then the diameter is three, which is its width. We multiply one and a half by four and a half, and the total by 4. The narration of three and a half cubits can also be considered in this manner, making the circumference 10 and a half. We multiply five and a quarter by one and three quarters, and the total by three and a half, so it does not exceed 30 except by a cubit, which approximates the other two narrations.

CHAPTER 11

The Amount Of Kurr In Ratls

[Hadith 416 to 418]

Hadith 416

عن أبي (عبد الله عليه) السلام قال: الكر من الماء الذي لا ينجسه شيء ألف ومائتا رطل.

From Abu (Abdullah, peace be upon him) who said: The Kurr of water which nothing makes impure is one thousand and two hundred (Iraqi) ratls (*).

Translator: * Two Iraqi Ratls were equal to one Meccan Ratl.

Hadith 417

عن عبد الله بن المغيرة يرفعه إلى أبي عبد الله عليه السلام أن الكر ستمائة رطل.

From Abdullah bin Al-Mughirah, raising it to Abu Abdullah, peace be upon him, that the Kurr is six hundred ratls.

Translator: * One Ratl was 0.6 kg or 360 liters.

Hadith 418

عن أبي عبد الله عليه السلام قال: والكر ستمائة رطل.

From Abu Abdullah, peace be upon him, said: And the Kurr is six hundred ratls.

Shaykh Hurr Amili: The first narration intends the Iraqi pound, because it approximates the consideration of the cubits, and because they issued a fatwa to the questioner based on the custom of his country, and for that reason, the Sa' (a measure) was considered in the Iraqi pound, and because it aligns with the narration of six hundred, for the intended here is the Meccan pound, which is two Iraqi pounds. It is not permissible to mean by the six hundred the Iraqi or the Medinan pound, because it is abandoned by consensus, mentioned all by the Sheikh. And there will come in the narrations of added water what indicates their usage of the pound referring to the Iraqi pound, and there have been previously stated estimations for the Kurr all carried on the estimation by pounds or cubits, clear in their implications. And Allah knows best.

CHAPTER 12

Obligation To Avoid Both Vessels When One Of Them Is Impure And They Are Mixed Up

[Hadith 419 to 419]

Hadith 419

قد تقدم حديث سماعة، عن أبي عبد الله عليه السلام في رجل معه إناءان، وقع في أحدهما قدر، ولا يدري أيهما هو، وليس يقدر على ماء غيرهما، قال: يهريقهما ويتيمم.

The hadith of Sama'a has already preceded, from Abi Abdullah (peace be upon him) regarding a man who has two vessels, and filth has fallen into one of them, and he does not know which one it is, and he does not have access to water other than these two. He (peace be upon him) said: He should pour out both of them and perform tayammum.

CHAPTER 13

Impermissibility Of Using Impure Water For Purification, Even In Necessity, And Its Permissibility In Such Cases For Eating And Drinking Only

[Hadith 420 to 421]

420

قد تقدم حديث علي بن جعفر، عن أخيه موسى بن جعفر عليه السلام أنه سأله عن رجل رعف وهو يتوضأ فتقطر قطرة في إنائه، هل يصلح الوضوء منه؟ قال: لا.

The previous hadith of Ali ibn Ja'far from his brother Musa ibn Ja'far (peace be upon him) has been mentioned, that he asked him about a man who got a nosebleed while performing ablution and a drop fell into his vessel, is it permissible to perform ablution from it? He said: No.

Hadith 421

وحديث سعيد الأعرج أنه سأل أبا عبد الله عليه السلام عن الجرة تسع مائة رطل، يقع فيها أوقية من دم، أشرب منه وأتوضأ؟ قال: لا.

And the hadith of Sa'id Al-A'raj that he asked Abu Abdullah (peace be upon him) about a jar containing nine hundred ratl (a unit of measurement), and an ounce of blood falls into it, can I drink from it and perform ablution? He said: No.

CHAPTER 14

On The Non-Impurity Of Well Water By Mere Contact Without Change, And The Ruling On Drawing Water

[Hadith 422 to 443]

Hadith 422

عن الرضا (عليه السلام) قال: ماء البئر واسع لا يفسده شيء إلا أن يتغير به.

From Al-Ridha (peace be upon him) who said: Well water is expansive, nothing corrupts it except what changes it.

Hadith 423

عن أبي عبد الله عليه السلام قال: سألته عن الحبل يكون من شعر الخنزير يستقى به الماء من البئر، هل يتوضأ من ذلك الماء؟ قال: لا بأس.

From Abu Abdullah (peace be upon him), he said: I asked him about the rope made of pig hair used to draw water from the well, can one perform ablution with that water? He said: There is no problem.

Shaykh Hurr Amili: It appears that the intended water here is the water from the well, not the water in the bucket. If it means the water in the bucket, then the rope does not come into contact with it after being separated from the well, and it is possible that the bucket is considered as a large amount (kurr).

Hadith 424

عن أبي عبد الله عليه السلام - في حديث - قال: قلت له: الشعر الخنزير يعمل حبلاً ويستقى به من البئر التي يشرب منها أو يتوضأ منها؟ فقال: لا بأس به.

From Abu Abdullah (peace be upon him) - in a hadith - he said: I said to him: Pig hair made into a rope used to draw water from the well from which people drink or perform ablution? He said: There is no problem with it.

Hadith 425

عن أبي الحسن عليه السلام في البئر يكون بينها وبين الكنيف خمس أذرع، أقل، أو أكثر، يتوضأ منها؟ قال: ليس يكره من قرب ولا بعد، يتوضأ منها ويغتسل ما لم يتغير الماء.

From Abu Al-Hassan (peace be upon him) regarding a well that is five cubits or less or more from a latrine, can one perform ablution from it? He said: It is not disliked whether near or far, one can perform ablution and ritual bath from it as long as the water hasn't changed.

Hadith 426

عن أبي بصير قال: قلت لأبي عبد الله عليه السلام، بئر يستقى منها، ويتوضئ به، وغسل منه الثياب، وعجن به، ثم علم أنه كان فيها ميت، قال: لا بأس، ولا يغسل منه الثوب، ولا تعاد منه الصلاة.

From Abu Basir who said: I said to Abu Abdullah (peace be upon him), regarding a well from which water is drawn, ablution is performed, clothes are washed, and dough is kneaded, then it becomes known that there was a dead body in it. He said: There is no problem, and the clothes need not be rewashed, nor should the prayers be repeated.

Hadith 427

عن الرضا عليه السلام قال: ماء البئر واسع لا يفسده شيء إلا أن يتغير ريحه، أو طعمه، فينزع حتى يذهب الريح، ويطيب طعمه لأن له مادة.

From Al-Ridha (peace be upon him) who said: Well water is expansive, nothing corrupts it except if its smell or taste changes, then it should be drawn until the smell disappears and its taste becomes good because it has a source.

Hadith 428

قال: كتبت إلى رجل اسئله أن يسئل أبا الحسن الرضا (عليه السلام) فقال: ماء البئر واسع لا يفسده شيء إلا أن يتغير ريحه، أو طعمه، فينزع منه حتى يذهب الريح ويطيب طعمه، لأن له مادة.

He said: I wrote to a man asking him to ask Abu Al-Hassan Al-Ridha (peace be upon him), and he said: Well water is expansive, nothing corrupts it except if its smell or taste changes, then water should be drawn from it until the smell disappears and its taste becomes good, because it has a source.

Hadith 429

عن موسى بن القاسم، عن علي بن جعفر، عن أخيه موسى بن جعفر عليه السلام قال: سألته عن بئر ماء وقع فيها زبيل من عذرة رطبة، أو يابسة، أو زبيل من سرفين يصلح الوضوء منها؟ قال: لا بأس.

From Musa bin Al-Qasim, from Ali bin Ja'far, from his brother Musa bin Ja'far (peace be upon him) who said: I asked him about a water well in which a basket of fresh or dry excrement, or a basket of dung falls, is it permissible to perform ablution from it? He said: There is no problem.

Hadith 430

عن أبي عبد الله عليه السلام في الفارة تقع في البئر، فيتوضأ الرجل منها، ويصلي وهو لا يعلم، أيعيد الصلاة، ويغسل ثوبه؟ فقال: لا يعيد الصلاة، ولا يغسل ثوبه.

From Abu Abdullah (peace be upon him) regarding a mouse falling into a well, and a

man performs ablution from it and prays while not knowing, should he repeat the prayer and wash his clothes? He said: He should not repeat the prayer, nor wash his clothes.

Hadith 431

عن أبي عبد الله عليه السلام قال: سمعته يقول: لا يغسل الثوب، ولا تعاد الصلاة مما وقع في البئر إلا أن يئتن، فإن أنتن غسل الثوب، وأعاد الصلاة، ونزحت البئر.

From Abu Abdullah (peace be upon him) who said: I heard him saying: The clothes need not be washed, nor the prayer repeated due to what falls in the well unless it becomes putrid. If it becomes putrid, wash the clothes, repeat the prayer, and drain the well.

Hadith 432

عن أبي عبد الله عليه السلام قال: سئل عن الفأرة تقع في البئر لا يعلم بها إلا بعد ما يتوضأ منها، أيعاد الوضوء؟ فقال: لا.

From Abu Abdullah (peace be upon him) who said: He was asked about a mouse falling into a well and it is not known until after performing ablution from it, should the ablution be repeated? He said: No.

Hadith 433

عن أبي عبد الله عليه السلام قال: إذا وقع في البئر الطير والدجاجة والفأرة فأنزح منها سبع دلاء، قلنا: فما تقول: في صلاتنا، ووضوئنا، وما أصاب ثيابنا؟ فقال: لا بأس به.

From Abu Abdullah (peace be upon him) who said: If a bird, chicken, or mouse falls into the well, draw seven buckets from it. We said: What do you say about our prayers, ablution, and what touched our clothes? He said: There is no problem with it.

Hadith 434

سئل أبو عبد الله عليه السلام عن الفأرة تقع في البئر، قال: إذا خرجت فلا بأس، وإن تفسخت فسبع دلاء، قال: وسئل عن الفأرة تقع في البئر فلا يعلم بها أحد إلا بعد أن يتوضأ منها، أيعيد وضوئه، وصلاته، ويغسل ما أصابه؟ فقال: لا، قد استعمل أهل الدار ورشوا، وفي رواية أخرى: قد استقى منها أهل الدار ورشوا.

Abu Abdullah (peace be upon him) was asked about a mouse falling into the well. He said: If it comes out, there is no problem, and if it decomposes, then seven buckets. He was asked about a mouse falling into the well and no one knows about it until after performing ablution from it, should one repeat their ablution, prayer, and wash what was touched by it? He said: No, the household has already used it and sprinkled, and in another narration: the household has drawn from it and sprinkled.

Hadith 435

كنت مع أبي عبد الله عليه السلام في طريق مكة فصرنا إلى بئر فاستقى غلام أبي عبد الله عليه السلام دلوا فخرج فيه فأرتان (1) فقال أبو عبد الله عليه السلام: أرقه. فاستقى آخر فخرج فيه فأرة، فقال: أبو عبد الله عليه السلام أرقه، قال: فاستقى الثالث فلم يخرج فيه شيء، فقال: صبّه في الإناء. فصبه في الإناء.

I was with Abu Abdullah (peace be upon him) on the road to Mecca, and we came to a well. Abu Abdullah's servant drew a bucket and two mice came out in it. Abu Abdullah (peace be upon him) said: Pour it out. He drew another and a mouse came out in it. Abu Abdullah (peace be upon him) said: Pour it out. He drew a third and nothing came out in it, so he said: Pour it in the vessel. So he poured it in the vessel.

Hadith 436

سئل أبو عبد الله عليه السلام عن البئر يقع فيها زبيل عذرة يابسة أو رطوبة، فقال: لا بأس إذا كان فيها ماء كثير.

Abu Abdullah (peace be upon him) was asked about a well in which a basket of dry or fresh excrement falls, he said: There is no problem if there is abundant water in it.

Hadith 437

سألت أبا عبد الله عليه السلام عن جلد الخنزير يجعل دلوا يستقى به الماء؟ قال: لا بأس. * قال الشيخ: الوجه أنه لا بأس أن يستقى به، لكن يستعمل ذلك في سقي الدواب والأشجار ونحو ذلك.

I asked Abu Abdullah, peace be upon him, about using a pig's skin to make a bucket for drawing water? He said: There is no problem. * The Sheikh said: The viewpoint is that there is no problem drawing water with it, but it should be used for watering animals, trees, and similar purposes.

Hadith 438

سألت أبا عبد الله عليه السلام عن البئر يقع فيها الفارة أو غيرها من الدواب فتموت فيعجن من مائها، أيؤكل ذلك الخبز؟ قال: إذا أصابته النار فلا بأس بأكله.

I asked Abu Abdullah, peace be upon him, about a well in which a mouse or other animals fall and die, and then its water is used for kneading dough, can that bread be eaten? He said: If it is touched by fire, there is no problem eating it.

Hadith 439

عن أبي عبد الله عليه السلام في عجيين عجن وخبز، ثم علم أن الماء كانت فيه ميتة؟ قال: لا بأس أكلت النار ما فيه.

From Abu Abdullah, peace be upon him, regarding dough that was kneaded and baked, then it was known that there was a dead animal in the water? He said: There is

no problem, the fire consumed what was in it.

Shaykh Hurr Amili: The water here is either what reaches the measure of a kurr, or well water, by inference from what was mentioned before and other [narrations]. The explanation is not to be taken literally, and there are many such examples. It could be considered that the touch of the fire removes the detestability of the dead [animal's] remnants.

Hadith 440

أنه سأل أبا جعفر عليه السلام عن سام أبرص وجدناه في البئر قد تفسخ؟ فقال: إنما عليك أن تنزع منها سبع دلاء. فقال له: فثيابنا قد صلبنا فيها نغسلها ونعيد الصلاة؟ قال: لا.

He asked Abu Ja'far, peace be upon him, about a decomposed lizard we found in the well? He said: You only need to remove seven buckets of water from it. He asked him: Should we wash our clothes that we prayed in and repeat the prayers? He said: No.

Shaykh Hurr Amili: It appears from this that drawing water does not indicate impurity, and there are similar cases that will be mentioned, God willing.

Hadith 441

قال: وقال الصادق عليه السلام: كانت في المدينة بئر وسط مزبلة، فكانت الريح تهب وتلقى فيها القذر، وكان النبي صلى الله عليه وآله وسلم يتوضأ منها.

He said: And Al-Sadiq, peace be upon him, said: There was a well in Medina in the middle of a garbage dump, and the wind would blow and throw dirt into it, and the Prophet, peace be upon him and his family, would perform ablution from it.

Hadith 442

كتبت إلى رجل أسأله أن يسأل أبا الحسن الرضا عليه السلام عن البئر تكون في المنزل للوضوء فيقطر فيها قطرت من بول أو دم، أو يسقط فيها شيء من عذرة كالبعرة ونحوها، ما الذي يظهرها حتى يحل الوضوء منها للصلاة؟ فوقع عليه السلام بخطه في كتابي: ينزع دلاء منها.

I wrote to a man asking him to ask Abu Al-Hassan Al-Ridha, peace be upon him, about a well in the house used for ablution, if drops of urine or blood fall into it, or something from excrement like dung and similar things falls into it, what purifies it so that ablution from it becomes permissible for prayer? He wrote in my letter in his handwriting: Draw several buckets from it.

Shaykh Hurr Amili: From Muhammad bin Ismail, similarly, except that he said: "Or if something else falls into it like dung." I say: This report is among the doubts raised by those who argue that a well is affected by contact, and it is not explicit in that regard, for the implication of approval here is weak. It could be interpreted as cautionary, pertaining to cleanliness in the conventional sense, recommending avoidance before drawing water, aimed at eliminating the possibility of change and dispelling repulsion, among other interpretations. The generality in this and in the reports about drawing water is an indication of recommendation, with considerable differences as you can see, including the established practice of drawing water without impurity, such as the case of a person in a state of major ritual impurity (junub), or things that do not have a flowing blood, and explicit statements allowing use before drawing water, among other

points.

Hadith 443

عن أبي عبد الله عليه السلام قال: إذا أتيت البئر وأنت جنب فلم تجد دلوا ولا شيئا تغرف به، فتيمم بالصعيد فإن رب الماء رب الصعيد، ولا تقع في البئر، ولا تفسد على القوم مائهم.

From Abu Abdullah, peace be upon him, who said: If you come to a well while you are in a state of major ritual impurity and you don't find a bucket or anything to draw water with, then perform tayammum with earth, for the Lord of water is the Lord of earth, and do not enter the well, and do not spoil the people's water.

Shaykh Hurr Amili: This too has been used as evidence for impurity, but its weakness is apparent because there's a clear indication that the allowance for tayammum is due to the lack of access to water, and the reason for prohibiting spoiling is related to the disturbance caused by falling into it, which stirs up the sediment (sludge), and in terms of drinking or the like, spoiling, which is broader than impurity, hence it does not indicate impurity. Contrarily, in the report from Muhammad bin Ismail, spoiling, with its general scope, encompasses impurity unless it specifically meant it. This is supported by the fact that there's no explicit mention of impurity on the body of the person in a state of major ritual impurity (junub), thus it's determined that the spoiling mentioned refers to what was stated, or the occurrence of repulsion, or hastening of change, or the prohibition of falling into it due to the risk and exposure to destruction that rapidly spoils the water if one were to die in it. With these possibilities and more, the argument does not hold, and the reports about purification are clearer in indication and farther from precautionary dissimulation (taqiyya), indeed without any contest upon thorough investigation, supported by reports on the purity of water, reports on change, reports on flowing water since it is a part of it, interpreted as gushing whether it flows or not, and reports on the kurr (a certain measure of water) because it is generally a kurr, and reports on the source and more. Previously mentioned reports indicated the consideration of kurr in well water, and the sheikh attributed it to precautionary dissimulation (taqiyya).

CHAPTER 15

Amount Of Water To Be Drawn From The Well For The Death Of An Ox, Donkey, Camel, Wine, And Intoxicants, And The Spillage Of Wine

[Hadith 444 to 449]

Hadith 444

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: إن سقط في البئر دابة صغيرة، أو نزل فيها جنب، نزع منها سبع دلاء، فإن مات فيها ثور، أو صب فيها خمر، نزع الماء كله.

Abdullah bin Sinan narrated from Abu Abdullah (peace be upon him) that he said: If a small animal falls into a well, or a person in a state of major ritual impurity descends into it, seven buckets should be drawn from it. If a bull dies in it, or wine is poured into it, all the water should be drawn out.

Hadith 445

سألت أبا الحسن (عليه السلام) عن البئر يقع فيها قطرة دم، أو نبيذ مسكر، أو بول، أو خمر؟ قال: ينزع منها ثلاثون دلوا.

I asked Abu al-Hasan (peace be upon him) about a well in which a drop of blood, or intoxicating nabidh, or urine, or wine falls? He said: Thirty buckets should be drawn from it.

Hadith 446

قلت لأبي عبد الله (عليه السلام): بئر قطرت فيها قطرة دم، أو خمر، قال: الدم والخمر والميت ولحم الخنزير ذلك كله واحد، ينزع منه عشرون دلوا، فإن غلب الريح نزحت حتى تطيب.

I said to Abu Abdullah (peace be upon him): A well into which a drop of blood or wine fell. He said: Blood, wine, carrion, and pork are all the same in this regard. Twenty buckets should be drawn from it. If the odor persists, continue drawing until it becomes pure.

Hadith 447

عن أبي عبد الله (عليه السلام) في البئر يبول فيها الصبي، أو يصب فيها بول، أو خمر، فقال: ينزع الماء كله.

From Abu Abdullah (peace be upon him), regarding a well into which a child urinates, or urine is poured, or wine is poured, he said: All the water must be drawn out.

Hadith 448

سألت أبا جعفر (عليه السلام) عما يقع في البئر ما بين الفارة والسنور إلى الشاة؟ فقال: كل ذلك نقول: سبع دلاء. قال: حتى بلغت الحمار والجمل؟ فقال: كر من ماء. قال: وأقل ما يقع في البئر عصفور ينزح منها دلو واحد.

I asked Abu Ja'far (peace be upon him) about what falls into the well, ranging from a mouse to a cat to a sheep? He said: For all of these, we say: seven buckets. I said: Even up to a donkey and a camel? He said: A kurr of water. He said: And the least that falls into the well, such as a sparrow, requires drawing one bucket.

Hadith 449

عن أبي عبد الله (عليه السلام) قال: إذا سقط في البئر شيء صغير فمات فيها فانزح منها دلاء. وإن وقع فيها جنب فانزح منها سبع دلاء وإن مات فيها بعير، أو صب فيها خمر فلتنزح.

From Abu Abdullah (peace be upon him), he said: If a small thing falls into a well and dies in it, then draw buckets from it. If a person in a state of major ritual impurity falls into it, then draw seven buckets from it. And if a camel dies in it, or wine is poured into it, then it should be completely emptied.

Shaykh Hurr Amili: The Sheikh narrated it with his chain from Muhammad bin Ya'qub, and added to it: "then all the water should be drawn out." A group of our scholars mentioned that the lesser amount mentioned in this chapter and others is based on parts, and the greater amount on preference.

CHAPTER 16

On What Is Drawn From The Well For The Urination Of A Child, A Man, And Others

[Hadith 450 to 456]

Hadith 450

حدثني عدة، عن أبي عبد الله (عليه السلام) قال: ينزح منه سبع دلاء إذا بال فيها الصبي، أو وقعت فيها فأرة أو نحوها.

A group narrated to me, from Abu Abdullah (peace be upon him) who said: Seven buckets should be drawn from it if a child urinates in it, or if a mouse or something similar falls into it.

Hadith 451

عن أبي عبد الله (عليه السلام) قال: سألته عن بول الصبي الفطيم يقع في البئر، فقال: دلو واحد. قلت: بول الرجل، قال: ينزح منها أربعون دلوًا.

From Abu Abdullah (peace be upon him), he said: I asked him about the urine of a weaned child falling into a well, so he said: One bucket [is to be drawn out]. I said: [What about] a man's urine? He said: Forty buckets are to be drawn out from it.

Hadith 452

سألت أبا الحسن (عليه السلام) عن بئر يدخلها ماء المطر فيه البول، والعدرة وأبوال الدواب، وأرواثها، وخرؤ الكلاب؟ قال: ينزح منها ثلاثون دلوًا، وإن كانت مبخرة.

I asked Abu al-Hasan (peace be upon him) about a well into which rainwater enters containing urine, excrement, animal urine, animal dung, and dog feces. He said: Thirty buckets should be drawn from it, even if it has a foul odor.

Hadith 453

قال: الاخبار متواترة عن الأئمة الطاهرة (عليهم السلام) بأن ينزح لبول الانسان أربعون دلوًا.

He said: The reports are abundantly narrated from the pure Imams (peace be upon them) that forty buckets should be drawn for human urine.

Hadith 454

عن أبي الحسن (عليه السلام) في البئر يقع فيها قطرة دم، أو نبيذ مسكر، أو بول، أو خمر، قال: ينزح منها ثلاثون دلوًا.

From Abu al-Hasan (peace be upon him) regarding a well into which falls a drop of blood, or intoxicating wine, or urine, or wine, he said: Thirty buckets should be drawn from it.

Hadith 455

عن الرضا (عليه السلام) في البئر يقطر فيها قطرات من بول أو دم: قال: ينزح منها دلاء.

From Al-Ridha (peace be upon him) regarding a well into which drops of urine or blood have fallen: He said: Several buckets should be drawn from it.

Hadith 456

عن أبي عبد الله (عليه السلام) في البئر يبول فيها الصبي، أو يصب فيها بول، أو خمر، قال: ينزح الماء كله.

From Abu Abdullah (peace be upon him) regarding a well in which a child urinates, or urine is poured into it, or wine, he said: All the water should be drawn out.

أقول: حمله الشيخ على حصول التغير، وحمل حديث علي بن أبي حمزة على الصبي الذي لم يأكل الطعام، وقال غيره: إن الأقل يجزي، والأكثر أفضل.

I (Hurr Amili) say: The Sheikh interpreted this to mean when a change occurs, and he interpreted the hadith of Ali bin Abi Hamza as referring to a child who has not yet eaten solid food. Others said: Drawing out a small amount suffices, but drawing out more is preferable.

CHAPTER 17

On What Is To Be Drawn From A Well For Cats, Dogs, Pigs, And The Like

[Hadith 457 to 467]

Hadith 457

كان أبو جعفر (عليه السلام) يقول: إذا مات الكلب في البئر نزحت. وقال أبو جعفر (عليه السلام) إذا وقع فيها ثم اخرج منها حيا نزح منها سبع دلاء.

Abu Ja'far (peace be upon him) used to say: When a dog dies in a well, it should be emptied. And Abu Ja'far (peace be upon him) said: If it falls into it and then is taken out alive, seven buckets should be drawn from it.

Shaykh Hurr Amili: The Sheikh interpreted the drawing off of everything to be due to change.

Hadith 458

عن أبي الحسن موسى بن جعفر (عليه السلام) قال: سألته عن البئر تقع فيها الحمامة، والدجاجة، والفأرة أو الكلب، أو الهرة؟ فقال: يجزيك أن تنزح منها دلاء، فإن ذلك يطهرها بإنشاء الله تعالى.

From Abu Al-Hassan Musa ibn Ja'far (peace be upon him) who said: I asked him about a well into which a pigeon, or a chicken, or a mouse, or a dog, or a cat falls? He said: It suffices you to draw some buckets of water from it, for that will purify it, God willing.

Hadith 459

سألت أبا عبد الله (عليه السلام) عن الفأرة تقع في البئر؟ فقال سبع دلاء. وسألته عن الطير، والدجاجة، تقع في البئر؟ قال: سبع دلاء. والسنور عشرون، أو ثلاثون. أو أربعون دلوا، والكلب وشبهه.

I asked Abu Abdullah (peace be upon him) about a mouse falling into a well? He said: Seven buckets. And I asked him about a bird and a chicken falling into the well? He said: Seven buckets. And for a cat, twenty, or thirty, or forty buckets, and the same for a dog and similar animals.

Hadith 460

قال سألت أبا عبد الله (عليه السلام) عن الفأرة تقع في البئر، أو الطير؟ قال: إن أدركته قبل أن يتنن نزحت منها سبع دلاء، وإن كانت سنورا أو أكبر منه نزحت منها ثلاثين دلوا، أو أربعين دلوا، وإن أنتن حتى يوجد ريح التتن في الماء نزحت البئر حتى يذهب التتن من الماء.

He said: I asked Abu Abdullah (peace be upon him) about a mouse or a bird falling into a well? He said: If you catch it before it rots, draw seven buckets from it. If it is a

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cat or larger, draw thirty or forty buckets from it. If it rots until the smell of decay is found in the water, draw from the well until the stench is gone from the water.

Hadith 461

عن أبي عبد الله وأبي جعفر (عليهما السلام) في البئر تقع فيها الدابة، والفأرة، والكلب، والخنزير، والطير فيموت، قال: يخرج ثم ينزع من البئر دلاء ثم اشرب منه، وتوضأ.

From Abu Abdullah and Abu Ja'far (peace be upon them) regarding a well into which an animal, a mouse, a dog, a pig, or a bird falls and dies, they said: Remove it, then draw several buckets from the well, then drink from it and perform ablution.

Hadith 462

قال أبو عبد الله (عليه السلام): في البئر يقع فيها الفأرة أو الدابة، أو الكلب، أو الطير فيموت، قال: يخرج ثم ينزع من البئر دلاء ثم يشرب منه ويتوضأ.

Abu Abdullah (peace be upon him) said: Regarding a well into which a mouse, an animal, a dog, or a bird falls and dies, he said: Remove it, then draw several buckets of water from the well, then one may drink from it and perform ablution.

Hadith 463

عن أبي عبد الله (عليه السلام) في الفأرة، والسنور، والدجاجة، والكلب، والطير، قال: فإذا لم يتفسخ، أو يتغير طعم الماء، فيكفيك خمس دلاء وإن تغير الماء فخذ منه حتى تذهب الريح.

From Abu Abdullah (peace be upon him) regarding the mouse, cat, chicken, dog, and bird, he said: If it has not decomposed, or the taste of the water has not changed, then five buckets are sufficient for you. And if the water has changed, then take from it until the odor disappears.

Hadith 464

عن أبي عبد الله (عليه السلام) قال: سئل عن بئر يقع فيها كلب، أو فأرة، أو خنزير؟ قال: تنزع كلها.

From Abu Abdullah (peace be upon him), he said: He was asked about a well into which a dog, or a rat, or a pig falls? He said: Remove all its water.

Hadith 465

عن أبي عبد الله (عليه السلام) قال: الدم، والخمر، والميت ولحم الخنزير، في ذلك كله واحد ينزع منها عشرون دلوا.

From Abu Abdullah (peace be upon him) who said: Blood, wine, carrion, and pork - in all of these cases the ruling is the same - twenty buckets must be drawn out [from the well that has been contaminated with any of these].

Hadith 466

وحدیث عمرو بن سعید، عن أبي جعفر (عليه السلام) أنه ينزح للسنور سبع دلاء.

The hadith of Amr ibn Sa'id, from Abu Ja'far (peace be upon him), that seven buckets should be drawn for a cat.

Hadith 467

سألت أبا عبد الله (عليه السلام) عما يقع في الآبار؟ فقال: أما الفأرة وأشباؤها فينزع منها سبع دلاء، إلا أن يتغير الماء فينزع حتى يطيب، فإن سقط فيها كلب فقدرت أن تنزع ماءها فافعل، وكل شيء وقع في البئر ليس له دم مثل العقرب، والخنفس، وأشباها ذلك فلا بأس.

I asked Abu Abdullah (peace be upon him) about what falls into wells? He said: As for mice and similar creatures, seven buckets should be drawn out, unless the water changes then keep drawing until it becomes pure. If a dog falls in and you are able to draw out all its water then do so. And everything that falls into the well that has no blood, like scorpions, beetles and similar things, then there is no problem.

CHAPTER 18

The Amount Of Water To Be Drawn For A Chicken, Pigeon, Bird, Sheep, And Similar Cases

[Hadith 468 to 475]

Hadith 468

سألته عن الفأرة تقع في البئر، أو الطير؟ قال: إن أدركته أن ينتن نزحت منها سبع دلاء.

I asked him about a mouse or a bird falling into a well. He said: If you catch it before it rots, draw out seven buckets of water from it.

Hadith 469

سألت أبا عبد الله (عليه السلام) عن الفأرة تقع في البئر؟ قال: سبع دلاء. قال: وسألته عن الطير والدجاجة تقع في البئر؟ قال: سبع دلاء.

I asked Abu Abdullah (peace be upon him) about a mouse falling into a well? He said: Seven buckets. And I asked him about a bird or a chicken falling into a well? He said: Seven buckets.

Hadith 470

عن جعفر، عن أبيه (عليه السلام) أن عليا (عليه السلام) كان يقول: الدجاجة ومثلها تموت في البئر ينزح منها دلوان، أو ثلاثة، فإذا كانت شاة أو ما أشبهها فتسعة أو عشرة.

From Ja'far, from his father (peace be upon him), that Ali (peace be upon him) used to say: When a chicken or something similar dies in a well, two or three buckets should be drawn from it. If it is a sheep or something similar, then nine or ten buckets should be drawn.

Hadith 471

وقد تقدم في حديث عن أبي عبد الله (عليه السلام): في الدابة الصغيرة سبع دلاء.

It has been previously mentioned in a hadith from Abu Abdullah (peace be upon him): For a small animal, seven buckets.

Hadith 472

وعنه (عليه السلام) إذا وقع في البئر الطير، والدجاجة، والفأرة، فإنزح منها سبع دلاء.

And from him (peace be upon him): If a bird, chicken, or mouse falls into a well, draw out seven buckets from it.

Hadith 473

وعنه (عليه السلام) في العصفور دلو واحد.

From him (peace be upon him) regarding the sparrow: one bucket.

Hadith 474

وعن أبي جعفر (عليه السلام) في الشاة سبع دلاء.

From Abu Ja'far (peace be upon him): For [washing the vessel licked by] a sheep, [use] seven buckets [of water].

Hadith 475

وعن أبي عبد الله (عليه السلام) في الطير خمس دلاء.

Narrated from Abu Abdullah (peace be upon him): "For a bird (falling in a well), five buckets of water should be drawn out."

CHAPTER 19

What Is Drawn For A Mouse, Gecko, Poisonous Lizard, Scorpion, And The Like

[Hadith 476 to 490]

Hadith 476

عن أبي عبد الله (عليه السلام) قال: إذا وقعت الفأرة في البئر فتسلخت فانح منها سبع دلاء. وفي رواية أخرى فتفسخت.

From Abu Abdullah (peace be upon him), he said: If a mouse falls into a well and its skin peels off, then draw seven buckets from it. And in another narration: and it decomposes.

Hadith 477

سألت أبا عبد الله (عليه السلام) عن الفأرة، والوزغة تقع في البئر، قال: ينح منها ثلاث دلاء.

I asked Abu Abdullah (peace be upon him) about a mouse and a gecko falling into a well. He said: Draw three buckets of water from it.

Hadith 478

سألت أبا عبد الله (عليه السلام) عن الفأرة تقع في البئر، قال: سبع دلاء.

I asked Abu Abdullah (peace be upon him) about a mouse falling into a well. He said: Seven buckets.

Shaykh Hurr Amili: The Sheikh said: What entails seven buckets is carried on the condition that it has decomposed, and three if it has not decomposed as mentioned before.

Hadith 479

عن أبي عبد الله (عليه السلام) قال: سئل عن الفأرة تقع في البئر قال: إذا ماتت ولم تنتن فأربعين دلوا، وإذا انتفخت فيه ومنتنت نرح الماء كله.

From Abu Abdullah (peace be upon him), he said: He was asked about a mouse falling into a well. He said: If it dies and does not become putrid, then draw forty buckets. And if it swells and becomes putrid in it, then draw out all the water.

Shaykh Hurr Amili: The Sheikh said: This is considered recommendatory because the obligation in this amount has not been considered by any of our companions.

Hadith 480

عن أبي عبد الله (عليه السلام) قال: سألته عن الفأرة والعقرب، وأشباه ذلك يقع في الماء فيخرج حيا هل يشرب من ذلك الماء ويتوضأ منه؟ قال: يسكب منه ثلاث مرات، وقليله وكثيره بمنزلة واحدة. ثم يشرب منه ويتوضأ منه، غير الوزغ فإنه لا ينتفع بما يقع فيه.

From Abu Abdullah (peace be upon him), he said: I asked him about a mouse, a scorpion, and similar creatures that fall into water and come out alive. Can one drink from that water and perform ablution with it? He said: Pour out from it three times, and a small or large amount of water is treated the same way. Then one can drink from it and perform ablution with it, except for the gecko, for there is no benefit in what it falls into.

Shaykh Hurr Amili: This means it is preferable to avoid, not because of impurity, but due to fear of poison as understood from the words of Al-Saduq.

Hadith 481

عن أبي عبد الله (عليه السلام) ما يدل على الاكتفاء بنرح ثلاثة دلاء للفأرة بل دلوين.

From Abu Abdullah (peace be upon him), which indicates that it suffices to draw out three buckets for a mouse, or even two buckets.

Hadith 482

قلت لأبي عبد الله (عليه السلام): سام أبرص وجدناه قد تفسخ في البئر، قال: إنما عليك أن تنزع منها سبع دلاء.

I said to Abu Abdullah (peace be upon him): We found a poisonous lizard that had decomposed in the well. He said: You only need to draw seven buckets of water from it.

Hadith 483

سألت أبا جعفر (عليه السلام) عن السام أبرص يقع في البئر، فقال: ليس بشيء، حرك الماء بالدلو في البئر.

I asked Abu Ja'far (peace be upon him) about a poisonous lizard falling into a well. He said: It is of no consequence. Stir the water in the well with a bucket.

Shaykh Hurr Amili: The Sheikh said: The first report is considered recommendatory because something without flowing blood does not corrupt the water by its death, and the poisonous lizard is among such.

Hadith 484

عن أبي عبد الله (عليه السلام) قال: قلت: بئر يخرج في مائها قطع جلود؟ قال: ليس بشيء، إن الوزغ ربما طرح جلده. وقال: يكفيك دلو من ماء.

From Abu Abdullah (peace be upon him), he said: I asked: A well from which pieces of skin come out in its water? He said: It is of no consequence, as geckos sometimes shed

their skin. And he said: A bucket of water is sufficient for you.

Hadith 485

وقد تقدم في أحاديث متعددة الأمر بنزح سبع دلاء للفأرة.

The command to draw out seven buckets of water for a mouse has been mentioned in several previous hadiths.

Hadith 486

وفي بعضها خمس دلاء.

And in some of them, five buckets.

Hadith 487

وفي حديث ينزح الماء كله. وحمله الشيخ على التغير.

And in a hadith: "All the water is to be drawn out." The Sheikh interpreted this as referring to change (in the water's properties).

Hadith 488

وتقدم ما يدل على عدم وجوب نزح شيء للعقرب وأشباهه.

What has preceded indicates that it is not obligatory to remove anything from the well due to a scorpion and its likes.

Hadith 489

سألته عن فأرة وقعت في بئر فماتت هل يصلح الوضوء من مائها؟ قال: انزح من مائها سبع دلاء، ثم توضأ ولا بأس. قال: وسألته عن فأرة وقعت في بئر فأخرجت وقد تقطعت، هل يصلح الوضوء من مائها؟ قال: ينزح منها عشرون دلوا إذا تقطعت ثم يتوضأ ولا بأس.

I asked him about a mouse that fell into a well and died, is it permissible to perform ablution with its water? He said: Remove seven buckets of water from it, then perform ablution and there is no harm. He said: And I asked him about a mouse that fell into a well and was taken out in pieces, is it permissible to perform ablution with its water? He said: Twenty buckets of water should be removed from it if it was in pieces, then one can perform ablution and there is no harm.

Hadith 490

وسياتي في حديث منهل، عن أبي عبد الله (عليه السلام) الأمر بنزح عشر دلاء للعقرب.

And it will be mentioned in the hadith of Minhal, from Abu Abdullah (peace be upon him), the order to remove ten buckets for the scorpion.

CHAPTER 20

What Is Drained For Dry And Wet Feces, Dog Feces, And Other Unspecified Matters

[Hadith 491 to 496]

Hadith 491

سألت أبا عبد الله (عليه السلام) عن العذرة تقع في البئر. فقال: ينزح منها عشر دلاء فإن نابت فأربعون، أو خمسون دلوا.

I asked Abu Abdullah (peace be upon him) about a piece of excrement falling into a well. He said: Ten buckets should be drawn from it. If it dissolves, then forty or fifty buckets should be drawn.

Hadith 492

سألت أبا عبد الله (عليه السلام) عن العذرة تقع في البئر. قال: ينزح منها عشر دلاء فإن نابت فأربعون أو خمسون دلوا.

I asked Abu Abdullah (peace be upon him) about a piece of excrement falling into a well. He said: Ten buckets should be drawn from it. If it dissolves, then forty or fifty buckets.

Hadith 493

عن أبي الحسن (عليه السلام) في بئر يدخلها ماء المطر فيه البول، والعذرة، وأبوال الدواب، وأرواثها، وخرء الكلاب، قال: ينزح منها ثلاثون دلوا وإن كانت مبخرة.

From Abu Al-Hassan (peace be upon him), regarding a well into which rainwater enters containing urine, excrement, animal urine, animal dung, and dog feces, he said: Thirty buckets should be drawn out from it, even if it has a foul odor.

Hadith 494

ونقل عن الشيخ في المبسوط أنه روى عنهم (عليهم السلام) أنهم قالوا: ينزح منها أربعون دلوا وإن كانت مبخرة.

It was reported from the Sheikh in Al-Mabsut that he narrated from them (peace be upon them) that they said: Forty buckets should be drawn from it, even if it is fumigated.

Shaykh Hurr Amili: Some have used this as evidence for cases not explicitly mentioned, some with what was mentioned before, and some with the narrations regarding purification to argue that draining is not obligatory without explicit text, and some with the arguments regarding impurity to advocate for draining

everything.

Hadith 495

وقد تقدم حديث عمار قال: سئل أبو عبد الله (عليه السلام) عن البئر يقع فيها زنبيل عذرة يابسة أو رطبة؟ فقال: لا بأس إذا كان فيها ماء كثير.

The hadith of Ammar has already been mentioned. He said: Abu Abdullah (peace be upon him) was asked about a well into which a basket of dry or wet excrement falls. He said: There is no problem if there is abundant water in it.

Hadith 496

وحديث علي بن جعفر عن أخيه موسى بن جعفر (عليهما السلام) قال: سألته عن بئر ماء وقع فيها زنبيل من عذرة رطبة أو يابسة، أو زبيل من سرقين، أيصلح الوضوء منها؟ قال: فقال: لا بأس.

The hadith of Ali ibn Ja'far from his brother Musa ibn Ja'far (peace be upon them both) who said: I asked him about a water well into which a basket of fresh or dry excrement, or a basket of dung fell, is it permissible to perform ablution from it? He said: There is no problem.

Shaykh Hurr Amili: The Sheikh interpreted both to mean that the well's water exceeds the kurr (a specific large amount of water), or that there is no harm after draining. Both interpretations are considered distant. The ruling on this difference and similar cases has been discussed before.

CHAPTER 21

What Is Drained From The Well Due To A Human Death, And For Both Small And Large Amounts Of Blood

[Hadith 497 to 501]

Hadith 497

عن علي بن جعفر قال: سألته عن رجل ذبح شاة فاضطربت فوقعت في بئر ماء - وأوداجها تشخب دما هل يتوضأ من ذلك البئر؟ قال: ينزح منها ما بين الثلاثين إلى الأربعين دلوًا، ثم يتوضأ منها ولا بأس به.

From Ali bin Ja'far who said: I asked him about a man who slaughtered a sheep, and it convulsed and fell into a water well - while its veins were gushing blood. Can one perform ablution from that well? He said: Draw out between thirty to forty buckets from it, then one can perform ablution from it and there is no harm in doing so.

وسألته عن رجل ذبح دجاجة أو حمامة فوقعت في بئر، هل يصلح أن يتوضأ منها؟ قال: ينزح منها دلاء يسيرة ثم يتوضأ منها.

And I asked him about a man who slaughters a chicken or a pigeon, and it falls into a well, is it appropriate to perform ablution from it? He said: Drain a few buckets from it, then perform ablution from it.

وسألته عن رجل يستقي من بئر فيرعف فيها، هل يتوضأ منها؟ قال: ينزح منها دلاء يسيرة.

And I asked him about a man drawing water from a well and he gets a nosebleed in it, is it permissible to perform ablution from it? He said: Drain a few buckets from it.

Hadith 498

سئل أبو عبد الله (عليه السلام) عن رجل ذبح طيرا فوقع بدمه في البئر، فقال: ينزح منها دلاء، هذا إذا كان ذكيا فهو هكذا، وما سوى ذلك مما يقع في بئر الماء فيموت فيه فأكثره الانسان ينزح منها سبعون دلوًا، وأقله العصفور ينزح منها دلو واحد، وما سوى ذلك في ما بين هذين.

Abu Abdullah (peace be upon him) was asked about a man who slaughtered a bird and its blood fell into a well. He said: Several buckets should be drawn from it. This is if it was slaughtered properly. As for other things that fall into a water well and die in it, the most is for a human, from which seventy buckets should be drawn, and the least is for a sparrow, from which one bucket should be drawn. And whatever is between these two is accordingly.

Hadith 499

عن الرضا (عليه السلام) في البئر تقطر فيها قطرات من بول أو دم - إلى أن قال -: ينزح منها دلاء.

Al-Ridha (peace be upon him) regarding a well into which drops of urine or blood have dripped - he then said -: Several buckets should be drawn out from it.

Hadith 500

وحدیث زرارة قال: أدم والخمر والمیت ولحم الخنزیر فی ذلك كله واحد ینزح منها عشرون دلاوا.

Zurarah narrated: Blood, wine, corpse, and pork are all treated the same in this matter; twenty buckets should be drawn from it.

Hadith 501

وحدیث كردويه، عن أبي الحسن (عليه السلام) في البئر يقع فيها قطرة دم، أو نبيذ مسكر، أو بول، أو خمر، قال: ينزح منها ثلاثون دلاوا.

The hadith of Kirdawayh, from Abu Al-Hasan (peace be upon him), regarding a well in which a drop of blood, or intoxicating nabiidh, or urine, or wine falls, he said: Thirty buckets should be drawn from it.

Shaykh Hurr Amili: The Sheikh (scholar) said: This is considered recommendable.

CHAPTER 22

What to Drain Due to a Corpse Falling or a Bathing of the Junub [Hadith 502 to 508]

Hadith 502

أنه سأل أبا جعفر (عليه السلام) عن البئر يقع فيها الميتة فقال: إن كان لها ريح نزع منها عشرون دلوًا.

He asked Abu Ja'far (peace be upon him) about a well into which a corpse fell. He said: If it has a smell, twenty buckets are to be drained from it.

Hadith 503

عن أحدهما (عليهما السلام) مثله. وزاد وقال: إذا دخل الجنب البئر ينزع منها سبع دلاء.

From one of them (peace be upon them), similarly. And he added and said: If a junub enters the well, seven buckets are to be drained from it.

Hadith 504

عن أحدهما (عليهما السلام) قال: إذا دخل الجنب البئر نزع منها سبعة دلاء.

From one of them (peace be upon them) said: If a junub enters the well, seven buckets are to be drained.

Hadith 505

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) من الجنب يدخل البئر فيغتسل منها؟ قال: ينزع منها سبع دلاء.

From Abu Basir who asked Abu Abdullah (peace be upon him) about a junub entering the well to bathe from it? He said: Seven buckets are to be drained from it.

Hadith 506

وقد تقدم في حديث زرارة أنه ينزع للميتة عشرون دلوًا.

And previously mentioned in the hadith of Zurarah that twenty buckets are to be drained for a corpse.

Hadith 507

وفي حديث الحلبي - لوقوع الجنب سبع دلاء.

And in the hadith of Al-Halabi - for a junub's falling, seven buckets.

Hadith 508

قلت لأبي عبد الله (عليه السلام): العقرب تخرج من البئر ميتة قال: استق منها عشرة دلاء، قال: قلت: فغيرها من الجيف؟ قال: الجيف كلها سواء إلا جيفة قد أجيقت، فإن كانت جيفة قد أجيقت فاستق منها مائة دلو، فإن غلب عليها الريح بعد مائة دلو فانزحها كلها.

I said to Abu Abdullah (peace be upon him): A dead scorpion comes out of the well. He said: Draw ten buckets from it. I said: What about other carcasses? He said: All carcasses are the same, except for a carcass that has decayed. If it is a decayed carcass, then draw one hundred buckets from it. If the smell persists after one hundred buckets, then empty the well completely.

Shaykh Hurr Amili: The Sheikh interpreted this as recommendable.

CHAPTER 23

Ruling On Taking Turns, And What Is To Be Drawn From A Well When Changed

[Hadith 509 to 509]

Hadith 509

عن أبي عبد الله (عليه السلام) - في حديث طويل - قال: وسئل عن بئر يقع فيها كلب، أو فأرة، أو خنزير؟ قال: تنزف كلها. ثم قال أبو عبد الله (عليه السلام): فإن غلب عليه الماء فلينزف يوماً إلى الليل، يقام عليها قوم يتراوحون اثنين اثنين، فينزفون يوماً إلى الليل وقد طهرت.

From Abu Abdullah (peace be upon him) - in a long hadith - he was asked about a well in which a dog, or a mouse, or a pig falls? He said: Draw out all its water. Then Abu Abdullah (peace be upon him) said: If the water overwhelms them [in quantity], then let them draw water for a day until night, having people take turns in pairs of two, drawing water for a day until night, and it will have become pure.

Shaykh Hurr Amili: Many dispersed hadiths have preceded in previous chapters, regarding the ruling on changing the well's water due to impurity, the command in most of them is to drain what removes the change, and in some to drain all. It should be interpreted as the absence of change removal by partial draining, or as recommendable if the original command of draining in all cases without change is not to be taken as known, and God knows best.

CHAPTER 24

Rulings Regarding The Proximity Of Wells And Sewers/Cesspits

[Hadith 510 to 517]

Hadith 510

قلنا له: بئر يتوضأ منها يجرى البول قريباً منها أينجسها؟ قال: فقال: إن كانت البئر في أعلى الوادي، والوادي يجري فيه البول من تحتها فكان بينهما قدر ثلاث أذرع، أو أربعة أذرع، لم ينجس ذلك شيء، وإن كان أقل من ذلك نجسها. قال: وإن كانت البئر في أسفل الوادي، ويمر الماء عليها وكان بين البئر وبينه تسعة أذرع، لم ينجسها، وما كان أقل من ذلك فلا يتوضأ منه.

We asked him about a well used for ablution with urine flowing near it, does it become impure? He said: If the well is at the top of the valley, and the valley has urine flowing beneath it, and there is a distance of three or four cubits between them, nothing becomes impure. If it's less than that, it becomes impure. He said: If the well is at the bottom of the valley, and water passes over it, and there are nine cubits between the well and it, it doesn't become impure. If less than that, don't perform ablution from it.

قال زرارة: فقلت له: فإن كان مجرى البول بلصقها وكان لا يثبت على الأرض؟ فقال: ما لم يكن له قرار فليس به بأس، وإن استقر منه قليل فإنه لا يثقب الأرض ولا قعر له، حتى يبلغ البئر، وليس على البئر منه بأس، فيتوضأ منه، إنما ذلك إذا استنقع كله.

Zurara said: I asked him: What if the urine flow is adjacent to it but doesn't settle on the ground? He said: If it doesn't settle, there's no problem. If a little settles, it won't penetrate the earth nor reach the well's bottom, so the well isn't affected and ablution can be performed from it. This only applies when it all pools.

Shaykh Hurr Amili: Assuming its authenticity, it must be interpreted because al-Allama said in "Al-Muntaha": Those who argue that a well is affected by proximity are unanimous that contamination does not occur merely by being close, so it must be interpreted by them due to its contradiction to their consensus. The author of "Al-Muntaqa" mentioned that it is interpreted as due to change or disgust, and that the contamination and prohibition are interpreted metaphorically due to the necessity of reconciliation.

Hadith 511

عن أبي عبد الله عليه السلام قال: سألته: كم أدنى ما يكون بين البئر - بئر الماء - والبالوعة؟ فقال: إن كان سهلاً فسبع أذرع، وإن كان جبلاً فخمسة أذرع، ثم قال: إن الماء يجري إلى القبلة إلى يمين، ويجري عن يمين القبلة إلى يسار القبلة، ويجري عن يسار القبلة إلى يمين القبلة، ولا يجري من القبلة إلى دبر القبلة.

From Abu Abdullah (peace be upon him), he said: I asked him: What's the minimum distance between a water well and a cesspit? He said: If it's on plain ground, seven

cubits, and if on a mountain, five cubits. Then he said: Water flows towards the qibla to the right, from the right of qibla to the left of qibla, from the left of qibla to the right of qibla, but doesn't flow from qibla to behind qibla.

Hadith 512

عن أبي عبد الله عليه السلام قال: سألته عن البالوعة تكون فوق البئر؟ قال: إذا كانت فوق البئر فسبعة أذرع، وإذا كانت أسفل من البئر فخمسة أذرع من كل ناحية، وذلك كثير.

From Abu Abdullah (peace be upon him), he said: I asked him about a cesspit above a well? He said: If it's above the well, seven cubits, and if below the well, five cubits from each side, and that's plenty.

Hadith 513

نزلنا في دار فيها بئر إلى جنبها بالوعة ليس بينهما إلا نحو من ذراعين، فامتنعوا من الوضوء منها، فشق ذلك عليهم فدخلنا على أبي عبد الله عليه السلام فأخبرناه، فقال: توضع مجاري تصب في واد ينصب في البحر.

We stayed in a house with a well next to a cesspit, only about two cubits apart. They refused to perform ablution from it, which was difficult for them. We went to Abu Abdullah (peace be upon him) and informed him. He said: Perform ablution from it, for that cesspit has channels flowing into a valley that drains into the sea.

Hadith 514

وفي كتاب (المقنع قال: روي: إذا كان بينهما ذراع فلا بأس، وإن كان مبخرا، إذا كان البئر على أعلى الوادي).

In the book Al-Muqni' it's narrated: If there's one cubit between them, it's fine, even if it has an odor, when the well is at the valley's top.

Hadith 515

سألت أبا عبد الله عليه السلام عن البئر يكون إلى جنبها الكنيف؟ فقال لي: إن مجرى العيون كلها من مهب الشمال، فإذا كانت البئر النظيفة فوق الشمال والكنيف أسفل منها لم يضرها، إذا كان بينهما أذرع، وإن كان الكنيف فوق النظيفة فلا أقل من اثني عشر ذراعا، وإن كانت تجاهها بحذاء القبلة، وهما مستويان في مهب الشمال فسبعة أذرع.

I asked Abu Abdullah (peace be upon him) about a well with a latrine beside it? He told me: All springs flow from the north wind direction. If the clean well is above north and the latrine below it, it won't harm it if there are cubits between them. If the latrine is above the clean well, no less than twelve cubits. If they're facing each other in line with the qibla, and equal in the north wind direction, then seven cubits.

Hadith 516

وقد سبق حديث عن أبي الحسن عليه السلام، في البئر يكون بينها وبين الكنيف خمسة أذرع، وأقل، وأكثر، يتوضأ منها؟ قال: ليس يكره من قرب ولا بعد، يتوضأ منها ويغتسل ما لم يتغير الماء.

A previous hadith from Abu Al-Hassan (peace be upon him) regarding a well that's five cubits or less or more from a latrine, can one perform ablution from it? He said: Neither proximity nor distance is disliked, one can perform ablution and ritual bath from it as long as the water hasn't changed.

Hadith 517

عبد الله بن جعفر الحميري، في (قرب الإسناد): عن محمد بن خالد الطيالسي عن العلاء، عن أبي عبد الله عليه السلام قال: سألته عن البئر يتوضأ منها القوم، وإلى جانبها بالوعة؟ قال: إن كان بينهما عشرة أذرع، وكانت البئر التي يستقون منها مما يلي الوادي فلا بأس،

From book "Qurb Al-Isnad" Abdullah bin Jafar Al-Himyari narrated from Muhammad bin Khalid Al-Tayalisi from Al-'Alaa, from Abu Abdullah (peace be upon him) who said: I asked him about a well from which people perform ablution, and there is a sewage drain beside it? He said: If there is a distance of ten cubits between them, and the well from which they draw water is on the valley side, then there is no problem.

Shaykh Hurr Amili: It is known that this and similar narrations are understood as recommended practice.

Section 4

Mixed Water And Used Water

CHAPTER 1

Added (Mixed) Water Does Not Lift Minor Impurity Nor Does It Remove Major Impurity

[Hadith 518 to 519]

Hadith 518

عن أبي عبد الله عليه السلام عن الرجل يكون معه اللبن، أيتوضأ منه للصلاة؟ قال: لا، إنما هو الماء والصعيد.

From Abu Abdullah (peace be upon him), regarding a man who has milk with him, can he perform ablution with it for prayer? He said: No, it is only water and clean earth (that can be used for purification).

Hadith 519

عن بعض الصادقين، قال: إذا كان الرجل لا يقدر على الماء وهو يقدر على اللبن فلا يتوضأ باللبن، إنما هو الماء أو التيمم.

From some of the truthful ones, who said: If a man is unable to find water but is able to find milk, he should not perform ablution with milk. It is only water or dry ablution (tayammum).

Shaykh Hurr Amili: This is indicated by most hadiths scattered in the chapters of water, impurities, tayammum, ablution, bath, and others. Anything that seems to contradict this will be addressed later, and its explanation will be given, all of which is in agreement with the general populace.

CHAPTER 2

Ruling Of Nabidh (Fermented Drink) And Milk

[Hadith 520 to 522]

Hadith 520

عن بعض الصادقين قال: إذا كان الرجل لا يقدر على الماء وهو يقدر على اللبن فلا يتوضأ باللبن، إنما هو الماء أو التيمم.

From some of the truthful ones, he said: If a man is unable to find water but is able to find milk, he should not perform ablution with milk. It is only [permissible to use] water or [to perform] dry ablution (tayammum).

Shaykh Hurr Amili: The narrator said, if he cannot find water but has nabidh, I have heard Hariz mentioning in a hadith that the Prophet, peace be upon him and his family, performed ablution with nabidh when he could not find water. The Sheikh (scholar) says: The consensus is that it is not permissible to perform ablution with nabidh. I say: Impurities and foods will be discussed, indicating the impurity (najasa) of nabidh, its prohibition, and the obligation to avoid it. Therefore, this should be interpreted as taqiyya (precautionary dissimulation) due to the contradiction with numerous hadiths, consensus, and its agreement with the most famous doctrines of the general populace. Or it should be interpreted in light of what will be explained regarding the mentioned nabidh.

Hadith 521

سألت أبا عبد الله عليه السلام عن النبيذ؟ فقال: حلال. فقال: إنا ننبذه فنطرح فيه العكر، وما سوى ذلك، فقال: شه، شه، تلك الخمرة المنتنة.

I asked Abu Abdullah, peace be upon him, about nabidh (date wine)? He said: It is permissible. Then I said: We prepare it by adding sediment and other things to it. He said: Ugh! Ugh! (*) That is the foul-smelling wine.

قلت: جعلت فداك فأبي نبيذ تعني؟ فقال: إن أهل المدينة شكوا إلى رسول الله صلى الله عليه وآله وسلم تغير الماء وفساد طبائعهم، فأمرهم أن ينبذوا، فكان الرجل يأمر خادمه أن ينبذ له، فيعتمد إلى كف من تمر فيقذف به في الشن، فمنه شربه ومنه طهوره.

I said: May I be sacrificed for you, which nabidh do you mean? He said: The people of Medina complained to the Messenger of Allah, peace and blessings be upon him and his family, about the change in water and the corruption of their nature. So he ordered them to make nabidh (**). A man would order his servant to make nabidh for him, and he would take a handful of dates and throw it into the waterskin. From it, he would drink and use it for purification.

فقلت: وكم كان عدد التمر الذي في الكف؟ قال: ما حمل الكف، فقلت: واحدة أو اثنتين؟ فقال: ربما كانت واحدة، وربما كانت اثنتين. فقلت: وكم كان يسع. الشن ماء؟ فقال: ما بين الأربعين إلى الثمانين، إلى ما

فوق ذلك، فقلت: بأي الأرتال؟ فقال: أرتال مكيال العراق.

I said: And how many dates were in the hand? He said: As much as the hand could hold. I said: One or two? He said: Sometimes it was one, and sometimes it was two. I said: And how much water could the waterskin hold? He said: Between forty to eighty, or more than that. I said: In which measurement of ratl? He said: The ratl measure of Iraq.

Translator: * The arabic term expresses disgust and disapproval" (Majma' al-Bahrain 6: 351).

Translator: ** Technique for preserving water (to prevent its nature from getting corrupted).

Hadith 522

محمد بن علي بن الحسين، قال: لا بأس بالوضوء بالنبيذ، لأن النبي صلى الله عليه وآله وسلم فتوضأ به، وكان ذلك ماء قد نبذت فيه تميرات، وكان صافياً فوقها، فتوضأ به.

Muhammad ibn Ali ibn Hussain (peace be upon him) said: "There is no problem (harm) in performing ablution with nabidh (non-alcoholic drink made from dates or raisins), because the Prophet, peace be upon him and his progeny, performed ablution with it. That was water in which dates had been soaked, and it (i.e. the water) was clear (in appearance) above them (i.e. the dates), so he performed ablution with it.

Shaykh Hurr Amili: Therefore, the mentioned nabidh did not cease to be considered as pure water, so there is no problem in drinking it and using it for purification as mentioned before."

CHAPTER 3

Ruling Of Rose Water

[Hadith 523 to 523]

Hadith 523

عن أبي الحسن عليه السلام قال: قلت له: الرجل يغتسل بماء الورد ويتوضأ به للصلاة؟ قال: لا بأس بذلك.

From Abi Al-Hasan (peace be upon him), who said: I asked him about a man bathing and performing ablution with rose water for prayer. He said: There is no problem in that.

Shaykh Hurr Amili: The Sheikh narrated it in his chain from Muhammad bin Ya'qub, then said: This report is unusual, the consensus is to leave acting upon its apparent meaning. He said: It is possible that what is meant by rose water is the water that roses have fallen into, as that is called - rose water, even if it is not squeezed out of them. I say: It can also be interpreted as precautionary dissimulation, as mentioned before, and without a doubt, what the Sheikh referred to has not departed from the general application of the term, so purification with it is permissible under the text.

CHAPTER 4

Ruling Of Saliva

[Hadith 524 to 526]

Hadith 524

عن أبي عبد الله، عن أبيه عليهما السلام قال: لا يغسل بالبراق شيء غير الدم.

From Abi Abdillah, from his father (peace be upon them), who said: Nothing is to be washed with spit (saliva) except blood.

Hadith 525

عن أبي عبد الله، عن أبيه، عن علي عليه السلام قال: لا بأس أن يغسل الدم بالبصاق.

From Abi Abdillah, from his father, from Ali (peace be upon him), who said: There is no problem in washing blood with saliva.

Hadith 526

روي أنه لا يغسل بالريق شيء إلا الدم.

It is narrated that nothing is washed with saliva except for blood.

Shaykh Hurr Amili: These reports should be understood as either precautionary dissimulation or as permitting the removal of blood with saliva - even if it subsequently requires purification with water - due to previous and other considerations.

CHAPTER 5

The Impurity Of Mixed Substances And Liquids Upon Contact With Impurities Even If In Large Quantities

[Hadith 527 to 529]

Hadith 527

عن أبي جعفر عليه السلام قال: إذا وقعت الفأرة السمن فماتت، فإن كان جامدا فألقها وما يليها، وكل ما بقي، وإن كان ذائبا فلا تأكله، واستصبح به، والزيت مثل ذلك.

From Abu Ja'far (peace be upon him) who said: If a mouse falls into ghee and dies, if the ghee is solid then remove it and what surrounds it, and eat what remains. If it is melted then do not eat it, but use it for lighting, and oil is the same.

Hadith 528

عن أبي جعفر عليه السلام قال: أتاه رجل فقال: وقعت فأرة في خابية فيها سمن، أو زيت، فما ترى في أكله؟ قال: فقال له أبو جعفر عليه السلام: لا تأكله، فقال له الرجل: الفأرة أهون على من أن أترك طعامي من أجلها قال: فقال له أبو جعفر عليه السلام: إنك لم تستخف بالفأرة، وإنما استخففت بدينك، إن الله حرم الميتة من كل شيء.

From Abu Ja'far (peace be upon him) who said: A man came to him and said: A mouse fell into a large jar containing ghee or oil, what do you say about eating from it? Abu Ja'far (peace be upon him) said to him: Do not eat it. The man said: The mouse is too insignificant for me to abandon my food because of it. Abu Ja'far (peace be upon him) said to him: You have not belittled the mouse, rather you have belittled your religion. Indeed Allah has forbidden carrion of all kinds.

Hadith 529

عن جعفر عن أبيه عليهما السلام، أن عليا عليه السلام سئل عن قدر طبخت وإننا في القدر فأرة؟ قال: يهراق مرقها، ويغسل اللحم ويؤكل.

From Ja'far from his father (peace be upon them both), that Ali (peace be upon him) was asked about a pot that was cooked and a mouse was found in it? He said: Pour out its broth, wash the meat, and eat it.

CHAPTER 6

Dislike Of Purification With Water Heated By The Sun In Vessels And Using It For Kneading

[Hadith 530 to 532]

Hadith 530

عن أبي الحسن عليه السلام قال: دخل رسوله الله صلى الله عليه وآله وسلم على عائشة وقد وضعت قمقماتها في الشمس، فقال: يا حميراء، ما هذا؟ قالت: أغسل رأسي وجسدي، قال: لا تعودى فإنه يورث البرص.

From Abu Al-Hassan (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) entered upon Aisha while she had placed her water vessel in the sun, so he said: O Humaira, what is this? She said: I wash my head and body. He said: Do not do it again for it causes leprosy.

Hadith 531

عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله وسلم: الماء الذي تسخنه الشمس لا تتوضؤا به، ولا تغسلوا به، ولا تعجنوا به، فإنه يورث البرص.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Water that is heated by the sun, do not perform ablution with it, do not wash with it, and do not knead with it, for it causes leprosy.

Hadith 532

عن أبي عبد الله عليه السلام قال: لا بأس بأن يتوضأ الإنسان بالماء الذي يوضع في الشمس.

From Abu Abdullah (peace be upon him) who said: There is no problem with a person performing ablution with water that is placed in the sun.

Shaykh Hurr Amili: This indicates the absence of prohibition, and what was mentioned previously indicates dislike, so there is no contradiction between them. Further details on the dislike will be mentioned in the etiquettes of the bathhouse, in the hadiths of Noorah on Wednesday.

CHAPTER 7

Dislike Of Purification With Water Heated By Fire For Washing The Dead, And Its Permissibility For Washing The Living

[Hadith 533 to 534]

Hadith 533

قال أبو جعفر عليه السلام: لا يسخن الماء للميت.

Abu Ja'far, peace be upon him, said: Water should not be heated for the deceased.

Hadith 534

سألت أبا عبد الله عليه السلام عن رجل تصيبه الجنابة في أرض باردة، ولا يجد الماء - إلى أن قال: - وذكر أبو عبد الله عليه السلام أنه اضطر إليه وهو مريض فأتوه به مسخناً، فأغتسل، فقال: لا بد من الغسل.

I asked Abu Abdullah, peace be upon him, about a man who becomes in a state of ritual impurity in a cold land and cannot find water - until he said: - And Abu Abdullah, peace be upon him, mentioned that he was compelled to it while he was ill, so they brought it to him heated, and he performed the ritual bath. He said: The ritual bath is unavoidable.

CHAPTER 8

The Water Used In Ablution Is Pure And Purifying, And So Is The Remaining Water

[Hadith 535 to 538]

Hadith 535

عن زرارة، عن أحدهما عليهما السلام، قال: كان النبي صلى الله عليه وآله وسلم إذا توضأ أخذ ما يسقط من وضوئه فيتوضؤون به.

From Zurarah, from one of them (peace be upon them), who said: When the Prophet (peace and blessings be upon him and his family) performed ablution, he would take what dripped from his ablution water, and they would perform ablution with it.

Hadith 536

عن أبي عبد الله عليه السلام - في حديث قال: وأما الماء الذي يتوضأ الرجل به، فيغسل به وجهه ويده في شيء نظيف فلا بأس أن يأخذه غيره ويتوضأ به.

From Abu Abdullah (peace be upon him) - in a hadith he said: As for the water which a man uses for ablution, with which he washes his face and hands in something clean, there is no harm if another person takes it and performs ablution with it.

Hadith 537

قال: سئل علي عليه السلام أيتوضأ من فضل وضوء جماعة المسلمين أحب إليك أو يتوضأ من ركو أبيض مخمر؟ فقال: لا، بل من فضل وضوء جماعة المسلمين، فإن أحب دينكم إلى الله الحنيفة السمحة السهلة.

He said: Ali, peace be upon him, was asked: "Is performing ablution with the leftover water from the ablution of a group of Muslims more beloved to you, or performing ablution from a covered white vessel?" He replied: "No, rather from the leftover water of the ablution of a group of Muslims, for indeed the most beloved of your religion to Allah is the pure, tolerant, and easy way."

Hadith 538

عن أبي عبد الله، عن أبيه عليهما السلام، أن أمير المؤمنين عليه السلام كان يشرب وهو قائم، ثم شرب من فضل وضوئه قائماً، فالتفت إلى الحسن عليه السلام فقال: يا بني! إني رأيت جدك رسول الله صلى الله عليه وآله وسلم صنع هكذا.

From Abu Abdullah, from his father (peace be upon them both), that the Commander

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of the Faithful (peace be upon him) was drinking while standing, then he drank from the remainder of his ablution water while standing, then he turned to Al-Hasan (peace be upon him) and said: "O my son! I saw your grandfather, the Messenger of Allah (peace and blessings be upon him) do like this."

CHAPTER 9

Ruling On Water Used In Ghusl For Janabah, And What Splashes Of Bath Water Into The Vessel And Elsewhere, And The Ruling On Used Water

[Hadith 539 to 552]

Hadith 539

سئل أبو عبد الله عليه السلام، عن الجنب يغتسل فينتضح من الأرض في الاناء؟ فقال: لا بأس، هذا مما قال الله تعالى: (ما جعل عليكم في الدين من حرج).

Abu Abdullah (peace be upon him) was asked about a person in the state of janabah performing ghusl and water splashing from the ground into the vessel? He said: There is no problem, this is from what Allah the Exalted said: (He has not laid upon you in religion any hardship) [Al-Hajj: 22:78]

Hadith 540

قال: رأيت أبا جعفر عليه السلام يخرج من الحمام فيمضي كما هو لا يغسل رجليه حتى يصلي.

He said: I saw Abu Ja'far (peace be upon him) leaving the public bath and walking as he was, not washing his feet until he prayed.

Hadith 541

قلت لأبي عبد الله عليه السلام: الحمام يغتسل فيه الجنب، وغيره، أغتسل من مائه؟ قال: نعم، لا بأس أن يغتسل منه الجنب، ولقد اغتسلت فيه وجئت فغسلت رجلي وما غسلتهما إلا بما لزم بهما من التراب.

I said to Abu Abdullah (peace be upon him): The public bath where the person in janabah and others bathe, can I perform ghusl with its water? He said: Yes, there is no problem if one in janabah bathes in it, and I have bathed in it and came and washed my feet, and I only washed them because of the dirt that stuck to them.

Hadith 542

عن أبي عبد الله عليه السلام قال إذا أصاب الرجل جنابة فأراد الغسل، فليفرغ على كفيه فليغسلهما دون المرفق، ثم يدخل يده في إنائه، ثم يغسل فرجه، ثم ليصب على رأسه ثلاث مرات ماء كفيه، ثم يضرب بكف من ماء على صدره، وكف بين كتفيه، ثم يفيض الماء على جسده كله، فما انتضح من مائه في إنائه بعد ما صنع وما وصفت لك، فلا بأس.

From Abu Abdullah (peace be upon him) who said: When a man becomes junub and wants to perform ghusl, he should pour water on his palms and wash them below the

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elbows, then put his hand in his vessel, then wash his private parts, then pour three handfuls of water on his head, then strike his chest with a handful of water, and a handful between his shoulder blades, then pour water over his entire body. Whatever water splashes into his vessel after doing what I described to you, there is no problem with it.

Hadith 543

عن أبي عبد الله عليه السلام قال: في الرجل الجنب يغتسل فينتضح من الماء في الإناء، فقال: لا بأس ما جعل عليكم في الدين من حرج.

From Abu Abdullah (peace be upon him) regarding a person in janabah performing ghusl and water splashing into the vessel, he said: There is no problem, He has not laid upon you in religion any hardship.

Hadith 544

عن أبي عبد الله عليه السلام، أنه قال: في الجنب يغتسل فيقطر الماء عن جسده في الإناء، وينتضح الماء من الأرض، فيصير في الإناء، أنه لا بأس بهذا كله.

From Abu Abdullah (peace be upon him), he said regarding a person in janabah performing ghusl and water dripping from his body into the vessel, and water splashing from the ground into the vessel, that there is no problem with any of this.

Hadith 545

قلت لأبي عبد الله عليه السلام - أغتسل في مغتسل يبال فيه ويغتسل من الجنابة، فيقع في الإناء ما ينزو من الأرض؟ فقال: لا بأس به.

I said to Abu Abdullah (peace be upon him) - Can I perform ghusl in a place where people urinate and perform ghusl for janabah, and what bounces from the ground falls into the vessel? He said: There is no problem with it.

Hadith 546

سمعت رجلا يقول لأبي عبد الله عليه السلام: إني أدخل الحمام في السحر، وفيه الجنب وغير ذلك، فأقوم فأغتسل، فينتضح علي بعد ما أفرغ من مائهم؟ قال: أليس هو جار؟ قلت: بلى، قال: لا بأس.

I heard a man saying to Abu Abdullah (peace be upon him): I enter the bathhouse in the early morning, and there are people in the state of ritual impurity and others, so I stand and perform ghusl, and some of their used water splashes on me after they finish? He said: Isn't it flowing? I said: Yes. He said: There is no problem.

Hadith 547

عن أبي الحسن الماضي عليه السلام، قال: سئل عن مجتمع الماء في الحمام من غسالة الناس يصيب الثوب؟ قال: لا بأس.

From Abu Al-Hassan Al-Madhi (peace be upon him), he was asked about collected water in the bathhouse from people's washing that touches the clothing? He said: There is no problem.

Hadith 548

أنه سأل أبا عبد الله عليه السلام فقال له: أغتسل من الجنابة وغير ذلك في الكنيف الذي يبال فيه، وعلى نعل سنديّة، فأغتسل وعلي النعل كما هي؟ فقال: إن كان الماء الذي يسيل من جسدك يصيب أسفل قدميك فلا تغسل أسفل قدميك.

He asked Abu Abdullah (peace be upon him) saying: I perform ghusl from ritual impurity and other things in the toilet where urination occurs, and while wearing Sindhi sandals, so can I perform ghusl while wearing the sandals as they are? He said: If the water flowing from your body touches the bottom of your feet, then don't wash the bottom of your feet.

Hadith 549

سألت أبا عبد الله عليه السلام عن الرجل يغتسل من الجنابة، وثوبه قريب منه، فيصيب الثوب من الماء الذي يغتسل منه؟ قال: نعم، لا بأس به.

I asked Abu Abdullah (peace be upon him) about a man who performs ghusl from ritual impurity, and his clothes are near him, and the water he uses for ghusl touches the clothes? He said: Yes, there is no problem with it.

Hadith 550

قلت لأبي عبد الله عليه السلام: أغتسل من الجنابة فيقع الماء على الصفا، فينزو، فيقع على الثوب؟ فقال: لا بأس به.

I said to Abu Abdullah (peace be upon him): I perform ghusl from ritual impurity and the water falls on a smooth stone, then splashes and falls on the clothes? He said: There is no problem with it.

Shaykh Hurr Amili: And it has been mentioned in the hadiths regarding the sufficient quantity of water that it is permissible to perform ablution from water that a person in a state of major impurity has bathed in if the water is in a large quantity, and evidence supporting this will be presented.

Hadith 551

عن أبي عبد الله عليه السلام قال: لا بأس بأن يتوضأ بالماء المستعمل،؟ فقال: الماء الذي يغسل به الثوب، أو يغتسل به الرجل من الجنابة لا يجوز أن يتوضأ منه، وأشباهه. وأما الماء الذي يتوضأ الرجل به فيغسل به وجهه ويده في شيء نظيف، فلا بأس أن يأخذه غيره ويتوضأ به.

From Abu Abdullah (peace be upon him), he was asked about performing wudhu with used water? He said: The water that is used to wash clothes, or used by a man for ghusl from ritual impurity, it is not permissible to perform wudhu with it and similar cases, but as for the water that a man uses for wudhu to wash his face and hands in something clean, there is no problem for another person to take it and perform wudhu with it.

Shaykh Hurr Amili: This can be interpreted as precautionary dissimulation (taqiyya) to align with the general public, and to be interpreted as there being impurity altering the water, by correlating it with the latter part, and it can be interpreted as disliked (makruh), reconciling it with what has been mentioned previously and what will come, God willing.

Hadith 552

سألته عن رجل أصابته قطرة من طشت فيه وضوء؟ فقال: إن كان من بول، أو قدر، فيغسل ما أصابه.

I asked him about a man who is touched by a drop from a basin containing wudhu water? He said: If it was from urine or filth, then wash what was touched.

CHAPTER 10

Recommendation Of Sprinkling Four Handfuls of Water For One Who Fears The Return Of The Water From Bathing Or Ablution Back To Him.

[Hadith 553 to 555]

Hadith 553

عن أبي الحسن الأول عليه السلام قال: سألته عن الرجل يصيب الماء في ساقية، أو مستنقع، أو مستنقع، أو يتوضأ منه للجنابة، أو يتوضأ منه للصلاة؟ إذا كان لا يجد غيره والماء لا يبلغ صاعاً للجنابة، ولا مداً للوضوء، وهو متفرق فكيف يصنع، وهو يتخوف أن تكون السباع قد شربت منه؟

From Abu al-Hasan the First, peace be upon him, who said: I asked him about a man who finds water in a canal or a puddle, can he perform the major ritual ablution (ghusl) for sexual impurity, or perform ablution (wudu) for prayer from it? If he cannot find any other water, and the water does not reach the amount of a sa' for major ablution, nor a mudd for minor ablution, and it is scattered, how should he proceed, while he fears that predatory animals might have drunk from it?

فقال: إن كانت يده نظيفة فليأخذ كفا من الماء بيد واحدة، فلينضحه خلفه، وكفا أمامه، وكفا عن يمينه، وكفا عن شماله، فإن خشى أن لا يكفيه غسل رأسه ثلاث مرات، ثم مسح جلده بيده، فإن ذلك يجزيه.

He said: If his hand is clean, he should take a handful of water with one hand and sprinkle it behind him, a handful in front of him, a handful to his right, and a handful to his left. If he fears that this will not be sufficient, he should wash his head three times, then wipe his skin with his hand, and that will suffice him.

وإن كان الوضوء غسل وجهه، ومسح يده على ذراعيه، ورأسه، ورجليه، وإن كان الماء متفرقا فقد أن يجمعه، وإلا إغتسل من هذا، ومن هذا، وإن كان في مكان واحد، وهو قليل لا يكفيه لغسله فلا عليه أن يغتسل، ويرجع الماء فيه، فإن ذلك يجزيه.

If it is ablution, he should wash his face, wipe his hands over his forearms, his head, and his feet. If the water is scattered and he can gather it, he should do so. Otherwise, he should perform ghusl (ritual bathing) from this and that. If the water is in one place but is too little to suffice for his ghusl, there is no harm in him performing ghusl and returning the water to its source, for that suffices him.

Shaykh Hurr Amili: The verifier in "Al-Mu'tabar" narrated two interpretations of sprinkling the handfuls: The first interpretation is that the purpose is to sprinkle the ground so that its parts come together, preventing the water that separates from the body from quickly flowing back into the water source. The second interpretation is that it means wetting the body before bathing to hasten before what separates from it descends and returns to the water. The author of "Al-Muntaqa" stated: The deficiency in the narration

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explicitly negates any harm, thus the ruling of sprinkling is for recommendation, and its matter is easy, and its related aspect being the ground is literal.

Hadith 554

حدثني، صاحب لي ثقة أنه سأل أبا عبد الله عليه السلام عن الرجل ينتهي إلى الماء القليل في الطريق، فيريد أن يغتسل وليس معه إناء، والماء في وهدة، فإن هو اغتسل رجع غسله في الماء كيف يصنع؟ قال: ينضح بكف بين يديه، وكفا من خلفه، وكفا عن يمينه، وكفا عن شماله، ثم يغتسل.

A reliable companion of mine narrated to me that he asked Abu Abdullah (peace be upon him) about a man who comes across a small amount of water on his way, and he wants to perform ghusl (ritual bath) but has no vessel with him, and the water is in a depression, such that if he performs ghusl, the used water would flow back into it - what should he do? He (Abu Abdullah) replied: He should sprinkle a handful of water in front of him, a handful behind him, a handful to his right, and a handful to his left, then perform ghusl.

Hadith 555

سمعت أبا عبد الله عليه السلام يقول: إذا أتيت ماء وفيه قلة فانضح عن يمينك وعن يسارك وبين يديك وتوضأ.

I heard Abu Abdullah, peace be upon him, say: When you come to water and there is scarcity, sprinkle to your right and to your left and in front of you, then perform ablution.

CHAPTER 11

Dislike Of Bathing With Used Bath Water Without Knowledge
Of Its Impurity, And That Impure Water Does Not Become Pure
By Reaching A Kurr

[Hadith 556 to 560]

Hadith 556

سألته أو سأله غيري أبي الحسن الأول عليه السلام عن الحمام، قال: أدخله بمئزر، وعض بصرك، ولا تغتسل من البئر التي تجتمع فيها ماء الحمام، فإنه يسيل فيها ما يغتسل به الجنب، وولد الزنا والناصب لنا أهل البيت، وهو شرهم.

I asked him, or someone else asked Abu al-Hasan the First (peace be upon him) about the public bath. He said: Enter it with a waist cloth, lower your gaze, and do not bathe from the well where bath water collects, for in it flows what the ritually impure person, the illegitimate child, and those who show enmity to us Ahlul Bayt bathe with, and the latter is the worst of them.

Hadith 557

عن أبي الحسن الرضا عليه السلام - في حديث - قال: من اغتسل من الماء الذي قد اغتسل فيه، فأصابه الجذام فلا يلومن إلا نفسه. فقلت لأبي الحسن (عليه السلام): إن أهل المدينة يقولون: إن فيه شفاء من العين، فقال: كذبوا يغتسل فيه الجنب من الحرام، والزاني، والناصب الذي هو شرهما وكل من خلق الله، ثم يكون فيه شفاء من العين؟!!

From Abu al-Hasan al-Ridha (peace be upon him) - in a hadith - he said: Whoever bathes in water that has been bathed in, and then is afflicted with leprosy, should blame none but himself. I said to Abu al-Hasan (peace be upon him): The people of Medina say there is a cure from the evil eye in it. He said: They lie. The one who is ritually impure from the forbidden (unlawful acts), the adulterer, and the Nasibi (one who shows enmity to Ahlul Bayt) who is worse than both of them bathe in it, and all of Allah's creation, then how can there be a cure from the evil eye in it?!

Hadith 558

عن أبي الحسن عليه السلام - في حديث - أنه قال: لا تغتسل من غسالة ماء الحمام فإنه يغتسل فيه من الزنا، ويغتسل فيه ولد الزنا، والناصب لنا أهل البيت وهو شرهم.

From Abu al-Hasan (peace be upon him) - in a hadith - he said: Do not bathe in the used bath water for in it bathe those who commit adultery, the illegitimate child, and

those who show enmity to us Ahlul Bayt, and the latter (the naasib) is the worst of them.

Hadith 559

عن أبي عبد الله عليه السلام قال: لا تغتسل من البئر التي تجتمع فيها غسالة الحمام فإن فيها غسالة ولد الزنا، وهو لا يطهر إلى سبعة آباء، وفيها غسالة الناصب وهو شرهما إن الله لم يخلق خلقا شرا من الكلب، وأن الناصب أهون على الله من الكلب.

From Abu Abdullah (peace be upon him) who said: Do not perform ghusl (ritual bath) from the well in which the washing water of public baths collects, for in it is the washing water of the illegitimate child, and he is not purified for seven generations, and in it is the washing water of the Nasibi (one who shows enmity to the Ahlul Bayt), and he is worse than both. Indeed, Allah has not created any creature worse than a dog, and the Nasibi is more despicable to Allah than a dog.

Hadith 560

عن أبي عبد الله (عليه السلام) قال: وإياك أن تغتسل من غسالة الحمام، ففيها تجتمع غسالة اليهودي والنصراني والمجوسي والناصب لنا أهل البيت وهو شرهم، فإن الله تبارك وتعالى لم يخلق خلقا أنجس من الكلب وأن الناصب لنا أهل البيت لا نجس منه.

From Abu Abdullah (peace be upon him), he said: Beware of bathing with the used water from public baths, for in it gathers the used water of the Jew, the Christian, the Zoroastrian, and the one who shows enmity towards us, the Ahlul Bayt (People of the House), and he (the naasib) is the worst of them. Indeed, Allah, the Blessed and Exalted, has not created any creature more impure than the dog, and the one who shows enmity towards us, the Ahl ul Bayt (People of the House), is no less impure than it.

Shaykh Hurr Amili: These narrations have counterparts, some of which have been mentioned in these sections, and some in the discussions on the water of the bathhouse, and the rest will be covered in the discussion on impurities, God willing. They also have general counterparts that support the aspect of purity. Therefore, we interpret these narrations as indicating dislike (karaha) assuming that impurity is known to have occurred, so there is no problem, and God knows best.

CHAPTER 12

Permissibility Of Purification With Hot Waters From Which Sulfur Smell Is Found And The Dislike Of Seeking Healing From Them

[Hadith 561 to 564]

Hadith 561

محمد بن علي بن الحسين قال: أما ماء الحمات فإن النبي (صلى الله عليه وآله وسلم) إنما نهى أن يستشفى بها ولم ينه عن التوضي بها. قال: وهي المياه الحارة التي تكون في الجبال يشم منها رائحة الكبريت.

Muhammad ibn Ali ibn Al-Hussein said: As for the hot spring water, the Prophet (peace be upon him and his family) only prohibited seeking healing from it but did not prohibit performing ablution with it. He said: These are the hot waters found in mountains from which sulfur smell is detected.

Hadith 562

وقال (عليه السلام) إنها من فوح جهنم.

And he (peace be upon him) said: It is from the exhalation of Hell.

Hadith 563

عن أبي عبد الله (عليه السلام) قال: نهى رسول الله صلى الله عليه وآله وسلم عن الاستشفاء بالحمات: وهي العيون الحارة التي تكون في الجبال التي توجد منها رائحة الكبريت، فإنها من فوح جهنم.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) prohibited seeking healing from Al-Hammat: which are the hot springs found in mountains from which sulfur smell is detected, for they are from the exhalation of Hell.

Hadith 564

عن أبي عبد الله عن آبائه عليهم السلام قال: إن النبي (صلى الله عليه وآله وسلم) نهى أن يستشفى بالحمات التي توجد في الجبال.

From Abu Abdullah from his forefathers (peace be upon them) who said: Indeed the Prophet (peace be upon him and his family) prohibited seeking healing from the hot springs that are found in mountains.

CHAPTER 13

Purity Of Water Used For Istinja (Cleaning After Relieving Oneself)

[Hadith 565 to 569]

Hadith 565

قلت لأبي عبد الله (عليه السلام): أخرج من الخلاء فأستنجي بالماء فيقع ثوبي في ذلك الماء الذي استنجيت به؟ فقال: لا بأس به.

I said to Abu Abdullah (peace be upon him): I come out of the privy and clean myself with water, then my garment falls into that water which I used for cleaning? He said: There is no problem with it.

Hadith 566

عن الأحول أنه قال لأبي عبد الله (عليه السلام) - في حديث - : الرجل يستنجي فيقع ثوبه في الماء الذي استنجى به؟ فقال: لا بأس؛ فسكت فقال: أو تدري لم صار لا بأس به؟ قال: قلت: لا والله، فقال: إن الماء أكثر من القذر.

From Al-Ahwal that he said to Abu Abdullah (peace be upon him) - in a hadith - : A man performs istinja and his garment falls into the water he used for cleaning? He said: There is no problem. He remained silent, then said: Do you know why there is no problem with it? I said: No, by Allah. He said: Because the water is more than the impurity.

Hadith 567

عن أبي عبد الله (عليه السلام) قال: قلت: أمر في الطريق فيسيل علي الميزاب في أوقات أعلم أن الناس يتوضؤون؟ قال: ليس به بأس لا تسأل عنه.

From Abu Abdullah (peace be upon him), I said: I pass by on the road and water from the drainpipe (spout) flows on me at times when I know people perform wudu? He said: There is no problem with it, do not ask about it.

Shaykh Hurr Amili: It appears that the intended meaning of ablution here is cleansing after relieving oneself.

Hadith 568

أبي عبد الله (عليه السلام) قال: قلت له: أستنجي ثم يقع ثوبي فيه وأنا جنب؟ فقال: لا بأس به.

Abu Abdullah (peace be upon him), I said to him: I perform istinja then my garment falls in it while I am in a state of janabah (ritual impurity)? He said: There is no problem with it.

Hadith 569

سألت أبا عبد الله (عليه السلام) عن الرجل يقع ثوبه على الماء الذي استنجى به أينجس ذلك ثوبه؟ قال: لا.

I asked Abu Abdullah (peace be upon him) about a man whose garment falls on the water he used for istinja, does this make his garment impure? He said: No.

CHAPTER 14

Permissibility Of Wudhu With The Remaining Water From
Cleansing And The Dislike Of Habitually Doing So Unless The
Hand Is Washed Before Entering The Container.

[Hadith 570 to 570]

Hadith 570

سألت موسى بن جعفر (عليه السلام) عن الرجل يتوضأ في الكنيف بالماء يدخل يده فيه، أيتوضأ من فضله للصلاة؟ قال: إذا أدخل يده وهي نظيفة فلا بأس، ولست أحب أن يتعود ذلك إلا أن يغسل يده قبل ذلك.

I asked Musa ibn Ja'far (peace be upon him) about a man who performs ablution in the lavatory with water, dipping his hand into it, can he use the remaining water for ablution for prayer? He said: If he puts his hand in while it is clean, then there is no problem. However, I do not like for him to make a habit of this unless he washes his hand before that.

Section 5

Remnants / Leftovers

CHAPTER 1

Impurity Of Dog And Pig Leftovers

[Hadith 571 to 578]

Hadith 571

قال أبو عبد الله (عليه السلام): إذا أصاب ثوبك من الكلب رطوبة فأغسله، وإن مسه جافاً فأصب عليه الماء.
Abu Abdullah (peace be upon him) said: If wetness from a dog touches your garment then wash it, and if it touches it while dry then pour water over it.

Hadith 572

عن موسى بن جعفر (عليه السلام) - في حديث - قال: وسألته عن خنزير شرب من إناء كيف يصنع به؟ قال: يغسل سبع مرات.
From Musa ibn Ja'far (peace be upon him) - in a hadith - he said: And I asked him about a pig that drank from a vessel, how should it be dealt with? He said: It should be washed seven times.

Hadith 573

عن أبي عبد الله (عليه السلام) قال: سألته عن الكلب يشرب من الإناء، قال: اغسل الإناء.
Abu Abdillah (peace be upon him) said: I asked him about a dog drinking from a vessel. He said: Wash the vessel.

Hadith 574

سألت أبا عبد الله (عليه السلام) عن فضل الهرة والشاة والبقرة، والإبل والحمار والخيول والبغال والوحش والسباع، فلم أترك شيئاً إلا سألته عنه؟ فقال: لا بأس به حتى انتهيت إلى الكلب؟ فقال: رجس نجس لا تتوضأ بفضله وأصيب ذلك الماء، وأغسله بالتراب أول مرة ثم بالماء.
I asked Abu Abdullah (peace be upon him) about the leftover water of cats, sheep, cows, camels, donkeys, horses, mules, wild animals, and predators. I did not leave anything without asking him about it. He said: "There is no problem with it," until I reached the dog. Then he said: "It is filthy and impure. Do not perform ablution with its leftover water. Pour out that water and wash the container with soil the first time, then with water."

Hadith 575

عن أبي عبد الله عليه السلام قال: إذا ولغ الكلب في الإناء فصبه.

From Abu Abdullah, peace be upon him, who said: When a dog laps from a vessel, pour out its contents.

Hadith 576

سألت أبا عبد الله (عليه السلام) وأنا عنده عن سؤر السنور والشاة والبقرة، والبعير والحصان، والفرس والبغل والسباع، يشرب منه أو يتوضأ منه؟ فقال: نعم اشرب منه وتوضأ منه. قال: قلت له: الكلب؟ قال: لا، قلت: أليس هو سبع؟ قال: لا والله إنه نجس، لا والله إنه نجس.

I asked Abu Abdullah (peace be upon him) while I was with him about the leftover water of the cat, sheep, cow, camel, donkey, horse, mule, and predatory animals, whether one can drink from it or perform ablution with it? He said: Yes, drink from it and perform ablution with it. I said to him: What about the dog? He said: No. I asked: Isn't it a predatory animal? He said: No, by Allah, it is impure. No, by Allah, it is impure.

Hadith 577

عن أبي عبد الله (عليه السلام) قال: ليس بفضل السنور بأس أن يتوضأ منه ويشرب. ولا يشرب سؤر الكلب إلا أن يكون حوضاً كبيراً يستقى منه.

From Abu Abdullah (peace be upon him), he said: There is no harm in using the leftover water of a cat for ablution and drinking. However, one should not drink the leftover water of a dog unless it is from a large pond that is drawn from.

Hadith 578

عن أبي عبد الله (عليه السلام) قال: إن الله لم يخلق خلقاً أنجس من الكلب.

From Abu Abdullah (peace be upon him), he said: Indeed, Allah has not created any creature more impure than the dog.

CHAPTER 2

Purity Of The Leftovers Of A Cat And Its Non-dislikeability

[Hadith 579 to 585]

Hadith 579

عن أبي عبد الله (عليه السلام) في الهرة أنها من أهل البيت ويتوضأ من سؤرها.

From Abu Abdullah (peace be upon him) regarding cats: they are from the household members and one can perform ablution with the leftover water they drink from.

Hadith 580

عن أبي عبد الله (عليه السلام) قال: في كتاب علي (عليه السلام): أن الهر سبع، ولا بأس بسؤره وإنني لأستحيي من الله أن أدع طعاماً لأن الهر أكل منه.

From Abu Abdullah (peace be upon him) who said: In the book of Ali (peace be upon him): Indeed, the cat is a predator, yet there is no harm in drinking from its leftover, and I am truly ashamed before Allah to discard food just because a cat has eaten from it.

Hadith 581

عن أبي عبد الله (عليه السلام) قال: سألته عن الكلب يشرب من الأناء؟ قال: اغسل الإناء. وعن السنور؟ قال: لا بأس أن تتوضأ من فضلها، إنما هي من السباع.

From Abu Abdullah (peace be upon him) that he said: I asked him about a dog drinking from a vessel? He said: Wash the vessel. And about a cat? He said: There is no harm in performing ablution with what remains after it, for it is among the predators.

Hadith 582

عن أبي عبد الله (عليه السلام) قال: كان علي عليه السلام يقول: لا تدع فضل السنور أن تتوضأ منه، إنما هي سبع.

From Abu Abdullah (peace be upon him) who said: Ali (peace be upon him) used to say: Do not avoid the leftover water of a cat for performing ablution, for it is just a predator.

Hadith 583

عن أبي عبد الله (عليه السلام) أن علياً (عليه السلام) قال: إنما هي من أهل البيت.

From Abu Abdullah (peace be upon him) that Ali (peace be upon him) said: Indeed, she is a member of the house.

Hadith 584

عن أبي عبد الله (عليه السلام) قال: سألته عن الوضوء مما ولغ الكلب فيه، والسنور، أو شرب منه جمل، أو دابة، أو غير ذلك، أيتوضأ منه؟ أو يغتسل؟ قال: نعم، إلا أن تجد غيره فتنزه عنه.

From Abu Abdullah (peace be upon him), he said: I asked him about performing ablution with water that a dog lapped from, or a cat, or a camel drank from it, or any other animal - can one perform ablution or ritual bath with it? He said: Yes, unless you find other water, then avoid it.

Shaykh Hurr Amili: The ruling regarding the dog here is considered under the principle of taqiyya (precautionary dissimulation), or it applies when the water reaches the level of kurr (a large quantity of water) as previously mentioned in the narration of Abu Basir and others. The author of al-Qamus dictionary stated: A dog is any predatory beast, but it commonly refers to this barking animal. I say: Thus, it can be understood to apply to predators other than dogs and pigs.

Hadith 585

قال الصادق (عليه السلام): إني لا أمتنع من طعام طعم منه السنور، ولا من شراب شرب منه.

Al-Sadiq (peace be upon him) said: I do not abstain from food that a cat has eaten from, nor from a drink that it has drunk from.

CHAPTER 3

Impurity Of Leftovers From Various Types Of Non-believers

[Hadith 586 to 588]

Hadith 586

سألت أبا عبد الله (عليه السلام) عن سؤر اليهودي والنصراني، فقال: لا.

I asked Abu Abd Allah (peace be upon him) about the leftovers of a Jew and a Christian, and he said: No.

Hadith 587

عن أبي عبد الله (عليه السلام) أنه كره سؤر ولد الزنا، وسؤر اليهودي والنصراني، والمشرك، وكل ما خالف الإسلام، وكان أشد ذلك عنده سؤر الناصب.

From Abu Abdullah (peace be upon him) that he disliked the leftover drink of an illegitimate child, and the leftover drink of a Jew, Christian, and polytheist, and all who oppose Islam, and the most severe of these to him was the leftover drink of the Nasibi (one who shows enmity towards the Ahl al-Bayt).

Hadith 588

عن أبي عبد الله (عليه السلام) قال: سألته عن الرجل هل يتوضأ من كوز أو إناء غيره إذا شرب منه على أنه يهودي؟ فقال: نعم فقلت من ذلك الماء الذي شرب منه؟ قال: نعم.

From Abu Abdullah (peace be upon him), he said: I asked him about a man, can he perform ablution from a jug or another vessel if a Jew has drunk from it? He said: Yes. I asked: From that same water which he drank from? He said: Yes.

Shaykh Hurr Amili: The Sheikh interpreted it as referring to someone presumed to be a Jew without certainty; thus, he should not be deemed impure without certainty. It can also be interpreted as caution. And more evidences on this will be presented in the section on impurities, God willing.

CHAPTER 4

Purity Of Leftovers From Various Types Of Birds, Even If They Eat Carrion, Provided The Place Of Contact Is Free Of The Essence Of Impurity

[Hadith 589 to 592]

Hadith 589

عن أبي عبد الله (عليه السلام) قال: فضل الحمامة والدجاج لا بأس به والطيور.

Abu Abd Allah (peace be upon him) said: There is no harm in the leftovers of pigeons and chickens and other birds.

Hadith 590

عن أبي عبد الله (عليه السلام) قال: سئل عما تشرب منه الحمامة؟ فقال: كل ما اكل لحمه فتوضأ من سؤره واشرب. وعن ماء شرب منه باز، أو صقر، أو عقاب؟ فقال: كل شيء من الطير يتوضأ مما يشرب منه. إلا أن ترى في منقاره دما، فإن رأيت في منقاره دما فلا تتوضأ منه ولا تشرب.

From Abu Abdullah (peace be upon him) who said: He was asked about what a dove drinks from? He said: Everything whose meat is eaten, perform ablution from its leftover and drink. And about water that a falcon, or hawk, or eagle has drunk from? He said: Everything from birds, perform ablution from what it drinks from, unless you see blood in its beak. If you see blood in its beak, then do not perform ablution from it and do not drink.

Hadith 591

وزاد في الأخير وسئل عن ماء شربت منه الدجاجة. قال: إن كان في منقارها قدر لم تتوضأ منه ولم تشرب، وإن لم تعلم أن في منقارها قدرا توضأ منه واشرب.

And he added at the end: He was asked about water from which a chicken had drunk. He said: If there was filth in its beak, do not perform ablution with it and do not drink it. But if you do not know that there was filth in its beak, perform ablution with it and drink it.

Hadith 592

وذكر الزيادة. وزاد: وكل ما يؤكل لحمه فليتوضأ منه وليشرب به. وسئل عما يشرب منه باز أو صقر، أو عقاب؟ قال: كل شيء من الطير يتوضأ مما يشرب منه، إلا أن ترى في منقاره دما فلا تتوضأ منه ولا تشرب.

And he mentioned the addition, and added: And for everything whose meat is eaten,

one should perform ablution from it and drink from it. And he was asked about what a falcon, hawk, or eagle drinks from? He said: For everything from birds, one should perform ablution from what it drinks from, unless you see blood in its beak, then do not perform ablution from it or drink from it.

CHAPTER 5

Purification Of The Remnants Of All Animals, Even The Monstrous Ones, And The Dislike Of The Remnants Of Those Whose Meat Is Not Eaten.

[Hadith 593 to 598]

Hadith 593

عن أبي عبد الله (عليه السلام) قال: لا بأس أن تتوضأ مما شرب منه ما يؤكل لحمه.

From Abu Abdullah (peace be upon him), he said: There is no harm in performing ablution with water from which animals whose meat is permissible to eat have drunk.

Hadith 594

عن أبي عبد الله (عليه السلام) أنه كان يكره سؤر كل شيء لا يؤكل لحمه.

From Abu Abdullah (peace be upon him) that he disliked the leftovers of anything whose meat is not eaten.

Hadith 595

قال: سألته: هل يشرب سؤر شيء من الدواب، ويتوضأ منه؟ قال: أما الإبل والبقر، والغنم، فلا بأس.

He said: I asked him: Is it permissible to drink the leftover water of any animals and perform ablution with it? He said: As for camels, cows, and sheep, there is no problem.

Hadith 596

قال: سألت أبا عبد الله عليه السلام عن سؤر الدواب، والغنم، والبقر، أيتوضأ منه ويشرب؟ قال: لا بأس.

He said: I asked Abu Abdullah, peace be upon him, about the leftover water of animals, sheep, and cattle, can one perform ablution with it and drink it? He said: There is no problem.

Hadith 597

عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله وسلم: كل شيء يجتر فسؤره حلال، ولعابه حلال.

From his forefathers, peace be upon them, who said: The Messenger of Allah, peace and blessings be upon him and his family, said: Everything that ruminates, its leftover is permissible, and its saliva is permissible.

Hadith 598

سألت موسى بن جعفر عليه السلام عن فضل البقرة، والشاة والبعير يشرب منه ويتوضأ؟ قال: لا بأس.

I asked Musa bin Ja'far, peace be upon him, about the excess (water) of the cow, the sheep, and the camel - can one drink from it and perform ablution with it? He said: There is no problem.

CHAPTER 6

Dislike Of The Leftovers Of Animals/Birds That Feed On Impurities Like Human Excrement

[Hadith 599 to 599]

Hadith 599

عن أبي عبد الله عليه السلام قال: لا تأكلوا لحوم الجلالة، فإن أصابك من عرقها فاغسله.

From Abu Abdullah, peace be upon him, who said: Do not eat the meat of al-Jallalah (animals that feed on filth). If any of its sweat touches you, wash it.

CHAPTER 7

Purity Of The Leftover (Water Used) By Someone In A State Of Major Ritual Impurity (Junub)

[Hadith 600 to 605]

Hadith 600

سألت أبا عبد الله عليه السلام عن سؤر الحائض؟ فقال: ألا توضع منه وتوضأ من سؤر الجنب إذا كانت مأمونة، ثم تغسل يديها قبل أن تدخلهما الإناء.

I asked Abu Abdullah, peace be upon him, about the leftover water of a menstruating woman? He said: Do not perform ablution from it, but perform ablution from the leftover water of a person in a state of major ritual impurity if she is trustworthy, then she should wash her hands before putting them in the container.

وقد كان رسول الله صلى الله عليه وآله وسلم يغتسل هو وعائشة في إناء واحد، ويغتسلان جميعاً.

The Messenger of Allah (peace be upon him) used to perform ghusl with Aisha from a single vessel, and they would perform ghusl together.

Hadith 601

سألت أبا عبد الله عليه السلام هل يغتسل الرجل والمرأة من إناء واحد؟ فقال: نعم، يفرغان على أيديهما قبل أن يوضعا أيديهما في الإناء.

I asked Abu Abdullah, peace be upon him, can a man and a woman bathe from the same container? He said: Yes, they should pour water on their hands before putting their hands into the container."

Hadith 602

عن أبي عبد الله عليه السلام، في الجنب يسهو فيغمس يده في الإناء قبل أن يغسلها، أنه لا بأس إذا لم يكن أصاب يده.

From Abu Abdullah, peace be upon him, regarding the person in a state of major ritual impurity (junub) who becomes absent-minded and dips his hand into the vessel before washing it, he said that there is no problem in it if his hand has not touched anything impure.

Hadith 603

عن أحدهما عليهما السلام، قال: سألته عن الرجل يبول، ولم يمس يده شيءً أيعمسه في الماء؟ قال: نعم، وإن كان جنباً.

From one of them, peace be upon them, he said: I asked him about a man who urinates and his hand does not touch anything; should he dip it in water? He said: Yes, even if he is in a state of major ritual impurity (junub).

Hadith 604

سئل عن الرجل يدخل الحمام وهو جنب، فتمس يده الماء قبل أن يغسلها؟ قال: لا بأس.

He was asked about a man who enters the bath while in a state of major ritual impurity (janabah), and his hand touches the water before he washes it? He said: There is no harm in that.

وقال: أدخل الحمام فأغتسل، فيصيب جسدي بعد الغسل جنباً أو غير جنب؟ قال: لا بأس.

He said: I enter the bathhouse and perform ghusl (ritual purification), then after the ghusl my body touches a person in a state of major ritual impurity or someone not in that state? He replied: There is no harm in that.

Translator: In the second part of the hadith, the person is asking about a situation where they have performed ghusl (ritual bath) in the bathhouse, but after completing the ghusl, some water from the bathhouse touches their body again. They are concerned about whether this contact with the bathhouse water after ghusl is problematic, regardless of whether they were in a state of janabah (sexual impurity) or not when the water touched them.

Hadith 605

عن ميمونة قالت: أجنبت أنا ورسول الله صلى الله عليه وآله وسلم، فاغتسلت من جفنة، وفضلت فيها فضلة، فجاء رسول الله صلى الله عليه وآله وسلم يغتسل، فقلت: يا رسول الله صلى الله عليه وآله وسلم، إنها فضلة مني، أو قالت: اغتسلت، فقال: ليس الماء جنابةً.

Maymunah (wife of the Prophet) reported: The Messenger of Allah (peace be upon him) and I were in a state of ritual impurity. I bathed from a large bowl, and some water was left in it. Then the Messenger of Allah (peace be upon him) came to bathe, so I said, "O Messenger of Allah, this is leftover water from me," or she said, "I have bathed from it." He replied, "Water does not become impure."

CHAPTER 8

Purity Of The Menstruating Woman's Leftover Water And The Dislike Of Performing Ablution From Her Leftover Water If She Is Not Trustworthy

[Hadith 606 to 614]

Hadith 606

عن أبي عبد الله عليه السلام، قال: اشرب من سؤر الحائض ولا تتوض منه.

From Abu Abdullah, peace be upon him, he said: Drink from the leftover water of a menstruating woman and do not perform ablution from it.

Hadith 607

سألت أبا عبد الله عليه السلام عن الحائض يشرب من سؤرها؟ قال: نعم ولا تتوض منه.

I asked Abu Abdullah, peace be upon him, about drinking from the leftover water of a menstruating woman. He said: Yes, but do not perform ablution with it.

Hadith 608

سألت أبا عبد الله عليه السلام: أيتوضأ الرجل من فضل المرأة؟ قال: إذا كانت تعرف الوضوء، ولا تتوض من سؤر الحائض.

I asked Abu Abdullah, peace be upon him: "Can a man perform ablution using the leftover water of a woman?" He said: "If she knows how to perform ablution properly. But do not perform ablution using the leftover water of a menstruating woman."

Hadith 609

عن موسى بن جعفر عليه السلام قال: سألته عن الحائض؟ قال: تشرب من سؤرها، ولا تتوضأ منه.

From Musa ibn Ja'far, peace be upon him, who said: I asked him about the menstruating woman? He said: She may drink from her leftover water, but she should not perform ablution with it.

Hadith 610

عن أبي الحسن عليه السلام في الرجل يتوضأ بفضل الحائض، قال: إذا كانت مأمونة فلا بأس.

From Abu al-Hasan, peace be upon him, regarding a man performing ablution with the leftover water of a menstruating woman, he said: If she is trustworthy, then there is no harm in it.

Hadith 611

عن أبي عبد الله عليه السلام قال: سؤر الحائض تشرب منه، ولا توضعاً.

From Abu Abdullah, peace be upon him, who said: The leftover drink of a menstruating woman can be drunk from, but not used for ablution.

Hadith 612

عن أبي عبد الله عليه السلام قال: سألته: هل يتوضأ من فضل وضوء الحائض؟ قال: لا.

From Abu Abdullah, peace be upon him, who said: I asked him: Can one perform ablution using the leftover water from a menstruating woman's ablution? He said: No.

Hadith 613

قال أبو عبد الله عليه السلام: المرأة الطامث أشرب من فضل شرايها، ولا أحب أن أتوضأ منه.

Abu Abdullah, peace be upon him, said: I drink from the leftover drink of a menstruating woman, but I do not like to perform ablution with it.

Hadith 614

عن عبد الله بن المغيرة، عن رفاعة، عن أبي عبد الله عليه السلام قال: إن سؤر الحائض لا بأس به أن تتوضأ منه، إذا كانت تغسل يديها.

From Abdullah bin Al-Mughirah, from Rifa'ah, from Abu Abdullah (peace be upon him), who said: There is no harm in using the leftover water of a menstruating woman for ablution, if she washes her hands.

CHAPTER 9

Purity Of The Leftover Water From A Mouse, Snake, Lizard, Gecko, Scorpion, And The Like, And The Recommendation To Avoid It

[Hadith 615 to 622]

Hadith 615

موسى بن جعفر عليه السلام - في حديث - قال: سألته عن العظاية، والحية، والوزغ يقع في الماء، فلا يموت أيتوضأ منه للصلاة؟ قال لا بأس به. وسألته عن فأرة وقعت في حب دهن وأخرجت قبل أن تموت، أيبيعه من مسلم؟ قال: نعم، ويدهن منه.

Musa ibn Ja'far, peace be upon him - in a hadith - said: I asked him about a lizard, a snake, and a gecko that fall into water but do not die, can one perform ablution from it for prayer? He said: There is no harm in it. And I asked him about a mouse that fell into a jar of oil and was taken out before it died, can it be sold to a Muslim? He said: Yes, and one can use it for oiling.

Hadith 616

أن أبا جعفر عليه السلام كان يقول: لا بأس بسؤر الفأرة إذا شربت من الإناء أن يشرب منه ويتوضأ منه. Abu Ja'far, peace be upon him, used to say: There is no harm in drinking from or performing ablution with the leftover water in a vessel from which a mouse has drunk.

Hadith 617

عن أبي بصير قال: سألت أبا عبد الله عليه السلام، عن حية دخلت حبا فيه ماء، وخرجت منه؟ قال: إذا وجد ماء غيره فليهرقه.

From Abu Basir, who said: I asked Abu Abdullah, peace be upon him, about a snake that entered a container with water in it and then came out of it. He said: If other water is found, then pour it out.

Hadith 618

عن أبي عبد الله عليه السلام قال: سألته عن الفأرة، والعقرب، وأشباه ذلك يقع في الماء فيخرج حيا هل يشرب من ذلك الماء ويتوضأ منه؟ قال: يسكب منه ثلاث مرات، وقليله وكثيره بمنزلة واحدة، ثم يشرب منه، ويتوضأ منه غير الوزغ فإنه لا ينتفع بما يقع فيه.

From Abu Abdullah (peace be upon him), he said: I asked him about a mouse, a scorpion, and similar things that fall into water and come out alive, is it permissible to

drink from that water and perform ablution with it? He said: Pour out from it three times, and its little and much are treated the same way, then drink from it and perform ablution with it, except for the gecko, for there is no benefit in what it falls into.

Hadith 619

عن أبي جعفر عليه السلام قال: سألته عن الخنفساء تقع في الماء أيتوضأ به؟ قال: نعم لا بأس به. قلت: فالعقرب؟ قال: ارقه.

From Abu Ja'far, peace be upon him, who said: I asked him about a dung beetle falling into water, can one perform ablution with it? He said: Yes, there is no problem with it. I said: What about a scorpion? He said: Pour it out.

Hadith 620

سألت أبا عبد الله عليه السلام عن جرة وجد فيه خنفساء قد مات؟ قال: ألقه وتوضأ منه، وإن كان عقرباً فأرق الماء وتوضأ من ماء غيره.

I asked Abu Abdullah, peace be upon him, about a jar in which a dead beetle was found. He said: Remove it and perform ablution with the water. If it was a scorpion, pour out the water and perform ablution with water from another source.

Hadith 621

عن جعفر بن محمد، عن آبائه عليهم السلام - في حديث المناهي - أن النبي صلى الله عليه وآله وسلم نهى عن أكل سؤر الفأر.

From Ja'far bin Muhammad, from his forefathers, peace be upon them - in the hadith of prohibitions - that the Prophet, may Allah's prayers and peace be upon him and his family, forbade eating the leftover of a mouse.

Hadith 622

عن أبي البخترى، عن جعفر بن محمد، عن أبيه أن علياً (عليه السلام) قال: لا بأس بسؤر الفأر أن تشرب منه ويتوضأ.

From Abu Al-Bakhtari, from Ja'far bin Muhammad, from his father, that Ali (peace be upon him) said: There is no harm in drinking from the leftover water of a mouse or performing ablution with it.

CHAPTER 10

Purity Of The Leftover Water Of Creatures Without Flowing Blood Even If They Die

[Hadith 623 to 627]

Hadith 623

عن أبي عبد الله عليه السلام قال: سئل عن الخنفساء والذباب، والجراد والنملة وما أشبه ذلك، يموت في البئر والزيت والسمن، وشبهه؟ قال: كل ما ليس له دم فلا بأس به.

From Abu Abdullah, peace be upon him, who said: He was asked about beetles, flies, locusts, ants, and similar creatures that die in wells, oil, ghee, and the like? He said: Everything that does not have blood, there is no harm in it.

Hadith 624

عن جعفر بن محمد عليهما السلام، قال: لا يفسد الماء إلا ما كانت له نفس سائلة.

From Ja'far ibn Muhammad, peace be upon them both, he said: Nothing spoils water except that which has flowing blood.

Hadith 625

قال أبو عبد الله عليه السلام: كل شيء يسقط في البئر ليس له دم مثل: العقارب والخنافس وأشباه ذلك، فلا بأس.

Abu Abdullah, peace be upon him, said: There is no harm in anything that falls into the well and has no blood, such as scorpions, beetles, and similar creatures.

Hadith 626

عن أبي عبد الله عليه السلام قال: لا يفسد الماء إلا ما كانت له نفس سائلة.

From Abu Abdullah, peace be upon him, who said: Nothing spoils water except that which has flowing blood.

Hadith 627

موسى بن جعفر عليهما السلام قال: سألته عن العقرب، والخنفساء، وأشباههن، تموت في الجرة أو الدن، يتوضأ منه للصلاة؟ قال: لا بأس به.

Musa ibn Ja'far, peace be upon them both, said: I asked him about a scorpion, a beetle, and similar creatures that die in a jar or a large vessel, can one perform ablution from it for prayer? He said: There is no harm in it.

CHAPTER 11

Ruling Of Dough With Impure Water

[Hadith 628 to 630]

Hadith 628

قيل لأبي عبد الله (عليه السلام) في العجين يعجن من الماء النجس، كيف يصنع به؟ قال: يباع ممن يستحل أكل الميتة.

It was said to Abu Abdullah (peace be upon him) regarding dough kneaded with impure water, "What should be done with it?" He said, "It should be sold to those who consider consuming carrion permissible."

Hadith 629

عن أبي عبد الله عليه السلام قال: يدفن ولا يباع.

From Abu Abdullah, peace be upon him, he said: It (i.e. the dough made with impure water) should be buried and not sold.

Shaykh Hurr Amili: This is carried on the basis of recommendation, and the first (statement) on the basis of permissibility.

Hadith 630

وقد تقدم في أحاديث البئر أن العجين المذكور إذا أصابته النار فلا بأس بأكله، إلا أن الماء هناك من ماء البئر، وقد عرفت عدم نجاسته بالملاقاة.

It has been previously mentioned in the hadiths about wells that if the aforementioned dough is touched by fire, there is no harm in eating it, except that the water there is from the well water, and you have known that it does not become impure by contact.

Section 6

Nullifiers Of Ablution

CHAPTER 1

Wudu Is Not Invalidated Except By Certainty Of Occurrence Of Hadath (Ritual Impurity), Not By Doubt Or Suspicion [Hadith 631 to 640]

Hadith 631

عن زرارة قال قلت له: الرجل ينام وهو على وضوء، أتوجب الخفقة والخفقتان عليه الوضوء؟ فقال: يا زرارة؟ قد تنام العين ولا ينام القلب والأذن، فإذا نامت العين، والأذن، والقلب، وجب الوضوء، قلت: فإن حرك على جنبه شئ ولم يعلم به؟ قال: لا، حتى يستيقن أنه قد نام، حتى يجيء من ذلك أمر بين، وإلا فإنه على يقين من وضوئه، ولا تنقض اليقين أبدا بالشك، وإنما تنقضه بيقين آخر.

From Zurarah who said: I asked him about a man who sleeps while having wudu, does one or two nods require wudu? He said: O Zurarah, the eye may sleep while the heart and ear do not sleep. When the eye, ear and heart sleep, wudu becomes obligatory. I said: What if something moves against his side and he doesn't know about it? He said: No, not until he is certain that he has slept, until there comes clear evidence of that. Otherwise, he maintains certainty of his wudu, and certainty is never invalidated by doubt, rather it is only invalidated by another certainty.

Hadith 632

عن زرارة عن أبي عبد الله عليه السلام قال: لا يوجب الوضوء إلا من غائط أو بول، أو ضرورة تسمع صوتها، أو فسوة تجد ريحها.

From Zurarah from Abu Abdullah (peace be upon him) who said: Wudu only becomes obligatory due to defecation, urination, or passing wind that you hear its sound or smell its odor.

Hadith 633

قال: أبو عبد الله عليه السلام: إن الشيطان ينفخ في دبر الإنسان حتى يخيل إليه أنه قد خرج منه ريح، ولا ينقض الوضوء إلا ريح تسمعها، أو تجد ريحها.

Abu Abdullah (peace be upon him) said: Satan blows into the posterior of humans until they imagine that wind has come out, but wudu is only invalidated by wind that you hear or smell.

Hadith 634

سألته عما ينقض الوضوء؟ قال: الحدث، تسمع صوته أو تجد ريحه.

I asked him about what invalidates wudu? He said: Hadath (ritual impurity) that you hear its sound or smell its odor.

Hadith 635

قلت للصادق عليه السلام: أجد الريح في بطني حتى أظن أنها قد خرجت؟ فقال: ليس عليك وضوء حتى تسمع الصوت، أو تجد الريح، ثم قال: إن إبليس يجلس بين أيتي الرجل، فيحدث ليشككه.

I said to Al-Sadiq (peace be upon him): I feel wind in my stomach until I think it has come out? He said: Wudu is not obligatory upon you until you hear the sound or smell the odor. Then he said: Indeed Iblis sits between a person's buttocks and creates hadath to cause doubt.

Hadith 636

عن علي عليه السلام - في حديث الأربعمأة - قال: من كان على يقين فشك فليمض على يقينه، فإن الشك لا ينقض اليقين، * الوضوء بعد الطهور عشر حسنات، فتطهروا، وإياكم والكسل، فإن من كسل لم يؤد حق الله عز وجل، * تنظفوا بالماء من تنن الريح الذي يتأذى به، تعهدوا أنفسكم فإن الله يبغض من عباده القانورة، الذي يتأنف به من جلس إليه، * إذا خالط النوم القلب وجب الوضوء، إذا غلبتك عينك وأنت في الصلاة فاقطع الصلاة ونم، فإنك لا تدري لعلك أن تدعو على نفسك.

From Ali (peace be upon him) - in the hadith of four hundred - he said: Whoever has certainty then doubts should proceed based on his certainty, for doubt does not invalidate certainty. Wudu after being pure is worth ten good deeds, so purify yourselves and beware of laziness, for whoever is lazy will not fulfill the rights of Allah the Mighty and Majestic. Clean yourselves with water from offensive odors that cause harm. Take care of yourselves for Allah dislikes from His servants the filthy one whom those who sit with find repulsive. When sleep overtakes the heart, wudu becomes obligatory. If sleep overcomes you while you are in prayer, break the prayer and sleep, for you do not know, perhaps you may invoke against yourself (*).

Translator: * One may inadvertently pray for something harmful or negative against oneself.

Hadith 637

قال لي أبو عبد الله عليه السلام: إذا استيقنت أنك قد أحدثت فتوضأ، وإياك أن تحدث وضوءاً أبداً حتى تستيقن أنك قد أحدثت.

Abu Abdullah (peace be upon him) said to me: When you are certain that you have nullified your ablution, then perform ablution, and beware of performing a new ablution unless you are certain that you have nullified it.

Hadith 638

عن أبي عبد الله عليه السلام قال: أذنان وعينان، تنام العينان ولا تنام الأذنان. وذلك لا ينقض الوضوء، فإذا نامت العينان، والأذنان انتقض الوضوء.

From Abu Abdullah (peace be upon him) who said: There are two ears and two eyes; the eyes sleep but the ears do not sleep. This does not nullify the ablution. However, when both the eyes and ears sleep, the ablution is nullified.

Hadith 639

عن موسى بن جعفر عليه السلام قال: سألته عن رجل يتكئ في المسجد فلا يدري نام، أم لا، هل عليه وضوء؟ قال: إذا شك فليس عليه وضوء. قال: وسألته عن رجل يكون في الصلاة، فيعلم أن ريحا قد خرجت، فلا يجد ريحها ولا يسمع صوتها؟ قال: يعيد الوضوء والصلاة، ولا يعتد بشئ مما صلى إذا علم ذلك يقينا.

From Musa bin Ja'far (peace be upon him) who said: I asked him about a man who reclines in the mosque and does not know whether he slept or not, does he need to perform ablution? He said: If he is in doubt, then he does not need to perform ablution. He said: And I asked him about a man who is in prayer and knows that wind has passed, but he neither smells it nor hears its sound? He said: He should repeat both the ablution and the prayer, and nothing of what he prayed counts if he knows this with certainty.

Hadith 640

وروى المحقق في (المعتبر) عنه عليه السلام قال: إذا وجد أحدكم في بطنه شيئا، فأشكك عليه، أخرج منه شئ، أم لا؟ لم يخرج من المسجد، حتى يسمع صوتا، أو يجد ريحا.

Al-Muhaqqiq reported in (Al-Mu'tabar) from him (peace be upon him) who said: If one of you feels something in his stomach and is unsure whether something has come out or not, he should not leave the mosque until he hears a sound or finds a smell.

CHAPTER 2

Urination, Defecation, Passing Wind, Seminal Emission, And Major Ritual Impurity Invalidating Ablution

[Hadith 641 to 650]

Hadith 641

عن أحدهما عليهما السلام قال: لا ينقض الوضوء إلا ما خرج من طرفيك، أو النوم.

From one of them (peace be upon them) who said: Nothing invalidates ablution except what comes out from your two ends, or sleep.

Hadith 642

قلت لأبي جعفر، وأبي عبد الله عليهما السلام ما ينقض الوضوء؟ فقالا: ما يخرج من طرفيك الأسفلين، من الذكر والدبر، من الغائط والبول، أو مني، أو ريح، والنوم حتى يذهب العقل، وكل النوم يكره إلا أن تكون تسمع الصوت.

I asked Abu Ja'far and Abu Abdullah (peace be upon them) what invalidates ablution? They said: What comes out from your two lower ends, from the penis and anus, including feces, urine, semen, or wind, and sleep until consciousness is lost, and all sleep is disliked except when you can still hear sound.

Hadith 643

أنه سمع أبا عبد الله عليه السلام يقول: ليس تنقض الوضوء إلا ما خرج من طرفيك الأسفلين.

He heard Abu Abdullah (peace be upon him) saying: Nothing invalidates ablution except what comes out from your two lower ends.

Hadith 644

عن أبي عبد الله عليه السلام قال: ليس ينقض الوضوء إلا ما خرج من طرفيك الأسفلين الذين أنعم الله عليك بهما.

From Abu Abdullah (peace be upon him) who said: Nothing invalidates ablution except what comes out from your two lower ends which Allah has blessed you with.

Hadith 645

عن أبي عبد الله عليه السلام، قال: سألته عن الرعاف، والحجامة، وكل دم سائل فقال: ليس في هذا وضوء، إنما الوضوء من طرفيك الذين أنعم الله بهما عليك.

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

cupping, and all flowing blood. He said: These do not require ablution. Ablution is only from your two ends which Allah has blessed you with.

Hadith 646

سألت الرضا عليه السلام عن الناصور، أينقض الوضوء؟ قال: إنما ينقض الوضوء ثلاث: البول، والغائط، والريح.

I asked Al-Ridha (peace be upon him) about fistula, does it invalidate ablution? He said: Only three things invalidate ablution: urine, feces, and wind.

Hadith 647

عن الرضا عليه السلام قال: إنما وجب الوضوء مما خرج من الطرفين خاصة، ومن النوم دون سائر الأشياء، لأن الطرفين هما طريق النجاسة، وليس للإنسان طريق تصيبه النجاسة من نفسه إلا منهما، فأمروا بالطهارة عندما تصيبهم تلك النجاسة من أنفسهم.

From Al-Ridha (peace be upon him) who said: Ablution was only made obligatory for what comes out from the two ends specifically, and from sleep, excluding other things, because the two ends are the paths of impurity, and there is no path through which impurity affects a person from themselves except through these two, so they were commanded to purify themselves when that impurity affects them from themselves.

Hadith 648

وفي (عيون الأخبار): بالإسناد الآتي عن الفضل، قال: سألت المأمون الرضا عليه السلام عن محض الإسلام فكتب إليه - في كتاب طويل - : ولا ينقض الوضوء إلا غائط، أو بول، أو ريح، أو نوم، أو جنابة.

From (Uyun al-Akhbar): With the upcoming chain of narration from Al-Fadl, who said: Al-Ma'mun asked Al-Ridha (peace be upon him) about pure Islam, so he wrote to him - in a long letter: Nothing invalidates wudu except defecation, urination, passing wind, sleep, or janabah (ritual impurity).

Hadith 649

عن أبي الحسن الرضا (عليه السلام) - في حديث طويل - قال: قال أبو جعفر (عليه السلام): لا ينقض الوضوء إلا ما خرج من طرفيك الذين جعل الله لك، أو قال: الذين أنعم الله بهما عليك.

From Abu Al-Hassan Al-Ridha (peace be upon him) - in a long hadith - he said: Abu Ja'far (peace be upon him) said: Nothing invalidates wudu except what comes out from your two ends which Allah has made for you, or he said: which Allah has blessed you with.

Hadith 650

عن الرضا (عليه السلام) قال: وعلة التخفيف في البول والغائط، لأنه أكثر وأدوم من الجنابة، فرضى فيه بالوضوء لكثرتهم ومشقتهم، ومجيئهم بغير إرادة منهم ولا شهوة، والجنابة لا تكون إلا بالاستلذان منهم، والإكراه لأنفسهم.

From Al-Ridha (peace be upon him) who said: The reason for the lightening (of purification) in case of urination and defecation is because they are more frequent and constant than janabah, so wudu was deemed sufficient due to their frequency and difficulty, and their occurrence without intention or desire from them, while janabah only occurs through pleasure from them and their self-inducement.

CHAPTER 3

That Sleep Which Overwhelms Hearing Nullifies Ablution In Any State, And Nothing Nullifies Ablution Except The Specified Occurrences

[Hadith 651 to 666]

Hadith 651

عن أحدهما عليهما السلام قال: لا ينقض الوضوء إلا ما خرج من طرفيك، أو النوم.

From one of them (peace be upon them) who said: Nothing nullifies ablution except what comes out from your two ends, or sleep.

Hadith 652

سألنا الرضا (عليه السلام) عن الرجل ينام على دابته؟ فقال: إذا ذهب النوم بالعقل فليعد الوضوء.

We asked Al-Ridha (peace be upon him) about a man who sleeps while on his mount? He said: If sleep takes away consciousness, he must repeat the ablution.

Hadith 653

عن أبي عبد الله عليه السلام قال: سمعته يقول: من نام وهو راکع، أو ساجد، أو ماش، على أي الحالات، فعليه الوضوء.

From Abu Abdullah (peace be upon him) who said: I heard him saying: Whoever sleeps while bowing, or prostrating, or walking, in any state, must perform ablution.

Hadith 654

عن أبي عبد الله (عليه السلام) قال: لا ينقض الوضوء إلا حدث، والنوم حدث.

From Abu Abdullah (peace be upon him) who said: Nothing nullifies ablution except an occurrence, and sleep is an occurrence.

Hadith 655

سألت أبا عبد الله عليه السلام عن الرجل ينام وهو ساجد؟ قال: ينصرف ويتوضأ.

I asked Abu Abdullah (peace be upon him) about a man who sleeps while prostrating? He said: He should leave and perform ablution.

Hadith 656

عن أبي عبد الله (عليه السلام) قال: سألته عن الرجل يخفق وهو في الصلاة؟ فقال: إن كان لا يحفظ حدثاً منه - إن كان - فعليهِ، الوضوء وإعادة الصلاة، وإن كان يستيقن أنه لم يحدث فليس عليه وضوء ولا إعادة.

From Abu Abdullah (peace be upon him), he said: I asked him about a man who dozes during prayer? He said: If he cannot remember whether he had an occurrence - if there was one - then he must perform ablution and repeat the prayer, but if he is certain that he did not have an occurrence, then he does not need to perform ablution or repeat.

Hadith 657

قلت لأبي عبد الله (عليه السلام): قوله تعالى: (إذا قمتم إلى الصلاة) ما يعني بذلك إذا قمتم إلى الصلاة؟ قال: إذا قمتم من النوم، قلت: ينقض النوم الوضوء؟ فقال: نعم إذا كان يغلب على السمع، ولا يسمع الصوت.

I said to Abu Abdullah (peace be upon him): Regarding the Almighty's saying: "When you rise for prayer" [Surah Al-Ma'idah: 6] what does He mean by "when you rise for prayer"? He said: When you rise from sleep. I asked: Does sleep nullify ablution? He said: Yes, when it overwhelms hearing and one cannot hear sound.

Hadith 658

سألت أبا عبد الله (عليه السلام) عن الخفقة والخفتين، فقال: ما أدري ما الخفقة والخفتين، إن الله تعالى يقول: (بل الإنسان على نفسه بصيرة)، إن علياً (عليه السلام) كان يقول: من وجد طعم النوم فإنما أوجب عليه الوضوء.

I asked Abu Abdullah (peace be upon him) about the one or two nods (of sleep), so he said: I don't know what one or two nods are. Allah the Exalted says: "Rather, man is evidence against himself" [Surah Al-Qiyamah: 14]. Ali (peace be upon him) used to say: Whoever tastes sleep must perform ablution.

Hadith 659

سألت أبا عبد الله (عليه السلام) وذكر مثله إلا أنه قال: من وجد طعم النوم قائماً أو قاعداً فقد وجب عليه الوضوء.

I asked Abu Abdullah (peace be upon him) and he mentioned similar to it except that he said: Whoever tastes sleep while standing or sitting must perform ablution.

Hadith 660

عن أبي عبد الله (عليه السلام) قال: ليس يرخص في النوم في شيء من الصلاة.

From Abu Abdullah (peace be upon him) who said: There is no allowance for sleep in any part of the prayer.

Hadith 661

سئل موسى بن جعفر (عليه السلام) عن الرجل يرقد وهو قاعد، هل عليه وضوء؟ فقال: لا وضوء عليه ما دام قاعدا، إن لم ينفرج.

Musa bin Ja'far (peace be upon him) was asked about a man who dozes while sitting, does he need to perform ablution? He said: No ablution is required as long as he remains sitting, if he doesn't sprawl (*).

Translator: * Meaning that their body does not spread apart or open up in a way that could indicate a deeper level of unconsciousness. And that they maintain a seated posture without the legs or arms spreading apart significantly which could suggest a loss of control.

Hadith 662

أنه سأله عن الرجل يخفق رأسه وهو في الصلاة قائما أو راکعاً؟ فقال: ليس عليه وضوء.

He was asked about a man whose head nods while he is standing or bowing in prayer? He said: No ablution is required.

Hadith 663

عن الرضا (عليه السلام) قال: (إنما وجب الوضوء مما خرج من الطرفين خاصة ومن النوم دون سائر الأشياء، لأن الطرفين هما طريق النجاسة - إلى أن قال - وأما النوم، فإن النائم إذا غلب عليه النوم يفتح كل شئ منه، واسترخى، فكان أغلب الأشياء عليه فيما يخرج منه الريح فوجب عليه الوضوء لهذه العلة.

From Al-Ridha (peace be upon him) who said: Ablution is only obligatory for what comes out of the two openings specifically and from sleep, rather than other things, because the two openings are the path of impurity - until he said - and as for sleep, when sleep overcomes the sleeper, everything in him opens and relaxes, and the most likely thing to come out is wind, so ablution became obligatory for this reason.

Hadith 664

عن عمران بن حمران أنه سمع عبدا صالحا (عليه السلام) يقول: من نام وهو جالس لا يتعمد النوم فلا وضوء عليه.

From Imran bin Hamran that he heard a righteous servant (peace be upon him) saying: Whoever sleeps while sitting without intending to sleep, no ablution is required of him.

Hadith 665

سألت أبا عبد الله (عليه السلام) هل ينام الرجل وهو جالس فقال: كان أبي يقول: إذا نام الرجل وهو جالس مجتمع فليس عليه وضوء، وإذا نام مضطجعا فعليه الوضوء.

I asked Abu Abdullah (peace be upon him) if a man can sleep while sitting, so he said: My father used to say: If a man sleeps while sitting composed, no ablution is required

of him, and if he sleeps lying down, ablution is required.

Hadith 666

عن أبي عبد الله (عليه السلام) في الرجل هل ينقض وضوؤه إذا نام وهو جالس؟ قال: إن كان يوم الجمعة في المسجد فلا وضوء عليه. وذلك أنه في حال ضرورة.

From Abu Abdullah (peace be upon him), regarding a man, does his ablution become invalidated if he sleeps while sitting? He said: If it is Friday and he is in the mosque then ablution is not required of him, and that is because he is in a state of necessity.

Shaykh Hurr Amili: The reasoning is known and it can be assumed that it means he should perform tayammum (dry ablution) due to the impossibility of performing ablution, as explicitly stated to be due to necessity, and what comes in the section on tayammum has been previously mentioned and will be addressed further.

CHAPTER 4

Ruling On What Removes Sanity From Fainting, Insanity, Intoxication, And Others

[Hadith 667 to 667]

Hadith 667

سألت أبا الحسن (عليه السلام) عن رجل به، علة لا يقدر على الاضطجاع، والوضوء يشد عليه وهو قاعد مستند بالوسائد، فربما اغفى وهو قاعد على تلك الحال؟ قال: يتوضأ، قلت له: إن الوضوء يشد عليه لحال علة؟ فقال: إذا خفى عليه الصوت فقد وجب عليه الوضوء، وقال: يؤخر الظهر وبصليها مع العصر، يجمع بينهما، وكذلك المغرب والعشاء.

I asked Abu Al-Hassan (peace be upon him) about a man with an illness who is unable to lie down, and performing ablution is difficult for him while he is sitting supported by pillows, and sometimes he dozes off while sitting in that condition? He said: He should perform ablution. I said to him: Performing ablution is difficult for him due to his illness? He said: When sound becomes unclear to him (when he loses consciousness), ablution becomes obligatory upon him. And he said: He should delay Dhuhr prayer and pray it with Asr prayer, combining them together, and likewise for Maghrib and Isha prayers.

CHAPTER 5

That Which Comes Out From The Posterior Such As Pumpkin Seeds And Worms Does Not Nullify Ablution Unless It Is Contaminated With Feces

[Hadith 668 to 673]

Hadith 668

عن أبي عبد الله (عليه السلام) في الرجل يخرج منه مثل حب القرع، قال: ليس عليه وضوء.

From Abu Abdullah (peace be upon him) regarding a man from whom something like pumpkin seeds comes out, he said: He does not need to perform ablution.

Shaykh Hurr Amili: In the margin of the manuscript, it is stated: If from one of the two paths (anus or urethra) exits worms or other insects, stones, blood other than the three (conditions that traditionally require ablution), a hair, a blade of grass, or oil dripped into one's urethra, it does not nullify ablution unless it is accompanied by something from the nullifiers. Our scholars unanimously agree on this principle, based on the original texts and what has been mentioned in the narrations.

Hadith 669

قال الكليني: وروي: إذا كانت متلخصة بالعدرة أعاد الوضوء.

Al-Kulayni said: And it is narrated: If it is contaminated with feces, he must repeat the ablution.

Hadith 670

عن أبي عبد الله (عليه السلام) قال: ليس في حب القرع والديدان الصغار وضوء، إنما هو بمنزلة القمل.

From Abu Abdullah (peace be upon him) who said: There is no need for ablution regarding pumpkin seeds and small worms, they are just like lice.

Hadith 671

عن أبي عبد الله (عليه السلام)، في الرجل يسقط منه الدواب وهو في الصلاة، قال: يمضي في صلاته، ولا ينقض ذلك وضوؤه.

From Abu Abdullah (peace be upon him), regarding a man from whom creatures fall while he is in prayer, he said: He should continue his prayer, and this does not invalidate his ablution.

Hadith 672

عن أبي عبد الله (عليه السلام) قال: سئل عن الرجل يكون في صلاته، فيخرج منه حب القرع كيف يصنع؟ قال: إن كان خرج نظيفا من العذرة فليس عليه شيء، ولم ينقض وضوؤه، وإن خرج متلطخا بالعذرة فعليه أن يعيد الوضوء، وإن كان في صلاته قطع الصلاة وأعاد الوضوء والصلاة.

From Abu Abdullah (peace be upon him) who said: He was asked about a man who is in his prayer, and pumpkin seeds come out from him, what should he do? He said: If it comes out clean from feces, then nothing is required of him, and his ablution is not nullified. But if it comes out contaminated with feces, then he must repeat the ablution, and if he was in prayer, he should break the prayer and repeat both the ablution and prayer.

Hadith 673

عن أبي عبد الله (عليه السلام) قال: قال في الرجل يخرج منه مثل حب القرع قال: عليه وضوء.

From Abu Abdullah (peace be upon him) who said: He said regarding a man from whom something like pumpkin seeds comes out, he said: He must perform ablution.

Shaykh Hurr Amili: The Sheikh interpreted it as being smeared with feces due to the previous detail, which is plausible and can also be considered as dissimulation (taqiyya) for its agreement with it, and the reason for its general statement is considering this dissimulation. It can also be interpreted as a rhetorical question, and it's possible that a mistake occurred from the copier based on what was previously mentioned through Al-Kulayni's path in the narration of this very hadith, where it states no ablution is required. Thus, it seems the word "not" (laysa) might have been dropped from the Sheikh's version. Several narrations have already restricted the nullifiers, which indicate the intended meaning here.

CHAPTER 6

That Vomiting, Pus, Suppuration, Burping, Laughing, Guffawing, And Stomach Gurgling - None Of These Invalidate Wudu

[Hadith 674 to 686]

Hadith 674

سألت أبا عبد الله (عليه السلام) عن الرجل يتجشأ فيخرج منه شيء، أيعيد الوضوء؟ قال: لا.

I asked Abu Abdullah (peace be upon him) about a man who burps and something comes out, should he repeat wudu? He said: No.

Hadith 675

عن أبي عبد الله (عليه السلام) قال: إذا قاء الرجل، وهو على طهر فليتمضمض.

From Abu Abdullah (peace be upon him) who said: If a man vomits while he is in a state of purity, he should rinse his mouth.

Hadith 676

سألت أبا عبد الله (عليه السلام) عن القيء، هل ينقض الوضوء؟ قال: لا.

I asked Abu Abdullah (peace be upon him) about vomiting, does it invalidate wudu? He said: No.

Hadith 677

عن أبي عبد الله (عليه السلام) قال: القهقهة لا تنقض الوضوء، وينقض الصلاة.

From Abu Abdullah (peace be upon him) who said: Guffawing does not invalidate wudu, but it invalidates prayer.

Hadith 678

سماعة قال: سألته عن القلس وهي الجشأة، يرتفع الطعام من جوف الرجل، من غير أن يكون تقيأ، وهو قائم في الصلاة؟ قال: لا ينقض ذلك وضوؤه.

Sama'a said: I asked him about regurgitation which is burping, when food rises from a man's stomach without being vomit, while he is standing in prayer? He said: This does not invalidate his wudu.

Hadith 679

سألت الرضا (عليه السلام) عن القيء، والرغاف، والمدة، أينقض الوضوء أم لا؟ قال: لا تنقض شيئا.

I asked Al-Rida (peace be upon him) about vomiting, nosebleed, and pus, do they invalidate wudu or not? He said: They do not invalidate anything.

Hadith 680

سألت أبا الحسن (عليه السلام) عن الرغاف والحجامة والقيء؟ قال: لا ينقض هذا شيئا من الوضوء، ولكن ينقض الصلاة.

I asked Abu Al-Hassan (peace be upon him) about nosebleed, cupping, and vomiting? He said: None of these invalidate wudu, but they invalidate prayer.

Hadith 681

سألت أبا عبد الله (عليه السلام) عن القيء؟ قال: ليس فيه وضوء، وإن تقيأت متعمدا.

I asked Abu Abdullah (peace be upon him) about vomiting? He said: It does not require ablution, even if you vomit intentionally.

Hadith 682

عن أبي عبد الله (عليه السلام) قال: ليس في القيء وضوء.

From Abu Abdullah (peace be upon him) who said: Vomiting does not require ablution.

Hadith 683

وباسناده: إن التبسم في الصلاة، لا ينقض الصلاة، ولا ينقض الوضوء، إنما يقطع الضحك الذي فيه القهقهة.

And with its chain of narration: Smiling during prayer does not invalidate the prayer, nor does it invalidate the ablution. Only laughter that contains guffaw breaks it.

Shaykh Hurr Amili: The Sheikh mentioned that the interruption is specific to the prayer because it is only applicable in it, not in ablution.

Hadith 684

سألته عما ينقض الوضوء؟ قال: الحدث تسمع صوته، أو تجد ريحه، والقرقرة في البطن إلا شيئا تصبر عليه، والضحك في الصلاة، والقيء.

I asked him about what invalidates ablution? He said: Breaking wind where you hear its sound or smell it, gurgling in the stomach except what you can bear, laughing during prayer, and vomiting.

Shaykh Hurr Amili: His saying, "except for something you can tolerate," means: you restrain it and do not release it, and it's known that this refers to wind, so releasing it nullifies ablution, not just mere rumbling.

Hadith 685

عن أبي عبد الله عليه السلام قال: الرعاف، والقيء والتخليل يسيل الدم، إذا استكرهت شيئاً ينقض الوضوء، وإن لم تستكرهه لم ينقض الوضوء.

From Abu Abdullah, peace be upon him, who said: Nosebleed, vomiting, and blood flowing from tooth cleaning - if you force any of these it invalidates ablution, and if you don't force it, it doesn't invalidate ablution.

Shaykh Hurr Amili: Its interpretation can be based on taqiyya (precautionary dissimulation) for its agreement with the general populace's views, and it might also be considered recommended practice.

Hadith 686

قال الصادق عليه السلام: لا يقطع التبسم الصلاة، وتقطعها القهقهة، ولا تنقض الوضوء.

Al-Sadiq, peace be upon him, said: Smiling does not break the prayer, but guffawing breaks it, and does not invalidate ablution.

CHAPTER 7

That Wudu Is Not Invalidated By Nosebleed, Cupping, Or Blood Flow Other Than Menstruation, Irregular Bleeding, And Postnatal Bleeding

[Hadith 687 to 700]

Hadith 687

سألت أبا جعفر عليه السلام عن الرجل يأخذ الرعاف، والقيء، في الصلاة كيف يصنع؟ قال: ينفتل، فيغسل أنفه، ويعود في صلاته، وإن تكلم فليعد صلاته، وليس عليه وضوء.

I asked Abu Ja'far (peace be upon him) about a man who gets a nosebleed and vomits during prayer, what should he do? He said: He should turn away, wash his nose, and return to his prayer. If he speaks, he must repeat his prayer, but he does not need to perform wudu.

Hadith 688

عن أبي عبد الله عليه السلام - في حديث - قال: سألته عن رجل رعف فلم يرق رعافه حتى دخل وقت الصلاة؟ قال: يحشو أنفه بشئ ثم يصلي، ويطيل إن خشي أن يسبقه الدم.

From Abu Abdullah (peace be upon him) - in a hadith - said: I asked him about a man who got a nosebleed and his bleeding didn't stop until the prayer time entered? He said: He should stuff his nose with something then pray, and he should prolong [the prayer] if he fears the blood will precede him.

Hadith 689

عن أحدهما عليهما السلام قال: سألته عن الرجل تخرج به القروح، لا تزال تدمي كيف يصلي؟ قال: يصلي وإن كانت الدماء تسيل.

From one of them both (peace be upon them) said: I asked him about a man who has wounds that keep bleeding, how should he pray? He said: He should pray even if blood is flowing.

Hadith 690

عن أبي جعفر عليه السلام قال: سمعته يقول: لو رعت دورقا ما زدت على أن أمسح مني الدم واصلي.

From Abu Ja'far (peace be upon him) said: I heard him saying: If I were to have a jug's worth of nosebleed, I would do no more than wipe the blood from myself and pray.

Hadith 691

قال: سمعته يقول: إذا قاء الرجل وهو على طهر فليتمضمض، وإذا رعف وهو على وضوء فليغسل أنفه، فإن ذلك يجزيه ولا يعيد وضوءه.

He said: I heard him saying: If a man vomits while in a state of purity, he should rinse his mouth, and if he gets a nosebleed while having wudu, he should wash his nose, for that suffices him and he does not need to repeat his wudu.

Hadith 692

عن أبي عبد الله عليه السلام قال: سألته عن الحجامه، أفيها وضوء؟ قال: لا.

From Abu Abdullah (peace be upon him): I asked him about cupping, is wudu required for it? He said: No.

Hadith 693

عن أبي عبد الله عليه السلام قال: سمعته يقول في الرجل يرعف وهو على وضوء، قال: يغسل آثار الدم ويصلي.

From Abu Abdullah (peace be upon him) said: I heard him speaking about a man who gets a nosebleed while having wudu, he said: He should wash the traces of blood and pray.

Hadith 694

سألت أبا عبد الله عليه السلام أينقض الرعاف، والقيء، ونتف الإبط الوضوء؟ فقال: وما تصنع بهذا؟ هذا قول المغيرة بن سعيد، لعن الله المغيرة، يجزيك من الرعاف والقيء أن تغسله ولا تعيد الوضوء.

I asked Abu Abdullah (peace be upon him) if nosebleed, vomiting, and plucking armpit hair nullify ablution? He said: "What do you have to do with this? This is the saying of Al-Mughira bin Sa'id, may Allah curse Al-Mughira. For nosebleed and vomiting, it suffices to wash it and you don't need to repeat ablution."

Hadith 695

سألته عن رجل أخذه تقطير من قرحه إما دم، وإما غيره؟ قال: فليضع خريطة، وليتوضأ وليصل، فإنما ذلك بلاء ابتلى به، فلا يعيدن إلا من الحدث الذي يتوضأ منه.

I asked him about a man who has dripping from his wound, whether blood or something else? He said: "Let him put a covering, perform ablution and pray. This is just a trial he has been afflicted with, so he should not repeat except for the regular matters that require ablution."

Hadith 696

عن أبي عبد الله عليه السلام قال: سألته عن الرعاف والحجامة وكل دم سائل؟ فقال: ليس في هذا وضوء، إنما الوضوء من طرفيك الذين أنعم الله بهما عليك.

From Abu Abdullah (peace be upon him), I asked him about nosebleed, cupping, and all flowing blood? He said: "These don't require ablution. Ablution is only from your two ends which Allah has blessed you with."

Hadith 697

سمعت أبا الحسن عليه السلام يقول: كان أبو عبد الله عليه السلام يقول: في الرجل يدخل يده في أنفه فيصيب خمس أصابعه الدم، قال: ينقيه، ولا يعيد الوضوء.

I heard Abu Al-Hassan (peace be upon him) saying: Abu Abdullah (peace be upon him) used to say regarding a man who puts his hand in his nose and finds blood on his five fingers: "He should clean it and not repeat ablution."

Hadith 698

سألت أبا عبد الله عليه السلام عن رجل أصابه دم سائل؟ قال: يتوضأ ويعيد، قال: وإن لم يكن سائلاً توضأ وبنى، قال: ويصنع ذلك بين الصفا والمروة.

I asked Abu Abdullah (peace be upon him) about a man who gets flowing blood? He said: "He should perform ablution and repeat." He said: "If it's not flowing, he should perform ablution and continue." He said: "And he should do this between Safa and Marwa."

Shaykh Hurr Amili: Its interpretation will come.

Hadith 699

سمعتة يقول: رأيت أبي صلوات الله عليه وقد رعف - بعد ما توضأ - دماً سائلاً فتوضأ.

I heard him saying: I saw my father (peace be upon him) get a flowing nosebleed after performing ablution, so he performed ablution again.

Shaykh Hurr Amili: The Sheikh has interpreted them as being due to taqiyya (precautionary dissimulation), and it is permissible to interpret them as recommended actions, and as washing the area, for it is called ablution, in light of the preceding narrations from Abu Basir, Abu Habib, and others. The author of Al-Muntaqa said: Interpreting it as recommended is not actually an interpretation because mere action does not indicate obligation, end of discussion. It's also possible to interpret it as the occurrence of another event, such as passing wind or similar, and as renewing the ablution.

Hadith 700

عبد الله بن جعفر الحميري في (قرب الإسناد) - عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر عليه السلام، قال: سألته عن رجل استاك أو تخلل فخرج من فمه دم، أينقض ذلك الوضوء؟ قال: لا، ولكن يتممض. قال: وسألته عن رجل كان في صلاته فرماه رجل فشججه، فسأل الدم؟

That Wudu Is Not Invalidated By Nosebleed, Cupping, Or Blood Flow O...

فقال: لا ينقض الوضوء ولكنه يقطع الصلاة.

Abdullah bin Ja'far Al-Himyari in (Qurb Al-Isnad) - from Abdullah bin Al-Hassan, from his grandfather Ali bin Ja'far, from his brother Musa bin Ja'far (peace be upon him), said: I asked him about a man who uses siwak or toothpick and blood comes from his mouth, does this nullify ablution? He said: "No, but he should rinse his mouth." He said: And I asked him about a man who was in prayer when someone hit him causing a wound that bled? He said: "It doesn't nullify ablution but it interrupts the prayer."

CHAPTER 8

Poetry Recitation Does Not Invalidate Ablution

[Hadith 701 to 703]

Hadith 701

سألت أبا عبد الله عليه السلام عن إنشاد الشعر، هل ينقض الوضوء؟ قال: لا.

I asked Abu Abdullah (peace be upon him) about reciting poetry, does it invalidate ablution? He said: No.

Hadith 702

وما روى من إنشاد أمير المؤمنين عليه السلام الشعر - في بعض الخطب على المنبر، ولم ينقل أنه خرج للوضوء.

And what has been narrated about Amir al-Mu'minin (peace be upon him) reciting poetry - in some sermons on the pulpit, and it was not transmitted that he left to perform ablution.

Hadith 703

سألته عن نشيد الشعر، هل ينقض الوضوء أو ظلم الرجل صاحبه، أو الكذب؟ فقال: نعم، إلا أن يكون شعرا يصدق فيه، أو يكون يسيرا من الشعر الأبيات الثلاثة والأربعة، فأما أن يكثر من الشعر الباطل فهو ينقض الوضوء.

I asked him about reciting poetry, does it invalidate ablution, or when a man wrongs his companion, or lying? He said: Yes, except if it is poetry that contains truth, or if it is a small amount of poetry like three or four verses, but if one excessively recites false poetry then it invalidates ablution.

Shaykh Hurr Amili: The Sheikh interpreted it as recommended (not obligatory), and some of our scholars have reported a consensus on the absence of obligation, which indicates the preference of the first interpretation.

CHAPTER 9

Kissing, Touching, Lying Together, Touching Private Parts And Similar Acts Other Than Intercourse Do Not Invalidate Wudu

[Hadith 704 to 717]

Hadith 704

عن أبي عبد الله عليه السلام، في المرأة تكون في الصلاة فتظن أنها قد حاضت، قال: تدخل يدها فتمسح بالموضع فإن رأت شيئاً انصرفت، وإن لم تر شيئاً أتمت صلاتها.

From Abu Abdullah (peace be upon him), regarding a woman who is in prayer and thinks she is menstruating, he said: She should insert her hand and touch the area. If she sees anything, she should leave; if she doesn't see anything, she should complete her prayer.

Hadith 705

عن أبي عبد الله عليه السلام قال: ليس في المذي من الشهوة، ولا من الإنعاط، ولا من القبلة، ولا من مس الفرج، ولا من المضاجعة، وضوء، ولا يغسل منه الثوب ولا الجسد.

From Abu Abdullah (peace be upon him), he said: There is no wudu required for pre-seminal fluid from desire, nor from erection, nor from kissing, nor from touching private parts, nor from lying together, and neither the clothes nor the body need to be washed from it.

Hadith 706

عن أبي جعفر عليه السلام قال: ليس في القبلة، ولا المباشرة، ولا مس الفرج وضوء.

From Abu Ja'far (peace be upon him), he said: There is no wudu required for kissing, touching, or touching private parts.

Hadith 707

قلت لأبي جعفر عليه السلام: ما تقول في الرجل يتوضأ ثم يدعو جاريتته، فتأخذ بيده حتى ينتهي إلى المسجد؟ فإن من عندنا يزعمون أنها الملامسة، فقال: لا والله، ما بذلك بأس، وربما فعلته، وما يعني بهذا أو لامستم النساء (إلا الواقعة في الفرج).

I said to Abu Ja'far (peace be upon him): What do you say about a man who performs wudu then calls his slave girl, and she takes his hand until he reaches the mosque? Those among us claim this is the touching [referred to in the verse]. He said: No, by Allah, there is nothing wrong with that, and I have done it sometimes. What is meant

by "or you have touched women" [An-Nisa: 43] is only intercourse.

Hadith 708

سألت أبا عبد الله عليه السلام عن القبلة، تنقض الوضوء؟ قال: لا بأس.

I asked Abu Abdullah (peace be upon him) about kissing, does it invalidate wudu? He said: There is no problem.

Hadith 709

عن أبي عبد الله عليه السلام قال: سألته عن رجل مس فرج امرأته؟ قال: ليس عليه شيء، وإن شاء غسل يده، والقبلة لا يتوضأ منها.

From Abu Abdullah (peace be upon him), he said: I asked him about a man who touches his wife's private parts? He said: Nothing is required of him, and if he wishes he may wash his hand, and kissing does not require wudu.

Hadith 710

سألت أبا عبد الله عليه السلام عن الرجل يعبث بذكره في الصلاة المكتوبة؟ فقال: لا بأس به.

I asked Abu Abdullah (peace be upon him) about a man who touches his penis during the obligatory prayer? He said: There is no problem with it.

Translator: * Someone touching or handling their genital area without implying a specific intent or manner beyond the physical action described.

Hadith 711

سألت أبا عبد الله (عليه السلام) عن الرجل يمس ذكره أو فرجه أو أسفل من ذلك، وهو قائم يصلي، يعيد وضوءه؟ فقال: لا بأس بذلك، إنما هو من جسده.

I asked Abu Abdullah (peace be upon him) about a man who touches his private parts or lower than that while standing in prayer, should he repeat his ablution? He said: There is no problem with that, as it is part of his body.

Hadith 712

عن أبي عبد الله عليه السلام قال: إذا قبل الرجل امرأة من شهوة، أو مس فرجها، أعاد الوضوء.

From Abu Abdullah (peace be upon him) who said: When a man kisses a woman with desire, or touches her private parts, he must repeat the ablution.

Hadith 713

عن أبي عبد الله عليه السلام قال: سئل عن الرجل يتوضأ ثم يمس باطن دبره؟ قال: نقض وضوءه، وإن مس باطن إحليله فعليه أن يعيد الوضوء، وإن كان في الصلاة قطع الصلاة، ويتوضأ ويعيد الصلاة، وإن فتح إحليله أعاد الوضوء وأعاد الصلاة.

From Abu Abdullah (peace be upon him) who said: He was asked about a man who performs ablution then touches the inside of his posterior? He said: It invalidates his ablution, and if he touches the inside of his urethra he must repeat the ablution, and if he was in prayer he should stop the prayer, perform ablution and repeat the prayer, and if he opens his urethra he must repeat the ablution and prayer.

Shaykh Hurr Amili: The two narrations must be interpreted as practicing taqiyya (precautionary dissimulation) because they conform to it, as stated by a group of our companions.

Hadith 714

عن علي عليه السلام في قوله تعالى: أو لامستم النساء فلم تجدوا ماء فتيمموا أن المراد به الجماع (خاصة).

From Ali (peace be upon him) regarding the Almighty's saying: "or you have touched women" [An-Nisa: 43], that it means sexual intercourse (specifically).

Hadith 715

عن أبي عبد الله عليه السلام قال: اللمس هو الجماع، ولكن الله ستر يحب الستر، فلم يسم كما تسمون.

From Abu Abdullah (peace be upon him) who said: Touching means sexual intercourse, but Allah is concealing and loves concealment, so He did not name it as you name it.

Hadith 716

عن أبي عبد الله عليه السلام قال: اللمس الجماع.

From Abu Abdullah (peace be upon him) who said: Touching means sexual intercourse.

Hadith 717

عن أبي عبد الله عليه السلام قال: سأله قيس بن رمانة فقال له: أتوضأ، ثم أدعو الجارية فتمسك بيدي، فأقوم فأصلي، أعلى وضوء؟ قال: لا، قال: فإنهم يزعمون أنه اللمس؟ قال: لا والله، ما اللمس إلا الوقاع - يعني الجماع - ثم قال: كان أبو جعفر عليه السلام - بعد ما كبر - يتوضأ، ثم يدعو الجارية، فتأخذ بيده، فيقوم فيصلي.

From Abu Abdullah (peace be upon him) who said: Qais bin Rumanah asked him saying: I perform ablution, then I call the maid and she holds my hand, then I stand to

pray, am I still in a state of ablution? He said: Yes. He said: But they claim that it is touching? He said: No, by Allah, touching is nothing but intercourse - meaning sexual intercourse - then he said: Abu Ja'far (peace be upon him) - after he grew old - would perform ablution, then call the maid who would take his hand, and he would stand and pray.

CHAPTER 10

Contact Of Urine And Excrement With The Body Does Not Nullify Ablution

[Hadith 718 to 719]

Hadith 718

قلت لأبي جعفر عليه السلام: رجل وطئ على عذرة، فساخت رجله فيها، أينقض ذلك وضوءه؟ وهل يجب عليه غسلها؟ فقال: لا يغسلها، إلا أن يقذرها، ولكنه يمسحها حتى يذهب أثرها، ويصلي.

I asked Abu Ja'far (peace be upon him): "A man stepped on excrement, and his foot sank into it. Does this nullify his ablution? And is it obligatory for him to wash it?" He said: "He does not need to wash it unless it is dirty, but he should wipe it until its trace is gone, and then pray."

Hadith 719

عن أبي عبد الله عليه السلام في الرجل يطأ في العذرة، أو البول أيعيد الوضوء؟ قال: لا، ولكن يغسل ما أصابه.

From Abu Abdullah (peace be upon him) regarding a man who steps in excrement or urine, should he repeat the ablution? He said: "No, but he should wash what was affected by it."

Shaykh Hurr Amili: And this is indicated by the narrations that specify the nullifiers of ablution, which have been mentioned before, and it is appropriate to reconcile them by giving the option between washing and wiping, or specifying washing for when impurity affects parts other than the bottom of the foot, as will be discussed in the section on impurities, God willing.

CHAPTER 11

Touching A Dog Or A Disbeliever Does Not Invalidate Wudu

[Hadith 720 to 724]

Hadith 720

سألت أبا عبد الله عليه السلام عن الكلب السلوقي؟ فقال: إذا مسسته فأغسل يدك.

I asked Abu Abdullah (peace be upon him) about the Saluki dog? He said: If you touch it, wash your hand.

Shaykh Hurr Amili: (*) Saluq: A village in Yemen to which armors and dogs are attributed from, as mentioned in Al-Sahah, Volume 4, Page 1498.

Hadith 721

سألته عن رجل صافح مجوسياً؟ قال: يغسل يده ولا يتوضأ.

I asked him about a man who shook hands with a Magian? He said: He should wash his hand but not perform wudu.

Hadith 722

سألت أبا عبد الله عليه السلام عن الكلب يصيب شيئاً من جسد الرجل؟ قال: يغسل المكان الذي أصابه.

I asked Abu Abdullah (peace be upon him) about a dog touching a part of a man's body? He said: Wash the place it touched.

Hadith 723

عن أبي عبد الله عليه السلام قال: من مس كلباً فليتوضأ.

From Abu Abdullah (peace be upon him) who said: Whoever touches a dog should perform wudu.

Hadith 724

أنه سأل أبا عبد الله عليه السلام عن الرجل يحل له أن يصافح المجوسي؟ فقال: لا، فسأله: أيتوضأ إذا صافحهم؟ قال: نعم، إن مصافحتهم تنقض الوضوء.

He asked Abu Abdullah (peace be upon him) about whether it is permissible for a man to shake hands with a Magian? He said: No. He then asked: Should he perform wudu if he shakes hands with them? He said: Yes, shaking hands with them nullifies wudu.

Shaykh Hurr Amili: The Sheikh interpreted ablution in these two narrations as washing the hand, because that is called ablution, due to the consensus of the group that this does not invalidate ablution.

CHAPTER 12

That Madhi (Pre-Seminal), Wadhi (Post-Ejaculate), Wadi (Prostatic Fluid), Erection, Phlegm, Saliva, And Mucus - None Of These Nullify Wudu

[Hadith 725 to 743]

Hadith 725

سألت أحدهما عليهما السلام عن المذي؟ فقال: لا ينقض الوضوء ولا يغسل منه ثوب ولا جسد، إنما هو بمنزلة المخاط، والبصاق.

I asked one of them (peace be upon them) about madhi? He said: It does not nullify wudu, nor does it require washing of clothes or body, it is like mucus and saliva.

Hadith 726

عن أبي عبد الله عليه السلام قال: إن سال من ذكرك شيء من مذي، أو ودي، وأنت في الصلاة فلا تغسله، ولا تقطع له الصلاة، ولا تنقض له الوضوء، وإن بلغ عقبيك، فإنما ذلك بمنزلة النخامة، وكل شيء خرج منك بعد الوضوء فإنه من الحبائل، أو من البواسير، وليس بشيء، فلا تغسله من ثوبك إلا أن تقدره.

From Abu Abdullah (peace be upon him) who said: If something flows from your private part like madhi or wadi while you are in prayer, do not wash it, do not break your prayer for it, and do not nullify your wudu for it, even if it reaches your heels, for it is like phlegm. Everything that comes out of you after wudu is from hemorrhoids or veins, and it is nothing, so do not wash it from your clothes unless you find it filthy.

Hadith 727

سألت أبا جعفر عليه السلام عن المذي يسيل حتى يصيب الفخذ؟ قال: لا يقطع صلاته، ولا يغسله من فخذ، إنه لم يخرج من مخرج المنى، إنما هو بمنزلة النخامة.

I asked Abu Ja'far (peace be upon him) about madhi that flows until it reaches the thigh? He said: It does not break his prayer, nor does he need to wash it from his thigh, as it does not come from where semen comes from, it is like phlegm.

Hadith 728

سمعت أبا عبد الله عليه السلام يقول: لا نرى في المذي وضوءاً ولا غسل ما أصاب الثوب منه، إلا في الماء الأكبر.

I heard Abu Abdullah (peace be upon him) saying: We do not see that madhi requires wudu or washing what it touches of clothes, except in case of major discharge.

Hadith 729

قلت لأبي عبد الله عليه السلام: المذي ينقض الوضوء؟ قال: لا، ولا يغسل منه الثوب ولا الجسد، إنما هو بمنزلة البزاق، والمخاط.

I said to Abu Abdullah (peace be upon him): Does madhi nullify wudu? He said: No, nor does it require washing clothes or body, it is like saliva and mucus.

Hadith 730

عن أبي عبد الله عليه السلام قال: يخرج من الإحليل المنى، والونى، والمذي، والودي، فأما المنى فهو الذي يسترخي له العظام، ويفتر منه الجسد، وفيه الغسل، وأما المذي يخرج من شهوة ولا شئ فيه، وأما الودي فهو الذي يخرج بعد البول، وأما الونى فهو الذي يخرج من الأدواء ولا شئ فيه.

From Abu Abdullah (peace be upon him) who said: From the urethra comes semen, wadhi, madhi, and wadi. As for semen, it is that which relaxes the bones and weakens the body, and it requires ghusl. As for madhi, it comes from desire and requires nothing. As for wadi, it is what comes after urination. As for wadhi, it comes from illness and requires nothing.

Hadith 731

عن أبي عبد الله عليه السلام، قال: سألته عن المذي؟ فقال: إن عليا عليه السلام كان رجلا مذاء، فاستحيى أن يسأل رسول الله صلى الله عليه وآله وسلم لمكان فاطمة عليها السلام، فأمر المققداد أن يسأله وهو جالس، فسأله، فقال له النبي صلى الله عليه وآله وسلم: ليس بشئ.

From Abu Abdullah (peace be upon him), he said: I asked him about madhi? He said: Ali (peace be upon him) was a man who had frequent madhi, but he was shy to ask the Messenger of Allah (peace be upon him and his family) because of Fatima's (peace be upon her) position, so he asked Miqdad to ask him while he was sitting. He asked him, and the Prophet (peace be upon him and his family) said: It is nothing.

Hadith 732

سألت أبا عبد الله عليه السلام عن المذي؟ فقال: ما هو عندي إلا كالنخامة.

I asked Abu Abdullah (peace be upon him) about prostatic fluid (madhi)? He said: To me it is nothing but like mucus.

Hadith 733

عن أبي الحسن عليه السلام قال: سألته عن المذي؟ فأمرني بالوضوء منه، ثم أعدت عليه سنة أخرى، فأمرني بالوضوء منه، وقال: إن عليا عليه السلام أمر المققداد أن يسأل رسول الله صلى الله عليه وآله وسلم واستحيى أن يسأله، فقال: فيه الوضوء. قلت: وإن لم أتوضأ، قال: لا بأس.

From Abu Al-Hassan (peace be upon him), he said: I asked him about prostatic fluid?

He ordered me to perform ablution from it. Then I asked him again another year, and he ordered me to perform ablution from it, and said: Ali (peace be upon him) ordered Al-Miqdad to ask the Messenger of Allah (peace be upon him and his family) as he was shy to ask him, and he said: It requires ablution. I said: What if I don't perform ablution? He said: There's no problem.

Hadith 734

قلت لأبي عبد الله عليه السلام: المذي يخرج من الرجل؟ قال: أحد لك فيه حدا؟ قال: قلت: نعم، جعلت فداك، قال: فقال: إن خرج منك على شهوة فتوضأ، وإن خرج منك على غير ذلك فليس عليك فيه وضوء.

I said to Abu Abdullah (peace be upon him): The prostatic fluid that comes out from a man? He said: Has anyone set a limit for you regarding it? I said: Yes, may I be sacrificed for you. He said: If it comes out with desire then perform ablution, and if it comes out without that then no ablution is required.

Shaykh Hurr Amili: And it was mentioned in the narrations about kissing that pre-ejaculate due to desire does not nullify ablution, so this and similar [narrations] are to be understood as pertaining to taqiyya (precautionary dissimulation) or as recommended (mustahabb).

Hadith 735

سألت أبا الحسن عليه السلام عن المذي، أينقض الوضوء؟ قال: إن كان من شهوة نقض.

I asked Abu Al-Hassan (peace be upon him) about prostatic fluid, does it invalidate ablution? He said: If it was due to desire it invalidates.

Hadith 736

سألت أبا الحسن عليه السلام عن المذي؟ فقال: ما كان منه لشهوة فتوضأ منه.

I asked Abu Al-Hassan (peace be upon him) about prostatic fluid? He said: Whatever of it is due to desire, perform ablution for it.

Hadith 737

قال: اغتسلت يوم الجمعة بالمدينة، ولبست أثوابي، وتطيبت، فمرت بي وصيفة، ففخذت لها، فأمذيت أنا وأمنت هي، فدخلني من ذلك ضيق، فسألت أبا عبد الله عليه السلام عن ذلك؟ فقال: ليس عليك وضوء، ولا عليها غسل.

He said: I performed ghusl on Friday in Medina, wore my clothes, and applied perfume. A young maid passed by me, and I had thoughts about her, so I discharged prostatic fluid and she discharged semen. I felt distressed about that and asked Abu Abdullah (peace be upon him) about it? He said: No ablution is required from you, and no ghusl is required from her.

Hadith 738

عن أبي عبد الله عليه السلام قال: ثلاث يخرجن من الإحليل: وهن: المني، وفيه الغسل، والودي فمنه الوضوء، لأنه يخرج من دريرة البول، قال: والمذي ليس فيه وضوء، إنما هو بمنزلة ما يخرج من الأنف.

From Abu Abdullah (peace be upon him) said: Three things come out of the urethra: semen which requires ghusl, urethral secretion which requires ablution because it comes out with urine, and prostatic fluid which doesn't require ablution as it is like what comes out of the nose.

Shaykh Hurr Amili: The Sheikh said: This is applicable to someone who does not perform istibra (urine extraction) after urinating, and something comes out, because it would be from the remnants of urine in the end. This can also be interpreted as caution (taqiyya), and as recommended (mustahabb).

Hadith 739

عن أبي عبد الله عليه السلام قال: الودي لا ينقض الوضوء، إنما هو بمنزلة المخاط والبراق.

From Abu Abdullah (peace be upon him) said: Urethral secretion does not invalidate ablution, it is just like mucus and saliva.

Hadith 740

سألت أبا الحسن عليه السلام عن الرجل يمذي - فهو في الصلاة - من شهوة، أو من غير شهوة؟ قال: المذي منه الوضوء.

I asked Abu Al-Hassan (peace be upon him) about a man who experiences madhi fluid discharge - while he is in prayer - due to desire or without desire? He said: Madhi fluid requires ablution.

Shaykh Hurr Amili: The Sheikh interpreted it as an expression of astonishment, not a statement of fact. He said: It can also be interpreted as taqiyya (precautionary dissimulation) because it aligns with the majority of the general populace. This interpretation concludes. And it can be considered as a rhetorical question.

Hadith 741

سألت الرضا عليه السلام عن المذي؟ فأمرني بالوضوء منه، ثم أعدت عليه في سنة أخرى، فأمرني بالوضوء منه، وقال: إن عليا عليه السلام أمر المقداد بن الأسود أن يسأل النبي صلى الله عليه وآله وسلم واستحيى أن يسأله، فقال: فيه الوضوء.

I asked Al-Ridha (peace be upon him) about pre-seminal (madhi) fluid? He ordered me to perform ablution for it. Then I asked him again in another year, and he ordered me to perform ablution for it, and said: Indeed Ali (peace be upon him) ordered Al-Miqdad bin Al-Aswad to ask the Prophet (peace be upon him and his family) but he was shy to ask him, so he said: It requires ablution.

Shaykh Hurr Amili: The Sheikh interpreted it as recommended. He said: It's possible that the narrator left out part of the report, as what has been mentioned in the narration of this very report allows for omitting the ablution. And interpreting it as precautionary dissimulation (taqiyya) is possible, and the command to

Miqdad might have been abrogated.

Hadith 742

كان أمير المؤمنين عليه السلام لا يرى في المذي وضوءاً، ولا غسل ما أصاب الثوب منه.

Amir al-Mu'minin (peace be upon him) did not see the necessity of ablution for pre-seminal (madhi) fluid, nor washing clothes that it touches.

Hadith 743

قال: وروى أن المذي والودي، بمنزلة البصاق والمخاط، فلا يغسل منهما الثوب ولا الإحليل.

He said: And it is narrated that pre-seminal (madhi) fluid and prostatic fluid are like saliva and mucus, so neither the clothes nor the private part needs to be washed because of them.

CHAPTER 13

Ruling Of Ambiguous Wetness After Discharge of Urine And Semen

[Hadith 744 to 753]

Hadith 744

سألت أبا عبد الله عليه السلام عن رجل بال ثم توضأ، ثم قام إلى الصلاة، ثم وجد بللاً؟ قال: لا يتوضأ، إنما ذلك من الحبائل.

I asked Abu Abdullah, peace be upon him, about a man who urinated, then performed ablution, then stood up for prayer, then found wetness? He said: He should not perform ablution, for that is only from the urinary tract.

Shaykh Hurr Amili: And Al-Saduq narrated with his chain from Abdullah bin Abi Ya'fur similarly, except that he said: "There is nothing upon him and he does not need to perform ablution," without adding anything more.

Hadith 745

عن أبي عبد الله عليه السلام في الرجل يبول ثم يستنجي، ثم يجد بعد ذلك بللاً، قال: إذا بال فخرط ما بين المقعدة والأنتيين ثلاث مرات، وغمز ما بينهما، ثم استنجى، فإن سال حتى يبلغ السوق فلا يبالي.

From Abu Abdullah, peace be upon him, regarding a man who urinates, then performs istinja (cleaning after urination), then finds wetness afterwards, he said: When he urinates, he should squeeze between the anus and the testicles three times, and press between them, then perform istinja. If it flows until it reaches the lower part of the leg (shin), he should not worry about it.

Hadith 746

عن أبي عبد الله عليه السلام في الرجل يبول، قال: ينتره ثلاثاً، ثم إن سال حتى يبلغ السوق فلا يبالي.

From Abu Abdullah, peace be upon him, regarding a man urinating, he said: He should shake it three times, then if it drips until it reaches the lower part of the leg (shin), he need not worry about it.

Hadith 747

قلت لأبي الحسن موسى (عليه السلام): إني أبول ثم أتمسح بالأحجار، فيجئ مني البلل ما يفسد سراويلي، قال:؟ ليس به بأس.

I said to Abu al-Hasan Musa (peace be upon him): I urinate and then wipe myself with stones, but moisture comes from me that spoils my trousers. He said: There is no

harm in it.

Hadith 748

قال أبو جعفر عليه السلام: من اغتسل وهو جنب قبل أن يبول ثم يجد بللاً، فقد انتقض غسله. وإن كان بال ثم اغتسل ثم، ثم وجد بللاً، فليس ينقض غسله، ولكن عليه الوضوء، لأن البول لم يدع شيئاً.

Abu Ja'far, peace be upon him, said: Whoever performs ghusl (ritual bath) while in a state of janabah (major ritual impurity) before urinating and then finds wetness, their ghusl is invalidated. However, if one urinates, then performs ghusl, and then finds wetness, their ghusl is not invalidated, but they must perform wudu (ablution), because the urine did not leave anything behind.

Hadith 749

قال: فإن كان بال قبل أن يغتسل فلا يعيد غسله، ولكن يتوضأ ويستنجي.

He said: If he urinates before performing ghusl (ritual bath), he does not need to repeat his ghusl, but he should perform wudu (ablution) and perform istinja (cleansing from urine).

Shaykh Hurr Amili: The Sheikh mentioned that these [instructions] are considered recommended, or due to the discharge of something that nullifies ablution, as indicated by the need for istinja.

Hadith 750

سمعت رجلاً سأل أبا عبد الله (عليه السلام) فقال: إني ربما بلت فلا أقدر على الماء، ويشد ذلك علي؟ فقال: إذا بلت، وتمسحت، فامسح ذكرك بريقك، فإن وجدت شيئاً فقل: هذا من ذاك.

I heard a man ask Abu Abdullah (peace be upon him), saying: "Sometimes I urinate and I cannot access water, and this becomes difficult for me?" He replied: "When you urinate and wipe yourself, then wipe your penis with your saliva. If you find anything after that, say: 'This is from that.'"

Shaykh Hurr Amili: And the wiping with saliva should be done in a place other than where impurity is, so as not to spread it.

Hadith 751

كُتبت إلى أبي الحسن عليه السلام في الخصى يبول فيلقى من ذلك شدة، ويرى البلل بعد البلل؟ قال: يتوضأ، ويتوضح في النهار مرة واحدة.

I wrote to Abu al-Hasan, peace be upon him, about a eunuch who urinates and experiences difficulty with it, and sees wetness after wetness? He said: He should perform ablution, and sprinkle water once during the day.

Shaykh Hurr Amili: It is possible that the moisture is doubtful, and sprinkling is recommended, and ablution is not commanded except once due to urination, so it is not obligatory because of the moisture. It is possible that the moisture is known to be from urine, and in that case, ablution is obligatory, as is sprinkling.

Hadith 752

كتب إليه رجل، هل يجب الوضوء مما خرج من الذكر بعد الاستبراء؟ فكتب - نعم.

A man wrote to him asking, "Is ablution obligatory for what comes out of the penis after istibra' (ensuring the urinary tract is clear)?" He wrote back, "Yes."

Shaykh Hurr Amili: The Sheikh interpreted it as recommended at times, and as taqiyya (precautionary dissimulation) at other times to align with the general populace, and Al-Allamah interpreted it as being due to the remnants of urine, and all interpretations are plausible. There have been narrations previously about the requirement of certainty for the occurrence of an event that nullifies ablution, and narrations that specify what nullifies ablution, which indicate what is required here.

Hadith 753

سألت أبا عبد الله (عليه السلام) قلت: الرجل - يبول، ويتقض، ويتوضأ ثم يجد البلل بعد ذلك؟ قال: ليس ذلك شيئاً، إنما ذلك من الحبائل.

I asked Abu Abdullah (peace be upon him), saying: A man - he urinates, then cleanses himself, performs ablution, then finds wetness after that? He replied: That is nothing [to be concerned about], it is only from the urinary tract.

CHAPTER 14

Trimming Nails, Shaving, Plucking Underarm Hair, And Removing Hair Does Not Nullify Ablution, But Recommended To Wipe The Area With Water If Done With Metal

[Hadith 754 to 760]

Hadith 754

سألت أبا عبد الله (عليه السلام) عن الرجل يكون على طهر، فيأخذ من أظفاره، أو شعره، أيعيد الوضوء؟ فقال: لا، ولكن يمسح رأسه وأظفاره بالماء، قال: قلت: فإنهم يزعمون أن فيه الوضوء؟ فقال: إن خاصموكم فلا تخصصوهم، وقولوا: هكذا السنة.

I asked Abu Abdullah (peace be upon him) about a man who is in a state of ritual purity, then he cuts his nails or hair, does he need to renew his ablution? He said: No, but he should wipe his head and nails with water. I said: But they claim that it requires ablution? He said: If they argue with you, do not argue with them, and say: This is the Sunnah (established practice).

Hadith 755

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

I said to Abu Ja'far (peace be upon him): A man trims his nails, cuts his mustache, and takes from the hair of his beard and head. Does this invalidate his ablution? He said: O Zurarah, all of this is Sunnah, and ablution is obligatory. Nothing from the Sunnah invalidates the obligatory, and indeed that increases his purification.

Hadith 756

قلت لأبي عبد الله (عليه السلام): آخذ من أظفاري ومن شاري، وأحلق رأسي، أفأغتسل؟ قال: لا ليس عليك غسل، قلت فأتوضأ؟ قال: لا، ليس عليك وضوء، قلت: فأمسح على أظفاري الماء؟ فقال: هو طهور ليس عليك مسح.

I said to Abu Abdullah (peace be upon him): "I trim my nails and mustache, and shave my head. Should I perform ghusl (full ablution)?" He said: "No, you don't need to perform ghusl." I asked: "Should I perform wudu (partial ablution)?" He said: "No, you don't need to perform wudu." I asked: "Should I wipe my nails with water?" He said: "It is purification, but you don't need to wipe them."

Hadith 757

عن أبي عبد الله (عليه السلام) قال: الرجل يقرض من شعره بأسنانه، أيمسحه بالماء قبل أن يصلي؟ قال: لا بأس إنما ذلك في الحديد.

From Abu Abdullah (peace be upon him), he said: A man cuts his hair with his teeth, should he wipe it with water before praying? He said: There is no harm. That [ruling] is only for [cutting with] iron.

Shaykh Hurr Amili: The Sheikh mentioned that the wiping referred to in the context of cutting with metal is considered recommended, and this is good.

Hadith 758

وبالإسناد عن عمار، عن أبي عبد الله (عليه السلام) في الرجل إذا قص أظفاره بالحديد، أو جز شعره، أو حلق قفاه، فإن عليه أن يمسحه بالماء قبل أن يصلي، سئل: فإن صلى ولم يمسح من ذلك بالماء؟ قال: يعيد الصلاة لأن الحديد نجس. وقال لأن الحديد لباس أهل النار، والذهب لباس أهل الجنة.

And with the chain of narration from Ammar, from Abu Abdullah (peace be upon him) regarding a man who cuts his nails with iron, or trims his hair, or shaves his nape, he should wipe it with water before praying. He was asked: What if he prays without wiping that with water? He said: He should repeat the prayer because iron is impure. And he said: Because iron is the clothing of the people of Hell, and gold is the clothing of the people of Paradise.

Shaykh Hurr Amili: And with the chain from Ishaq bin Ammar, from Abu Abdullah, peace be upon him, the same except that he said: He wipes with water and redoes the prayer. I say: The Sheikh mentioned that it is to be interpreted as recommended rather than obligatory, because it is unusual, contradicting many narrations. And it can be interpreted as taqiyya (precautionary dissimulation) as mentioned in the first narration, and there will also come what indicates the purity of metal. And in the narrations specifying what nullifies ablution previously, there is evidence for what is intended here, and what was mentioned in the narrations about nosebleed also indicates this.

Hadith 759

سأل أبا عبد الله (عليه السلام) عن الرجل يأخذ من أظفاره، وشاربه، أيمسحه بالماء؟ فقال: لا هو طهور.

A man asked Abu Abdullah (peace be upon him) about a person who trims his nails and moustache, should he wipe them with water? He said: No, it is pure.

Hadith 760

عن موسى بن جعفر (عليه السلام) عن رجل أخذ من شعره ولم يمسحه بالماء، ثم يقوم، فيصلي، قال: ينصرف، فيمسحه بالماء، ولا (يعيد صلاته) تلك.

From Musa bin Ja'far (peace be upon him), regarding a man who took some of his hair and did not wipe it with water, then stood up and prayed, he said: He should leave, wipe it with water, and not (repeat that prayer).

CHAPTER 15

Eating Anything Altered By Fire Or Simply Eating In General, Drinking, And The Intake Of Anything Does Not Nullify Ablution

[Hadith 761 to 765]

Hadith 761

سألت أبا عبد الله (عليه السلام) عن ألبان الإبل والبقر والغنم وأبوالها ولحومها؟ فقال: لا يتوضأ منه.

I asked Abu Abdullah (peace be upon him) about the milk of camels, cows, and sheep, and their urine and meat? He said: Do not perform ablution because of it.

Hadith 762

سألت أبا عبد الله (عليه السلام) هل - يتوضأ من الطعام، أو شرب اللبن: ألبان البقر والإبل والغنم وأبوالها، ولحومها؟ فقال: لا يتوضأ منه.

I asked Abu Abdullah (peace be upon him): Should one perform ablution after eating food, or drinking milk - cow's milk, camel's milk, sheep's milk, and their urine, and their meat? He said: One does not need to perform ablution because of these.

Hadith 763

سألت أبا جعفر (عليه السلام) عن الوضوء مما غيرت النار؟ فقال: ليس عليك فيه وضوء، إنما الوضوء مما يخرج، ليس مما يدخل.

I asked Abu Ja'far (peace be upon him) about performing ablution after consuming food cooked by fire. He replied: You do not need to perform ablution for that. Ablution is only required for what comes out, not for what goes in.

Hadith 764

سألت أبا عبد الله (عليه السلام) عن رجل توضأ ثم أكل لحماً، وسمناً، هل له أن يصلي من غير أن يغسل يده؟ قال: نعم. وإن كان لبنا لم يصل حتى يغسل يده، ويتمضمض، وكان رسول الله صلى الله عليه وآله وسلم يصلي وقد أكل اللحم من غير أن يغسل يده، وإن كان لبنا لم يصل حتى يغسل يده ويتمضمض.

I asked Abu Abdullah (peace be upon him) about a man who performed ablution then ate meat and fat (or ghee), is it permissible for him to pray without washing his hands? He said: Yes. However, if it was milk, he should not pray until he washes his hands and rinses his mouth. And the Messenger of Allah (peace be upon him and his family) used to pray after eating meat without washing his hands, but if it was milk,

he would not pray until he washed his hands and rinsed his mouth.

Shaykh Hurr Amili: The Sheikh interpreted it as recommended, and in any case, it indicates the negation of ablution being nullified.

Hadith 765

قال رسول الله (صلى الله عليه وآله وسلم): توضعوا مما يخرج منكم، ولا توضعوا مما يدخل، فإنه يدخل طيباً ويخرج خبيثاً.

The Messenger of Allah (peace and blessings be upon him) said: Perform ablution due to what comes out from you, and do not perform ablution due to what enters you, for it enters as pure and comes out as impure.

Shaykh Hurr Amili: And what indicates this has been mentioned in the narrations specifying the nullifiers of ablution, and in the narrations about food regarding the non-obligation of washing hands before eating and after it, what indicates this will come.

CHAPTER 16

That Inserting Medicine And Discharge Of Moisture And Yellowish Fluid From The Anus And Fistula Does Not Invalidate Ablution

[Hadith 766 to 769]

Hadith 766

سألته عن الرجل، هل يصلح أن يستدخل الدواء ثم يصلي وهو معه أينقض الوضوء؟ قال: لا ينقض الوضوء ولا يصلي حتى يطرحه.

I asked him about a man, is it permissible for him to insert medicine and then pray while it is with him, does it invalidate ablution? He said: It does not invalidate ablution but he should not pray until he removes it.

Hadith 767

سألت الرضا (عليه السلام) عن الناصور، أينقض الوضوء؟ قال: إنما ينقض الوضوء ثلاث: البول، والغائط، والريح.

I asked Al-Ridha (peace be upon him) about fistula, does it invalidate ablution? He said: Only three things invalidate ablution: urine, feces, and passing wind.

Hadith 768

سأل رجل أبا الحسن (عليه السلام) وأنا حاضر فقال: إن بي جرحا في مقعدتي فأتوضأ ثم أستنجي، ثم أجد بعد ذلك الندى والصفرة تخرج من المقعدة أفأعيد الوضوء؟ قال: قد أيقنت؟ قال: نعم، قال: لا، ولكن رشه بالماء ولا تعد الوضوء.

A man asked Abu Al-Hassan (peace be upon him) while I was present and said: I have a wound in my anus and I perform ablution then clean myself, then after that I find moisture and yellowish fluid coming out from the anus, should I repeat the ablution? He said: Are you certain? He said: Yes. He said: No, but sprinkle it with water and do not repeat the ablution.

Hadith 769

سأل الرضا (عليه السلام) رجل، ونحو حديث صفوان.

A man asked Al-Ridha, peace be upon him, a question similar to the narration from Safwan (Hadith 768).

Translator: No actual hadith has been quoted here, but only the reference to previous hadith.

CHAPTER 17

Killing Bugs, Fleas, Lice, And Flies Does Not Invalidate Ablution, And Likewise Lying About Allah, His Messenger, And The Imams

[Hadith 770 to 770]

Hadith 770

عن أبي عبد الله (عليه السلام) في الرجل يقتل البقّة، والبرغوث والقملة، والذباب في الصلاة أينقض صلاته ووضوؤه؟ قال: لا.

From Abu Abdullah (peace be upon him) regarding a man who kills bugs, fleas, lice, and flies during prayer - does it invalidate his prayer and ablution? He said: No.

Shaykh Hurr Amili: Narrations specifying the nullifiers of ablution previously indicate the entire content of this chapter, and in the book of fasting, God willing, there will come what seems to imply that ablution is nullified by lying about God, His Messenger, peace be upon him and his family, and the Imams, peace be upon them, and that the Sheikh interpreted it as recommended and as diminishing the reward.

CHAPTER 18

Not Having To Repeat Ablution For One Who Forgets Istinja (Cleaning Private Parts) And Performs Ablution And Prays, But Having To Repeat The Prayer In That Case

[Hadith 771 to 779]

Hadith 771

عن أبي الحسن (عليه السلام)، في الرجل يبول فينسى غسل ذكره، ثم يتوضأ وضوء الصلاة، قال: يغسل ذكره ولا يعيد الوضوء.

From Abu Al-Hassan (peace be upon him), regarding a man who urinates and forgets to wash his private part, then performs ablution for prayer, he said: He should wash his private part and not repeat the ablution.

Hadith 772

عن أبي عبد الله (عليه السلام)، في الرجل يبول وينسى أن يغسل ذكره حتى يتوضأ ويصلي، قال: يغسل ذكره ويعيد الصلاة ولا يعيد الوضوء.

From Abu Abdullah (peace be upon him), regarding a man who urinates and forgets to wash his private part until he performs ablution and prays, he said: He should wash his private part and repeat the prayer but not repeat the ablution.

Hadith 773

قلت لأبي عبد الله (عليه السلام): أبول وأتوضأ وأنسى، استنجائي ثم أنكر بعد ما صليت، قال: اغسل ذكرك وأعد صلاتك ولا تعد وضوءك.

I said to Abu Abdullah (peace be upon him): I urinate and perform ablution and forget my istinja, then I remember after I have prayed. He said: Wash your private part and repeat your prayer but do not repeat your ablution.

Hadith 774

ذكر أبو مريم الأنصاري أن الحكم بن عتيبة بال يوماً ولم يغسل ذكره متعمداً فذكرت ذلك لأبي عبد الله (عليه السلام) فقال: بئس ما صنع، عليه أن يغسل ذكره ويعيد صلاته ولا يعيد وضوءه.

Abu Maryam Al-Ansari mentioned that Al-Hakam bin Utaybah once urinated and intentionally did not wash his private part, so I mentioned this to Abu Abdullah (peace be upon him) and he said: What he did was wrong, he must wash his private part and repeat his prayer but not repeat his ablution.

Hadith 775

سألت أبا عبد الله (عليه السلام) عن الرجل يبول فينسى أن يغسل ذكره ويتوضأ؟ قال: يغسل ذكره ولا يعيد وضوئه.

I asked Abu Abdullah (peace be upon him) about a man who urinates and forgets to wash his private part and performs ablution? He said: He should wash his private part and not repeat his ablution.

Hadith 776

قلت لأبي عبد الله (عليه السلام): إني صليت فذكرت أنني لم أغسل ذكرى بعد ما صليت، أفأعيد؟ قال: لا.

I said to Abu Abdullah (peace be upon him): I prayed and then remembered that I had not washed my private part after I had prayed, should I repeat? He said: No.

Shaykh Hurr Amili: The Sheikh interpreted it as not having to redo the ablution but not the prayer, which is very good considering what this particular narrator explicitly mentioned previously, and what is to come.

Hadith 777

عن زرارة قال: توضأت يوماً ولم أغسل ذكرى ثم صليت فسألت أبا عبد الله (عليه السلام) فقال: اغسل ذكرك وأعد صلاتك.

From Zurara who said: One day I performed ablution without washing my private part then prayed, so I asked Abu Abdullah (peace be upon him), and he said: Wash your private part and repeat your prayer.

Hadith 778

قال أبو عبد الله (عليه السلام): إن أهرقت الماء ونسيت أن تغسل ذكرك حتى صليت - فعليك إعادة الوضوء وغسل ذكرك.

Imam Abu Abdullah (peace be upon him) said: If you urinate and forget to wash your private part until you have prayed - then you must repeat the ablution and wash your private part.

Shaykh Hurr Amili: The Sheikh means if one has not performed ablution at all. However, if one performed ablution and merely forgot to wash the private part, nothing else, then there is no need to redo the ablution, then he cited what was mentioned previously as evidence. I say: It is possible that by ablution, cleaning after urination (istinja) is meant, as it is often referred to in the narrations, and the conjunction may be explanatory. It's also conceivable that this refers to the discharge of some urine during istibra (cleaning after urination) after ablution, which is more common.

Hadith 779

عن أبي جعفر (عليه السلام)، في الرجل يتوضأ فينسى غسل ذكره، قال: يغسل ذكره ثم يعيد الوضوء.

From Abu Ja'far (peace be upon him), regarding a man who performs ablution but forgets to wash his private part, he said: He should wash his private part and then

Not Having To Repeat Ablution For One Who Forgets Istinja (Cleaning...

repeat the ablution.

Shaykh Hurr Amili: The Sheikh interpreted it as recommended, and it might also be interpreted as precautionary dissimulation (taqiyya), in this and the previous case, due to what was mentioned earlier about touching the private parts. And God knows best. Narrations regarding this matter will come in the rulings on privacy and impurities, God willing, and what was previously mentioned in the narrations specifying what nullifies ablution indicates the intended meaning.

CHAPTER 19

Ruling For Those With Incontinence And Stomach Issues

[Hadith 780 to 784]

Hadith 780

عن أبي عبد الله (عليه السلام) أنه قال: إذا كان الرجل يقطر منه البول والدم، إذا كان حين الصلاة أتخذ كيساً، وجعل فيه قطناً ثم علقه عليه، وأدخل ذكره فيه ثم صلى، يجمع بين الصلاتين، الظهر والعصر، يؤخر الظهر ويعجل العصر بأذان وإقامتين، ويؤخر المغرب ويعجل العشاء بأذان وإقامتين ويفعل ذلك في الصبح.

From Abu Abdullah (peace be upon him) that he said: When a man has dripping urine and blood, when it's time for prayer, he should take a pouch, put cotton in it, then hang it on himself and put his private part in it, then pray. He should combine two prayers: Dhuhr and Asr - delaying Dhuhr and hastening Asr with one adhan and two iqamas, and delay Maghrib and hasten Isha with one adhan and two iqamas, and do the same for Fajr.

Hadith 781

قلت لأبي عبد الله (عليه السلام): الرجل يعتره البول ولا يقدر على حبسه، قال: فقال لي: إذا لم يقدر على حبسه فالله أولى بالعذر يجعل خريطة.

I said to Abu Abdullah (peace be upon him): What about a man who experiences urinary incontinence and cannot control it? He said to me: If he cannot control it, then Allah is most worthy of accepting his excuse. He should use a pouch.

Hadith 782

سألت أبا جعفر (عليه السلام): عن المبطون فقال يبني على صلاته.

I asked Abu Ja'far (peace be upon him) about one with stomach issues (*), and he said: He continues his prayer.

Translator: * Diarrhea or any other stomach ailment that affects their ability to control bowel movements.

Hadith 783

عن عبد الله بن بكير، عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: صاحب البطن الغالب يتوضأ ثم يرجع في صلاته فيتم ما بقي.

From Abdullah bin Bukair, from Muhammad bin Muslim, from Abu Ja'far (peace be upon him) who said: One who is overwhelmed with stomach issues should perform

ablution then return to his prayer and complete what remains.

Hadith 784

عن أبي عبد الله (عليه السلام) قال: سئل عن تقطير البول، قال: يجعله خريطة إذا صلى.

From Abu Abdullah (peace be upon him), he was asked about urinary dripping, he said: He should use a pouch when he prays.

Section 7

Rulings Of Privacy

CHAPTER 1

Obligation Of Covering The Awrah And The Prohibition Of Looking At The Awrah Of A Muslim (Male Or Female) Without Legal Permission

[Hadith 785 to 789]

Hadith 785

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

From Abu Abdullah (peace be upon him) who said: A man should not look at his brother's awrah (private parts).

Hadith 786

عن آباءه (عليهم السلام)، عن آباءه عليهم السلام، عن النبي (صلى الله عليه وآله) في حديث المناهي قال: إذا اغتسل أحدكم في فضاء من الأرض فليحاذر على عورته.

From his forefathers (peace be upon them), from their forefathers (peace be upon them), from the Prophet (peace be upon him and his family) in the hadith of prohibitions, he said: When one of you bathes in an open space, he should be cautious of his awrah (private parts).

وقال: لا يدخل أحدكم الحمام إلا بميزر، ونهى أن ينظر الرجل إلى عورة أخيه المسلم وقال: من تأمل عورة أخيه المسلم لعنه سبعون ألف ملك، ونهى المرأة أن تنظر إلى عورة المرأة.

And he said: None of you should enter the public bath without a waist wrapper, and he prohibited a man from looking at his Muslim brother's awrah and said: Whoever deliberately looks at his Muslim brother's awrah, seventy thousand angels curse him, and he prohibited a woman from looking at another woman's awrah.

وقال: من نظر إلى عورة أخيه المسلم، أو عورة غير أهله متعمدا أدخله الله مع المنافقين الذين كانوا يبحثون عن عورات الناس، ولم يخرج من الدنيا حتى يفضحه الله إلا أن يتوب.

And he said: Whoever deliberately looks at his Muslim brother's awrah, or the awrah of someone not permissible for him, Allah will place him with the hypocrites who used to seek out people's private matters, and he will not leave this world until Allah exposes him, unless he repents.

Hadith 787

وسئل الصادق عليه السلام عن قول الله عز وجل: قل للمؤمنين يغضوا من أبصارهم ويحفظوا فروجهم ذلك أزكى لهم فقال كل ما كان في كتاب الله من ذكر حفظ الفرج فهو من الزنا إلا في هذا الموضع فإنه للحفظ من أن ينظر إليه.

Al-Sadiq (peace be upon him) was asked about Allah's saying: "Tell the believing men to lower their gaze and guard their private parts. That is purer for them" [Surah Nur 24:30]. He said: Everywhere in Allah's Book where guarding private parts is mentioned, it refers to zin (adultery) except in this instance, where it means guarding against being looked at.

Hadith 788

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

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

Hadith 789

علي بن الحسين المرتضى في رسالة (المحكم والمتشابه) نقلا من تفسير النعماني بسنده الآتي عن علي عليه السلام في قوله عز وجل: قل للمؤمنين يغضوا من أبصارهم ويحفظوا فروجهم ذلك أزكى لهم معناه لا ينظر أحدكم إلى فرج أخيه المؤمن، أو يمكنه من النظر إلى فرجه.

Ali bin Al-Hussein Al-Murtadha in his treatise (Al-Muhkam wal-Mutashabih), citing from Tafsir Al-Nu'mani with his chain to Ali (peace be upon him) regarding Allah's saying: "Tell the believing men to lower their gaze and guard their private parts. That is purer for them" [24:30], its meaning is that none of you should look at his believing brother's private parts, or enable others to look at his private parts.

ثم قال: قل للمؤمنات يغضضن من أبصارهن ويحفظن فروجهن أي: ممن يلحقهن النظر كما جاء في حفظ الفروج، فالنظر سبب إيقاع الفعل من الزنا وغيره.

Then he said: "And tell the believing women to lower their gaze and guard their private parts" [24:31], meaning: from those who might look at them, as mentioned regarding guarding private parts, for looking is a cause for committing zin and other acts.

CHAPTER 2

Prohibition Of Facing Or Turning One's Back Towards The Qibla When Relieving Oneself, The Dislike Of Facing The Wind Or Turning One's Back To It, And The Recommendation Of Facing The East Or The West

[Hadith 790 to 796]

Hadith 790

خرج أبو حنيفة من عند أبي عبد الله عليه السلام وأبو الحسن موسى عليه السلام قائم وهو غلام فقال له أبو حنيفة: يا غلام أين يضع الغريب ببلدكم؟ فقال: اجتنب أفنية المساجد، وشطوط الأنهار، ومساقط الثمار، ومنازل النزال، ولا تستقبل القبلة بغائط ولا بول، وارفع ثوبك، وضع حيث شئت.

Abu Hanifa exited from Abu Abdullah (peace be upon him), and Abu Al-Hassan Musa (peace be upon him) was standing there as a young boy. Abu Hanifa asked him: "O young boy, where should a stranger in your city relieve himself?" He replied: "Avoid the courtyards of mosques, riverbanks, places where fruits fall, dwellings (rest stops) of travelers, do not face the qibla while defecating or urinating, lift your garment, and then relieve yourself wherever you wish."

Hadith 791

سئل أبو الحسن عليه السلام ما حد الغائط؟ قال: لا تستقبل القبلة، ولا تستدبرها، ولا تستقبل الريح، ولا تستدبرها.

Al-Hasan (peace be upon him) was asked: "What are the limits regarding defecation?" He replied: "Do not face the Qibla, nor turn your back to it, and do not face the wind, nor turn your back to it."

Hadith 792

عن الصادق، عن آبائه عليهم السلام أن النبي صلى الله عليه وآله قال في حديث المناهي: إذا دخلتم الغائط فتجنبوا القبلة.

From Al-Sadiq, from his forefathers, peace be upon them, that the Prophet, peace and blessings be upon him and his family, said in the hadith of prohibitions: When you enter the lavatory, avoid facing the Qibla.

Hadith 793

قال: ونهى رسول الله صلى الله عليه وآله عن استقبال القبلة ببول أو غائط.

He said: And the Messenger of Allah, peace and blessings be upon him and his family, forbade facing the Qibla while urinating or defecating.

Hadith 794

عن علي عليه السلام قال: قال النبي صلى الله عليه وآله: إذا دخلت المخرج فلا تستقبل القبلة ولا تستدبرها، ولكن شرقوا أو غربوا.

Ali, peace be upon him, reported: The Prophet, peace and blessings be upon him, said: When you enter the lavatory, do not face the Qibla or turn your back to it, but face east or west.

Hadith 795

سئل الحسن بن علي (عليه السلام): ما حد الغائط؟ قال: لا تستقبل القبلة ولا تستدبرها، ولا تستقبل الريح، ولا تستدبرها.

Al-Hasan ibn Ali (peace be upon him) was asked: "What are the limits regarding defecation?" He replied: "Do not face the Qibla nor turn your back to it, and do not face the wind nor turn your back to it."

Hadith 796

دخلت على أبي الحسن الرضا عليه السلام وفي منزله كنيف مستقبل القبلة، وسمعتة يقول: من بال حذاء القبلة ثم ذكر فأنحرف عنها إجلالا للقبلة وتعظيما لها لم يقم من مقعده ذلك حتى يغفر له.

I entered upon Abu al-Hasan al-Ridha, peace be upon him, and in his house was a latrine facing the Qibla. I heard him say: Whoever urinates facing the Qibla, then remembers and turns away from it out of respect and reverence for the Qibla, will not rise from that position until he is forgiven.

Shaykh Hurr Amili: The beginning of the hadith is not explicitly contradictory because it is possible that the latrine came into his possession in that state, or it was not his property, and not changing it could be due to its recent acquisition, impossibility of alteration, constraints of the building, or Taqiyya (precautionary dissimulation), or because it was possible to sit with a deviation from the Qibla, or due to the availability of another latrine, or similar reasons. The difference between facing the Qibla and the wind is in the prohibition and dislike; the sanctity and honor of the Qibla are established by necessity, the practice of the companions, additional texts, emphasis, caution, and other factors. Further evidence will also be provided, God willing.

CHAPTER 3

Desirability Of Covering The Head And Veiling When Relieving Oneself

[Hadith 797 to 799]

Hadith 797

محمد بن محمد بن النعمان المفيد في (المقنعة) قال: إن تغطية الرأس إن كان مكشوفاً عند التخلي سنة من سنن النبي صلى الله عليه وآله

Muhammad bin Muhammad bin al-Nu'man al-Mufid said in (Al-Muqni'ah): Covering the head, if it was uncovered during defecation, is a Sunnah (tradition) of the Prophet, peace be upon him and his family.

Hadith 798

عن أبي عبد الله عليه السلام أنه (كان يعملُه) إذا دخل الكنيف يقنع رأسه، ويقول - سرا في نفسه: - بسم الله وبالله.

From Abu Abdullah, peace be upon him, that he (used to do it) when entering the lavatory, he would cover his head and say - secretly to himself: In the name of Allah and by Allah.

Hadith 799

عن أبي ذر، عن رسول الله صلى الله عليه وآله في وصيته له قال: يا أبا ذر استحيي من الله فإني والذي نفسي بيده لا ظل حين أذهب إلى الغائط متقنعا بثوبي، استحياء من الملكين الذين معي،

From Abu Dharr, from the Messenger of Allah, peace be upon him and his family, in his advice to him, he said: O Abu Dharr, be modest before Allah, for by Him in whose hand my soul is, I cover myself with my garment when I go to relieve myself, out of modesty before the two angels who are with me.

يا أبا ذر أتحب أن تدخل الجنة؟ فقلت: نعم فذاك أبي وأمي، قال: فاقصر الأمل، واجعل الموت نصب عينك، واستحيي من الله حق الحياء.

O Abu Dharr, would you like to enter Paradise? I said: Yes, may my father and mother be sacrificed for you. He said: Then shorten your hopes, keep death before your eyes, and have true modesty before Allah.

CHAPTER 4

Recommendation Of Distancing Oneself From People When Relieving Oneself, The Importance Of Covering Oneself Thoroughly, And Being Cautious

[Hadith 800 to 804]

Hadith 800

عن أبي عبد الله عليه السلام قال: قال لقمان لابنه: إذا سافرت مع قوم فأكثر استشارتهم - إلى أن قال - وإذا أردت قضاء حاجتك فابعد المذهب في الأرض.

From Abi Abdullah (peace be upon him) who said: Luqman said to his son: When you travel with a group of people, consult with them frequently - until he said - and when you want to relieve yourself, go far away into the land.

Hadith 801

عن أبي عبد الله (عليه السلام) قال: ما أوتي لقمان الحكمة لحسب ولا مال، ولا بسط في جسم ولا جمال، ولكنه كان رجلاً قوياً في أمر الله، متورعاً في الله، ساكناً سكيناً - وذكر جملة من أوصافه ومدائحه إلى أن قال - ولم يره أحد من الناس على بول ولا غائط قط، ولا اغتسال لشدة تستره، وتحفظه في أمره - إلى أن قال - فبذلك أوتي الحكمة، ومنح القضية.

From Abu Abdullah (peace be upon him), he said: Luqman was not given wisdom due to lineage, wealth, physical stature, or beauty. Rather, he was a man strong in the matter of Allah, pious for Allah's sake, calm and quiet - and he mentioned a number of his qualities and praises until he said - No one ever saw him urinating, defecating, or bathing due to his intense modesty and carefulness in his affairs - until he said - For this reason, he was given wisdom and granted judgment.

Hadith 802

وروى الشهيد الثاني في (شرح النفلية) عن النبي صلى الله عليه وآله أنه لم ير على بول ولا غائط.

Shahid-e-thaani narrated in "Sharh al-Nafliyyah" from the Prophet, peace and blessings be upon him and his family, that he was never seen urinating or defecating.

Hadith 803

قال: وقال عليه السلام، من أتى الغائط فليستتر.

He said: And he (peace be upon him) said, "Whoever goes to relieve himself should conceal himself."

Hadith 804

نزلنا النهروان فبرزت عن الصفوف وركزت رمحي، ووضعت ترسي إليه، واستترت من الشمس، فإني لجالس إذ ورد علي أمير المؤمنين عليه السلام فقال: يا أبا الأزدي، معك طهور؟ قلت: نعم، فناولته الإداوة. فمضى حتى لم أراه، وأقبل وقد تطهر فجلس في ظل الترس.

We descended upon Nahrawan, and I emerged from the ranks, planted my spear, and placed my shield against it, seeking shelter from the sun. As I sat there, the Commander of the Faithful, peace be upon him, approached me and said, "O brother of Al-Azdi, do you have water for purification?" I replied, "Yes," and handed him the water container. He went away until I could no longer see him, then returned after purifying himself and sat in the shade of the shield.

CHAPTER 5

Recommendation Of Mentioning Allah's Name, Seeking Protection, And Supplicating With Transmitted Supplications When Entering And Exiting The Restroom, Upon Completion, Looking At Water, And During Ablution.

[Hadith 805 to 814]

Hadith 805

سمعت أبا عبد الله عليه السلام يقول: إذا دخلت المخرج فقل: بسم الله اللهم إني أعوذ بك من الخبيث
المخبث الرجس النجس الشيطان الرجيم.

I heard Abu Abdullah, peace be upon him, say: When you enter the lavatory (*), say: "In the name of Allah. O Allah, I seek refuge in You from the evil, the harmful, the filthy, the impure, the accursed Satan."

فإذا خرجت فقل: بسم الله، الحمد لله الذي عافاني من الخبيث المخبث وأماط عني الأذى.

And when you exit, say: "In the name of Allah, all praise be to Allah who relieved me from the harmful and removed harm from me."

وإذا توضأت فقل: أشهد أن لا إله إلا الله، اللهم اجعلني من التوابين واجعلني من المتطهرين والحمد لله رب العالمين.

And when you perform ablution, say: "I bear witness that there is no god but Allah. O Allah, make me among those who repent and purify themselves, and all praise is due to Allah, Lord of the worlds."

Translator: The words Al Makhraj, Al-Gha'it and Al-Khala' are often translated to English as "lavatory" or "place for relieving oneself," but they carry slightly different connotations. 1. Al-Makhraj: Literally, this word means "exit" or "way out" and refers to a place where one causes to exit or remove waste from the body. 2. Al-Gha'it: This term is more directly associated with the physical act and the place for defecation. 3. Al-Khala: This word means "emptiness" or "solitude" and is used to denote a place of isolation where one goes to relieve themselves.

Hadith 806

عن أحدهما عليهما السلام قال: إذا دخلت الغائط فقل: أعوذ بالله من الرجس النجس الخبيث المخبث،
الشيطان الرجيم.

From one of them, peace be upon him, he said: When you enter the lavatory, say: "I seek refuge in Allah from filth, impurity, evil, wickedness, and the accursed Satan."

وإذا فرغت فقل: الحمد لله الذي عافاني من البلاء وأماط عني الأذى.

And when you have finished, say: "Praise be to Allah who has relieved me of affliction

and removed harm from me."

Hadith 807

عن أبي عبد الله، عن آبائه عن علي عليهم السلام أنه كان إذا خرج من الخلاء قال: الحمد لله الذي رزقني لذته وأبقى قوته في جسدي، وأخرج عني أذاه، يا لها نعمة ثلاثاً.

From Abu Abdullah, from his forefathers, from Ali (peace be upon them) that when he would exit from the toilet, he would say: "Praise be to Allah who has provided me its pleasure, kept its strength in my body, and removed from me its harm. What a blessing!" (saying 'What a blessing' three times)

Hadith 808

عن جعفر عليهم السلام قال: قال النبي صلى الله عليه وآله: إذا انكشف أحدكم لبول أو غير ذلك فليقل: بسم الله. فإن الشيطان يغض بصره.

Narrated from Ja'far (peace be upon him) who said: The Prophet (peace be upon him and his family) said: When one of you uncovers himself for urination or other than that, then let him say: "In the name of Allah," for indeed Satan will avert his gaze. (*)

Translator: * By mentioning the name of Allah (saying "In the name of Allah") before exposing oneself to urinate or for any other reason, it is believed that Satan will lower or avert his gaze, thereby respecting the privacy of the individual and not witnessing their nakedness.

Hadith 809

قال: كان رسول الله صلى الله عليه وآله إذا أراد دخول المتوضأ قال: اللهم إني أعوذ بك من الرجس النجس، الخبيث المخبيث الشيطان الرجيم، اللهم أمت عني الأذى وأعدني من الشيطان الرجيم.

When the Messenger of Allah, peace and blessings be upon him and his family, intended to enter the place for ablution, he would say: 'O Allah, I seek refuge in You from impurity and uncleanness, from evil and malice, from the accursed Satan. O Allah, remove harm from me and protect me from the accursed Satan.'

وإذا استوى جالسا للوضوء قال: اللهم أنهب عني القذى والأذى واجعلني من المتطهرين،

And when he settled down to perform ablution, he would say: 'O Allah, remove from me dirt and harm, and make me among those who are purified.'

وإذا تزرع (انزجر - ل) قال: اللهم كما أطعمتني طيبا في عافية فأخرجه مني خبيثا في عافية.

And when he burped, he would say: 'O Allah, as You have fed me this food in well-being, and expel from me what is evil/harmful (*) for my well being.'

Hadith 810

وكان عليه السلام إذا دخل الخلا يقول: الحمد لله الحافظ المؤدي. فإذا خرج مسح بطنه وقال: الحمد لله الذي أخرج عني أذاه. وأبقى في قوته. فيالها من نعمة لا يقدر القادرون قدرها.

When he, peace be upon him, would enter the toilet, he would say: "Praise be to Allah, the Protector, the Fulfiller." And when he would exit, he would wipe his stomach and say: "Praise be to Allah who has removed from me what was harmful and retained in me its strength. What a blessing it is, the value of which those who are capable cannot estimate."

Hadith 811

وكان الصادق عليه السلام إذا دخل الخلا يقنع رأسه، ويقول في نفسه: بسم الله وبالله ولا إله إلا الله، رب أخرج مني الأذى، سرحا بغير حساب، واجعلني لك من الشاكرين فيما تصرفه عني من الأذى والغم الذي لو حبسته عني هلكت، لك الحمد أعصمني من شر ما في هذه البقعة وأخرجني منها سالما وحل بيني وبين طاعة الشيطان الرجيم.

When Al-Sadiq (peace be upon him) would enter the lavatory, he would cover his head and say to himself: In the name of Allah, and by Allah, and there is no god but Allah. O Lord, remove from me the harmful matter, easily and without reckoning, and make me among those who are grateful to You for what You have removed from me of harm and distress, which if You had withheld from me, I would have perished. Praise be to You, protect me from the evil in this place and take me out of it safely, and place a barrier between me and obedience to the accursed Satan.

Hadith 812

الصادق عليه السلام قال: من كثر عليه السهو في الصلاة فليقل إذا دخل الخلا: بسم الله وبالله أعوذ بالله من الرجس النجس الخبيث المخبث الشيطان الرجيم.

Al-Sadiq, peace be upon him, said: Whoever frequently experiences forgetfulness in prayer should say when entering the toilet: "In the name of Allah, and by Allah. I seek refuge in Allah from the filthy, impure, wicked, corrupting, accursed Satan."

Hadith 813

قال: وقال أبو جعفر الباقر عليه السلام: إذا انكشف أحدكم لبول، أو لغير ذلك فليقل: بسم الله فإن الشيطان يغض بصره عنه حتى يفرغ.

Abu Ja'far al-Baqir, peace be upon him, said: When one of you uncovers himself for urination or for any other reason, he should say: "In the name of Allah," for Satan will avert his gaze from him until he finishes.

Hadith 814

عن أبي عبد الله عليه السلام في حديث أنه سئل وهو عنده، ما السنة في دخول الخلاء؟ قال: تذكر الله وتتعوذ بالله من الشيطان الرجيم فإذا فرغت قلت: الحمد لله على ما أخرج مني من الأذى في يسر وعافية.

From Abu Abdullah, peace be upon him, in a hadith that he was asked while in his presence, "What is the Sunnah for entering the toilet?" He said: "Remember Allah and seek refuge in Allah from the accursed Satan. When you finish, say: 'Praise be to Allah for what He has removed from me of harm with ease and well-being.'"

CHAPTER 6

Dislike Of Speaking While On The Toilet

[Hadith 815 to 816]

Hadith 815

عن أبي الحسن الرضا عليه السلام أنه قال: نهى رسول الله صلى الله عليه وآله أن يجيب الرجل آخر وهو على الغائط، أو يكلمه حتى يفرغ

From Abu al-Hasan al-Rida, peace be upon him, that he said: The Messenger of Allah, peace and blessings be upon him and his family, prohibited a man from responding to another while he is defecating, or speaking to him until he is finished.

Hadith 816

قال لي أبو عبد الله عليه السلام: لا تتكلم على الخلا فإنه من تكلم على الخلا لم تقض له حاجة.

Abu Abdullah (peace be upon him) said to me: Do not speak in the lavatory, for whoever speaks in the lavatory will not have their need fulfilled.

CHAPTER 7

The Absence Of Disapproval For Mentioning Allah, Praising Him, And Reciting Ayat Al-Kursi In The Lavatory

[Hadith 817 to 825]

Hadith 817

عن أبي جعفر عليه السلام قال: مكتوب في التوراة التي لم تغير أن موسى سأل ربه فقال: إلهي إنه يأتي على مجالس أعزك وأجلك أن أذكرك فيها فقال: يا موسى إن ذكري حسن على كل حال.

From Abu Ja'far, peace be upon him, who said: It is written in the Torah that has not been altered that Moses asked his Lord and said: "My God, there come times in gatherings when I deem You too exalted and majestic to mention You." He said: "O Moses, indeed My remembrance is good in all circumstances."

Hadith 818

عن أبي عبد الله عليه السلام قال: لا بأس بذكر الله وأنت تبول، فإن ذكر الله حسن على كل حال فلا تسأم من ذكر الله.

From Abu Abdullah, peace be upon him, who said: There is no harm in remembering Allah while you are urinating, for remembering Allah is good in all circumstances, so do not tire of remembering Allah.

Hadith 819

عن أخيه موسى بن جعفر أبيه عليهما السلام قال: إن الله أوحى إلى موسى عليه السلام يا موسى: لا تفرح بكثرة المال ولا تدع ذكري على كل حال، فإن كثرة المال تنسي الذنوب، وإن ترك ذكري يقسي القلوب.

From his brother Musa ibn Ja'far from his father, peace be upon them both, who said: Allah revealed to Moses, peace be upon him: "O Moses, do not rejoice in abundance of wealth, and do not neglect My remembrance in any state. For abundance of wealth causes one to forget sins, and neglecting My remembrance hardens the hearts."

Hadith 820

عن علي بن موسى الرضا عن آبائه عليهم السلام عن النبي صلى الله عليه وآله أن موسى لما ناجى ربه قال: يا رب أبعد أنت مني فأناديك، أم قريب فأناجيك؟ فأوحى الله إليه أنا جليس من ذكري، فقال موسى: يا رب إني أكون في حال اجلك أن أذكرك فيها، قال: يا موسى اذكروني على كل حال

From Ali ibn Musa al-Ridha, from his forefathers, peace be upon them, from the Prophet, peace and blessings be upon him and his family: When Moses conversed

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with his Lord, he said, "O Lord, are You far from me so that I should call out to You, or are You near so that I should whisper to You?" Allah revealed to him, "I am the companion of whoever remembers Me." Moses said, "O Lord, I am sometimes in a state in which I consider You too exalted to remember You in it." He said, "O Moses, remember Me in every state."

Hadith 821

عن أبي عبد الله عليه السلام قال إن موسى عليه السلام قال: يا رب، تمر بي حالات استحيي أن أذكرك فيها. فقال يا موسى ذكري على كل حال حسن.

From Abu Abdullah (peace be upon him), he said: Moses (peace be upon him) said, "O Lord, I go through states in which I feel too ashamed to mention You." So He said, "O Moses, mentioning Me is good in all states."

Hadith 822

عن أبي جعفر عليه السلام قال: قلت: الحائض والجنب يقرءان شيئاً؟ قال: نعم ما شاء إلا السجدة. ويذكران الله تعالى على كل حال.

From Abu Ja'far, peace be upon him, he said: I asked, "Can the menstruating woman and the person in a state of major ritual impurity recite anything?" He said: "Yes, whatever they wish except for the verse of prostration, and they can remember Allah the Exalted in all circumstances."

Hadith 823

سألت أبا عبد الله عليه السلام عن التسبيح في المخرج، وقراءة القرآن قال: لم يرخص في الكنيف في أكثر من آية الكرسي، ويحمد الله، وآية.

I asked Abu Abdullah, peace be upon him, about glorifying Allah in the lavatory and reciting the Quran. He said: It is not permitted in the lavatory to recite more than Ayat al-Kursi (2:255), praising Allah, and one verse.

Hadith 824

عن أبي عبد الله عليه السلام، قال: سألته أتقرأ النفساء والحائض والجنب والرجل يتغوط، القرآن؟ قال: يقرؤون ما شأؤوا.

From Abu Abdullah, peace be upon him, he said: I asked him, "Can the postpartum woman, the menstruating woman, the person in a state of major ritual impurity, and the man defecating read the Quran?" He replied: "They can read whatever they wish."

Hadith 825

عن جعفر، عن أبيه عليهما السلام قال: كان أبي يقول: إذا عطس أحدكم وهو على خلاء فليحمد الله في نفسه.

Ja'far narrated from his father, peace be upon them both, who said: My father used to say: If one of you sneezes while in the toilet, let him praise Allah silently to himself.

CHAPTER 8

Non-disapproval Of Reciting The Call To Prayer In The Restroom, And Its Desirability

[Hadith 826 to 828]

Hadith 826

عن أبي جعفر (عليه السلام) أنه قال له: يا محمد بن مسلم لا تدعن ذكر الله على كل حال. ولو سمعت المنادي ينادي بالأذان وأنت على الخلا فاذكر الله عز وجل وقل كما يقول المؤذن.

From Abu Ja'far (peace be upon him) that he said to him: O Muhammad bin Muslim, do not abandon the remembrance of Allah in any state. Even if you hear the muezzin calling for prayer (adhan) while you are in the toilet, remember Allah, the Mighty and Majestic, and say as the muezzin says.

Hadith 827

قال أبو عبد الله عليه السلام: إن سمعت الاذان وأنت على الخلا فقل مثل ما يقول المؤذن ولا تدع ذكر الله عز وجل في تلك الحال. لان ذكر الله حسن على كل حال ثم ذكر حديث موسى عليه السلام كما سبق.

Abu Abdullah (peace be upon him) said: If you hear the call to prayer (adhan) while you are in the lavatory, say the same as what the muezzin says and do not abandon the remembrance of Allah, the Mighty and Majestic, in that state, because the remembrance of Allah is good in all circumstances. Then he mentioned the hadith of Moses (peace be upon him) as previously stated.

Hadith 828

قلت لأبي الحسن موسى بن جعفر عليه السلام: علة يستحب للانسان إذا سمع الاذان أن يقول كما يقول المؤذن وإن كان على البول والغائط؟ فقال: لان ذلك يزيد في الرزق.

I said to Abu al-Hasan Musa ibn Ja'far, peace be upon him: What is the reason it is recommended for a person to repeat what the muezzin says when hearing the call to prayer, even if one is urinating or defecating? He said: Because that increases one's sustenance.

CHAPTER 9

Obligation Of Istinja And Removing Impurities For Prayer

[Hadith 829 to 834]

Hadith 829

عن أبي جعفر عليه السلام قال: لا صلاة إلا بطهور، ويجزئك من الاستنجاء ثلاثة أحجار بذلك جرت السنة من رسول الله صلى الله عليه وآله، وأما البول فإنه لابد من غسله.

From Abu Ja'far, peace be upon him, who said: There is no prayer except with purification, and three stones suffice for istinja (cleaning oneself after defecation). This was the established practice of the Messenger of Allah, peace and blessings be upon him and his family. As for urine, it must be washed off.

Hadith 830

عن موسى بن جعفر عليه السلام قال: سألته عن رجل، ذكر وهو في صلاته أنه لم يستنج من الخلا قال: ينصرف، ويستنجي من الخلاء، ويعيد الصلاة.

From Musa ibn Ja'far, peace be upon him, who said: I asked him about a man who remembered while he was in his prayer that he had not performed istinja (cleansing) after defecation. He said: He should leave, perform istinja after defecation, and repeat the prayer.

Hadith 831

النبى صلى الله عليه وآله قال لبعض نسائه مري نساء المؤمنين أن يستنجين بالماء ويبالغن فإنه مطهرة للحواشي ومذهبة للبواسير.

The Prophet, may Allah's blessings and peace be upon him and his family, said to one of his wives: "Order the women of the believers to perform istinja (cleaning after urination or defecation) with water and to do it thoroughly, for it purifies the private parts and prevents hemorrhoids."

Hadith 832

عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله إذا استنجى أحدكم فليوتر بها وترا إذا لم يكن الماء.

Ali, peace be upon him, reported: The Messenger of Allah, peace and blessings be upon him, said: When one of you performs istinja (cleaning oneself after relieving oneself), let him use an odd number of stones if water is not available.

Hadith 833

قلت لأبي عبد الله عليه السلام: الوضوء الذي افترضه الله على العباد لمن جاء من الغائط، أو بال. قال: يغسل ذكره ويذهب الغائط ثم يتوضأ مرتين مرتين.

I said to Abu Abdullah, peace be upon him: The ablution that Allah has made obligatory upon His servants for those who have come from defecation or urination. He said: He should wash his private part and remove the feces, then washes twice for each part.

Hadith 834

عن أبي جعفر عليه السلام أنه قال: يجزي من الغائط المسح بالأحجار ولا يجزي من البول إلا الماء.

From Abu Ja'far, peace be upon him, that he said: Wiping with stones suffices for defecation, but for urine, only water is sufficient.

CHAPTER 10

Ruling For Someone Who Forgets To Perform Istinja Until After Performing Ablution And Praying

[Hadith 835 to 839]

Hadith 835

عن أبي عبد الله عليه السلام في الرجل ينسى أن يغسل دبره بالماء حتى صلى إلا أنه قد تمسح بثلاثة أحجار قال: إن كان في وقت تلك الصلاة فليعد الصلاة وليعد الوضوء، وإن كان قد مضى وقت تلك الصلاة التي صلى فقد جازت صلاته وليتوضأ لما يستقبل من الصلاة.

From Abu Abdullah, peace be upon him, regarding a man who forgets to wash his posterior with water until after he has prayed, although he had wiped with three stones, he said: If it is still within the time of that prayer, he should repeat the prayer and repeat the ablution. But if the time for that prayer which he performed has passed, then his prayer is valid, and he should perform ablution for future prayers.

Shaykh Hurr Amili: It is possible that the ablution mentioned here refers to istinja, as it is often used in this context, or redoing the prayer and ablution might be recommended, or similar, as will be discussed, God willing.

Hadith 836

عن أبي عبد الله عليه السلام في الرجل يتوضأ وينسى أن يغسل ذكره وقد بال، فقال: يغسل ذكره ولا يعيد الصلاة.

From Abu Abdullah, peace be upon him, regarding a man who performs ablution and forgets to wash his genitals after urinating, he said: He should wash his genitals and does not need to repeat the prayer.

Shaykh Hurr Amili: This can be understood in the context of what will come in the narrations about impurities, God willing.

Hadith 837

سمعت أبا عبد الله عليه السلام يقول: لو أن رجلاً نسي أن يستنجي من الغائط حتى يصلي لم يعد الصلاة.

I heard Abu Abdullah, peace be upon him, say: If a man forgets to clean himself after defecation until he prays, he does not need to repeat the prayer.

Shaykh Hurr Amili: The Sheikh interprets this as forgetting to cleanse with water while he has cleansed with stones, and it can be considered in the context of the time having passed for what will come.

Hadith 838

موسى بن جعفر عليهما السلام، سألته عن رجل ذكر وهو في صلاته أنه لم يستنج من الخلاء، قال: ينصرف ويستنجي من الخلاء ويعيد الصلاة، وإن ذكر وقد فرغ من صلاته فقد أجزأه ذلك ولا إعادة عليه.

Musa ibn Ja'far, peace be upon them both, I asked him about a man who remembered while he was in his prayer that he had not performed istinja (cleaning oneself after using the toilet) after relieving himself. He said: He should leave, perform istinja after relieving himself, and repeat the prayer. If he remembers after he has finished his prayer, then that is sufficient for him and he does not need to repeat it.

Hadith 839

قال أبو عبد الله عليه السلام: إذا دخلت الغائط فقضيت الحاجة فلم تهرق الماء ثم توضأت ونسيت أن تستنجي فذكرت بعدما صليت فعليك الإعادة وإن كنت أهرقت الماء، فنسيت أن تغسل ذكرك حتى صليت فعليك إعادة الوضوء والصلاة، وغسل ذكرك، لان البول مثل البراز.

Abu Abdullah (peace be upon him) said: If you enter the toilet and relieve yourself but do not pour water, then perform ablution and forget to clean yourself (with water), and you remember after you have prayed, then you must repeat (the prayer). If you have poured water but forgot to wash your private part until after you prayed, then you must repeat the ablution and the prayer, and wash your private part, because urine is like feces.

CHAPTER 11

Recommendation Of Performing Istibra' (Ensuring The Urethra Is Empty) For A Man Before Istinja' From Urine

[Hadith 840 to 841]

Hadith 840

سألت أبا إبراهيم عليه السلام عن رجل يبول بالليل فيحسب أن البول أصابه فلا يستيقن فهل يجزيه أن يصب على ذكره إذا بال ولا يتنشف؟ قال: يغسل ما استبان أنه أصابه وينضح ما يشك فيه من جسده أو ثيابه ويتنشف قبل أن يتوضأ.

I asked Abu Ibrahim, peace be upon him, about a man who urinates at night and thinks that urine has touched him but is not certain. Is it sufficient for him to pour water on his private part after urinating without drying it? He said: He should wash what he is certain was touched by urine, sprinkle water on the areas of his body or clothes where he is doubtful, and dry himself before performing ablution.

Shaykh Hurr Amili: The author of Al-Muntaqa said: What is meant by drying here is performing Istibra' (ensuring the urethra is empty), and by ablution: performing Istinja' (cleansing).

Hadith 841

قلت لأبي جعفر عليه السلام: رجل بال ولم يكن معه ماء، قال: يعصر أصل ذكره إلى طرفه ثلاث عورات، وينتر طرفه فإن خرج بعد ذلك شيء فليس من البول ولكنه من الحبائل.

I said to Abu Ja'far, peace be upon him: A man urinated and had no water with him. He said: He should squeeze the base of his penis to its tip three times, and flick its tip. If anything comes out after that, it is not urine, but rather from the urethral glands.

CHAPTER 12

Disliked Nature Of Cleansing With The Right Hand Except In Necessity And Similarly, Touching The Private Part With The Right Hand While Urinating

[Hadith 842 to 848]

Hadith 842

عن أبي عبد الله عليه السلام قال، نهى رسول الله صلى الله عليه وآله أن يستنجى الرجل بيمينه.

Abu Abdullah (peace be upon him) narrated: The Messenger of Allah (peace be upon him and his family) forbade a man from cleansing himself with his right hand after relieving himself.

Hadith 843

عن أبي عبد الله عليه السلام قال: الاستنجاء باليمين من الجفاء.

From Abu Abdullah, peace be upon him, who said: Cleaning oneself after using the toilet with the right hand is a sign of rudeness (*).

Translator: * Al-Jafa'a refers to harshness, insensitivity, or rudeness. It implies that using the right hand for cleansing is seen as a rough or disrespectful practice in Islamic etiquette.

Hadith 844

قال الكليني: وروى أنه إذا كانت باليسار علة.

Al-Kulayni said: And it has been narrated that if there is an ailment in the left hand (*).

Translator: * The actual hadith has not been mentioned.

Hadith 845

قال عليه السلام: الاستنجاء باليمين من الجفاء.

He, peace be upon him, said: Cleaning oneself after relieving nature with the right hand is a sign of harshness.

Hadith 846

قال: وقد روى أنه لا بأس إذا كانت اليسار معتلة.

He said: It has been narrated that there is no harm if the left hand is impaired.

Hadith 847

وقال أبو جعفر عليه السلام: إذا بال الرجل فلا يمسه ذكره بيمينه.

Abu Ja'far, peace be upon him, said: When a man urinates, he should not touch his penis with his right hand.

Hadith 848

عن علي عليهم السلام، عن النبي صلى الله عليه وآله قال: البول قائما من غير علة من الجفاء، والاستنجاء باليمين من الجفاء.

From Ali, peace be upon him, from the Prophet, peace and blessings be upon him and his family, who said: Urinating while standing without a valid reason is an act of rudeness, and cleaning oneself after using the toilet with the right hand is an act of rudeness.

CHAPTER 13

Obligation In Cleaning Oneself Is To Remove The Substance Of Impurity, Not The Odor, With The Achievement Of What Is Named As Washing.

[Hadith 849 to 850]

Hadith 849

عن أبي الحسن عليه السلام قال: قلت له: للاستنجاء حد؟ قال: لا، ينقي مائمة، قلت: فإنه ينقي مائمة ويبقى الريح قال: الريح؟ لا ينظر إليها.

From Abu al-Hasan, peace be upon him, who said: I asked him: Is there a limit for istinja (cleansing after relieving oneself)? He said: No, one should clean what is there. I said: But if one cleans what is there and the smell remains? He said: The smell? It is not to be considered.

Hadith 850

عن أبي عبد الله عليه السلام قال: يجزيك من الغسل والاستنجاء ما بليت يمينك.

From Abu Abdullah, peace be upon him, who said: What your right hand (*) reaches is sufficient for ghusl (ritual bathing) and istinja (cleaning oneself after using the toilet).

Translator: * The hadith mentioning the right hand in the context of washing and istinja (cleansing after relieving oneself) might seem confusing given the general guideline that recommends using the left hand for personal hygiene purposes. This specific hadith does not explicitly instruct using the right hand for istinja; rather, it's possibly focusing on the act of washing and the sufficiency of the amount of water used. The "right hand" is often associated with purity and good deeds in Islamic tradition, so the expression might be aiming to highlight the importance of purification rather than literal use.

CHAPTER 14

Recommendation To Begin Cleaning Oneself From The Anus,
Then The Urethra, And The Recommendation For Women To Be
Thorough In This Process

[Hadith 851 to 851]

Hadith 851

عن أبي عبد الله عليه السلام قال: سألته عن الرجل إذا أراد أن يستنجى بالماء يبدء بالمقعدة أو بالإحليل؟
فقال: بالمقعدة ثم بالإحليل.

From Abu Abdullah, peace be upon him, he said: I asked him about a man when he wants to perform istinja (cleansing after relieving oneself) with water, should he start with the anus or the urethra? He said: With the anus, then the urethra.

CHAPTER 15

Dislike Of Sitting For Relieving Oneself On Riverbanks, Wells,
Public Roads, Under Fruit-bearing Trees During Fruiting
Season, At House Doors, Mosque Courtyards, Places Of
Travelers' Rest, And Urinating While Standing
[Hadith 852 to 863]

Hadith 852

عن أبي عبد الله عليه السلام قال: قال رجل لعلي بن الحسين عليه السلام أين يتوضأ الغريب؟ قال: يتقي شطوط الأنهار، والطرق النافذة، وتحت الأشجار المثمرة، ومواضع اللعن، فقيل له: وأين مواضع اللعن؟ قال: أبواب الدور.

From Abu Abdullah (peace be upon him) who said: A man asked Ali bin Al-Hussein (peace be upon him), "Where should strangers perform ablution?" He replied, "Avoid riverbanks, public roads, under fruit-bearing trees, and places of curse." He was asked, "What are the places of curse?" He said, "House doors."

Hadith 853

خرج أبو حنيفة من عند أبي عبد الله عليه السلام أبو الحسن موسى عليه السلام قائم وهو غلام - فقال له أبو حنيفة: يا غلام أين يضع الغريب ببلدكم؟ فقال: اجتنب أفنية المساجد، وشطوط الأنهار، ومساقط الثمار، ومنازل النزال، ولا تستقبل القبلة بغائط ولا بول، وارفع ثوبك، وضع حيث شئت.

Abu Hanifa left Abu Abdullah's (peace be upon him) presence while Abu Al-Hassan Musa (peace be upon him) was standing, and he was young - Abu Hanifa asked him, "O young man, where should a stranger relieve himself in your city?" He replied, "Avoid mosque courtyards, riverbanks, places where fruits fall, travelers' rest places, don't face the Qibla while defecating or urinating, raise your garment, and place yourself wherever you wish."

Hadith 854

عن جعفر، عن أبيه، عن آبائه عليهم السلام قال: نهى رسول الله صلى الله عليه وآله أن يتغوط على شفير بئر ماء يستعذب منها، أو نهر يستعذب، أو تحت شجرة فيها ثمرتها.

From Ja'far, from his father, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) forbade defecating on the edge of a freshwater well, or a freshwater river, or under a tree bearing its fruits.

Hadith 855

عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله وسلم: ثلاث ثلاث ملعون من فعلهن: المتغوط في ظل النزال، والمانع الماء المنتاب، وساد الطريق المسلوک.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace and blessings be upon him) said: Three, three are cursed who do them: one who defecates in the shade of travelers' rest places, one who prevents access to water from passersby, and one who blocks a traveled road.

Hadith 856

وزاد في خبر آخر: من سد طريقا بتر الله عمره.

And in another narration added: Whoever blocks a road, Allah cuts short his life.

Hadith 857

عن آبائه (عليهم السلام)، أن النبي صلى الله عليه وآله نهى أن يتغوط الرجل على شفير بئر يستعذب منها، أو على شفير نهر يستعذب منه، أو تحت شجرة فيها ثمرها.

From his forefathers (peace be upon them), that the Prophet (peace be upon him and his family) forbade a man from defecating on the edge of a freshwater well, or on the edge of a freshwater river, or under a tree bearing its fruits.

Hadith 858

عن أبي الحسن موسى بن جعفر عليه السلام، أن أبا حنيفة قال له - وهو صبي - : يا غلام أبيض الغريب في بلدتكم هذه؟ قال: يتوارى خلف الجدار، ويتوقى أعين الجار، وشطوط الأنهار، ومساقط الثمار، ولا يستقبل القبلة ولا يستدبرها، فحينئذ يضع حيث يشاء.

From Abu Al-Hassan Musa bin Ja'far (peace be upon him), that Abu Hanifa said to him - while he was a boy: "O boy, does a stranger relieve himself in this city of yours?" He replied: "He hides behind a wall, avoids the eyes of neighbors, river banks, places where fruits fall, doesn't face or turn his back to the qibla, then he may relieve himself wherever he wishes."

Hadith 859

محمد بن علي بن الحسين، عن أبي جعفر الباقر عليه السلام قال: إنما نهى رسول الله صلى الله عليه وآله أن يضرب أحد من المسلمين خلفه تحت شجرة أو نخلة قد أثمرت لمكان الملائكة الموكلين بها، قال: ولذلك يكون الشجرة والنخل انسا، إذا كان فيه حمل، لأن الملائكة تحضره.

Muhammad bin Ali bin Al-Hussein, from Abu Ja'far Al-Baqir (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) forbade any Muslim from relieving himself under a fruit-bearing tree or date palm because of the angels

assigned to them. He said: That's why trees and date palms have a companionship when they bear fruit, because angels are present there.

Hadith 860

عن آبائه عليهم السلام - في وصية النبي صلى الله عليه وآله لعلي عليه السلام - قال: وكره البول على شط نهر جار، وكره أن يحدث إنسان تحت شجرة أو نخلة قد أثمرت، وكره أن يحدث الرجل وهو قائم.

From his forefathers (peace be upon them) - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - he said: He disliked urinating on the bank of a flowing river, and disliked that a person relieve himself under a fruit-bearing tree or date palm, and disliked that a man urinate while standing.

Hadith 861

عن أبيه، عن آبائه، عن أمير المؤمنين عليهم السلام - في حديث المناهي - قال: نهى رسول الله صلى الله عليه وآله أن يبول أحد تحت شجرة مثمرة، أو على قارعة الطريق، الحديث.

From his father, from his forefathers, from Amir Al-Mu'minin (peace be upon them) - in the hadith of prohibitions - said: The Messenger of Allah (peace be upon him and his family) forbade anyone from urinating under a fruit-bearing tree, or on the roadside.

Hadith 862

عن عبد الله بن الحسين بن زيد بن علي بن الحسين، عن أبيه، عن الصادق جعفر بن محمد، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن الله كره لكم أيتها الأمة أربعاً وعشرين خصلة، ونهاكم عنها - إلى أن قال - وكره البول على شط نهر جار، وكره أن يحدث الرجل تحت شجرة مثمرة قد أُنعت، أو نخلة قد أُنعت، يعني أثمرت.

From Abdullah bin Al-Hussein bin Zaid bin Ali bin Al-Hussein, from his father, from Al-Sadiq Ja'far bin Muhammad, from his forefathers (peace be upon them) said: The Messenger of Allah (peace be upon him and his family) said: Allah has disliked twenty-four characteristics for you, O nation, and has forbidden you from them - until he said - and disliked urinating on the bank of a flowing river, and disliked that a man relieve himself under a ripened fruit-bearing tree, or a ripened date palm, meaning bearing fruit.

Hadith 863

عن علي عليه السلام - في حديث الأربعمئة - قال: لا تبل على المحجة، ولا تتغوط عليها.

From Ali (peace be upon him) - in the hadith of the four hundred - said: Do not urinate on the highway, nor defecate on it.

CHAPTER 16

Dislike Of Relieving Oneself Over A Grave And Defecating Among Graves, And That One Should Not Hasten While Defecating, And A Collection Of Other Disliked Actions

[Hadith 864 to 866]

Hadith 864

عن أبي جعفر عليه السلام قال: من تخطى على قبر، أو بال قائماً، أو بال في ماء قائم، أو مشى في حذاء واحد، أو شرب قائماً، أو خلا في بيت وحده، وبات على غمر، فأصابه شيء من الشيطان لم يدعه إلا أن يشاء الله، وأسرع ما يكون الشيطان إلى الانسان وهو على بعض هذه الحالات.

From Abu Ja'far, peace be upon him, who said: Whoever defecates on a grave, or urinates while standing, or urinates in still water, or walks wearing only one shoe, or drinks while standing, or stays alone in a house, and sleeps with food residue (on his hands), then if something from Satan afflicts him, it will not leave him except if Allah wills, and Satan is quickest to approach a person when he is in one of these states.

Hadith 865

عن أبي الحسن موسى عليه السلام قال: ثلاثة يتخوف منها الجنون: التغوط بين القبور، والمشي في خف واحد، والرجل ينام وحده.

From Abu al-Hasan Musa, peace be upon him, who said: There are three things from which madness is feared: defecating between graves, walking with only one shoe on, and a man sleeping alone.

Hadith 866

عن علي عليه السلام في حديث الأربعمائة، قال: لا تعجلوا الرجل عند طعامه حتى يفرغ، ولا عند غائطه حتى يأتي على حاجته.

From Ali, peace be upon him, in the Hadith of the Four Hundred, he said: Do not rush a man during his meal until he finishes, nor during his defecation until he fulfills his need.

CHAPTER 17

On The Dislike Of Performing Istinja With A Hand That Has A Ring Bearing The Name Of Allah, And The Dislike Of Wearing It When Relieving Oneself Or During Sexual Intercourse

[Hadith 867 to 876]

Hadith 867

عن أبي أيوب قال: قلت لأبي عبد الله عليه السلام: أدخل الخلاء وفي يدي خاتم فيه اسم من أسماء الله تعالى؟ قال: لا، ولا تجامع فيه.

From Abu Ayyub, who said: I asked Abu Abdullah (peace be upon him): "Can I enter the toilet while wearing a ring on my hand that has one of Allah's names on it?" He replied: "No, and do not engage in sexual intercourse while wearing it either."

Hadith 868

قال الكليني: وروى أيضا أنه إذا أراد أن يستنجى من الخلاء فليحوه من اليد التي يستنجي بها.

Al-Kulayni said: It is also narrated that when one intends to perform istinja (cleaning oneself after using the toilet) from defecation, they should transfer it (the ring) from the hand with which they clean themselves.

Hadith 869

عن أبي الحسن الثاني عليه السلام، قال: قلت له: إنا روينا في الحديث أن رسول الله عليه وآله كان يستنجي وخاتمه في أصبعه، وكذلك كان يفعل أمير المؤمنين عليه السلام، وكان نقش خاتم رسول الله: محمد رسول الله، قال: صدقوا، قلت: فينبغي لنا أن نفعل؟ قال: إن أولئك كانوا يتختمون في اليد اليمنى، وإنكم أنتم تتختمون في اليسرى.

From Abu al-Hasan the Second, peace be upon him, who said: I said to him: We have narrated in the hadith that the Messenger of Allah, peace be upon him and his family, used to clean himself after relieving nature while his ring was on his finger, and likewise Amir al-Mu'minin, peace be upon him, used to do so, and the inscription on the ring of the Messenger of Allah was: "Muhammad is the Messenger of Allah." He said: They spoke the truth. I asked: Should we do the same? He replied: Those people used to wear rings on their right hand, while you wear them on your left hand.

Hadith 870

عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام من نقش على خاتمه اسم الله فليحوله عن اليد التي يستنجي بها في المتوضأ.

From Abu Abdullah, peace be upon him, who said: The Commander of the Faithful, peace be upon him, said: Whoever engraves the name of Allah on his ring, let him move it away from the hand with which he cleans himself in the washroom.

Hadith 871

عن أبي عبد الله عليه السلام أنه قال: لا يمس الجنب درهما، ولا دينارا، عليه اسم الله تعالى، ولا يستنجي وعليه خاتم فيه اسم الله.. ولا يجامع وهو عليه، ولا يدخل المخرج وهو عليه.

From Abu Abdullah, peace be upon him, he said: A person in a state of major ritual impurity should not touch a dirham or dinar that has the name of Allah, the Exalted, on it. Nor should they perform istinja (cleaning after relieving oneself) while wearing a ring with Allah's name on it. They should not engage in sexual intercourse while wearing it, nor should they enter the lavatory while wearing it.

Hadith 872

عن أبي عبد الله عليه السلام قال: قلت له: الرجل يريد الخلاء وعليه خاتم فيه اسم الله تعالى؟ فقال: ما أحب ذلك، قال: فيكون أسم محمد صلى الله عليه وآله؟ قال: لا بأس

From Abu Abdullah (peace be upon him), he said: I asked him: A man wants to relieve himself while wearing a ring with the name of Allah the Almighty on it? He said: I do not like that. I said: What if it has the name of Muhammad (may Allah's blessings and peace be upon him and his family)? He said: There is no harm in that.

Shaykh Hurr Amili: The sheikh said: The meaning is that there is no harm in entering the lavatory with it, as long as one does not perform istinja (cleansing after defecation or urination) with it on his hand.

Hadith 873

عن جعفر، عن أبيه عليهما السلام، أنه كره أن يدخل الخلاء ومعه درهم أبيض: إلا أن يكون مصرورا.

Ja'far reported from his father, peace be upon them both, that he disliked entering the lavatory with a white dirham on him, unless it was wrapped up.

Shaykh Hurr Amili: It appears that this is specifically regarding something that has the name of Allah on it, as mentioned by some of our scholars.

Hadith 874

عن أبي عبد الله عليه السلام قال: كان نقش خاتم أبي: العزة لله جميعا، وكان في يساره، يستنجي بها، وكان نقش خاتم أمير المؤمنين عليه السلام: الملك لله، وكان في يده اليسرى، يستنجي بها.

From Abu Abdullah (peace be upon him), he said: The engraving on my father's ring

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was: "All honor belongs to Allah," and it was on his left hand, which he used for cleansing himself. And the engraving on the ring of the Commander of the Faithful (peace be upon him) was: "The kingdom belongs to Allah," and it was on his left hand, which he used for cleansing himself.

Shaykh Hurr Amili: This is either carried on taqiyya (precautionary dissimulation) due to its accordance with it and the narrator being from the general public, or it indicates permissibility and negates prohibition, without implying dislike, as pointed out by the Sheikh.

Hadith 875

قلت: لأبي الحسن علي بن موسى الرضا عليه السلام: الرجل يستنجي وخاتمه في أصبعه، ونقشه لا إله إلا الله؟ فقال: أكره ذلك له. فقلت: جعلت فداك، أليس كان رسول الله صلى الله عليه وآله، وكل واحد من آبائك، يفعل ذلك وخاتمه في أصبعه؟ قال: بلى، ولكن أولئك كانوا يتختمون في اليد اليمنى، فاتقوا الله وانظروا لأنفسكم.

I said to Abu al-Hasan Ali ibn Musa al-Ridha, peace be upon him: "A man performs istinja (cleansing after using the toilet) while his ring is on his finger, and its inscription is 'There is no god but Allah?'" He said: "I dislike that for him." I said: "May I be sacrificed for you, didn't the Messenger of Allah, peace be upon him and his family, and each one of your fathers do that while their ring was on their finger?" He said: "Yes, but they used to wear their rings on the right hand. So fear Allah and consider for yourselves."

Hadith 876

سألت موسى عليه السلام، عن الرجل يجامع، ويدخل الكنيف وعليه الخاتم فيه ذكر الله، أو الشيء من القرآن، أيصلح ذلك؟ قال: لا.

I asked Musa, peace be upon him, about a man who engages in sexual intercourse, and enters the lavatory while wearing a ring that has the name of Allah or something from the Quran on it. Is this permissible? He said: No.

CHAPTER 18

Recommended For The One Who Enters The Lavatory To Remember What Necessitates Contemplation, Humility, Asceticism, And Abstaining From The Forbidden

[Hadith 877 to 881]

Hadith 877

كان علي عليه السلام يقول: ما من عبد إلا وبه ملك موكل، يلوي عنقه حتى ينظر إلى حدثه، ثم يقول له الملك: يا بن آدم، هذا رزقك فانظر من أين أخذته وإلى ما صار، فينبغي للعبد عند ذلك أن يقول: اللهم ارزقني الحلال وجنبي الحرام.

Ali, peace be upon him, used to say: There is no servant except that an angel is assigned to him, who turns his neck until he looks at his excrement, then the angel says to him: O son of Adam, this is your provision, so look at where you took it from and what it has become. At that time, it is befitting for the servant to say: O Allah, grant me lawful provision and keep me away from the unlawful.

Hadith 878

عن جعفر بن محمد عن أبيه عليهما السلام، قال: سألته عن الغائط؟ فقال: تصغير لابن آدم لكي لا يتكبر وهو يحمل غائطه معه.

From Ja'far bin Muhammad, from his father, peace be upon them both, he said: I asked him about defecation? He replied: It is a humiliation for the son of Adam so that he does not become arrogant while he carries his feces with him.

Hadith 879

شهدت أبا عبد الله عليه السلام وسأله عمرو بن عبيد فقال: ما بال الرجل إذا أراد أن يقضى حاجة إنما ينظر إلى سفله، وما يخرج من ثم؟ فقال: إنه ليس أحد يريد ذلك إلا وكل الله عز وجل به ملكا يأخذ بعنقه، ليريه ما يخرج منه، أحلال أو حرام؟

I witnessed Abu Abdullah, peace be upon him, when Amr bin Ubayd asked him: "Why does a man, when he wants to relieve himself, only look at his lower parts and what comes out from there?" He replied: "There is no one who intends to do that except that Allah, the Mighty and Majestic, assigns an angel to him who takes him by the neck to show him what comes out of him, whether it is lawful or unlawful."

Hadith 880

قال أمير المؤمنين عليه السلام: عجبت لابن آدم، أوله نطفة، وآخره جيفة، وهو قائم بينهما وعاء للغائط ثم يتكبر.

The Commander of the Faithful, peace be upon him, said: I am amazed by the son of Adam; his beginning is a sperm, his end is a corpse, and between them he stands as a vessel for excrement, yet he is arrogant.

Hadith 881

عن أبي عبد الله عليه السلام - في حديث - أنه قيل له: الإنسان على تلك الحال - يعني الخلاء - ولا يصبر حتى ينظر إلى ما يخرج منه؟ فقال: إنه ليس في الأرض آدمي إلا ومعه ملكان موكلان به، فإذا كان على تلك الحال ثنيا رقبته، ثم قالا: يا بن آدم، انظر إلى ما كنت تكدح له في الدنيا، إلى ما هو صائر.

From Abu Abdullah, peace be upon him - in a hadith - that he was asked: "What about a person in that state - meaning using the toilet - who cannot restrain himself from looking at what comes out of him?" He replied: "There is not a human on earth except that two angels are assigned to him. When he is in that state, they bend his neck and say, 'O son of Adam, look at what you were toiling for in the world, at what it has become.'"

CHAPTER 19

What Is Recommended To Say To The Guardian Angels When Intending To Relieve Oneself

[Hadith 882 to 882]

Hadith 882

سمعت أبا عبد الله عليه السلام يقول: إن أمير المؤمنين عليه السلام كان إذا أراد قضاء الحاجة وقف على باب المذهب ثم، التفّت يميناً وشمالاً إلى ملكيه فيقول: أميطا عني، فلكما الله علي أن لا أحدث حديثاً حتى أخرج إليكما.

I heard Abu Abdullah, peace be upon him, say: When the Commander of the Faithful, peace be upon him, wanted to relieve himself, he would stand at the door of the lavatory, then turn right and left to his two angels and say: "Step away from me. I promise you by Allah that I will not utter a word until I come out to you."

Shaykh Hurr Amili: And al-Saduq narrated something similar from Amir al-Mu'minin (peace be upon him), except that he said: 'I will not utter anything with my tongue.'

CHAPTER 20

Disapproval Of Sitting Too Long In The Lavatory

[Hadith 883 to 887]

Hadith 883

سمعت أبا جعفر عليه السلام يقول: قال لقمان لابنه: طول الجلوس على الخلاء يورث الباسور، قال: فكتب هذا على باب الحش.

I heard Abu Ja'far, peace be upon him, saying: Luqman said to his son: Prolonged sitting on the toilet causes hemorrhoids. He said: So this was written on the door of the lavatory.

Hadith 884

محمد بن علي بن الحسين قال: قال أبو جعفر عليه السلام: طول الجلوس على الخلاء يورث الباسور.

Muhammad ibn Ali ibn Al-Hussein said: Abu Ja'far, peace be upon him, said: Prolonged sitting on the toilet causes hemorrhoids.

Hadith 885

سمعت أبا جعفر عليه السلام يقول: طول الجلوس على الخلاء يورث البواسير.

I heard Abu Ja'far, peace be upon him, say: Prolonged sitting on the toilet causes hemorrhoids.

Hadith 886

عن آبائه، عن علي عليهم السلام قال: طول الجلوس على الخلاء يورث الباسور.

From his forefathers, from Ali (peace be upon them), he said: Prolonged sitting on the toilet causes hemorrhoids.

Hadith 887

وقيل: إن مولاه دخل المخرج، فأطال فيه الجلوس فناده لقمان: طول الجلوس على الحاجة يضع منه الكبد، ويورث منه الباسور، ويصعد الحرارة إلى الرأس، فأجلس هونا، وقم هونا، قال: فكتب حكمته على باب الحش.

It was said that his master entered the lavatory and sat for a long time. So Luqman called out to him: "Prolonged sitting for relieving oneself weakens the liver, causes hemorrhoids, and makes heat rise to the head. So sit gently and rise gently." It is said that he wrote this wisdom on the door of the lavatory.

CHAPTER 21

Disapproval Of Using A Miswak In The Lavatory

[Hadith 888 to 888]

Hadith 888

عن أبي عبد الله، عن علي بن سليمان، عن الحسن بن أشيم قال: أكل الإنسان يذيب البدن، والتدلك بالخزف يبلي الجسد، والسواك في الخلاء يورث البخر.

From Abu Abdullah, from Ali bin Sulaiman, from Al-Hassan bin Ashyam, he said: "Eating purslane (haloxylon) melts the body, rubbing with khuzfa (* pumice stone) wears out the body, and using a miswak in the lavatory causes bad breath."

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

CHAPTER 22

Disliking Of Urinating On Hard Ground And Preferring To Seek Elevated Places Or Places With Abundant Soil For It

[Hadith 889 to 891]

Hadith 889

عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: من فقه الرجل أن يرتاد موضعا لبوله.

From Abi Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: It is from a man's understanding to seek an appropriate place for urinating.

Hadith 890

عن أبي عبد الله عليه السلام قال: كان رسول الله صلى الله عليه وآله أشد الناس توقيا عن البول. كان إذا أراد البول يعمد إلى مكان مرتفع من الأرض أو إلى مكان من الأمكنة يكون فيه التراب الكثير، كراهية أن ينضح عليه البول.

From Abi Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) was the most cautious of people regarding urination. When he wanted to urinate, he would go to an elevated place on the earth or to a place with abundant soil, disliking that urine would splash on him.

Hadith 891

عن سليمان الجعفري قال: بت مع الرضا عليه السلام في سفح جبل، فلما كان آخر الليل قام فتنحى، وصار على موضع مرتفع فبال وتوضأ - وقال: من فقه الرجل أن يرتاد لموضع بوله - وبسط سراويله، وقام عليه، وصلى صلاة الليل.

From Sulaiman Al-Ja'fari who said: I spent the night with Al-Ridha (peace be upon him) at the foot of a mountain. When it was the end of the night, he got up and moved away, and went to an elevated place where he urinated and performed ablution - and said: It is from a man's understanding to seek an appropriate place for urination - and he spread his trousers, stood on it, and performed the night prayer.

CHAPTER 23

Necessity Of Caution Against Urine

[Hadith 892 to 895]

Hadith 892

عن أبي جعفر عليه السلام قال: لا تستحقرن بالبول، ولا تتهاونن به، الحديث.

From Abu Ja'far (Imam Muhammad al-Baqir), peace be upon him, who said: "Do not take urination lightly, nor should you be careless about it."

Hadith 893

عن الصادق عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أربعة يؤذون أهل النار على ما بهم من الأذى، يسقون من الحميم والجحيم، ينادون بالويل والثبور، (أحدهم يجر أمعاءه) (١) - إلى أن قال - فيقال له: ما بال الأبعد قد آذانا على ما بنا من الأذى؟ فيقول: إن الأبعد كان لا يبالي أين أصاب البول من جسده، الحديث.

From Al-Sadiq, from his forefathers, peace be upon them, who said: The Messenger of Allah, peace and blessings be upon him and his family, said: Four people will harm the people of Hell, in addition to the harm they are already experiencing. They will be given to drink from scalding water and hellfire. They will cry out in woe and destruction. (One of them will drag his intestines) - until he said - It will be said to him: What is wrong with the most distant one who has harmed us on top of the harm we are already experiencing? He will say: The most distant one did not care where urine touched his body. The hadith.

Hadith 894

عن علي بن أبي طالب عليه السلام قال: عذاب القبر يكون من النميمة، والبول، وعزب الرجل عن أهله.

From Ali ibn Abi Talib, peace be upon him, who said: The punishment of the grave comes from spreading malicious gossip (namimah), not cleaning oneself properly after urinating, and a man distancing himself from his ahl (*).

Translator: * Immediate family members like spouses, children, and parents, as well as extended family members depending on the context.

Hadith 895

عن أبي عبد الله عليه السلام قال: إن جل عذاب القبر في البول.

From Abu Abdullah, peace be upon him, who said: Indeed, most of the punishment in the grave is due to [not being cautious about] urine.

CHAPTER 24

Disapproval Of Urinating In Flowing And Stagnant Water, And A Collection Of Prohibitions

[Hadith 896 to 901]

Hadith 896

عن أحدهما عليهما السلام أنه قال: لا تشرب وأنت قائم، ولا تبل في ماء نقيع، ولا تطف بقبر، ولا تخل في بيت وحدك، ولا تمش بنعل واحدة فإن الشيطان أسرع ما يكون إلى العبد إذا كان على بعض هذه الأحوال، قال: إنه ما أصاب أحدا شئ على هذه الحال فكاد أن يفارقه إلا أن يشاء الله عز وجل.

From one of them (peace be upon them both) that he said: Do not drink while standing, do not urinate in stagnant water, do not circumambulate a grave, do not stay alone in a house, and do not walk with one sandal, for the devil is quickest to approach the servant when he is in any of these states. He said: No one has been afflicted by anything in these states without nearly being separated from it, unless Allah, the Mighty and Majestic, wills otherwise.

Hadith 897

عن أبي عبد الله عليه السلام في - حديث - قال: قلت: له يبول الرجل في الماء؟ قال: نعم، ولكن يتخوف عليه من الشيطان.

From Abu Abdullah, peace be upon him, in a hadith, he said: I asked him, "Can a man urinate in water?" He said: "Yes, but he should be wary of Satan in doing so."

Hadith 898

عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: إنه نهى أن يبول الرجل في الماء الجاري إلا من ضرورة، وقال: إن للماء أهلا.

From Abu Abdullah, peace be upon him, who said: The Commander of the Faithful, peace be upon him, said: He prohibited a man from urinating in flowing water except out of necessity, and he said: Indeed, water has inhabitants.

Hadith 899

محمد بن علي بن الحسين، قال: وقد روي أن البول في الماء الراكد يورث النسيان.

Muhammad bin Ali bin Al-Hussein said: It has been narrated that urinating in stagnant water causes forgetfulness.

Hadith 900

عن آبائه عليهم السلام، عن رسول الله صلى الله عليه وآله - في حديث المناهي -، قال: ونهى أن يبول أحد في الماء، الراكد فإنه يكون منه زهاب العقل.

From his forefathers, peace be upon them, from the Messenger of Allah, peace and blessings be upon him and his family - in the hadith of prohibitions -, he said: And he forbade anyone from urinating in stagnant water, for it can lead to the loss of reason (aql).

Hadith 901

عن أبي عبد الله عليه السلام قال: لا تشرب وأنت قائم، ولا تطف بقبر، ولا تبل في ماء نقيع، فإنه من فعل ذلك فأصابه شيء فلا يلومن إلا نفسه، ومن فعل شيئاً من ذلك لم يكذب يفارقه إلا ما شاء الله.

From Abu Abdullah, peace be upon him, who said: Do not drink while standing, do not circumambulate a grave, and do not urinate in stagnant water. For whoever does this and is afflicted by something, he should blame none but himself. And whoever does any of this will hardly be free from it except as Allah wills.

Shaykh Hurr Amili: And what indicates this has preceded in the hadith about relieving oneself on a grave, and what indicates it and denies prohibition in the hadiths about flowing water, and what indicates some of the intended will come.

CHAPTER 25

Dislike Of Facing The Sun Or Moon With Private Parts During Relieving Oneself

[Hadith 902 to 906]

Hadith 902

عن جعفر، عن أبيه، عن آبائه عليهم السلام قال: نهى رسول الله صلى الله عليه وآله أن يستقبل الرجل الشمس والقمر بفرجه وهو يبول.

From Ja'far, from his father, from his forefathers peace be upon them, who said: The Messenger of Allah peace be upon him and his family forbade that a man face the sun and moon with his private parts while urinating.

Hadith 903

عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: لا يبولن أحدكم وفرجه باد للقمر، يستقبل به.

From Abu Abdullah peace be upon him who said: The Messenger of Allah peace be upon him and his family said: None of you should urinate while his private parts are exposed to the moon, facing it.

Hadith 904

محمد بن علي بن الحسين قال: وفي خبر آخر: لا تستقبل الهلال، ولا تستدبره، يعني في التخلي.

Muhammad bin Ali bin Al-Hussein said: And in another report: Do not face the crescent moon, nor turn your back to it, meaning while relieving oneself.

Hadith 905

وإسناده - في حديث المناهي - قال: ونهى أن يبول الرجل وفرجه باد للشمس أو القمر.

And by his chain - in the hadith of prohibitions - he said: And he forbade that a man urinate while his private parts are exposed to the sun or moon.

Hadith 906

محمد بن يعقوب قال: وروي أيضا: لا تستقبل الشمس، ولا القمر.

Muhammad bin Ya'qub said: And it is also narrated: Do not face the sun, nor the moon.

CHAPTER 26

Regarding The Minimum Requirement For Cleaning After Urination, It Is Said That At Least What Is On The Glans Must Be Washed, Three Times Is Recommended, Pouring Water Is Sufficient, And Rubbing Is Not Obligatory

[Hadith 907 to 915]

Hadith 907

سألت أبا عبد الله عليه السلام عن البول يصيب الجسد؟ قال: صب عليه الماء مرتين.

I asked Abu Abdullah, peace be upon him, about urine that touches the body? He said: Pour water over it twice.

Hadith 908

قال الكليني: وروي أنه يجزي أن يغسل بمثله من الماء إذا كان على رأس الحشفة، وغيره.

Al-Kulayni said: It has been narrated that it is sufficient to wash with an equal amount of water when it is on the tip of the glans and elsewhere.

Hadith 909

قال: وروي أنه ماء ليس بوسخ، فيحتاج أن يدلك.

He said: And it is narrated that it is water, not dirt, so it needs to be rubbed.

Hadith 910

عن أبي عبد الله عليه السلام قال: سألته عن البول يصيب الجسد؟ قال: صب عليه الماء مرتين.

From Abu Abdullah, peace be upon him, who said: I asked him about urine that comes into contact with the body? He said: Pour water over it twice.

Hadith 911

عن أبي عبد الله عليه السلام قال: سألته: كم يجزي من الماء في الاستنجاء من البول؟ فقال: مثلاً ما على الحشفة من البلل.

From Abu Abdullah, peace be upon him, who said: I asked him: How much water is sufficient for cleansing (istinja) after urination? He said: Approximately the amount of wetness on the glans.

Hadith 912

عن حريز، عن زرارة قال: كان يستنجي من البول ثلاث مرات، ومن الغائط بالمدر والخرق.

Hurayz narrated from Zurarah who said: He would cleanse himself from urine three times, and from feces with stones and rags.

Shaykh Hurr Amili: The owner of Al-Muntaqa mentioned that the pronoun in "he used to" refers back to Abu Ja'far (peace be upon him).

Hadith 913

عن أبي عبد الله عليه السلام قال: يجزي من البول أن يغسله بمثله. قال الشيخ: يحتمل أن يكون قوله: بمثله، راجعا إلى البول لا إلى ما بقي على الحشفة، وذلك أكثر مما اعتبرناه.

From Abu Abdullah (peace be upon him), he said: It suffices to wash urine with its like. The Sheikh said: It is possible that his saying "with its like" refers to the urine, not to what remains on the glans, and that is more than what we have considered.

Hadith 914

رأيت أبا الحسن الثالث عليه السلام - غير مرة - يبول ويتناول كوزا صغيرا، ويصب الماء عليه من ساعته.

I saw Abu al-Hasan the Third, peace be upon him, more than once, urinating and taking a small jug, and pouring water on it immediately.

قال الشيخ: قوله: يصب عليه الماء، يدل على أن قدر الماء أكثر من مقدار بقية البول لأنه لا ينصب إلا مقدار يزيد على ذلك. أقول: قد عرفت أن مجرد الفعل لا يدل على الوجوب، فيحمل ما زاد على المثليين على الاستحباب.

The Sheikh said: His saying "pouring water on it" indicates that the amount of water is more than the remaining urine because it only pours in an amount that exceeds that. I (Hurr Amili) say: You have known that the mere action does not indicate obligation, so what exceeds twice the amount is considered recommended.

Hadith 915

سألته عن البول يصيب الجسد؟ قال: صب عليه الماء مرتين، فإنما هو ماء.

I asked him about urine that touches the body. He said: Pour water over it twice, for it is only water.

Shaykh Hurr Amili: And it has been mentioned before that nothing but water is sufficient here, and more evidence on this will be provided.

CHAPTER 27

No Obligation To Perform Istinja After Sleeping Or Passing Wind, Nor Is It Recommended

[Hadith 916 to 917]

Hadith 916

رأيت أبا الحسن عليه السلام يستيقظ من نومه، يتوضأ ولا يستنجي، وقال - كالمتعجب من رجل سماه -:
بلغني أنه إذا خرجت منه الريح استنجي.

I saw Abu al-Hasan, peace be upon him, wake up from his sleep, perform ablution without cleansing his private parts. He said, as if astonished by a man he named: "I have been informed that when he passes wind, he cleanses (does istinja of) his private parts."

Hadith 917

عن أبي عبد الله عليه السلام قال: سألته عن الرجل تخرج منه الريح، أعليه أن يستنجي؟ قال: لا.

From Abu Abd Allah, peace be upon him, he said: I asked him about a man from whom wind exits, is it required for him to perform istinja? He said: No.

CHAPTER 28

If One Of The Two Impurities Is Emitted, It Is Obligatory To Wash Its Exit Only And Not The Other's Exit

[Hadith 918 to 918]

Hadith 918

عن أبي عبد الله عليه السلام - في حديث - قال: إذا بال الرجل ولم يخرج منه شيء غيره. فإنما عليه أن يغسل إحليلة وحده، ولا يغسل مقعدته. وإن خرج من مقعدته شيء، ولم يبيل فإنما عليه أن يغسل المقعدة وحدها ولا يغسل الإحليل.

Narrated from Abu Abdullah, peace be upon him, in a hadith, he said: If a man urinates and nothing else comes out of him, he is only required to wash his penis alone, and not wash his anus. And if something comes out of his anus, and he does not urinate, he is only required to wash the anus alone and not wash the penis.

CHAPTER 29

Obligation In Istinja (Cleansing) Is To Wash The External Part Of The Exit Point, Not The Internal Part

[Hadith 919 to 921]

Hadith 919

سمعت الرضا (عليه السلام) يقول - في الاستنجاء -: يغسل ما ظهر منه على الشرح، ولا يدخل فيه الأذنمة.

I heard Al-Ridha (peace be upon him) say - regarding istinja -: One should wash what is apparent of it on the anus, and should not insert the fingertip into it.

Hadith 920

عن أبي عبد الله (عليه السلام) - في حديث - قال إنما عليه أن يغسل ما ظهر منها - يعني المقعدة - وليس عليه أن يغسل باطنها.

From Abu Abdullah (peace be upon him) - in a hadith - he said: One is only required to wash what appears of it - meaning the anus - and is not required to wash its internal part.

Hadith 921

عن أبي جعفر (عليه السلام) قال: سألته عن ظهور المرأة في النفاس إن طهرت وكانت لا تستطيع أن تستنجي بالماء أنها إن استنجت اعتقرت هل لها رخصة أن تتوضأ من خارج وتنشفه بقطن أو خرقة؟ قال: نعم لتتقي من داخل بقطن أو بخرقة.

From Abu Ja'far (peace be upon him), he said: I asked him about the purification of a woman in post-partum bleeding when she becomes pure, and she is unable to perform istinja with water because if she performs istinja she would be harmed, is there a concession for her to perform ablution from the outside and dry it with cotton or cloth? He said: Yes, let her protect from inside with cotton or cloth.

CHAPTER 30

Having The Choice Between Three Unused Stones And Water For Istinja' (Cleaning) After Defecation, And The Recommendation Of Combining Both, And Making The Number Odd If More Is Needed

[Hadith 922 to 925]

Hadith 922

عن زرارة عن أبي جعفر عليه السلام قال: سألته عن التمسح بالأحجار فقال: كان الحسين بن علي عليه السلام يمسح بثلاثة أحجار.

From Zurarah, from Abu Ja'far (peace be upon him), who said: I asked him about wiping with stones, so he said: Al-Husayn bin Ali (peace be upon him) used to wipe with three stones.

Hadith 923

عن أبي جعفر عليه السلام أنه قال: يجزي من الغائط المسح بالأحجار ولا يجزي من البول إلا الماء.

From Abu Ja'far (peace be upon him) that he said: Wiping with stones suffices for defecation, but for urine, nothing suffices except water.

Hadith 924

عن أبي جعفر عليه السلام قال: جرت السنة في أثر الغائط بثلاثة أحجار أن يمسح العجان. ولا يغسله ويجوز أن يمسح رجله ولا يغسلهما.

From Abu Ja'far (peace be upon him) who said: The Sunnah has established regarding the aftermath of defecation to wipe the perineum with three stones, and not wash it, and it is permissible to wipe the feet and not wash them.

Translator: * The area between the anus and the scrotum or vulva.

Hadith 925

عن أبي عبد الله عليه السلام قال: جرت السنة في الاستنجاء بثلاثة أحجار أبكار ويتبع بالماء.

From Abu Abdullah (peace be upon him) who said: The Sunnah has established regarding istinja' to use three unused stones and follow it with water.

CHAPTER 31

Obligation To Limit To Water For Cleaning After Urination

[Hadith 926 to 930]

Hadith 926

عن أبي عبد الله عليه السلام قال: إذا انقطعت درة البول فصب الماء.

From Abu Abdullah, peace be upon him, who said: When the flow of urine stops, then pour water.

Hadith 927

سألت أبا عبد الله عليه السلام عن رجل بال في موضع ليس فيه ماء فمسح ذكره بحجر وقد عرق ذكره وفخذه؟ قال قال: يغسل ذكره وفخذه.

I asked Abu Abdullah, peace be upon him, about a man who urinated in a place where there was no water, so he wiped his penis with a stone, and his penis and thighs had become sweaty? He said: He should wash his penis and thighs.

Hadith 928

عن أبي عبد الله عليه السلام قال: كان بنوا إسرائيل إذا أصاب أحدهم قطرة بول قرضوا لحومهم بالمقاريض، وقد وسع الله عليكم بأوسع ما بين السماء والأرض وجعل لكم الماء طهوراً فانظروا كيف تكونون.

From Abu Abdullah, peace be upon him, who said: When one of the Children of Israel was touched by a drop of urine, they would cut their flesh with scissors. Allah has made it easier for you with a vastness as wide as between the heaven and the earth, and He has made water a purifier for you. So consider how you should be.

Hadith 929

يا أبو عبد الله عليه السلام وأنا قائم على رأسه ومعني إداوة، أو قال: كوز، فلما انقطع شخب البول قال بيده هكذا إلى فناولته الماء، فتوضأ مكانه.

Abu Abdullah, peace be upon him, while I was standing at his head with a water container, or he said: a jug. When the stream of urine ceased, he gestured with his hand like this, so I handed him the water, and he performed ablution right there.

Hadith 930

قلت لأبي عبد الله عليه السلام: الرجل يبول ولا يكون عنده الماء فيمسح ذكره بالحائط قال: كل شيء يا بس زكي.

I said to Abu Abdullah (peace be upon him): A man urinates and has no water, so he wipes his penis on the wall. He said: Everything dry is pure.

Shaykh Hurr Amili: This is carried on taqiyya because it is the practice of the opponents, or on the permissibility to prevent the spread of impurity, even if purity is not achieved; in fact, it has no proof of it at all, and what proves the intended meaning has been mentioned before, and what proves it will come.

CHAPTER 32

Non-Obligation Of Washing Or Wiping Between The Two Outlets

[Hadith 931 to 931]

Hadith 931

عن أبي جعفر، وأبي عبد الله عليهما السلام قال: سمعتهما يقولان: عفى عما بين الأيمن والحشفة لا يمسح ولا يغسل.

From Abu Ja'far and Abu Abdullah, peace be upon them both, who said: I heard them both saying: What is between the buttocks and the glans has been pardoned from [washing or wiping]; it is neither to be wiped nor washed.

CHAPTER 33

Dislike Of Urinating While Standing Without A Reason Except When Applying Depilatory Paste, And The Dislike Of Directing Urine Upward In The Air From A Height

[Hadith 932 to 939]

Hadith 932

عن أبي عبد الله عليه السلام قال: نهى النبي صلى الله عليه وآله أن يطمح الرجل ببوله من السطح، ومن الشئ المرتفع في الهواء.

From Abu Abdullah (peace be upon him) who said: The Prophet (peace be upon him and his family) prohibited a man from directing his urine from a rooftop and from elevated places into the air.

Hadith 933

عن أبي عبد الله عليه السلام قال سألته عن الرجل يطلي فيبول وهو قائم؟ قال: لا بأس به.

From Abu Abdullah (peace be upon him), he said: I asked him about a man applying depilatory paste and urinating while standing? He said: There is no problem with it.

Hadith 934

محمد بن علي بن الحسين قال: قال عليه السلام: البول قائما من غير علة من الجفاء.

Muhammad bin Ali bin Al-Hussein said: He (peace be upon him) said: Urinating while standing without a reason is from roughness.

Hadith 935

قال: ونهى رسول الله صلى الله عليه وآله أن يطمح الرجل ببوله في الهواء من السطح، أو من الشئ المرتفع.

He said: The Messenger of Allah (peace be upon him and his family) prohibited a man from directing his urine into the air from a rooftop or from an elevated place.

Hadith 936

قال: وروى أن من جلس وهو متنور خيف عليه الفتق.

He said: And it is narrated that whoever sits while having applied depilatory paste risks hernia.

Hadith 937

وفي "الخصال" بإسناده عن علي عليه السلام - في حديث الأربعمئة - قال: لا يبولن (أحدكم) في سطح في الهواء، ولا يبولن في ماء جار، فإن فعل ذلك فأصابه شيء فلا يلومن إلا نفسه، فإن للماء أهلاً، وإذا بال أحدكم فلا يطمحن ببوله، ولا يستقبل ببوله الريح.

And in "Al-Khisal" with its chain to Ali (peace be upon him) - in the hadith of four hundred - he said: None of you should urinate on a rooftop into the air, nor in flowing water, for if he does so and something afflicts him, he should blame none but himself, for water has its inhabitants, and when one of you urinates, he should not direct his urine upward, nor should he face the wind with his urine.

Hadith 938

عن أبي عبد الله عليه السلام، قال: قلت له: أيبول الرجل وهو قائم؟ قال: نعم ولكن يتخوف عليه أن يلبس به الشيطان، أي يخبله.

From Abu Abdullah (peace be upon him), he said: I asked him: Should a man urinate while standing? He said: Yes, but it is feared that Satan might confuse him, meaning drive him mad.

Hadith 939

عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: قال رسول الله صلى الله عليه وآله: يكره للرجل - أو ينهى الرجل - أن يطمح ببوله من السطح في الهواء.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) said: It is disliked -or forbidden- for a man to urinate from a rooftop into the air.

CHAPTER 34

Preferring Water Over Stones, Especially For Those With A Tendency Towards Bowel Movements During Cleansing After Defecation, Its Necessity In Cases Of Contamination, And Choosing Cold Water For Those With Hemorrhoids.

[Hadith 940 to 946]

Hadith 940

عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: يا معشر الأنصار، إن الله قد أحسن عليكم الثناء، فماذا تصنعون؟ قالوا: نستنجي بالماء.

Abu Abdullah, peace be upon him, said: The Messenger of Allah, peace and blessings be upon him and his family, said: O assembly of Ansar, indeed Allah has praised you well, so what do you do? They said: We clean ourselves with water after relieving ourselves.

Hadith 941

عن أبي عبد الله عليه السلام قال: الاستنجاء بالماء البارد يقطع البواسير.

From Abu Abd Allah, peace be upon him, he said: Cleansing with cold water cuts off hemorrhoids.

Hadith 942

محمد بن علي بن الحسين قال: كان الناس يستنجون بالأحجار، فأكل رجل من الأنصار طعاما، فلان بطنه. فاستنجى بالماء فأنزل الله تبارك وتعالى فيه: (إن الله يحب التوابين ويحب المتطهرين،

Muhammad ibn Ali ibn Al-Hussein said: People used to clean themselves after defecation with stones. A man from the Ansar ate some food, which caused his stomach to become loose, so he cleaned himself with water. Then Allah, the Blessed and Exalted, revealed about him: "Indeed, Allah loves those who are constantly repentant and loves those who purify themselves" [Quran 2:222].

فدعاه رسول الله صلى الله عليه وآله فخشي الرجل أن يكون قد نزل فيه أمر يسوؤه فلما دخل قال له رسول الله صلى الله عليه وآله: هل عملت في يومك هذا شيئا؟ قال: نعم يا رسول الله أكلت طعاما فلان بطني، فاستنجيت بالماء،

Then the Messenger of Allah, peace be upon him and his family, called for him. The man feared that something had been revealed about him that would displease him. When he entered, the Messenger of Allah, peace be upon him and his family, said to

him: "Have you done anything today?" He said: "Yes, O Messenger of Allah, I ate food until my stomach was full, then I cleaned myself with water."

فقال له: أبشر، فإن الله تبارك وتعالى قد أنزل فيك (إن الله يحب التوابين ويحب المتطهرين). فكنت أنت أول التوابين وأول المتطهرين، ويقال: إن هذا الرجل كان البراء بن معزوب الأنصاري.

He said to him: Rejoice, for Allah, Blessed and Exalted, has revealed about you (Indeed, Allah loves those who are constantly repentant and loves those who purify themselves) [Surah Al-Baqarah, 2:222]. You were the first of those who repent and the first of those who purify themselves. It is said that this man was Al-Bara' ibn Ma'zooob Al-Ansari.

Hadith 943

عن أبي عبد الله عليه السلام في قول الله عز وجل "إن الله يحب التوابين ويحب المتطهرين" قال: كان الناس يستنجون بالكرسف والأحجار، ثم أحدث الوضوء وهو خلق كريم فأمر به رسول الله صلى الله عليه وآله، وصنعه، فأنزل الله في كتابه إن الله يحب التوابين ويحب المتطهرين.

From Abu Abdullah, peace be upon him, regarding the words of Allah, the Mighty and Majestic, "Indeed, Allah loves those who are constantly repentant and loves those who purify themselves" [Surah Al-Baqarah, 2:222], he said: People used to clean themselves after defecation with cotton and stones. Then ablution was introduced, and it is a noble creation. The Messenger of Allah, peace be upon him and his family, ordered it and performed it. Then Allah revealed in His Book, "Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

Hadith 944

عن أبي عبد الله عليه السلام قال: كان الناس يستنجون بثلاثة أحجار، لأنهم كانوا يأكلون البسر، فكانوا يعرفون بعرا.

From Abu Abdullah, peace be upon him, who said: People used to perform istinja (cleaning themselves after defecation) with three stones, because they used to eat unripe dates, so they would defecate like camels.

فأكل رجل من الأنصار الدبا، فلان بطنه، فاستنجى بالماء، فبعث إليه النبي صلى الله عليه وآله، قال: فجاء الرجل وهو خائف يظن أن يكون قد نزل فيه شيء يسوؤه في استنجائه بالماء، فقال له: هل عملت في يومك هذا شيئاً؟ فقال له: نعم يا رسول الله، إني والله ما حملني على الاستنجاء بالماء إلا أنني أكلت طعاماً فلان بطني، فلم تغن عني الحجارة شيئاً، فاستنجيت بالماء.

A man from the Ansar ate pumpkin, which caused his stomach to become upset. He then cleaned himself with water after defecation. The Prophet (peace be upon him and his family) sent for him. The man came, fearful and thinking that something displeasing about his cleaning with water might have been revealed. The Prophet

asked him, "Have you done anything today?" The man replied, "Yes, O Messenger of Allah. By Allah, nothing compelled me to clean myself with water except that I ate food which upset my stomach, and stones did not suffice me, so I cleaned myself with water."

فقال له رسول الله صلى الله عليه وآله: هنيئًا لك، فإن الله عز وجل قد أنزل فيك آية. فأبشر إن الله يحب التوابين ويحب المتطهرين فكنت أول من صنع هذا، وأول التوابين، وأول المتطهرين.

The Messenger of Allah, peace be upon him and his family, said to him: "Congratulations to you, for Allah, the Mighty and Sublime, has revealed a verse about you. So rejoice, for 'Allah loves those who turn to Him in repentance and He loves those who purify themselves' [Surah Al-Baqarah, 2:222]. You were the first to do this, and the first of those who turn in repentance, and the first of those who purify themselves."

Hadith 945

عن أبي عبد الله عليه السلام قال: جرت في البراء بن معمر الأنصاري ثلاث من السنن: أما أولهن فإن الناس كانوا يستنجون بالأحجار فأكل البراء بن معمر الدبا، فلان بطنه فاستنجد بالماء،

From Abu Abdullah, peace be upon him, he said: Three practices of the Sunnah occurred with Al-Bara' ibn Ma'rur Al-Ansari: As for the first of them, people used to clean themselves after defecation with stones, but Al-Bara' ibn Ma'rur ate squash, which softened his stomach, so he cleaned himself with water.

فأنزل الله فيه: "إن الله يحب التوابين ويحب المتطهرين" فجرت السنة في الاستنجاء بالماء،

Then Allah revealed concerning it: "Indeed, Allah loves those who are constantly repentant and loves those who purify themselves" [Surah Al-Baqarah, 2:222]. Thus, the Sunnah of using water for cleansing after relieving oneself became established.

فلما حضرته الوفاة كان غائبًا عن المدينة فأمر أن يحول وجهه إلى رسول الله صلى الله عليه وآله، وأوصى بالثلث من ماله، فنزل الكتاب بالقبلة، وجرت السنة بالثلث.

When death approached him, he was away from Medina, so he ordered that his face be turned towards the Messenger of Allah, peace and blessings be upon him and his family. He bequeathed one-third of his wealth. Then the Book was revealed with the Qibla, and the Sunnah established the one-third.

Hadith 946

الفضل بن الحسن الطبرسي في "مجمع البيان"، في قوله تعالى "والله يحب المتطهرين" قال: قيل: يحبون أن يتطهروا بالماء من الغائط والبول.

Al-Fadl ibn al-Hasan al-Tabarsi in "Majma' al-Bayan," regarding the Almighty's saying "And Allah loves those who purify themselves" [9:108], said: It is said: They love to

purify themselves with water from defecation and urination.

CHAPTER 35

Regarding The Prohibition Of Cleaning Oneself After Defecation With Bone And Dung, And The Permissibility Of Using Clay, Fabric Scraps, Cotton, And The Like

[Hadith 947 to 952]

Heading 947

عن أبي عبد الله عليه السلام قال: سألته عن استنجاء الرجل بالعظم أو البعر، أو العود؟ قال: أما العظم، والروث، فطعام الجن، وذلك مما اشترطوا على رسول الله صلى الله عليه وآله، فقال: لا يصلح بشيء من ذلك.

From Abu Abdullah, peace be upon him, he said: I asked him about a man using a bone, dung, or a stick for istinja (cleaning after defecation)? He said: As for the bone and dung, they are food for the jinn, and that is from what they stipulated as a condition upon the Messenger of Allah, peace be upon him and his family. So he said: It is not suitable to use any of these things.

Hadith 948

عن زرارة قال: كان يستنجي من البول ثلاث مرات، ومن الغائط بالمدر والخرق.

Zurara narrated: He would cleanse himself with water from urine three times, and from defecation with stones and rags.

Hadith 949

سمعت أبا جعفر عليه السلام يقول: كان الحسين بن علي عليه السلام يتمسح من الغائط بالكرفس، ولا يغتسل.

I heard Abu Ja'far (peace be upon him) say: Al-Husayn ibn Ali (peace be upon him) used to clean himself from feces with cotton, and he would not wash.

Hadith 950

محمد بن علي بن الحسين بن بابويه قال: إن وفد الجان جاؤوا إلى رسول الله صلى الله عليه وآله، فقالوا: يا رسول الله، متعنا، فأعطاهم الروث، والعظم، فلذلك لا ينبغي أن يستنجي بهما.

Muhammad bin Ali bin Al-Hussain bin Babawayh said: The delegation of the Jinn came to the Messenger of Allah, peace be upon him and his family, and they said: O Messenger of Allah, provide us with provision. So he gave them dung and bones. Therefore, it is not appropriate to use these two things for cleansing after relieving oneself.

Hadith 951

عن الصادق عن آبائه عليهم السلام، عن النبي صلى الله عليه وآله - في حديث المناهي - قال: ونهى أن يستنجى الرجل بالروث والرمة.

From Al-Sadiq, from his forefathers, peace be upon them, from the Prophet, peace be upon him and his progeny - in the hadith of prohibitions - he said: And he prohibited that a man clean himself (after defecation) with dung and decayed bones.

Hadith 952

عن أبي الحسن عليه السلام، قال: قلت له: للاستنجاء حد؟ قال: لا، يبقى مائمة.

From Abu Al-Hassan (peace be upon him), who said: I asked him, "Is there a specific limit for istinja (cleansing after using the toilet)?" He replied: "No, just clean until no trace remains."

Shaykh Hurr Amili: Some of our scholars have used this to justify that cleaning oneself after using the toilet can be done with any pure body that removes impurity.

CHAPTER 36

Permissibility Of Carrying A Ring Made From Zamzam Stones Or Emeralds When Relieving Oneself, And The Recommendation To Remove It When Cleaning Afterward

[Hadith 953 to 953]

Hadith 953

عن علي بن الحسين قلت له: ما تقول في الفص يتخذ من أحجار زمزم؟ قال: لا بأس به، ولكن إذا أراد الاستنجاء نزعها.

From Ali bin Al-Hussein, I said to him: What do you say about a ring made from the stones of Zamzam? He said: There is no harm in it, but when one wants to perform istinja (cleaning oneself after relieving oneself), they should remove it.

Shaykh Hurr Amili: Al-Kulayni narrated this except that in Al-Kafi it's mentioned as "emerald," and in another version: "Zamzam," as in Al-Faqih and At-Tahdhib, and the latter is more likely correct. The intended meaning of stones from Zamzam is those that are picked up for repair purposes, like debris, so it does not imply that taking stones from the mosque, which is not permitted, as will be discussed later.

CHAPTER 37

Recommendation Of Sitting For Istinja (Cleaning Private Parts) Like Sitting For Defecation

[Hadith 954 to 955]

Hadith 954

سئل الصادق عليه السلام عن الرجل إذا أراد أن يستنجي، كيف يقعد؟ قال: كما يقعد للغائط.

Al-Sadiq, peace be upon him, was asked about how a man should sit when he wants to perform istinja. He said: Like how he sits for defecation.

Hadith 955

عن أبي عبد الله عليه السلام، قال: قلت له: الرجل يريد أن يستنجي كيف يقعد؟ قال: كما يقعد للغائط، وقال: إنما عليه أن يغسل ما ظهر منه، وليس عليه أن يغسل باطنه.

From Abu Abdullah, peace be upon him, (the narrator) said: I asked him: How should a man sit when he wants to perform istinja? He said: Like how he sits for defecation, and he said: He only needs to wash what is apparent of it, and he does not need to wash its interior.

CHAPTER 38

Dislike Of A Free Woman Washing Her Husband's Private Parts Except In Case Of Illness, The Permissibility For A Slave Woman Not Married To Him, And The Prohibition Of Others Doing So Absolutely

[Hadith 956 to 956]

Hadith 956

قلت لأبي عبد الله عليه السلام: المرأة تغسل فرج زوجها؟ فقال: ولم؟ من سقم؟ قلت: لا، قال: ما أحب للحرّة أن تفعل، فأما الأمة فلا يضره، قال: قلت له: أیغتسل الرجل بين يدي أهله؟ فقال: نعم، ما يفضي به أعظم.

I said to Abu Abdullah, peace be upon him: "Does a woman wash her husband's private parts?" He said: "Why? Due to illness?" I said: "No." He said: "I do not like for a free woman to do that, but for a slave woman it does not harm him." I said to him: "Does a man perform ghusl (ritual bath) in front of his wife?" He said: "Yes, what he reveals to her is greater."

Shaykh Hurr Amili: The rest of the intended meaning will come in the section on marriage.

CHAPTER 39

If Someone Enters The Lavatory And Finds A Piece Of Bread In
Dirt, It Is Recommended For Them To Wash It And Eat It After
Coming Out

[Hadith 957 to 958]

Hadith 957

دخل أبو جعفر الباقر عليه السلام الخلاء فوجد لقمة خبز في القدر، فأخذها، وغسلها، ودفعها إلى مملوك معه، فقال: تكون معك لآكلها إذا خرجت، فلما خرج عليه السلام قال للمملوك: أين اللقمة؟ فقال: أكلتها يا بن رسول الله فقال عليه السلام إنها ما استقرت في جوف أحد إلا وجبت له الجنة، فذهب، فأنت حر فأني أكره أن أستخدم رجلا من أهل الجنة.

Abu Ja'far al-Baqir, peace be upon him, entered the lavatory and found a morsel of bread in the filth. He took it, washed it, and gave it to a slave who was with him, saying, "Keep this with you so I can eat it when I come out." When he came out, peace be upon him, he asked the slave, "Where is the morsel?" The slave replied, "I ate it, O son of the Messenger of Allah." He, peace be upon him, said, "It has not settled in anyone's stomach except that Paradise became obligatory for him. Go, for you are free, as I dislike employing a man from the people of Paradise."

Hadith 958

وفي "عيون الأخبار" بأسانيد تأتي في إسباغ الوضوء، عن الرضا، عن آبائه، الحسين بن علي عليه السلام أنه دخل المستراح فوجد لقمة ملقاة فدفعها إلى غلام له وقال: يا غلام أذكرني بهذه اللقمة إذا خرجت، فأكلها الغلام.

In "Uyun al-Akhbar," with chains of transmission that will be mentioned in the section on performing ablution thoroughly, from al-Ridha, from his forefathers, al-Husayn ibn Ali (peace be upon him) entered the restroom and found a piece of bread thrown away. He handed it to a servant of his and said: "O boy, remind me of this piece of bread when I come out." The servant ate it.

فلما خرج الحسين بن علي عليه السلام قال: يا غلام، اللقمة؟ قال: أكلتها يا مولاي، قال: أنت حر لوجه الله، فقال رجل: أعتقه؟ قال: نعم، سمعت رسول الله صلى الله عليه وآله يقول: من وجد لقمة ملقاة، فمسح منها أو غسل منها، ثم أكلها، لم تستقر في جوفه إلا أعتقه الله من النار، ولم أكن لأستعبد رجلا أعتقه الله من النار.

When al-Husayn ibn Ali (peace be upon him) came out, he asked: "O boy, the piece of bread?" The servant replied: "I ate it, my master." He said: "You are freed for the sake

If Someone Enters The Lavatory And Finds A Piece Of Bread In Dirt, ...

of Allah." A man asked: "Did you emancipate him?!" He replied: "Yes, I heard the Messenger of Allah (blessings be upon him and his family) say: 'Whoever finds a thrown away piece of bread, and wipes off or washes it, then eats it, it will not settle in his stomach except that Allah will emancipate him from the Fire,' and I would not enslave a man whom Allah has emancipated from the Fire."

CHAPTER 40

Prohibition Of Using Bread For Istinja, The Ruling On Husayni Soil, And Food.

[Hadith 959 to 959]

Hadith 959

سمعت أبا عبد الله عليه السلام يقول - في - حديث - إن قوما أفرغت عليهم النعمة، وهم أهل الثرثار فعمدوا إلى مخ الحنطة فجعلوه خبزاً هجاء، وجعلوا ينجون به صبيانهم حتى اجتمع من ذلك جبل عظيم

I heard Abu Abdullah, peace be upon him, say - in a hadith - that there were people upon whom blessings were abundantly bestowed, and they were the people of Al-Tharthar. They deliberately took the essence of wheat and made it into thin bread, and they used it to clean their children's bottoms until a great mountain of it had accumulated.

فمر بهم رجل صالح على امرأة وهي تفعل ذلك بصبي لها فقال: ويحكم اتقوا الله عز وجل لا تغيروا ما بكم من نعمة! فقالت: كأنك تخوفنا بالجوع أما ما دام ثرثارنا يجري فإننا لا نخاف الجوع.

Then a righteous man passed by them and saw a woman doing that to her child. He said, "Woe to you! Fear Allah, the Mighty and Sublime. Do not change the blessings you have!" She replied, "It seems you are frightening us with hunger. As long as our Tharthar (a river) flows, we do not fear hunger."

فأسف الله عز وجل وأضعف لهم الثرثار وحبس عنهم قطر السماء ونبت الأرض، قال: فاحتاجوا إلى ذلك الجبل فإنه كان ليقسم بينهم بالميزان.

Then Allah, the Mighty and Sublime, became displeased and weakened the Tharthar for them, withheld the rain from the sky, and the growth from the earth. He said: So they became in need of that mountain, for it used to distribute among them by measure.

Shaykh Hurr Amili: Many narrations have been transmitted about honoring bread, prohibiting its disrespect, using it for istinja (cleansing after relieving oneself), and about seeking blessings from Husayni soil, and the obligation to honor it will come in its place, God willing. These include evidence for the intended point here, and previously mentioned was the prohibition of using bones and dung for istinja because they are the food of jinn, implying by priority the respect for human food as said, though the evidence is weak if not for caution, and God knows best.

Section 8

Wudhu (Ablution)

CHAPTER 1

Obligation For Prayer And Similar Acts

[Hadith 960 to 968]

Hadith 960

عن أبي جعفر عليه السلام قال: لا صلاة إلا بطهور.

From Abu Ja'far (peace be upon him) who said: There is no prayer except with purification.

Hadith 961

عن أبي جعفر عليه السلام - في حديث - قال: يا زرارة الوضوء فريضة.

From Abu Ja'far (peace be upon him) - in a hadith - who said: O Zurara, ablution is obligatory.

Hadith 962

سألت أبا جعفر عليه السلام عن الفرض في الصلاة، فقال: الوقت، والطهور، والقبلة، والتوجه، والركوع، والسجود، والدعاء.

I asked Abu Ja'far (peace be upon him) about what is obligatory in prayer, and he said: The time, purification, facing the qibla, intention, bowing, prostration, and supplication.

Hadith 963

عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: افتتاح الصلاة الوضوء، وتحريمها التكبير، وتحليلها التسليم.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: The opening of prayer is ablution, its prohibition is the takbir (saying Allahu Akbar), and its conclusion is the tasleem (saying As-salamu alaikum).

Hadith 964

عن أبي عبد الله عليه السلام قال: الوضوء شطر الايمان.

From Abu Abdullah (peace be upon him) who said: Ablution is half of faith.

Hadith 965

قال أبو جعفر عليه السلام لا صلاة إلا بطهور.

Abu Ja'far (peace be upon him) said: There is no prayer except with purification.

Hadith 966

وقال أمير المؤمنين عليه السلام: افتتاح الصلاة الوضوء، وتحريمها التكبير، وتحليلها التسليم.

And the Commander of the Faithful (peace be upon him) said: The opening of prayer is ablution, its prohibition is the takbir (saying Allahu Akbar), and its conclusion is the tasleem (saying As-salamu alaikum).

Hadith 967

وقال الصادق (عليه السلام): الصلاة ثلاثة أثلاث: ثلث طهور، وثلث ركوع، وثلث سجود.

Al-Sadiq (peace be upon him) said: Prayer is divided into three thirds: one third is purification, one third is bowing, and one third is prostration.

Hadith 968

عن الرضا (عليه السلام) قال: إنما امر بالوضوء وبدئ به لأن يكون العبد طاهرا إذا قام بين يدي الجبار عند مناجاته إياه، مطيعا له فيما أمره، نقيًا من الأدناس والنجاسة، مع ما فيه من نهاب الكسل، وطرده النعاس، وتزكية الفؤاد للقيام بين يدي الجبار، قال: وإنما جوزنا الصلاة على الميت بغير وضوء لأنه ليس فيها ركوع، ولا سجود، وإنما يجب الوضوء في الصلاة التي فيها ركوع وسجود.

From Al-Ridha (peace be upon him) who said: The ablution was commanded and started with so that the servant would be pure when standing before the Almighty during his intimate discourse with Him, obedient to what He commanded, clean from filth and impurity, along with its effects of removing laziness, dispelling drowsiness, and purifying the heart for standing before the Almighty. He said: And we permitted prayer over the deceased without ablution because it has no bowing or prostration, and ablution is only obligatory in prayers that contain bowing and prostration.

CHAPTER 2

Prohibition Of Entering Prayer Without Purification Even In Taqiyya And Its Invalidity Without It

[Hadith 969 to 972]

Hadith 969

لجعفر بن محمد عليهما السلام: جعلت فداك، إني أمر بقوم ناصبية وقد أقيمت لهم الصلاة، وأنا على غير وضوء، فإن لم أدخل معهم في الصلاة قالوا ما شأؤوا أن يقولوا، أفأصلي معهم ثم أتوضأ إذا انصرفت، واصلني؟ فقال جعفر بن محمد عليه السلام: سبحان الله، أفما يخاف من يصلي من غير وضوء أن تأخذه الأرض خسفاً؟!.

Ja'far bin Muhammad, peace be upon them both: I said, "May I be sacrificed for you, I pass by a group of Nasibis when their prayer is established, and I am without ablution. If I don't join them in prayer, they will say whatever they wish to say. Should I pray with them and then perform ablution when I leave, and pray again?" Ja'far bin Muhammad, peace be upon him, said: "Glory be to Allah! Does not one who prays without ablution fear that the earth might swallow him?!"

Hadith 970

عن أبي عبد الله عليه السلام، قال: اقعد رجل من الأحبار في قبره فقيل له: إنا جالدوك مائة جلدة من عذاب الله عز وجل، فقال: لا أطيقها، فلم يزالوا به حتى انتهوا إلى جلدة واحدة (فقال: لا أطيقها)، فقالوا: ليس منها بد، فقال: فيما تجلدونيها؟ قالوا: نجلدك أنك صليت يوماً بغير وضوء، ومررت على ضعيف فلم تنصره، فجلدوه جلدة من عذاب الله فامتلاً قبره ناراً.

From Abu Abdullah, peace be upon him, who said: A man from the rabbis was seated in his grave and was told: "We will give you one hundred lashes of Allah's punishment." He said: "I cannot bear it." They kept reducing it until they reached one lash (and he said: "I cannot bear it"). They said: "There is no avoiding it." He said: "For what are you lashing me?" They said: "We are lashing you because you prayed one day without ablution, and you passed by a weak person and didn't help him." So they gave him one lash of Allah's punishment, and his grave became filled with fire.

Hadith 971

قال أبو جعفر عليه السلام، لا صلاة إلا بطهور.

Abu Ja'far, peace be upon him, said: There is no prayer except with purification.

Hadith 972

عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: ثمانية لا يقبل الله منهم صلاة، وعد منهم تارك الوضوء.

From Abu Abdullah, peace be upon him, who said: The Messenger of Allah, peace be upon him and his family, said: There are eight types of people whose prayers Allah does not accept, and he counted among them one who abandons ablution.

CHAPTER 3

Obligation Of Repeating The Prayer For One Who Omits Ablution Or Part Of It, Even Out Of Forgetfulness, Until After Praying And The Obligation Of Making Up For It After The Time Has Passed

[Hadith 973 to 980]

Hadith 973

عن أبي عبد الله عليه السلام قال: سألته عن رجل توضع رأسه حتى قام في صلاته؟ قال: ينصرف، ويمسح رأسه، ثم يعيد.

From Abu Abdullah (peace be upon him), he said: I asked him about a man who performed ablution and forgot to wipe his head until he stood for prayer? He said: He should leave, wipe his head, then repeat.

Hadith 974

سألت أبا عبد الله عليه السلام رجل توضع فني أن يمسح على رأسه حتى قام في الصلاة؟ قال: فلينصرف، فليمسح على رأسه، وليعد الصلاة.

I asked Abu Abdullah (peace be upon him) about a man who performed ablution and forgot to wipe his head until he stood for prayer? He said: He should leave, wipe his head, and repeat the prayer.

Hadith 975

عن أبي عبد الله عليه السلام قال: من نسي مسح رأسه، أو قدميه، أو شيئاً من الوضوء الذي ذكره الله تعالى في القرآن كان عليه إعادة الوضوء والصلاة.

From Abu Abdullah (peace be upon him), he said: Whoever forgets to wipe his head, or feet, or anything from the ablution that Allah the Exalted has mentioned in the Quran, must repeat the ablution and prayer.

Hadith 976

عن علي بن مهزيار في حديث - أن الرجل إذا كان ثوبه نجسا لم يعد الصلاة، إلا ما كان في وقت، وإذا كان جنبا، أو على غير وضوء أعاد. الصلوات المكتوبات اللواتي فاتته، لأن الثوب خلاف الجسد فاعمل على ذلك إنشاء الله تعالى.

From Ali bin Mahziyar in a hadith - that if a man's garment was impure, he need not repeat the prayer except what was still within its time, but if he was in a state of major

ritual impurity or without ablution, he must repeat the obligatory prayers that he missed, because the garment is different from the body, so act upon this if Allah the Exalted wills.

Hadith 977

سألت أبا الحسن عليه السلام عن رجل توضأ، ونسي أن يمسح رأسه حتى قام في الصلاة؟ قال: من نسي مسح رأسه، أو شيئاً من الوضوء الذي ذكره الله تعالى في القرآن أعاد الصلاة.

I asked Abu Al-Hassan (peace be upon him) about a man who performed ablution and forgot to wipe his head until he stood for prayer? He said: Whoever forgets to wipe his head, or anything from the ablution that Allah the Exalted has mentioned in the Quran must repeat the prayer.

Hadith 978

عن أبي عبد الله عليه السلام قال: إذا ذكرت - وأنت في صلاتك - أنك قد تركت شيئاً من وضوئك المفروض عليك فأنصرف، فأتم الذي نسيته من وضوئك، وأعد صلاتك.

From Abu Abdullah (peace be upon him), he said: If you remember - while you are in prayer - that you have left something from your obligatory ablution, then leave, complete what you forgot from your ablution, and repeat your prayer.

Hadith 979

عن أبي عبد الله عليه السلام، في رجل توضأ فنسي أن يمسح على رأسه حتى قام في الصلاة، قال: فلينصرف فليمسح برأسه، وليعد الصلاة.

From Abu Abdullah (peace be upon him), regarding a man who performed ablution and forgot to wipe his head until he stood for prayer, he said: He should leave, wipe his head, and repeat the prayer.

Hadith 980

عن أبي جعفر عليه السلام، أنه قال: لا تعاد الصلاة إلا من خمسة: الطهور، والوقت، والقبلة، والركوع، والسجود.

From Abu Ja'far, peace be upon him, he said: The prayer is not to be repeated except due to five things: purification, time, the Qibla, bowing, and prostration.

CHAPTER 4

Obligation Of Purification Upon The Entry Of Prayer Time And The Permissibility Of Performing It Before, Rather It Is Recommended

[Hadith 981 to 985]

Hadith 981

عن أبي جعفر عليه السلام قال: إذا دخل الوقت وجب الطهور والصلاة، ولا صلاة إلا بطهور.

From Abu Ja'far (peace be upon him) who said: When the time enters, purification and prayer become obligatory, and there is no prayer without purification.

Hadith 982

عن أبي عبد الله عليه السلام قال: لكل صلاة وقتان، وأول الوقت أفضلهما.

From Abu Abdullah (peace be upon him) who said: For every prayer there are two times, and the first of the two times is better.

Hadith 983

قال أبو جعفر عليه السلام: أحب الوقت إلى الله عز وجل أوله حين يدخل وقت الصلاة، فصل الفريضة.

Abu Ja'far (peace be upon him) said: The most beloved time to Allah, the Mighty and Majestic, is its beginning when the prayer time enters, so perform the obligatory prayer.

Hadith 984

قلت لأبي عبد الله عليه السلام، أخبرني عن أفضل المواقيت في صلاة الفجر؟ فقال: مع طلوع الفجر - إلى أن قال - فإذا صلى العبد صلاة الصبح مع طلوع الفجر أثبتت له مرتين: تثبته ملائكة الليل، وملائكة النهار.

I said to Abu Abdullah (peace be upon him), inform me about the best times for the Fajr prayer? He said: With the break of dawn - until he said - when a servant prays the morning prayer at the break of dawn, it is recorded for him twice: it is recorded by the angels of the night and the angels of the day.

Hadith 985

محمد بن مكي الشهيد في (الذكري) قال: روى: ما قر الصلاة من آخر الطهارة لها حتى يدخل وقتها.

Muhammad bin Makki Al-Shaheed said in (Al-Dhikra): It is narrated: One has not respected the prayer who delays its purification until its time enters.

CHAPTER 5

Obligation Of Purification For The Mandatory Tawaaf, And Its Recommendation For The Voluntary Tawaaf And The Rest Of The Hajj Rituals

[Hadith 986 to 986]

Hadith 986

عن أبي عبد الله عليه السلام قال: لا بأس أن يقضى المناسك كلها على غير وضوء إلا الطواف، فإن فيه صلاة، والوضوء أفضل.

From Abu Abdullah, peace be upon him, he said: There is no harm in performing all the rituals without ablution except for the circumambulation (tawaf), for it includes prayer, and ablution is preferable.

CHAPTER 6

Recommendation Of Having Ablution When Seeking Needs And The Dislike Of Abandoning It When Pursuing Them

[Hadith 987 to 988]

Hadith 987

عن أبي عبد الله عليه السلام قال سمعته يقول: من طلب حاجة وهو على غير وضوء فلم تقض، فلا يلومن إلا نفسه.

From Abu Abdullah (peace be upon him), he said: I heard him saying: Whoever seeks a need while not having ablution and it is not fulfilled, then he should blame none but himself.

Hadith 988

قال الصادق عليه السلام: إني لأعجب ممن يأخذ في حاجة وهو على وضوء، كيف لا تقضى حاجته.

Al-Sadiq (peace be upon him) said: I am amazed at someone who pursues a need while having ablution, how his need would not be fulfilled.

CHAPTER 7

Permissibility Of Performing Multiple Prayers With One Ablution As Long As It Is Not Invalidated

[Hadith 989 to 989]

Hadith 989

قلت لأبي جعفر عليه السلام: يصلي الرجل بوضوء واحد صلاة الليل والنهار كلها؟ قال: نعم، ما لم يحدث، قلت: فيصلني بتيمم واحد صلاة الليل والنهار؟ قال: نعم، كلها ما لم يحدث، أو يصب ماء.

I asked Abu Ja'far (peace be upon him): "Can a man pray all the night and day prayers with one ablution?" He said: "Yes, as long as it is not invalidated." I asked: "Can he pray night and day prayers with one tayammum?" He said: "Yes, all of them as long as it is not invalidated or he finds water."

Shaykh Hurr Amili: This statement suggests that in discussions regarding tayammum, there is evidence supporting this view, as well as in discussions regarding the specific acts that nullify ablution and others that have been mentioned and will be mentioned, indicating this point.

CHAPTER 8

Recommendation Of Renewing Ablution Without Having Lost It For Every Prayer, Especially Maghrib, Isha, And Fajr [Hadith 990 to 999]

Hadith 990

قال أبو الحسن موسى عليه السلام: من توضأ للمغرب كان وضوؤه ذلك كفارة لما مضى من ذنوبه في ليلته إلا الكبائر.

Abu Al-Hassan Musa (peace be upon him) said: Whoever performs ablution for Maghrib prayer, that ablution will be an expiation for his past sins during his night except for the major sins.

Hadith 991

كنت عند أبي الحسن عليه السلام فصلى، الظهر والعصر بين يدي وجلست عنده حتى حضرت المغرب، فدعا بوضوء، فتوضأ للصلاة ثم قال لي: توضح، فقلت: جعلت فداك، أنا على وضوء، فقال: وإن كنت على وضوء، إن من توضأ للمغرب كان وضوؤه ذلك كفارة لما مضى من ذنوبه في يومه إلا الكبائر، ومن توضأ للصبح كان وضوؤه ذلك كفارة لما مضى من ذنوبه في ليلته إلا الكبائر.

I was with Abu Al-Hassan (peace be upon him) when he prayed Dhuhr and Asr before me, and I sat with him until Maghrib time came. He called for water for ablution and performed ablution for prayer, then said to me: "Perform ablution." I said: "May I be your ransom, I already have ablution." He said: "Even if you have ablution. Indeed, whoever performs ablution for Maghrib, that ablution will be an expiation for his past sins during his day except for the major sins, and whoever performs ablution for Fajr, that ablution will be an expiation for his past sins during his night except for the major sins."

Hadith 992

عن أبي عبد الله عليه السلام قال: الطهر على الطهر عشر حسنات.

From Abu Abdullah (peace be upon him) who said: Purification upon purification is worth ten good deeds.

Hadith 993

قال أبو الحسن موسى عليه السلام: من توضأ للمغرب كان وضوؤه ذلك كفارة لما مضى من ذنوبه في نهاره، ما خلا الكبائر، ومن توضأ لصلاة الصبح كان وضوؤه ذلك كفارة لما مضى من ذنوبه في ليلته ما خلا الكبائر.

Abu Al-Hassan Musa (peace be upon him) said: Whoever performs ablution for Maghrib, that ablution will be an expiation for his past sins during his day except for the major sins, and whoever performs ablution for Fajr prayer, that ablution will be an expiation for his past sins during his night except for the major sins.

Hadith 994

ورواه في (المقنع) مرسلًا نحوه، وترك حكم الصبح.

It was narrated in (Al-Muqni') as mursal similarly, but omitted the ruling about Fajr.

Hadith 995

عن الرضا عليه السلام قال: تجديد الوضوء لصلاة العشاء يمحو "لا والله" و "بلى والله".

From Al-Ridha (peace be upon him) who said: Renewing ablution for Isha prayer erases saying "No, by Allah" and "Yes, by Allah."

Hadith 996

عن أبي عبد الله عليه السلام قال: من جدد وضوؤه لغير حدث جدد الله توبته من غير استغفار.

From Abu Abdullah (peace be upon him) who said: Whoever renews his ablution without having lost it, Allah renews his repentance without seeking forgiveness.

Hadith 997

وزاد وفي حديث آخر: الوضوء على الوضوء نور على نور.

And he added in another hadith: Performing ablution upon ablution is light upon light.

Hadith 998

قال: وكان النبي صلى الله عليه وآله يجدد الوضوء لكل فريضة، وكل صلاة.

He said: And the Prophet, peace be upon him and his family, would renew his ablution for every obligatory and every prayer.

Hadith 999

عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: الوضوء بعد الطهور عشر حسنات، فتطهروا.

From Abu Abdullah, peace be upon him, who said: The Commander of the Faithful,

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peace be upon him, said: Performing ablution after purification is worth ten good deeds, so purify yourselves.

CHAPTER 9

Recommendation Of Sleeping In A State Of Ritual Purity Even If By Tayammum

[Hadith 1000 to 1003]

Hadith 1000

عن أبي عبد الله عليه السلام قال: من تطهر ثم آوى إلى فراشه بات وفراشه كمسجده.

From Abu Abdullah (peace be upon him) who said: Whoever purifies himself then retires to his bed, spends the night while his bed is like his place of prayer.

Hadith 1001

عن الصادق عليه السلام قال: من تطهر ثم آوى إلى فراشه بات وفراشه كمسجده، فإن ذكر أنه ليس على وضوء، فتيميم من دثاره كائنا ما كان، لم يزل في صلاة ما ذكر الله.

From Al-Sadiq (peace be upon him) who said: Whoever purifies himself then retires to his bed, spends the night while his bed is like his place of prayer. If he remembers that he is not in a state of ablution, he can perform tayammum with his blanket whatever it may be, and he remains in prayer as long as he remembers Allah.

Hadith 1002

عن رسول الله صلى الله عليه وآله قال: من بات على طهر فكأنما أحى الليل.

From the Messenger of Allah (peace be upon him and his family) who said: Whoever sleeps in a state of purity, it is as if he spent the night in worship.

Hadith 1003

عن أمير المؤمنين عليهم السلام، قال: لا ينام المسلم وهو جنب، ولا ينام إلا على طهور، فإن لم يجد الماء فليتيميم بالصعيد فإن روح المؤمن تروح إلى الله عز وجل، فيلقاها، ويبارك عليها، فإن كان أجلها قد حضر جعلها في مكنون رحمته، وإن لم يكن أجلها قد حضر بعث بها مع أمثاله من الملائكة، فيردها في جسده.

From the Commander of the Faithful (peace be upon him) who said: A Muslim should not sleep while in a state of major ritual impurity, and should only sleep in a state of purity. If he cannot find water, he should perform tayammum with clean earth, for the soul of a believer ascends to Allah the Mighty and Majestic, who meets it and blesses it. If its appointed time has come, He places it in the hidden treasure of His mercy, and if its appointed time has not come, He sends it back with His trusted angels who return it to its body.

CHAPTER 10

Recommendation Of Purification For Entering Mosques

[Hadith 1004 to 1008]

Hadith 1004

عن أبي جعفر عليه السلام، قال: إذا دخلت المسجد وأنت تريد أن تجلس، فلا تدخله إلا طاهرا.

From Abu Ja'far (peace be upon him), he said: When you enter the mosque intending to sit, do not enter it except in a state of purity.

Hadith 1005

عن الصادق جعفر بن محمد عليه السلام أنه قال: عليكم بإتيان المساجد فإنها بيوت الله في الأرض من أتاها متطهرا طهره الله من ذنوبه، وكتب من زواره.

From Al-Sadiq Ja'far bin Muhammad (peace be upon him), he said: You must attend the mosques for they are Allah's houses on earth. Whoever comes to them in a state of purity, Allah will purify him from his sins and record him among its visitors.

Hadith 1006

قال رسول الله صلى الله عليه وآله: ألا أدلكم على شيء يكفر الله به الخطايا، ويزيد في الحسنات؟ قيل: بلى يا رسول الله قال: إسباغ الوضوء على المكاره، وكثرة الخطى إلى هذه المساجد، وانتظار الصلاة بعد الصلاة، وما من أحد يخرج من بيته متطهرا، فيصلي الصلاة في الجماعة مع المسلمين، ثم يقعد ينتظر الصلاة الأخرى إلا والملائكة تقول: اللهم اغفر له اللهم ارحمه.

The Messenger of Allah (peace be upon him and his family) said: Shall I not guide you to something by which Allah erases sins and increases good deeds? They said: Yes, O Messenger of Allah. He said: Performing complete ablution despite difficulties, taking many steps to these mosques, and waiting for prayer after prayer. When someone leaves his house in a state of purity, performs prayer in congregation with Muslims, then sits waiting for the next prayer, the angels say: O Allah, forgive him, O Allah, have mercy on him.

Hadith 1007

عن أبي عبد الله عليه السلام، قال: مكتوب في التوراة، إن بيوتي في الأرض المساجد فطوبى لعبد تطهر في بيته ثم زارني في بيتي، ألا أن على المزور كرامة الزائر.

From Abu Abdullah (peace be upon him), he said: It is written in the Torah that my houses on earth are the mosques, so glad tidings to a servant who purifies himself in

his house then visits Me in My house. Indeed, it is upon the one being visited to honor the visitor.

Hadith 1008

وفي (العلل) عن أبيه، عن سعد، عن محمد بن الحسين، مثله، إلا إنه قال: وحق على المزور أن يكرم الزائر.

And in (Al-Ilal) from his father, from Sa'd, from Muhammad bin Al-Hussein, similar to it, except he said: And it is a right upon the one being visited to honor the visitor.

CHAPTER 11

Recommendation Of Performing Ablution Before Sleep In The State Of Major Ritual Impurity, After Minor Ritual Impurity, Before Prayer, After Ablution, And Maintaining A State Of Ritual Purity

[Hadith 1009 to 1011]

Hadith 1009

سئل أبو عبد الله عليه السلام عن الرجل، أينبغي له أن ينام وهو جنب؟ فقال: يكره ذلك حتى يتوضأ.

Abu Abdullah (peace be upon him) was asked about a man, should he sleep while in a state of major ritual impurity? He said: It is disliked until he performs ablution.

Hadith 1010

قال النبي صلى الله عليه وآله: يقول الله تعالى: من أحدث ولم يتوضأ فقد جفاني، ومن أحدث وتوضأ، ولم يصل ركعتين، فقد جفاني، ومن أحدث وتوضأ، وصلى ركعتين، ودعاني ولم أجبه فيما سألتني من أمر دينه ودنياه، فقد جفوته، ولست برب جاف.

The Prophet (peace be upon him and his family) said: Allah the Exalted says: Whoever experiences ritual impurity and does not perform ablution has indeed turned away from Me, and whoever experiences ritual impurity and performs ablution but does not pray two units of prayer has indeed turned away from Me, and whoever experiences ritual impurity and performs ablution and prays two units of prayer and supplicates to Me but I do not answer what he asks regarding his religious and worldly affairs, then I have turned away from him, but I am not a Lord who turns away.

Hadith 1011

قال رسول الله صلى الله عليه وآله: يا أنس، أكثر من الطهور يزيد الله في عمرك، وإن استطعت أن تكون بالليل والنهار على طهارة فافعل، فإنك تكون إذا مت على طهارة مت شهيداً.

The Messenger of Allah (peace be upon him and his family) said: O Anas, increase in purification and Allah will increase your lifespan, and if you can maintain ritual purity during the night and day then do so, for if you die while in a state of ritual purity, you will die as a martyr.

CHAPTER 12

Recommendation Of Ablution For Touching Quranic Script And Copying It, And The Impermissibility Of A Person In A State Of Minor Or Major Ritual Impurity Touching Quranic Script

[Hadith 1012 to 1016]

Hadith 1012

عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن من قرء في المصحف وهو على غير وضوء؟ قال: لا بأس، ولا يمس الكتاب.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about one who reads the Quran without ablution? He said: There is no problem, but he should not touch the script.

Hadith 1013

عن أبي عبد الله عليه السلام قال: كان إسماعيل بن أبي عبد الله عنده فقال: يا بني، إقرأ المصحف، فقال: إني لست وضوء، فقال: لا تمس الكتابة، ومس الورق فأقرأه.

From Abu Abdullah (peace be upon him) who said: Ismail ibn Abu Abdullah was with him, and he said: O my son, read the Quran. He replied: I don't have ablution. He said: Don't touch the script, but touch the paper and read it.

Hadith 1014

عن أبي الحسن عليه السلام قال: المصحف لا تمسه على غير طهر، ولا جنباً، ولا تمس خيطه ولا تعلقه، إن الله تعالى يقول: "لا يمسه إلا المطهرون."

From Abu Al-Hassan (peace be upon him) who said: The Quran should not be touched without purification, nor in a state of major ritual impurity, nor should its binding be touched, nor should it be hung, for Allah the Exalted says: "None touch it except the purified." [Surah Al-Waqi'ah 56:79]

Shaykh Hurr Amili: The sheikh and others have held that it is disliked (karaaha) to touch something other than the writing of the Quran without wudu.

Hadith 1015

وبإسناده عن علي بن جعفر، عن أخيه موسى بن جعفر عليه السلام أنه سأله عن الرجل أيحل له أن يكتب القرآن في الألواح، والصحيفة وهو على غير وضوء؟ قال: لا.

And by his chain from Ali ibn Ja'far, from his brother Musa ibn Ja'far (peace be upon him) that he asked him about whether it is permissible for a man to write the Quran

on tablets and pages while not having ablution? He said: No.

Shaykh Hurr Amili: This is interpreted as recommending ablution or as implying the need to touch some of the words during writing, or it could be related to practicing caution (taqiyya).

Hadith 1016

عن محمد بن علي الباقر عليه السلام في قوله: "لا يمسه الا المطهرون"، قال: من الأحداث والجنابات، وقال: لا يجوز للجنب، والحائض، والمحدث، مس المصحف.

From Muhammad ibn Ali Al-Baqir (peace be upon him) regarding His saying: "None touch it except the purified," [Surah Al-Waqi'ah 56:79] he said: From minor and major ritual impurities, and he said: It is not permissible for one in a state of major ritual impurity, menstruation, or minor ritual impurity to touch the Quran.

CHAPTER 13

Recommendation Of Ablution For Sexual Intercourse With A Pregnant Wife, Returning To Intercourse Even If Repeated, And For One Who Has Relations With A Slave Girl And Wants To Have Relations With Another

[Hadith 1017 to 1018]

Hadith 1017

محمد بن علي بن الحسين بإسناده عن أبي سعيد الخدري - في وصية النبي صلى الله عليه وآله لعلي عليه السلام قال: يا علي إذا حملت امرأتك فلا تجمعا إلا وأنت على وضوء فإنه إن قضى بينكما ولد يكون أعمى القلب، بخيل اليد.

Muhammad ibn Ali ibn Al-Hussein, with his chain of narrators from Abu Sa'eed Al-Khudri - regarding the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him), he said: O Ali, if your wife becomes pregnant, do not have relations with her except while you are in a state of ablution, for if a child is decreed between you, it would be blind of heart and miserly of hand.

Hadith 1018

فلان بن محرز بلغنا أن أبا عبد الله عليه السلام كان إذا أراد أن يعاود أهله للجماع توضأ وضوء الصلاة، فأحب أن تسأل أبا الحسن الثاني عليه السلام عن ذلك. * قال الوشاء: فدخلت عليه فابتدأني من غير أن أسأله فقال: كان أبو عبد الله عليه السلام إذا جامع وأراد أن يعاود توضأ وضوء الصلاة، وإذا أراد أيضا توضأ للصلاة.

Ibn Muhriz: We were informed that Abu Abdullah (peace be upon him) would perform ablution like that for prayer when he wanted to return to his wife for intercourse, so I would like you to ask Abu Al-Hassan the Second (peace be upon him) about that. Al-Washa' said: I went to see him, and he began speaking before I could ask, saying: Abu Abdullah (peace be upon him) would perform ablution like that for prayer when he had intercourse and wanted to return to it, and when he wanted to do so again, he would perform ablution for prayer.

CHAPTER 14

Recommendation Of Performing Ablution For A Menstruating Woman At The Time Of Each Prayer And Remembering Allah For The Duration Of Her Prayer

[Hadith 1019 to 1019]

Hadith 1019

عن أبي جعفر (عليه السلام) قال: إذا كانت المرأة طامثاً فلا تحل لها الصلاة، وعليها أن تتوضأ وضوء الصلاة عند وقت كل صلاة، ثم تقعد في موضع طاهر فتذكر الله عز وجل، وتسبحه، وتهلله، وتحمده، كمقدار صلاتها، ثم تفرغ لحاجتها.

From Abu Ja'far (peace be upon him) who said: When a woman is menstruating, prayer is not permissible for her. However, she should perform ablution as for prayer at the time of each prayer, then sit in a clean place and remember Allah, the Mighty and Majestic, glorify Him, declare His oneness, and praise Him, for the duration of her prayer. Then she may attend to her needs.

CHAPTER 15

Method Of Ablution And A Collection Of Its Rulings

[Hadith 1020 to 1045]

Hadith 1020

سمعت أبا عبد الله عليه السلام يقول: إن أبي كان يقول: إن للوضوء حدا، من تعداه لم يوجر، وكان أبي يقول: إنما يتلدد، فقال له رجل: وما حده؟ قال: تغسل وجهك ويدك، وتمسح رأسك ورجليك.

I heard Abu Abdullah (peace be upon him) say: My father used to say: Ablution has a limit; whoever exceeds it will not be rewarded. And my father used to say: He only goes beyond it (i.e. the one who exceeds). So, a man asked him: What is its limit? He replied: You wash your face and your hands, and wipe over your head and your feet.

Hadith 1021

قال أبو جعفر عليه السلام: ألا أحكي لكم وضوء رسول الله صلى الله عليه وآله؟ فقلنا: بلى، فدعا بقعب فيه شئ من ماء فوضعه بين يديه.

Abu Ja'far, peace be upon him, said: Shall I describe to you the ablution of the Messenger of Allah, peace and blessings be upon him and his family? We said: Yes. So he called for a bowl containing some water and placed it before him,

ثم حسر عن ذراعيه ثم غمس فيه كفه اليمنى، ثم قال: هكذا إذا كانت الكف طاهرة، ثم غرف ملاًها ماء، فوضعا على جبهته، ثم قال: بسم الله، وسدله على أطراف لحيته، ثم أمر يده على وجهه وظاهر جبهته مرة واحدة.

Then he rolled up his sleeves, then dipped his right palm into it, then said: "This is how it's done when the palm is clean." Then he scooped a handful of water, placed it on his forehead, then said: "In the name of Allah," and let it flow to the edges of his beard. Then he passed his hand over his face and the outer part of his forehead once.

ثم غمس يده اليسرى، فغرف بها ملاًها ثم وضعه على مرفقه اليمنى فأمر كفه على ساعده حتى جرى الماء على أطراف أصابعه، ثم غرف بيمينه ملاًها فوضعه على مرفقه اليسرى فأمر كفه على ساعده حتى جرى الماء على أطراف أصابعه،

Then he immersed his left hand, scooped a handful of water with it, then placed it on his right elbow and passed his palm over his forearm until the water flowed to his fingertips. Then he scooped a handful with his right hand and placed it on his left elbow, passing his palm over his forearm until the water flowed to his fingertips.

ومسح مقدم رأسه، وظهر قدميه، ببله يساره، وبقية بلة يميناه.

He wiped the front of his head and the top of his feet with the moisture remaining on his left hand and the rest of the moisture on his right hand.

وقال أبو جعفر عليه السلام: إن الله وتر، يحب الوتر، فقد يجزيك من الوضوء ثلاث غرفات: واحدة للوجه، واثنتان للذراعين، وتمسح ببله يمينك ناصيتك، وما بقي من بله يمينك ظهر قدمك اليمنى، وتمسح ببله يسارك ظهر قدمك اليسرى.

Abu Ja'far, peace be upon him, said: Indeed, Allah is Odd and loves the odd. Three scoops of water may suffice you for ablution: one for the face, and two for the forearms. Wipe your forehead with the moisture of your right hand, and with what remains of the moisture on your right hand, wipe the top of your right foot. Then wipe the top of your left foot with the moisture of your left hand.

قال زرارة: قال أبو جعفر عليه السلام: سألت رجل أمير المؤمنين عليه السلام عن وضوء رسول الله صلى الله عليه وآله، فحكى له مثل ذلك.

Zurarah said: "A man asked the Commander of the Believers (peace be upon him) about the ablution of the Messenger of Allah (peace be upon him), and he described to him similar to that."

ورواه الصدوق مرسلًا إلا أنه قال: ومسح على مقدم رأسه وظهر قدميه ببله بقية مائه، ولم يزد على ذلك.

And Al-Saduq narrated it as mursal, except that he said: And he wiped the front of his head and the top of his feet with the remaining moisture of his water, and did not add more than that.

Hadith 1022

عن زرارة وبكير أنهما سألا أبا جعفر عليه السلام عن وضوء رسول الله صلى الله عليه وآله، فدعا بطشت أو تور فيه ماء، فغمس يده اليمنى، فغرف بها غرفة، فصبها على وجهه فغسل بها وجهه.

From Zurārah and Bukayr, they both asked Abu Ja'far, peace be upon him, about the ablution of the Messenger of Allah, peace be upon him and his family. He called for a basin or a bowl containing water. He then dipped his right hand, scooped up a handful of water, and poured it over his face, washing his face with it.

ثم غمس كفه اليسرى فغرف بها غرفة فأفرغ على ذراعه اليمنى، فغسل بها ذراعه من المرفق إلى الكف لا يردّها إلى المرفق، ثم غمس كفه اليمنى فأفرغ بها على ذراعه اليسرى من المرفق وصنع بها مثل ما صنع باليمنى،

Then he dipped his left palm and scooped with it, pouring it over his right forearm. He washed his forearm from the elbow to the palm without returning to the elbow. Then he dipped his right palm and poured it over his left forearm from the elbow, doing with it as he had done with the right.

ثم مسح رأسه وقدميه ببلل كفه، لم يحدث لهما ماء جديدًا،

Then he wiped his head and his feet with the wetness remaining on his hands, without introducing new water for them.

ثم قال: ولا يدخل أصابعه تحت الشراك. قال ثم قال: إن الله تعالى يقول: (يا أيها الذين آمنوا إذ أقمتم إلى الصلاة فاغسلوا وجوهكم وأيديكم) فليس له أن يدع شيئاً من وجهه إلا غسله. وأمر بغسل اليدين إلى المرفقين، فليس له أن يدع من يديه إلى المرفقين شيئاً إلا غسله، لأن الله تعالى يقول: (فاغسلوا وجوهكم وأيديكم إلى المرافق).

Then he said: And he should not insert his fingers under the straps. Then he said: Indeed, Allah the Exalted says: "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms" [Surah Al-Ma'idah 5:6]. So he must not leave any part of his face unwashed, and He commanded washing the hands up to the elbows, so he must not leave any part of his hands up to the elbows unwashed, because Allah the Exalted says: "wash your faces and your forearms to the elbows" [Surah Al-Ma'idah 5:6].

ثم قال: "وامسحوا برؤوسكم وأرجلكم إلى الكعبين" فإذا مسح بشئ من رأسه، أو بشئ من قدميه ما بين الكعبين إلى أطراف الأصابع، فقد أجزأه. فقلنا أين الكعبان؟ قال: هاهنا، يعنى المفصل دون عظم الساق، فقلنا: هذا ما هو؟ فقال: هذا من عظم، الساق والكعب أسفل من ذلك.

Then he said: "And wipe your heads and your feet to the ankles" [Surah Al-Ma'idah 5:6]. If one wipes any part of his head, or any part of his feet between the ankles and the tips of the toes, it is sufficient. We asked, "Where are the ankles?" He said, "Here," meaning the joint below the shin bone. We asked, "What is this?" He said, "This is part of the shin bone, and the ankle is lower than that."

فقلنا: أصلحك الله فالغرفة الواحدة تجزي للوجه وغرفة للذراع؟ قال: نعم، إذا بالغت فيها والثنتان تأتيان على ذلك كله.

We said: May Allah improve you! Is one scoop sufficient for the face and one scoop for the arm? He replied: Yes, if you do it thoroughly. And two scoops cover all of that.

ورواه الشيخ بإسناده عن الحسين بن سعيد، عن ابن أبي عمير نحوه، إلا أنه أورد منه حكم المسح في بابه وحذف باقيه، مع التنبيه عليه.

It was narrated by Al-Sheikh with his chain from Al-Husayn ibn Sa'id from Ibn Abi Umayr similarly, except that he included the ruling on wiping in its section and omitted the rest, with a note on it.

أقول: المراد من الثنتين: غرفة الوجه وغرفة الذراع، واللام للعهد الذكري، ولا أقل من الاحتمال، فلا دلالة فيه على استحباب التثنية.

I say: What is meant by "the two" is washing the face once and washing the forearm once. The definite article (al) here refers to what was previously mentioned. At the very least, this interpretation is possible, so there is no evidence in this hadith for the

recommendation of washing twice.

Hadith 1023

عن أبي جعفر عليه السلام قال: ألا أحكى لكم وضوء رسول الله صلى الله عليه وآله؟ فأخذ بكفه اليمنى كفا من ماء، فغسل به وجهه، ثم أخذ بيده اليسرى كفا، فغسل به يده اليمنى ثم أخذ بيده اليمنى كفا من ماء، فغسل به يده اليسرى، ثم مسح بفضله يديه رأسه ورجليه.

From Abu Ja'far (peace be upon him) who said: Shall I not tell you about the ablution (wudu) of the Messenger of Allah (peace be upon him and his family)? He took a handful of water with his right palm and washed his face with it, then he took a handful with his left hand and washed his right hand with it, then he took a handful of water with his right hand and washed his left hand with it, then he wiped his head and feet with the remaining moisture from his hands.

Hadith 1024

عن أبي عبد الله عليه السلام - في حديث طويل - أن رسول الله صلى الله عليه وآله قال: لما أُسري بي إلى السماء أوحى الله إلي: يا محمد، أدن من صاء فاغسل مساجدك وطهرها، وصل لربك.

From Abu Abdullah, peace be upon him - in a long hadith - that the Messenger of Allah, peace and blessings be upon him and his family, said: When I was taken on the night journey to heaven, Allah revealed to me: O Muhammad, approach Saad (reference to a place), wash your places of prostration and purify them, and pray to your Lord.

فدنا رسول الله صلى الله عليه وآله من صاء وهو ماء يسيل من ساق العرش الأيمن، فتلقى رسول الله صلى الله عليه وآله الماء بيده اليمنى، فمن أجل ذلك صار الوضوء باليمين.

The Messenger of Allah, peace and blessings be upon him and his family, approached Saad, which is water flowing from the right leg of the Throne. The Messenger of Allah, peace and blessings be upon him and his family, received the water with his right hand. For this reason, ablution is performed with the right hand.

ثم أوحى الله إليه أن اغسل وجهك، فإنك تنظر إلى عظمتي، ثم اغسل ذراعيك اليمنى واليسرى فإنك تلقى بيديك كلامي، ثم امسح رأسك بفضله ما بقي في يدك من الماء، ورجليك إلى كعبيك فإنني أبارك عليك وأوطئك موطنًا لم يطأه أحد غيرك.

Then Allah revealed to him: "Wash your face, for you will look upon My greatness. Then wash your right and left forearms, for you will receive My words with your hands. Then wipe your head with the remaining water in your hand, and your feet up to your ankles, for I will bless you and make you stand in a place where no one else has stood."

Hadith 1025

عن زرارة قال: حكى لنا أبو جعفر عليه السلام وضوء رسول الله صلى الله عليه وآله، فدعا بقدر، فأخذ كفا من ماء فأسده له على وجهه، ثم مسح وجهه من الجانبين جميعاً، ثم أعاد يده اليسرى في الإناء فأسده لها على يده اليمنى، ثم مسح جوانبها، ثم أعاد اليمنى في الإناء فصبها على اليسرى، ثم صنع بها كما صنع باليمنى، ثم مسح بما بقي في يده ورأسه ورجليه ولم يعدهما في الإناء.

Zurarah said: Abu Ja'far, peace be upon him, described to us the ablution of the Messenger of Allah, peace be upon him and his family. He called for a bowl, then took a handful of water and poured it over his face, then wiped his face from both sides. Then he returned his left hand to the vessel and poured water over his right hand, then wiped its sides. Then he returned his right hand to the vessel and poured it over his left hand, then did with it as he did with the right hand. Then he wiped with what remained on his hand his head and feet, and did not return them to the vessel.

Hadith 1026

عن أبي جعفر عليه السلام قال: يأخذ أحدكم الراحة من الدهن، فيملأ بها جسده والماء أوسع ألا أحكي لكم وضوء رسول الله صلى الله عليه وآله؟ قلت: بلى، قال: فأدخل يده في الإناء ولم يغسل يده، فأخذ كفا من ماء، فصبه على وجهه، ثم مسح جانبيه حتى مسحه كله، ثم أخذ كفا آخر بيمينه فصبه على يساره، ثم غسل به ذراعه الأيمن، ثم أخذ كفا آخر فغسل به ذراعه الأيسر، ثم مسح رأسه ورجليه بما بقي في يديه.

Abu Ja'far, peace be upon him, said: One of you takes a handful of oil and covers his entire body with it, while water is more plentiful. Shall I not tell you about the ablution of the Messenger of Allah, peace be upon him and his family? I said: Yes. He said: He put his hand in the vessel without washing it, then took a handful of water and poured it on his face. Then he wiped both sides until he wiped his entire face. Then he took another handful with his right hand and poured it on his left hand, then washed his right forearm with it. Then he took another handful and washed his left forearm with it. Then he wiped his head and feet with what remained on his hands.

Hadith 1027

وضأت أبا جعفر عليه السلام بجمع، وقد بال، فناولته ماء فاستنجدى ثم صببت عليه كفا فغسل به وجهه وكفا غسل به ذراعه الأيمن وكفا غسل به ذراعه الأيسر، ثم مسح بفضله الندى رأسه ورجليه.

I performed ablution for Abu Ja'far, peace be upon him, at Jam' (Muzdalifah), after he had urinated. I handed him water, and he cleaned his private parts. Then I poured a handful of water, with which he washed his face, and another handful with which he washed his right forearm, and another handful with which he washed his left forearm. Then, with the remaining moisture, he wiped his head and feet.

Shaykh Hurr Amili: It was also narrated in two other places similarly, in text and chain, except it was said: "then he took a handful" instead of "then I poured a handful over him."

Hadith 1028

عن أبي جعفر عليه السلام قال: ألا أحكي لكم وضوء رسول الله صلى الله عليه وآله ثم أخذ كفا من ماء فصبها على وجهه، ثم أخذ كفا فصبها على ذراعه، ثم أخذ كفا آخر فصبها على ذراعه الأخرى، مسح رأسه وقدميه، ثم وضع يده على ظهر القدم، ثم قال: هذا هو الكعب، قال: وأوماً بيده إلى أسفل العرقوب، ثم قال: إن هذا هو الظنوب.

From Abu Ja'far (peace be upon him), he said: Shall I not describe to you the ablution of the Messenger of Allah (peace be upon him and his family)? Then he took a handful of water and poured it on his face, then he took a handful and poured it on his forearm, then he took another handful and poured it on his other forearm. He wiped his head and feet, then he placed his hand on the back of the foot, then said: "This is the ankle." He said: And he gestured with his hand to the lower part of the Achilles tendon, then said: "This is the shin bone."

Hadith 1029

حكى لنا أبو جعفر عليه السلام وضوء رسول الله صلى الله عليه وآله، فدعا بقدر من ماء، فأدخل يده اليمنى فأخذ كفا من ماء فأسدلها على وجهه من أعلى الوجه ثم مسح بيده الجانبين جميعاً، ثم أعاد اليسرى في الإناء فأسدلها على اليمنى، ثم مسح جوانبها ثم أعاد اليمنى في الإناء، ثم صبها على اليسرى فصنع بها كما صنع باليمنى، ثم مسح ببلة ما بقي في يديه ورأسه ورجليه، ولم يعدهما في الإناء.

Abu Ja'far, peace be upon him, related to us the ablution of the Messenger of Allah, peace and blessings be upon him and his family. He called for a vessel of water, then inserted his right hand and took a handful of water. He poured it over his face from the top of the face, then wiped both sides with his hand. Then he returned his left hand to the vessel and poured water over the right arm, then wiped its sides. Then he returned his right hand to the vessel and poured water over the left arm, doing the same as he did with the right arm. Then with the remaining moisture on his hands, he wiped his head and feet, without returning them to the vessel.

Hadith 1030

عن بكير وزرارة ابني أعين إنهما سألا أبا جعفر عليه السلام عن وضوء رسول الله صلى الله عليه وآله؟ فدعا بطشت أو بتور، فيه ماء فغسل كفيه، ثم غمس كفه اليمنى في التور فغسل وجهه بها واستعان بيده اليسرى بكفه على غسل وجهه، ثم غمس كفه اليمنى في الماء، فاغترف بها من الماء، فغسل يده اليمنى من المرفق إلى الأصابع لا يرد الماء إلى المرفقين.

Bukair and Zurara, sons of A'yan, narrated that they asked Abu Ja'far (peace be upon him) about the ablution of the Messenger of Allah (peace be upon him and his family). So he called for a basin or a pitcher containing water. He washed his palms, then dipped his right palm into the pitcher and washed his face with it, using his left hand

to assist in washing his face. Then he dipped his right palm into the water, scooped water with it, and washed his right arm from the elbow to the fingers without returning the water to the elbows.

ثم غمس كفه اليمنى في الماء فاغترف بها من الماء، فأفرغه على يده اليسرى من المرفق إلى الكف، لا يرد الماء إلى المرفق كما صنع باليمنى، ثم مسح رأسه وقدميه إلى الكعبين بفضل كفيه لم يجد ماء.

Then he dipped his right palm in the water and scooped water with it, then poured it over his left hand from the elbow to the palm, not returning the water to the elbow as he did with the right hand. Then he wiped his head and feet up to the ankles with the remaining water on his palms, without renewing the water.

Hadith 1031

سمعت أبا جعفر عليه السلام يحدث الناس بمكة في حديث أن رسول الله صلى الله عليه وآله قال للثقي قبل أن يسأله: أما أنك جئت أن تسألني عن وضوئك، وصلاتك، ومالك فيهما؟ فأعلم أنك إذا ضربت يدك في الماء وقلت: بسم الله الرحمن الرحيم تناثرت الذنوب التي اكتسبتها يدك.

I heard Abu Ja'far, peace be upon him, narrating to people in Mecca in a hadith that the Messenger of Allah, peace and blessings be upon him and his family, said to the Thaqafi before he asked him: "As for you, you have come to ask me about your ablution, your prayer, and what you have in them? Know that when you strike your hand in the water and say: 'In the name of Allah, the Most Gracious, the Most Merciful,' the sins that your hands have committed will be scattered."

فإذا غسلت وجهك تناثرت الذنوب التي اكتسبتها عينك بنظرهما، وفوك بلفظه، فإذا غسلت ذراعيك تناثرت الذنوب عن يمينك وشمالك فإذا مسحت رأسك وقدميك تناثرت الذنوب التي مشيت إليها على قدميك، فهذا لك في وضوئك.

When you wash your face, the sins that your eyes have committed through looking and your mouth through speaking fall away. When you wash your forearms, the sins from your right and left fall away. When you wipe your head and feet, the sins that you walked towards with your feet fall away. This is for you in your ablution.

فإذا أقمت إلى الصلاة وتوجهت وقرأت أم الكتاب، وما تيسر لك من السور ثم ركعت فأتممت ركوعها، وسجودها، وتشهدت، وسلمت، غفر لك كل ذنب فيما بينك وبين الصلاة التي قدمتها إلى الصلاة المؤخرة، فهذا لك في صلاتك.

When you stand for prayer, face the qiblah and recite the Opening of the Book (Al-Fatihah) and whatever is easy for you from the Quran, then bow completing your bowing and prostration, then recite the tashahhud and give the salam, every sin between you and the previous prayer up to this recent prayer will be forgiven. This is for you in your prayer.

Hadith 1032

وفي "عيون الأخبار" وفي "كتاب العلل" بالإسناد الآتي عن الفضل بن شاذان، عن الرضا عليه السلام "حديث العلل": إنما وجب الوضوء على الوجه واليدين ومسح الرأس والرجلين لأن العبد إذا قام بين يدي الجبار فإنما ينكشف من جوارحه، ويظهر ما وجب فيه الوضوء.

In "Uyun al-Akhbar" and in "Kitab al-'Ilal" with the following chain of narration from Al-Fadl ibn Shadhan, from Al-Rida, peace be upon him, "Hadith of Reasons": The obligation of ablution on the face, hands, wiping the head and feet is because when the servant stands before the Almighty, only those parts of his body are uncovered and visible for which ablution is required.

وذلك أنه بوجهه (يستقبل و) يسجد ويخضع، ويديه يسأل، ويرغب ويرهب، ويتبتل و، ويرأسه يستقبله في ركوعه وسجوده، وبرجليه يقوم ويقعد.

This is because with his face he (faces and) prostrates and submits, with his hand he asks, desires, fears, and devotes himself, with his head he faces Him in his bowing and prostration, and with his feet he stands and sits.

وإنما وجب الغسل على الوجه واليدين، والمسح على الرأس والرجلين، ولم يجعل غسله ولا مسحاً كله لعل شتى: منها أن العبادة العظمى إنما هي الركوع والسجود، وإنما يكون الركوع والسجود بالوجه واليدين، لا بالرأس والرجلين.

The washing of the face and hands, and the wiping of the head and feet, were made obligatory, and it was not made all washing or all wiping, for various reasons: among them is that the greatest act of worship is bowing and prostration, and bowing and prostration are performed with the face and hands, not with the head and feet.

ومنها: أن الخلق لا يطيقون في كل وقت غسل الرأس والرجلين، ويشتد ذلك عليهم في البرد والسفر والمرض و الليل والنهار، وغسل الوجه واليدين أخف من غسل الرأس والرجلين،

Among them: that people cannot always manage to wash the head and feet, and it becomes difficult for them in cold weather, during travel, in illness, and at night and day. Washing the face and hands is easier than washing the head and feet.

وإنما وضعت الفرائض على قدر أقل الناس طاقة من أهل الصحة، ثم عم فيها القوي والضعيف. ومنها أن الرأس والرجلين ليس هما في كل وقت بأديان وظاهران، كالوجه واليدين، لموضع العمامة والخفين وغير ذلك.

The obligations were set according to the capability of the least able among the healthy people, then they were generalized to include the strong and the weak. Among these is that the head and feet are not always exposed and apparent like the face and hands, due to the placement of the turban and leather socks and other such items.

Hadith 1033

وفي (عيون الأخبار) بإسناده عن الفضل بن شاذان، عن الرضا عليه السلام أنه كتب إلى المأمون، أن محض الاسلام شهادة أن لا إله إلا الله - إلى أن قال - ثم الوضوء كما أمر الله في كتابه غسل الوجه واليدين إلى المرفقين ومسح الرأس والرجلين مرة واحدة.

In (Uyun al-Akhbar), with its chain of narrators from Al-Fadl ibn Shadhan, from Al-Rida, peace be upon him, that he wrote to Al-Ma'mun: The essence of Islam is the testimony that there is no god but Allah - until he said - then the ablution as Allah commanded in His Book: washing the face and hands up to the elbows, and wiping the head and feet once.

Hadith 1034

وفي "العلل" و "عيون الأخبار" أيضا بإسناده عن محمد بن سنان، عن الرضا عليه السلام في جواب مسأله :- وعلة الوضوء التي من أجلها وجب غسل الوجه والذراعين ومسح الرأس والرجلين فلقيامه بين يدي الله عز وجل، واستقباله إياه بجوارحه الظاهر، وملاقاته بها الكرام الكاتبين،

In "Al-'Ilal" and "Uyun al-Akhbar" also, with his chain of narrators from Muhammad ibn Sinan, from Al-Ridha (peace be upon him) in response to his questions: The reason for ablution, for which washing the face and forearms, and wiping the head and feet became obligatory, is for standing before Allah, the Mighty and Sublime, and facing Him with one's visible limbs, and meeting the noble recording angels with them.

فيغسل الوجه للسجود والخضوع، ويغسل اليدين ليقبلهما، ويرغب بهما ويرهب ويتبتل، ومسح الرأس والقدمين لأنهما ظاهران مكشوفان يستقبل بهما في كل حالاته وليس فيهما من الخضوع والتبتل ما في الوجه والذراعين.

So he washes the face for prostration and submission, and washes the hands to turn them over, and to desire and fear with them, and to devote himself. And he wipes the head and feet because they are apparent and exposed, facing with them in all his states, and they do not have the submission and devotion that is in the face and arms.

Hadith 1035

وفي "العلل" بإسناده قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسألوه عن مسائل وكان فيما سألوهم: أخبرنا يا محمد، لأي علة توضع هذه الجوارح الأربع وهي أنظف المواضع في الجسد؟

In "Al-'Ilal" with its chain of narrators, it is reported: A group of Jews came to the Messenger of Allah, peace be upon him and his family, and asked him about various matters. Among what they asked was: "Tell us, O Muhammad, for what reason are these four limbs washed in ablution when they are the cleanest parts of the body?"

فقال النبي صلى الله عليه وآله: لما أن وسوس الشيطان إلى آدم عليه السلام دنا من الشجرة فنظر إليها

فذهب ماء وجهه، ثم قام ومشى إليها وهي أول قدم مشت إلى الخطيئة، ثم تناول بيده منها ما عليها وأكل فتطاير الحلي والحلل عن جسده فوضع آدم يده على أم رأسه وبكى.

The Prophet, peace be upon him and his family, said: When Satan whispered to Adam, peace be upon him, he approached the tree and looked at it, and his dignity was lost. Then he stood up and walked towards it, and this was the first step taken towards sin. Then he took with his hand what was on it and ate, causing the ornaments and garments to fly off his body. Adam then placed his hand on the crown of his head and wept.

فلما تاب الله عليه فرض (الله) عليه وعلى ذريته تطهير هذه الجوارح الأربع (فأمره الله عز وجل) بغسل الوجه لما نظر إلى الشجرة وأمره بغسل اليدين إلى المرفقين لما تناول بهما، وأمره بمسح الرأس لما وضع يده على أم رأسه وأمره بمسح القدمين لما مشى بهما إلى الخطيئة.

When Allah accepted his repentance, He obligated upon him and his offspring the purification of these four limbs. (Allah, the Mighty and Majestic) commanded him to wash the face for having looked at the tree, and commanded him to wash the hands up to the elbows for having taken with them, and commanded him to wipe the head for having placed his hand on the crown of his head, and commanded him to wipe the feet for having walked with them towards the error (khatee'ah).

Hadith 1036

ورواه في "المجالس" بالإسناد المشار إليه وزاد: قال: ثم سن على أمتي المضمضة لينقي القلب من الحرام والاستنشاق لتحرم عليه رائحة النار وتنتها، قال (اليهودي: صدقت) يا محمد، فما جزاء عاملها؟

And he narrated it in "Al-Majalis" with the aforementioned chain of narrators and added: He said: Then He prescribed for my nation the rinsing of the mouth to purify the heart from the forbidden, and the sniffing of water into the nose to forbid upon it the smell of Hellfire and its stench. The Jew said: You have spoken the truth, O Muhammad, so what is the reward for the one who does this?

فقال النبي صلى الله عليه وآله: أول ما يمسه الماء يتباعد عنه الشيطان، فإذا تمضمض نور الله قلبه ولسانه بالحكمة، وإذا استنشق آمنه الله من النار ورزقه رائحة الجنة، وإذا غسل وجهه بيض الله وجهه يوم تبيض وجوه وتسود وجوه، فإذا غسل ساعديه حرم الله عليه أغلال النار، وإذا مسح رأسه مسح الله عنه سيئاته، وإذا مسح قدميه أجازته على الصراط يوم تزل فيه الأقدام.

The Prophet, peace be upon him and his family, said: When water first touches [a person], Satan moves away from him. When he rinses his mouth, Allah illuminates his heart and tongue with wisdom. When he inhales water into his nose, Allah protects him from the Fire and grants him the fragrance of Paradise. When he washes his face, Allah brightens his face on the Day when some faces will be brightened and some faces will be darkened [Surah 3:106]. When he washes his forearms, Allah

forbids the shackles of the Fire upon him. When he wipes his head, Allah wipes away his sins. When he wipes his feet, Allah allows him to pass over the bridge [to Paradise] on the Day when feet will slip.

Hadith 1037

وفي "الخصال" بإسناده عن الأعمش، عن جعفر بن محمد عليه السلام قال: هذه شرايع الدين لمن أراد أن يتمسك بها، وأراد الله هداه: إسباغ الوضوء كما أمر الله في كتابه الناطق، غسل الوجه واليدين إلى المرفقين، ومسح الرأس والقدمين إلى الكعبين مرة مرة، ومرتان جائز، ولا ينقض الوضوء إلا: البول، والريح، والنوم، والغائط، والجنابة، ومن مسح على الخفين فقد خالف الله ورسوله وكتابه، ووضوؤه لم يتم، وصلاته غير مجزية.

In "Al-Khisal," with its chain of narrators from Al-A'mash, from Ja'far bin Muhammad, peace be upon him, who said: These are the laws of religion for those who want to adhere to them, and for those whom Allah wants to guide: Performing ablution thoroughly as Allah commanded in His speaking Book, washing the face and hands up to the elbows, wiping the head and feet up to the ankles once, and twice is permissible. Ablution is only invalidated by: urine, passing wind, sleep, defecation, and sexual impurity. Whoever wipes over the leather socks has indeed opposed Allah, His Messenger, and His Book. His ablution is incomplete, and his prayer is not sufficient.

Hadith 1038

عن أمير المؤمنين عليه السلام - في عهده إلى محمد بن أبي بكر - لما ولاه مصر - إلى أن قال: - وانظر إلى الوضوء فإنه من تمام الصلاة، تمضمض ثلاث مرات، واستنشق ثلاثاً، واغسل وجهك، ثم يدك اليمنى، ثم اليسرى، ثم امسح رأسك ورجليك فإني رأيت رسول الله صلى الله عليه وآله يصنع ذلك، واعلم أن الوضوء نصف الإيمان.

From the Commander of the Faithful, peace be upon him - in his covenant to Muhammad ibn Abi Bakr - when he appointed him governor of Egypt - until he said: And look to the ablution, for it is part of the completion of prayer. Rinse your mouth three times, sniff water into your nose three times, wash your face, then your right hand, then your left hand, then wipe your head and feet, for I have seen the Messenger of Allah, peace and blessings be upon him and his family, do so. And know that ablution is half of faith.

Hadith 1039

الحسن بن علي العسكري عليه السلام في "تفسيره": عن رسول الله صلى الله عليه وآله قال: مفتاح الصلاة الطهور، وتحريمها التكبير، وتحليلها التسليم، ولا يقبل الله صلاة بغير طهور، ولا صدقة من غلول.

Al-Hasan ibn Ali al-Askari, peace be upon him, in his "Tafsir": From the Messenger of

Allah, peace and blessings be upon him and his family, who said: The key to prayer is purification, its prohibition is the takbir, and its permissibility is the tasleem. Allah does not accept a prayer without purification, nor charity from embezzlement.

وإن أعظم ظهور الصلاة الذي لا يقبل الله الصلاة إلا به. ولا شيئاً من الطاعات مع فقدته، موالاة محمد صلى الله عليه وآله لأنه سيد المرسلين، وموالاة علي عليه السلام لأنه سيد الوصيين، وموالاة أوليائهما ومعاداة أعدائهما.

And indeed, the greatest purification for prayer, without which Allah does not accept prayer or any act of obedience in its absence, is allegiance (*) to Muhammad, peace be upon him and his family, for he is the master of the messengers, and allegiance (*) to Ali, peace be upon him, for he is the master of the trustees, and allegiance (*) to their allies and enmity towards their enemies.

Translator: *The word mawalat is related to wali and wilayah and carries the meanings of guardianship, closeness, friendship, loyalty, and alliance.

Hadith 1040

وقال رسول الله صلى الله عليه وآله: إن العبد إذا توضأ فغسل وجهه تناثرت ذنوب وجهه، وإذا غسل يديه إلى المرفقين تناثرت عنه ذنوب يديه، وإذا مسح برأسه تناثرت عنه ذنوب رأسه، وإذا مسح رجله، أو غسلها للتقية تناثرت عنه ذنوب رجله.

The Messenger of Allah, peace be upon him and his family, said: When a servant performs ablution and washes his face, the sins of his face fall away. When he washes his hands up to the elbows, the sins of his hands fall away. When he wipes his head, the sins of his head fall away. And when he wipes his feet, or washes them out of taqiyya (precautionary dissimulation), the sins of his feet fall away.

وإن قال في أول وضوئه: بسم الله الرحمن الرحيم، طهرت أعضاؤه كلها من الذنوب، وإن قال في آخر وضوئه أو غسله من الجنابة: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، وَأَشْهَدُ أَنَّ عَلِيًّا وَلِيُّكَ وَخَلِيفَتُكَ بَعْدَ نَبِيِّكَ، وَأَنَّ أَوْلِيَاءَهُ خُلَفَاؤُكَ وَأَوْصِيَاءَهُ، تحاتت عنه ذنوبه كما تحاتت أوراق الشجر،

And if he says at the beginning of his ablution 'Bismillah ar-Rahman ar-Rahim (In the name of Allah, the Most Gracious, the Most Merciful)', all his limbs are purified from sins. And if he says at the end of his ablution or his bath from major impurity (ghusl janaba): 'Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa ant, astaghfiruka wa atubu ilayk, wa ash-hadu anna Muhammadan abduka wa rasuluk, wa ash-hadu anna Alian waliyuka wa khalifatuka ba'da nabiyyika, wa anna awliya'ahu khulafa'uka wa awsiya'u'ahu' (*), his sins fall away as leaves fall from a tree,

وخلق الله بعدد كل قطرة من قطرات وضوئه أو غسله ملكاً يسبح الله، ويقدمه، ويهلله، ويكبره، ويصلي على محمد وآله الطيبين، وثواب ذلك لهذا المتوضي، ثم يأمر الله بوضوئه وغسله فيختم عليه بخاتم من

خواتيم رب العزة، الحديث وهو طويل يشتمل على ثواب عظيم جدا.

And Allah creates for every drop of his ablution or ritual washing an angel that glorifies Allah, sanctifies Him, proclaims His oneness, exalts Him, and sends blessings upon Muhammad and his pure family. The reward for this is for the one performing ablution. Then Allah commands that his ablution and ritual washing be sealed with a seal from the seals of the Lord of Might. [This is part of] a long hadith that includes immense rewards.

Translator: * "Glory be to You, O Allah, and all praise is Yours. I bear witness that there is no deity but You. I seek Your forgiveness and turn to You in repentance. And I bear witness that Muhammad is Your servant and Your messenger. And I bear witness that Ali is Your wali (guardian) and Your successor after Your prophet, and that his awliya (guardians) are Your successors and Your appointed ones."

Hadith 1041

قلت لأبي الحسن موسى عليه السلام: كيف أتوضأ للصلاة؟ فقال: لا تعمق في الوضوء، ولا تلمطم وجهك بالماء لطما، ولكن اغسله من أعلى وجهك إلى أسفله بالماء مسحاً، وكذلك فامسح الماء على ذراعيك ورأسك، وقدميك.

I said to Abu al-Hasan Musa, peace be upon him: "How should I perform ablution for prayer?" He said: "Do not go to extremes (*) in ablution, and do not slap your face with water forcefully. Instead, wash it from the top of your face to the bottom with water, wiping gently. Similarly, wipe water over your forearms, head, and feet."

Translator: (*) This hadith advises against overcomplicating or being overly concerned with minute details or being excessively rigorous to the point of hardship or inconvenience. The emphasis is on ensuring that ablution is performed correctly and respectfully, adhering to its essential elements without adding undue complexity or rigor that could lead to hardship or deter one from the spirit of worship.

Hadith 1042

عن الصادق عن آبائه، عن أمير المؤمنين عليهم السلام - في حديث - قال: والمحكم من القرآن مما تأويله في تنزيهه مثل قوله تعالى: "يا أيها الذين آمنوا إذا قمتم إلى الصلاة فاغسلوا وجوهكم وأيديكم إلى المرافق، وامسحوا برؤوسكم وأرجلكم إلى الكعبين"

From Al-Sadiq, from his forefathers, from the Commander of the Faithful (peace be upon them) - in a hadith - he said: And from the clear verses of the Quran whose interpretation is in its revelation, such as the Almighty's saying: "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles." [Surah Al-Ma'idah, 5:6]

وهذا من المحكم الذي تأويله في تنزيهه لا يحتاج تأويله أكثر من التنزيل. ثم قال: وأما حدود الوضوء: فغسل الوجه واليدين، ومسح الرأس والرجلين وما يتعلق بها ويتصل، سنة واجبة على من عرفها وقدر على فعلها.

This is from the unequivocal text whose interpretation is in its revelation, and its interpretation does not need more than the revelation. Then he said: As for the limits of ablution: washing the face and hands, wiping the head and feet, and what is related to them and connected, is an obligatory Sunnah for those who know it and are able to perform it.

Hadith 1043

علي بن عيسى بن أبي الفتح الأربلي في كتاب (كشف الغمة): قال: ذكر علي بن إبراهيم بن هاشم - وهو من أجل رواة أصحابنا - في كتابه، عن النبي صلى الله عليه وآله، وذكر حديثاً في ابتداء النبوة يقول فيه: فنزل عليه جبرئيل وأنزل عليه ماء من السماء فقال له: يا محمد قم توضأاً للصلاة، فعلمه جبرئيل الوضوء على الوجه واليدين من المرفق، ومسح الرأس والرجلين إلى الكعبين.

Ali ibn Isa ibn Abi al-Fath al-Arbili reported in his book (Kashf al-Ghummah): He said: Ali ibn Ibrahim ibn Hashim - who is one of the most esteemed narrators among our companions - mentioned in his book, from the Prophet, peace be upon him and his family, and he narrated a hadith about the beginning of prophethood in which he says: Gabriel descended upon him and brought down water from the sky, then said to him: O Muhammad, rise and perform ablution for prayer. So Gabriel taught him ablution: washing the face and hands up to the elbows, and wiping the head and feet up to the ankles.

Hadith 1044

عن أبي الحسن موسى بن جعفر عن أبيه، عليهما السلام، أن رسول الله صلى الله عليه وآله قال لعلي وخديجة - لما أسلما -: إن جبرئيل عندي يدعو كما إلى بيعة الاسلام، ويقول لكما: إن للاسلام شروطاً: أن تقولوا: نشهد أن لا إله إلا الله - إلى أن قال: - وإسباغ الوضوء على المكاره، الوجه واليدين، والذراعين ومسح الرأس ومسح الرجلين إلى الكعبين، وغسل الجنابة في الحر والبرد، وإقام الصلاة، وأخذ الزكاة من حلها ووضعها في وجهها، وصوم شهر رمضان، والجهاد في سبيل الله، والوقوف عند الشبهة إلى الإمام فإنه لا شبهة عنده.

From Abu al-Hasan Musa ibn Ja'far, from his father, peace be upon them both, that the Messenger of Allah, peace be upon him and his family, said to Ali and Khadija - when they embraced Islam: "Gabriel is with me, inviting you to pledge allegiance to Islam, and he says to you: Islam has conditions: That you say: 'We bear witness that there is no god but Allah' - until he said - and performing ablution thoroughly despite difficulties, washing the face, hands, and forearms, wiping the head and feet up to the ankles, performing the ritual bath after sexual impurity in hot and cold weather, establishing prayer, taking zakat from lawful sources and distributing it to its rightful recipients, fasting the month of Ramadan, striving in the way of Allah, and referring to the Imam in matters of doubt, for he has no doubt."

Hadith 1045

وعنه، عن موسى بن جعفر، عن أبيه عليهما السلام، أن رسول الله صلى الله عليه وآله قال للمقداد، وسلمنا وأبي نر: أتعرفون شرائع الإسلام؟ قالوا: نعرف ما عرفنا الله ورسوله.

And from him, from Musa ibn Ja'far, from his father, peace be upon them both, that the Messenger of Allah, peace and blessings be upon him and his family, said to Al-Miqdad, Salman, and Abu Dharr: "Do you know the laws of Islam?" They replied: "We know what Allah and His Messenger have taught us."

فقال: هي أكثر من أن تحصى: أشهدوني على أنفسكم بشهادة أن لا إله إلا الله - إلى أن قال - وأن القبلة قبلي شطر المسجد الحرام لكم قبلة، وأن علي بن أبي طالب وصي محمد صلى الله عليه وآله وأمير المؤمنين، وأن مودة أهل بيته مفروضة واجبة.

He said: They are too numerous to count: Bear witness to yourselves with the testimony that there is no god but Allah - until he said - and that the Qibla, my Qibla, is in the direction of the Sacred Mosque, it is your Qibla, and that Ali ibn Abi Talib is the successor of Muhammad, peace be upon him and his family, and the Commander of the Faithful, and that love (mawaddah) for his household (Ahlul Bayt) is obligatory and mandatory.

مع إقامة الصلاة، وإيتاء الزكاة، والخمس، وحج البيت، والجهاد في سبيل الله، وصوم شهر رمضان، وغسل الجنابة.

With establishing prayer, giving zakah, the fifth (khums), pilgrimage to the House (Hajj), striving in the cause of Allah, fasting the month of Ramadan, and performing the ritual bath after sexual impurity.

والوضوء الكامل على الوجه واليدين والذراعين إلى المرافق والمسح على الرأس، والقدمين إلى الكعبين، لا على خف، ولا على خمار، ولا على عمامة. - إلى أن قال - فهذه شروط الإسلام، وقد بقي أكثر.

Complete ablution includes washing the face, hands, and forearms up to the elbows, wiping the head, and washing the feet up to the ankles, not over leather socks, nor over a head covering, nor over a turban. - He then said - These are the conditions of Islam, and much more remains.

CHAPTER 16

Recommendation Of Reciting The Transmitted Supplications When Looking At Water, During Istinja, Rinsing The Mouth, Sniffing Water Into The Nose, Washing The Limbs, And The Permissibility Of Asking Someone Else To Bring Water For Ablution

[Hadith 1046 to 1047]

Hadith 1046

عن أبي عبد الله عليه السلام قال: بينا أمير المؤمنين عليه السلام ذات يوم جالس مع محمد بن الحنفية إذ قال له: يا محمد ايتني بإناء من ماء أتوضأ للصلاة.

From Abu Abdullah, peace be upon him, he said: While Amir al-Mu'minin, peace be upon him, was sitting one day with Muhammad ibn al-Hanafiyya, he said to him: "O Muhammad, bring me a vessel of water so I may perform ablution for the prayer."

فأتاه محمد بالماء فأكفاه فصبه بيده (اليسرى على يده اليمنى)، ثم قال: بسم الله وبالله، والحمد لله

الذي جعل الماء طهور ولم يجعله نجسا.

Muhammad brought him the water, and he (Amir al-Mu'minin) took it and poured on his hand (left hand over his right hand), then said: "In the name of Allah and by Allah, and all praise be to Allah who made water pure and did not make it impure."

ثم استنجى فقال: اللهم حصن فرجي وأعفه، واستر عورتى، وحرمني على النار.

He then performed istinja (cleansing) and said: "O Allah, protect my private parts and keep them chaste, cover my nakedness, and forbid me upon the Fire."

ثم تمضمض فقال: اللهم لقني حجتي يوم ألقاك وأطلق لساني بذكراك.

He then rinsed his mouth and said: "O Allah, grant me my argument on the day I meet You and loosen my tongue with Your remembrance."

ثم استنشق فقال: اللهم لا تحرم على ريح الجنة، واجعلني ممن يشم ريحها وروحها وطيبها.

He then sniffed water into his nose and said: "O Allah, do not deprive me of the scent of Paradise, and make me among those who smell its fragrance and its soul and its perfume."

ثم غسل وجهه فقال: اللهم بيض وجهي يوم تسود فيه الوجوه، ولا تسود وجهي يوم تبيض الوجوه.

He then washed his face and said: "O Allah, whiten my face on the day when faces are darkened, and do not darken my face on the day when faces are whitened."

ثم غسل يده اليمنى فقال: اللهم أعطني كتابي بيمينى، والخلد في الجنان بيساري، وحاسبني حساباً يسيراً.

Then he washed his right hand and said: "O Allah, give me my record in my right hand, and eternal bliss in the gardens with my left, and judge me an easy account."

ثم غسل يده اليسرى فقال: اللهم لا تعطني كتابي بشمالي ولا تجعلها مغلولة إلى عنقي، وأعوذ بك من مقطعات النيران.

Then he washed his left hand and said: "O Allah, do not give me my record in my left nor make it bound to my neck, and I seek refuge with You from the fragments of the Fire."

ثم مسح رأسه فقال: اللهم غشني برحمتك وبركاتك وعفوك.

Then he wiped over his head and said: "O Allah, cover me with Your mercy, Your blessings, and Your pardon."

ثم مسح رجليه فقال: اللهم ثبتني على الصراط يوم تزل فيه الأقدام واجعل سعبي فيما يرضيك عني.

Then he wiped over his feet and said: "O Allah, make me firm on the bridge on the day when feet will slip and make my endeavor pleasing in what satisfies You about me."

ثم رفع رأسه فنظر إلى محمد فقال: يا محمد، من توضأ مثل وضوئي، وقال مثل قولي خلق الله له من كل قطرة ملكاً يقدره، ويسبحه، ويكبره، فيكتب الله له ثوب ذلك إلى يوم القيامة.

Then he raised his head and looked at Muhammad and said: "O Muhammad, whoever performs ablution like my ablution, and says like my saying, Allah creates for him from every drop an angel that sanctifies Him, praises Him, and exalts Him, and Allah writes for him the reward of that until the Day of Resurrection."

Hadith 1047

عن أبي عبد الله عليه السلام، أنه قال له: ضع لي ماء أتوضأ.

From Abu Abdullah, peace be upon him, that he said to him: Prepare water for me to perform ablution.

CHAPTER 17

Limit Of The Face That Must Be Washed, And The Non-obligation Of Washing The Temples

[Hadith 1048 to 1049]

Hadith 1048

عن زرارة بن أعين، أنه قال لأبي جعفر الباقر عليه السلام: أخبرني عن حد الوجه الذي ينبغي أن يوضأ الذي قال الله عزو جل؟ فقال: الوجه الذي قال الله وأمر الله عز وجل بغسله، الذي لا ينبغي لأحد أن يزيد عليه، ولا ينقص منه، إن زاد عليه لم يوجر، وإن نقص منه أثم: ما دارت عليه الوسطى والإبهام من قصاص شعر الرأس إلى الذقن، وما جرت عليه الإصبعان من الوجه مستديرا فهو من الوجه، وما سوى ذلك فليس من الوجه، فقال له: الصدغ من الوجه؟ فقال: لا.

From Zurara bin A'yan, who said to Abu Ja'far al-Baqir, peace be upon him: Tell me about the limit of the face that should be washed, which Allah Almighty mentioned? He said: The face that Allah mentioned and Allah Almighty commanded to wash is that which no one should exceed or fall short of. If one exceeds it, they will not be rewarded, and if one falls short of it, they will sin: It is what the middle finger and thumb encircle from the hairline to the chin, and what the two fingers pass over circularly on the face is part of the face, and whatever is beyond that is not part of the face. He asked him: Is the temple part of the face? He said: No.

Hadith 1049

كتبت إلى الرضا عليه السلام أسأله عن حد الوجه فكتب: من أول الشعر إلى آخر الوجه، وكذلك الجبينين.

I wrote to Al-Ridha, peace be upon him, asking him about the boundary of the face. He wrote: From the beginning of the hair to the end of the face, and likewise the two temples.

CHAPTER 18

It Is Not Obligatory To Wash The Ears With The Face Nor To Wipe Them With The Head.

[Hadith 1050 to 1052]

Hadith 1050

عن أبي عبد الله عليه السلام قال: الأذنان ليسا من الوجه ولا من الرأس.

From Abu Abdullah, peace be upon him, who said: The ears are neither part of the face nor part of the head.

Hadith 1051

سألت أبا جعفر عليه السلام قلت: إن أناسا يقولون: إن بطن الأذنين من الوجه وظهرهما من الرأس؟ فقال: ليس عليهما غسل ولا مسح.

I asked Abu Ja'far, peace be upon him, saying: Some people say that the inside of the ears is part of the face, and the outside of them is part of the head? He said: Neither washing nor wiping is required for them.

Hadith 1052

سألت أبا عبد الله عليه السلام الأذنان من الرأس؟ قال: نعم، قلت فإذا مسحت رأسي مسحت اني؟ قال: نعم كأني أنظر إلى أبي وفي عنقه عكنة وكان يحفي رأسه إذا جزه كأني أنظر والماء ينحدر على عنقه.

I asked Abu Abdullah (peace be upon him): "Are the ears part of the head?" He replied: "Yes." I then asked: "So when I wipe my head, should I wipe my ears?" He said: "Yes. It is as if I can see my father now, with a fold in his neck, and when he would shave his head, it is as if I can see the water flowing down his neck."

قال الشيخ: هذا محمول على التقية لأنه موافق للعامة ومناف لظاهر القرآن. وحمله صاحب المنتقى أيضا على التقية.

The Sheikh said: This is interpreted as taqiyyah (dissimulation) because it agrees with the Aammah (general non-Shia muslims) and contradicts the apparent meaning of the Quran. The author of Al-Muntaqa also interpreted it as taqiyyah.

أقول: ولا تصريح فيه بالوضوء فلعل السؤال عن الغسل والمراد بالمسح إمرار اليد على الجسد بعد صب الماء، بقرينة قوله، والماء ينحدر على عنقه. ويحتمل كون السؤال عن مسح الرأس المستحب بعد الحلق، بقرينة قوله: وكان يحفي رأسه إذا جزه، والله أعلم.

I say: There is no explicit mention of ablution in it, so perhaps the question is about

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bathing, and what is meant by wiping is passing the hand over the body after pouring water, as indicated by his saying, "and the water flows down his neck." It is also possible that the question is about the recommended wiping of the head after shaving, as indicated by his saying: "He used to shave his head closely when he cut it," and Allah knows best.

CHAPTER 19

Obligation To Begin Washing The Face From Its Top And The Hands From The Elbows

[Hadith 1053 to 1053]

Hadith 1053

سألت أبا عبد الله عليه السلام، عن قوله تعالى "فاغسلوا وجوهكم وأيديكم إلى المرافق" فقالت: هكذا؟ ومسحت من ظهر كفي إلى المرفق، فقال: ليس هكذا تنزليها إنما هي: "فاغسلوا وجوهكم وأيديكم من المرافق" ثم أمر يده من مرفقه إلى أصابعه.

I asked Abu Abdullah (peace be upon him) about the words of the Almighty: "So wash your faces and your hands up to the elbows" [Surah Al-Ma'idah 5:6]. I said: Like this? And I wiped from the back of my hand to the elbow. He said: This is not how it was revealed. Rather, it is: "So wash your faces and your hands from the elbows." Then he moved his hand from his elbow to his fingers.

Shaykh Hurr Amili: And the Sheikh narrated with his chain from Muhammad ibn Ya'qub. I say: The Sheikh interprets this to mean that this reading is a permissible interpretation of the verse, and it's possible that the intended meaning of revelation is interpretation, carrying, and allegory. Thus, the essence is that "to" in the verse means "from," as it is said: The Sheikh descended the hadith to such, and it can be interpreted as such. Then, the hadiths on the method of ablution and others that have passed and are to come, indicate the required understanding, and "to" in the verse means either "from" or "with," as the Sheikh said, and he provided evidence for it, or to clarify the limit of what should be washed, not the washing itself because it's closer to it, in addition to the consensus of the rightful group upon it and the multitude of texts supporting it.

CHAPTER 20

Permissibility Of Reversing In Wiping

[Hadith 1054 to 1056]

Hadith 1054

عن أبي عبد الله عليه السلام قال: لا بأس بمسح الوضوء مقبلا ومدبرا.

From Abu Abdullah, peace be upon him, who said: There is no harm in wiping [during ablution] from front to back or from back to front.

Hadith 1055

عن أبي عبد الله عليه السلام قال: لا بأس بمسح القدمين مقبلا ومدبرا.

From Abu Abdullah, peace be upon him, who said: There is no harm in wiping the feet forwards and backwards.

Hadith 1056

أخبرني من رأى أبا الحسن عليه السلام بمنى يمسح ظهر قدميه من أعلى القدم إلى الكعب، ومن الكعب إلى أعلى القدم، ويقول: الأمر في مسح الرجلين موسع: من شاء مسح مقبلا، ومن شاء مسح مدبرا، فإنه من الأمر الموسع إن شاء الله.

Someone who saw Abu al-Hasan, peace be upon him, at Mina informed me that he was wiping the back of his feet from the top of the foot to the ankle, and from the ankle to the top of the foot, saying: "The matter of wiping the feet is flexible: whoever wishes may wipe from front to back, and whoever wishes may wipe from back to front, for it is among the matters of flexibility, God willing."

CHAPTER 21

Obligation Of Taking Moisture For Wiping From One's Beard, Eyebrows, Or Eyelids If One's Hands Have Dried, And The Impermissibility Of Using New Water For It

[Hadith 1057 to 1065]

Hadith 1057

عن أبي عبد الله عليه السلام قال: قلت له: الرجل ينسى مسح رأسه وهو في الصلاة؟ قال: إن كان في لحيته بلل فليمسح به. قلت: فإن لم يكن له لحية؟ قال: يمسح من حاجبيه أو أشفار عينيه.

From Abu Abdullah (peace be upon him), I asked him: "What about a man who forgets to wipe his head while he is in prayer?" He said: "If there is moisture in his beard, let him wipe with it." I asked: "What if he has no beard?" He said: "He should wipe from his eyebrows or his eyelashes."

Hadith 1058

عن أبي عبد الله عليه السلام قال: إذا ذكر وأنت في صلاتك أنك قد تركت شيئاً من وضوئك - إلى أن قال - ويكفيك من مسح رأسك أن تأخذ من لحيتك بللها، إذا نسيت أن تمسح رأسك، فتمسح به مقدم رأسك.

From Abu Abdullah (peace be upon him) who said: "If you remember while you are in your prayer that you have left something from your ablution" - until he said - "and it suffices you for wiping your head to take moisture from your beard, when you forget to wipe your head, and wipe the front of your head with it."

Hadith 1059

عن أبي عبد الله عليه السلام في الرجل ينسى مسح رأسه حتى دخل في الصلاة، قال: إن كان في لحيته بلل بقدر ما يمسح رأسه ورجليه فليفعل ذلك، وليصل.

From Abu Abdullah (peace be upon him) regarding a man who forgets to wipe his head until he enters prayer, he said: "If there is enough moisture in his beard to wipe his head and feet, let him do that and pray."

Hadith 1060

سألت أبا عبد الله عليه السلام عن مسح الرأس قلت: أمسح (بما على يدي). من الندى رأسي؟ قال: لا بل تضع يدك في الماء، ثم تمسح.

I asked Abu Abdullah (peace be upon him) about wiping the head, saying: "Should I wipe my head with the dew on my hand?" He said: "No, rather put your hand in water,

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then wipe."

Shaykh Hurr Amili: His face comes [next].

Hadith 1061

سألت أبا الحسن عليه السلام: أيجزي الرجل أن يمسح قدميه بفضله رأسه؟ فقال برأسه لا، فقلت: أيماء جديد؟ فقال برأسه: نعم.

I asked Abu Al-Hassan (peace be upon him): "Is it sufficient for a man to wipe his feet with the remaining moisture from his head?" He shook his head no, so I asked: "With new water?" He nodded yes.

Shaykh Hurr Amili: The Sheikh said: "Both narrations (1060 and 1061) are carried on the basis of Taqiyya (precautionary dissimulation) because they conform to the doctrine of many of the general populace." I say: "And the contextual evidence in the second [narration] attests to that."

Hadith 1062

سألت جعفر بن محمد عليه السلام: أمسح رأسي ببلل يدي؟ قال: خذ لرأسك ماءً جديداً.

I asked Ja'far bin Muhammad (peace be upon him): "Should I wipe my head with the moisture on my hand?" He said: "Take fresh water for your head."

Shaykh Hurr Amili: The Sheikh said: "The reason for this also involves Taqiyya (precautionary dissimulation), because its narrators are among the general populace and the Zaidis."

Hadith 1063

عن أبي عبد الله عليه السلام قال: من نسي مسح رأسه، ثم ذكر أنه لم يمسح رأسه، فإن كان في لحيته بلل فليأخذ منه، وليمسح رأسه، وإن لم يكن في لحيته بلل فليصرف وليعد الوضوء.

From Abu Abdullah (peace be upon him) who said: "Whoever forgets to wipe his head, then remembers that he did not wipe his head, if there is moisture in his beard, he should take from it and wipe his head, and if there is no moisture in his beard, he should leave and repeat the ablution."

Hadith 1064

قال الصادق عليه السلام: إن نسيت مسح رأسك فامسح عليه وعلى رجليك من بلة وضوئك، فإن لم يكن بقي في يدك من نداوة وضوئك شيء فخذ ما بقي منه في لحيتك، وامسح به رأسك ورجليك، وإن لم يكن لك لحية فخذ من حاجبيك، وأشفار عينيك، وامسح به رأسك ورجليك، وإن لم يبق من بلة وضوئك شيء أعدت الوضوء.

Al-Sadiq (peace be upon him) said: If you forget to wipe your head, then wipe it and your feet with the remaining moisture of your ablution. If no moisture remains on your hand from your ablution, take what remains of it from your beard and wipe your head and feet with it. If you don't have a beard, take from your eyebrows and eyelashes and wipe your head and feet with it. If no moisture remains from your ablution,

repeat the ablution.

Hadith 1065

عن أبي عبد الله عليه السلام، في رجل نسي مسح رأسه، قال: فليمسح، قال: لم يذكره حتى دخل في الصلاة؟ قال: فليمسح رأسه من بلل لحيته.

From Abu Abdullah (peace be upon him), regarding a man who forgot to wipe his head, he said: Let him wipe. It was asked: What if he didn't remember until he had entered the prayer? He said: Let him wipe his head with the moisture from his beard.

CHAPTER 22

Obligation Of Wiping The Front Part Of The Head

[Hadith 1066 to 1072]

Hadith 1066

عن أبي عبد الله عليه السلام قال: مسح الرأس على مقدمه.

From Abu Abdullah (peace be upon him), he said: Wipe the front part of the head.

Hadith 1067

قال أبو عبد الله عليه السلام: إمسح الرأس على مقدمه.

Abu Abdullah (peace be upon him) said: Wipe the front part of the head.

Hadith 1068

عن أحدهما عليهما السلام في الرجل يتوضأ وعليه العمامة، قال: يرفع العمامة بقدر ما يدخل أصبعه فيمسح على مقدم رأسه.

From one of them (peace be upon them both) regarding a man performing ablution while wearing a turban, he said: He should lift the turban enough to insert his finger and wipe the front of his head.

Hadith 1069

سألت أبا عبد الله عليه السلام، عن الرجل يمسح رأسه من خلفه، وعليه عمامة، بأصبعه أيجزيه ذلك؟ فقال: نعم.

I asked Abu Abdullah (peace be upon him) about a man wiping the back of his head while wearing a turban with his finger, is that sufficient? He said: Yes.

Shaykh Hurr Amili: The Sheikh said: "It is not prohibited for him to insert his finger from behind and wipe over the forefront."

Hadith 1070

سألت أبا عبد الله عليه السلام عن المسح على الرأس؟ فقال: كأني أنظر إلى عكنة في قفا أبي يمر عليها يده، وسألته عن الوضوء بمسح الرأس مقدمه ومؤخره؟ فقال: كأني أنظر إلى عكنة في رقبة أبي يمسح عليها.

I asked Abu Abdullah (peace be upon him) about wiping the head? He said: It is as if I am looking at a fold in my father's nape as he passes his hand over it, and I asked him about ablution with wiping the front and back of the head? He said: It is as if I am looking at a fold in my father's neck as he wipes over it.

Shaykh Hurr Amili: I say: The Sheikh interprets this as Taqiyya (precautionary dissimulation), and so is the case with what preceded it because it is the practice of some of the general populace.

Hadith 1071

قال أبو عبد الله عليه السلام: امسح الرأس على مقدمه ومؤخره.

Abu Abdullah (peace be upon him) said: Wipe the front and back of the head.

Shaykh Hurr Amili: The Sheikh interprets this as Taqiyya (precautionary dissimulation), and there were two opinions previously mentioned similar to this, in the narration about wiping the ears.

Hadith 1072

عن أبي عبد الله عليه السلام قال: إذا فرغ أحدكم عن وضوئه فليأخذ كفا من ماء فليمسح به قفاه يكون ذلك فكك رقبتة من النار.

From Abu Abdullah (peace be upon him), he said: When one of you completes his ablution, he should take a handful of water and wipe his nape with it, this will be his liberation from the Fire.

Shaykh Hurr Amili: This too conforms to Taqiyya (precautionary dissimulation), and it could be an act separate from ablution, done after completing it; indeed, this appears to be its apparent meaning.

CHAPTER 23

Obligation To Fully Cover The Face And Hands In Ablution
With Washing And The Non-obligation To Fully Cover The
Head And The Breadth Of The Feet With Wiping, And That The
Obligation Is To Wipe The Top Of The Foot

[Hadith 1073 to 1081]

Hadith 1073

قلت لأبي جعفر عليه السلام: ألا تخبرني من أين علمت وقلت، أن المسح ببعض الرأس وبعض الرجلين؟ فضحك فقال: يا زرارة قاله رسول الله صلى الله عليه وآله، ونزل به الكتاب من الله عز وجل،

I said to Abu Ja'far, peace be upon him: "Will you not inform me how you knew and said that wiping is done on part of the head and part of the feet?" He laughed and said: "O Zurarah, the Messenger of Allah, peace and blessings be upon him and his family, said it, and the Book was revealed with it from Allah, the Mighty and Majestic."

لان الله عز وجل قال "فاغسلوا وجوهكم" فعرفنا أن الوجه كله ينبغي أن يغسل ثم قال: "وأيديكم إلى المرافق" فوصل اليدين إلى المرفقين بالوجه فعرفنا أنه ينبغي لهما أن يغسلا إلى المرفقين،

Because Allah, the Almighty and Majestic, said, "wash your faces" [5:6], we understand that the entire face should be washed. Then He said, "and your hands up to the elbows" [5:6], connecting the hands up to the elbows with the face, so we understand that they should be washed up to the elbows.

ثم فصل بين الكلام فقال: "وامسحوا برؤوسكم" فعرفنا حين قال: "برؤوسكم" أن المسح ببعض الرأس لمكان الباء، ثم وصل الرجلين بالرأس كما وصل اليدين بالوجه فقال: "وأرجلكم إلى الكعبين" فعرفنا حين وصلهما بالرأس أن المسح على بعضهما.

Then He separated between the speech and said: "and wipe your heads" [5:6], so we understood when He said: "your heads" that wiping is for part of the head due to the presence of the letter "Ba". Then He connected the feet to the head as He connected the hands to the face, and said: "and your feet to the ankles" [5:6]. So we understood when He connected them to the head that wiping is for part of them.

ثم فسر ذلك رسول الله صلى الله عليه وآله للناس فضيعوه.

Then the Messenger of Allah, peace and blessings be upon him and his family, explained that to the people, but they neglected it.

Hadith 1074

سألت أبا الحسن موسى عليه السلام قلت: جعلت فداك يكون خف الرجل مخرقاً فيدخل يده فيمسح ظهر قدمه، أيجزيه ذلك؟ قال: نعم.

I asked Abu al-Hasan Musa, peace be upon him, saying: May I be sacrificed for you, if a man's sandal or footwear has a hole and he inserts his hand to wipe the top of his foot, is that sufficient? He said: Yes.

Hadith 1075

عن أبي جعفر عليه السلام قال: توضع علي عليه السلام فغسل وجهه وذراعيه ثم مسح على رأسه وعلى نعليه ولم يدخل يده تحت الشراك.

From Abu Ja'far, peace be upon him, who said: Ali, peace be upon him, performed ablution. He washed his face and forearms, then wiped his head and his sandals without inserting his hand beneath the straps.

Hadith 1076

عن أبي جعفر عليه السلام أنه قال في المسح: تمسح على النعلين ولا تدخل يدك تحت الشراك. وإذا مسحت بشئ من رأسك، أو بشئ من قدميك ما بين كعبيك إلى أطراف الأصابع فقد أجزأك.

From Abu Ja'far, peace be upon him, that he said regarding wiping: Wipe over the sandals and do not insert your hand under the straps. If you wipe any part of your head, or any part of your feet between your ankles to the tips of your toes, it suffices you.

Hadith 1077

عن أبي عبد الله عليه السلام قال: لا تمسح المرأة بالرأس كما يمسخ الرجال إنما المرأة إذا أصبحت مسحت رأسها تضع الخمار عنها، وإذا كان الظهر والعصر والمغرب والعشاء تمسح بناصيتها.

From Abu Abdullah (peace be upon him), he said: A woman should not wipe her head as men do. Rather, when a woman wakes up in the morning, she wipes her head and removes her veil. And when it is dhuhr, asr, maghrib and isha (prayers), she wipes her forehead.

Shaykh Hurr Amili: The Sheikh interprets this as Taqiyya (precautionary dissimulation).

Hadith 1078

عن أبي عبد الله عليه السلام، قال: إذا توضأت فامسح قدميك ظاهرهما وباطنهما ثم قال: هكذا فوضع يده على الكعب وضرب الأخرى على باطن قدميه، ثم مسحهما إلى الأصابع.

From Abu Abdullah, peace be upon him, who said: When you perform ablution, wipe the outer and inner parts of your feet. Then he said: Like this, and he placed his hand

on the ankle and struck the other on the inner part of his feet, then wiped them to the toes.

Shaykh Hurr Amili: The Sheikh interpreted this as Taqiyya (precautionary dissimulation).

Hadith 1079

عن أبي عبد الله عليه السلام في مسح القدمين ومسح الرأس فقال: مسح الرأس واحدة من مقدم الرأس ومؤخره. ومسح القدمين ظاهرهما وباطنهما.

From Abu Abdullah, peace be upon him, regarding wiping the feet and wiping the head, he said: Wiping the head is done once from the front of the head to its back, and wiping the feet is done on their top (ankle) and bottom (toes).

Shaykh Hurr Amili: The Sheikh interpreted this as Taqiyya (precautionary dissimulation), like the one before it. He said: "Because they conform to the doctrine of some of the general populace who view wiping and say it encompasses the entire foot, which is contrary to the truth as we have explained."

Hadith 1080

قال أبو جعفر عليه السلام: مسح أمير المؤمنين عليه السلام على النعلين ولم يستبطن الشراكين.

Abu Ja'far, peace be upon him, said: The Commander of the Faithful, peace be upon him, wiped over his sandals and did not wipe underneath the straps.

Hadith 1081

قال أمير المؤمنين عليه السلام: لولا أني رأيت رسول الله صلى الله عليه وآله يمسح ظاهر قدميه لظننت أن باطنهما أولى بالمسح من ظاهرهما.

The Commander of the Faithful, peace be upon him, said: Had I not seen the Messenger of Allah, peace be upon him and his family, wiping the top of his feet, I would have thought that the bottom of the feet was more deserving of wiping than the top.

CHAPTER 24

Least Amount That Suffices In Wiping

[Hadith 1082 to 1087]

Hadith 1082

عن أحدهما عليهما السلام في الرجل يتوضأ وعليه العمامة قال: يرفع العمامة بقدر ما يدخل أصبعه فيمسح على مقدم رأسه.

From one of them (peace be upon them) regarding a man who performs ablution while wearing a turban, he said: He should lift the turban enough to insert his finger and wipe the front part of his head.

Hadith 1083

قلت لأبي عبد الله عليه السلام: رجل توضأ وهو معتم فثقل عليه نزع العمامة لمكان البرد؟ فقال: ليدخل أصبعه.

I said to Abu Abdullah, peace be upon him: A man performed ablution while wearing a turban, and it was difficult for him to remove the turban due to the cold? He said: Let him insert his finger.

Hadith 1084

قال أبو جعفر عليه السلام: المرأة يجزيها من مسح الرأس أن تمسح مقدمه قدر ثلاث أصابع، ولا تلتقى عنهما خمارها.

Abu Ja'far, peace be upon him, said: For a woman, it suffices to wipe the front part of her head, an area equivalent to three fingers' width, for the ritual ablution, and she does not need to remove her headcover.

Hadith 1085

سألته عن المسح على القدمين كيف هو؟ فوضع كفه على الأصابع فمسحها إلى الكعبين إلى ظاهر القدم، فقلت: جعلت فداك، لو أن رجلاً قال بأصبعين من أصابعه هكذا؟ فقال لا، إلا بكفه كلها.

I asked him about wiping over the feet, how is it done? He placed his palm on the toes and wiped them up to the ankles on the top of the foot. I said: May I be sacrificed for you, what if a man were to do it with two of his fingers like this? He said: No, only with his entire palm.

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Hadith 1086

عن أبي جعفر عليه السلام، قال: يجزي من المسح على الرأس موضع ثلاث أصابع، وكذلك الرجل.

From Abu Ja'far, peace be upon him, he said: It suffices to wipe an area equivalent to three fingers on the head, and likewise for the foot.

Hadith 1087

عن أبي جعفر عليه السلام أن عليا عليه السلام مسح على النعلين ولم يستبطن الشراكين.

From Abu Ja'far, peace be upon him, that Ali, peace be upon him, wiped over the sandals and did not wipe the inside of the straps.

Shaykh Hurr Amili: The Sheikh interprets this [to apply] to the Arabian footwear because they do not prevent water from reaching the feet to the extent required for wiping.

CHAPTER 25

Obligation Of Wiping The Feet And The Invalidity Of Washing Them In Ablution

[Hadith 1088 to 1103]

Hadith 1088

عن أبي عبد الله عليه السلام - في حديث - ، قال : وذكر المسح فقال : امسح على مقدم رأسك ، وامسح على القدمين وأبدأ بالشق الأيمن .

From Abu Abdullah (peace be upon him) - in a hadith - he said: And he mentioned wiping and said: Wipe the front of your head, and wipe your feet, and begin with the right side.

Hadith 1089

قال أبو عبد الله عليه السلام : إنه يأتي على الرجل ستون وسبعون سنة ما قبل الله منه صلاة ، قلت : كيف ذاك ؟ قال : لأنه يغسل من أمر الله بمسحه .

Abu Abdullah (peace be upon him) said: Sixty or seventy years may pass over a person while Allah does not accept any of his prayers. I asked: How is that? He said: Because he washes what Allah commanded to be wiped.

Hadith 1090

عن أحدهما عليهما السلام قال : سألته عن المسح على الرجلين ؟ فقال : لا بأس .

From one of them (peace be upon them both), he said: I asked him about wiping the feet? He said: There is no problem.

Hadith 1091

سألت أبا جعفر عليه السلام عن المسح على الرجلين ؟ فقال : هو الذي نزل به جبرئيل .

I asked Abu Ja'far (peace be upon him) about wiping the feet? He said: This is what Gabriel brought down.

Hadith 1092

وروي عن أمير المؤمنين عليه السلام وابن عباس ، عن النبي صلى الله عليه وآله أنه توضأ ومسح على قدميه ونعليه .

It is narrated from Amir al-Mu'minin (peace be upon him) and Ibn Abbas, from the Prophet (peace be upon him and his family) that he performed ablution and wiped

over his feet and his sandals.

Hadith 1093

وروي أيضا عن ابن عباس أنه وصف وضوء رسول الله صلى الله عليه وآله فمسح على رجليه .

They also narrated from Ibn Abbas that he described the ablution of the Messenger of Allah (peace be upon him and his family), and he wiped over his feet.

Hadith 1094

وروي عنه أنه قال: إن في كتاب الله المسح، ويأبى الناس إلا الغسل .

It is narrated from him that he said: In the Book of Allah it is wiping, but people refuse except washing.

Hadith 1095

قال: وقد روي مثل هذا عن أمير المؤمنين عليه السلام وأنه قال: ما القرآن إلا بالمسح .

It has been narrated similarly from Amir al-Mu'minin (peace be upon him) that he said: The Quran only mentions wiping.

Hadith 1096

قال: وروي عن ابن عباس أنه قال: غسلتان ومسحتان .

It has been narrated from Ibn Abbas that he said: Two washings and two wipings.

Hadith 1097

عن أبي عبد الله، عن حماد، عن محمد بن النعمان، عن غالب بن الهذيل قال: سألت أبا جعفر عليه السلام عن قول الله عز وجل: "وامسحوا برؤوسكم وأرجلكم إلى الكعبين" على الخفض هي أم على النصب؟ قال: بل هي على الخفض .

From Abu Abdullah, from Hammad, from Muhammad bin Nu'man, from Ghalib bin al-Hudhail who said: I asked Abu Ja'far (peace be upon him) about the words of Allah Mighty and Majestic: "and wipe your heads and your feet to the ankles" [5:6] - is it in the genitive case or accusative case? He said: Rather, it is in the genitive case.

Translator: Refers to the different grammatical cases of nouns in the grammar of the Arabic language.

Hadith 1098

عن أبي الحسن الرضا عليه السلام في وضوء الفريضة في كتاب الله تعالى: المسح، والغسل في الوضوء للتنظيف .

From Abu al-Hasan al-Ridha (peace be upon him) regarding the obligatory ablution in the Book of Allah the Exalted: The wiping, and the washing in ablution is for

cleanliness.

Hadith 1099

عن زرارة، قال: قال لي: لو أنك توضأت فجعلت مسح الرجلين غسلًا، ثم أضمرت أن ذلك من المفروض لم يكن ذلك بوضوء، ثم قال: ابدأ بالمسح على الرجلين فإن بدا لك غسل فغسلته فامسح بعده، ليكون آخر ذلك المفروض.

From Zurarah who said: He said to me: If you perform ablution and make the wiping of the feet into washing, then believe that this is from what is obligatory, this would not be a valid ablution. Then he said: Begin with wiping on the feet, then if you wish to wash them and wash them, then wipe after it, so that the last of it is what is obligatory.

Hadith 1100

كتبت إلى أبي الحسن عليه السلام أسأله عن المسح على القدمين، فقال: الوضوء بالمسح ولا يجب فيه إلا ذلك ومن غسل فلا بأس.

I wrote to Abu al-Hasan (peace be upon him) asking him about wiping on the feet, and he said: Ablution is with wiping and nothing else is obligatory in it, and if one washes there is no problem.

Shaykh Hurr Amili: The Sheikh interpreted it as cleansing as mentioned before, and it could be interpreted as Taqiyya, for among them are those who said there is a choice.

Hadith 1101

عن أبي عبد الله عليه السلام في الرجل يتوضأ الوضوء كله إلا رجليه، ثم يخوض بهما الماء خوضاً، قال: أجزأه ذلك.

From Abu Abdullah (peace be upon him) regarding a man who performs the entire ablution except for his feet, then submerges them in water, he said: That suffices him.

Shaykh Hurr Amili: The Sheikh said: "This is interpreted in the context of Taqiyya (precautionary dissimulation), not choice."

Hadith 1102

عن علي عليه السلام قال: جلست أتوضأ فأقبل رسول الله حين ابتدأت في الوضوء فقال لي: تمضمض واستنشق واستن، ثم غسلت وجهي ثلاثاً فقال: قد يجزيك من ذلك المرتان، قال: فغسلت ذراعي ومسحت برأسي مرتين فقال: قد يجزيك من ذلك المرة، وغسلت قدمي قال: فقال لي: يا علي خلل بين الأصابع تخلل بالنار.

From Ali (peace be upon him) who said: I sat to perform ablution when the Messenger of Allah came when I began the ablution and said to me: Rinse your mouth, inhale water in your nose and clean your teeth, then I washed my face three

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times and he said: Two times suffices you from that. He said: So I washed my forearms and wiped my head twice and he said: Once suffices you from that, and I washed my feet. He said to me: O Ali, put water between the fingers lest fire come between them.

قال الشيخ: هذا هو موافق للعامة وقد ورد مورد التقية ورواه كلهم عامة وزيدية، والمعلوم من مذاهب أئمتنا عليهم السلام القول بالمسح.

The Shaykh said: This conforms with the general public and has come in the context of taqiyyah and all its narrators are from the general public and Zaydis, and what is known from the school of our Imams (peace be upon them) is the ruling of wiping.

أقول: وقد تواتر ذلك كما في أحاديث كيفية الوضوء وغيرها، وهذا يحتمل النسخ ويكون نقله للتقية. ويحتمل كون الغسل للتنظيف لا من الوضوء.

I (Hurr Amili) say: This has been reported frequently as in the hadiths about how to perform ablution and others, and this possibly indicates abrogation and its narration was for taqiyyah, and possibly the washing was for cleanliness not as part of ablution.

Hadith 1103

قال الصادق عليه السلام: إن الرجل ليعبد الله أربعين سنة، وما يطيعه في الوضوء، لأنه يغسل ما أمر الله بمسحه.

From Al-Sadiq, peace be upon him, who said: Indeed, a man may worship Allah for forty years while not obeying Him in wudu, because he washes what Allah commanded to be wiped.

CHAPTER 26

Emphasis On The Recommendation Of Saying Bismillah And Prescribed Supplications During Ablution, And Saying Bismillah During Eating, Drinking, Dressing, And Every Action

[Hadith 1104 to 1116]

Hadith 1104

عن أبي عبد الله عليه السلام - في حديث - قال، فإذا توضأت فقل: أشهد أن لا إله إلا الله، اللهم اجعلني من التوابين واجعلني من المتطهرين، والحمد لله رب العالمين.

From Abu Abdullah (peace be upon him) - in a hadith - he said: When you perform ablution, say: "I bear witness that there is no god but Allah. O Allah, make me among those who repent and make me among those who purify themselves. And praise be to Allah, Lord of the worlds."

Hadith 1105

عن أبي جعفر عليه السلام قال: إذا وضعت يدك في الماء فقل: بسم الله وبالله اللهم اجعلني من التوابين واجعلني من المتطهرين، فإذا فرغت فقل: الحمد لله رب العالمين.

From Abu Ja'far (peace be upon him), he said: When you put your hand in water, say: "In the name of Allah and by Allah. O Allah, make me among those who repent and make me among those who purify themselves." When you finish, say: "Praise be to Allah, Lord of the worlds."

Hadith 1106

عن أبي عبد الله قال: من ذكر اسم الله على وضوئه فكأنما اغتسل.

From Abu Abdullah, he said: Whoever mentions Allah's name during ablution, it is as if he performed a ritual bath.

Hadith 1107

قال أبو عبد الله عليه السلام: يا أبا محمد من توضأ فذكر اسم الله طهر جميع جسده، ومن لم يسم لم يطهر من جسده إلا ما أصابه الماء.

Abu Abdullah (peace be upon him) said: O Abu Muhammad, whoever performs ablution and mentions Allah's name purifies his entire body, and whoever does not mention His name only purifies what the water touches.

Hadith 1108

عن أبي عبد الله عليه السلام قال: إذا سميت في الوضوء طهر جسدك كله، وإذا لم تسم لم يظهر من جسدك إلا ما مر عليه الماء.

From Abu Abdullah (peace be upon him), he said: When you say bismillah during ablution, your entire body is purified, and when you don't say it, only what the water passes over is purified.

Hadith 1109

وبهذا الإسناد، عن أبي عبد الله عليه السلام قال: إن رجلاً توضأ وصلى فقال له رسول الله صلى الله عليه وآله: أعد وضوءك وصلاتك، * ففعل فتوضأ وصلى، فقال له النبي صلى الله عليه وآله أعد وضوءك وصلاتك، ففعل فتوضأ وصلى فقال له النبي صلى الله عليه وآله: أعد وضوءك وصلاتك، * فأتى أمير المؤمنين عليه السلام فشكا ذلك إليه فقال له: هل سميت حيث توضأت؟ قال، لا قال: سم علي وضوءك فسمى وتوضأ وصلى فأتى النبي (صلى الله عليه وآله) فلم يأمره أن يعيد.

With this chain of narration, from Abu Abdullah (peace be upon him), he said: A man performed ablution and prayed, so the Messenger of Allah (peace be upon him and his family) told him: "Repeat your ablution and prayer." He did so, performed ablution and prayed, but the Prophet (peace be upon him and his family) told him: "Repeat your ablution and prayer." He did so, performed ablution and prayed, but the Prophet (peace be upon him and his family) told him: "Repeat your ablution and prayer." So he went to the Commander of the Faithful (peace be upon him) and complained about this to him. He asked him: "Did you say bismillah when you performed ablution?" He said: "No." He said: "Say bismillah during your ablution." So he said bismillah, performed ablution, and prayed. Then he went to the Prophet (peace be upon him and his family), who did not order him to repeat.

Shaykh Hurr Amili: The Sheikh interpreted the mentioning here as the intention, as previously mentioned and what is to come, which indicates denying the obligation of mentioning [the name of Allah], and it can be interpreted that the repetition is recommended, and it's possible that it was abrogated.

Hadith 1110

كان أمير المؤمنين عليه السلام إذا توضأ قال: بسم الله وبالله وخير الأسماء لله، وأكبر الأسماء لله، وقاهر لمن في السماء وقاهر لمن في الأرض الله الحمد لله الذي جعل من الماء كل شيء حي، وأحیی قلبي بالایمان، اللهم تب علي وطهرني، واقض لي بالحسنى، وأرني كل الذي أحب، وافتح لي بالخيرات من عندك يا سميع الدعاء.

The Commander of the Faithful (peace be upon him) would say when performing ablution: "In the name of Allah and by Allah, the best names belong to Allah, and the greatest names belong to Allah, the Subduer of those in the heavens and the Subduer of those on earth. Allah, praise be to Allah who made from water every living thing

(Quran 21:30) and revived my heart with faith. O Allah, accept my repentance and purify me, and decree for me what is best, and show me all that I love, and open for me the gates of goodness from You, O Hearer of supplication."

Hadith 1111

قال: وروي أن من توضأ فذكر اسم الله طهر جميع جسده، وكان الوضوء إلى الوضوء كفاة لما بينهما من الذنوب، ومن لم يسم لم يظهر من جسده إلا ما أصابه الماء.

It was narrated that whoever performs ablution and mentions Allah's name, their entire body becomes purified, and ablution after ablution becomes an expiation for sins committed between them. Whoever does not mention His name, only the parts touched by water become pure.

Hadith 1112

عن أبي عبد الله عليه السلام قال: من ذكر اسم الله على وضوئه فكأنما اغتسل.

From Abu Abdullah (peace be upon him) who said: Whoever mentions Allah's name during their ablution, it is as if they performed a full bath (ghusl).

Hadith 1113

وفي (الخصال) بإسناده الآتي عن علي عليه السلام - في حديث الأربعمئة - قال: لا يتوضأ الرجل حتى يسمي يقول قبل أن يمس الماء: بسم الله وبالله اللهم اجعلني من التوابين واجعلني من المتطهرين، فإذا فرغ من طهوره قال: أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله صلى الله عليه وآله، فعندها يستحق المغفرة.

In (Al-Khisal), with its forthcoming chain of narrators from Ali (peace be upon him) - in the hadith of the four hundred - he said: A man should not perform ablution until he mentions Allah's name, saying before touching the water: "In the name of Allah and by Allah, O Allah make me among those who repent and make me among those who purify themselves." When he finishes his purification, he should say: "I bear witness that there is no god but Allah alone with no partner, and I bear witness that Muhammad is His servant and messenger (peace be upon him and his family)," and at this point he becomes deserving of forgiveness.

Hadith 1114

عن محمد بن جعفر عن أبيه عليه السلام قال: من ذكر اسم الله على وضوئه طهر جسده كله ومن لم يذكر اسم الله على وضوئه طهر من جسده ما أصابه الماء.

From Muhammad bin Ja'far from his father (peace be upon him) who said: Whoever mentions Allah's name during their ablution, their entire body becomes pure, and whoever does not mention Allah's name during their ablution, only the parts touched

by water become pure.

Hadith 1115

عن أبي عبد الله عليه السلام قال: إذا توضأ أحدكم ولم يسم كان للشيطان في وضوئه شرك، وإن أكل، أو شرب، أو لبس، وكل شيء صنعه ينبغي له أن يسمي عليه فإن لم يفعل كان للشيطان فيه شرك.

From Abu Abdullah (peace be upon him) who said: When one of you performs ablution without mentioning Allah's name, Satan becomes a partner in their ablution, and if they eat, drink, or dress, and in everything they do, they should mention Allah's name, and if they don't, Satan becomes a partner in it.

Hadith 1116

عن أبي عبد الله عليه السلام قال إذا توضأ أحدكم، أو اكل، أو شرب أو لبس لباسا ينبغي له أن يسمي عليه، فإن لم يفعل كان للشيطان فيه شرك.

From Abu Abdullah (peace be upon him) who said: When one of you performs ablution, or eats, or drinks, or puts on clothing, they should mention Allah's name (say Bismillah) over it, and if they don't, Satan becomes a partner in it.

CHAPTER 27

Recommendation Of Washing Hands Before Putting Them In The Vessel: Once After Urination And Sleep, Twice After Defecation, And Thrice After Major Ritual Impurity (Janabah)

[Hadith 1117 to 1121]

Hadith 1117

عن عبيد الله بن علي الحلبي قال: سألته عن الوضوء كم يفرغ الرجل على يده اليمنى قبل أن يدخلها في الإناء؟ قال: واحدة من حدث البول، واثنتان من حدث الغائط، وثلاث من الجنابة.

From Ubaydullah bin Ali Al-Halabi who said: I asked him about ablution, how many times should a man pour water on his right hand before putting it in the vessel? He said: Once after urinating, twice after defecation, and thrice after major ritual impurity (janabah).

Hadith 1118

عن أبي جعفر عليه السلام قال: يغسل الرجل يده من النوم مرة ومن الغائط والبول مرتين، ومن الجنابة ثلاثاً.

From Abu Ja'far (peace be upon him) who said: A man should wash his hand once after sleep, twice after defecation and urination, and thrice after major ritual impurity (janabah).

Shaykh Hurr Amili: Considering twice for urination is based on preference, or in the case of defecation and urination occurring together, as is apparent from the conjunction, indicating overlap.

Hadith 1119

سألت أبا عبد الله عليه السلام عن الرجل يببول ولم يمس يده اليمنى شيئاً أدخلها في وضوئه قبل أن يغسلها؟ قال: لا، حتى يغسلها. قلت: فإنه استيقظ من نومه ولم يببل، أدخل يده في وضوئه قبل أن يغسلها؟ قال: لا، لأنه لا يدري حيث باتت يده، فليغسلها.

I asked Abu Abdullah (peace be upon him) about a man who urinates and his right hand hasn't touched anything, can he put it in his ablution water before washing it? He said: No, not until he washes it. I said: What if he wakes up from sleep and hasn't urinated, can he put his hand in his ablution water before washing it? He said: No, because he doesn't know where his hand was during the night, so he should wash it.

Shaykh Hurr Amili: The Sheikh interprets it as recommended rather than obligatory, as will be explained.

Hadith 1120

قال الصادق عليه السلام: اغسل يدك من البول مرة، ومن الغائط مرتين. ومن الجنابة ثلاثا.

Al-Sadiq (peace be upon him) said: Wash your hand once after urination, twice after defecation, and thrice after major ritual impurity (janabah).

Hadith 1121

قال: وقال عليه السلام: اغسل يدك من النوم مرة.

He (peace be upon him) said: Wash your hand once after (waking up from) sleep.

CHAPTER 28

Permissibility Of Putting Hands In A Container Before The Recommended Washing

[Hadith 1122 to 1123]

Hadith 1122

سألته عن الرجل يبول ولا تمس يده اليمنى شيئاً أیغمسها في الماء؟ قال: نعم، وإن كان جنباً.

I asked him about a man who urinates without his right hand touching anything - can he immerse it in water? He said: Yes, even if he is in the state of ritual impurity (janabah).

Hadith 1123

عن أبي عبد الله عليه السلام قال: إذا أصاب الرجل جنباً فأدخل يده في الإناء فلا بأس إن لم يكن أصاب يده شئ من المنى.

From Abu Abdullah (peace be upon him) who said: If a man becomes ritually impure (janabah) and puts his hand in a container, there is no problem if his hand has not been touched by any semen.

CHAPTER 29

The Recommendation Of Rinsing The Mouth Three Times And Sniffing Water Into The Nose Three Times Before Ablution, And Their Non-Obligation

[Hadith 1124 to 1137]

Hadith 1124

عن أبي عبد الله عليه السلام قال: المضمضة والاستنشاق مما سن رسول الله صلى الله عليه وآله.

From Abu Abdullah (peace be upon him) who said: Rinsing the mouth and sniffing water into the nose are from what the Messenger of Allah (peace be upon him and his family) established as Sunnah.

Hadith 1125

سألته عنهما؟ قال: هما من السنة فإن نسيتهما لم يكن عليك إعادة.

I asked him about them both? He said: They are from the Sunnah, and if you forget them, you don't have to repeat [the ablution].

Hadith 1126

سألت أبا عبد الله عليه السلام عن توضأ ونسي المضمضة والاستنشاق، ثم ذكر بعد ما دخل في صلاته؟ قال: لا بأس.

I asked Abu Abdullah (peace be upon him) about someone who performed ablution and forgot rinsing the mouth and sniffing water into the nose, then remembered after entering his prayer? He said: There is no problem.

Hadith 1127

سألت أبا عبد الله عليه السلام، عنهما؟، فقال: هما من الوضوء فإن نسيتهما فلا تعد.

I asked Abu Abdullah (peace be upon him) about them both? He said: They are part of ablution, but if you forget them, do not repeat [the ablution].

Hadith 1128

عن أبي جعفر عليه السلام قال: المضمضة والاستنشاق ليسا من الوضوء.

From Abu Ja'far (peace be upon him) who said: Rinsing the mouth and sniffing water into the nose are not part of ablution.

Shaykh Hurr Amili: The Sheikh interpreted it to mean that they are not among its obligations but from its Sunnah, as previously mentioned.

Hadith 1129

عن أبي جعفر عليه السلام قال: ليس المضمضة والاستنشاق فريضة ولا سنة، إنما عليك أن تغسل ما ظهر.

From Abu Ja'far (peace be upon him) who said: Rinsing the mouth and sniffing water into the nose are neither obligatory nor Sunnah, rather you only have to wash what is apparent.

Shaykh Hurr Amili: The Sheikh said, meaning they are not from the Sunnah that cannot be abandoned. I say: What he meant by Sunnah is what its obligation is known through the Sunnah, and this is a meaning where the term Sunnah is used in the hadiths. It's possible that the hadith of Abu Basir was stated in the form of taqiyya (precautionary dissimulation), and that they are recommended acts outside of ablution though recommended by him, as it will come to be mentioned that they are from the Hanafi Sunnahs. And what proves their recommendation in the manner of performing ablution has been mentioned in several hadiths.

Hadith 1130

قال الفقيه العسكري عليه السلام: ليس في الغسل ولا في الوضوء مضمضة ولا استنشاق.

The jurist Al-Askari (peace be upon him) said: There is neither rinsing the mouth nor sniffing water into the nose in ritual bath (ghusl) or ablution (wudu).

Hadith 1131

عن أبي عبد الله عليه السلام قال: سألته عن المضمضة والاستنشاق، أمن الوضوء هي؟ قال: لا.

From Abu Abdullah (peace be upon him), he said: I asked him about rinsing the mouth and nose, are they part of the ablution? He said: No.

Hadith 1132

عن أبي عبد الله عليه السلام قال: سألته عن المضمضة والاستنشاق؟ قال: ليس عليك مضمضة ولا استنشاق، لأنهما من الجوف.

From Abu Abdullah (peace be upon him), he said: I asked him about rinsing the mouth and nose? He said: You are not required to rinse the mouth or nose, because they are from the inside.

Hadith 1133

ورواه الشيخ، عن المفيد، عن أحمد بن محمد بن الحسن، عن أبيه، عن محمد بن يحيى، عن محمد بن الحسين، عن علي بن الحكم. وبإسناده عن أحمد ابن محمد، عن علي بن الحكم، وبإسناده، عن محمد بن يعقوب، مثله.

And it was narrated by Al-Sheikh, from Al-Mufid, from Ahmad bin Muhammad bin Al-Hassan, from his father, from Muhammad bin Yahya, from Muhammad bin Al-Hussein, from Ali bin Al-Hakam. And by his chain from Ahmad ibn Muhammad,

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from Ali bin Al-Hakam. And by his chain, from Muhammad bin Yaqub, similar to it.

Translator: No hadith is mentioned here. Only a different chain to the previous hadith (Hadith 1132).

Hadith 1134

محمد بن علي بن الحسين في (ثواب الأعمال) عن النبي صلى الله عليه وآله قال: ليبالغ أحدكم في المضمضة والاستنشاق، فإنه غفران لكم ومنفرة للشيطان.

Muhammad bin Ali bin Al-Hussein in (Thawab Al-A'mal) from the Prophet (peace be upon him and his family) said: Let one of you be thorough in rinsing the mouth and nose, for it is forgiveness for you and drives away Satan.

Hadith 1135

عن أبي جعفر وأبي عبد الله عليهما السلام، أنهما قالا: المضمضة والاستنشاق ليسا من الوضوء لأنهما من الجوف.

From Abu Ja'far and Abu Abdullah (peace be upon them both), they said: Rinsing the mouth and nose are not from ablution because they are from the inside.

Hadith 1136

وفي (الخصال) بإسناده، عن علي عليه السلام - في حديث الأربعمائة - قال: والمضمضة والاستنشاق سنة وطهور للغم والأنف، والسعوط مصححة للرأس، وتنقية للبدن وساير أوجاع الرأس.

And in (Al-Khisal) by his chain, from Ali (peace be upon him) - in the hadith of the four hundred - he said: And rinsing the mouth and nose is a tradition and purification for the mouth and nose, and nasal medication is corrective for the head, cleansing for the body and all head pains.

Hadith 1137

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن، عن جده علي بن جعفر عن أخيه موسى عليه السلام، أنه سأله عن المضمضة والاستنشاق، قال: ليس بواجب وإن تركهما لم يعد لهما صلاة.

Abdullah bin Ja'far in (Qurb Al-Isnad) from Abdullah bin Al-Hassan, from his grandfather Ali bin Ja'far from his brother Musa (peace be upon him), that he asked him about rinsing the mouth and nose, he said: It is not obligatory and if one leaves them out, they need not repeat the prayer for them.

Shaykh Hurr Amili: Perhaps the emphasis on denial aims to refute the general populace who persistently practice them, and among them are those who argue for their obligatory nature, as mentioned by some of our scholars. And there will come what proves the recommendation of rinsing and sniffing in the use of miswak. And Allah knows best.

CHAPTER 30

Recommendation Of Lightly Splashing Water On The Face During Ablution And The Dislike Of Excessive Striking And Going To Extremes In Ablution

[Hadith 1138 to 1140]

Hadith 1138

عن أبي عبد الله عليه السلام قال: إذا توضأ الرجل فليصفق وجهه بالماء، فإنه إن كان ناعسا فزع واستيقظ، وإن كان البرد فزع ولم يجد البرد.

From Abu Abdullah (peace be upon him) who said: When a person performs ablution, he should splash his face with water, for if he is drowsy he will be startled and become alert, and if it is cold he will be startled and will not feel the cold.

Hadith 1139

عن جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: لا تضربوا وجوهكم بالماء إذا توضأتم ولكن شنوا الماء شناً.

From Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Do not strike your faces with water when you perform ablution, but rather sprinkle the water gently.

Shaykh Hurr Amili: And Al-Kulayni narrated from Muhammad bin Yahya, from Abdullah bin Muhammad bin Isa, from his father, from Ibn Al-Mughirah, from Al-Sakuni, from Abu Abdullah, peace be upon him. I say: This is subject to abrogation, and the interpretation that negates obligation, or prohibits excessive striking and extravagance.

Hadith 1140

قلت لأبي الحسن موسى عليه السلام: كيف أتوضأ للصلاة؟ فقال: لا تعمق في الوضوء، ولا تلطم وجهك بالماء لظما.

I said to Abu Al-Hassan Musa (peace be upon him): How should I perform ablution for prayer? He said: Do not go to extremes in ablution, and do not slap your face with water forcefully.

CHAPTER 31

On The Sufficiency Of One Scoop In Ablution, And The Ruling On The Second And Third

[Hadith 1141 to 1170]

Hadith 1141

عن أبي جعفر عليه السلام قال: الوضوء واحد، ووصف الكعب في ظهر القدم.

From Abu Ja'far (peace be upon him), he said: The ablution is one, and he described the ankle on the top of the foot.

Shaykh Hurr Amili: And Al-Kulayni narrated from several of our companions, from Ahmad bin Muhammad, and from Abu Dawud, both, from Al-Husayn bin Sa'id likewise, except that he said: one by one, and so in one of the narrations of the Sheikh.

Hadith 1142

قال أبو جعفر عليه السلام: إن الله وتر يحب الوتر، فقد يجزيك من الوضوء ثلاث غرفات: واحدة للوجه، واثنتان للذراعين، وتمسح ببله يمينك ناصيتك، وما بقي من بله يمينك ظهر قدمك اليمنى، وتمسح ببله يسارك ظهر قدمك اليسرى.

Abu Ja'far (peace be upon him) said: Indeed Allah is odd (witr) and loves the odd, and three scoops suffice you in ablution: one for the face, and two for the forearms, and you wipe your forehead with the moisture of your right hand, and with what remains of moisture on your right hand wipe the top of your right foot, and with the moisture of your left hand wipe the top of your left foot.

Hadith 1143

عن أبي عبد الله عليه السلام قال: الوضوء واحدة فرض، واثنتان لا يؤجر، والثالث بدعة.

From Abu Abdullah (peace be upon him), he said: One wash in ablution is obligatory, for two there is no reward, and the third is an innovation.

Hadith 1144

عن أبي عبد الله عليه السلام قال: من لم يستيقن أن واحدة من الوضوء تجزيه لم يؤجر على الثنتين.

From Abu Abdullah (peace be upon him), he said: Whoever is not certain that one wash in ablution suffices him will not be rewarded for doing two.

Hadith 1145

عن أبي عبد الله عليه السلام قال: الوضوء مثنى مثنى، من زاد لم يؤجر عليه، وحكى لنا وضوء رسول الله صلى الله عليه وآله فغسل وجهه مرة واحدة، وذراعيه مرة واحدة، ومسح رأسه بفضله وضوئه ورجليه.

From Abu Abdullah (peace be upon him), he said: Ablution is twice twice, whoever increases will not be rewarded for it, and he narrated to us the ablution of the Messenger of Allah (peace be upon him and his family) that he washed his face once, and his forearms once, and wiped his head with the remaining moisture of his ablution and his feet.

أقول: وقوله: مثنى مثنى، ينبغي حمله على أن المراد غسلان ومسحان، والقريظة هنا ظاهرة، أو على التجديد، أو على الجواز لا الاستحباب، أو على التقية.

I (Hurr Amili) say: And his saying "twice twice," should be interpreted as meaning two washes and two wipes, and the evidence here is clear, or it refers to renewal, or permissibility not recommendation, or it is based on taqiyyah.

Hadith 1146

سألت أبا عبد الله عليه السلام عن الوضوء للصلاة؟ فقال: مرة مرة هو.

I asked Abu Abdullah (peace be upon him) about ablution for prayer? He said: It is once once.

Hadith 1147

قال: سألت أبا عبد الله عليه السلام عن الوضوء؟ فقال: ما كان وضوء علي عليه السلام إلا مرة مرة.

He said: I asked Abu Abdullah (peace be upon him) about ablution? He said: Ali's (peace be upon him) ablution was only once once (* for each part).

Translator: * The phrase "illa marrah marrah" emphasizes that an action should be done only once, with "marrah" meaning "time" or "instance." The repetition of the word "marrah" with "illa" (except) serves as an emphasis on singularity or doing something just one time.

Hadith 1148

عن حماد بن عثمان، قال: كنت قاعدا عند أبي عبد الله عليه السلام فدعا بماء فملاً به كفه، فعم به وجهه، ثم ملاً كفه فعم به يده اليمنى، ثم ملاً كفه فعم به يده اليسرى، ثم مسح على رأسه ورجليه، وقال هذا وضوء من لم يحدث حدثاً، يعني به التعدي في الوضوء.

From Hammad bin Uthman, who said: I was sitting with Abu Abdullah (peace be upon him) when he called for water. He filled his palm with it and covered his face completely, then filled his palm and covered his right hand completely, then filled his palm and covered his left hand completely, then wiped his head and feet, and said: "This is the ablution of one who has not committed a hadath (ritual impurity)," meaning by this not exceeding in ablution.

Hadith 1149

وقال الكليني: وروي في رجل كان معه من الماء مقدار كف، وحضرت الصلاة، فقال: يقسمه أثلاثاً: ثلث للوجه، وثلث لليد اليمنى، وثلث لليسرى ويمسح بالبلية رأسه ورجليه.

Al-Kulayni said: It is narrated regarding a man who had only a palmful of water with him when prayer time came, he said: "He should divide it into thirds: a third for the face, a third for the right hand, and a third for the left hand, and he should wipe his head and feet with the remaining moisture."

Hadith 1150

قال الصادق عليه السلام: والله ما كان وضوء رسول الله إلا مرة مرة.

Al-Sadiq (peace be upon him) said: "By Allah, the ablution of the Messenger of Allah was only once (*) each time."

Translator: * The phrase "illa marrah marrah" emphasizes that an action should be done only once, with "marrah" meaning "time" or "instance." The repetition of the word "marrah" with "illa" (except) serves as an emphasis on singularity or doing something just one time.

Hadith 1151

قال: وتوضأ النبي صلى الله عليه وآله مرة مرة فقال: هذا وضوء لا يقبل الله الصلاة إلا به.

He said: The Prophet (peace be upon him and his family) performed ablution once each time and said: "This is the ablution without which Allah does not accept prayer."

Hadith 1152

قال: وقد روي أن الوضوء حد من حدود الله ليعلم الله من يطيعه ومن يعصيه، وأن المؤمن لا ينجسه شيء، وإنما يكفيه مثل الدهن.

It is narrated that ablution is one of Allah's limits to know who obeys Him and who disobeys Him, and that nothing makes a believer impure, and only a small amount like oil suffices him (*).

Translator: * Oil, in general, is used sparingly and likewise little water for wudu suffices for the believer.

Hadith 1153

وقال الصادق عليه السلام: من تعدى في وضوئه كان كناقضه.

Al-Sadiq (peace be upon him) said: "Whoever exceeds in his ablution is like one who has invalidated it."

Hadith 1154

وقال الصادق عليه السلام: من توضأ مرتين لم يؤجر.

Al-Sadiq (peace be upon him) said: "Whoever performs ablution twice will not be rewarded."

قال الصدوق: يعني أنه أتى بغير الذي أمر به، ووعد عليه الأجر فلا يستحق الأجر.

Al-Saduq said: This means he did other than what was commanded and promised reward for, so he does not deserve the reward.

Hadith 1155

عن أبي عبد الله عليه السلام قال: فرض الله الوضوء واحدة واحدة ووضع رسول الله صلى الله عليه وآله للناس اثنتين اثنتين؟!!

From Abu Abdullah (peace be upon him) who said: "Did Allah ordain ablution once each time while the Messenger of Allah (peace be upon him and his family) established it for people twice each time?!"

قال الصدوق: الإسناد منقطع، وهذا على الإنكار لا الإخبار، كأنه قال: حد الله حداً فتجاوزه رسول الله صلى الله عليه وآله وتعداه، وقد قال الله: "ومن يتعد حدود الله فقد ظلم نفسه"؟!!

Al-Saduq said: The chain is disconnected, and this is in denial not information, as if he said: Allah set a limit but the Messenger of Allah (peace be upon him and his family) exceeded and transgressed it? And Allah has said: "And whoever transgresses the limits of Allah has certainly wronged himself" [65:1]

Hadith 1156

حدثني من سمع أبا عبد الله يقول: إني لأعجب ممن يرغب أن يتوضأ اثنتين اثنتين، وقد توضأ رسول الله صلى الله عليه وآله اثنتين اثنتين. قال الصدوق: الإسناد منقطع.

Narrated by one who heard Abu Abdullah saying: I am amazed by one who desires to perform ablution twice each [washing], when indeed the Messenger of Allah (peace be upon him and his family) performed ablution twice each. * Al-Saduq said: The chain is disconnected.

Shaykh Hurr Amili: Al-Saduq said: The chain of narrators is broken.

Hadith 1157

والنبي صلى الله عليه وآله كان يجدد الوضوء لكل فريضة وكل صلاة. * فمعنى الحديث إني لأعجب ممن يرغب عن تجديد الوضوء وقد جدده النبي صلى الله عليه وآله.

The Prophet (peace be upon him and his family) used to renew his ablution for every obligatory prayer and every prayer. * So the meaning of the hadith is: I am amazed by one who dislikes renewing ablution when the Prophet (peace be upon him and his

family) renewed it.

Hadith 1158

قال: وروي من زاد على مرتين لم يؤجر.

He said: And it is narrated that whoever exceeds twice will not be rewarded.

Hadith 1159

وكذلك ما روي أن مرتين أفضل.

And likewise what is narrated that twice is better.

Hadith 1160

وكذلك ما روي في مرتين أنه إسباغ.

And likewise what is narrated about twice being complete.

Hadith 1161

وفي "الخصال"، أن رسول الله صلى الله عليه وآله توضأ مرة مرة.

And in "Al-Khisal," the Messenger of Allah (peace be upon him and his family) performed ablution once each.

Hadith 1162

وفي "عيون الأخبار" بالسند الآتي عن الفضل بن شاذان، عن الرضا عليه السلام، أنه كتب إلى المأمون: محض الإسلام شهادة أن لا إله إلا الله - إلى أن قال - ثم الوضوء كما أمر الله في كتابه: غسل الوجه واليدين إلى المرفقين، ومسح الرأس والرجلين مرة واحدة.

And in "Uyun al-Akhbar" with the following chain from Al-Fadl ibn Shadhan, from Al-Rida (peace be upon him), that he wrote to Al-Ma'mun: The pure essence of Islam is the testimony that there is no deity except Allah - until he said - then ablution as Allah commanded in His Book: washing the face and hands to the elbows, and wiping the head and feet once.

Hadith 1163

عن الرضا عليه السلام، مثله، إلا أنه قال فيه: إن الوضوء مرة فريضة، واثنتان إسباغ.

From Al-Rida (peace be upon him), similar to it, except that he said in it: Performing ablution once is obligatory, and twice is complete.

Hadith 1164

عن أبي عبد الله عليه السلام قال: من تعدى في الوضوء كان كناقصه.

From Abu Abdullah (peace be upon him) who said: Whoever exceeds in wudu is like one who performs it deficiently.

Hadith 1165

قلت لأبي جعفر عليه السلام، إن أهل الكوفة يروون، عن علي عليه السلام أنه بال حتى رغا، ثم توضع ثم مسح على نعليه. ثم قال: هذا وضوء من لم يحدث. فقال: نعم، قد فعل ذلك، قلت: فأبي حدث أحدث من البول؟ فقال: إنما يعني بذلك التعدي في الوضوء، أزيد على حد الوضوء.

I said to Abu Ja'far (peace be upon him): The people of Kufa narrate that Ali (peace be upon him) urinated until it foamed, then performed wudu and wiped over his sandals, then said: "This is the wudu of one who has not nullified it." He said: Yes, he did that. I said: What nullification is greater than urination? He said: He meant by that exceeding in wudu, meaning increasing beyond the limits of wudu.

Hadith 1166

قال الكليني - بعد الحديث السابق: "ما كان وضوء علي عليه السلام إلا مرة مرة": هذا دليل على أن الوضوء إنما هو مرة مرة، لأنه عليه السلام كان إذا ورد عليه أمران كلاهما لله طاعة أخذ بأحوطهما، وأشدهما على بدنه، إنتهى.

Al-Kulayni said - after the previous hadith "Ali's (peace be upon him) wudu was only once for each part": This is evidence that wudu is only once for each part, because when he (peace be upon him) was presented with two matters, both being obedience to Allah, he would choose the more precautionary and harder one on his body.

Hadith 1167

عن ابن أبي يعفور، عن أبي عبد الله عليه السلام في الوضوء قال: اعلم أن الفضل في واحدة، ومن زاد على اثنتين لم يؤجر.

From Ibn Abi Ya'fur, from Abu Abdullah (peace be upon him) regarding wudu, he said: Know that excellence is in doing it once, and whoever exceeds twice will not be rewarded.

Hadith 1168

سألت أبا عبد الله عليه السلام، عن الوضوء؟ فقال: مثنى مثنى.

I asked Abu Abdullah (peace be upon him) about wudu? He said: Twice each.

Hadith 1169

عن أبي عبد الله عليه السلام قال: الوضوء مثنى مثنى.

From Abu Abdullah (peace be upon him) who said: Wudu is twice each.

أقول: تقدم تأويل مثله. وقال صاحب المنتقى: ما دل عليه الخبران يخالف ما مر في حكاية وضوء رسول الله صلى الله عليه وآله، وقد حملة الشيخ على استحباب تثنية الغسل وهو لا يدفع المخالفة عند التحقيق، والمتجه حملة على التقية، لأن العامة تنكر الوحدة، وتروى في أخبارهم التثنية، ويحتمل أن يراد تثنية الغرفة على طريق نفي البأس لا إثبات المزية إنتهى.

I (Hurr Amili) say: Similar interpretation has preceded. The author of Al-Muntaqa said: What these two reports indicate contradicts what was mentioned in the description of the Prophet's (peace be upon him and his family) wudu. The Sheikh interpreted it as the recommendation of washing twice, which does not resolve the contradiction upon verification. The appropriate approach is to consider it as taqiyya, because the Aammah (general non-Shia Muslims) deny single washing and narrate twice washing in their reports. It could also mean using two handfuls of water without implying preference.

Hadith 1170

وقال الكليني: والذي جاء عنهم أن الوضوء مرتان هو أنه لم يقنعه مرة واستزاده فقال: مرتان، ثم قال: ومن زاد على مرتين لم يؤجر، وهو أقصى غاية الحد في الوضوء الذي من تجاوزه أثم، ولم يكن له وضوء، وكان كمن صلى للظهر خمس ركعات، ولو لم يطلق عليه السلام في المرتين لكان سبيلهما سبيل الثلاث إنتهى.

Al-Kulayni said: What has come from them about wudu being twice means that one time wasn't sufficient so he asked for more and said twice, then said: Whoever exceeds twice will not be rewarded, and this is the ultimate limit in wudu which if exceeded becomes sinful and invalidates the wudu, like one who prays five rak'at for Dhuhr prayer. If he (peace be upon him) had not permitted twice, it would have been treated like thrice.

CHAPTER 32

Permissibility of Performing Ablution Thrice For Taqiyya, Rather its Obligation, as well as Washing Feet and Other Things, Specifically in Times of Fear

[Hadith 1171 to 1174]

Hadith 1171

سألت أبا عبد الله عليه السلام عن الوضوء؟ فقال لي: توضع ثلاثاً ثلاثاً، ثم قال لي: أليس تشهد بغداد وعساكرهم؟ قلت: بلى، قال: فكنت يوماً أتوضأ في دار المهدي، فرآني بعضهم وأنا لا أعلم به فقال: كذب من زعم أنك فلأني وأنت تتوضأ هذا الوضوء، قال: فقلت لهذا والله أمرني.

Abu Abdullah (peace be upon him) was asked about ablution. He said: "Perform ablution thrice, thrice." Then he asked me, "Don't you visit Baghdad and their military camps?" I said: "Yes." He said: "One day I was performing ablution in Al-Mahdi's palace, and one of them saw me without my knowledge and said: 'He who claims you are such and such lies, while you perform ablution like this.' So I said: 'By Allah, this is what I was commanded to do.'"

Hadith 1172

دخلت على أبي عبد الله عليه السلام فقلت له: جعلت فداك كم عدة الطهارة؟ فقال: ما أوجبه الله فواحدة. وأضاف إليها رسول الله صلى الله عليه وآله واحدة لضعف الناس، ومن توضأ ثلاثاً ثلاثاً فلا صلاة له، أنا معه في ذا حتى جاءه داود بن زربي فسأله عن عدة الطهارة؟ فقال له: ثلاثاً ثلاثاً، من نقص عنه فلا صلاة له.

I went to Abu Abdullah (peace be upon him) and said to him: May I be sacrificed for you, how many times should one perform ablution? He said: What Allah has made obligatory is once, and the Messenger of Allah (peace be upon him and his family) added one more due to people's weakness, and whoever performs ablution three times has no prayer. I was with him until Dawud bin Zarbi came and asked him about the number of times for ablution. He said to him: Three times three, whoever does less than that has no prayer.

فارتعدت فرائصي وكاد، أن يدخلني الشيطان، فأبصر أبو عبد الله عليه السلام إلي وقد تغير لوني، فقال: أسكن يا داود، هذا هو الكفر، أو ضرب الأعناق، * فخرجنا من عنده وكان ابن زربي إلى جوار بستان أبي جعفر المنصور، وكان قد القي إلى أبي جعفر أمر داود بن زربي، وأنه رافضي يختلف إلى جعفر بن محمد فقال أبو جعفر المنصور: إني مطلع إلى طهارته، فإن هو توضأ وضوء جعفر بن محمد - فإني لأعرف طهارته - حقت عليه القول وقتلته،

I started trembling and Satan almost entered me. Abu Abdullah (peace be upon him)

looked at me and saw my color had changed, so he said: Be calm, O Dawud, this is either disbelief or beheading. We left him, and Ibn Zarbi was near Abu Jafar al-Mansur's garden. It had been reported to Abu Jafar that Dawud bin Zarbi was a Rafidi who frequented Jafar bin Muhammad. Abu Jafar al-Mansur said: I will observe his ablution, and if he performs ablution like Jafar bin Muhammad - for I know his ablution - I will confirm the accusation and kill him.

فأطلع وداود يتهبأ للصلاة من حيث لا يراه، فأسبغ داود بن زربي الوضوء ثلاثا ثلاثا كما أمره أبو عبد الله عليه السلام فما تم وضوءه حتى بعث إليه أبو جعفر المنصور فدعاه، فقال داود: فلما أن دخلت عليه رحب بي وقال: يا داود، قبل فيك شيء باطل، وما أنت كذلك قال، قد اطلعت على طهارتك وليس طهارتك طهارة الرافضة، فأجعلني في حل، وأمر له بمائة ألف درهم،

He observed while Dawud was preparing for prayer from where he couldn't see him. Dawud bin Zarbi performed complete ablution three times each as Abu Abdullah had instructed him. Before he finished his ablution, Abu Jafar al-Mansur sent for him and called him. Dawud said: When I entered upon him, he welcomed me and said: O Dawud, something false was said about you, and you are not like that. I have observed your ablution, and your ablution is not the ablution of the Rafida. Consider me absolved, and he ordered a hundred thousand dirhams for him.

فقال داود الرقي: التقيت أنا وداود بن زربي عند أبي عبد الله عليه السلام، فقال له داود بن زربي: جعلت فداك، حققت دماؤنا في دار الدنيا، ونرجو أن ندخل بيمينك وبركتك الجنة، فقال أبو عبد الله عليه السلام: ففعل الله ذلك بك وإخوانك من جميع المؤمنين، فقال أبو عبد الله عليه السلام لداود بن زربي: حدث داود الرقي بما مر عليكم حتى تسكن روعته، فقال: فحدثته بالأمر كله، فقال أبو عبد الله عليه السلام: لهذا أفقيته لأنه كان أشرف على القتل من يد هذا العدو، ثم قال: يا داود بن زربي توضحاً مثني، مثني ولا تزدن عليه فإنك إن زدت عليه فلا صلاة لك.

Dawud al-Raqqi said: Dawud bin Zarbi and I met with Abu Abdullah (peace be upon him), and Dawud bin Zarbi said to him: May I be sacrificed for you, our blood was saved in this worldly life, and we hope to enter Paradise through your blessing and grace. Abu Abdullah (peace be upon him) said: May Allah do that for you and your believing brothers. Abu Abdullah (peace be upon him) said to Dawud bin Zarbi: Tell Dawud al-Raqqi what happened to you to calm his fear. So he told me the whole matter. Then Abu Abdullah (peace be upon him) said: This is why I gave him that fatwa, because he was about to be killed by this enemy. Then he said: O Dawud bin Zarbi, perform ablution twice, twice, and do not exceed that, for if you exceed it, you will have no prayer.

Hadith 1173

عن محمد بن الفضل أن علي بن يقطين كتب إلى أبي الحسن موسى عليه السلام يسأله عن الوضوء؟ فكتب إليه أبو الحسن عليه السلام: فهمت ما ذكرت من الاختلاف في الوضوء، والذي أمرك به في ذلك أن تمضمض ثلاثاً، وتستنشق ثلاثاً، وتغسل وجهك ثلاثاً، وتخلل شعر لحيتك وتغسل يديك إلى المرفقين ثلاثاً، وتمسح رأسك كله، وتمسح ظاهر اذنك وباطنهما، وتغسل رجليك إلى الكعبين ثلاثاً، ولا تخالف ذلك إلى غيره.

From Muhammad ibn al-Fadl that Ali ibn Yaqtin wrote to Abu al-Hasan Musa (peace be upon him) asking about ablution. Abu al-Hasan wrote back to him: I understand what you mentioned about the differences in ablution. What I command you in this matter is to rinse your mouth three times, sniff water into your nose three times, wash your face three times, run your fingers through your beard hair, wash your hands up to the elbows three times, wipe your entire head, wipe the outside and inside of your ears, and wash your feet to the ankles three times. Do not deviate from this to anything else.

فلما وصل الكتاب إلى علي بن يقطين تعجب مما رسم له أبو الحسن عليه السلام فيه مما جميع العصابة على خلافه ثم قال: مولاي أعلم بما قال، وأنا أمتثل أمره فكان يعمل في وضوئه على هذا الحد ويخالف ما عليه جميع الشيعة امتثالاً لأمر أبي الحسن عليه السلام.

When the letter reached Ali ibn Yaqtin, he was surprised at what Abu al-Hasan had prescribed for him, as it differed from what all the group (Shia) practiced. Then he said: My master knows best what he says, and I will follow his command. So he performed his ablution according to these instructions, differing from all Shia in compliance with Abu al-Hasan's command.

وسعى بعلي بن يقطين إلى الرشيد، وقيل: إنه رافضي فامتنحه الرشيد من حيث لا يشعر، فلما نظر إلى وضوئه ناداه كذب يا علي بن يقطين! من زعم أنك من الرافضة.

Someone informed al-Rashid about Ali ibn Yaqtin, saying he was a Rafidi (Shia). Al-Rashid tested him without his knowledge. When he observed his ablution, he called out: They lied, O Ali ibn Yaqtin! Whoever claimed you are from the Rafida.

وصلحت حاله عنده، وورد عليه كتاب أبي الحسن عليه السلام ابتداءً من الآن يا علي بن يقطين وتوضاً كما أمرك الله تعالى اغسل وجهك مرة فريضة، وأخرى إسباغاً، واغسل يديك من المرفقين كذلك وامسح بمقدم رأسك وظاهر قدميك من فضل نداوة وضوئك فقد زال ما كنا نخاف منه عليك والسلام.

His status improved with al-Rashid, and then a letter came from Abu al-Hasan saying: From now on, O Ali ibn Yaqtin, perform ablution as Allah the Almighty commanded you - wash your face once as obligation and once for completion, similarly wash your hands from the elbows, wipe the front of your head and the top of your feet with the remaining moisture from your ablution, for what we feared for you has passed. Peace.

Hadith 1174

عن عثمان بن زياد أنه دخل على أبي عبد الله عليه السلام فقال له رجل: إني سألت أباك عن الوضوء، فقال: مرة مرة، فما تقول: أنت؟ فقال: إنك لن تسألني عن هذه المسألة إلا وأنت ترى أنني أخالف أبي تَوْضاً ثلاثاً ووخلل أصابعك.

From Uthman bin Ziyad that he entered upon Abu Abdullah (peace be upon him), and a man said to him: I asked your father about ablution, and he said: Once, once. So what do you say? He said: You would not ask me about this matter unless you think I disagree with my father. Perform ablution thrice and interlace your fingers.

أقول: وأحاديث التقية كثيرة تأتي في محلها إنشاء الله وهي دالة بعمومها وإطلاقها على وجوب التقية في الوضوء بقدر الضرورة.

I (Hurr Amili) say: There are many hadiths about taqiyyah (dissimulation) that will come in their place, God willing, and they indicate in their generality and absoluteness the obligation of taqiyyah in ablution to the extent of necessity.

CHAPTER 33

Obligation Of Continuity In Ablution And Its Invalidity With The Drying Of Previously Washed Limbs Due To Delay

[Hadith 1175 to 1180]

Hadith 1175

عن أبي عبد الله عليه السلام - في حديث - قال: اتبع وضوءك بعضه بعضا.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Follow your ablution parts one after another.

Hadith 1176

عن أبي عبد الله عليه السلام قال: إذا توضأت بعض وضوءك وعرضت لك حاجة حتى يبس وضوءك فأعد وضوءك فإن الوضوء لا يبعث.

From Abu Abdullah (peace be upon him) who said: If you perform part of your ablution and a need arises until your ablution dries, then repeat your ablution, for ablution cannot be done in parts (divided).

Hadith 1177

قلت لأبي عبد الله عليه السلام ربما توضأت فنفد الماء فدعوت الجارية فأبطأت علي بالماء. فيجف وضوئي فقال أعد.

I said to Abu Abdullah (peace be upon him): Sometimes I perform ablution and the water runs out, so I call the maid and she delays bringing me water, and my ablution dries. He said: Repeat it.

Hadith 1178

عن حريز، في الوضوء يجف، قال: قلت: فإن جف الأول قبل أن أغسل الذي يليه؟ قال: جف أو لم يجف اغسل ما بقي، قلت: وكذلك غسل الجنابة؟ قال: هو بتلك المنزلة، وابدأ بالرأس ثم أفض على سائر جسدك، قلت: وإن كان بعض يوم؟ قال: نعم.

From Hariz, regarding ablution drying, he said: I asked: What if the first part dries before I wash the next part? He said: Whether it dries or not, wash what remains. I asked: And is it the same for ritual bath after sexual impurity? He said: It is of the same status, and begin with the head then pour over the rest of your body. I asked: Even if it's part of a day? He said: Yes.

قال الشيخ: الوجه في هذا الخبر أنه إذا لم يقطع وضوئه وإنما تجففه الريح الشديدة أو الحر العظيم، وإنما

تجب عليه الإعادة في تفريق الوضوء مع اعتدال الوقت والهواء، قال: ويحتمل أن يكون ورد مورد التقية لأن ذلك مذهب كثير من العامة.

The Sheikh said: The interpretation of this report is that if one doesn't interrupt their ablution but it dries due to strong wind or intense heat; the repetition is only required when separating ablution parts in moderate weather and time. He said: It's possible this was said out of taqiyya as this is the belief of many of the Aammah (Sunni) people.

Hadith 1179

قال الصادق عليه السلام: إن نسيت مسح رأسك فامسح عليه وعلى رجليك من بلة وضوئك - إلى أن قال - فإن لم يبق من بلة وضوئك شيء أعدت الوضوء.

Al-Sadiq (peace be upon him) said: If you forget to wipe your head, then wipe it and your feet with the remaining moisture from your ablution - until he said - if no moisture remains from your ablution, repeat the ablution.

Hadith 1180

سألت أبا عبد الله عليه السلام، عن رجل نسي من الوضوء الذراع والرأس؟، قال: يعيد الوضوء إن الوضوء يتبع بعضه بعضاً.

I asked Abu Abdullah (peace be upon him) about a man who forgot the forearm and head in ablution? He said: He should repeat the ablution for ablution parts follow one another.

Shaykh Hurr Amili: I say: It appears that it is specified for the situation of drying, as mentioned before, and it is possible that by continuity, sequence is meant, as will come, God willing.

CHAPTER 34

Obligation Of Following The Sequence In Ablution And The Permissibility Of Wiping The Feet Together

[Hadith 1181 to 1185]

Hadith 1181

قال أبو جعفر عليه السلام: تابع بين الوضوء كما قال الله عز وجل، ابدأ الوجه ثم باليدين ثم امسح الرأس والرجلين، ولا تقدمن شيئاً بين يدي شيء تخالف ما أمرت به، فإن غسلت الذراع قبل الوجه فابدأ بالوجه، وأعد على الذراع، وإن مسحت الرجل قبل الرأس فامسح على الرأس قبل الرجل، ثم أعد على الرجل، إبدأ بما بدأ الله عز وجل به.

Abu Ja'far (peace be upon him) said: Perform ablution in sequence as Allah, the Mighty and Majestic, has said. Begin with the face, then the hands, then wipe the head and feet, and do not put anything ahead of another thing in opposition to what you have been commanded. If you wash the forearm before the face, then start with the face and repeat the forearm. If you wipe the foot before the head, then wipe the head before the foot, then repeat the foot. Begin with what Allah, the Mighty and Majestic, began with.

Hadith 1182

عن أبي عبد الله عليه السلام - في حديث - قال: إمسح على القدمين وابدأ بالشق الأيمن.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Wipe over the feet and begin with the right side.

Hadith 1183

أن النبي صلى الله عليه وآله كان إذا توضأ بدأ بميامنه.

The Prophet (peace be upon him and his family) would begin with his right side when performing ablution.

Hadith 1184

وكان كاتب أمير المؤمنين عليه السلام - أنه كان يقول إذا توضأ أحدكم للصلاة فليبدء باليمين قبل الشمال من جسده، وذكر الكتاب.

The scribe of the Commander of the Faithful (peace be upon him) - that he would say when one of you performs ablution for prayer, he should begin with the right before the left of his body, and the book mentioned.

Hadith 1185

الطبرسي في (الإحتجاج)، عن محمد بن عبد الله، عن صاحب الزمان عليه السلام، أنه كتب إليه يسأله عن المسح على الرجلين بأيهما يبدأ باليمين، أو يمسخ عليهما جميعا معا؟ فأجاب عليه السلام يمسخ عليهما (جميعا) معا فإن بدأ بإحدهما قبل الأخرى فلا يبدأ إلا باليمين.

Tabarsi in (al-Ihtijaj), from Muhammad bin Abdullah, from the Master of the Time (peace be upon him), that he wrote to him asking about wiping the feet, which one to begin with, the right, or to wipe both together? He (peace be upon him) answered: Wipe them both together, but if beginning with one before the other, then only begin with the right.

CHAPTER 35

Obligation Of Repeating (Wudu) To Achieve Proper Sequence For One Who Violates It Intentionally Or Forgetfully And Remembers Before The Ablution Dries

[Hadith 1186 to 1200]

Hadith 1186

سئل أحدهما عليهما السلام عن رجل بدأ بيده قبل وجهه وبرجليه قبل يديه؟ قال: يبدأ بما بدأ الله به وليعد ما (كان).

One of them (peace be upon them) was asked about a man who started with his hands before his face and his feet before his hands? He said: He should start with what Allah started with and repeat what was (done).

Hadith 1187

عن أبي عبد الله عليه السلام في الرجل يتوضأ فيبدأ بالشمال قبل اليمين، قال: يغسل اليمين ويعيد اليسار.

From Abu Abdullah (peace be upon him) regarding a man who performs ablution and starts with the left before the right, he said: He should wash the right and repeat the left.

Hadith 1188

سألت أبا عبد الله عليه السلام عن نسي أن يمسح رأسه حتى قام في الصلاة؟ قال: ينصرف ويمسح رأسه ورجليه.

I asked Abu Abdullah (peace be upon him) about someone who forgot to wipe his head until he stood for prayer? He said: He should turn away and wipe his head and feet.

Hadith 1189

عن أبي عبد الله عليه السلام في الرجل ينسى مسح رأسه حتى يدخل في الصلاة، قال: إن كان في لحيته بلل بقدر ما يمسح رأسه ورجليه فليفعل ذلك وليصل، قال: وإن نسي شيئاً من الوضوء المفروض فعليه أن يبدأ بما نسي ويعيد ما بقي. تمام الوضوء.

From Abu Abdullah (peace be upon him) regarding a man who forgets to wipe his head until he enters prayer, he said: If there is enough moisture in his beard to wipe his head and feet, he should do that and pray. He said: And if he forgets anything from

the obligatory ablution, he must start with what he forgot and repeat what remains to complete the ablution.

Hadith 1190

عن أبي عبد الله عليه السلام قال: من نسي مسح رأسه أو قدميه، أو شيئاً من الوضوء الذي ذكره الله تعالى في القرآن كان عليه إعادة الوضوء والصلاة. أقول: هذا مخصوص بصورة الجفاف لما مر.

From Abu Abdullah (peace be upon him) who said: Whoever forgets to wipe his head or feet, or anything from the ablution that Allah the Exalted mentioned in the Quran, must repeat the ablution and prayer. I say: This is specific to the case of drying as previously mentioned.

Hadith 1191

عن أبي عبد الله عليه السلام - في حديث تقديم السعي على الطواف - قال: ألا ترى أنك إذا غسلت شمالك قبل يمينك كان عليك أن تعيد على شمالك.

From Abu Abdullah (peace be upon him) - in a hadith about performing Sa'i before Tawaf - he said: Don't you see that if you wash your left before your right, you must repeat over your left.

Hadith 1192

عن علي بن جعفر، عن أخيه موسى بن جعفر عليه السلام قال: سألته عن رجل توضأ ونسي غسل يساره، فقال: يغسل يساره وحدها، ولا يعيد وضوء شئ غيرها.

From Ali ibn Ja'far, from his brother Musa ibn Ja'far (peace be upon him), he said: I asked him about a man who performed ablution and forgot to wash his left side, he said: He should wash his left side alone, and not repeat ablution of anything else.

قال الشيخ: معناه لا يعيد شيئاً مما تقدم قبل غسل يساره، وإنما يجب عليه إتمام ما يلي هذا العضو. أقول: ويمكن حمله على التقية لموافقته للعامة ويؤيد قول الشيخ: أن الوضوء يطلق على غسل العضو كثيراً ولا يطلق على مجرد المسح.

The Sheikh said: It means he doesn't repeat anything that preceded washing his left side, and he must only complete what follows this limb. I (Hurr Amili) say: It can be interpreted as taqiyya due to its agreement with the general public, and the Sheikh's statement is supported by the fact that wudu is often used to refer to washing the limb and is not used for mere wiping.

Hadith 1193

عن أبي عبد الله عليه السلام قال: إن نسيت غسل وجهك فغسلت ذراعيك قبل وجهك فأعد غسل وجهك، ثم اغسل ذراعيك بعد الوجه، فإن بدأت بذراعك الأيسر قبل الأيمن فأعد على غسل الأيمن ثم اغسل اليسار، وإن نسيت مسح رأسك حتى تغسل رجليك فأمسح رأسك ثم اغسل رجليك.

From Abu Abdullah (peace be upon him) who said: If you forget to wash your face and wash your forearms before your face, then repeat washing your face, then wash your forearms after the face. If you start with your left forearm before the right, then repeat washing the right then wash the left. And if you forget to wipe your head until you wash your feet, then wipe your head then wash your feet.

Shaykh Hurr Amili: Washing the feet is interpreted as taqiyya (precautionary dissimulation) as previously mentioned.

Hadith 1194

عن أبي عبد الله عليه السلام قال: إذا نسي الرجل أن يغسل يمينه فغسل شماله ومسح رأسه ورجليه فذكر بعد ذلك غسل يمينه وشماله ومسح رأسه ورجليه وإن كان إنما نسي شماله فليغسل الشمال ولا يعيد على ما كان توضأ وقال: اتبع وضوءك بعضه بعضاً.

From Abu Abdullah (peace be upon him) who said: If a man forgets to wash his right hand and washes his left and wipes his head and feet, then remembers afterward, he should wash his right and left and wipe his head and feet. And if he only forgot his left, then he should wash the left and not repeat what he had performed of the ablution. And he said: Follow your ablution parts one after another.

Hadith 1195

محمد بن علي بن الحسين قال: روي في حديث آخر فيمن بدأ بغسل يساره قبل يمينه أنه يعيد على يمينه، ثم يعيد على يساره.

Muhammad bin Ali bin Al-Hussein said: It is narrated in another hadith regarding one who starts washing his left before his right that he should repeat on his right, then repeat on his left.

Hadith 1196

قال: وقد روي أنه يعيد على يساره.

He said: And it is narrated that he repeats on his left.

Shaykh Hurr Amili: The first (1195) is applied to one who has not washed the right, and the second (1196) to one who has washed it.

Hadith 1197

قال: وقال الصادق عليه السلام، إن نسيت مسح رأسك فامسح عليه وعلى رجليك من بلة وضوئك.

He said: And Al-Sadiq (peace be upon him) said: If you forget to wipe your head, then wipe it and your feet with the remaining wetness of your ablution.

Hadith 1198

سألت أبا عبد الله عليه السلام، عن رجل بدأ بالمرؤة قبل الصفا، قال: يعيد ألا ترى أنه لو بدأ بشماله قبل يمينه في الوضوء أراد أن يعيد الوضوء.

I asked Abu Abdullah (peace be upon him) about a man who started with Marwa before Safa, he said: He should repeat. Don't you see that if he started with his left before his right in ablution, he would need to repeat the ablution.

Hadith 1199

عن أبي عبد الله عليه السلام قال: إذا بدأت بيسارك قبل يمينك ومسحت رأسك ورجليك، ثم استيقنت بعد أنك بدأت بها غسلت يسارك ثم مسحت رأسك ورجليك.

From Abu Abdullah (peace be upon him) who said: If you start with your left before your right and wipe your head and feet, then become certain afterward that you started with it, wash your left then wipe your head and feet.

Hadith 1200

عن أخيه موسى بن جعفر عليه السلام، قال: سألته عن رجل توضأ فغسل يساره قبل يمينه كيف يصنع؟ قال: يعيد الوضوء من حيث أخطأ، يغسل يمينه ثم يساره ثم يمسح رأسه ورجليه.

From his brother Musa ibn Ja'far, peace be upon him, who said: I asked him about a man who performed ablution and washed his left hand before his right hand, what should he do? He said: He should repeat the ablution from where he made the mistake - he should wash his right hand, then his left hand, then wipe his head and feet.

CHAPTER 36

That If Rain Falls On The Parts Of Wudu, It Suffices When He Washes His Face And Hands And Wipes His Head And Feet

[Hadith 1201 to 1201]

Hadith 1201

عن أخيه موسى بن جعفر عليه السلام قال: سألته عن الرجل لا يكون على وضوء فيصيبه المطر حتى يبتل رأسه ولحيته وجسده ويداه ورجلاه هل يجزيه ذلك من الوضوء؟ قال: إن غسله فإن ذلك يجزيه.

From his brother Musa ibn Ja'far (peace be upon him) who said: I asked him about a man who is not in a state of wudu and rain falls on him until his head, beard, body, hands and feet become wet - does this suffice for wudu? He said: If he washes them then that suffices him.

Shaykh Hurr Amili: And Al-Humayri narrated in "Qurb Al-Isnad" with the previous chain similarly, except that he said: until he washes his beard.

CHAPTER 37

Obligation Of Wiping Directly On The Scalp Or Hair And The Impermissibility Of Wiping Over Barriers Such As Henna, Medicine, Turban, And Head Cover Except In Cases Of Necessity

[Hadith 1202 to 1206]

Hadith 1202

عن أبي عبد الله عليه السلام في الذي يخضب رأسه بالحناء ثم يبدو له في الوضوء، قال: لا يجوز حتى يصيب بشرة رأسه بالماء.

From Abu Abdullah (peace be upon him) regarding one who dyes his head with henna and then wants to perform ablution, he said: It is not permissible until the water touches the skin of his head.

Hadith 1203

سألت أبا الحسن عليه السلام عن الدواء إذا كان على يدي الرجل أيجزیه أن يمسح على طلا الدواء؟ فقال: نعم، يجزیه أن يمسح عليه.

I asked Abu Al-Hassan (peace be upon him) about medicine when it is on a man's hands, is it sufficient for him to wipe over the medicine coating? He said: Yes, it is sufficient for him to wipe over it.

Hadith 1204

سألت أبا عبد الله عليه السلام عن الرجل يخضب رأسه بالحناء ثم يبدو له في الوضوء قال: يمسح فوق الحناء.

I asked Abu Abdullah (peace be upon him) about a man who dyes his head with henna and then wants to perform ablution. He said: He should wipe over the henna.

Hadith 1205

عن أبي عبد الله عليه السلام في الرجل يحلق رأسه ثم يطليه بالحناء ثم يتوضأ للصلاة، فقال: لا بأس بأن يمسح رأسه والحناء عليه.

From Abu Abdullah (peace be upon him) regarding a man who shaves his head then applies henna to it, then performs ablution for prayer. He said: There is no problem in wiping his head while the henna is on it.

أقول: هذا محمول على حصول الضرر بكشفه كما ذكره صاحب المنتقى وغيره وكذا الدواء ويمكن الحمل على إرادة لون الحناء.

I (Hurr Amili) say: This is interpreted as applying to cases where removing it would cause harm, as mentioned by the author of Al-Muntaqa and others, and the same applies to medicine. It can also be interpreted as referring to when only the color of henna remains.

Hadith 1206

سألته، عن المرأة هل يصلح لها أن تمسح على الخمار؟ قال: لا يصلح حتى تمسح على رأسها.

I asked him about a woman, is it permissible for her to wipe over the head cover (khimar)? He said: It is not permissible until she wipes directly on her head.

CHAPTER 38

Prohibition Of Wiping Over Leather Socks (Khuffayn) Except In Severe Necessity Or Great Taqiyyah

[Hadith 1207 to 1226]

Hadith 1207

عن زرارة، قال: قلت له: في مسح الخفين تقيية، فقال: ثلاثة لا أتقي فيهن أحدا: شرب المسكر، ومسح الخفين، ومتعة الحج. قال زرارة: ولم بقل الواجب عليكم أن لا تتقوا فيهن أحدا.

From Zurarah who said: I asked him about wiping over leather socks (khuffayn) as taqiyyah. He said: There are three things in which I do not practice taqiyyah with anyone: drinking intoxicants, wiping over leather socks, and Mut'ah of Hajj. Zurarah said: He did not say it is obligatory upon you not to practice taqiyyah in these.

Hadith 1208

سألت أبا عبد الله عليه السلام عن المريض هل له رخصة في المسح؟ فقال: لا. أقول: هذا محمول على إمكان مسح القدمين ولو بمشقة فلا يجوز العدول إلى مسح الخفين لما يأتي.

I asked Abu Abdullah (peace be upon him) about whether the sick person has a concession regarding wiping? He said: No. I (Hurr Amili) say: This applies when wiping the feet is possible even with difficulty, so it is not permissible to switch to wiping over leather socks as will be explained.

Hadith 1209

خطب أمير المؤمنين عليه السلام فقال: قد عملت الولاة قبلي أعمال خالفوا فيها رسول الله صلى الله عليه وآله متعمدين لخلافه، ولو حملت الناس على تركها لتفرق عني جندي، رأيتم لو أمرت بمقام إبراهيم فردته إلى الموضع الذي كان فيه إلى أن قال: وحرمت المسح على الخفين، وحددت على النبيذ، وأمرت بإحلال المتعتين، وأمرت بالتكبير على الجنائز خمس تكبيرات، وألذمت الناس الجهر بسم الله الرحمن الرحيم (إلى أن قال:): إذا لتفرقوا عني.

Amir al-Mu'minin (peace be upon him) gave a sermon saying: The rulers before me performed actions contradicting the Messenger of Allah (peace be upon him and his family) deliberately opposing him. If I were to compel people abandon these practices, my army would disperse from me. Do you see, if I were to order returning the Station (Maqam) of Ibrahim to its original position... until he said: And I prohibited wiping over leather socks (khuffayn), implemented punishment for nabidh (fermented drink), ordered permitting the two mut'ahs (temporary marriage and hajj tamattu'), ordered five takbirs in funeral prayers, and compelled people to recite 'Bismillah al-Rahman al-

Raheem' loudly (in salat)... until he said: Then they would disperse from me.

Hadith 1210

عن الصادق عليه السلام في حديث - قال: قلت له ما تقول: في المسح على الخفين فتبسم، ثم قال: إذا كان يوم القيامة ورد الله كل شيء إلى شئنه ورد الجلد إلى الغنم فتري أصحاب المسح أين يذهب وضوءهم؟!
From Al-Sadiq (peace be upon him) in a hadith - I said to him: What do you say about wiping over leather socks (khuffayn)? He smiled then said: When the Day of Resurrection comes, Allah will return everything to its origin and return the leather to the sheep (*), so where do you think the ablution of those who wipe over leather socks will go?!

Translator: * In those days, the socks were made from sheep leather.

Hadith 1211

عن أبي الورد، قال: قلت لأبي جعفر عليه السلام، إن أبا ظبيان حدثني أنه رأى عليا عليه السلام أراق الماء ثم مسح على الخفين فقال: كذب أبو ظبيان أما بلغك قول علي عليه السلام: فيكم سبق الكتاب الخفين، فقلت: فهل فيهما رخصة؟ فقال: لا، إلا من عدو تتقيه، أو تلج تخاف على رجليك.

From Abu al-Ward who said: I said to Abu Ja'far (peace be upon him) that Abu Zibyan told me he saw Ali (peace be upon him) pour water then wipe over leather socks. He said: Abu Zibyan lied. Haven't you heard Ali's (peace be upon him) saying: The Book (Quran) preceded (*) the leather socks? I asked: Is there any concession regarding them? He said: No, except from an enemy you fear or snow you fear will harm your feet.

Translator: * The revelation of the verse in Al-Ma'idah has overridden/superseded the ruling and wiping over the khuffayn is no longer allowed.

Hadith 1212

عن أبي جعفر عليه السلام قال: سمعته يقول: جمع عمر بن الخطاب أصحاب النبي صلى الله عليه وآله وفيهم علي عليه السلام فقال: ما تقولون في المسح على الخفين؟ فقام المغيرة بن شعبة: فقال: رأيت رسول الله صلى الله عليه وآله يمسح على الخفين فقال علي عليه السلام: قبل المائدة أو بعدها، فقال: لا أدري، فقال علي عليه السلام: سبق الكتاب الخفين، إنما أنزلت المائدة قبل أن يقبض بشهرين أو ثلاثة.

From Abu Ja'far (peace be upon him) who said: I heard him say: Umar ibn al-Khattab gathered the companions of the Prophet (peace be upon him and his family) including Ali (peace be upon him) and said: What do you say about wiping over leather socks (khuffayn)? Al-Mughirah ibn Shu'bah stood and said: I saw the Messenger of Allah (peace be upon him and his family) wipe over leather socks. Ali (peace be upon him) said: Was this before or after (the revelation of surah) al-Ma'idah? He said: I don't know. Ali (peace be upon him) said: The Book preceded the leather socks. Indeed, al-Ma'idah was revealed two or three months before his death.

Hadith 1213

سألت أبا عبد الله عليه السلام عن المسح على الخفين، فقال: لا تمسح، وقال: إن جدي قال: سبق الكتاب الخفين.

I asked Abu Abdullah (peace be upon him) about wiping over leather socks. He said: Do not wipe, and said: My grandfather said: The Book (Quran) preceded the leather socks.

Hadith 1214

عن أحدهما عليهما السلام أنه سئل عن المسح على الخفين وعلى العمامة قال: لا تمسح عليهما.

From one of them (peace be upon them), he was asked about wiping over leather socks (khuffayn) and turban, he said: Do not wipe over them.

Hadith 1215

سألت عن المسح على الخفين والعمامة فقال: سبق الكتاب الخفين، وقال: لا تمسح على خف.

I asked about wiping over leather socks and turban, so he said: The Book (Quran) preceded the leather socks (khuffayn), and he said: Do not wipe over leather socks.

Hadith 1216

دخلت على أبي جعفر عليه السلام فسألته عن أشياء (إلى أن قال) فقلت له: ما تقول في المسح على الخفين؟ فقال: كان عمر يراه ثلاثا للمسافر، ويوما وليلة للمقيم، وكان أبي لا يراه في سفر ولا حضر، فلما خرجت من عنده فقامت على عتبة الباب فقال لي: أقبل، فأقبلت عليه، فقال: إن القوم كانوا يقولون برأيهم فيخطئون ويصيبون وكان أبي لا يقول برأيه.

I entered upon Abu Ja'far (peace be upon him) and asked him about things (until he said) so I said to him: What do you say about wiping over leather socks (khuffayn)? He said: Umar considered it valid for three days for the traveler, and one day and night for the resident, but my father did not consider it valid in travel or residence. When I left him and stood at the doorstep, he called me back, so I returned to him. He said: The people used to speak with their opinion, sometimes they were wrong and sometimes right, but my father never spoke from his opinion.

Hadith 1217

عن أبي جعفر عليه السلام، أن عليا عليه السلام مسح على النعلين ولم يستبطن الشراكين.

From Abu Ja'far (peace be upon him), that Ali (peace be upon him) wiped over sandals and did not wipe under the straps.

قال الشيخ: يعني إذا كانا عربيين فإنهما لا يمنعان من وصول الماء إلى الرجل بقدر ما يجب عليه المسح. أقول: ذكر الشراكين يدل على ذلك.

The Sheikh said: This means if they were Arabian sandals as they do not prevent water from reaching the foot in the amount required for wiping. I (Hurr Amili) say: The mention of the straps indicates this.

Hadith 1218

عن أمير المؤمنين عليه السلام قالت: سمعته يقول: إنا أهل بيت لا نمسح على الخفين، فمن كان من شيعتنا فليقتد بنا وليستن بستتنا.

From the Commander of the Faithful (peace be upon him), she said: I heard him saying: We, the Ahlul Bayt (People of the House), do not wipe over leather socks (khuffayn), so whoever is from our followers should follow us and adopt our practice.

Hadith 1219

قال وروي أن رسول الله صلى الله عليه وآله توضعاً ثم مسح على نعليه فقال له المغيرة أنسيت يا رسول الله صلى الله عليه وآله؟ فقال له: بل أنت نسيت هكذا أمرني ربي.

It is narrated that the Messenger of Allah (peace be upon him and his family) performed ablution then wiped over his sandals, so Al-Mughirah said to him: Have you forgotten, O Messenger of Allah? He replied: Rather, you have forgotten, this is how my Lord commanded me.

Shaykh Hurr Amili: The explanation for similar cases has preceded, and it is understood from what passed that this is abrogated by the ablution verse in Surah Al-Ma'idah, assuming the sandals were not Arabian.

Hadith 1220

عن النبي صلى الله عليه وآله أنه قال: أئند الناس حسرة يوم القيامة من رأى وضوءه على جلد غيره.

From the Prophet (peace be upon him and his family) that he said: The people with the most regret on the Day of Resurrection are those who saw their ablution on someone else's skin.

Hadith 1221

قال: ولم يعرف للنبي صلى الله عليه وآله خف إلا خفاً أهدها له النجاشي، وكان موضع ظهر القدمين منه مشقوقاً فمسح النبي صلى الله عليه وآله على رجله وعليه خفاه، فقال الناس: إنه مسح على خفيه على أن الحديث في ذلك غير صحيح الإسناد.

He said: The Prophet (peace be upon him and his family) was not known to have leather socks (khuffayn) except ones gifted to him by Al-Najashi, and the top part of the feet area was split, so the Prophet (peace be upon him and his family) wiped over his feet while wearing his leather socks. People said he wiped over his leather socks, though the hadith about this has an incorrect chain of narration.

Hadith 1222

قال: وسئل موسى بن جعفر عليه السلام عن الرجل يكون خفه مخرقا فيدخل يده ويمسح ظهر قدميه أجزيه؟ فقال: نعم.

Musa bin Ja'far (peace be upon him) was asked about a man whose leather sock has a hole, and he inserts his hand and wipes the top of his feet, is it sufficient? He said: Yes.

Hadith 1223

عن الرضا عليه السلام أنه كتب إلى المأمون: ثم الوضوء كما أمر الله إلى أن قال: ومن مسح على - الخفين فقد خالف الله ورسوله وترك فريضته وكتابه.

From Al-Ridha (peace be upon him) that he wrote to Al-Ma'mun: Then the ablution is as Allah commanded... until he said: And whoever wipes over the leather socks (khuffayn) has opposed Allah and His Messenger and abandoned His obligation and His Book.

Hadith 1224

وفي (الخصال) بإسناده عن علي عليه السلام في حديث الأربعمائة قال: ليس في شرب المسكر، والمسح على الخفين تقيّة.

In (Al-Khisal), with its chain of narrators from Ali (peace be upon him) in the hadith of the four hundred, he said: There is no taqiyya (dissimulation) in drinking intoxicants and wiping over leather socks (khuffayn).

Shaykh Hurr Amili: This is considered on the basis that washing the feet prevents harm.

Hadith 1225

سألت جعفر بن محمد عليه السلام عن المسح على الخفين، فقال: لا تمسح ولا تصل خلف من يمسح.

I asked Ja'far bin Muhammad (peace be upon him) about wiping over leather socks, and he said: Do not wipe and do not pray behind one who wipes.

Hadith 1226

سألت أبا إسحاق، عن المسح يعني المسح على الخفين فقال: أدركت الناس يمسحون حتى لقيت رجلا من بني هاشم لم أر مثله قط يقال له: محمد ابن علي بن الحسين عليه السلام فسألته عن المسح فهاني عنه، وقال: لم يكن علي أمير المؤمنين عليه السلام يمسح على الخفين. وكان يقول: سبق الكتاب المسح على الخفين، قال: فما مسحت منذ نهاني عنه.

I asked Abu Ishaq about wiping, meaning wiping over leather socks, so he said: I found people wiping until I met a man from Bani Hashim the likes of whom I had never seen, called Muhammad ibn Ali ibn Al-Hussein (peace be upon him). I asked him about wiping and he forbade me from it, and said: Ali, Commander of the

Faithful (peace be upon him), would not wipe over leather socks (khuffayn). And he used to say: The Book (Quran) preceded wiping over leather socks. He said: So I have not wiped since he forbade me from it.

Shaykh Hurr Amili: And there are many narrations about this, and in narrations about the manner of ablution and others that have passed and will come, there is evidence for this, and in the narrations about taqiyya (precautionary dissimulation) and necessity that are coming. A general inclusiveness for wiping over the leather socks with the specific text that preceded.

CHAPTER 39

On The Sufficiency Of Wiping Over Splints During Ablution Even If They Are In Places Requiring Washing, When Removal Is Difficult And Water Cannot Reach Underneath

[Hadith 1227 to 1237]

Hadith 1227

سألت أبا الحسن الرضا عليه السلام عن الكسير تكون عليه الجبائر، أو تكون به الجراحة كيف يصنع بالوضوء، وعند غسل الجنابة، وغسل الجمعة؟ فقال: يغسل ما وصل إليه الغسل مما ظهر مما ليس عليه الجبائر، ويدع ما سوى ذلك مما لا يستطيع غسله، ولا ينزع الجبائر ويعبث بجراحته.

I asked Abu al-Hasan al-Ridha (peace be upon him) about a person with broken bones who has splints, or one who has wounds - how should they perform ablution (wudu), and how should they perform the ritual bath (ghusl) for major ritual impurity (janabah) and the Friday bath? He replied: He should wash whatever parts can be washed that are visible and not covered by splints, and leave what cannot be washed besides that, and he should not remove the splints nor tamper with his wounds.

Hadith 1228

عن أبي عبد الله عليه السلام أنه سئل عن الرجل تكون به القرحة في ذراعه أو نحو ذلك من موضع الوضوء، فيعصمها بالخرقة ويتوضأ ويمسح عليها إذا توضأ، فقال: إذا كان يؤذيه الماء فليمسح على الخرقة، وإن كان لا يؤذيه الماء فلينزع الخرقة ثم ليغسلها، قال: وسألته عن الجرح كيف أصنع به في غسله؟ قال: اغسل ما حوله.

From Abu Abdullah (peace be upon him) that he was asked about a man who has a sore on his forearm or similar areas requiring ablution, so he wraps it with a cloth and performs ablution and wipes over it during ablution. He said: If water would harm him, let him wipe over the cloth, and if water would not harm him, let him remove the cloth and wash it. He said: And I asked him about how to wash a wound? He said: Wash around it.

Hadith 1229

عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: سألته عن الجرح كيف يصنع صاحبه؟ قال: يغسل ما حوله.

From Abdullah ibn Sinan, from Abu Abdullah (peace be upon him), he said: I asked him about how someone with a wound should deal with it? He said: Wash around it.

Hadith 1230

محمد بن علي بن الحسين قال: وقد روي في الجبائر عن أبي عبد الله عليه السلام أنه قال: يغسل ما حولها.

Muhammad ibn Ali ibn al-Husayn said: It has been narrated regarding splints from Abu Abdullah (peace be upon him) that he said: Wash around them.

Hadith 1231

قلت لأبي عبد الله عليه السلام عثرت فانقطع ظفري فجعلت على أصبعي مرارة، فكيف أصنع بالوضوء؟ قال: يعرف هذا وأنشأه من كتاب الله عز وجل. قال الله تعالى: ما جعل عليكم في الدين من حرج، امسح عليه.

I said to Abu Abdullah (peace be upon him): I stumbled and my nail broke off, so I put a bandage on my finger, how should I perform ablution? He said: This and similar cases are known from Allah's Book. Allah the Exalted said: "He has not placed upon you in the religion any difficulty" (Surah Al-Hajj 22:78). Wipe over it.

Hadith 1232

قال: سئل أبو عبد الله عليه السلام عن الرجل ينقطع ظفره هل يجوز له أن يجعل عليه علكاً؟ قال: لا ولا يجعل إلا ما يقدر على أخذه عنه عند الوضوء ولا يجعل عليه إلا ما (لا) يصل إليه الماء.

It was asked of Abu Abdullah (peace be upon him) about a man whose nail breaks off - is it permissible for him to put gum on it? He said: No, and he should only put what he can remove during ablution, and only put on it what prevents water from reaching it.

Shaykh Hurr Amili: The Sheikh said: The point here is that it is not permissible when there is a choice, but in case of necessity, there is no harm in it.

Hadith 1233

وبالاسناد عن عمار، عن أبي عبد الله عليه السلام في الرجل ينكسر ساعده أو موضع من مواضع الوضوء فلا يقدر أن يحله لحال الجبر إذا جبر كيف يصنع؟ قال: إذا أراد أن يتوضأ فليضع إناء فيه ماء، ويضع موضع الجبر في الماء حتى يصل الماء إلى جلده وقد أجزأه ذلك من غير أن يحله.

Through the chain from Ammar, from Abu Abdullah (peace be upon him) regarding a man whose forearm breaks or any place requiring ablution, and he cannot untie it due to the setting of the bone, how should he proceed? He said: When he wants to perform ablution, let him place a container with water and put the location of the splint in the water until water reaches his skin, and that suffices without untying it.

Shaykh Hurr Amili: This is based on possibility and what was mentioned before on impossibility, and the Sheikh considered it recommendable when possible.

Hadith 1234

سألت أبا عبد الله عليه السلام عن الرجل إذا كان كسيراً، كيف يصنع بالصلاة؟ قال: إن كان يتخوف على نفسه فليمسح على جبائره وليصل.

I asked Abu Abdullah (peace be upon him) about a man who has a broken bone, how should he perform the prayer? He said: If he fears for himself, he should wipe over his splints and pray.

Hadith 1235

سألت أبا الحسن عليه السلام عن الدواء إذا كان على يدي الرجل أيجزيه أن يمسح على طلي الدواء؟ فقال: نعم يجزيه أن يمسح عليه.

I asked Abu Al-Hassan (peace be upon him) about medicine that is on a man's hand, is it sufficient for him to wipe over the applied medicine? He said: Yes, it is sufficient for him to wipe over it.

Hadith 1236

عن أبي الحسن الرضا عليه السلام قال: سألته عن الدواء يكون على يد الرجل أيجزيه أن يمسح في الوضوء على الدواء المطلي عليه؟ فقال: نعم يمسح عليه ويجزيه.

From Abu Al-Hassan Al-Ridha (peace be upon him), he said: I asked him about medicine that is on a man's hand, is it sufficient for him to wipe over the applied medicine during ablution? He said: Yes, he should wipe over it and it is sufficient.

Hadith 1237

عن علي بن أبي طالب قال: سألت رسول الله صلى الله عليه وآله عن الجبائر تكون على الكسير كيف يتوضأ صاحبها؟ وكيف يغتسل إذا أجنب؟ قال: يجزيه المسح عليها في الجنابة والوضوء، قلت: فإن كان في برد يخاف على نفسه إذا أفرغ الماء على جسده، فقرأ رسول الله صلى الله عليه وآله "ولا تقتلوا أنفسكم إن الله كان بكم رحيم".

From Ali ibn Abi Talib, he said: I asked the Messenger of Allah (peace be upon him and his family) about splints that are on someone with a broken bone, how should they perform ablution? And how should they perform the ritual bath when in a state of ritual impurity? He said: It is sufficient for them to wipe over them in both ritual impurity and ablution. I said: What if it is cold and they fear for themselves if they pour water over their body? Then the Messenger of Allah (peace be upon him and his family) recited: "And do not kill yourselves, indeed Allah is Most Merciful to you" [Surah An-Nisa: 29]

CHAPTER 40

Women Beginning With The Inner Part Of The Forearm And Men With Its Outer Part, In Ablution

[Hadith 1238 to 1239]

Hadith 1238

عن أبي الحسن الرضا (عليه السلام) قال: فرض الله على النساء في الوضوء للصلاة أن يبدأن بباطن أيديهن وأذرعتهم وفي الرجال بظاهر الذراع.

From Abu Al-Hassan Al-Ridha (peace be upon him) who said: Allah has prescribed for women in ablution for prayer to begin with the inner parts of their forearms and for men with the outer part of the forearm.

Hadith 1239

قال الرضا (عليه السلام): فرض الله عز وجل على الناس في الوضوء أن تبدأ المرأة بباطن ذراعيها والرجل بظاهر الذراع. * أقول: حمله الأصحاب على الاستحباب ومعنى فرض: قدر، وبين، لا بمعنى أوجب، قاله المحقق في المعتبر وغيره.

Al-Rida (peace be upon him) said: Allah, the Mighty and Majestic, prescribed for people in ablution that a woman should begin with the inner part of her forearms and a man with the outer part of the forearm. * I (Hurr Amili) say: The companions interpreted this as a recommendation, and the meaning of 'prescribed' is: determined and explained, not in the sense of obligated. This was stated by Al-Muhaqqiq in Al-Mu'tabar and others.

CHAPTER 41

Obligation Of Ensuring Water Reaches Under Rings, Bracelets, And Similar Items During Ablution

[Hadith 1240 to 1242]

Hadith 1240

عن علي بن جعفر، عن أخيه موسى بن جعفر عليه السلام قال: سألته عن المرأة عليها السوار والدمليج في بعض ذراعها لا تدري يجري الماء تحته أم لا كيف تصنع إذا توضأت أو اغتسلت؟ قال: تحركه حتى يدخل الماء تحته أو تنزعه، وعن الخاتم الضيق لا تدري هل يجري الماء تحته إذا توضأ أم لا، كيف يصنع؟ قال: إن علم أن الماء لا يدخله فليخرجه إذا توضأ.

From Ali ibn Ja'far, from his brother Musa ibn Ja'far (peace be upon him), he said: I asked him about a woman wearing a bracelet and armlet on part of her arm, not knowing if water flows underneath it or not - what should she do when performing ablution (wudu) or ritual bath (ghusl)? He said: She should move it until water enters underneath it or remove it. And about a tight ring when one doesn't know if water flows underneath it during ablution or not - what should one do? He said: If one knows water doesn't reach under it, then remove it when performing ablution.

Hadith 1241

سألت أبا عبد الله عليه السلام عن الخاتم إذا اغتسلت؟ قال: حوله من مكانه وقال في الوضوء: تديره فإن نسيت حتى تقوم في الصلاة فلا أمرك أن تعيد الصلاة.

I asked Abu Abdullah (peace be upon him) about the ring when performing ritual bath (ghusl)? He said: Move it from its place. And regarding ablution (wudu) he said: Rotate it, but if you forget until you stand for prayer, I do not order you to repeat the prayer.

Hadith 1242

محمد بن علي بن الحسين قال: إذا كان مع الرجل خاتم فليدوره في الوضوء ويحوله عند الغسل، قال: وقال الصادق عليه السلام: وإن نسيت حتى تقوم في (من) الصلاة فلا أمرك أن تعيد.

Muhammad ibn Ali ibn Al-Hussein said: When a man has a ring, he should rotate it during ablution (wudu) and move it during ritual bath (ghusl). He said: And Al-Sadiq (peace be upon him) said: If you forget until you stand for prayer, I do not order you to repeat it.

CHAPTER 42

If One Doubts About Any Acts Of Ablution Before Moving Away, They Must Perform What They Doubted About And What Comes After It, And If One Doubts After Moving Away, Nothing Is Obligatory Unless There Is Certainty

[Hadith 1243 to 1250]

Hadith 1243

عن أبي جعفر عليه السلام قال: إذا كنت قاعدا على وضوءك فلم تدر أغسلت ذراعيك أم لا فأعد عليهما وعلى جميع ما شككت فيه أنك لم تغسله، أو تمسحه مما سمي الله ما دمت في حال الوضوء،

From Abu Ja'far (peace be upon him) who said: When you are sitting performing your ablution and you don't know whether you washed your forearms or not, repeat washing them and everything else you doubt that you didn't wash or wipe from what Allah has named, as long as you are still in the state of ablution.

فإذا قمت من الوضوء وفرغت منه وقد صرت في حال أخرى في الصلاة أو في غيرها فشككت في بعض ما سمي الله مما أوجب الله عليك فيه وضوئه لا شيء عليك فيه،

If you have stood up from ablution and finished it, and you have moved to another state like prayer or something else, and you doubt about some of what Allah has named from what He has made obligatory upon you in ablution, then nothing is upon you.

فإن شككت في مسح رأسك فأصبت في لحيتك بللا فامسح بها عليه، وعلى ظهر قدميك، فإن لم تصب بللا فلا تنقض الوضوء بالشك وامض في صلاتك، وإن تيقنت أنك لم تتم وضوءك فأعد على ما تركت يقينا حتى تأتي على الوضوء الحديث.

If you doubt about wiping your head and you find moisture in your beard, then wipe your head and the top of your feet with it. If you don't find moisture, don't invalidate the ablution due to doubt and continue your prayer. If you are certain that you didn't complete your ablution, then repeat what you definitely left out until you complete the ablution.

Hadith 1244

عن أبي عبد الله عليه السلام قال: إذا شككت في شيء من الوضوء وقد دخلت في غيره فليس شكك بشيء، إنما الشك إذا كنت في شيء لم تجزه.

From Abu Abdullah (peace be upon him) who said: If you doubt about something in ablution after you have moved on to something else, your doubt is of no consequence.

Doubt only matters when you are still in the act you haven't passed.

Hadith 1245

عن أبي عبد الله عليه السلام قال: إن ذكرت وأنت في صلاتك أنك قد تركت شيئاً من وضوئك المفروض عليك فأنصرف فأتّم الذي نسيته من وضوئك واعد صلاتك.

From Abu Abdullah (peace be upon him) who said: If you remember while you are in prayer that you left out something from your obligatory ablution, then leave and complete what you forgot from your ablution and repeat your prayer.

Hadith 1246

عن أبي عبد الله عليه السلام قال: قلت: جعلت فداك أغسل وجهي ثم أغسل يدي ويشككني الشيطان أني لم اغسل ذراعي ويدي. قال: إذا وجدت برد الماء على ذراعك فلا تعد.

From Abu Abdullah (peace be upon him): I said: May I be sacrificed for you, I wash my face then my hands, and Satan makes me doubt that I didn't wash my forearms and hands. He said: When you feel the coolness of water on your forearm, do not repeat.

Hadith 1247

قلت لأبي عبد الله عليه السلام: رجل شك في الوضوء بعدما فرغ من الصلاة قال: يمضي على صلاته ولا يعيد.

I said to Abu Abdullah (peace be upon him): A man who doubts about his ablution after finishing the prayer. He said: He should continue with his prayer and not repeat.

Hadith 1248

سمعت أبا عبد الله عليه السلام يقول: كل ما مضى من صلاتك وطهورك فذكرته تذكره فامضه ولا إعادة عليك فيه.

I heard Abu Abdullah (peace be upon him) saying: Whatever has passed from your prayer and purification that you later remember, continue and there is no need to repeat it.

Hadith 1249

عن بكير بن أعين قال: قلت: له الرجل يشك بعدما يتوضأ؟ قال: هو حين يتوضأ أذكر منه حين يشك.

From Bukayr ibn A'yan who said: I asked him about a man who doubts after performing ablution? He said: He is more mindful when performing ablution than when he doubts.

Hadith 1250

عن أبي عبد الله عليه السلافي رجل نسي أن يمسح على رأسه فذكر وهو في الصلاة فقال: إن كان استيقن ذلك انصرف فمسح على رأسه وعلى رجليه واستقبل الصلاة. وإن شك فلم يدر مسح أو لم يمسح فليتناول من لحيته إن كانت مبتلة ويمسح على رأسه، وإن كان أمامه ماء فليتناوله منه فليمسح به رأسه.

From Abu Abdullah (peace be upon him) regarding a man who forgot to wipe his head and remembered while he was in prayer, he said: If he is certain of that, he should turn away, wipe his head and feet, and restart the prayer. And if he doubts and does not know whether he wiped or did not wipe, then he should take moisture from his beard if it is wet and wipe his head with it, and if there is water in front of him, he should take from it and wipe his head with it.

Shaykh Hurr Amili: Some of the aforementioned cases are based on recommendation, and some narrations are general, interpreted according to the detail mentioned in the title of what has passed and what will come.

CHAPTER 43

That Whoever Forgets Part Of The Face, It Suffices To Wet It
From Another Part Of The Body

[Hadith 1251 to 1251]

Hadith 1251

سئل أبو الحسن موسى بن جعفر عليه السلا الرجل يبقى من وجهه إذا توضع موضع لم يصبه الماء؟ فقال:
يجزيه أن يبله من بعض جسده.

Abu Al-Hassan Musa ibn Ja'far, peace be upon him, was asked about a man who has a spot on his face that water did not reach when performing ablution? He said: It suffices him to wet (moisten) it from another part of his body.

CHAPTER 44

That Whoever Is Certain Of Being In A State Of Purity And Doubts About Having Lost It Is Not Obligated To Perform Ablution, And Vice Versa, They Are Obligated To Perform It

[Hadith 1252 to 1253]

Hadith 1252

عن أبيه، قال: قال لي أبو عبد الله عليه السلام: إذا استيقنت أنك قد أحدثت فتوضاً وإياك أن تحدث وضوءاً أبداً حتى تستيقن أنك قد أحدثت.

From his father who said: Abu Abdullah (peace be upon him) said to me: When you become certain that you have lost (invalidated) your ritual purity, then perform ablution, and beware of performing ablution again unless you become certain that you have lost your ritual purity.

Shaykh Hurr Amili: What indicates this has been mentioned here and in the narrations about the nullifiers indicating that certainty is never overridden by doubt, but only by another certainty.

Hadith 1253

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن، عن جده علي ابن جعفر، عن أخيه موسى بن جعفر عليه السلام، قال: سألته عن رجل يكون على وضوء ويشك على وضوء هو أم لا؟ قال: إذا ذكر وهو في صلاته انصرف فتوضاً وأعادها، وإن ذكر وقد فرغ من صلاته أجره ذلك.

Abdullah bin Ja'far in (Qurb al-Isnad) from Abdullah bin al-Hassan, from his grandfather Ali ibn Ja'far, from his brother Musa bin Ja'far (peace be upon him), who said: I asked him about a man who had performed ablution but doubts whether he still has ablution or not? He said: If he remembers while he is in prayer, he should leave, perform ablution and repeat the prayer. And if he remembers after completing his prayer, what he has done suffices.

أقول: هذا محمول على الاستحباب لما مر وآخره قرينة ظاهرة على ذلك ويمكن حمله على أن المراد بالوضوء الاستنجاء فيكون تيقن حصول النجاسة وشك في إزالتها فيجب عليه أن يزيلها ويعيد الصلاة إلا أن يخرج الوقت لما يأتي.

I (Hurr Amili) say: This is interpreted as recommended based on what has preceded, and its end is clear evidence of that. It can also be interpreted that what is meant by ablution is cleaning oneself after using the toilet, so if one is certain of impurity and doubts its removal, they must remove it and repeat the prayer unless the prayer time has passed, as will be explained later.

CHAPTER 45

Permissibility Of Drying With A Towel After Ablution And The Recommendation To Avoid It

[Hadith 1254 to 1262]

Hadith 1254

سألت أبا عبد الله عليه السلام عن التمسح بالمنديل قبل أن يجف قال: لا بأس به.

I asked Abu Abdullah (peace be upon him) about wiping with a towel before drying, he said: There is no problem with it.

Hadith 1255

عن أبي عبد الله عليه السلام قال: لا بأس بمسح الرجل وجهه بالثوب إذا توضع إذا كان الثوب نظيفاً.

From Abu Abdullah (peace be upon him) who said: There is no problem with a man wiping his face with cloth after performing ablution if the cloth is clean.

Hadith 1256

رأيت أبا عبد الله عليه السلام توضعاً للصلاة ثم مسح وجهه بأسفل قميصه. ثم قال: يا إسماعيل افعل هكذا فإني هكذا أفعل.

I saw Abu Abdullah (peace be upon him) perform ablution for prayer then wiped his face with the lower part of his shirt. Then he said: O Ismail, do like this for this is how I do it.

Hadith 1257

رأيت أبا عبد الله عليه السلام وقد توضعاً وهو محرم ثم أخذ منديلاً فمسح به وجهه.

I saw Abu Abdullah (peace be upon him) perform ablution while in the state of ihram, then he took a towel and wiped his face with it.

Hadith 1258

قال: وقال الصادق عليه السلام: من توضعاً وتمندل كتب له حسنة، ومن توضعاً ولم يتمندل حتى يجف وضوؤه كتب له ثلاثون حسنة.

And Al-Sadiq (peace be upon him) said: Whoever performs ablution and dries with a towel, one good deed is written for him, and whoever performs ablution and does not dry with a towel until his ablution dries naturally, thirty good deeds are written for him.

Hadith 1259

سألت أبا عبد الله عليه السلام عن الرجل يمسح وجهه بالمنديل قال: لا بأس به.

I asked Abu Abdullah (peace be upon him) about a man wiping his face with a towel, he said: There is no problem with it.

Hadith 1260

سألت أبا عبد الله عليه السلام عن التمندل بعد الوضوء فقال: كان لعلي عليه السلام خرقة في المسجد ليس إلا للوجه يتمنل بها.

I asked Abu Abdullah (peace be upon him) about drying with a towel after ablution, so he said: Ali (peace be upon him) had a cloth in the mosque specifically for wiping the face after ablution.

Hadith 1261

وبإسناده. قال: كانت لعلي عليه السلام خرقة يعلقها في مسجد بيته لوجهه إذا توضأ يتمنل بها.

Through his chain, he said: Ali (peace be upon him) had a cloth which he would hang in his house mosque to wipe his face when he performed ablution.

Hadith 1262

عن أبي عبد الله عليه السلام قال: كانت لأمير المؤمنين عليه السلام خرقة يمسح بها وجهه إذا توضأ للصلاة ثم يعلقها على وتد ولا يمسه غيره.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) had a cloth with which he would wipe his face when he performed ablution for prayer, then he would hang it on a peg and no one else would touch it.

أقول: أحاديث التمندل تحتمل التقية وتحتمل إرادة نفي التحريم، وبعضها يحتمل إرادة الوضوء بمعنى غسل اليدين والوجه لغبر الصلاة.

I say: The hadiths about wiping (after ablution) could be interpreted as taqiyya (precautionary dissimulation), or could be interpreted as negating prohibition, and some of them could be interpreted as referring to ablution in the sense of washing hands and face for purposes other than prayer.

CHAPTER 46

Not Having To Run Fingers Through Hair During Ablution

[Hadith 1263 to 1265]

Hadith 1263

عن أحدهما عليهما السلام. قال: سألته عن الرجل يتوضأ أيطن لحيته؟ قال: لا.

From one of them (peace be upon them), he said: I asked him about a man performing ablution, should he run his fingers through his beard? He said: No.

Hadith 1264

عن زرارة. قال: قلت له: رأيت ما كان تحت الشعر؟ قال: كل ما أحاط به الشعر فليس للعباد أن يغسلوه ولا يبحثوا عنه ولكن يجري عليه الماء.

From Zurarah, he said: I said to him: What about what is under the hair? He said: Whatever is covered by hair, the servants (of Allah) are not required to wash it or search through it, but rather let the water flow over it.

Hadith 1265

عن أبي جعفر عليه السلام قال: قلت له: رأيت ما أحاط به الشعر؟ فقال: كل ما أحاط به من الشعر فليس للعباد أن يطلبوه ولا يبحثوا عنه ولكن يجري عليه الماء.

From Abu Ja'far (peace be upon him), he said: I said to him: What about what is covered by hair? He said: Whatever is covered by hair, the servants (of Allah) are not required to seek it out or search through it, but rather let the water flow over it.

CHAPTER 47

Dislike Of Seeking Assistance In Ablution

[Hadith 1266 to 1269]

Hadith 1266

دخلت على الرضا عليه السلام وبين يديه إبريق يريد أن يتهياً منه للصلاة فدنوت منه لأصب عليه، فأبى ذلك فقال: مه يا حسن فقلت له: لم تنهاني أن أصب على يدك، تكره أن أوجر قال: توجر أنت واوزر أنا فقلت: وكيف ذلك؟ فقال: أما سمعت الله عز وجل يقول: "فمن كان يرجو لقاء ربه فليعمل عملاً صالحاً ولا يشرك بعبادة ربه أحداً" وها أنا ذا أتوضأ للصلاة وهي العبادة، فأكره أن يشركني فيها أحداً.

I entered upon Al-Ridha (peace be upon him) while there was a pitcher before him, intending to prepare for prayer. I approached to pour water for him, but he refused saying, "Stop, O Hassan!" I asked him, "Why do you prevent me from pouring water on your hands? Do you dislike that I should be rewarded?" He said, "You would be rewarded, and I would be sinful." I asked, "How so?" He replied, "Haven't you heard Allah, the Mighty and Majestic, saying: 'Whoever hopes to meet his Lord should do righteous work and not associate anyone in the worship of his Lord'" [18:110]. Here I am performing ablution for prayer, which is worship, and I dislike that anyone should associate in it with me."

Hadith 1267

محمد بن علي بن الحسين قال: كان أمير المؤمنين إذا توضأ لم يدع أحداً يصب عليه الماء، فقبل له: يا أمير المؤمنين لم لا تدعهم يصبون عليك الماء؟ فقال: لا أحب أن أشرك في صلاتي أحداً، وقال الله تبارك وتعالى: "فمن كان يرجو لقاء ربه فليعمل عملاً صالحاً ولا يشرك بعبادة ربه أحداً".

Muhammad bin Ali bin Al-Hussein said: When Amir al-Mu'minin performed ablution, he would not let anyone pour water for him. He was asked, "O Amir al-Mu'minin, why don't you let them pour water for you?" He replied, "I do not like to associate anyone in my prayer," and Allah, the Blessed and Exalted, says: "Whoever hopes to meet his Lord should do righteous work and not associate anyone in the worship of his Lord" [18:110].

Hadith 1268

عن أبي عبد الله، عن آبائه عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: خصلتان لا أحب أن يشاركني فيها أحد: وضوئي فإنه من صلاتي، وصدقتي فإنها من يدي إلى يد السائل فإنها تقع في يد الرحمان.

Dislike Of Seeking Assistance In Ablution

From Abu Abdullah, from his forefathers, from Ali (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: "There are two traits in which I do not like anyone to share with me: my ablution, for it is part of my prayer, and my charity, for it is from my hand to the beggar's hand, and it falls into the Hand of the Most Merciful."

وقد تقدم حديث أبي عبيدة في أحاديث كيفية الوضوء يدل على جواز الاستعانة وصب الماء على يد المتوضي ويجب أن يحمل على بيان الجواز، أو على التقيّة، أو على الضرورة مثل كون الماء في ظرف يحتاج أخذه منه إلى المعونة كالقربة التي لو لم تحفظ لذهب ماؤها ونحو ذلك. وتقدم ما يدل على جواز الامر بإحضار ماء الوضوء.

The previous hadith of Abu Ubaida in the chapters on the method of ablution indicates the permissibility of seeking assistance and pouring water on the hand of the one performing ablution. This must be interpreted as showing permissibility, or as taqiyya, or necessity such as when water is in a container that needs assistance to draw from it, like a water-skin that would spill its water if not held, and similar situations. Previously mentioned was evidence allowing one to request the bringing of ablution water.

Hadith 1269

دخل الرضا عليه السلام يوماً والمأمون يتوضأ للصلاة والغلام يصب على يده الماء، فقال: لا تشرك يا أمير المؤمنين بعبادة ربك أحداً، فصرف المأمون الغلام وتولى تمام وضوئه بنفسه.

Al-Ridha (peace be upon him) entered one day while Al-Ma'mun was performing ablution for prayer and a servant was pouring water on his hand. He said, "O Commander of the Faithful, do not associate anyone in the worship of your Lord." So Al-Ma'mun dismissed the servant and completed his ablution by himself.

CHAPTER 48

Permissibility Of Having Others Assist With Purification When Unable

[Hadith 1270 to 1270]

Hadith 1270

عن أبي عبد الله عليه السلام في حديث أنه كان وجعا شديداً الوجع فأصابته جنابة وهو في مكان بارد قال: فدعوت الغلظة فقلت لهم: احملوني فاغسلوني فحملوني ووضعوني على خشبات، ثم صبوا على الماء فغسلوني.

From Abu Abdullah (peace be upon him) in a hadith that he was severely ill and became in a state of ritual impurity (janabah) while in a cold place. He said: So I called the servants and said to them: "Carry me and wash me." So they carried me and placed me on wooden planks, then they poured water over me and washed me.

Shaykh Hurr Amili: This is supported by the general context of other scattered narrations in the chapters.

CHAPTER 49

Ruling Regarding One Whose Hand And Foot Are Amputated

[Hadith 1271 to 1274]

Hadith 1271

سألت أبا عبد الله عليه السلام عن الأقطع فقال: يغسل ما قطع منه.

I asked Abu Abdullah (peace be upon him) about the amputee, he said: "He should wash where it was cut from."

Hadith 1272

عن أخيه موسى بن جعفر عليه السلام قال: سألته عن رجل قطعت يده من المرفق كيف يتوضأ؟ قال: يغسل ما بقي من عضده.

From his brother Musa bin Ja'far (peace be upon him), he said: I asked him about a man whose hand was cut from the elbow, how should he perform ablution? He said: "He should wash what remains of his upper arm."

Hadith 1273

عن أبي جعفر عليه السلام قال: سألته عن الأقطع اليد والرجل، قال: يغسلهما.

From Abu Ja'far (peace be upon him), he said: I asked him about one whose hand and foot are amputated, he said: "He should wash them both."

Shaykh Hurr Amili: Washing the foot is interpreted as taqiyya (precautionary dissimulation), or the hadith can be interpreted to refer to bathing, as well as the first one.

Hadith 1274

عن أبي عبد الله عليه السلام قال: سألته عن الأقطع اليد والرجل كيف يتوضأ؟ قال: يغسل ذلك المكان الذي قطع منه.

From Abu Abdullah (peace be upon him), he said: I asked him about one whose hand and foot are amputated, how should he perform ablution? He said: "He should wash that place where it was cut from."

Shaykh Hurr Amili: These narrations are interpreted as there being something remaining of the limb that must be washed or wiped, or as recommendable for what has been mentioned, as stated by a group of our scholars.

CHAPTER 50

Recommendation Of Performing Ablution With One Mudd Of Water And Bath With One Sa' Of Water, And The Impermissibility Of Using Less

[Hadith 1275 to 1280]

Hadith 1275

عن أبي جعفر عليه السلام قال: كان رسول الله صلى الله عليه وآله يتوضأ بمُدٍّ ويتغسل بصاع والمد رطل ونصف، والصاع ستة أرطال. قال الشيخ: يعني أرطال المدينة، ويكون تسعة أرطال بالعراقي.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) would perform ablution with one mudd and bathe with one sa', and the mudd is one and a half ratl, and the sa' is six ratls. The Sheikh said: This means the ratls of Medina, which equals nine Iraqi ratls.

Shaykh Hurr Amili: The Sheikh said: This means ratls of Medina, which would be equivalent to nine ratls in Iraqi measure.

Translator: Mudd and Sa' are historical units of measurement for volume. A helpful analogy for understanding the size of a mudd might be a medium-sized bowl. Sa is traditionally considered to be equal to four mudds.

Hadith 1276

عن أبي جعفر عليه السلام أنهما سمعاه يقول: كان رسول الله صلى الله عليه وآله يغتسل بصاع من ماء ويتوضأ بمُدٍّ من ماء.

From Abu Ja'far (peace be upon him) that they both heard him saying: The Messenger of Allah (peace be upon him and his family) would bathe with one sa' of water and perform ablution with one mudd of water.

Hadith 1277

قال أبو الحسن موسى بن جعفر عليه السلام الغسل بصاع من ماء والوضوء بمُدٍّ من ماء، وصاع النبي صلى الله عليه وآله خمسة أمداد، والمد وزن مائتين وثمانين درهماً، والدرهم وزن ستة دوانيق، والدانق وزن ستة حبات، والحبة وزن حبتي الشعير من أوسط الحب لا من صغائر ولا من كباره.

Abu al-Hasan Musa ibn Ja'far (peace be upon him) said: The bath is with one sa' of water and ablution with one mudd of water, and the Prophet's (peace be upon him and his family) sa' is five mudds, and the mudd weighs two hundred and eighty dirhams, and the dirham weighs six daniqs, and the daniq weighs six grains, and the grain weighs two medium-sized barley grains, neither from the small ones nor from the large ones.

Hadith 1278

عن أبي جعفر، عن أبيه، عن زرعة، عن سماعة، قال: سألته عن الذي يجزي من الماء للغسل؟ فقال: اغتسل رسول الله صلى الله عليه وآله بصاع، وتوضأ بمد، وكان الصاع على عهده خمسة أمداد، وكان المد قدر رطل وثلاث أواق.

From Abu Ja'far, from his father, from Zur'ah, from Sama'ah who said: I asked him about the sufficient amount of water for bathing? He said: The Messenger of Allah (peace be upon him and his family) bathed with one sa' and performed ablution with one mudd, and the sa' during his time was five mudds, and the mudd was equivalent to one ratl and three uqiyahs.

Hadith 1279

سألت أبا عبد الله عليه السلام عن الوضوء؟ فقال: كان رسول الله صلى الله عليه وآله يتوضأ بمد من ماء ويغتسل بصاع.

I asked Abu Abdullah (peace be upon him) about ablution? He said: The Messenger of Allah (peace be upon him and his family) would perform ablution with one mudd of water and bathe with one sa'.

Hadith 1280

قال رسول الله صلى الله عليه وآله: الوضوء مد والغسل صاع، وسيأتي أقوام بعدي يستقلون ذلك، فأولئك على خلاف سنتي، والثابت على سنتي معي في حظيرة القدس.

The Messenger of Allah (peace be upon him and his family) said: Ablution is one mudd and bath is one sa', and there will come people after me who will consider this insufficient, those are against my tradition, and the one who remains firm on my tradition will be with me in the holy sanctuary.

CHAPTER 51

Requirement Of Water Purity For Ablution And Ritual Bath,
Their Invalidation By Impure Water, And The Invalidation Of
Prayer Performed With Such Purification, And The Obligation
To Repeat Them

[Hadith 1281 to 1281]

Hadith 1281

علي بن الحسين المرتضى في رسالة "المحكم والمتشابه" نقلا من تفسير النعماني بإسناده الآتي عن علي عليه السلام قال: وأما الرخصة التي هي الاطلاق بعد النهي فإن الله تعالى فرض الوضوء على عباده بالماء الطاهر وكذلك الغسل من الجنابة.

Ali bin Al-Hussein Al-Murtadha in his treatise "Al-Muhkam wal-Mutashabih," quoting from Tafsir Al-Nu'mani with his upcoming chain of narrators from Ali (peace be upon him) who said: As for the concession which is the permission after prohibition, Allah the Exalted has ordained ablution upon His servants with pure water, and likewise the ritual bath from major ritual impurity.

فقال تعالى "يا أيها الذين آمنوا إذا قمتم إلى الصلاة فاغسلوا وجوهكم وأيديكم إلى المرافق وامسحوا برؤوسكم وأرجلكم إلى الكعبين وإن كنتم جنبا فاطهروا وإن كنتم مرضى أو على سفر أو جاء أحد منكم من الغائط أو لامستم النساء فلم تجدوا ماء فتيمموا صعيدا طيبا"

Allah the Exalted said: "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of major ritual impurity, then purify yourselves. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth." [Surah Al-Ma'idah 5:6]

فالفريضة من الله عز وجل الغسل بالماء عند وجوده لا يجوز غيره، والرخصة فيه إذا لم تجد الماء الطاهر - التيمم بالتراب من الصعيد الطيب.

The obligation from Allah, the Mighty and Majestic, is washing with water when it is available, and nothing else is permissible. The concession in this matter when pure water cannot be found is to perform tayammum with clean earth from pure ground.

Shaykh Hurr Amili: And what supports this has been mentioned in the narrations about water, and what proves it will come in [the sections on] tayammum, impurities, and making up prayers.

CHAPTER 52

That Less Than A Mudd Suffices For Wudhu, Rather The Nominal Washing Suffices, Even If Like Oil, And The Dislike Of Excess And Excessiveness

[Hadith 1282 to 1286]

Hadith 1282

عن أبي جعفر عليه السلام قال: إنما الوضوء حد من حدود الله ليعلم الله من يطيعه ومن يعصيه، وإن المؤمن لا ينجسه شيء، إنما يكفيه مثل الدهن.

From Abu Ja'far (peace be upon him) who said: Indeed wudhu is one of Allah's limits to know who obeys Him and who disobeys Him, and indeed nothing makes a believer impure, rather what suffices him is like oil.

Hadith 1283

عن أبي عبد الله عليه السلام قال: إن لله ملكا يكتب سرف الوضوء كما يكتب عدوانه.

From Abu Abdullah (peace be upon him) who said: Indeed Allah has an angel who records the waste in wudhu just as he records its transgression.

Hadith 1284

عن أبي جعفر (عليه السلام)، في الوضوء قال: إذا مس جلدك الماء فحسبك.

From Abu Ja'far (peace be upon him), regarding wudhu he said: When water touches your skin, it suffices you.

Hadith 1285

عن أبي عبد الله (عليه السلام) قال: أسبغ الوضوء إن وجدت ماء وإلا فإنه يكفيك اليسير.

From Abu Abdullah (peace be upon him) who said: Perfect the wudhu if you find water, and if not then a little suffices you.

Hadith 1286

عن جعفر، عن أبيه أن عليا عليه السلام كان يقول: الغسل من الجنابة والوضوء يجزي منه ما أجرى من الدهن الذي يبيل الجسد.

From Ja'far, from his father that Ali (peace be upon him) used to say: For ghusl from major ritual impurity (janabah) and wudhu, what suffices is the amount that would suffice of oil to moisten the body.

CHAPTER 53

Recommendation Of Opening The Eyes During Ablution And The Non-Obligation Of Water Reaching The Inner Parts

[Hadith 1287 to 1287]

Hadith 1287

قال رسول الله صلى الله عليه وآله: افتحوا عيونكم عند الوضوء لعلها لا ترى نار جهنم.

The Messenger of Allah (peace be upon him and his family) said: Open your eyes during ablution so that perhaps they will not see the fire of Hell.

Shaykh Hurr Amili: This hadith was also mentioned in "Al-Muqni'a" (The Sufficing) in a mursal form. And in "Thawab Al-A'mal" (The Reward of Actions) and "Al-Ilal" (The Reasons) from Muhammad bin Al-Hasan, through As-Saffar, from Al-Abbas bin Ma'ruf, and Abu Hammam, from Muhammad bin Said bin Ghazwan, from As-Sakuni, from Ibn Jurayj, from Ata', from Ibn Abbas, who said: The Messenger of Allah, peace and blessings be upon him and his family, stated something similar. I say: What indicates the second ruling has been previously mentioned regarding mouth rinsing and nasal inhalation, and what supports this will be addressed.

CHAPTER 54

Performing Ablution Thoroughly

[Hadith 1288 to 1295]

Hadith 1288

عن جعفر بن محمد، عن آبائه عليهم السلام في وصية النبي صلى الله عليه وآله لعلي عليه السلام قال: يا علي ثلاث درجات - إلى أن قال: - إسباغ الوضوء في السبرات، وانتظار الصلاة بعد الصلاة والمشى بالليل والنهار إلى الجماعات، يا علي سبعة من كن فيه فقد استكمل حقيقة الإيمان وأبواب الجنة مفتحة له من أسبغ وضوءه، وأحسن صلاته، وأدى زكاة ماله، وكف غضبه، وسجن لسانه، واستغفر لذنبه، وادى النصيحة لأهل بيت نبيه.

From Ja'far bin Muhammad, from his forefathers, peace be upon them, regarding the advice of the Prophet, peace and blessings be upon him and his family, to Ali, peace be upon him, he said: O Ali, three degrees - until he said - performing ablution thoroughly in cold weather, waiting for prayer after prayer, and walking by night and day to congregational prayers. O Ali, seven traits, whoever possesses them has perfected the reality of faith, and the gates of Paradise are open for him: one who performs ablution thoroughly, performs prayer excellently, pays the zakat on his wealth, restrains his anger, controls his tongue, seeks forgiveness for his sins, and offers sincere advice to the family of his Prophet.

Hadith 1289

وفي (ثواب الأعمال) عن علي بن جعفر، عن أخيه موسى بن جعفر، عن أبيه، جعفر بن محمد عليهما السلام قال: قال رسول الله صلى الله عليه وآله: من أسبغ وضوءه، وأحسن صلاته، وأدى زكاة ماله، وكف غضبه، وسجن لسانه، واستغفر لذنبه، وأدى النصيحة لأهل بيت نبيه فقد استكمل حقائق الإيمان، وأبواب الجنة مفتحة له.

In (Thawab al-A'mal) from Ali bin Ja'far, from his brother Musa bin Ja'far, from his father, Ja'far bin Muhammad, peace be upon them, who said: The Messenger of Allah, peace be upon him and his family, said: Whoever perfects his ablution, performs his prayer well, pays the zakat on his wealth, restrains his anger, guards his tongue, seeks forgiveness for his sins, and offers sincere advice to the household of his Prophet, has indeed fulfilled the realities of faith, and the gates of Paradise are opened for him.

Hadith 1290

قال رسول الله صلى الله عليه وآله: ألا أدلكم على شيء يكفر الله به الخطايا ويزيد في الحسنات؟ قيل: بلى يا رسول الله. قال: اسبغ الوضوء على المكاره، وكثرة الخطأ إلى هذه المساجد، وانتظار الصلاة بعد الصلاة.

The Messenger of Allah (peace be upon him and his family) said: Shall I not guide you to something by which Allah erases sins and increases good deeds? They said: Yes, O Messenger of Allah. He said: Performing ablution thoroughly despite difficulties, taking many steps to these mosques, and waiting for the next prayer after a prayer.

Hadith 1291

عن الرضا، عن آبائه عليهم السلام، في حديث طويل قال: قال النبي صلى الله عليه وآله: إنا أهل بيت لا تحل لنا الصدقة، وأمرنا بإسبغ الطهور ولا ننزي حماراً على عتيقه.

From Al-Ridha, from his forefathers, peace be upon them, in a long hadith, he said: The Prophet, peace and blessings be upon him and his family, said: We, the people of the household, are not permitted to receive charity, and we are commanded to perform ablution thoroughly, and we do not mate a donkey with a purebred horse.

Hadith 1292

عن أبي الحسن موسى بن جعفر عليه السلام في حديث أن رسول الله صلى الله عليه وآله لما أُسري به وصار عند عرش ربه قال: يا محمد ادن من صاد فاغسل مساجدك وطهرها وصل لربك فدنا رسول الله صلى الله عليه وآله من صاد فتوضأ واسبغ وضوءه.

From Abu al-Hasan Musa ibn Ja'far, peace be upon him, in a hadith that the Messenger of Allah, peace be upon him and his family, when he was taken on the night journey and reached the Throne of his Lord, He said: "O Muhammad, approach Saad, wash your places of prostration, purify them, and pray to your Lord." So the Messenger of Allah, peace be upon him and his family, approached Saad, performed ablution, and completed his ablution thoroughly.

Hadith 1293

قال رسول الله صلى الله عليه وآله: أسبغ الوضوء تمر على الصراط مر السحاب، أفش السلام يكثر خير بيتك، أكثر من صدقة السر فإنها تطفئ غضب الرب.

The Messenger of Allah, peace and blessings be upon him, said: Perfect your ablution and you will pass over the bridge as swift as a cloud. Spread the greeting of peace and the goodness of your home will increase. Give more in secret charity, for it extinguishes the anger of the Lord.

Hadith 1294

عن أبي جعفر عليه - السلام في حديث قال: ثلاث كفارات: أسبغ الوضوء بالسبرات، والمشي بالليل والنهار إلى الصلاة، والمحافظة على الجماعات.

From Abu Ja'far, peace be upon him, in a hadith he said: Three expiations: Performing ablution thoroughly in cold conditions, walking by night and day to prayer, and consistently attending congregational prayers.

Hadith 1295

وعن أبيه، عن فضالة بن أيوب، عن الحسين بن أبي العلاء، عن أبي عبد الله عليه السلام - في حديث - قال: إن أول صلاة صلاها رسول الله صلى الله عليه وآله صلاها في السماء بين يدي الله تبارك وتعالى، مقابل عرشه جل جلاله أوحى إليه وأمره يدنو من صاد فيتوضأ، وقال: أسبغ وضوءك، وطهر مساجدك، وصل لربك، قلت له: وما الصاد؟ قال: عين تحت ركن من أركان العرش فتوضأ منها وأسبغ وضوءه، ثم استقبل عرش الرحمان.

From his father, from Fudalah bin Ayyub, from Al-Husayn bin Abi Al-'Ala, from Abu Abdullah (peace be upon him) - in a hadith - he said: The first prayer that the Messenger of Allah (peace be upon him and his family) prayed was in the sky before Allah, the Blessed and Exalted, facing His Throne, may His Majesty be exalted. He revealed to him and ordered him to approach Saad and perform ablution, and said: "Perfect your ablution, purify your places of prostration, and pray to your Lord." I asked him: "What is Saad?" He said: "A spring beneath one of the pillars of the Throne. He performed ablution from it and perfected his ablution, then faced the Throne of the Most Merciful."

CHAPTER 55

Ruling Of Performing Ablution From A Vessel Containing Images Or Made Of Silver

[Hadith 1296 to 1296]

Hadith 1296

عن أبي عبد الله (عليه السلام)، عن الطشت يكون فيه التماثيل، أو الكوز، أو التور يكون فيه التماثيل أو
فضة، لا يتوضأ منه ولا فيه.

From Abu Abdullah (peace be upon him), regarding the basin that has images on it, or the jug, or the ewer that has images or silver on it, one should not perform ablution from it or in it.

CHAPTER 56

Dislike Of Pouring Ablution Water Into The Latrine, And The Permissibility Of Directing It Into The Drain

[Hadith 1297 to 1297]

Hadith 1297

محمد بن يعقوب، عن محمد بن يحيى، عن محمد بن الحسن يعني الصفار، إنه كتب إلى أبي محمد (عليه السلام): يجوز أن يغسل الميت وماؤه الذي يصب عليه يدخل إلى بئر كنيف؟ أو الرجل يتوضأ وضوء الصلاة ينصب ماء وضوءه في كنيف؟ فوقع (عليه السلام): يكون ذلك في بلائع.

Muhammad bin Ya'qub, from Muhammad bin Yahya, from Muhammad bin al-Hasan namely al-Saffar, that he wrote to Abu Muhammad (peace be upon him): Is it permissible to wash the deceased while the water being poured on him flows into a latrine well? Or for a man performing ablution for prayer to pour his ablution water into a latrine? He (peace be upon him) wrote: That should be done in drains.

CHAPTER 57

Dislike Of Performing Ablution In The Mosque From Urination And Defecation, And Its Permissibility From Impurity Occurring In The Mosque

[Hadith 1298 to 1299]

Hadith 1298

سألت أبا عبد الله (عليه السلام) عن الوضوء في المسجد؟ فكرهه من البول والغائط.

I asked Abu Abdullah (peace be upon him) about performing ablution in the mosque?
He disliked it when it was due to urination and defecation.

Hadith 1299

عن أحدهما (عليه السلام) قال: إذا كان الحدث في المسجد فلا بأس بالوضوء في المسجد.

From one of them (peace be upon him) he said: If the impurity occurs in the mosque,
then there is no problem with performing ablution in the mosque.

END OF VOLUME 1

A Note To Our Readers

Dear Reader,

As we conclude Volume 1 of the English translation of *Wasa'il al-Shia*, we want to express our sincere gratitude for your interest in this important work of Islamic jurisprudential hadith.

We have undertaken this translation project with the utmost diligence and fidelity to the original Arabic text. Our team has worked tirelessly to ensure that the nuances and depth of meaning are preserved while making the content accessible to English-speaking readers.

For those interested in further research or additional resources related to this work, we invite you to visit our companion website at <http://wasail-al-shia.net>. There, you will find supplementary materials, updates, and a platform for scholarly discussion.

Your support and feedback are invaluable to us. We encourage you to share your thoughts, suggestions, or questions about this translation. Your input will help us improve our future work and enhance the overall quality of this project.

Thank you for being a part of this journey. May this work serve as a source of knowledge, inspiration, and guidance for generations to come.

With sincere appreciation,
Shia Heritage Foundation

About Wasa'il al-Shia

Wasa'il al-Shia is one of the most notable and comprehensive collection of shia jurisprudential hadith, rigorously covering every area of religious law. It comprises of approximately 36,000 hadith organized into 30 volumes. The hadiths were collected and compiled by Shaykh Hurr Amili (d. 1693).

In his introduction to the book, Shaykh Hurr Amili emphasizes the supreme importance of the knowledge of hadith and explains his motivation for compiling this collection, describing how he challenged himself to compose a comprehensive book that would serve as a reliable reference for both knowledge and practice in Shia jurisprudence.

Shaykh Hurr Amili gathered hadiths exclusively from reliable and *mutawatir* (mass transmitted) Shia sources, organizing them systematically by topic. While acknowledging the prominence of the four canonical books of hadith (*kutub-e-araba*), he expanded his sources to include other reliable compilations by trusted scholars.

This work by Shaykh Hurr Amili is a significant contribution to the preservation and dissemination of Shia hadiths. Above all, Wasa'il al-Shia is the best source and the greatest gift to those of the Shia who wish to base their *deen* (religion) firmly on the teachings of Ahl al-Bayt (peace be upon them).

Scope Of Volume 1

Volume 1 serves as a comprehensive guide to Islamic worship practices and ritual purity. Beginning with an introduction by Shaykh Hurr Amili, it covers various aspects of worship, including the types and uses of water for purification, the concept of remnants, and what invalidates ablution. The text also explores rulings on privacy and offers detailed instructions on performing *wudhu* (ablution).

About Shia Heritage Foundation

The Shia Heritage Foundation, based in Texas, USA, is dedicated to translating Shi'i hadith texts from Arabic to English. Our team of language experts, scholars, and volunteers aims to make these valuable sources of knowledge (ilm) accessible to English-speaking audiences. We employ a rigorous, collaborative translation process that combines traditional scholarship with modern technology to ensure accuracy, authenticity, and readability in our work.

ISBN 979-8-3304-1284-6



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