

بحار الأنوار

BIHAR AL-ANWAAR

الجزء السابع و السبعون

Volume 77

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

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

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi

Table of Contents

THE BOOK OF CLEANLINESS	5
CHAPTERS ON THE WATERS AND THEIR RULINGS	5
CHAPTER 1 – THE PURITY OF WATER	5
The Verses	5
Tafseer (Ahadeeth only).....	6
CHAPTER 2 – THE RAIN WATER AND ITS CLAY	10
CHAPTER 3 – RULING ABOUT THE LITTLE WATER, AND LIMIT OF THE LOT AND ITS RULING, AND RULING OF THE FLOWING WATER.....	12
CHAPTER 4 – RULING OF THE WELL AND WHAT FALLS INTO IT	21
CHAPTER 5 – THE DISTANCE BETWEEN THE WELL AND THE CESSPOOL	27
CHAPTER 6 – RULING OF WATER OF THE BATHHOUSE	29
CHAPTER 7 – THE ADDITIVE AND ITS RULING	32
CHAPTERS ON UNCLEANNESS AND EXPLANATION OF TYPES OF IMPURITIES AND THEIR RULINGS.....	33
Chapter 1 – Uncleaness of the Kafirs and explanation of their impurity and ruling of what encounters it.....	33
The Verses	33
CHAPTER 2 – IMPURITIES OF THE DOG, AND THE PIG, AND THE CAT, AND THE MOUSE, AND TYPES OF WILD ANIMALS, AND RULING OF WHAT IS ENCOUNTERED, WET AND DRY	41
CHAPTER 3 – IMPURITIES OF THE MORPHED (ANIMALS), AND THE LARGE, AND EATER OF THE CARCASS	49
CHAPTER 4 – IMPURITIES OF THE LIZARDS, AND THE SNAKES, AND THE GECKOS, AND THEIR LIKES FROM WHAT DOESN'T HAVE ANY FLOWING BREATHING FOR IT	52
CHAPTER 5 – IMPURITIES OF WHATEVER FROM THE ANIMAL IT'S MEAT CANNOT BE EATEN, AND THE HUMAN EXCRETIONS.....	54
CHAPTERS ON UNCLEANNESS AND THE PURIFIERS AND THEIR RULINGS.....	56
CHAPTER 1 – IMPURITY OF THE DEAD AND ITS RULINGS, AND RULING OF THE PART SEGMENTED FROM THE LIVING, AND THE SMALL BODY PARTS SEPARATED FROM THE HUMAN BEING, AND WHAT SKINS ARE ALLOWED TO BE UTILISED	56
CHAPTER 2 – RULING OF WHAT IS TAKEN FROM THE MARKET OF THE MUSLIMS AND TAKEN IN THEIR LAND	62
CHAPTER 3 – IMPURITY OF THE BLOOD, AND ITS TYPES AND ITS RULINGS	64
CHAPTER 4 – IMPURITY OF THE WINE AND REST OF THE INTOXICANTS, AND PRAYING THE SALAT IN CLOTHES HIT BY IT	69

CHAPTER 5 – IMPURITY OF THE URINE, AND THE SEMEN, AND METHOD OF ITS PURIFICATION, AND PURITY OF THE SEMINAL FLUID AND ITS LIKE	73
CHAPTER 6 – RULINGS OF REST OF THE URINES, AND THE DUNGS, AND THE EXCREMENTS, AND DROPPINGS OF THE BIRDS	79
CHAPTER 7 – WHAT THE AHADEETH AND THE WORDS DIFFER REGARDING IMPURITIES	84
CHAPTER 8 – RULING OF THE SUSPECT IMPURITY, AND EXPLANATION THAT THE ORIGIN OF THE CLEANLINESS AND MOST OF IT IS BASED UPON THE APPARENT	89
CHAPTER 9 – RULING OF WHAT IMPURITY IS FACED, WET OR DRY	93
CHAPTER 10 – WHAT NECESSITATES IN CLEANSING THE BODY AND THE CLOTHES, AND OTHER SUCH	95
CHAPTER 11 – RULINGS OF THE WASHTUBS (ETC.)	97
CHAPTER 12 – PURIFICATION BY THE EARTH, AND THE SUN, AND WHAT ARE ITS PURIFICATIONS, AND THE TRANSFORMATION, AND THE MEASUREMENT OF THE PURIFICATION FROM IT	102
CHAPTER 13 – RULINGS OF THE UTENSILS AND THEIR PURIFICATION	107
CHAPTERS ON ETIQUETTES OF THE TOILET AND THE CLEANSING (FROM IT)	109
CHAPTER 1 – REASON FOR THE FAECES AND ITS STENCH, AND REASON OF THE HUMAN BEING LOOKING BELOW WHEN HE EXCRETES, AND REASON OF THE CLEANING (PRIVATE PARTS)	109
CHAPTER 2 – ETIQUETTES OF THE TOILET	113
CHAPTER 3 – ETIQUETTES OF THE CLEANSING (FROM THE DEFECATION) AND THE CLEANSING (FROM THE URINATION)	141
CHAPTERS ON WUD’U	153
CHAPTER 1 – WHAT BREAKS THE WUD’U AND WHAT DOES NOT BREAK IT	153
CHAPTER 2 – REASON OF THE WUD’U AND ITS REWARDS AND PUNISHMENT OF NEGLECTING IT	167
CHAPTER 3 – OBLIGATION OF THE WUD’U, AND ITS METHOD, AND ITS RULINGS	175
The Verses	175
CHAPTER 4 – REWARD OF PERFECTING THE WUD’U, AND RENEWING IT, AND BEING UPON THE CLEANLINESS, AND EXPLANATION OF TYPES OF WUD’U AND ITS VARIETY	209
CHAPTER 5 – THE NAMING AND THE RECOMMENDED SUPPLICATION DURING THE WUD’U, AND BEFORE IT AND AFTER IT	219
CHAPTER 6 – THE PLACING IN CHARGE, AND THE SEEKING ASSISTANCE, AND THE TOWELLING	230

CHAPTER 7 – SUNNAH OF THE WUD’U, AND ITS ETIQUETTES – FROM WASHING THE HAND, AND THE RINSING, AND THE SNIFFIN, AND WHAT IS BEFITTING FROM THE (USAGE OF) WATER AND OTHER SUCH	233
CHAPTER 8 – THE QUANTITY OF WATER FOR THE WUD’U, AND THE WASHING, AND A LIMIT OF THE ‘MUDD’ AND THE ‘SA’A’ (UNITS OF MEASUREMENT).....	248
CHAPTER 9 – ONE WHO FORGETS, OR DOUBTS REGARDING SOMETHING FROM THE DEEDS OF THE WUD’U, AND ONE WHO IS CERTAIN OF THE EXCRETION, AND THE DOUT IN THE CLEANLINESS, AND THE OPPOSITE, AND ONE WHO SEES WETNESS AFTER THE WUD’U, AND SOME OF THE RULING REGARDING THE WETNESS HAVE ALREADY BEEN REFERRED IN THE CHAPTER OF CLEANSING FROM THE TOILET	253
CHAPTER 10 - RULING OF SUFFERER OF THE INCONTINENCE, AND THE (SOFT) BELLY, AND ONE WITH THE SPLINTS AND OBLIGATION OF REMOVING THE BARRIERS FROM THE WATER.....	257

كتاب الطهارة**THE BOOK OF CLEANLINESS**أبواب المياه و أحكامها**CHAPTERS ON THE WATERS AND THEIR RULINGS**باب 1 طهوية الماء**CHAPTER 1 – THE PURITY OF WATER**الآيات**The Verses**

البقرة إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ

(Surah) Baqarah: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**

الأنفال وَ يُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَ لِيَرْبِطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ

(Surah) Al Anfaal: **When He Covered you with the drowsiness as a security from Him, and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you, and to Bind your hearts and Affirm the feet by it [8:11]**

التوبة فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَ اللَّهُ يُحِبُّ الْمُطَهَّرِينَ

(Surah) Al Tawbah: **Therein are men who love to be purified, and Allah Loves the purifying ones [9:108]**

الفرقان وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

(Surah) Al Furqan: **And We Send down clean water from the sky [25:48].**

Tafseer (Ahadeeth only)

رَوَاهُ الصَّدُوقُ رَضِيَ اللَّهُ عَنْهُ فِي الْفَقِيهِ قَالَ: كَانَ النَّاسُ يَسْتَنْجُونَ بِالْأَحْجَارِ فَأَكَلَ رَجُلٌ مِنَ الْأَنْصَارِ طَعَامًا فَلَانَ بَطْنُهُ فَاسْتَنْجَى بِالْمَاءِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ

It is reported by Al-Sadouq, may Allah^{-azwj} be Pleased with him, in (the book) 'Al Faqeeh', said,

'The people used to cleanse themselves with the stones (after defecation). A man from the Helpers ate a meal. He had softness in his stomach. He cleansed (after defecation) with the water. So, Allah^{-azwj} the Glorious Revealed: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**.

فَدَعَاهُ رَسُولُ اللَّهِ ص فَخَشِيَ أَنْ يَكُونَ قَدْ نَزَلَ فِيهِ أَمْرٌ يَسُوؤُهُ فَلَمَّا دَخَلَ قَالَ لَهُ رَسُولُ اللَّهِ ص هَلْ عَمِلْتَ فِي يَوْمِكَ هَذَا شَيْئًا

Rasool-Allah^{-saww} summoned him. He feared that a Command might have been Revealed regarding him. When he entered, Rasool-Allah^{-saww} said to him: 'Have you done anything during this day of yours?'

قَالَ نَعَمْ يَا رَسُولَ اللَّهِ أَكَلْتُ طَعَامًا فَلَانَ بَطْنِي فَاسْتَنْجَيْتُ بِالْمَاءِ

He said, 'Yes, O Rasool-Allah^{-saww}! I ate a meal of so and so. My stomach softened, so I cleansed myself (after defecation) with the water'.

فَقَالَ لَهُ أَبَشِرْ فَإِنَّ اللَّهَ تَعَالَى قَدْ أَنْزَلَ فِيكَ آيَةً.

He^{-saww} said to him: 'Allah^{-azwj} the Exalted has Revealed a Verse regarding you''.

قَدْ رَوَى عَنِ الْبَاقِرِ وَ الصَّادِقِ ع أَنَّهَا نَزَلَتْ فِي أَهْلِ قُبَاءَ لِحُجَّتِهِمْ فِي الْإِسْتِنْجَاءِ عَنِ الْعَائِطِ بَيْنَ الْأَحْجَارِ وَ الْمَاءِ.

It has been reported from Al-Baqir^{-asws} and Al-Sadiq^{-asws}, it (8:11) has been Revealed regarding people of Quba due to their gathering regarding the cleansing from the defecation between the stones and the water''.

النَّبِيِّ ص جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَ تُرَابُهَا طَهُورًا.

The Prophet^{-saww} (said): 'The earth has been Made as a Masjid (place of prostration) for me^{-asws}, and it's soil as a purifier''.

قَوْلِهِ ص وَ قَدْ سُئِلَ عَنِ الْوَضُوءِ بِمَاءِ الْبَحْرِ هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مِئْتَهُ.

His^{-azwj} words, and he^{-saww} had been asked about the Wud'u with water of the sea: 'Its water is the purifier, and its dead is Permissible.

بيان: لعل المراد بالميتة ما لم ينحر و لم يذبح فإن السمك يحل بخروجه عن الماء من غير ذبح و نحر.

Explanation – Perhaps the intent with the ‘dead’ is what has not been sacrificed and not slaughtered, for the fish is Permissible with its exit from the water from without having been slaughter or slayed.

و قَوْلِهِ ص طَهْرُ إِثَاءِ أَخْدِكُمْ إِذَا وَلَعَ فِيهِ الْكَلْبُ أَنْ يَغْسِلَهُ سَبْعًا.

And his^{-saww} words: ‘Purification of a utensil of every one of you when the dog were to lick in it, is that he should wash it seven (times)’.

و منه قوله ص لا صلاة إلا بطهور.

And from him are his^{-saww} words: ‘There is no Salat except with purity’.

1- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الْعَلَوِيِّ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ مَاءِ الْبَحْرِ أَيْتَوَضَّأُ مِنْهُ

(The book) ‘Qurb Al Sanaad’ – from Abdullah Bin Al-Hassan Al Alawy, from his grandfather,

‘Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, ‘I asked him^{-asws} about water of the sea, ‘Can I perform Wud’u from it?’

قَالَ لَا بَأْسَ.

He^{-asws} said: ‘No problem’.¹

2- مَحَاسِنُ الْبَرْهِيِّ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ عَنِ ابْنِ أُحْتِ الْأَوْزَاعِيِّ عَنْ مَسْعَدَةَ بْنِ الْيَسَعِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيُّ ع الْمَاءُ يُطَهِّرُ وَ لَا يُطَهَّرُ

(The book) ‘Mahasin’ of Al Barqy – from one of his companions, from a son of a sister of Al Awzaie, from Mas’ada Bin Al Yas’a,

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} said: ‘The water purifies and is not purified’.²

3- نَوَادِرُ الرَّوْثَانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص مِثْلَهُ

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} – similar to it’.³

4- الْمُعْتَبَرُ، قَالَ قَالَ النَّبِيُّ ص خَلَقَ اللَّهُ الْمَاءَ طَهْرًا لَا يُنَجِّسُهُ شَيْءٌ مَا إِلَّا غَبَّرَ لَوْنَهُ أَوْ طَعَّمَهُ أَوْ رَحَّه.

(The book) ‘Al Mo’tabar’ –

¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 1 (Chapters on water and its rulings)

² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 2 (Chapters on water and its rulings)

³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 3 (Chapters on water and its rulings)

‘He said, ‘The Prophet^{-saww} said: ‘Allah^{-azwj} Created the water as a purifier. Nothing makes it impure unless it changes its colour, or its taste, or its smell’’.⁴

5- دَعَائِمِ الْإِسْلَامِ، عَنْ عَلِيِّ ع قَالَ: مَنْ لَمْ يُطَهِّرْهُ الْبَحْرُ فَلَا طَهْرَ لَهُ.

(The book) ‘Da’aim Al Islam’ –

‘From Ali^{-asws} having said: ‘One whom the sea does not purify, there is no purification for him’’.⁵

6- الْهُدَايَةُ، لِلصَّدُوقِ الْمَاءُ كُلُّهُ طَاهِرٌ حَتَّى يُعْلَمَ أَنَّهُ قَدِرٌ.

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

‘The water, all of it is pure, until one knows that it is dirty’’.⁶ (unknown whether it is a Hadeeth or not)

7- الْمُتَمَنِّعَةُ، عَنِ الْبَاقِرِ ع قَالَ: أَطْفِرُ عَلَى الْخُلُوِّ فَإِن لَمْ يَجِدْهُ فَأَطْفِرُ عَلَى الْمَاءِ فَإِنِ الْمَاءُ طَهُورٌ.

(The book) ‘Al Muqniya’ –

‘From Al-Baqir^{-asws} having said: ‘Break the fast upon the sweet. If you cannot find it, then break fast upon the water, for the water is a purifier’’.⁷

8- الْمُتَمَنِّعَةُ، قَالَ: قَالَ النَّبِيُّ ص وَ قَدْ سُئِلَ عَنِ مَاءِ الْبَحْرِ فَقَالَ هُوَ الطَّهُورُ مَاؤُهُ الْحَلَالُ مَيْتُهُ.

(The book) ‘Al-Mo’tabar’ –

He said, ‘The Prophet^{-saww} said, and he^{-saww} had been asked about the sea water. He^{-saww} said: ‘Its water is the purifier, its dead is Permissible’’.⁸

بيان: لعل المراد بالميتة ما لم ينحر و لم يذبح فإن السمك يحل بخروجه عن الماء من غير ذبح و نحر.

Explanation – *Perhaps the intent with the ‘dead’ is what has not been sacrificed and not slaughtered, for the fish is Permissible with its exit from the water from without having been slaughter or slayed.*

9- إِرْشَادُ الْقُلُوبِ، لِلدَّيْلَمِيِّ عَنِ مُوسَى بْنِ جَعْفَرٍ عَنِ آبَائِهِ عَنِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ ع قَالَ: فِي ذِكْرِ فَضَائِلِ نَبِيِّنَا ص وَ أُمَّتِهِ عَلَى الْأَنْبِيَاءِ وَ أُمَّمِهِمْ إِنَّ اللَّهَ سُبْحَانَهُ رَفَعَ نَبِيَّنَا ص إِلَى سَاقِ الْعَرْشِ فَأَوْحَى إِلَيْهِ فِيمَا أَوْحَى

(The book) ‘Irshad Al Quloub’ of Al Daylami –

⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 4 (Chapters on water and its rulings)

⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 5 (Chapters on water and its rulings)

⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 6 (Chapters on water and its rulings)

⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 7 (Chapters on water and its rulings)

⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 8 (Chapters on water and its rulings)

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali Al-Momineen^{-asws} having said in mentioning merits of our Prophet^{-saww} and his^{-saww} community over the (other) Prophets^{-as} and their^{-as} communities: 'Allah^{-azwj} the Glorious Raised our Prophet^{-saww} to Base of the Throne. He^{-azwj} Revealed to him^{-saww} among what He^{-saww} Revealed to him^{-saww}:

كَانَتِ الْأُمَّمُ السَّالِفَةُ إِذَا أَصَابَتْهُمُ أَدَى نَجَسٍ قَرَضُوهُ مِنْ أَجْسَادِهِمْ وَ قَدْ جَعَلْتُ الْمَاءَ طَهُورًا لِأُمَّتِكَ مِنْ جَمِيعِ الْأَنْجَاسِ وَ الصَّعِيدِ فِي الْأَوْقَاتِ.

"The previous communities were such that whenever any dirt had harmed them, they had to scrape it off from the bodies, and I^{-azwj} have Made the water for your^{-saww} community as a purifier from entirety of the impurities, and clean sand during the (certain) timings!"⁹

⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 9 (Chapters on water and its rulings)

CHAPTER 2 – THE RAIN WATER AND ITS CLAY

1- قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ الْمُتَقَلِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْبَيْتِ يُبَالُ عَلَى ظَهْرِهِ وَ يُغْتَسَلُ مِنْ الْجَنَابَةِ ثُمَّ يُصِيبُهُ الْمَطَرُ أ يُؤْخَذُ مِنْ مَائِهِ فَيَتَوَضَّأُ لِلصَّلَاةِ

(The book) 'Qurb Al Asnaad' – by the previous chain,

'From Ali son of Ja'far^{-asws}, from his father^{-asws}, said, 'I asked him^{-asws} about the room it is being urinated upon its surface and washed from the sexual impurity (toilet), then the rain hits it, 'Can one take from its water and perform Wud'u for the Salat?'

قَالَ إِذَا جَرَى فَلَا بَأْسَ.

He^{-asws} said: 'When it is flowing, there is no problem'.¹⁰

وَ عَنْهُ عَنِ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ رَجُلٍ مَرَّ فِي مَاءٍ مَطَرٍ قَدْ صُبَّتْ فِيهِ حُمُرٌ فَأَصَابَتْ ثَوْبَهُ هَلْ يُصَلِّي فِيهِ قَبْلَ أَنْ يَغْسِلَهُ

And from him, from his brother^{-asws} (7th Imam^{-asws}), said, 'I asked him^{-asws} about a man who passes by in rain water wherein wine has hit it, so it hits his clothes, 'Can he pray Salat in it before he washes it?'

قَالَ لَا يَغْسِلُ ثَوْبَهُ وَ لَا رِجْلَيْهِ وَ يُصَلِّي وَ لَا بَأْسَ.

He^{-asws} said: 'He should neither wash his clothes nor his leg, and he can pray Salat, and there is no problem'.¹¹

وَ عَنْهُ عَنِ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْكَنِيفِ يَكُونُ فَوْقَ الْبَيْتِ فَيُصِيبُهُ الْمَطَرُ فَيَكِفُّ فَيُصِيبُ الثِّيَابَ أ يُصَلِّي فِيهَا قَبْلَ أَنْ تُغْسَلَ

And from him, from his brother^{-asws} (7th Imam^{-asws}), said, 'I asked him^{-asws} about the toilet happening to be above the house, so the rain hits it. It stops (collects). It hits the clothes, 'Can one pray Salat in it before he washes?'

قَالَ إِذَا جَرَى مِنْ مَاءِ الْمَطَرِ فَلَا بَأْسَ [يُصَلِّي فِيهَا].

He^{-asws} said: 'When there is a flow of the rain water, there is no problem (praying Salat in it)'.¹²

2- فَمَنْ الرِّضَا، إِذَا بَقِيَ مَاءُ الْمَطَرِ فِي الطَّرِيقَاتِ ثَلَاثَةَ أَيَّامٍ نَجَسَ وَ اخْتَبِجَ إِلَى غَسَلِ الثَّوْبِ مِنْهُ وَ مَاءُ الْمَطَرِ فِي الصَّخَارِي يَجُوزُ الصَّلَاةَ فِيهِ طَوْلَ الشَّوْبِ.

¹⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 1 a (Chapters on water and its rulings)

¹¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 1 b (Chapters on water and its rulings)

¹² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 1 c (Chapters on water and its rulings)

(The book) 'Fiqh Al-Reza^{-asws}' – 'When the rain water remains in the roads for three days, it is unclean and there is need to wash the clothes (if dirtied) from it; and the wain water in the desert, the Salat is allowed regarding it during the winter".¹³

3- السَّرَائِرُ، مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحُسَيْنِ ع فِي طِينِ الْمَطَرِ أَنَّهُ لَا بَأْسَ بِهِ أَنْ يُصِيبَ التَّوْبَ ثَلَاثَةَ أَيَّامٍ إِلَّا أَنْ يُعْلَمَ أَنَّهُ قَدْ نَجَسَهُ شَيْءٌ بَعْدَ الْمَطَرِ.

(The book) 'Al Saraair' – from the book of Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from one of our companions,

'From Abu Al-Hassan^{-asws} regarding the rain water clay, there is no problem with it if hit the cloth for three days, except if one known that something has dirtied it after the rain".¹⁴

4- كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمَطَرِ يَجْرِي فِي الْمَكَانِ فِيهِ الْعَذْرَةُ فَيُصِيبُ التَّوْبَ أَوْ يُصَلِّي فِيهِ قَبْلَ أَنْ يُعْسَلَ

(The book) 'Kitab Al Masaail' – by the chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, 'I asked him^{-asws} about the rain water flowing in the place wherein is faeces, so it hits the clothes, 'Can one pray Salat in it before washing?'

قَالَ إِذَا جَرَى بِهِ الْمَطَرُ فَلَا بَأْسَ.

He^{-asws} said: 'When the rain water is flowing, there is no problem".¹⁵

¹³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 2 (Chapters on water and its rulings)

¹⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 3 (Chapters on water and its rulings)

¹⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 4 (Chapters on water and its rulings)

CHAPTER 3 – RULING ABOUT THE LITTLE WATER, AND LIMIT OF THE LOT AND ITS RULING, AND RULING OF THE FLOWING WATER

1- فُرُبُ الْإِسْنَادِ وَ كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادَيْنِ الْمُتَقَدِّمَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الدَّجَاجَةِ وَ الْحَمَامَةِ وَ أَشْبَاهِهِنَّ تَطَأَ الْعَذِيرَةَ ثُمَّ تَدَخَّلَ فِي الْمَاءِ أَيْتَوْضَأُ مِنْهُ

(The books) ‘Qurb Al Asnaad’, and ‘Kitab Al Masaail’ – by the two previous chains,

‘From Ali son of Ja’far^{-asws}, from his^{-asws} brother^{-asws} (7th Imam^{-asws}), he said, ‘I asked him^{-asws} about the chicken, and the dove, and their like treading the faeces, then enter into the water, ‘Can one perform Wud’u from it?’

قَالَ لَا إِلَّا أَنْ يَكُونَ الْمَاءُ كَثِيرًا قَدَرُ كُرٍّ

He^{-asws} said: ‘No, except the water happens to be a lot, a measurement of ‘Kur’ (three palms cubed)’.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَتَوَضَّأُ فِي الْكَيْفِ بِالْمَاءِ يُدْخِلُ يَدَهُ فِيهِ أَيْتَوْضَأُ مِنْ فَضْلِهِ لِلصَّلَاةِ

He said, ‘And I asked him^{-asws} about the man performing Wud’u in the toilet with the water, inserting his hand in it, ‘Can one perform Wud’u from its remnants for the Salat?’

قَالَ إِذَا أَدْخَلَ يَدَهُ وَ هِيَ نَظِيفَةٌ فَلَا بَأْسَ وَ لَسْتُ أُحِبُّ أَنْ يَتَعَوَّدَ ذَلِكَ إِلَّا أَنْ يَغْسِلَ يَدَهُ قَبْلَ ذَلِكَ

He^{-asws} said: ‘When he inserts his hand and it is clean, there is no problem, and I^{-asws} don’t like him repeating that except if he were to wash his hand before that’.

وَ سَأَلْتُهُ عَنْ جُنُبٍ أَصَابَتْ يَدَهُ مِنْ جَنَابَتِهِ فَمَسَحَهُ بِخِرْقَةٍ ثُمَّ أَدْخَلَ يَدَهُ فِي غَسَلِهِ قَبْلَ أَنْ يَغْسِلَهَا هَلْ يُجْزِيهِ أَنْ يَغْتَسِلَ مِنْ ذَلِكَ الْمَاءِ

And I asked him^{-asws} about one with sexual impurity, his hand being hit from his sexual impurity, so he wipes it with a rag, then he inserts his hand in his washing before he washes it, ‘It is allowed for him to wash from that water?’

قَالَ إِنْ وَجَدَ مَاءً غَيْرَهُ فَلَا يُجْزِيهِ أَنْ يَغْتَسِلَ بِهِ وَ إِنْ لَمْ يَجِدْ غَيْرَهُ أَجْزَأَهُ.

He^{-asws} said: ‘If he finds water other than it, it is not allowed for him to wash with it, but if he cannot find other than it, it is allowed for him’.¹⁶

¹⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 1 (Chapters on water and its rulings)

2- عَلِيُّ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنِ ابْنِ بَرِيْعٍ عَنْ يُونُسَ عَنْ رَجُلٍ مِنْ أَهْلِ الْمَشْرِقِ عَنِ الْعِزَّارِ عَنِ الْأَخْوَلِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ سَلْ عَمَّا شِئْتِ

(The book) 'Ilal' of Al Sadouq – from his father, from Sa'ad, from Muhammad Bin Al Husayn, from Ibn Bazie, from Yunus, from a man from people of the East, from Al Ayzar, from Al Ahwal who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'As about whatever you like to'.

فَأُرْتَحَّتْ عَلَيَّ الْمَسَائِلُ فَقَالَ لِي سَلْ مَا بَدَا لَكَ

I was hesitant upon the issues. He^{-asws} said to me: 'Ask whatever comes to you'.

فَقُلْتُ جُعِلْتُ فِدَاكَ الرَّجُلُ يَسْتَنْجِي فَيَقَعُ تَوْبُهُ فِي الْمَاءِ الَّذِي اسْتَنْجَى بِهِ

I said, 'May I be sacrificed for you^{-asws}! The man cleanse from the toilet, so his cloth falls in the water which he cleanses with'.

فَقَالَ لَا بَأْسَ بِهِ فَسَكَتَ فَقَالَ أَوْ تَدْرِي لِمَ صَارَ لَا بَأْسَ بِهِ

He^{-asws} said: 'There is no problem with it'. Then he^{-asws} was silent. He^{-asws} said: 'And do you know why it became there being no problem with it?'

قُلْتُ لَا وَاللَّهِ جُعِلْتُ فِدَاكَ

I said, 'No, by Allah^{-azwj}, may I be sacrificed for you^{-asws}!'

فَقَالَ ع إِنَّ الْمَاءَ أَكْثَرُ مِنَ الْقَدْرِ.

He^{-asws} said: 'The water is more than the dirt'.¹⁷

3- الْبَصَائِرُ، لِلصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ مِنَ الْجَنْبِ يَعْرِفُ الْمَاءَ مِنَ الْحَبِّ فَلَمَّا صُرْتُ عِنْدَهُ أَنْسَيْتُ الْمَسْأَلَةَ فَتَظَرَّ إِلَيَّ أَبُو عَبْدِ اللَّهِ ع فَقَالَ يَا شِهَابُ لَا بَأْسَ أَنْ يَعْرِفَ الْجَنْبُ مِنَ الْحَبِّ.

(The book) 'Al Basaa'ir' of Al Saffar Bin Hashim, from Abu Abdullah Al Barqy, from Ibrahim Bin Muhammad, from Shihab Bin Abd Rabbih who said,

'I entered to see Abu Abdullah^{-asws} and I wanted to ask him^{-asws} about the one with sexual impurity scooping the water from the container. When I came to be in his^{-asws} presence, I forgot the question. Abu Abdullah^{-asws} looked at. He^{-asws} said: 'O Shihab! There is no problem if the one with sexual impurity were to scoop from the container'.¹⁸

¹⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 2 (Chapters on water and its rulings)

¹⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 3 (Chapters on water and its rulings)

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ: أَتَيْتُ أَبَا عَبْدِ اللَّهِ عَ اسْأَلُهُ فَأَبْتَدَأَنِي فَقَالَ إِنَّ شِئْتُمْ فَاسْأَلْ يَا شِهَابُ وَإِنْ شِئْتُمْ أَخْبِرْنَاكَ بِمَا جِئْتُمْ لَهُ

And from him, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Shihab Bin Abd Rabbih who said,

'I came to Abu Abdullah^{-asws} to ask him^{-asws}, but he^{-asws} initiated me. He^{-asws} said, 'If you like, ask O Shihab, and if you like, I^{asws} can inform you with what you have come for'.

قُلْتُ أَخْبِرْنِي جُعِلْتُ فِدَاكَ

I said, 'Inform me, may I be sacrificed for you^{-asws}!'

قَالَ جِئْتُمْ لِتَسْأَلَ عَنِ الْجُنُبِ يَعْرِفُ الْمَاءَ مِنَ الْحُبِّ بِالْكُوزِ فَيَصِيبُ يَدَهُ الْمَاءَ

He^{-asws} said: 'You have come to ask about the one with sexual impurity scooping the water from the container with the jug, so his hand hits the water'.

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ لَيْسَ بِهِ بَأْسٌ

He^{-asws} said: 'There is no problem with it'.

قَالَ وَإِنْ شِئْتُمْ سَلْ وَإِنْ شِئْتُمْ أَخْبِرْنَاكَ

He^{-asws} said: 'And if you like, ask, and if you like, I^{-asws} shall inform you'.

قَالَ قُلْتُ لَهُ أَخْبِرْنِي جُعِلْتُ فِدَاكَ

He (the narrator) said, 'I said to him^{-asws}, 'Inform me, may I be sacrificed for you^{-asws}!'

قَالَ جِئْتُمْ لِتَسْأَلَ عَنِ الْجُنُبِ يَسْهُو وَ يَغْمُرُ يَدَهُ فِي الْمَاءِ قَبْلَ أَنْ يَغْسِلَهَا

He^{-asws} said: 'You have come to ask about the one with sexual impurity mistakenly immersing his hand in the water before he has washed it'.

قُلْتُ وَ ذَاكَ جُعِلْتُ فِدَاكَ

I said, 'And that, may I be sacrificed for you^{-asws}!'

قَالَ إِذَا لَمْ يَكُنْ أَصَابَ يَدَهُ شَيْءٌ فَلَا بَأْسَ بِذَاكَ فَسَلْ وَإِنْ شِئْتُمْ أَخْبِرْنَاكَ

He^{-asws} said: 'When nothing happens to hit his hand, there is no problem with that. Ask, and if you like, I^{asws} shall inform you'.

قُلْتُ أَخْبِرْنِي

I said, 'Inform me'.

قَالَ جِئْتَ لِتَسْأَلَنِي عَنِ الْعَدِيرِ يَكُونُ فِي جَانِبِهِ الْجَيْفَةُ أَتَوْضَأُ أَوْ لَا

He^{-asws} said: 'You have come to ask me about the stream, the carcass happening to be in its side, can one perform Wud'u or not?'

قَالَ نَعَمْ

He said, 'Yes'.

فَتَوَضَأُ مِنَ الْجَانِبِ الْأُخْرِ إِلَّا أَنْ يَغْلِبَ عَلَى الْمَاءِ الرِّيحُ فَيَنْتِنَ وَ جِئْتَ لِتَسْأَلَ عَنِ الْمَاءِ الرَّكَيدِ مِنَ الْبَيْرِ

(He^{-asws} said): 'He can perform Wud'u from the other side, except if the smell has overcome upon the water, so it stinks; and you have come to ask about the still water from the well'.

قَالَ فَمَا لَمْ يَكُنْ فِيهِ تَغْيِيرٌ أَوْ رِيحٌ غَالِيَةٌ

He^{-asws} said: 'Whatever does not happen to have any change in it, or smell having overcome it'.

قُلْتُ فَمَا التَّغْيِيرُ

I said, 'So what is the change?'

قَالَ الصُّفْرَةُ فَتَوَضَأُ مِنْهُ وَ كُلَّمَا غَلَبَ عَلَيْهِ كَثْرَةُ الْمَاءِ فَهُوَ طَاهِرٌ.

He^{-asws} said: 'The yellowness, perform Wud'u from it, and all what a lot of water has overcome upon it, it is clean'¹⁹.

5- **فَقَهُ الرِّضَا،** إِنْ اغْتَسَلْتَ مِنْ مَاءِ الْحُمَامِ وَ لَمْ يَكُنْ مَعَكَ مَا تَعْرِفُ بِهِ وَ يَدَاكَ قَدْرَتَانِ فَاضْرَبْ يَدَكَ فِي الْمَاءِ وَ قُلْ بِسْمِ اللَّهِ هَذَا مِمَّا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

(The book) 'Fiqh Al-Reza^{-asws}' – 'If you were to wash from water of the bathhouse and there does not happen to be with you what you can scoop with, and both your hands are dirty, then strike your hand in the water and say, 'In the Name of Allah^{-azwj}! This is from what Allah^{-azwj} Blessed and Exalted Said: **He did not Make any hardship upon you in the Religion [22:78].**

وَ قَالَ عَ كُلِّ عَدِيرٍ فِيهِ مِنَ الْمَاءِ أَكْثَرُ مِنْ كُرٍّ لَا يُنَجِّسُهُ مَا يَقَعُ فِيهِ مِنَ النَّجَاسَاتِ إِلَّا أَنْ يَكُونَ فِيهِ الْجَيْفُ فَتُغَيَّرُ لَوْنُهُ وَ طَعْمُهُ وَ رَائِحَتُهُ فَإِذَا غَيَّرْتَهُ لَمْ تُشْرَبْ مِنْهُ وَ لَمْ تُطَهَّرْ مِنْهُ وَ اعْلَمُوا رَجْمُكُمْ اللَّهُ أَنْ كُلَّ مَاءٍ جَارٍ لَا يُنَجِّسُهُ شَيْءٌ.

¹⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 4 (Chapters on water and its rulings)

And he^{-asws} said: ‘Every stream having in it from the water more than *Kur* (three palms cubed), whatever from the uncleanness falls into it will not dirty it, except there happens to be the carcass in it, so its colour, and its taste and its smell changes. When it changes it, do not drink from it, and do not cleanse from it; and know, may Allah^{-azwj} have Mercy on you, that all flowing water, nothing dirties it!’²⁰

6- السَّرَائِرُ، مِنْ كِتَابِ الْبَزَنْطِيِّ عَنْ عَبْدِ الْكَرِيمِ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْجُنُبِ يَجْعَلُ الرِّكْوَةَ أَوْ النَّوْرَ فَيُدْخِلُ إِصْبَعَهُ فِيهَا فَقَالَ إِنَّ كَانَتْ يَدُهُ قَدْرَةً فَلْيَهْرِفْهُ وَ إِنْ كَانَ لَمْ يُصْبِحْهَا قَدْرٌ فَلْيَغْتَسِلْ بِهِ هَذَا بِمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ.

(The book) ‘Al Saraair’, from the book of ‘Al Bazantiy’ – from Abdul Kareem, from Abu Baseer who said,

‘I asked Abu Abdullah^{-asws} about the one with sexual impurity going to the water trough or the water container, so his fingers get inserted in it. He^{-asws} said: ‘If his hands were dirty, let him spill it, and its dirt had not hit it, let his wash with it. This is from what Allah^{-azwj} Mighty and Majestic Said: ***He did not Make any hardship upon you in the Religion [22:78]***’.²¹

7- كَشْفُ الْعُتْمَةِ، مِنْ كِتَابِ الدَّلَائِلِ لِعَبْدِ اللَّهِ بْنِ جَعْفَرِ الْهَمَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي وَعِدَ فِيهَا عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ لِمُحَمَّدٍ يَا بُنَيَّ انْعَبِي وَضُوءًا

(The book) ‘Kashf Al Ghumma’ – from ‘Kitab Al Dalail’ of Abdullah Bin Ja’far Al Himeyri,

‘From Abu Abdullah^{-asws} having said: ‘When it was during the night which Ali^{-asws} Bin Al Husayn^{-asws} was promised (death) in it. He^{-asws} said to Muhammad^{-asws}: ‘O my^{-asws} son^{-asws}! Get me^{-asws} Wud’u water’.

قَالَ فَفُئْتُ فَجِئْتُهُ بِمَاءٍ فَقَالَ لَا تَتَّبِعْ هَذَا فَإِنَّ فِيهِ شَيْئًا مَيِّتًا

He^{-asws} said: ‘I^{-asws} stood up and came to him^{-asws} with water. He^{-asws} said: ‘I^{-asws} don’t want this, for there is something dead in it’.

قَالَ فَخَرَجْتُ فَجِئْتُ بِالْمِصْبَاحِ فَإِذَا فِيهِ قَارَةٌ مَيِّتَةٌ فَجِئْتُهُ بِوَضُوءٍ غَيْرِهِ.

He^{-asws} said: ‘I^{-asws} went out and came with the lamp, and behold, therein was a dead mouse. I^{-asws} came to him^{-asws} with another water for Wud’u’’.²²

8- كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرِ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ جَرَّةٍ مَاءٍ فِيهِ أَلْفُ رَطَلٍ وَقَعَ فِيهِ أُوقِيَّةٌ بُولِ هَلْ يَصْلُحُ شُرْبُهُ أَوْ الْوُضُوءُ مِنْهُ

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

²⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 5 (Chapters on water and its rulings)

²¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 6 (Chapters on water and its rulings)

²² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 7 (Chapters on water and its rulings)

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, 'I asked him^{-asws} about flowing water wherein is one thousand *Ratls*, and a drop of urine falls into it, 'Is it correct to drink it, or performing the Wud'u from it?'

قَالَ لَا يَصْلُحُ.

He^{-asws} said: 'It is not correct'.²³

9- مجاليس الصدوق، قَالَ رُوِيَ أَنَّ الْكُرَّ هُوَ مَا يَكُونُ ثَلَاثَةَ أَشْبَارٍ طُولًا فِي ثَلَاثَةِ أَشْبَارٍ عَرْضًا فِي ثَلَاثَةِ أَشْبَارٍ عُمُقًا.

(The book) 'Majaalis' of Al Sadouq –

'He said, 'It is reported that the 'Kur' (three palms cubed), it is what happens to be of three palms in length, by three palms in length in width, by three palms in depth".²⁴

10- الْمُفْنِيعُ، الْكُرُّ مَا يَكُونُ ثَلَاثَةَ أَشْبَارٍ طُولًا فِي عَرْضِ ثَلَاثَةِ أَشْبَارٍ فِي عُمُقِ ثَلَاثَةِ أَشْبَارٍ.

(The book) 'Al Muqnie' –

'The *Kur* is what happens to be of three palms in length, by three palms in width, by three palms in depth".²⁵

وَرُوِيَ أَنَّ الْكُرَّ ذِرَاعَانِ وَ شِبْرٌ فِي ذِرَاعَيْنِ وَ شِبْرٌ وَ سِئْلُ أَبُو عَبْدِ اللَّهِ عَ عَنِ الْمَاءِ الَّذِي لَا يُنَجِّسُهُ شَيْءٌ قَالَ ذِرَاعَانِ عُمُقُهُ فِي ذِرَاعٍ وَ شِبْرٌ سَعْتُهُ.

And it is reported that the *Kur* is of two cubits and palm by two cubits and a palm. And Abu Abdullah^{-asws} was asked about the water which nothing can dirty. He^{-asws} said: 'Two cubits in depth by a cubit and a palm's its width".²⁶

وَرُوِيَ أَنَّ الْكُرَّ أَلْفٌ وَ مِائَتَا رِطْلٍ.

And it is reported: 'The *Kur* is of one thousand two hundred *Ratls*".²⁷

11- كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادِ الْمُنْتَقَدِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحَبِهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ وَ هُوَ يَتَوَضَّأُ فَيَقْطُرُ قَطْرَةً فِي إِيَّاهُ هَلْ يَصْلُحُ لَهُ الْوُضُوءُ مِنْهُ

(The book) 'Kitab Al Masaai' – by the preceding chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, 'I asked him^{-asws} about the man, and he was performing Wud'u, so a drop (of urine) falls into his container, 'Is it correct for him to perform Wud'u from it?'

²³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 8 (Chapters on water and its rulings)

²⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 9 (Chapters on water and its rulings)

²⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 10 (Chapters on water and its rulings)

²⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 11 a (Chapters on water and its rulings)

²⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 11 b (Chapters on water and its rulings)

قَالَ لَا

He^{-asws} said: 'No'.

وَسَأَلْتُهُ عَنْ رَجُلٍ رَعَفَ فَاثْمَخَطَ فَطَارَ بَعْضُ ذَلِكَ الدَّمِ قَطْرًا قَطْرًا صِغَارًا فَأَصَابَ إِنَاءَهُ هَلْ يَصْلِحُ الْوُضُوءُ مِنْهُ

And I asked him^{-asws} about a man having nose-bleed, so a drop of some of that blood, a small drop, drips and hits his container, 'Is it correct to perform the Wud'u from it?'

قَالَ إِنْ لَمْ يَكُنْ شَيْءٌ يَسْتَبِينُ فِي الْمَاءِ فَلَا بَأْسَ وَإِنْ كَانَ شَيْئًا بَيِّنًا فَلَا يُتَوَضَّأُ مِنْهُ.

He^{-asws} said: 'If it does not happen to be something appearing in the water, there is no problem, and if it was something apparent, then he should not perform Wud'u from it'.²⁸

12- نَوَادِيرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ إِلَى مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: قَالَ عَلِيُّ ع الْمَاءُ الْجَارِي لَا يُنَجِّسُهُ شَيْءٌ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'The flowing water, nothing dirties it''.²⁹

وَبَحَّدَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع الْمَاءُ يَمُرُّ بِالْحَيْفِ وَالْعَذْرَةِ وَالدَّمِ يُتَوَضَّأُ مِنْهُ وَ يُشْرَبُ لَيْسَ يُنَجِّسُهُ شَيْءٌ.

And by this chain,

'He^{-asws} said: 'Ali^{-asws} said: 'The water flowing by the carcass and the faeces, and the blood, one can perform Wud'u from it and drink. Nothing dirties it''.³⁰

13- دَعَائِمُ الْإِسْلَامِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: فِي الْمَاءِ الْجَارِي يَمُرُّ بِالْحَيْفِ وَالْعَذْرَةِ وَالدَّمِ يُتَوَضَّأُ مِنْهُ وَ يُشْرَبُ وَ لَيْسَ يُنَجِّسُهُ شَيْءٌ مَا لَمْ يَتَغَيَّرْ أَوْصَافُهُ طَعْمُهُ وَ لَوْنُهُ وَ رِيحُهُ.

(The book) 'Da'aim Al Islam' –

'From Amir Al-Momineen^{-asws} having said regarding the water flowing by the carcass, and the faeces, and the blood: 'One can perform Wud'u from it and drink, and nothing dirties it for as long as it does not change its description of its taste, and its colour, and its smell''.³¹

وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَيْسَ يُنَجِّسُ الْمَاءَ شَيْءٌ.

²⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 11 c (Chapters on water and its rulings)

²⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 12 a (Chapters on water and its rulings)

³⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 12 b (Chapters on water and its rulings)

³¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 13 a (Chapters on water and its rulings)

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘Nothing dirties the water’.³²

وَعَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ مِيْضَاةٍ كَانَتْ بِقُرْبِ مَسْجِدٍ تُدْخِلُ الْحَائِضُ فِيهَا يَدَهَا أَوْ الْعُلَامُ فِيهَا يَدَهُ قَالَ تَوَضَّأَ مِنْهَا فَإِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ.

And from Abu Abdullah^{-asws}, he^{-asws} was asked about pool nearby to the Masjid, the menstruating woman inserts her hand in it, or the boy (inserting) his hand in it. He^{-asws} said: ‘Perform Wud’u from it, for the water is such, nothing dirties it’.³³

وَعَنْهُ ع أَنَّهُ سُئِلَ عَنِ الْغَدِيرِ يَكُونُ بِجَانِبِ الْقَرْيَةِ يَكُونُ فِيهِ الْعَذْرَةُ وَ يَبُولُ فِيهِ الصَّبِيُّ وَ تَبُولُ فِيهِ الدَّابَّةُ وَ تَرْتُوهُ قَالَ إِنْ عَرَضَ بِقَلْبِكَ شَيْءٌ مِنْهُ فَطَلَّ هَكَذَا وَ تَوَضَّأَ وَ أَشَارَ بِيَدِهِ أَيَّ حَرْكِهِ وَ أَفْرَجَ عَنْهُ عَنِ بَعْضِ

And from him^{-asws}, he^{-asws} was asked about the stream happening to be nearby a town happening to have the faeces in it and the children urinate in it, and the animals urinate in it and excrete. He^{-asws} said: ‘If something from it were to present your heart, then say like this and perform Wud’u’ – and he^{-asws} indicated by his hand, i.e., moved it and clef apart from part’.³⁴

وَ قَالَ إِنَّ الدِّينَ لَيْسَ بِضَيِّقٍ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

And he^{-asws} said: ‘The religion isn’t with narrowness. Allah^{-azwj} Mighty and Majestic Said: **He did not Make any hardship upon you in the Religion [22:78]**’.

وَ سُئِلَ عَنِ الْغَدِيرِ فِيهِ جِيْفَةٌ فَقَالَ إِنْ كَانَ الْمَاءُ قَاهِرًا لَا يُوجَدُ فِيهِ رِيْحُهَا فَتَوَضَّأَ

And he^{-asws} was asked about a stream wherein is a carcass. He^{-asws} said: ‘If the water was prevailing, its smell cannot be found, then perform Wud’u’.

وَ سُئِلَ أَيْضًا عَنِ الْغَدِيرِ تَبُولُ فِيهِ الدَّوَابُّ وَ تَلْعُ مِنْهُ الْكِلَابُ وَ يَغْتَسِلُ مِنْهُ الْجُنُبُ وَ الْحَائِضُ فَقَالَ إِنْ كَانَ قَدْرُ كُرٍّ لَمْ يُنَجِّسْهُ شَيْءٌ

And he^{-asws} was asked as well about the stream being urinated it by the animals, and the dogs drink from it, and the one with sexual impurity and the menstruating woman washes from it. He said, ‘If it were to be a measurements of Kur (three palms cubed), nothing dirties it’.

وَ سُئِلَ عَنِ الْغَدِيرِ يَبُولُ فِيهِ الدَّوَابُّ وَ تَرْتُوهُ وَ يَغْتَسِلُ فِيهِ الْجُنُبُ فَقَالَ لَا بَأْسَ إِنْ رَسُوَ اللَّهُ ص نَزَلَ بِأَصْحَابِهِ فِي سَفَرٍ لَهُمْ عَلَى الْغَدِيرِ وَ كَانَتْ دَوَائِمُهُمْ تَبُولُ فِيهِ وَ تَرْتُوهُ فَيَغْتَسِلُونَ فِيهِ وَ يَتَوَضَّأُونَ مِنْهُ وَ يَشْرَبُونَ.

And he^{-asws} was asked about the stream being urinated it by the animals and excreted, and the one with the sexual impurity washes in it. He^{-asws} said: ‘There is no problem. Rasool-Allah^{-saww} was in a journey with his^{-saww} companions. He^{-saww} descended by a stream, and their

³² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 13 b (Chapters on water and its rulings)

³³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 13 c (Chapters on water and its rulings)

³⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 13 d (Chapters on water and its rulings)

animals were urinating in it and excreting. They were washing in it and performing Wud'u from it, and drinking".³⁵

وَعَنْهُ ع أَنَّهُ قَالَ: إِذَا مَرَّ الْجُنُبُ بِالْمَاءِ وَ فِيهِ الْجَيْفَةُ أَوْ الْمَيْتَةُ فَإِنْ كَانَ قَدْ تَغَيَّرَ لِذَلِكَ طَعْمُهُ أَوْ رِيحُهُ أَوْ لَوْنُهُ فَلَا يَشْرَبُ مِنْهُ وَ لَا يَتَوَضَّأُ وَ لَا يَتَطَهَّرُ مِنْهُ.

And from him^{-asws} having said: 'When the one with the sexual impurity passes by the water, and in it is the carcass or the dead, so if it were to have changed by that in its taste, or its smell, or its colour, he should neither drink from it, nor perform Wud'u, nor cleanse from it'.³⁶

وَعَنْهُ عَنِ آبَائِهِ ع قَالَ: سُئِلَ رَسُولُ اللَّهِ ص عَنِ الْمَاءِ تَرُدُّهُ السَّبَاعُ وَ الْكِلَابُ وَ الْبَهَائِمُ فَقَالَ لَهَا مَا أَخَذَتْ بِأَفْوَاهِهَا وَ لَكُمْ مَا بَقِيَ.

And from him^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} was asked about the water frequented by the lions, and the dogs, and the beasts. He^{-asws} said: 'For them is what they take with their mouths, and for you is what remains'.³⁷

14- الْهُدَايَةُ، لَا يُفْسِدُ الْمَاءَ إِلَّا مَا كَانَتْ لَهُ نَفْسٌ سَائِلَةٌ وَ إِذَا كَانَ الْمَاءُ كُرًّا لَمْ يُنَجِّسْهُ شَيْءٌ وَ الْكُرُّ ثَلَاثَةُ أَشْبَارٍ طَوِيلٍ فِي عَرْضِ ثَلَاثَةِ أَشْبَارٍ فِي عُمُقِ ثَلَاثَةِ أَشْبَارٍ

(The book) 'Al Hidayah' –

'It does not spoil the water except what does not flow by itself; and when the water is *Kur* (three palms cubed), nothing dirties it, and the *Kur* is three palms in length, by three palms in width, and three palms in depth.

وَ إِنَّ أَهْلَ الْبَادِيَةِ سَأَلُوا رَسُولَ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ حِيَاضَنَا هَذِهِ تَرُدُّهَا السَّبَاعُ وَ الْكِلَابُ وَ الْبَهَائِمُ

The people of the valleys (Bedouins) asked Rasool-Allah^{-saww}. They said, 'O Rasool-Allah^{-saww}! These watering places of ours are frequented by the lions, and the dogs, and the beasts!'

فَقَالَ ص لَهَا مَا أَخَذَتْ أَفْوَاهُهَا وَ لَكُمْ سَائِرُ ذَلِكَ.

He^{-saww} said: 'For these is what their mouths take, and for you is rest of that'.³⁸

³⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 13 e (Chapters on water and its rulings)

³⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 13 f (Chapters on water and its rulings)

³⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 13 g (Chapters on water and its rulings)

³⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 14 (Chapters on water and its rulings)

CHAPTER 4 – RULING OF THE WELL AND WHAT FALLS INTO IT

1- قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ الْمُتَّقَلِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَذْبَحُ شَاةً فَاضْطَرَبَتْ فَوَقَعَتْ فِي بَيْرٍ مَاءٍ وَ أَوْدَاجُهَا تَشْحُبُ دَمًا هَلْ يُتَوَضَّأُ مِنْ تِلْكَ الْبَيْرِ

(The book) 'Qurb Al Asnaad' – by the previous chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} (7th Imam^{-asws}), said, 'I asked him^{-asws} about a man who slaughters a sheep, so it becomes restless and falls into a water well and its jugular vein was dripping blood, 'Can one perform Wud'u from that well?'

قَالَ يُنْزَخُ مِنْهَا مَا بَيْنَ الثَّلَاثِينَ إِلَى الْأَرْبَعِينَ دَلْوًا ثُمَّ يُتَوَضَّأُ مِنْهَا وَ لَا بَأْسَ بِهِ

He^{-asws} said: 'Remove from it what it between thirty to forty buckets, then perform Wud'u from it, and there is no problem with it'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ ذَبَحَ دَجَاجَةً أَوْ حَمَامَةً فَوَقَعَتْ مِنْ يَدِهِ فِي بَيْرٍ مَاءٍ وَ أَوْدَاجُهَا تَشْحُبُ دَمًا هَلْ يُتَوَضَّأُ مِنْ تِلْكَ الْبَيْرِ

And I asked him^{-asws} about a man who slaughters a chicken or a dove, so it falls from his hand into a well water, and its jugular vein drips blood, 'Can one perform Wud'u from that well?'

قَالَ يُنْزَخُ مِنْهَا مَا بَيْنَ الثَّلَاثِينَ إِلَى الْأَرْبَعِينَ

He^{-asws} said: 'There should be removed from it what is between thirty to forty (buckets)'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ يَسْتَقِي مِنْ بَيْرٍ مَاءٍ فَرَعَفَ فِيهَا هَلْ يُتَوَضَّأُ مِنْهَا

And I asked him^{-asws} about a man who quenches from a water well. His nose bleeds into it, 'Can one perform Wud'u from it?'

قَالَ يُنْزَخُ مِنْهَا دَلْوًا يَسِيرَةً وَ يُتَوَضَّأُ مِنْهَا

He^{-asws} said: 'Remove from it a few buckets and perform Wud'u from it'.

وَ سَأَلْتُهُ عَنْ بَيْرٍ وَقَعَ فِيهَا زَبِيلٌ مِنْ عَدْرَةٍ رَطْبَةٍ أَوْ يَابِسَةٍ أَوْ زَبِيلٌ مِنْ سِرْقِينَ هَلْ يَصْلُحُ الْوُضُوءُ مِنْهَا

And I asked him^{-asws} about a well into which falls a lump of faeces, wet or dry, or a lump of dung, 'Is it correct to perform the Wud'u from it?'

قَالَ لَا بَأْسَ.

He^{-asws} said: ‘There is no problem’³⁹.

2- بَصَائِرُ الصَّفَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ: أَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ جِئْتَ لِتَسْأَلَ عَنِ الْمَاءِ الرَّائِدِ مِنَ الْبَيْتِ

(The book) ‘Basaair’ of Al Saffar – from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Shihab Bin Abd Rabbih who said,

‘I came to Abu Abdullah^{-asws}. He^{-asws} said: ‘You have come to ask about the still water from the well’.

قَالَ فَمَا لَمْ يَكُنْ فِيهِ تَغْيِيرٌ أَوْ رِيحٌ عَالِيَةٌ

He^{-asws} said: ‘What does not have change in it, or overwhelming smell’.

قُلْتُ فَمَا التَّغْيِيرُ

I said, ‘What is the change?’

قَالَ الصُّفْرَةُ فَتَوَضَّأَ مِنْهُ وَكُلَّمَا غَلَبَ عَلَيْهِ كَثْرَةُ الْمَاءِ فَهُوَ طَاهِرٌ.

He^{-asws} said: ‘The yellowness. Perform Wud’u from it, and all what a lot of water has overcome upon it, it is clean’⁴⁰.

3- فِقْهُ الرِّضَا، مَاءُ الْبَيْتِ طَهُورٌ مَا لَمْ يُتَجَسَّسْهُ شَيْءٌ يَقَعُ فِيهِ وَ أَكْبَرُ مَا يَقَعُ فِيهِ إِنْسَانٌ فَيَمُوتُ فَانْتِخِ مِنْهَا سَبْعِينَ دَلْوًا وَ أَصْغَرُ مَا يَقَعُ فِيهَا الصَّعْوَةُ فَانْتِخِ مِنْهَا دَلْوًا وَاحِدًا وَ فِيمَا بَيْنَ الصَّعْوَةِ وَ الْإِنْسَانِ عَلَى قَدْرِ مَا يَقَعُ فِيهَا

(The book) ‘Fiqh Al-Reza^{-asws}’ – ‘Water of the well is clean for as long as nothing falling into it has dirtied it, and the largest of what can fall into it is a human being, so he dies, so remove seventy buckets from it; and the smallest of what can fall into it is the kinglet (small bird), so removed one bucket from it; and regarding what is between the kinglet and the human being, in accordance to what has fallen into it.

فَإِنْ وَقَعَ فِيهَا حِمَارٌ فَانْتِخِ مِنْهَا كُرًّا مِنَ الْمَاءِ فَإِنْ وَقَعَ فِيهَا كَلْبٌ أَوْ سِنُورٌ فَانْتِخِ مِنْهَا ثَلَاثِينَ دَلْوًا إِلَى أَرْبَعِينَ وَ الْكُرُّ سِتُونَ دَلْوًا

If a donkey falls into it, then remove a *Kur* (three palms cubed) from the water. If a dog or a cat fall into it, then remove from it thirty buckets to forty; and the *Kur* is of sixty buckets’.

وَ قَدْ رُوِيَ سَبْعَةُ أَذِلِّ

And it has been reported as ‘Seven’.

³⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 1 (Chapters on water and its rulings)

⁴⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 2 (Chapters on water and its rulings)

وَ هَذَا الَّذِي وَصَفْنَاهُ فِي مَاءِ الْبُئْرِ مَا لَمْ يَتَغَيَّرَ الْمَاءُ فَإِنْ تَغَيَّرَ الْمَاءُ وَجَبَ أَنْ يُنْرَخَ الْمَاءُ كُلُّهُ فَإِنْ كَانَ كَثِيراً وَ صَعِبَ نَزْحُهُ فَأَلْوَجِبُ عَلَيْهِ أَنْ يَكْتَرِي عَلَيْهِ أَرْبَعَةَ رِجَالٍ يَسْتَنْقُونَ مِنْهَا عَلَى التَّرَاوُحِ مِنَ الْعُدُودَةِ إِلَى اللَّيْلِ

‘And this which we^{asws} have described is regarding the well water for as long as the water has not changed. If the water has changed, it obligates to remove the water, all of it. If it were to be a lot and difficult to remove it, the obligatory upon it is to hire four men upon it to be drawing from it upon turns from the morning to the night. If Wud’u is performed from it, or bathing, or washing clothes after clarity, and every utensil that water is poured into is washed.

وَ إِنْ وَقَعَتْ فِيهَا حَيَّةٌ أَوْ عَفْرَبٌ أَوْ حَنَافِسٌ أَوْ بَنَاتٌ وَرَدَانَ فَاسْتَقِ لِلْحَيَّةِ أَدْل [أدلياً] وَ لَيْسَ لِسِوَاهَا شَيْءٌ وَ إِنْ مَاتَ فِيهَا بَعِيرٌ أَوْ صَبَّ فِيهَا حَمْرٌ فَأَنْزِخْ مِنْهَا الْمَاءَ كُلَّهُ وَ إِنْ قَطَرَ فِيهَا قَطْرَاتٌ مِنْ دَمٍ فَاسْتَقِ مِنْهَا دِلَاءً

And if a snake, or a scorpion, or a beetle, or a cockroach, so a bucket, and there isn’t anything besides it; and if a camel were to die in it or wine is poured into it, then remove the water from it, all of it; and if there drops in it a drop from drops of blood, then draw a bucket from it.

وَ إِنْ نَالَ فِيهَا رَجُلٌ فَاسْتَقِ مِنْهَا أَرْبَعِينَ دَلُوراً وَ إِنْ نَالَ صَبِيٌّ وَ قَدْ أَكَلَ الطَّعَامَ اسْتَقِ مِنْهَا ثَلَاثَةَ أَذِلٍ وَ إِنْ كَانَ رَضِيعاً اسْتَقِ مِنْهَا دَلُوراً وَاحِداً

And if a man were to urinate in it, then draw from it forty buckets; and if a boy were to urinate in it and he has eaten the food, draw from it three buckets; and if he had been breastfed, draw one bucket from it.

وَ كُلُّ بُئْرٍ غُمٌّ مَائِهَا ثَلَاثَةَ أَشْبَارٍ وَ نِصْفٌ فِي مِثْلِهَا فَسَيَبِلُهَا سَبِيلُ الْمَاءِ الْجَارِي إِلاَّ أَنْ يَتَغَيَّرَ لَوْنُهَا وَ طَعْمُهَا وَ رَائِحَتُهَا فَإِنْ تَغَيَّرَتْ نَزَحَتْ حَتَّى تَطْيَبَ

And every well the depth of its water is three palms width and a half in similar to it, it’s way is way of the flowing water, except if there is a change in its colour, and its taste, and its smell. If it has changed, it will be removed until it is good.

وَ إِذَا سَقَطَ فِي الْبُئْرِ قَارَةٌ أَوْ طَائِرٌ أَوْ سَنُورٌ وَ مَا أَشْبَهَ ذَلِكَ فَمَاتَ فِيهَا وَ لَمْ يَتَمَسَّخْ نَزَحَ مِنْهُ سَبْعَةُ أَذِلٍ مِنْ دِلَاءٍ هَجَرَ وَ الدَّلُورُ أَرْبَعُونَ رِطَلاً وَ إِنْ تَفَسَّخَ نَزَحَ مِنْهَا عِشْرُونَ دَلُوراً وَ رُوي أَرْبَعُونَ دَلُوراً اللَّهُمَّ إِلاَّ أَنْ يَتَغَيَّرَ اللَّوْنُ وَ الطَّعْمُ وَ الرَّايِحَةُ فَيُنْرَخَ حَتَّى تَطْيَبَ.

And when there were to fall into the well a mouse, or a bird, or a cat, and whatever resembles that, so it dies in it and is not breathing, seven buckets will be drawn from it, from buckets of stone – and the bucket is of forty Ratl. And if it disintegrates, remove from it twenty buckets’. And it is reported, ‘Forty buckets’. ‘O Allah! Except if the colour, and the taste, and the smell has changed, so remove from it until it is good’.⁴¹

4- الْمُعْتَبَرُ، عَنْ عَلِيِّ بْنِ حُدَيْدٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فِي طَرِيقٍ مَكَّةَ فَصَرْنَا إِلَى بُئْرٍ فَاسْتَقَى عَلَامٌ أَبِي عَبْدِ اللَّهِ ع دَلُوراً فَخَرَجَ فِيهِ قَارَتَانِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَرَفُهُ

(The book) ‘Al Mo’tabar’ – from Ali Bin Hadeed, from one of our companions who said,

⁴¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 3 (Chapters on water and its rulings)

'I was with Abu Abdullah^{-asws} in a road of Makkah. We came to a well. A slave of Abu Abdullah^{-asws} drew a bucket. Two mice emerged from it. Abu Abdullah^{-asws} said: 'Spill it!'

قَالَ فَاسْتَقَى آخَرَ فَخَرَجَ فِيهِ فَأَرَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَرَفَهُ

He (the narrator) said, 'He drew another. A mouse emerged from it. Abu Abdullah^{-asws} said: 'Spill it!'

قَالَ فَاسْتَقَى الثَّلَاثَ فَلَمْ يُخْرَجْ فِيهِ شَيْءٌ فَقَالَ صَبَّهُ فِي الْإِنَاءِ فَصَبَّهُ فَتَوَضَّأَ مِنْهُ وَ شَرِبَ.

He (the narrator) said, 'He drew the third. Nothing emerged from it. He^{-asws} said: 'Pour it in the container!' He poured it, and he^{-asws} performed Wud'u from it and drank''⁴²

5- السَّرَائِرُ، قَالَ: الْأَخْبَارُ مُتَوَاتِرَةٌ عَنِ الْأَيْمَةِ الطَّاهِرِينَ سَلَامٌ اللَّهُ عَلَيْهِمْ بَأَنْ يُنْرَجَ لِيُؤَلَّ الْإِنْسَانُ أَرْبَعُونَ دَلْوًا.

(The book) 'Al Saraair' –

'He said, 'The Ahadeeth are recurrent from the Purified Imams^{-asws}, may the Greeting of Allah^{-azwj} be upon them^{-asws} that for the urine of the human being, forty buckets will be removed''⁴³

6- الْمُعْتَبَرُ، رَوَى الْحُسَيْنُ بْنُ سَعِيدٍ فِي كِتَابِهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: سَأَلْتُهُ عَنِ السِّنْوَرِ فَقَالَ أَرْبَعُونَ دَلْوًا وَ لِلْكَلبِ وَ شَبِيهِهِ.

(The book) 'Al Mo'tabar' – It is reported by Al Husayn Bin Saeed in his book – from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the cat. He^{-asws} said: 'Forty buckets, and for the dog and its like''⁴⁴

7- كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَ قَالَ: سَأَلْتُهُ عَنْ فَأْرَةٍ وَقَعَتْ فِي بَيْتٍ فَأُخْرِجَتْ وَ قَدْ تَقَطَّعَتْ هَلْ يَصْلُحُ الْوُضُوءُ مِنْ مَائِهَا

(The book) 'Kitab Al Masaail' – by the previous chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about a mouse having fallen into a well, so it is extracted, and it is in pieces, 'Is the Wud'u correct from its water?'

قَالَ يُنْرَجُ مِنْهَا عِشْرُونَ دَلْوًا إِذَا تَقَطَّعَتْ ثُمَّ تَتَوَضَّأُ وَ لَا بَأْسَ

⁴² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 4 (Chapters on water and its rulings)

⁴³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 5 (Chapters on water and its rulings)

⁴⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 6 (Chapters on water and its rulings)

He^{-asws} said: ‘Twenty buckets will be removed from it when it is in pieces, then perform Wud’u, and there is no problem’.

وَسَأَلْتُهُ عَنْ صَبِيٍّ بَالَ فِي بَيْرٍ هَلْ يَصْلُحُ الْوُضُوءُ مِنْهَا

And I asked him^{-asws} about the young boy urinating in a well, ‘Is the Wud’u correct from it?’

فَقَالَ يُنْرَحُ الْمَاءُ كُلُّهُ.

He^{-asws} said: ‘Remove the water, all of it’.⁴⁵

مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ ع فِي الْبَيْرِ يُبُولُ فِيهَا الصَّبِيُّ أَوْ يُصَبُّ فِيهَا خَمْرٌ أَوْ يُؤَلُّ فَقَالَ يُنْرَحُ الْمَاءُ كُلُّهُ.

Muawiya Bin Ammar,

‘From Al-Sadiq^{-asws} regarding the well the young boy urinates in, or wine or urine is poured in it. He^{-asws} said: ‘Remove the water, all of it’.⁴⁶

8- الْهِدَايَةُ، مَاءُ الْبَيْرِ وَاسِعٌ لَا يُفْسِدُهُ شَيْءٌ وَ أَكْبَرُ مَا يَقَعُ فِي الْبَيْرِ الْإِنْسَانُ فَيَمُوتُ فِيهَا يُنْرَحُ مِنْهَا سَبْعُونَ دَلْوًا وَ أَصْغَرُ مَا يَقَعُ فِيهَا الصَّغْوَةُ يُنْرَحُ مِنْهَا دَلْوٌ وَاحِدٌ وَ فِيمَا بَيْنَ الْإِنْسَانِ وَ الصَّغْوَةِ عَلَى قَدْرِ مَا يَقَعُ فِيهَا

(The book) ‘Al Hidayah’ –

‘The well water is capacious, nothing spoils it, and the largest of what can fall into the well is the human being, so he dies in it, and seventy buckets would be removed from it; and smallest of what can fall into it is the kingly (small bird), one bucket would be removed from it, and regarding what is between the human being and the kingly, is in accordance to what has fallen into it.

وَ إِنْ وَقَعَ فِيهَا ثَوْرٌ أَوْ بَعِيرٌ أَوْ صَبَّ فِيهَا خَمْرٌ نُزِحَ الْمَاءُ كُلُّهُ وَ إِنْ وَقَعَ فِيهَا جَمَارٌ نُزِحَ مِنْهَا كُرٌّ مِنْ مَاءٍ وَ إِنْ وَقَعَ فِيهَا كَلْبٌ أَوْ سِنُورٌ نُزِحَ مِنْهَا ثَلَاثُونَ دَلْوًا إِلَى أَرْبَعِينَ دَلْوًا وَ إِنْ وَقَعَتْ فِيهَا دَجَاجَةٌ أَوْ طَيْرٌ نُزِحَ مِنْهَا سَبْعٌ دَلَاً وَ إِنْ وَقَعَتْ فِيهَا فَارَةٌ نُزِحَ مِنْهَا دَلْوٌ وَاحِدٌ وَ إِنْ تَفَسَّحَتْ فُسْبُحٌ دَلَاً

And if an ox or a camel were to fall into it, or wine is poured into it, remove the water, all of it; and if a donkey falls in it, remove a Kur (three palms cubed) of water from it; and if a dog or a cat falls in it, remove from it thirty buckets to forty buckets; and if a chicken or a bird falls in it, remove from it seven buckets; and if a mouse falls into it, remove from it one bucket, and if it were to be breathing, then seven buckets.

وَ إِنْ بَالَ فِيهَا رَجُلٌ نُزِحَ مِنْهَا أَرْبَعُونَ دَلْوًا وَ إِنْ بَالَ فِيهَا صَبِيٌّ قَدْ أَكَلَ الطَّعَامَ نُزِحَ مِنْهَا ثَلَاثٌ دَلَاً فَإِنْ كَانَ رَضِيْعًا نُزِحَ مِنْهَا دَلْوٌ وَاحِدٌ وَ إِنْ وَقَعَتْ فِيهَا عَدْرَةٌ اسْتَقْفَى مِنْهَا عَشْرَةٌ دَلَاً فَإِنْ دَابَتْ فِيهَا فَارٌ يُعْمَلُ دَلْوًا إِلَى خَمْسِينَ دَلْوًا.

And if a man were to urinate in it, remove forty buckets from it; and if a young boy urinates in it, and he has eaten the food, remove three buckets from it; and if he were to be

⁴⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 7 a (Chapters on water and its rulings)

⁴⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 7 b (Chapters on water and its rulings)

breastfeeding, remove one bucket from it; and if faeces were to fall in it, draw ten buckets from it. If it has melted in it, then forty buckets to fifty buckets".⁴⁷

⁴⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 8 (Chapters on water and its rulings)

CHAPTER 5 – THE DISTANCE BETWEEN THE WELL AND THE CESSPOOL

1- فُرُبُ الإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ خَالِدِ الطَّيَالِسِيِّ عَنِ الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْبُئْرِ يَتَوَضَّأُ مِنْهَا الْقَوْمُ وَ إِلَى جَانِبِهَا بِالْوَعَةِ قَالَ إِنْ كَانَ بَيْنَهُمَا عَشْرَةُ أذْرُعٍ وَ كَانَتِ الْبُئْرُ الَّتِي يَسْتَقْفُونَ مِنْهَا يَلِي الْوَادِيَّ فَلَا بَأْسَ.

(The book) 'Qurb Al Asnaad' – from Muhammad Bin Khalid Al Tayalisiy, from Al A'ala,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about the well a group performs Wud'u from it, and there is a cesspool by its side. He^{asws} said: 'If there were to be ten cubits between the two, and the between which is being quenched from follows (next to) the valley, there is no problem'.⁴⁸

الْكُلَيْبِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ قَالُوا قُلْنَا لَهُ ع بئْرٌ يُتَوَضَّأُ مِنْهَا يَجْرِي الْبُؤْلُ قَرِيباً مِنْهَا أ يُنَجِّسُهَا

(The book) 'Al Kulayni' – from Ali Bin Ibrahim, from his father, from Hammad, from Hareez, from Zurara, and Muhammad Bin Muslim and Abu Baseer, 'They said,

'We said to him^{asws}, 'There is a well we are performing Wud'u from it, the urine flows nearby from it. Does it dirty it?'

قَالَ فَقَالَ إِنْ كَانَتِ الْبُئْرُ فِي أَعْلَى الْوَادِي يَجْرِي فِيهِ الْبُؤْلُ مِنْ تَحْتِهَا وَ كَانَ بَيْنَهُمَا قَدْرُ ثَلَاثَةِ أذْرُعٍ أَوْ أَرْبَعَةِ أذْرُعٍ لَمْ يُنَجِّسْ ذَلِكَ شَيْئاً وَ إِنْ كَانَ أَقْلَ مِنْ ذَلِكَ نَجَّسَهَا

He (the narrator) said, 'He^{asws} said: 'If the well were to be at the top of the valley, the urine is flowing from beneath it, and there were to be between the two a measurement (distance) of three cubit or four cubits, that will not dirty it by anything; and if it were to be less than that, it will dirty it.

وَ إِنْ كَانَتِ الْبُئْرُ فِي أَسْفَلِ الْوَادِي وَ بَعْرُ الْمَاءِ عَلَيْهَا وَ كَانَ بَيْنَ الْبُئْرِ وَ بَيْنَهُ تِسْعَةُ أذْرُعٍ لَمْ يُنَجِّسْهَا وَ مَا كَانَ أَقْلَ مِنْ ذَلِكَ فَلَا يُتَوَضَّأُ مِنْهُ

And if the well were to be at the bottom of the valley and the water passes over it, and there were to be between the well and it (a distance of) nine cubits, it will not dirty, and whatever were to be less than that, do not perform Wud'u from it'.

قَالَ زُرَّارَةُ فَقُلْتُ لَهُ فَإِنْ كَانَ يَجْرِي الْبُؤْلُ بِلَرْوِقِهَا وَ كَانَ لَا يَلْبَثُ عَلَى الْأَرْضِ

Zurara said, 'I said to him^{asws}, 'Supposing the flow of urine were to stick to it, and not remain upon the ground?'

⁴⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 1 a (Chapters on water and its rulings)

فَقَالَ مَا لَمْ يَكُنْ لَهُ فَرَارٌ فَلَيْسَ بِهِ بَأْسٌ وَإِنْ اسْتَقَرَّ مِنْهُ قَلِيلٌ فَإِنَّهُ لَا يَتَّقِبُ الْأَرْضَ وَلَا فَعَرَ لَهُ حَتَّى يَبْلُغَ الْبَيْرَ وَ لَيْسَ عَلَى الْبَيْرِ مِنْهُ بَأْسٌ فَيَنْوَضُّ مِنْهُ إِنَّمَا ذَلِكَ إِذَا اسْتَقْفَعَ كُلُّهُ.

He^{-asws} said: ‘What does not happen to have any settlement for it, there isn’t any problem with it, and if a little from it were to settle, it does not go into the ground, and there is no bottom for it until it reaches the well, and there isn’t any problem upon the well from it. Perform Wud’u from it. But rather that is when all of it is wet’.⁴⁹

⁴⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 1 b (Chapters on water and its rulings)

CHAPTER 6 – RULING OF WATER OF THE BATHHOUSE

1- قُرْبُ الْإِسْنَادِ، لِلْحَمَيْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ وَ عَبْدِ الصَّمَدِ بْنِ مُحَمَّدٍ عَنْ حَنَانٍ قَالَ: سَمِعْتُ رَجُلًا يَقُولُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي أَدْخُلُ الْحَمَامَ فِي السَّحْرِ وَ فِيهِ الْجُنُبُ وَ غَيْرُ ذَلِكَ فَأَقُومُ فَأَغْتَسِلُ فَيَنْتَضِحُ عَلَيَّ بَعْدَ مَا أَفْرَغُ مِنْ مَائِهِمْ

(The book) 'Qurb Al Asnaad' of Al Himeyri – from Muhammad Bin Abdul Hameed, and Abdul Al Samad Bin Muhammad Bin Hanan who said,

'I heard a man saying to Abu Abdullah^{-asws}, 'I enter the bathhouse at pre-dawn and in it is the sexual impurity and other than that. I stand and wash. It becomes clear to me after having been freed from their water'.

قَالَ أَلَيْسَ هُوَ جَارٍ

'He^{-asws} said: 'Isn't it flowing?'

قُلْتُ بَلَى

I said, 'Yes'.

قَالَ لَا تَأْسَ بِهِ.

He^{-asws} said: 'There is no problem with it'.⁵⁰

2- قُرْبُ الْإِسْنَادِ، عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ عَنِ إِسْمَاعِيلِ بْنِ جَابِرٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: ابْتَدَأَنِي فَقَالَ مَاءُ الْحَمَامِ لَا يُنَجِّسُهُ شَيْءٌ.

(The book) 'Qurb Al Asnaad' – from Ayoub Bin Nuh, from Salih Bin Abdullah, from Ismail Bin Jabir,

'From Abu Al-Hassan^{-asws} the 1st, he (the narrator) said, 'He^{-asws} initiated me. He^{-asws} said: 'Water of the bathhouse, nothing dirties it''.⁵¹

3- فَفَعَهُ الرِّضَا ع، إِنْ اغْتَسَلْتَ مِنْ مَاءِ الْحَمَامِ وَ لَمْ يَكُنْ مَعَكَ مَا تَعْرِفُ بِهِ وَ يَدَاكَ قَدِرَتَانِ فَاضْرِبْ يَدَكَ فِي الْمَاءِ وَ قُلْ بِسْمِ اللَّهِ وَ هَذَا جَمًّا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

(The book) 'Fiqh Al-Reza^{-asws}' – If you were to wash from water of the bathhouse and there does not happen to be with you what you can scoop with, and both your hands are dirty, then strike your hand in the water and say, 'In the Name of Allah^{-azwj}!' And this is from what Allah^{-azwj} Blessed and Exalted has Said: **He did not Make any hardship upon you in the Religion [22:78].**

⁵⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 1 (Chapters on water and its rulings)

⁵¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 2 (Chapters on water and its rulings)

وَإِنْ اجْتَمَعَ مُسْلِمٌ مَعَ ذِمِّيٍّ فِي الْحَمَّامِ اغْتَسَلَ الْمُسْلِمُ مِنَ الْخَوْضِ قَبْلَ الذِّمِّيِّ وَ مَاءُ الْحَمَّامِ سَبِيلُهُ سَبِيلُ الْمَاءِ الْجَارِي إِذَا كَانَتْ لَهُ مَادَّةٌ.

And if a Muslim were to gather with a Zimmi in the bathhouse, the Muslim should wash from the fountain before the Zimmi does; and water of the bathhouse, its way is way of the flowing water, where there were to be a substance for it'.⁵²

4- الْهِدَايَةُ، وَ مَاءُ الْحَمَّامِ سَبِيلُهُ سَبِيلُ الْمَاءِ الْجَارِي إِذَا كَانَتْ لَهُ مَادَّةٌ.

(The book) 'Al Hidayah' –

'And water of the bathhouse, its way is way of the flowing water, when there were to be a substance for it'.⁵³

5- الْمَكَارِمُ، عَنِ الْبَاقِرِ ع قَالَ: مَاءُ الْحَمَّامِ لَا بَأْسَ بِهِ إِذَا كَانَ لَهُ مَادَّةٌ.

(The book) 'Al Makarim' –

'From Al-Baqir^{asws} having said: 'Water of the bathhouse, there is no problem with it, when there were to be a substance for it'.⁵⁴

دَاوُدُ بْنُ سِرْحَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا تَقُولُ فِي مَاءِ الْحَمَّامِ

Dawood Bin Sirhan said,

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding water of the bathhouse?'

قَالَ هُوَ بِمَنْزِلَةِ الْمَاءِ الْجَارِي.

He^{asws} said: 'It is as the status of the flowing water'.⁵⁵

مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْحَمَّامُ يَغْتَسِلُ فِيهِ الْجُنُبُ وَ عَذْرُوهُ اغْتَسِلُ مِنْ مَائِهِ

Muhammad Bin Muslim said,

'I said to Abu Abdullah^{asws}, 'The bathhouse, there bathe in it, the one with the sexual impurity, and others. Can I wash from its water?'

قَالَ نَعَمْ لَا بَأْسَ أَنْ يَغْتَسِلَ مِنْهُ الْجُنُبُ وَ لَقَدْ اغْتَسَلْتُ فِيهِ ثُمَّ جِئْتُ فَغَسَلْتُ رِجْلِي وَ مَا غَسَلْتُهُمَا إِلَّا بِمَا لَرِقَ بِهِمَا مِنَ التُّرَابِ.

⁵² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 3 (Chapters on water and its rulings)

⁵³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 4 (Chapters on water and its rulings)

⁵⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 5 a (Chapters on water and its rulings)

⁵⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 5 b (Chapters on water and its rulings)

He^{-asws} said: ‘Yes, there is no problem, if the one with the sexual impurity were to wash from it, and I^{-asws} have washed in it, then I^{-asws} came and washed my^{-asws} feet, and I^{-asws} did not wash them except from what soil had stuck with them’.⁵⁶

وَعَنْ زُرَّارَةَ قَالَ: رَأَيْتُ الْبَاقِرَ عَ يُخْرُجُ مِنَ الْحَمَّامِ فَيَمْضِي كَمَا هُوَ لَا يَغْسِلُ رِجْلَهُ حَتَّى يُصَلِّيَ.

And from Zurara who said,

‘I saw Al-Baqir^{-asws} emerging from the bathhouse. He^{-asws} continued like what he^{-asws} was, not washing his^{-asws} legs, until he^{-asws} prayed Salat’.⁵⁷

6- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنِ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي حَدِيثٍ قَالَ: وَإِيَّاكَ أَنْ تَغْتَسِلَ مِنْ عُسَالَةِ الْحَمَّامِ فَيَجْتَمِعُ فِيهَا عُسَالَةُ الْيَهُودِيِّ وَالنَّصْرَانِيِّ وَالْمَجُوسِيِّ وَالنَّاصِبِ لَنَا أَهْلَ الْبَيْتِ وَهُوَ شَرُّهُمْ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَخْلُقْ خَلْقًا أَجْسَ مِنَ الْكَلْبِ وَإِنَّ النَّاصِبَ لَنَا أَهْلَ الْبَيْتِ لَأَجْسُ مِنْهُ.

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

‘From Abu Abdullah^{-asws} in a Hadeeth, said: ‘And beware of washing from the washer (washpool) of the bathhouse, for therein is gathered washing of the Jews, and the Christians, and the Magians, and the ones hostiles to us^{-asws}, People^{-asws} of the Household, and he is their evilest, for Allah^{-azwj} Blessed and Exalted did not Create any creature filthier than the dog, and the Nasibi (hostile one) to us^{-asws} People^{-asws} of the Household, is filthier than it’.⁵⁸

كَقَوْلِ أَبِي عَبْدِ اللَّهِ عَ فِي حَدِيثٍ رَوَاهُ أَبُو يَعْفُورٍ لَا تَغْتَسِلَ فِي الْبَيْرِ الَّتِي يَجْتَمِعُ فِيهَا عُسَالَةُ الْحَمَّامِ فَإِنَّ فِيهَا عُسَالَةَ وَلَدِ الزَّانَةِ وَهُوَ لَا يَطْهَرُ إِلَى سِتَّةِ آبَاءٍ وَ فِيهَا عُسَالَةُ النَّاصِبِ وَهُوَ شَرُّهُمَا.

Like words of Abu Abdullah^{-asws} in a Hadeeth by Ibn Abu Yafour: ‘Do not wash in the well in which is gather washing of the bathhouse, for therein is washing of the son of adultery (bastard), and he is not clean upon to seven fathers (generations), and in it is washing of the Nasibi (hostile one), and he is eviler of the two’.⁵⁹

وَكَقَوْلِ أَبِي الْحُسَيْنِ عَ لَا تَغْتَسِلَ مِنَ الْبَيْرِ الَّتِي يَجْتَمِعُ فِيهَا مَاءُ الْحَمَّامِ فَإِنَّهُ يَسِيلُ فِيهَا مَا يَغْتَسِلُ بِهِ الْجُنُبُ وَ وَلَدُ الزَّانَةِ وَالنَّاصِبِ لَنَا أَهْلَ الْبَيْتِ وَهُوَ شَرُّهُمْ.

And like words of Abu Al-Hassan^{-asws}: ‘Do not wash from the well in which gathers water of the bathhouse, for it flows in it what has been washed by the one with sexual impurity, and son of adultery (bastard), and the Nasibi (hostile one) to us^{-asws} People^{-asws} of the Household, and he is their evilest’.⁶⁰

⁵⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 5 c (Chapters on water and its rulings)

⁵⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 5 d (Chapters on water and its rulings)

⁵⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 6 a (Chapters on water and its rulings)

⁵⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 6 b (Chapters on water and its rulings)

⁶⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 6 c (Chapters on water and its rulings)

CHAPTER 7 – THE ADDITIVE AND ITS RULING

1- **فَقَهُ الرِّضَا، كُلُّ مَاءٍ مُضَافٍ أَوْ مُضَافٍ إِلَيْهِ فَلَا يَجُوزُ التَّطَهُّرُ بِهِ وَ يَجُوزُ شُرْبُهُ مِثْلَ مَاءِ الْوَرْدِ وَ مَاءِ الْقَرْعِ وَ مِيَاهِ الرَّيَاحِينِ وَ الْعَصِيرِ وَ الْحَلَلِ وَ مِثْلِ مَاءِ الْبَاقَلِيِّ وَ مَاءِ الْحَلُوقِ وَ غَيْرِهِ مِمَّا يُشْبِهُهَا وَ كُلُّ ذَلِكَ لَا يَجُوزُ اسْتِعْمَالُهَا إِلَّا الْمَاءُ الْقَرَّاحُ أَوْ التَّرَابُ.**

(The book) 'Fiqh Al-Reza^{asws}' –

'All mixed water of something is added to it, the purification is not allowed with it, and it is allowed to drink it, like the rose water, and the pumpkin water, and waters of the basils and the juices, and the vinegar, of like water of the beans, and the refined water, and other such from what resembles it; and all that is not allowed to use it except water of the desert or the ground".⁶¹

Explanatory notes (Ahadeeth only) –

بيان: رَوَى الشَّيْخُ فِي الْمُؤْتَقِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: لَا يُغَسَّلُ بِالْبَرَاقِ شَيْءٌ غَيْرُ الدَّمِ.

It is reported by the sheykh in 'Al-Muwassiq', from Giyas Bin Ibrahim, 'From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Nothing can be washed by the saliva apart from the blood".

وَ بِسَنَدٍ آخَرَ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع عَنْ عَلِيِّ ع قَالَ: لَا بَأْسَ بِأَنْ يُغَسَّلَ الدَّمُ بِالْبُصَاتِي.

And by another chain from Giyas as well, 'From Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having said: 'There is no problem with washing the blood with the saliva".

2- **الْهُدَايَةُ، لَا بَأْسَ أَنْ يُتَوَضَّأَ بِمَاءِ الْوَرْدِ لِلصَّلَاةِ وَ يُغْتَسَلُ بِهِ مِنَ الْجَنَابَةِ.**

(The book) 'Al Hidayah' –

'There is no problem if washing with the rose water for the Salat, and washing with it from the sexual impurity".⁶²

⁶¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 1 (Chapters on water and its rulings)

⁶² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 2 (Chapters on water and its rulings)

أبواب الأستار و بيان أقسام النجاسات و أحكامها

CHAPTERS ON UNCLEANNESS AND EXPLANATION OF TYPES OF IMPURITIES AND THEIR RULINGS

باب 1 أستار الكفار و بيان نجاستهم و حكم ما لاقوه

Chapter 1 – Uncleaness of the Kafirs and explanation of their impurity and ruling of what encounters it

الآيات

The Verses

المائدة وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَكُمْ

(Surah) Al Ma'aida: **and the food of those Given the Book is Permissible for you, [5:5].**

التوبة إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا

(Surah) Al Tawba: **O you who believe! But rather, the Polytheists are unclean, therefore they should not go near the Sacred Masjid after this year of theirs; [9:28]**

و قال تعالى فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجَسٌ

And the Exalted Said: **so do turn aside from them; surely they are unclean [9:95].**

التفسير ربما يستدل بالآية الأولى على طهارة أهل الكتاب و حل ذبائحهم. وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ مَخْصُوصٌ بِالْحُبُوبِ وَ مَا لَا يَخْتِاجُ فِيهِ إِلَى التَّدْكِيَةِ.

Tafseer (Abridged) - 'Perhaps the first Verse (5:5) evidence's upon the cleanliness of people of the Book and permissibility of their slaughters. And it is reported by Al-Sadiq^{asws}: 'It is particularly for the cereals and what is not needy to the purification''.

1- الْمُخَاسِرُ، عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا بَأْسَ بِكَوَامِيخِ الْمُجُوسِ وَ لَا بَأْسَ بِصَيْدِهِمْ لِلسَّمَكِ.

(The book) 'Al Mahasin' – from Al Washa, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'There is no problems with 'Kawameekh' of the Magian, nor is there any problem with their catching of the fish".⁶³

بيان: الظاهر أن المراد بالكواميخ ما يعملونه من السمك و يمكن حمله على ما إذا علم إخراجهم له من الماء و لم يعلم ملاقاتهم و إن بعد.

Explanation – *The apparent is that the intended with 'Kawameekh' is what they are doing from the fish, and it is possible to carry it upon what, when it is known of their extracting it from the water and it is not known of their preparation, and even though it is far-fetched.*

2- وَ مِنْهُ، عَنْ أَبِيهِ وَ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ طَعَامِ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّ لَكُمْ قَالَ الْمُتَّبِعُونَ وَ الْمُتَّبَعُونَ.

And from him, from his father and someone else, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

'I asked Abu Ja'far^{-asws} about Words of Mighty and Majestic: **and the food of those Given the Book is Permissible for you, [5:5]**. He^{-asws} said: 'The cereals and the vegetables".⁶⁴

3- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مَرْوَانَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ طَعَامِ أَهْلِ الْكِتَابِ مَا يَحِلُّ مِنْهُ قَالَ الْمُتَّبِعُونَ.

And from him, from his father, from Muhammad Bin Sinan, from Marwan, from Sama'at who said,

'I asked Abu Abdullah^{-asws} about food of people of the Book, 'What is Permissible from it?' He^{-asws} said: 'The cereals".⁶⁵

4- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ عَ لَا تَأْكُلْ مِنْ دَبِيحَةِ الْيَهُودِيِّ وَ لَا تَأْكُلْ فِي آتِيَتِهِمْ.

And from him, from his father, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdullah Bin Talha who said,

'Abu Abdullah^{-asws} said: 'Neither eat slaughter of the Jews and nor eat in their utensils!"⁶⁶

5- وَ مِنْهُ، عَنِ ابْنِ أَبِي عَتَابَةَ عَنْ صَفْوَانَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي آيَةِ الْمَجُوسِ قَالَ إِذَا اضْطَرَرْتُمْ إِلَيْهَا فَاعْسِلُوهَا بِالْمَاءِ.

And from him, from Al Yaqteeny, from Safwan, from Musa Bin Bakr, from Zurara,

'From Abu Abdullah^{-asws} regarding utensils of the Magians. He^{-asws} said: 'When you are desperate to these, then wash these with water (first)".⁶⁷

⁶³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 1 (Chapters on uncleanness and its rulings)

⁶⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 2 (Chapters on uncleanness and its rulings)

⁶⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 3 (Chapters on uncleanness and its rulings)

⁶⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 4 (Chapters on uncleanness and its rulings)

⁶⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 5 (Chapters on uncleanness and its rulings)

6- قُرْبُ الإسْنَادِ، عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ عُلوَانَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ عَلِيًّا ع كَانَ لَا يَرَى بِالصَّلَاةِ بَأْسًا فِي الثَّوْبِ الَّذِي يُشْتَرَى مِنَ النَّصَارَى وَ الْمَجُوسِ وَ الْيَهُودِيِّ قَبْلَ أَنْ يُغْسَلَ يَعْني الثِّيَابَ الَّتِي تُكُونُ فِي أَيْدِيهِمْ فَيَجْتَنِبُونَهَا « فَيَحْبِسُونَهَا » وَ لَيْسَتْ بِثِيَابِهِمُ الَّتِي يَلْبَسُونَهَا.

(The book) 'Qurb Al Asnaad' – from Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{-asws}, from his father^{-asws}: 'Ali^{-asws} did not see any problem with (praying) the Salat in a cloth which he^{-asws} had bought from the Christians, and the Magians, and the Jews, before he^{-asws} washed, meaning the cloth which happened to be in their hands, so withhold these, and it isn't the clothes which they are wearing'.⁶⁸

وَ مِنْهُ بِحَدِّ الإسْنَادِ عَنِ عَلِيِّ ع قَالَ: كُلُّوا طَعَامَ الْمَجُوسِ كُلَّهُ مَا حَلَا دَبَائِحَهُمْ فَإِنَّهَا لَا حِلَّ وَ إِن دُكِرَ اسْمُ اللَّهِ تَعَالَى عَلَيْهَا.

And from him, by this chain,

'From Ali^{-asws} having said: 'Eat food of the Magians, all of it, apart from their slaughterers, for these are not Permissible, and even if they were to mention a Name of Allah^{-azwj} the Exalted upon it''.⁶⁹

وَ مِنْهُ عَنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعُلَوِيِّ عَنِ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنِ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَشْتَرِي ثَوْبًا مِنَ السُّوقِ وَ لَيْسَ لَا يَدْرِي لِمَنْ كَانَ يَصْلُحُ لَهُ الصَّلَاةُ فِيهِ

And from him, from Abdullah Bin Hassan Al Alawy, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws} (7th Imam^{-asws}), said, 'I asked him^{-asws} about the man who buys a (second-hand) cloth from the market and dress. He does not know who it had been for before. 'Is the Salat correct for him in it?'

قَالَ إِنْ كَانَ اشْتَرَاهُ مِنْ مُسْلِمٍ فَلْيُصَلِّ فِيهِ وَ إِنْ كَانَ اشْتَرَاهُ مِنْ نَصْرَانٍ فَلَا يُصَلِّي فِيهِ حَتَّى يَغْسِلَهُ.

He^{-asws} said: 'If he had bought it from a Muslim, then let him pray Salat in it, and if he had bought is from a Christian, he should not pray Salat in it until he washes it''.⁷⁰

بيان لرواية عبد الله بن سينان عن الصادق ع أن سيناناً أتاه سأله في الدمي يغيره الثوب وهو يعلم أنه يشرب الخمر و يأكل لحم الخنزير و يردده عليه أ يغسله

Explanation (Hadeeth only) – A report by Abdullah Bin Sinan, from Al-Sadiq^{-asws}, Sinan had come to him^{-asws} to ask him^{-asws} regarding the Zimmy who had borrowed the clothes, and he knew that he (Zimmy) drank, and eating the pig meat, and returned it to him, should he wash it?

قَالَ ع صَلِّ فِيهِ وَ لَا تَغْسِلْهُ فَإِنَّكَ أَعَزَّتْهُ وَ هُوَ طَاهِرٌ وَ لَمْ تَسْتَيْقِنْ أَنَّهُ تَجَسَّسَهُ [تَجَسَّسَهُ] فَلَا بَأْسَ أَنْ تُصَلِّيَ فِيهِ حَتَّى تَسْتَيْقِنْ أَنَّهُ تَجَسَّسَهُ.

⁶⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 6 a (Chapters on uncleanness and its rulings)

⁶⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 6 b (Chapters on uncleanness and its rulings)

⁷⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 6 c (Chapters on uncleanness and its rulings)

He^{-asws} said: 'He can pray Salat in it and he had lent it and it was clean, and he is not certain that it is unclean. So there is no problem in your praying Salat in it until you are certain that it is unclean'.

7- فُرِبَ الْإِسْنَادُ بِالْإِسْنَادِ الْمُتَقَدِّمَةِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْمُسْلِمِ لَهُ أَنْ يَأْكُلَ مَعَ الْمَجُوسِ فِي قِصْعَةٍ وَاحِدَةٍ أَوْ يَتَعَدَّ مَعَهُ عَلَى فِرَاشٍ أَوْ فِي الْمَسْجِدِ أَوْ يُصَاحِبَهُ قَالَ لَا

(The book) 'Qurb Al Asnaad' – by the previous chain,

'From Ali son of Ja'far^{-asws}, from his^{-asws} brother^{-asws} (7th Imam^{-asws}), said, 'I asked him^{-asws} about the Muslim eating with the Magian in one bowl, or he sits with him upon a bed, or in the Masjid, or accompanies him. He^{-asws} said: 'No'.

قَالَ وَ سَأَلْتُهُ عَنْ ثِيَابِ الْيَهُودِ وَ النَّصَارَى يَنَامُ عَلَيْهَا الْمُسْلِمُ قَالَ لَا بَأْسَ.

He said, 'And I asked him^{-asws} about clothes of the Jews and the Christian, the Muslim sleeps upon these. He^{-asws} said: 'There is no problem'".⁷¹

8- الْمَحَاسِنُ، عَنْ أَبِي الْقَاسِمِ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْمٍ مُسْلِمِينَ حَضَرَهُمْ رَجُلٌ مَجُوسِيٌّ يَدْعُوهُمْ إِلَى طَعَامِهِمْ قَالَ أَمَا أَنَا فَلَا أُؤَاكِلُ الْمَجُوسِيَّ وَ أَكْرَهُ أَنْ أُحَرِّمَ عَلَيْكُمْ شَيْئاً تَصْنَعُونَهُ فِي بِلَادِكُمْ.

(The book) 'Al Mahasin' – from Abu Al Qasim Abdul Rahman Bin Hammad, from Safwan, from Abdullah Bin Yahya Al Kahily who said,

'I asked Abu Abdullah^{-asws} about a group of Muslims, a Magian man presented. They invited him to their meal. He^{-asws} said: 'As for me^{-asws}, I^{-asws} do eat with the Magians, and I^{-asws} dislike forbidding upon you all anything you are doing in their cities'".⁷²

9- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ: سَأَلْتُهُ عَنْ مُؤَاكَلَةِ الْمَجُوسِيِّ فِي قِصْعَةٍ وَاحِدَةٍ أَوْ أَرَقْدَ مَعَهُ عَلَى فِرَاشٍ وَاحِدٍ أَوْ فِي مَجْلِسٍ وَاحِدٍ أَوْ أَصَاحِبَهُ فَقَالَ لَا.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Ibn Asbaat,

'From Ali son of Ja'far^{-asws}, from Abu Ibrahim^{-asws}, said, 'I asked him^{-asws} about eating with the Magian in one bowl, or lying with him upon one bed, or in one seat, or hosting him. He^{-asws} said: 'No'".⁷³

10- الْمَحَاسِنُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ ابْنِ حَارِجَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي أُخَالِطُ الْمَجُوسَ فَأَكُلُ مِنْ طَعَامِهِمْ قَالَ لَا.

(The book) 'Al Mahasin' – from Ismail Bin Mihran, from Muhammad Bin Ziyad, from Ibn Jariya who said,

⁷¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 7 (Chapters on uncleanness and its rulings)

⁷² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 8 (Chapters on uncleanness and its rulings)

⁷³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 9 (Chapters on uncleanness and its rulings)

'I said to Abu Abdullah^{-asws}, 'I mingle with the Magian. Can I eat from their food?' He^{-asws} said: 'No'.⁷⁴

11- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ الْعَيْصِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ مُؤَاكَلَةِ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ فَقَالَ إِذَا أَكَلُوا مِنْ طَعَامِكَ وَ تَوَضَّأُوا فَلَا بَأْسَ.

And from him, from his father, from Safwan, from Al Ays who said,

'I asked Abu Abdullah^{-asws} about having meals with the Jews, and the Christians, and the Magians. He^{-asws} said: 'When they eat from your food and wash (their hands), there is no problem'.⁷⁵

12- الْمَحَاسِينُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ مُعَاوِيَةَ بْنِ وَهَبٍ جَمِيعاً عَنْ زَكَرِيَّا بْنِ إِبْرَاهِيمَ قَالَ: سَأَلْتُ نَصْرَانِيًّا فَأَسْأَلْتُهُ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ أَهْلَ بَيْتِي عَلَى النَّصْرَانِيَّةِ فَأَكُونُ مَعَهُمْ فِي بَيْتٍ وَاحِدٍ فَأَكُلُ فِي آبَتِيهِمْ

(The book) 'Al Mahasin' – from Ali Bin Al Hakam, and Muawiya Bin Wahb, altogether from Zakariya Bin Ibrahim who said,

'I was a Christian, and I became a Muslim. I said to Abu Abdullah^{-asws}, 'My family members are upon the Christianity, so I happen to be with them in one room and eat in their utensils'.

فَقَالَ لِي يَا كَلْبُونَ لِمَ الْحَزَنُ

He^{-asws} said to me: 'Are they eating the pig meat?'

قُلْتُ لَا

I said, 'No'.

قَالَ لَا بَأْسَ.

He^{-asws} said: 'There is no problem'.⁷⁶

13- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ الْعَيْصِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ مُؤَاكَلَةِ الْيَهُودِيِّ وَ النَّصْرَانِيِّ وَ الْمَجُوسِيِّ فَأَكُلُ مِنْ طَعَامِهِمْ

And from him, from his father, from Safwan, from Al Ays who said,

'I asked Abu Abdullah^{-asws} about meals of the Jews, and the Christians, and the Magians, 'Can I eat from their meals?'

قَالَ لَا.

⁷⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 10 (Chapters on uncleanness and its rulings)

⁷⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 11 (Chapters on uncleanness and its rulings)

⁷⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 12 (Chapters on uncleanness and its rulings)

He^{-asws} said: 'No'.⁷⁷

14- وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ آئِيَةِ أَهْلِ الدِّمَةِ فَقَالَ لَا تَأْكُلُوا فِيهَا إِذَا كَانُوا يَأْكُلُونَ فِيهَا الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخِنْزِيرِ.

And from him, from a number of our companions, from Al A'ala, from Muhammad who said,

'I asked Abu Ja'far^{-asws} about utensils of the Zimmy people. He^{-asws} said: 'Do not eat in these when they have been the dead, and the blood, and the pig meat in these'.⁷⁸

15- وَ مِنْهُ، عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ آئِيَةِ أَهْلِ الدِّمَةِ وَ الْمَجُوسِ فَقَالَ لَا تَأْكُلْ فِي آئِيَتِهِمْ وَ لَا مِنْ طَعَامِهِمْ الَّذِي يَطْبُخُونَ وَ لَا مِنْ آئِيَتِهِمْ الَّتِي يَشْرَبُونَ فِيهَا الْخَمْرَ.

And from him, 'From Ibn Mahboub, from Al'ala, from Muhammad who said,

'I asked Abu Ja'far^{-asws} about utensils of the Zimmy people and the Magians. He^{-asws} said: 'Neither eat from their utensils nor from their meals which they have cooked, nor from their utensils which they drink the wine in'.⁷⁹

16- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ صَفْوَانَ عَنِ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ فِي طَعَامِ أَهْلِ الْكِتَابِ فَقَالَ لَا تَأْكُلُهُ ثُمَّ سَكَتَ هُنَيْئَةً ثُمَّ قَالَ لَا تَأْكُلُهُ ثُمَّ سَكَتَ هُنَيْئَةً ثُمَّ قَالَ لَا تَأْكُلُهُ وَ لَا تَتْرُكُهُ تَقُولُ إِنَّهُ حَرَامٌ وَ لَكِنْ تَتْرُكُهُ تَنْزَهُاً عَنْهُ إِنَّ فِي آئِيَتِهِمْ الْخَمْرَ وَ لَحْمَ الْخِنْزِيرِ.

And from him, from his father, from Safwan, from Ismail Bin Jabir who said,

'I said to Abu Abdullah^{-asws} regarding meals of people of the Book. He^{-asws} said: 'Do not eat it!' Then he^{-asws} was silent for a while, then said: 'Do not eat it!' Then he^{-asws} was silent for a while, then said: 'Neither eat it nor leave it saying it is prohibited, but leave it walking away from it. In their utensil have been the wine and the pig meat'.⁸⁰

17- كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَ قَالَ: سَأَلْتُهُ عَنْ أَهْلِ الدِّمَةِ أ تَأْكُلُ فِي إِنَائِهِمْ إِذَا كَانُوا يَأْكُلُونَ الْمَيْتَةَ وَ الْخِنْزِيرِ

(The book) 'Kitab Al Masaail' – by the previous chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, 'I asked him^{-asws} about the Zimmy people, 'Can we eat in their utensils when they had been eating the dead and the pig?'

قَالَ لَا وَ لَا فِي آئِيَةِ الذَّهَبِ وَ الْفِضَّةِ

He^{-asws} said: 'No, nor in a utensil of gold and silver'.

⁷⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 13 (Chapters on uncleanness and its rulings)

⁷⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 14 (Chapters on uncleanness and its rulings)

⁷⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 15 (Chapters on uncleanness and its rulings)

⁸⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 16 (Chapters on uncleanness and its rulings)

قَالَ وَ سَأَلْتُهُ عَنِ الْيَهُودِيِّ وَ النَّصْرَانِيِّ يُدْخِلُ يَدَهُ فِي الْمَاءِ أَوْ يَتَوَضَّأُ مِنْهُ لِلصَّلَاةِ

He said, 'And I asked him^{-asws} about the Jew and the Christian inserting his hand in the water, 'Can one perform Wud'u from it for the Salat?'

قَالَ لَا إِلَّا أَنْ يُضْطَرَّ إِلَيْهِ

He^{-asws} said: 'No, except if he is desperate to it'.

وَ سَأَلْتُهُ عَنِ النَّصْرَانِيِّ وَ الْيَهُودِيِّ يَغْتَسِلُ مَعَ الْمُسْلِمِينَ فِي الْحَمَّامِ قَالَ إِذَا عَلِمَ أَنَّ نَصْرَانِيًّا اغْتَسَلَ بِغَيْرِ مَاءِ الْحَمَّامِ إِلَّا أَنْ يَغْتَسِلَ وَحْدَهُ عَلَى الْحَوْضِ فَيَغْسِلُهُ ثُمَّ يَغْتَسِلُ

And I asked him^{-asws} about the Christian and the Jew bathing with the Muslims in the bathhouse. He^{-asws} said: 'When it is known that he is a Christian, he should wash with other than water of the bathhouse, except if he is washing along at the fountain, so he has bathed, then he should bathe'.

وَ سَأَلْتُهُ عَنِ الْيَهُودِيِّ وَ النَّصْرَانِيِّ يَشْرَبُ مَعَ الدَّوْرَقِ أَوْ يَشْرَبُ مِنْهُ الْمُسْلِمُ

And I ask him^{-asws} about the Jew and the Christian drinking with the jug, 'Can the Muslim drink from it?'

قَالَ لَا بَأْسَ

He^{-asws} said: 'There is no problem?'

وَ سَأَلْتُهُ عَنِ الصَّلَاةِ عَلَى بَوَارِي النَّصَارَى وَ الْيَهُودِ الَّتِي يَتَعَلَّدُونَ عَلَيْهَا فِي بُيُوتِهِمْ أَوْ يَصْلُحُ

And I asked him^{-asws} about of the Salat upon burial grounds of the Christians and the Jews which they are sitting upon in their houses, 'Is it correct?'

قَالَ لَا يُصَلَّى عَلَيْهَا.

He^{-asws} said: 'Do not pray Salat upon it'⁸¹.

18- دَعَائِمُ الْإِسْلَامِ، سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَ عَنْ ثِيَابِ الْمُشْرِكِينَ يُصَلَّى فِيهَا قَالَ لَا

(The book) 'Da'aim Al Islam' –

'Ja'far^{-asws} Bin Muhammad^{-asws} was asked about clothes of the Polytheists, Salat being prayed in it. He^{-asws} said: 'No'.

وَ رَحَّصُوا عَ فِي الصَّلَاةِ فِي الثِّيَابِ الَّتِي تَعْمَلُهَا الْمُشْرِكُونَ مَا لَمْ يَلْبَسُوهَا أَوْ تَطَهَّرَ فِيهَا نَجَاسَةً.

⁸¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 17 (Chapters on uncleanness and its rulings)

And he^{-asws} allowed regarding the Salat regarding the clothes which the Polytheists make, what they do not wear, or any uncleanness appearing in it”.⁸²

19- **الهِدَايَةُ**، لَا يَجُوزُ الْوُضُوءُ بِسُورِ الْيَهُودِيِّ وَ النَّصْرَانِيِّ وَ وَلَدِ الرِّبَا وَ الْمُشْرِكِ وَ كُلِّ مَنْ خَالَفَ الْإِسْلَامَ.

(The book) ‘Al Hidayah’ –

‘The Wud’u is not allowed in remnants of the Jews and the Christians, and bastards, and every one opposing Al-Islam’.⁸³

20- **الْخَرَائِجُ**، رُويَ أَنَّ يَهُودِيًّا قَالَ لِعَلِيِّ ع إِنَّ مُحَمَّدًا ص قَالَ إِنَّ فِي كُلِّ رُمَّانَةٍ حَبَّةً مِنَ الْجَنَّةِ وَ أَنَا كَسَرْتُ وَاحِدَةً وَ أَكَلْتُهَا كُلَّهَا

(The book) ‘Al-Kharaij’ –

‘It is reported that a Jew said to Ali^{-asws}, ‘Muhammad^{-saww} had said there in every pomegranate there is a seed from the Paradise, and I broke one and have eaten all of it’.

فَقَالَ ع صَدَقَ رَسُولُ اللَّهِ ص وَ ضَرَبَ يَدَهُ عَلَى لِحْيَتِهِ فَوَقَعَتْ حَبَّةٌ فَتَنَاوَلَهَا ع وَ أَكَلَهَا وَ قَالَ لَمْ يَأْكُلْهَا الْكَافِرُ وَ الْحَمْدُ لِلَّهِ.

He^{-asws} said: ‘Rasool-Allah^{-saww} spoke the truth’, and he^{-asws} struck his^{-asws} hand upon his beard and a (pomegranate) seed fell, and he^{-asws} ate it and said: ‘The Kafir will not eat it, and the Praise is for Allah^{-azwj}’.⁸⁴

⁸² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 18 (Chapters on uncleanness and its rulings)

⁸³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 19 (Chapters on uncleanness and its rulings)

⁸⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 20 (Chapters on uncleanness and its rulings)

باب 2 سُور الكلب و الخنزير و السنور و الفأرة و أنواع السباع و حكم ما لاقته رطباً أو يابساً

CHAPTER 2 – IMPURITIES OF THE DOG, AND THE PIG, AND THE CAT, AND THE MOUSE, AND TYPES OF WILD ANIMALS, AND RULING OF WHAT IS ENCOUNTERED, WET AND DRY

1- فُرَبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ خِنْزِيرٍ أَصَابَ تَوْباً وَ هُوَ جَافٌ أَمْ تَصَلُّحُ الصَّلَاةِ فِيهِ قَبْلَ أَنْ يُغْسَلَ

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

'Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about a pig hitting a cloth and it is dry, 'Is the Salat correct in it before it is washed?'

قَالَ نَعَمْ يَنْضِجُهُ بِالْمَاءِ ثُمَّ يُصَلِّي فِيهِ.

He^{-asws} said: 'Yes, he should sprinkle it with the water, then he can pray Salat in it'.⁸⁵

2- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُطَيْبِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع تَنَزَّهُوا مِنْ قُرْبِ الْكِلَابِ فَمَنْ أَصَابَ الْكَلْبَ وَ هُوَ رَطْبٌ فَلْيَغْسِلْهُ وَ إِنْ كَانَ جَافًا فَلْيَنْضِجْ تَوْبَهُ بِالْمَاءِ.

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

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Walk away from nearness of the dogs. Then one whom the dog touches and it is wet, let him wash it (clothes), and if it were dry, then let him sprinkle his cloth with water'.⁸⁶

3- فَعَهُ الرِّضَا، إِنْ وَقَعَ كَلْبٌ فِي الْمَاءِ أَوْ شَرِبَ مِنْهُ أَهْرَيْقَ الْمَاءِ وَ غُسِلَ الْإِنَاءُ ثَلَاثَ مَرَّاتٍ مَرَّةً بِالتُّرَابِ وَ مَرَّتَيْنِ بِالْمَاءِ ثُمَّ يُجَفَّفُ.

(The book) 'Fiqh Al-Reza' – 'If a dog falls in the water or drinks from it, the water should be spilt and the utensil washed three times – once with the soil, and twice with the water, then dried'.⁸⁷

4- فُرَبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ وَقَعَ تَوْبُهُ عَلَى كَلْبٍ مَيِّتٍ قَالَ يَنْضِجُهُ بِالْمَاءِ وَ يُصَلِّي فِيهِ وَ لَا بَأْسَ.

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

⁸⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 1 (Chapters on uncleanness and its rulings)

⁸⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 2 (Chapters on uncleanness and its rulings)

⁸⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 3 (Chapters on uncleanness and its rulings)

'From Ali son of Ja'far^{-asws}, from his father^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, he said, 'I asked him^{-asws} about the man whose clothes fall upon a dead dog. He^{-asws} said: 'He should sprinkle it with water and pray Salat in it, and there is no problem''^{.88}

5- كِتَابُ الْمَسَائِلِ، بِالإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَصَابَتْ ثَوْبَهُ خِنْزِيرٌ فَذَكَرَ وَهُوَ فِي صَلَاتِهِ قَالَ فَلْيَمْسُ فَلَا بَأْسَ وَإِنْ لَمْ يَكُنْ دَخَلَ فِي صَلَاتِهِ فَلْيَبْضِخْ مَا أَصَابَ مِنْ ثَوْبِهِ إِلَّا أَنْ يَكُونَ فِيهِ أَثَرٌ فَيَغْسِلُهُ

(The book) 'Kitab Al Masaail' – By the preceding chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, 'I asked him^{-asws} about a man whose clothes touched a pig. He remembered when he was in his Salat. He^{-asws} said: 'Let him continue, there is no problem, and if he had not entered into his Salat, then let him sprinkle what had been touched from his clothes, except if there happen to be any traces, so he has to wash it'.

قَالَ وَ سَأَلْتُهُ عَنِ الْكَلْبِ وَ الْفَأْرَةَ إِذَا أَكَلَا مِنَ الْخُبْزِ أَوْ السَّمْنِ أَوْ يُؤْكَلُ

He said, 'And I asked him^{-asws} about the dog and the mouse when they eat from the cheese or the butter, 'Can one eat it?'

قَالَ يُطْرَحُ مَا شَمَّاهُ وَ يُؤْكَلُ مَا بَقِيَ.

He^{-asws} said: 'Drop what has been smelt and eat what remains''^{.89}

6- قُرْبُ الإِسْنَادِ، بِالإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْفَأْرَةِ وَ الْكَلْبِ إِذَا أَكَلَا مِنَ الْخُبْزِ وَ شَبْهِهِ أَوْ يَجَلُّ أَكَلُهُ

(The book) 'Qurb Al Asnaad' – by the previous chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the mouse and the dog, when they eat from the bread and its like, 'Is it Permissible to eat it?'

قَالَ يُطْرَحُ مِنْهُ مَا أَكَلَ وَ يُؤْكَلُ الْبَاقِي.

He^{-asws} said: 'Drop from it what is eaten, and eat what remains''^{.90}

7- دَعَائِمُ الإِسْلَامِ، عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنِ الْكَلْبِ وَ الْفَأْرَةَ يَأْكُلَانِ مِنَ الْخُبْزِ أَوْ يَشَمَّانِهِ قَالَ يُتْرَكُ ذَلِكَ الْمَوْضِعَ الَّذِي أَكَلَا مِنْهُ أَوْ شَمَّاهُ وَ يُؤْكَلُ سَائِرُهُ.

(The book) 'Da'aim Al Islam' –

⁸⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 4 (Chapters on uncleanness and its rulings)

⁸⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 5 (Chapters on uncleanness and its rulings)

⁹⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 6 (Chapters on uncleanness and its rulings)

‘From Al-Sadiq^{-asws}, he^{-asws} was asked about the dog and the mouse eating from the bread or smelling it. He^{-asws} said: ‘Remove that place which it has eaten from or smelt it, and rest of it can be eaten’^{.91}

وَعَنْ أَبِي جَعْفَرٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنَّهُ رَحَّصَ فِيمَا أَكَلَ أَوْ شَرِبَ مِنْهُ السِّنُّورُ.

And from Abu Ja’far^{-asws}, may the Salawaat and the greeting be upon him^{-asws}, he^{-asws} had allowed regarding what the cat had eaten or drunk from’^{.92}

8- الْهِدَايَةُ، فَأَمَّا الْمَاءُ الْأَجِنُّ وَالَّذِي قَدْ وَلَعَ فِيهِ الْكَلْبُ وَالسِّنُّورُ فَإِنَّهُ لَا بَأْسَ بِأَنْ يُتَوَضَّأَ مِنْهُ وَ يُغْتَسَلُ إِلَّا أَنْ يُوجَدَ غَيْرُهُ فَيُنْتَزَعُ عَنْهُ.

(The book) ‘Al Hidayah’ –

‘As for the putrid water and which the dog and the cat have lapped from, there is no problem if one performs Wud’u from it, and he can wash except if something else is found in it, so he should remove it from it’^{.93}

9- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع عَنْ عَلِيِّ ع قَالَ: لَا بَأْسَ بِسُورِ الْفَأْرِ أَنْ يُشْرَبَ مِنْهُ وَ يُتَوَضَّأَ.

(The book) ‘Qurb Al Asnaad’ – from Al Sindy Bin Muhammad, from Abu Al Bakjtary,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: ‘There is no problem with remnants of the mouse to be drunk from and Wud’u performed’^{.94}

10- وَ مِنْهُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْفَأْرَةِ وَقَعَتْ فِي حُبِّ دُهْنٍ فَأَخْرَجَتْ قَبْلَ أَنْ تَمُوتَ أَيْبَعُهُ مِنْ مُسْلِمٍ

And from him, by the previous chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about the mouse falling into a container of oil, so it is extracted before it dies, ‘Can I sell it to a Muslim?’

قَالَ نَعَمْ وَ يَدَّهْنُ بِهِ.

He^{-asws} said: ‘Yes, and oil with it’^{.95}

11- وَ مِنْهُ، وَ مِنْ كِتَابِ الْمَسَائِلِ، بِإِسْنَادَيْهَا عَنْ عَلِيِّ بْنِ أَبِيهِ ع قَالَ: سَأَلْتُهُ عَنِ فَأْرَةٍ أَوْ كَلْبٍ شَرِبَا مِنْ زَيْتٍ أَوْ سَمْنٍ أَوْ لَبَنٍ قَالَ إِنْ كَانَ جَرَّةً أَوْ نَحْوَهَا فَلَا يَأْكُلُهُ وَ لَكِنْ يَنْتَفَعُ بِهِ بِسِرَاجٍ أَوْ نَحْوِهِ وَ إِنْ كَانَ أَكْثَرَ مِنْ ذَلِكَ فَلَا بَأْسَ بِأَكْلِهِ إِلَّا أَنْ يَكُونَ صَاحِبُهُ مُوسِرًا يَحْتَمِلُ أَنْ يُهْرِقَهُ فَلَا يَنْتَفَعُ بِهِ فِي شَيْءٍ

And from him, and from (the book) ‘Kitab Al Masaail’ – by both their chains,

⁹¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 7 a (Chapters on uncleanness and its rulings)

⁹² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 7 b (Chapters on uncleanness and its rulings)

⁹³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 8 (Chapters on uncleanness and its rulings)

⁹⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 9 (Chapters on uncleanness and its rulings)

⁹⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 10 (Chapters on uncleanness and its rulings)

‘From Ali, from his brother^{-asws}, said, ‘I asked him^{-asws} about a mouse or a dog drinking from oil, or butter, or milk. He^{-asws} said: ‘If it was a jar or approximate to it, do not eat it, but you can benefit by it with a lamp or such like; and if it was more than that, there is no problem with eating it except if its owner was affluent, enduring to spill it and not benefitting with it regarding anything’.

قَالَ وَ سَأَلْتُهُ عَنِ الْفَأْرَةِ تُصِيبُ التُّوْبَ قَالَ إِذَا لَمْ يَكُنِ الْفَأْرَةُ رَطْبَةً فَلَا بَأْسَ وَ إِنْ كَانَ رَطْبَةً فَاعْسِلْ مَا أَصَابَ مِنْ ثَوْبِكَ وَ الْكَلْبُ يَمْثُلُ ذَلِكَ.

He said, ‘And I asked him^{-asws} about the mouse touching the clothes. He^{-asws} said: ‘When the mouse does not happen to be wet, there is no problem, and if it were to be wet, then wash what it touched from your clothes, and with the dog similar to that’.⁹⁶

12- مَجَالِسُ الصَّدُوقِ، فِي مَنْاهِي النَّبِيِّ ص أَنَّهُ نَهَى عَنْ أَكْلِ سُورِ الْفَأْرِ.

(The book) ‘Majaalis’ of Al Sadouq –

‘Among prohibitions by the Prophet^{-saww}, he^{-saww} had forbidden from eating left-overs of the mouse’.⁹⁷

13- قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ مَسَّ ظَهْرَ سِنُورٍ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ قَبْلَ أَنْ يَغْسِلَ يَدَهُ

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

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about a man who touches the back of a cat, ‘Is it correct for him to pray Salat before he washes his hand?’

قَالَ لَا بَأْسَ.

He^{-asws} said: ‘There is no problem’.⁹⁸

14- كِتَابُ الْمَسَائِلِ، بِسَنَدِهِ عَنْ عَلِيِّ بْنِ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْفَأْرَةِ تَمُوتُ فِي السَّمَنِ وَ الْعَسَلِ الْجَامِدِ أ يَصْلُحُ أَكْلُهُ

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

‘From Ali, from his brother^{-asws} Musa^{-asws}, said, ‘I asked him^{-asws} about the mouse dying in the butter, and the frozen honey, ‘Is it correct to eat it?’

قَالَ اطْرَحْ مَا حَوَّلَ مَكَائِمَا الَّذِي مَاتَتْ فِيهِ وَ كُلْ مَا بَقِيَ وَ لَا بَأْسَ.

⁹⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 11 (Chapters on uncleanness and its rulings)

⁹⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 12 (Chapters on uncleanness and its rulings)

⁹⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 13 (Chapters on uncleanness and its rulings)

He^{-asws} said: ‘Drop what is around its place which it has died in, and eat what remains, and there is no problem’.⁹⁹

15- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيٌّ ع بَيْنَمَا رَسُولُ اللَّهِ ص يَتَوَضَّأُ إِذْ لَدَى بَيْتِهِ هِرٌّ أَلْبَيْتِ وَ عَرَفَ رَسُولُ اللَّهِ ص أَنَّهُ عَطَشَانٌ فَأَصْغَى إِلَيْهِ الْإِنَاءَ حَتَّى شَرِبَ مِنْهُ الْهِرُّ وَ تَوَضَّأَ بِفَضْلِهِ.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said: ‘While Rasool-Allah^{-saww} was performing Wud’u when a house cat took shelter with him^{-asws}, and Rasool-Allah^{-saww} recognised that it was thirsty. So, He^{-saww} dragged the utensil towards it until the cat drank from it, and he^{-saww} performed Wud’u with its surplus’.¹⁰⁰

16- قُرْبُ الْإِسْنَادِ، بِالسَّنَدِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْقَارَةِ الرُّطْبَةِ قَدْ وَقَعَتْ فِي الْمَاءِ تَمَشِي عَلَى النَّيَابِ أَ تَصْلُحُ لِلصَّلَاةِ قَبْلَ أَنْ تُغْسَلَ

(The book) ‘Qurb Al Asnaad’ – by the previous chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws}, Musa^{-asws}, said, ‘I asked him^{-asws} about the wet mouse having falling in the water, walks upon the cloth, ‘Is it correct for the Salat before it is washed?’

قَالَ اغْسِلْ مَا رَأَيْتَ مِنْ أَثَرِهَا وَ مَا لَمْ تَرَهُ فَتَنْضِجْهُ بِالْمَاءِ.

He^{-asws} said: ‘What you see from its traces, and what you cannot see, sprinkle it with the water’.¹⁰¹

بيان: مَا رَوَاهُ الشَّيْخُ أَيْضاً فِي الصَّحِيحِ عَنِ الْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّلَاةِ فِي ثَوْبِ الْمَجُوسِيِّ فَقَالَ يُرْسُ بِالْمَاءِ.

Explanation (Ahadeeth only): *What is reported by the sheykh in ‘Al-Saheeh’, from Al-Halby who said, ‘I asked Abu Abdullah^{-asws} about the Salat prayed in a cloth of the Magian. He^{-asws} said: ‘Sprinkle it with the water’.*

فَرَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ ع عَنْ رَجُلٍ يَبُولُ بِاللَّيْلِ فَيَحْسَبُ أَنَّ الْبَوْلَ أَصَابَهُ فَلَا يَسْتَيْقِنُ فَهَلْ يُجْزِيهِ أَنْ يَصُبَّ عَلَى ذَكَرِهِ إِذَا بَالَ وَ لَا يَتَنَشَّفُ

It is reported by the sheykh in ‘Al Saheeh’ – from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Ibrahim^{-asws} about a man urinating at night, so he reckons that the urine had hit him, but he is not certain. ‘Does it suffice him to pour upon his penis when he urinates, and does not dry it?’

⁹⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 14 (Chapters on uncleanness and its rulings)

¹⁰⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 15 (Chapters on uncleanness and its rulings)

¹⁰¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 16 (Chapters on uncleanness and its rulings)

قَالَ يَغْسِلُ مَا اسْتَبَانَ أَنَّهُ أَصَابَهُ وَ يَنْضِجُ مَا يَشْكُ فِيهِ مِنْ جَسَدِهِ أَوْ ثِيَابِهِ وَ يَتَنَشَّفُ قَبْلَ أَنْ يَتَوَضَّأَ.

He^{-asws} said: 'He should wash what is apparent that it had hit it, and he should sprinkle upon his body what he is doubtful in, or his clothes, and he should dry before he performs Wud'u'.

وَ فِي الْحَسَنِ عَنِ الْحَلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا احْتَلَمَ الرَّجُلُ فَأَصَابَ ثَوْبَهُ مَنِيٌّ فَلْيَغْسِلِ الَّذِي أَصَابَهُ فَإِنْ ظَنَّ أَنَّهُ أَصَابَهُ مَنِيٌّ وَ لَمْ يَسْتَيْقِنْ وَ لَمْ يَرَ مَكَانَهُ فَلْيَنْضِجْهُ بِالْمَاءِ.

And in (the book Al Tahzeeb) – Al Hassan Bin Al Halby,

'When the man bed-wets so semen hits his clothes, let him wash that which has been hit. If he think that semen has hit it and he is not certain, and he does not see (anything) in its place, let him sprinkle it with water'.

وَ فِي الْحَسَنِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ أَصَابَ ثَوْبَهُ جَنَابَةٌ أَوْ دَمٌ قَالَ إِنْ كَانَ عَلِمَ أَنَّهُ أَصَابَ ثَوْبَهُ جَنَابَةٌ قَبْلَ أَنْ يُصَلِّيَ ثُمَّ صَلَّى فِيهِ وَ لَمْ يَغْسِلْهُ فَعَلَيْهِ أَنْ يُعِيدَ مَا صَلَّى وَ إِنْ كَانَ يَرَى أَنَّهُ أَصَابَهُ شَيْءٌ فَنَظَرَ فَلَمْ يَرَ شَيْئاً أَجْزَأَهُ أَنْ يَنْضِجْهُ بِالْمَاءِ.

And in (the book Al Tahzeeb) – Al Hassan, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{-asws} about a man whose clothes are hit by sexual impurity, or blood. He^{-asws} said: 'If it was known that sexual impurity had hit his clothes before he prayed Salat, then he prayed Salat in it and did not wash it, upon him is to repeat what he had prayed, and if it was such that he had seen that something had hit him, so he looked but could not see anything, it suffices him to sprinkle it with the water'.

لِصَحِيحَةِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنِ الْمَذْيِ يُصِيبُ الثَّوْبَ فَقَالَ يَنْضِجُهُ بِالْمَاءِ إِنْ شَاءَ وَ هِيَ مُصْرَحَةٌ بِالِاسْتِحْبَابِ.

(The book) 'Saheeh' of Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam^{-asws}), he (the narrator) said, 'I asked him^{-asws} about the seminal fluid hitting the clothes. He^{-asws} said: 'He can sprinkle it with the water if he so desires, and it is explicitly with the recommendation'.

لِحَسَنَةِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ أَبْوَالِ الدَّوَابِّ وَ الْبَعَالِ وَ الْحَمِيرِ فَقَالَ اغْسِلْهُ فَإِنْ لَمْ تَعْلَمْ مَكَانَهُ فَاغْسِلِ الثَّوْبَ كُلَّهُ فَإِنْ شَكَّكَتْ فَاَنْضِجْهُ.

(The book) 'Al Hisna' of Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{-asws} about the urines of the riding animals, and the mules, and the donkeys. He^{-asws} said: 'Wash it. If you don't know of its place, then wash the cloth, all of it. If you are doubtful, the sprinkle it'.

لِرَوَايَةِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ الرَّجُلِ يُصِيبُهُ أَبْوَالُ الْبَهَائِمِ أَيْ يَغْسِلُهُ أَمْ لَا

A report by Abdul Rahman son of Abu Abdullah^{-asws} who said, 'I asked Abu Abdullah^{-asws} about the man being hit by urines of the beasts, 'Should he wash it or not?'

قَالَ يَغْسِلُ بَوْلَ الْفَرَسِ وَ الْبَعْلِ وَ الْحِمَارِ وَ يَنْضِخُ بَوْلَ الْبَعِيرِ وَ الشَّاةِ.

He^{-asws} said: 'He should wash urine of the horse, and the mule, and the donkey, and sprinkle for the urines of the camel and the sheep'.

لِرَوَايَةِ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الْقَمِيصِ يَغْرُقُ فِيهِ الرَّجُلُ وَ هُوَ جُنُبٌ حَتَّى يَبْتَلَّ الْقَمِيصُ فَقَالَ لَا بَأْسَ وَ إِنْ أَحَبَّ أَنْ يَرْسُهُ بِالْمَاءِ فَلْيُغْعَلْ.

A report by Abu Baseer who said, 'I asked Abu Abdullah^{-asws} about the shirt the man sweats in, until he wets the shirt, and he is with sexual impurity. He^{-asws} said: 'There is no problem, and if he likes to sprinkle it with the water, let him do so'.

لِرَوَايَةِ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَ وَ أَنَا حَاضِرٌ عَنْ رَجُلٍ أَجَنَّبَ فِي ثَوْبِهِ فَيَغْرُقُ فِيهِ قَالَ لَا أَرَى بِهِ بَأْساً

A report by Ali Bin Abu Hamza who said, 'Abu Abdullah^{-asws} was asked and I was present, about a man who is in a state of sexual impurity in his clothes, so he sweats in it. He^{-asws} said: 'I^{-asws} cannot see any problem with it'.

قَالَ إِنَّهُ يَغْرُقُ حَتَّى لَوْ شَاءَ أَنْ يَعْصِرَهُ عَصِرَهُ

He said, 'He sweats to the extent that if he so likes to squeeze, he can squeeze it'.

قَالَ فَقَطَّبَ أَبُو عَبْدِ اللَّهِ عَ فِي وَجْهِ الرَّجُلِ فَقَالَ إِنْ أَبَيْتُمْ فَيْسِيءٌ مِنْ مَاءٍ فَأَنْضِخْهُ بِهِ.

He (the narrator) said, 'Abu Abdullah^{-asws} frowned in the face of the man. He^{-asws} said: 'If you are refusing, then sprinkle something from the water at it!''

رَوَاهُ الْكُلَيْبِيُّ فِي الصَّحِيحِ عَنِ الْبَرْزَنْطِيِّ قَالَ: سَأَلَ الرَّضَا عَ رَجُلٌ وَ أَنَا حَاضِرٌ فَقَالَ إِنَّ لِي جُرْحاً فِي مَقْعَدِي فَأَتَوَضَّأُ وَ اسْتَنْجِي ثُمَّ أَجِدُ بَعْدَ ذَلِكَ النَّدَى الصُّفْرَةَ مِنَ الْمَقْعَدَةِ فَأَعِيدُ الْوُضُوءَ

It is reported by Al Kulayni in 'Al Saheeh' – from Al Bazanty who said,

'Al-Reza^{-asws} was asked by a man while I was present. He said, 'I have an injury in my backside. So, I perform Wud'u, and had cleansed after the toilet, then I find the yellow speck from the backside after that. Should I repeat the Wud'u?'

فَقَالَ وَ قَدْ أَنْقَيْتَ

He^{-asws} said: 'And you had purified?'

فَقَالَ نَعَمْ

He said, 'Yes'.

قَالَ لَا وَ لَكِنْ رُسُّهُ بِالْمَاءِ وَ لَا تُعِدُّ الْوُضُوءَ

He^{-asws} said: 'No, but sprinkle it with the water and there (is no need) to repeat the Wud'u''.

CHAPTER 3 – IMPURITIES OF THE MORPHED (ANIMALS), AND THE LARGE, AND EATER OF THE CARCASS

1- العَلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعَلَوِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: الْمُسُوخُ ثَلَاثَةٌ عَشْرَ الْفَيْلُ وَ الدُّبُّ وَ الْأَزْنَبُ وَ الْعَقْرَبُ وَ الصَّبُّ وَ الْعُنْكَبُوثُ وَ الدُّعْمُوصُ وَ الْجِرْيِيُّ وَ الْوُطُاطُ وَ الْفِرْدُ وَ الْحَنْزِيرُ وَ الرُّهْرَةُ وَ سُهَيْلُ

(The book) 'Al Ilal' – from Ali Bin Ahmad Bin Muhammad, from Muhammad Al Asady, from Muhammad Bin Ahmad Bin Ismail Al Alawy, from Ali Bin Al Husayn Al Alawy,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, from his^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The morphed (animals) are thirteen – the elephant, and the bear, and the rabbit, and the scorpion, and the lizard, and the spider, and the triop, and the eel, and the bat, and the monkey, and the pig, and the (planets) Venus and the (star) Canopus'.

قِيلَ يَا ابْنَ رَسُولِ اللَّهِ ص مَا كَانَ سَبَبَ مَسْخِ هَؤُلَاءِ

It was said, 'O son^{-asws} of Rasool-Allah^{-saww}! What was the cause of their morphing?'

قَالَ أَمَا الْفَيْلُ فَكَانَ رَجُلًا جَبَّارًا لُوطِيًّا لَا يَدَعُ رَطْبًا وَ لَا يَابَسًا وَ أَمَا الدُّبُّ فَكَانَ رَجُلًا مُؤَنِّتًا يَدْعُو الرِّجَالَ إِلَى نَفْسِهِ وَ أَمَا الْأَزْنَبُ فَكَانَتْ امْرَأَةً قَدْرَةً لَا تَغْتَسِلُ مِنْ خَيْضٍ وَ لَا غَيْرِ ذَلِكَ

He^{-asws} said: 'As for the elephant, it was a tyrannical man, a homosexual. He did not leave any wet or dry (went to all); and as for the bear, it was an effeminate man calling the men to himself; and as for the rabbit, it was a dirty woman neither washing from menstruation nor other than that.

وَ أَمَا الْعَقْرَبُ فَكَانَ رَجُلًا هَبَّازًا لَا يَسْلَمُ مِنْهُ أَحَدٌ وَ أَمَا الصَّبُّ فَكَانَ رَجُلًا أَغْرَابِيًّا يَسْرِقُ الْحَاجَّ بِمِحْجَبِهِ وَ أَمَا الْعُنْكَبُوثُ فَكَانَتْ امْرَأَةً سَحَرَتْ زَوْجَهَا وَ أَمَا الدُّعْمُوصُ فَكَانَ رَجُلًا نَمَامًا يَقْطَعُ بَيْنَ الْأَجْبَةِ

And as for the scorpion, it was a man, a slanderer, no one was safe from him; and as for the lizard, it was a Bedouin man stealing from the pilgrim with his hooked stick; and as for the spider, it was a woman who had bewitched her husband; and as for the triop, it was a gossiping man cutting (relations) between the loved ones.

وَ أَمَا الْجِرْيِيُّ فَكَانَ رَجُلًا دُيُونًا يَجْلِبُ الرِّجَالَ عَلَى حَلَالِيهِ وَ أَمَا الْوُطُاطُ فَكَانَ رَجُلًا سَارِقًا يَسْرِقُ الرُّطْبَ مِنْ رُءُوسِ النَّخْلِ وَ أَمَا الْفِرْدَةُ فَالْيَهُودُ اعْتَدَوْا فِي السَّبْتِ وَ أَمَا الْحَنْزِيرُ فَالنَّصَارَى حِينَ سَأَلُوا الْمَائِدَةَ فَكَانُوا بَعْدَ نُزُولِهَا أَشَدَّ مَا كَانُوا تَكْذِبًا

And as for the eel, it was a cuckold man pulling the men to his wife; and as for the bat, it was a thieving man stealing the dates from top of the date trees; and as for the monkeys, it is the Jew who had transgressed regarding the Sabbath; and as for the pigs, it is the Christians when

they asked for the meal (from the sky). After its descent, they were severer as they could be in belying.

وَأَمَّا سُهَيْلٌ فَكَانَ رَجُلًا عَشَّارًا بِالْيَمَنِ وَ أَمَّا الزُّهْرَةُ فَإِنَّمَا كَانَتْ امْرَأَةً تُسَمَّى نَاهِيْدَ وَ هِيَ الَّتِي تَقُولُ النَّاسُ إِنَّهُ افْتَتَنَ بِهَا هَارُوتُ وَ مَارُوتُ.

And as for Canopus, it was a man, a tithe collector at Al-Yemen; and as for the Venus, it was a woman call Naheed, and she is the one which the people are saying Harut and Marut had been tempted by her".¹⁰²

2- وَ رُوِيَ أَيْضاً فِي الْعِلَلِ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ زَعْلَانَ عَنْ أَبِي الْحَسَنِ ع قَالَ: الْمُسُوخُ اثْنَا عَشَرَ صِنْفًا وَ ذَكَرَ فِيهِ الزُّنْبُورُ وَ تَرَكَ الْعَنْكَبُوتَ وَ الدُّعْمُوصَ.

And it is reported as well in (the book) 'Al Ilal' – from his father, from Ali Bin Ibrahim, from his father, from Ismail Bin Mihran, from Muhammad Bin Al Hassan Za'lan,

'From Abu Al Hassan^{-asws} having said: 'The morphed are twelve types' – and he^{-asws} mentioned in it the wasp, and left out the spider and the triop".¹⁰³

3- وَ رُوِيَ أَيْضاً فِيهِ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ- عَنْ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنِ الرِّضَا ع وَ ذَكَرَ فِيهِ الْحُقَّاشُ وَ الْفَارَةُ وَ الْبُعُوضُ وَ الْقُمَّلَةُ وَ الْوَزْغُ وَ الْعَنْقَاءُ.

And it is reported as well in it, from Ali Bin Abdullah Al Warraq, from Sa'ad Bin Abdullah, from Abbad Bin Suleyman, from Muhammad Bin Suleyman Al Daylami,

'From Al-Reza^{-asws} – And he^{-asws} mentioned in it the bat, and the mouse, and the mosquito, and the louse, and the gecko and the phoenix".¹⁰⁴

4- وَ رُوِيَ أَيْضاً فِيهِ، وَ فِي الْمَجَالِسِ، عَنْ مَا جِيلُوهُ عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْخَطَّابِ عَنِ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ مُعْبِرَةَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ: الْمُسُوخُ مِنْ بَنِي آدَمَ ثَلَاثَةَ عَشَرَ صِنْفًا مِنْهُمْ الْقِرْدَةُ وَ الْحَنَازِيرُ وَ الْحُقَّاشُ وَ الصَّبُّ وَ الدَّبُّ وَ الْفَيْلُ وَ الدُّعْمُوصُ وَ الْحِرْيُثُ وَ الْعَقْرَبُ وَ سُهَيْلٌ وَ قُنْفُذٌ وَ الزُّهْرَةُ وَ الْعَنْكَبُوتُ.

And it is reported as well in it, and in 'Al Mahasin' – from Majaylawiya, from Muhammad Al Attar, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Al Husayn Bin Al Khatta, from Ali Bin Asbat,

'From Ali son of Ja'far^{-asws}, from Mugheira, from Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The morphed from the children of Adam^{-as} are thirteen types. From them are the monkeys, and the pigs, and the bats, and the lizards, and the bears, and the elephants, and the triops, and the eels, and the scorpions, and (the star) Canopus, and hedgehogs, and (the planet) Venus, and the spider".¹⁰⁵

¹⁰² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 1 (Chapters on uncleanness and its rulings)

¹⁰³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 2 (Chapters on uncleanness and its rulings)

¹⁰⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 3 (Chapters on uncleanness and its rulings)

¹⁰⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 4 (Chapters on uncleanness and its rulings)

5- وَ فِي الْبَصَائِرِ، وَ الْإِكْتِصَاصِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ كَرَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْوَرَعِ فَقَالَ هُوَ رَجْسٌ وَ هُوَ مَسْخٌ فَإِذَا قَتَلْتَهُ فَاعْتَسِلْ.

And in 'Al Basaair', and 'Al Ikhtisas' – from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Hassan Bin Ali, from Karram, from Abdullah Bin Talha who said,

'I asked Abu Abdullah^{-asws} about the gecko. He^{-asws} said: 'It is unclean, and it is morphed. When you kill it, then wash''.¹⁰⁶

¹⁰⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 5 (Chapters on uncleanness and its rulings)

باب 4 سؤر العظاية و الحية و الوزغ و أشباهها مما ليست له نفس سائلة

CHAPTER 4 – IMPURITIES OF THE LIZARDS, AND THE SNAKES, AND THE GECKOS, AND THEIR LIKES FROM WHAT DOESN'T HAVE ANY FLOWING BREATHING FOR IT

1- قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادَيْنِ الْمُتَقَدِّمَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْعُظَايَةِ وَ الْحَيَّةِ وَ الْوَزْعَةِ تَقَعُ فِي الْمَاءِ فَلَا تَمُوتُ أَوْ يَتَوَضَّأُ مِنْهُ لِلصَّلَاةِ

(The books) 'Qurb Al Asnaad', and 'Kitab Al Masaail' – by the two previous chains,

'From Ali son of Ja'far^{asws}, from his brother^{asws} (7th Imam^{asws}), said, 'I asked him^{asws} about the lizards, and the snakes and the geckos falling into the water, and it does not die, 'Can one perform Wud'u from it for the Salat?'

قَالَ لَا بَأْسَ

He^{asws} said: 'There is no problem'.

قَالَ وَ سَأَلْتُهُ عَنِ الْعُقْرَبِ وَ الْخُنْفَسَاءِ وَ أَشْبَاهِهِنَّ تَمُوتُ فِي الْجَرَّةِ أَوْ الدَّنِّ أَوْ يَتَوَضَّأُ مِنْهُ لِلصَّلَاةِ

He said, 'And I asked him^{asws} about the scorpion, and the bats, and their like, dying in the jar, or the cask, 'Can one perform Wud'u from it for the Salat?'

قَالَ لَا بَأْسَ.

He^{asws} said: 'There is no problem'¹⁰⁷.

2- فَعْنُ الرِّضَا، إِنْ وَقَعَ الْمَاءُ وَرَغَ أَهْرِيْقَ ذَلِكَ الْمَاءِ وَ إِنْ وَقَعَ فِيهِ فَأَرَّةٌ أَوْ حَيَّةٌ أَهْرِيْقَ الْمَاءِ وَ إِنْ دَخَلَ فِيهِ حَيَّةٌ وَ حَرَجَتْ مِنْهُ صُبَّتْ مِنْ ذَلِكَ الْمَاءِ ثَلَاثَ أَكْفٍ وَ اسْتُعْمِلَ الْبَاقِي وَ قَلِيلُهُ وَ كَثِيرُهُ بِمَنْزِلَةِ وَاحِدَةٍ

(The book) 'Fiqh Al-Reza^{asws}' – 'If a gecko were to fall into the water, that water should be spilt, and if a mouse of a snake were to fall in it, the water will be spilt, and if a snake enters into it and exits from it, three handfuls will be poured out from that water and the rest would be used, and its little and its lot is at the one (same) status.

وَ إِنْ وَقَعَتْ فِيهِ عُقْرَبٌ أَوْ شَيْءٌ مِنَ الْخُنْفَسِ وَ بَنَاتٌ وَ زِدَانٌ وَ الْجَرَادُ كُلُّ مَا لَيْسَ لَهُ دَمٌ فَلَا بَأْسَ بِاسْتِعْمَالِهِ وَ الْوَضُوءِ مِنْهُ مَاتَ أَوْ لَمْ يَمُتْ.

And if a scorpion, or something from the bats, and cockroach, and the locusts, all what hasn't blood for it, there is no problem with using it, and performing the Wud'u from it, dead or not dead'¹⁰⁸.

¹⁰⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 1 (Chapters on uncleanness and its rulings)

¹⁰⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 2 (Chapters on uncleanness and its rulings)

3- وَ رَوَى هَذَا الْمَضْمُونُ الشَّيْخُ فِي التَّهْذِيبِ، عَنْ هَارُونَ بْنِ حَمَزَةَ الْعَنْبَوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْفَأْرَةِ وَالْعُقْرَبِ وَ أَشْبَاهِ ذَلِكَ يَنْعَجُ فِي الْمَاءِ فَيَخْرُجُ حَيًّا هَلْ يُشْرَبُ مِنْ ذَلِكَ الْمَاءِ وَ يُتَوَضَّأُ

And this subject matter has been reported by the sheykh in 'Al Tahzeeb' – from Haroun Bin Hamza Al Ghanawy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the mouse, and the scorpion and likes of that falling into the water, so it exits alive, 'Can one drink from that water and perform Wud'u?'

قَالَ يُسْكَبُ مِنْهُ ثَلَاثَ مَرَّاتٍ وَ قَلِيلُهُ وَ كَثِيرُهُ بِمَنْزِلَةِ وَاحِدَةٍ ثُمَّ يُشْرَبُ مِنْهُ وَ يُتَوَضَّأُ مِنْهُ عَدْرِ الْوَرَعِ فَإِنَّهُ لَا يُنْتَفَعُ بِمَا يَنْعَجُ فِيهِ.

He^{-asws} said: 'There shall be poured out from it three times, and its little and its lot are at one (same) status, then he can drink from it and perform Wud'u from it, apart from the gecko, for it cannot be benefited with what is has fallen into"¹⁰⁹.

4- نَوَادِرُ الرَّوَانِدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ الرَّوَابِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ التَّيْمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدِّيْبَاجِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع مَا لَا نَفْسَ لَهُ سَائِلَةٌ إِذَا مَاتَ فِي الْإِدَامِ فَلَا بَأْسَ بِأَكْلِهِ.

(The book) 'Nawadir' of Al Rawandy – from Abdul Wahid Bin Ismail Al Rowbany, from Muhammad Bin Al Hassan Al Taymi, from Sahl Bin Ahmad Al Dinajy, from Muhammad Bin Al Ash'ad, from Musa Bin Ismail Bin Musa, from his father, from his grandfather,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'Whatever has no flowing breath for it, when it dies in the sauce, there is no problem with eating it (sauce)"¹¹⁰.

¹⁰⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 3 (Chapters on uncleanness and its rulings)

¹¹⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 4 (Chapters on uncleanness and its rulings)

CHAPTER 5 – IMPURITIES OF WHATEVER FROM THE ANIMAL IT'S MEAT CANNOT BE EATEN, AND THE HUMAN EXCRETIONS

1- فُرِبَ الإسْنَادِ، بِالإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ فَضْلِ مَاءِ الْبَقْرَةِ وَ الشَّاةِ وَ الْبَعِيرِ أ يُشْرَبُ مِنْهُ وَ يُتَوَضَّأُ

(The book) 'Qurb Al Asnaad' – by the previous chain,

'From Ali son of Ja'far^{asws}, from his brother^{asws}, he said, 'I asked him^{asws} about remnants of the water of the cows, and the sheep, and the camels, 'Can one drink from it and perform Wud'u?'

قَالَ لَا بَأْسَ بِهِ.

He^{asws} said: 'There is no problem with it'.¹¹¹

2- فِئْتُهُ الرِّضَا، قَالَ: إِنْ شَرِبَ مِنَ الْمَاءِ دَابَّةً أَوْ جِمَارًا أَوْ بَعْلًا أَوْ شَاةً أَوْ بَقْرَةً فَلَا بَأْسَ بِاسْتِعْمَالِهِ وَ الْوُضُوءِ مِنْهُ مَا لَمْ يَقَعْ فِيهِ كَلْبٌ أَوْ وَرَعٌ أَوْ فَارَةٌ

(The book) 'Fiqh Al-Reza^{asws}' – He^{asws} said: 'If there were to drink from the water, an animal, or a donkey, or a mule, or a sheep, or a cow, there is no problem with using it and performing Wud'u from it, for as long as there has not fallen into it a dog, or a gecko, or a mouse'.

وَ قَالَ سَأَلْتُ الْعَالِمَ ع عَمَّا يُجْرُجُ مِنْ مَنْخَرِي الدَّابَّةِ إِذَا نَحَرَتْ فَأَصَابَتْ ثَوْبَ الرَّجُلِ قَالَ لَا بَأْسَ لَيْسَ عَلَيْكَ أَنْ تَغْسِلَ.

And he said, 'I asked the Scholar^{asws} about what emerges from nostrils of the animal when it snorts, so it hits the clothes of a man. He^{asws} said: 'There is no problem upon you if you were to wash''.¹¹²

3- كِتَابُ الْمَسَائِلِ، بِالإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ فَضْلِ الْفَرَسِ وَ الْبَعْلِ وَ الْجِمَارِ أ يُشْرَبُ مِنْهُ وَ يُتَوَضَّأُ لِلصَّلَاةِ

(The book) 'Kitab Al Masaail' – by the previous chain,

'From Ali son of Ja'far^{asws}, from his^{asws} brother^{asws} Musa^{asws}, he said, 'I asked him^{asws} about the left-over (water) of the horse, and the mule, and the donkey, 'Can one drink from it and perform Wud'u for the Salat?'

قَالَ لَا بَأْسَ.

¹¹¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 1 (Chapters on uncleanness and its rulings)

¹¹² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 2 (Chapters on uncleanness and its rulings)

He^{-asws} said: ‘There is no problem’¹¹³.

4- قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع سئِلَ عَنِ الْبُرَاقِ يُصِيبُ النَّوْبَ قَالَ لَا بَأْسَ بِهِ.

(The book) ‘Qurb Al Asnaad’ – from Al Hassan Bin Tareyf, from Al Husayn Bin Ulwan,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} was asked about the spit hitting the clothes. He^{-asws} said: ‘There is no problem with it’¹¹⁴.

5- الْهُدَايَةُ، وَ كُلُّ مَا يُؤْكَلُ لَحْمُهُ فَلَا بَأْسَ بِالْوُضُوءِ بِمَا شَرِبَ مِنْهُ.

(The book) ‘Al Hidayah’ –

‘And all what its meat is eaten, there is no problem with performing Wud’u from what it has drunk from’¹¹⁵.

وَ قَالَ رَسُولُ اللَّهِ ص كُلُّ شَيْءٍ يَجْتَرُّ فَمَسْوُورُهُ حَلَالٌ وَ لَعَابُهُ حَلَالٌ.

And Rasool-Allah^{-sawww} said: ‘All things being ruminated (chewed), its regurgitation is (Permissible) Halal and its saliva is (Permissible) Halal’¹¹⁶.

¹¹³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 3 (Chapters on uncleanness and its rulings)

¹¹⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 4 (Chapters on uncleanness and its rulings)

¹¹⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 5 a (Chapters on uncleanness and its rulings)

¹¹⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 5 b (Chapters on uncleanness and its rulings)

CHAPTERS ON UNCLEANNESS AND THE PURIFIERS AND THEIR RULINGS

باب 1 نجاسة الميتة و أحكامها و حكم الجزء المبان من الحي و الأجزاء الصغار المنفصلة عن الإنسان و ما يجوز استعماله من الجلود

CHAPTER 1 – IMPURITY OF THE DEAD AND ITS RULINGS, AND RULING OF THE PART SEGMENTED FROM THE LIVING, AND THE SMALL BODY PARTS SEPARATED FROM THE HUMAN BEING, AND WHAT SKINS ARE ALLOWED TO BE UTILISED

1- قُرْبُ الْإِسْنَادِ، عَنِ الطَّبَّالِيِّ عَنِ إِسْمَاعِيلَ بْنِ عَبْدِ الْحَالِقِ قَالَ: سَأَلَهُ سَعِيدُ الْأَعْرَجِ وَ أَنَا حَاضِرٌ عَنِ الرَّيْتِ وَ السَّمْنِ وَ الْعَسَلِ تَقَعُ فِيهِ الْفَأْرَةُ فَتَمُوتُ كَيْفَ يُصْنَعُ بِهِ

(The book) 'Qurb Al Asnaad' – from Al Tayalisi, from Ismail Bin Abdul Kahliq who said,

'Saeed Al-A'araj asked him^{asws} while I as present, about the oil, and the butter, and the honey, the mouse falls in it so it dies, how should it be dealt with.

قَالَ أَمَّا الرَّيْتُ فَلَا تَبْعُهُ إِلَّا لِمَنْ تُبِيئُهُ لَهُ فَيَبْتَاغِ لِلسَّرَاجِ فَأَمَّا لِلْأَكْلِ فَلَا وَ أَمَّا السَّمْنُ إِنْ كَانَ دَائِباً فَهُوَ كَذَلِكَ وَ إِنْ كَانَ جَامِداً وَ الْفَأْرَةُ فِي أَعْلَاهُ فَيُؤْخَذُ مَا تَحْتَهَا وَ مَا حَوْلَهَا ثُمَّ لَا بَأْسَ بِهِ وَ الْعَسَلُ كَذَلِكَ إِنْ كَانَ جَامِداً.

He^{asws} said: 'As for the oil, do not sell it except to the one it is explained to him, so he would buy it for the lamp, as for the eating, no; and as for the butter, if it is melted, it is like that (oil), and if it was solid and the mouse was in its top, then take what is beneath it and what is around it, then there is no problem with it; and the honey is like that if it was solid'.¹¹⁷

2- وَ مِنْهُ، بِإِسْنَادِهِ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ حُبِّ دُهْنٍ مَاتَتْ فِيهِ فَأْرَةٌ قَالَ لَا تَدَّهِنْ بِهِ وَ لَا تَبِعْهُ مِنْ مُسْلِمٍ

And from him, by his chain,

'From Ali son of Ja'far^{asws}, from his^{asws} brother^{asws}, he said, 'I asked him^{asws} about a container of oil the mouse had died in it. He^{asws} said: 'Do not oil with it nor sell it to a Muslim''.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَتَحَرَّكُ بَعْضُ أَسْنَانِهِ وَ هُوَ فِي الصَّلَاةِ هَلْ يَصْلُحُ لَهُ أَنْ يَنْزِعَهَا وَ يَطْرَحَهَا قَالَ إِنْ كَانَ لَا يَجِدُ دَمًا فَلْيَنْزِعْهُ وَ لِيَرَمْ بِهِ وَ إِنْ كَانَ دَمِي فَلْيَنْصَرِفْ

¹¹⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 1 (Chapters on uncleanness and its purifiers)

He said, 'And I asked him^{-asws} about the man one of his teeth moves while he is in the Salat, 'Is it correct for him to remove it and throw it?' He^{-asws} said: 'If he does not find blood, let him remove it and throw it, and if it was bloody, let him leave (cut the Salat)'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ بِهِ التُّؤَلُؤُ أَوْ الْجُرْحُ هَلْ يَصْلُحُ لَهُ وَ هُوَ فِي صَلَاتِهِ أَنْ يَقْطَعَ رَأْسَ التُّؤَلُؤِ أَوْ يَنْتِفِ بِعَضِّ لَحْمِهِ مِنْ ذَلِكَ الْجُرْحِ وَ يَطْرَحَهُ

He said, 'And I asked him^{-asws} about the man happening to have the wart or the wound with him, 'Is it correct for him, while he is in his Salat, to cut head of the wart or pluck some of his flesh from that wound and drop it?'

قَالَ إِنْ لَمْ يَتَخَوَّفْ أَنْ يَسِيلَ الدَّمُ فَلَا بَأْسَ وَ إِنْ تَخَوَّفَ أَنْ يَسِيلَ الدَّمُ فَلَا يَفْعَلْ وَ إِنْ فَعَلَ فَقَدْ نَقَضَ مِنْ ذَلِكَ الصَّلَاةَ وَ لَا يَنْقُضُ الْوُضُوءَ.

He^{-asws} said: 'If he is not afraid of the blood flowing, there is no problem, and if he is afraid that the blood might flow, he should not do so, and if he does so, then he has broken from the Salat but he has not broken the Wud'u'.¹¹⁸

3- فِعْهُ الرِّضَا، رُوِيَ لَا يُنَجِّسُ الْمَاءَ إِلَّا دُو نَفْسٍ سَائِلَةٍ أَوْ حَيَوَانٌ لَهُ دَمٌ

(The book) 'Fiqh Al-Reza^{-asws}' – It is reported: 'Nothing impurifies except one with the flowing breath, or a living creatures having blood for him'.

وَ قَالَ إِنْ مَسَّ ثَوْبُكَ مَيْتًا فَأَغْسِلْ مَا أَصَابَ وَ إِنْ مَسِسْتِ مَيْتَةً فَأَغْسِلِي يَدَيْكَ وَ لَيْسَ عَلَيْكَ غُسْلٌ وَ إِنَّمَا يَجِبُ عَلَيْكَ ذَلِكَ فِي الْإِنْسَانِ وَحْدَهُ.

And he^{-asws} said: 'If your clothes were to touch a dead, then wash whatever has hit, and if you were to touch a dead, then wash your hands and there isn't bathing upon you, and rather that would be obligated upon you regarding the human being only'.¹¹⁹

4- الْمَحَاسِرُ، عَنِ ابْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ عَنْ رُكُوبِ جُلُودِ السَّبَاعِ قَالَ لَا بَأْسَ مَا لَمْ يُسَجَّدْ عَلَيْهَا.

(The book) 'Al Mahasin' – from Ibn Asbaat,

'From Ali, son of Ja'far^{-asws}, from his brother^{-asws} (7th Imam^{-asws}), said, 'I asked him^{-asws} about riding (while sitting) upon lion skins (saddle). He^{-asws} said: 'There is no problem for as long as he does not perform Sajdah upon it'.¹²⁰

وَ مِنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَ عَنْ جُلُودِ السَّبَاعِ فَقَالَ ارْكَبُوا وَ لَا تَلْبَسُوا شَيْئًا مِنْهَا تُصَلُّونَ فِيهِ.

And from him, from Usman Bin Isa, from Sama'at who said,

'Abu Abdullah^{-asws} was asked about the lion skins. He^{-asws} said: 'Ride and do not wear anything from these to be praying Salat in it'.¹²¹

¹¹⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 2 (Chapters on uncleanness and its purifiers)

¹¹⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 3 (Chapters on uncleanness and its purifiers)

¹²⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 4 a (Chapters on uncleanness and its purifiers)

¹²¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 4 b (Chapters on uncleanness and its purifiers)

5- السَّرَائِرُ، عَنِ جَامِعِ الزُّنْطَبِيِّ عَنِ الرِّضَا ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ لَهُ الْغَنَمُ يَمْتَطِعُ مِنْ أَلْيَاتِهَا وَ هِيَ أَحْيَاءٌ أَيْصَلُحُ لَهُ أَنْ يَنْتَفِعَ بِمَا فَطَعَ

(The book) 'Al Saraair' – from Jamie Al Bazanty –

'From Al-Reza^{-asws}, he (the narrator) said, 'I asked him^{-asws} happening to have the sheep for him. He cuts from its private part while it is alive, 'Is it correct for him to benefit with it?'

قَالَ نَعَمْ يُذِيئُهَا وَ يُسْرِجُ بِهَا وَ لَا يَأْكُلُهَا وَ لَا يَبِيعُهَا.

He^{-asws} said: 'Yes! He can melt it and saddle with it, and he can neither eat it nor sell it'.¹²²

6- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَتَّقِعُ نَوْبَهُ عَلَى حِمَارٍ مَيِّتٍ هَلْ يَصَلُحُ الصَّلَاةُ فِيهِ قَبْلَ أَنْ يَغْسِلَهُ

(The book) 'Kitab Al-Masaail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man whose clothes fall upon a dead donkey, 'Is the Salat correct in it before he washes it?'

قَالَ لَيْسَ عَلَيْهِ غَسْلُهُ فَلْيُصَلِّ فِيهِ فَلَا بَأْسَ

He^{-asws}: 'It isn't upon him to wash it, so let him pray Salat in it, there is no problem'.

قَالَ وَ سَأَلْتُهُ عَنِ الْمَائِيَةِ تَكُونُ لِرَجُلٍ فَيَمُوتُ بَعْضُهَا أَيْصَلُحُ لَهُ بَيْعُ جُلُودِهَا وَ دِبَاعُهَا وَ يَلْبَسُهَا

He said, 'And I asked him^{-asws} about the livestock being for a man, some of them die, 'Is it correct for him to sell their skins and wearing these?'

قَالَ لَا وَ إِنْ لَبَسَهَا فَلَا يُصَلِّي فِيهَا.

He^{-asws} said: 'No, and if he were to wear it, he cannot pray Salat in it'.¹²³

7- نَوَادِرُ الرَّوَّانِدِيِّ بِإِسْنَادِهِ الْمُتَقَدِّمِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: سُئِلَ عَلِيُّ ع عَنْ قَدْرِ طَبِخَتْ فَإِذَا فِيهَا فَأَرَّةٌ مَيِّتَةٌ فَقَالَ يُهْرَاقُ الْمَرْقُ وَ يُغْسَلُ اللَّحْمُ وَ يُنْقَى وَ يُؤْكَلُ

(The book) 'Nawadir' of Al Rawandy – by the previous chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} was asked about a pot being cooked in. There was a dead mouse in it. He^{-asws} said: 'The broth should be spilled and the meat washed and cleaned and eaten'.

وَ سُئِلَ ع عَنْ سُفْرَةٍ وَجَدَتْ فِي الطَّرِيقِ فِيهَا لَحْمٌ كَثِيرٌ وَ خُبْزٌ كَثِيرٌ وَ بَيْضٌ وَ فِيهَا سِكِّينٌ فَقَالَ يُمَوَّمُ مَا فِيهَا ثُمَّ يُؤْكَلُ لِأَنَّهُ يَفْسُدُ فَإِذَا جَاءَ طَالِبُهَا عَرِمَ لَهُ

And he^{-asws} was asked about meal spread found in the road wherein is a lot of meat and a lot of bread and eggs, and in it there is a knife. He^{-asws} said: 'It should be evaluated whatever is in

¹²² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 5 (Chapters on uncleanness and its purifiers)

¹²³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 6 (Chapters on uncleanness and its purifiers)

it, then eaten, because it would (otherwise) spoil. When it's seeker comes, it would be paid to him'.

فَقَالُوا لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَا نَعْلَمُ أَسْفَرَةُ ذِيَّ هِيَ أَمْ سَفَرَةُ جُوسِيٍّ

They said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! We don't know whether it was a meal of a Zimmi or a meal of a Magian?'

فَقَالَ هُمْ فِي سَعَةٍ مِنْ أَكْلِهَا مَا لَمْ يَعْلَمُوا

He^{-asws} said: 'They are in leeway from eating what they don't know'.

وَ سُئِلَ عَنِ الرَّيْتِ يَفْعُ فِيهِ شَيْءٌ لَهُ دَمٌ فَيَمُوتُ فَقَالَ يَبِيعُهُ لِمَنْ يَعْمَلُهُ صَابُونًا.

And he^{-asws} was asked about the oil, something having blood for it falls into it, so it dies. He^{-asws} said: 'Sell it to the one who makes soap'.¹²⁴

السَّابِقُ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع سُئِلَ عَنْ قِدْرٍ طُبِحَتْ وَ إِذَا فِي الْقِدْرِ فَأَرَةٌ قَالَ يُهْرَاقُ مَرْفُهَا وَ يُغْسَلُ اللَّحْمُ وَ يُؤْكَلُ.

The sheykh, from Al Sakuni –

'From Abu Abdullah^{-asws}: 'Amir Al-Momineen^{-asws} was asked about a pot being cooked it and there turned out to be a mouse in it. He^{-asws} said: 'Spill its broth and wash the meat, and eat''.¹²⁵

8- دَعَائِمُ الْإِسْلَامِ، سُئِلَ الصَّادِقُ ع عَنْ فَأَرَةٍ وَقَعَتْ فِي سَمْنٍ قَالَ إِنْ كَانَتْ جَامِدًا أَلْقَيْتَ وَ مَا حَوْلَهَا وَ أَكَلِ الْبَاقِي وَ إِنْ كَانَ مَائِعًا فَسَدَّ كُلُّهُ وَ يُسْتَصْبَحُ بِهِ

(The book) 'Da'aim Al Islam' –

'Al-Sadiq^{-asws} was asked about a mouse falling into butter. He^{-asws} said: 'If it (butter) was solid, it (mouse) and whatever is around it would be thrown, and the remainder can be eaten, and if it was liquid, all of it is spoilt, and lamps can be lit by it'.

قَالَ وَ سُئِلَ أَمِيرَ الْمُؤْمِنِينَ ع عَنِ الدَّوَابِّ تَفْعُ فِي السَّمْنِ وَ الْعَسَلِ وَ اللَّبَنِ وَ الرَّيْتِ فَتَمُوتُ فِيهِ قَالَ إِنْ كَانَ ذَائِبًا أَرِيقَ اللَّبَنِ وَ الْعَسَلُ وَ اسْتُشْرِجَ بِالرَّيْتِ وَ السَّمْنِ

He^{-asws} said: 'And Amir Al-Momineen^{-asws} was asked about the riding animal falling into the butter, and the honey, and the milk, and the oil, so it dies in it. He^{-asws} said: 'If it was melted (liquid), spill the milk and the honey, and light the lamps with the oil and the butter'.

وَ قَالَ فِي الْخُنْفَسَاءِ وَ الْعُقْرَبِ وَ الصَّرَّارِ وَ كُلِّ شَيْءٍ لَا دَمَ لَهُ يَمُوتُ فِي طَعَامٍ لَا يُفْسِدُهُ

¹²⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 7 a (Chapters on uncleanness and its purifiers)

¹²⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 7 b (Chapters on uncleanness and its purifiers)

And he^{-asws} said regarding the bats, and the scorpions, and the cockroach, and every thing not having blood for it, dying in food does not spoil it’.

وَقَالَ فِي الرِّبِّتِ يَغْمَلُهُ الصَّابُونَ إِنْ شَاءَ

And he^{-asws} said regarding the oil: ‘He can make it as soap if he so desires’.

وَقَالُوا عِذَا حَرَجَتِ الدَّابَّةُ حَيَّةً وَ لَمْ تَمُتْ فِي الإِدَامِ لَمْ يَنْجَسْ وَ يُؤْكَلُ وَ إِذَا وَقَعَتْ فِيهِ فَمَاتَتْ لَمْ يُؤْكَلْ وَ لَمْ يُبْعَ وَ لَمْ يُشْتَرِ.

And they^{-asws} said: ‘When the animal emerges alive and did not die in the broth, it is not impure and can be eaten, and when it falls into it and dies, he cannot eat and he should not sell, and should not buy’.¹²⁶

وَ عَنْهُمْ عِ عَنِ رَسُولِ اللَّهِ ص أَنَّهُ أُتِيَ بِجَفْنَةٍ فِيهَا إِدَامٌ فَوَجَدُوا فِيهَا دُبَابًا فَأَمَرَ بِهِ فطُرِحَ وَ قَالَ سَمُوا اللَّهَ وَ كُلُوا فَإِنَّ هَذَا لَا يَحْرِمُ شَيْئًا.

And from them^{-asws}, from Rasool-Allah^{-saww}, he^{-saww} was brought a pot wherein was broth, and they found a fly being in it. He^{-saww} instructed with it, so it was thrown, and he^{-saww} said: ‘Name Allah^{-azwj} and eat, for this does not prohibit anything’.¹²⁷

وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا يُنْتَفَعُ مِنَ المَيْتَةِ بِإِهَابٍ وَ لَا عَظْمٍ وَ لَا عَصَبٍ.

And from Ali^{-asws} having said: ‘I^{-asws} heard Rasool-Allah^{-saww} saying: ‘Nothing can be benefitted from the death – neither with the skin, nor bones, nor tendons’.¹²⁸

وَ عَنِ الصَّادِقِ ع عَنِ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: المَيْتَةُ نَجِسٌ وَ إِنْ دُبِعَتْ.

And from Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘The dead is unclean, and even if it is tanned’.¹²⁹

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنِ جُلُودِ العَنَمِ يَحْتَلِطُ الدَّكْيُ مِنْهَا بِالمَيْتَةِ وَ يُعْمَلُ مِنْهَا الفِرَاءُ قَالَ إِنْ لَبَسْتَهَا فَلَا تُصَلِّ فِيهَا وَ إِنْ عَلِمْتَ أَنَّهَا مَيْتَةٌ فَلَا تَشْتَرِهَا وَ لَا تَبْعُهَا وَ إِنْ لَمْ تَعْلَمْ اشْتَرِ وَ بَع.

And from Ja’far^{-asws} Bin Muhammad^{-asws}, he^{-asws} was asked about the sheep skin, the purified mingled with the death, and the furs are made from it. He^{-asws} said: ‘If you were to wear these, do not pray Salat in it, and if you know that it is dead, then neither buy it nor sell it, and if you don’t know, you can buy and sell’.¹³⁰

9- الهِدَايَةُ، لَا يُفْسِدُ المَاءَ إِلَّا مَا كَانَتْ لَهُ نَفْسٌ سَائِلَةً.

(The book) ‘Al Hidayah’ –

¹²⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 8 a (Chapters on uncleanness and its purifiers)

¹²⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 8 b (Chapters on uncleanness and its purifiers)

¹²⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 8 c (Chapters on uncleanness and its purifiers)

¹²⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 8 d (Chapters on uncleanness and its purifiers)

¹³⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 8 e (Chapters on uncleanness and its purifiers)

‘Nothing spoils the water except what were to have a flowing breath for it’.¹³¹

¹³¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 8 f (Chapters on uncleanness and its purifiers)

باب 2 حكم ما يؤخذ من سوق المسلمين و يوجد في أرضهم

CHAPTER 2 – RULING OF WHAT IS TAKEN FROM THE MARKET OF THE MUSLIMS AND TAKEN IN THEIR LAND

1- فُرِبُ الإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْبَزَنْطِيِّ عَنِ الرِّضَا ع قَالَ: سَأَلْتُهُ عَنِ الْحِفَافِ يَأْتِي الرَّجُلُ السُّوقَ لِيَشْتَرِيَ الْحِفَّ لَا يَدْرِي ذَكِّي هُوَ أَمْ لَا مَا تَقُولُ فِي الصَّلَاةِ فِيهِ وَ هُوَ لَا يَدْرِي

(The book) 'Qurb Al Asnaad' – from Ahmad Bin Muhammad Bin Isa, from Al Bazanty,

'From Al-Reza^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the socks. The man comes to the market to buy the socks. He does not know whether it was a purified (slaughtered animal) or not. What are you^{-asws} saying regarding the Salat in it, and he does not know?'

قَالَ نَعَمْ أَنَا أَشْتَرِي الْحِفَّ مِنَ السُّوقِ وَ أَصَلِّي فِيهِ وَ لَيْسَ عَلَيْكُمُ الْمَسْأَلَةُ.

He^{-asws} said: 'Yes. I^{-asws} buy the socks from the market, and I^{-asws} pray Salat in it, and the questioning isn't upon you'.¹³²

2- وَ مِنْهُ، بِحَدِّثِ الإِسْنَادِ قَالَ: سَأَلْتُهُ عَنِ الْجُبَّةِ الْفَرَاءِ يَأْتِي الرَّجُلُ السُّوقَ مِنْ أَسْوَاقِ الْمُسْلِمِينَ فَيَشْتَرِي الْجُبَّةَ لَا يَدْرِي أَيْ ذَكِيَّةٌ أَمْ لَا يُصَلِّي فِيهَا

And from him, by this chain, said,

'I asked him^{-asws} about the fur coat. The man comes to the market from markets of the Muslims. He buys the coat. He does not know whether it is purified (slaughtered animal) or no. He prays Salat in it.

قَالَ نَعَمْ إِنَّ أَبَا جَعْفَرٍ ع كَانَ يَقُولُ إِنَّ الْخَوَارِجَ ضَبُّوا عَلَى أَنْفُسِهِمْ بِجَهَالَتِهِمْ إِنَّ الدِّينَ أَوْسَعُ مِنْ ذَلِكَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع كَانَ يَقُولُ إِنَّ شَيْعَتَنَا فِي أَوْسَعِ مِمَّا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ أَنْتُمْ مَغْفُورٌ لَكُمْ.

He^{-asws} said: 'Yes. Abu Ja'far^{-asws} had said: 'The Kharijites have constricted upon themselves due to their ignorance. The religion is vaster than that. Ali^{-asws} Bin Abu Talib^{-asws} had said: 'Our^{-asws} Shias are in more vastness than what is between the sky to the earth. You (Shias) are Forgiven for (your sins)'.¹³³

3- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ الْبَزَنْطِيِّ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَشْتَرِي ثَوْبًا مِنَ السُّوقِ لَيْسَ لَهُ يَدْرِي لِمَنْ كَانَ يَصْلُحُ لَهُ الصَّلَاةُ فِيهِ

(The book) 'Al Saraair' – copied from the book of Al Bazanty who said,

'I asked him^{-asws} about a man who buys second-hand clothes from the market. He does not know for it had been for, 'Is the Salat correct for him in it?'

¹³² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 1 (Chapters on uncleanness and its purifiers)

¹³³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 2 (Chapters on uncleanness and its purifiers)

قَالَ إِنْ كَانَ اشْتَرَاهُ مِنْ مُسْلِمٍ فَلْيُصَلِّ فِيهِ وَ إِنْ كَانَ اشْتَرَاهُ مِنْ نَصْرَانٍ فَلَا يَلْبَسُهُ وَ لَا يُصَلِّي فِيهِ حَتَّى يَغْسِلَهُ.

He^{-asws} said: 'If he had bought it from a Muslim, let him pray Salat in it, and if he had bought it from a Christian, he should neither wear it nor pray Salat in it until he washes it'.¹³⁴

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ الْحَسَنِ بْنِ زَرْيَفٍ وَ عَلِيِّ بْنِ إِسْمَاعِيلَ كُلِّهِمْ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ أَبِي يَبْعَثُ بِالذَّرَاهِمِ إِلَى السُّوقِ فَيَشْتَرِي بِهَا جُبْنًا فَيَسْتَبِي وَ يَأْكُلُ وَ لَا يَسْأَلُ عَنْهُ.

And from him, from Muhammad Bin Isa, and Al Hassan Bin Zareyf, and Ali Bin Ismail, all of them from Hammad Bin Isa who said,

'I heard Abu Abdullah^{-asws} saying: 'My^{-asws} father^{-asws} had sent (servant) with the Dirhams to the market. He bought cheese with it. He^{-asws} named (Allah^{-azwj}) and ate, and he^{-asws} did not ask about it'.¹³⁵

¹³⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 3 (Chapters on uncleanness and its purifiers)

¹³⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 4 (Chapters on uncleanness and its purifiers)

CHAPTER 3 – IMPURITY OF THE BLOOD, AND ITS TYPES AND ITS RULINGS

1- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ الْبَزَنْطِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَجْلَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ بِهِ الْقُرْحُ لَا يَزَالُ يَدْمَى كَيْفَ يَصْنَعُ قَالَ يُصَلِّي وَ إِنْ كَانَتْ الدِّمَاءُ تَسِيلُ.

(The book) 'Al Saraair' – copying from the book of Al Bazanty, from Abdullah Bin Ajlan,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about the man having the sore with him not ceasing to bleed, 'How should he deal with it?' He^{asws} said: 'He^{asws} should pray Salat and even if the blood was flowing".¹³⁶

وَ مِنْهُ عَنِ الْبَزَنْطِيِّ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ: إِنَّ صَاحِبَ الْقُرْحَةِ الَّتِي لَا يَسْتَطِيعُ صَاحِبُهَا رِبْطَهَا وَ لَا حُبْسَ دَمِهَا يُصَلِّي وَ لَا يَغْسِلُ ثَوْبَهُ فِي الْيَوْمِ أَكْثَرَ مِنْ مَرَّةٍ.

And from him, from Al Bazanty, from Al A'ala, from Muhammad Bin Muslim who said,

'He^{asws} said: 'The one with the sore which its owner is not able to tie it nor does it's blood withhold, he can pray Salat and not wash his clothes during the day more than once".¹³⁷

بيان: رَوَايَةُ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ بِهِ الْقُرْحُ أَوْ الْجُرْحُ فَلَا يَسْتَطِيعُ أَنْ يَرْبِطَهُ وَ لَا يَحْبِسَ دَمَهُ قَالَ يُصَلِّي وَ لَا يَغْسِلُ ثَوْبَهُ إِلَّا كُلَّ يَوْمٍ مَرَّةً فَإِنَّهُ لَا يَسْتَطِيعُ أَنْ يَغْسِلَ ثَوْبَهُ كُلَّ سَاعَةٍ.

Explanation – *In a report by Sama'at who said, 'I asked him^{asws} about the man having the sore with him, or the wound, so he is not able to tie it nor wash its blood. He^{asws} said: 'He can pray Salat and he does not have to wash his clothes except once every day, for he is no able to wash his clothes every hour".*

2- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع عَنْ آبَائِهِ ع كَانَ لَا يَرَى بَأْسًا بِدَمٍ مَا لَمْ يَدَّكَ يَكُونُ فِي الثَّوْبِ فَيُصَلِّي فِيهِ الرَّجُلُ يَعْنِي دَمَ السَّمَكِ.

(The book) 'Al Saraair' – copying from the book of Muhammad Bin Ali Bin Mahboub, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, he^{asws} did not see any problem with blood of what has not been purified (slaughtered) happening to be in the clothes, so the man prays Salat in it, meaning the blood of fish".¹³⁸

¹³⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 1 a (Chapters on uncleanness and its purifiers)

¹³⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 1 b (Chapters on uncleanness and its purifiers)

¹³⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 2 (Chapters on uncleanness and its purifiers)

3- **الْهِدَايَةُ**، وَ أَمَّا الدَّمُ إِذَا أَصَابَ التُّؤَبَ فَلَا بَأْسَ بِالصَّلَاةِ فِيهِ مَا لَمْ يَكُنْ مِقْدَارُهُ مِقْدَارَ دِرْهَمٍ وَافٍ وَ هُوَ مَا يَكُونُ وَزْنُهُ دِرْهَمًا وَ ثُلُثًا وَ مَا كَانَ دُونَ الدِّرْهَمِ الْوَابِي فَقَدْ يَجِبُ غَسْلُهُ وَ لَا بَأْسَ بِالصَّلَاةِ فِيهِ

(The book) 'Al Hidayah' –

'And as for the blood when it hits the clothes, there is no problem with praying the Salat in it for as long as it's measurement does happen to be a measurement of full Dirham (coin), and it is what its weight happens to be of a Dirham and a third; and whatever is below the full Dirham, it's washing is (not) obligated, and there is no problem with praying the Salat in it.

وَ دَمَ الْحَيْضِ إِذَا أَصَابَ التُّؤَبَ فَلَا جُورُ الصَّلَاةِ فِيهِ قَلِيلًا كَانَ أَوْ كَثِيرًا.

And the blood of menstruation, when it hits the clothes, the Salat is no allowed in it, be it little or more; and there is no problem with blood of the fish being in the clothes to be prayed in it, be it little or more".¹³⁹

4- **فِقْهُ الرِّضَا ع**، إِنْ أَصَابَ ثَوْبَكَ دَمٌ فَلَا بَأْسَ بِالصَّلَاةِ فِيهِ مَا لَمْ يَكُنْ مِقْدَارَ دِرْهَمٍ وَافٍ وَ الْوَابِي مَا يَكُونُ وَزْنُهُ دِرْهَمًا وَ ثُلُثًا وَ مَا كَانَ دُونَ الدِّرْهَمِ الْوَابِي فَلَا يَجِبُ عَلَيْكَ غَسْلُهُ وَ لَا بَأْسَ بِالصَّلَاةِ فِيهِ

(The book) 'Fiqh Al-Reza^{-asws}' – 'If blood hits your clothes, there is no problem with praying the Salat in it for as long as it's measurement does not happen to be a full Dirham, and its weight happens to be a Dirham and a third, and whatever was below the full Dirham, its washing is not obligated upon you, and there is no problem with praying the Salat in it.

وَ إِنْ كَانَ الدَّمُ حِمَصَةً فَلَا بَأْسَ بِأَنْ لَا تَغْسِلَهُ إِلَّا أَنْ يَكُونَ دَمَ الْحَيْضِ فَاغْسِلْ ثَوْبَكَ مِنْهُ وَ مِنَ البَوْلِ وَ المَنِيِّ قَلَّ أَمْ كَثُرَ وَ أَعِدْ مِنْهُ صَلَاتَكَ عَلِمْتَ بِهِ أَمْ لَمْ تَعْلَمْ

And if the blood were to be (like) a chickpea, there is no problem if you don't wash it except if it happens to be blood of menstruation, then wash your clothes from it, and from the urine, and the semen, be it little or more, and repeat your Salat from it, whether you had known of it or not known'.

وَ قَدْ رُوِيَ فِي المَنِيِّ إِذَا لَمْ تَعْلَمْ مِنْ قَبْلِ أَنْ تُصَلِّيَ فَلَا إِعَادَةَ عَلَيْكَ وَ لَا بَأْسَ بِدَمِ السَّمَكِ فِي التُّؤَبِ أَنْ تُصَلِّيَ فِيهِ قَلِيلًا كَانَ أَمْ كَثِيرًا.

And it has been reported regarding the semen when you did not know from before you prayed Salat: 'There is no repeating of the Salat upon you, and there is no problem with blood of the fish in the clothes that you pray Salat in it, be it little or more".¹⁴⁰

5- **وَأَبُو عَنِ الْعَالِمِ ع** أَنَّ قَلِيلَ الدَّمِ وَ كَثِيرَهُ إِذَا كَانَ مَسْفُوحًا سَوَاءً وَ مَا كَانَ رَشْحًا أَقَلَّ مِنْ مِقْدَارِ دِرْهَمٍ جَازَتْ الصَّلَاةُ فِيهِ وَ مَا كَانَ أَكْثَرَ مِنْ دِرْهَمٍ غُسِلَ.

¹³⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 3 (Chapters on uncleanness and its purifiers)

¹⁴⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 4 (Chapters on uncleanness and its purifiers)

And it is reported from the Scholar^{-asws}: ‘Little of the blood and its more, when poured evenly, and what was sprinkle, less than a measurement of a Dirham, the Salat is allowed in it, and whatever was more than a Dirham, wash’^{.141}

وَأُزْوِي فِي دِمِ الدَّمَائِمِلِ يُصِيبُ التُّؤَبَ وَ الْبَدَنَ أَنَّهُ قَالَ يَجُوزُ فِيهِ الصَّلَاةُ وَ أُزْوِي أَنَّهُ لَا يَجُوزُ.

And it is reported regarding blood of the pimples (abscess) hitting the clothes and the body. He^{-asws} said: ‘The blood is allowed in it’. And it is reported that it is no allowed’^{.142}

6- وَ أُزْوِي أَنَّهُ لَا بَأْسَ بِدِمِ الْبُغُوضِ وَ الْبِرَاغِيثِ

And it is reported: ‘There is no problem with blood of the mosquito and the fleas’.

وَ أُزْوِي لَيْسَ دَمُكَ مِثْلَ دَمِ غَيْرِكَ

And it is reported: ‘Your blood is not like the blood of others’.

وَ تُزْوِي قَلِيلُ الْبَوْلِ وَ الْعَائِطِ وَ الْجَنَابَةِ وَ كَثِيرَتُهُمَا سَوَاءٌ لَا بُدَّ مِنْ غَسَلِهِ إِذَا عَلِمَ بِهِ فَإِذَا لَمْ يَعْلَمْ بِهِ أَصَابَهُ أَمْ لَمْ يُصِبْهُ رَشَّ عَلَى مَوْضِعِ الشَّكِّ الْمَاءَ فَإِنْ تَيَقَّنَ أَنَّ فِي ثَوْبِهِ نَجَاسَةً وَ لَمْ يَعْلَمْ فِي أَيِّ مَوْضِعٍ مِنَ الثَّوْبِ غَسَلَهُ كُلَّهُ.

And we are reporting: ‘The little urine, and the faeces, and the sexual impurity, and its more are the same, there is no escape from washing it, when one knows of it. When he does not know of it, whether it has hit him or not hit him, he should sprinkle the water upon the place of doubt. If he is certain there is uncleanness in his cloth and he does not know in which place it is from the clothes, he should wash all of it’^{.143}

تحقيق و تفصيل أَبِي عَبْدِ اللَّهِ ع قَالَ: فُلْتُ لَهُ إِنِّي حَكَكْتُ جِلْدِي فَخَرَجَ مِنْهُ دَمٌ فَقَالَ إِذَا اجْتَمَعَ مِنْهُ قَدْرٌ حَمَصَةٍ فَاغْسِلْهُ وَ إِلَّا فَلَا.

Inquiry and detail –(Ahadeeth only) - Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘I scratched my skin, so blood emerged from it. He^{-asws} said: ‘When it gathers from it a measurement of a chickpea, then wash it, or else no’.

رَوَايَةُ أَبِي سَعِيدٍ عَنْ أَبِي بصيرٍ قَالَ لَا تُعَادُ الصَّلَاةُ مِنْ دَمٍ لَمْ تُبْصِرْهُ إِلَّا دَمَ الْحَيْضِ فَإِنَّ قَلِيلَهُ وَ كَثِيرَهُ إِنْ رَأَهُ وَ إِنْ لَمْ يَرَهُ سَوَاءٌ.

In a report by Abu Saeed, from Abu Baseer, ‘He^{-asws} said: ‘The Salat is not to be repeated from blood you cannot see, except the blood of menstruation, for little of it and more of it, whether it is seen and not seen, is the same’.

7- كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الدَّمِّ يَسِيلُ مِنْهُ الْقَيْحُ كَيْفَ يُصْنَعُ

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

¹⁴¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 5 a (Chapters on uncleanness and its purifiers)

¹⁴² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 5 b (Chapters on uncleanness and its purifiers)

¹⁴³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 6 (Chapters on uncleanness and its purifiers)

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the boil, the discharge flows from it, ‘How should he deal with it?’

قَالَ إِنْ كَانَ غَلِيظًا أَوْ فِيهِ خَلْطٌ مِنْ دَمٍ فَاغْسِلْهُ كُلَّ يَوْمٍ مَرَّتَيْنِ غَدْوَةً وَ عَشِيَّةً وَ لَا يَنْفُضُ ذَلِكَ الْوَضُوءَ وَ إِنْ أَصَابَتْ ثَوْبَكَ قَدْرُ دِينَارٍ مِنَ الدَّمِ فَاغْسِلْهُ وَ لَا تُصَلِّ فِيهِ حَتَّى تَغْسِلَهُ.

He^{-asws} said: ‘If it was thick or there is mixture of blood in it, wash it twice every day, morning and evening, and that does not break the Wud’u; and if it were to hit your clothes from the blood a measurement of a Dinar, then wash it and do not pray Salat in it until you have washed it’.¹⁴⁴

8- كِتَابُ الْمَسَائِلِ، بِإِسْنَادٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ قَدْرِ فِيهَا أَلْفُ رَطْلٍ مَاءٍ فَطَبَّحَ فِيهَا لَحْمًا وَ وَقَعَ فِيهَا وَفِيَّ دَمٌ هَلْ يَصْلُحُ أَكْلُهُ

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

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about a pot wherein is a thousand *Ratl* of water. Meat is cooked in it and an ounce of blood falls into it, ‘It is correct to eat it?’

قَالَ إِذَا طَبَّحَ فُكُلٌ فَلَا بَأْسَ.

He^{-asws} said: ‘When it is cooked, so eat it. There is no problem’.¹⁴⁵

بيان: اسْتَنَّدَ إِلَى صَحِيحَةِ سَعِيدِ الْأَعْرَجِ عَنِ الصَّادِقِ ع قَالَ: سَأَلْتُهُ عَنْ قَدْرِ فِيهَا جَزُورٌ وَقَعَ فِيهَا قَدْرُ أَوْقِيَّةٍ مِنْ دَمٍ أَيْ يُؤْكَلُ قَالَ نَعَمْ

Explanation (hadeeth only) – *It is attributed to ‘Saheeh’ of Saeed Al-A’raj’, from Al-Sadiq^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about a pot wherein is rice. An ounce of blood falls into it, ‘Can it be eaten?’ He^{-asws} said: ‘Yes’.*

قَالَ النَّارُ تَأْكُلُ الدَّمَ.

He^{-asws} said: ‘The fire consumes the blood’.

9- دَعَائِمُ الْإِسْلَامِ، عَنِ الْبَاقِرِ ع وَ الصَّادِقِ ع أَنَّهُمَا قَالَا فِي الدَّمِ يُصِيبُ الثَّوْبَ يُغْسَلُ كَمَا تُغْسَلُ النَّجَاسَاتُ وَ رَحَّصَا فِي النَّضْحِ الْيَسِيرِ مِنْهُ وَ مِنْ سَائِرِ النَّجَاسَاتِ مِثْلَ دَمِ الْبِرَاغِيثِ وَ أَشْبَاهِهِ قَالَا فَإِذَا تَفَاحَشَ غُسِّلَ.

(The book) ‘Da’aim Al Islam’ –

‘From Al-Baqir^{-asws} and Al-Sadiq^{-asws}, both said regarding the blood hitting the clothes: ‘He should wash just as the impurities are washed’, and they^{-asws} both allowed regarding

¹⁴⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 7 (Chapters on uncleanness and its purifiers)

¹⁴⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 8 (Chapters on uncleanness and its purifiers)

sprinkling the little from it, and from rest of the impurities like the fleas and its like. They^{-asws} both said: 'When it is immorality, it will be washed'.¹⁴⁶

¹⁴⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 9 (Chapters on uncleanness and its purifiers)

CHAPTER 4 – IMPURITY OF THE WINE AND REST OF THE INTOXICANTS, AND PRAYING THE SALAT IN CLOTHES HIT BY IT

الآيات المائدة يا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

The Verses – (Surah) Al Madinah: ***O you who believe! But rather, the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing) are filth from the deeds of the Satan, therefore keep aside from it, perhaps you would be successful [5:90].***

1- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِي مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ حُبُوبٍ عَنْ ابْنِ رِئَابٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْخَمْرِ وَ النَّبِيذِ وَ الْمُسْكِرِ يُصِيبُ ثَوْبِي أَوْ أُصَلِّي فِيهِ

(The book) 'Qurb Al Asnaad' – from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Mahboub, from Ibn Ri'ab who said,

'I asked Abu Abdullah^{asws} about the wine, and Al-Nabeez, and the intoxicants hitting my clothes, 'Shall I wash it or can I pray Salat in it?'

قَالَ صَلِّ فِيهِ إِلَّا أَنْ تَقْدَرَهُ فَتَغْسِلُ مِنْهُ مَوْضِعَ الْأَثَرِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِنَّمَا حَرَّمَ شَرْبَهَا.

He^{asws} said: 'Pray Salat in it, except if it has dirtied it, then wash from it the place of impact. Allah^{azwj} Blessed and Exalted has rather Prohibited drinking it'¹⁴⁷

2- عَلِيُّ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ عَلِيِّ بْنِ إِسْمَاعِيلَ وَ يَعْقُوبَ بْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ قَالَ قَالَ بُكَيرٌ عَنْ أَبِي جَعْفَرٍ ع وَ أَبُو الصَّبَّاحِ وَ أَبُو سَعِيدٍ وَ الْحُسَيْنُ النَّبَالُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالُوا قُلْنَا لَهْمَا إِنَّا نَشْتَرِي ثِيَاباً يُصِيبُهَا الْخَمْرُ وَ وَدَكَ الْخَنْزِيرِ عِنْدَ حَاكِمِهَا أَوْ نُصَلِّي فِيهَا قَبْلَ أَنْ نَغْسِلَهَا

(The book) 'Ilal' of Al Sadouq – from his father, from Sa'ad, from Muhammad Bin Al Husayn, and Ali Bin Ismail, and Yaqoub Bin Yazeed, from Hammad Bin Isa, from Hareez who said, 'Bukeyr said,

'From Abu Ja'far^{asws},

And Abu Al Sabbah, and Abu Saeed, and Al Hassan Al Nabbal,

'From Abu Abdullah^{asws}. They said, 'We said to them^{asws} both, 'We buy clothes which are stained with the wine and fat of pigs during its knitting. Can we pray in it before washing it?'

قَالَ نَعَمْ لَا بَأْسَ بِهَا إِنَّمَا حَرَّمَ اللَّهُ أَكْلَهُ وَ شَرْبَهُ وَ لَمْ يُحَرِّمْ لُبْسَهُ وَ مَسَّهُ وَ الصَّلَاةَ فِيهِ.

¹⁴⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 1 (Chapters on uncleanness and its purifiers)

He^{-asws} said: ‘Yes, there is no problem with it. But rather, Allah^{-azwj} has Prohibited eating it and drinking it, and He^{-azwj} did not Prohibited wearing it, and touching it, and praying the Salat in it’.¹⁴⁸

3- فُرِبَ الإسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ ابْنِ بُكَيْرٍ قَالَ: سَأَلَ رَجُلًا أَبَا عَبْدِ اللَّهِ عَ وَأَنَا عِنْدَهُ عَنِ الْمُسْكِرِ وَ النَّبِيدِ يُصَيِّبَانِ التُّوبَ قَالَ لَا بَأْسَ بِهِ.

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

‘A man asked Abu Abdullah^{-asws} while I was in his^{-asws} presence, about the intoxicant and Al-Nabeez hitting the clothes. He^{-asws} said: ‘There is no problem with it’.¹⁴⁹

4- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ مَرَّ فِي مَاءٍ مَطَرٍ قَدْ صَبَّ فِيهِ خَمْرٌ فَأَصَابَ ثَوْبَهُ هَلْ يُصَلِّي فِيهِ قَبْلَ أَنْ يُغْسِلَهُ

And from him, by his chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} (7th Imam^{-asws}), he said, ‘I asked him^{-asws} about a man passed by in rain water the wine had been poured in it. It hit his clothes, ‘Can he pray Salat in it before he washes it?’

قَالَ لَا يُغْسِلُ ثَوْبَهُ وَ لَا رِجْلَيْهِ وَ يُصَلِّي وَ لَا بَأْسَ

He^{-asws} said: ‘He will neither wash his clothes, nor his legs, and he can pray Salat, and there is no problem’.

He said, ‘And I asked him^{-asws} about a man who passes by a place the wine has been sprinkled in it. The ground has drunk it (it has sunk), and its wetness remains, ‘Can one pray Salat in it?’

قَالَ وَ سَأَلْتُهُ عَ عَنْ رَجُلٍ مَرَّ بِمَكَانٍ قَدْ رَشَّ فِيهِ خَمْرٌ قَدْ شَرِبَتْهُ الْأَرْضُ وَ بَقِيَ نَدَاهُ أ يُصَلِّي فِيهِ قَالَ إِنْ أَصَابَ مَكَانًا غَيْرَهُ فَلْيُصَلِّ فِيهِ وَ إِنْ لَمْ يُصَبْ فَلْيُصَلِّ وَ لَا بَأْسَ.

He^{-asws} said: ‘If he can attain another place, let him pray Salat in it, and if he cannot attain, then let him pray, and there is no problem’.¹⁵⁰

5- وَ مِنْهُ وَ مِنْ كِتَابِ الْمَسَائِلِ، قَالَ: سَأَلْتُهُ عَنِ النَّصُوحِ يُجْعَلُ فِيهِ النَّبِيدُ أ يُصَلِّحُ أَنْ تُصَلِّيَ الْمَرْأَةُ وَ هُوَ فِي رَأْسِهَا

And from him, and from ‘Kitab Al Masaail’ who said,

‘I asked him^{-asws} about the hairspray the Nabeez has been made to be in it, ‘Is it correct of the woman prays Salat and it is in her head (hair)?’

قَالَ لَا حَتَّى تَغْتَسِلَ مِنْهُ

¹⁴⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 2 (Chapters on uncleanness and its purifiers)

¹⁴⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 3 (Chapters on uncleanness and its purifiers)

¹⁵⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 4 (Chapters on uncleanness and its purifiers)

He^{-asws} said: 'No, until she washes from it'.

قَالَ وَ سَأَلْتُهُ عَنِ الطَّعَامِ يُوضَعُ عَلَى سُفْرَةٍ أَوْ خِوَانٍ قَدْ أَصَابَهُ الخَمْرُ أَمْ يُؤْكَلُ عَلَيْهِ

He said, 'And I asked him^{-asws} about the food placed upon a spread cloth or table having been hit by the wine, 'Can one eat upon it?'

قَالَ إِذَا كَانَ الخِوَانُ يَابِسًا فَلَا بَأْسَ.

He^{-asws} said: 'When the spread were to be dry, there is no problem'¹⁵¹.

6- **فَقَهُ الرِّضَا**، لَا بَأْسَ أَنْ تُصَلِّيَ فِي ثَوْبٍ أَصَابَهُ خَمْرٌ لِأَنَّ اللَّهَ حَرَّمَ شَرْبَهَا وَ لَمْ يُحَرِّمِ الصَّلَاةَ فِي ثَوْبٍ أَصَابَهُ وَ إِنْ خَاطَ خَبَاطٌ ثَوْبَكَ بِرِيقِهِ وَ هُوَ شَارِبٌ الخَمْرَ إِنْ كَانَ يَشْرَبُ غَيْبًا فَلَا بَأْسَ وَ إِنْ كَانَ مُدْمِنًا لِلشَّرْبِ كُلِّ يَوْمٍ فَلَا تُصَلِّيَ فِي ذَلِكَ الثَّوْبِ حَتَّى يُغْتَسَلَ وَ لَا تُصَلِّيَ فِي بَيْتٍ فِيهِ خَمْرٌ مَحْضُورٌ فِي آيَةٍ.

(The book) 'Fiqh Al-Reza^{-asws}' – 'There is no problem if you were to pray Salat in clothes having been hit by wine, because Allah^{-azwj} has Prohibited drinking it and did not Prohibited the Salat in clothes hit by it; and if a tailor were to sew your clothes by his saliva (licking needle etc.), and he is a drinker of wine, if he was an occasional drinker, there is no problem, and if he was habitual of the drinking every day, do not pray in that cloth until it is washed; and do not pray Salat in a room wherein is wine poured in a utensil'¹⁵².

7- **كِتَابُ الْمَسَائِلِ**، بِالإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الكُحْلِ يَصْلُحُ أَنْ يُعْجَنَ بِالنَّبِيذِ قَالَ لَا.

(The book) 'Kitab Al Masaail' – by the previous chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the Kohl (eye liner), 'Is it correct if it has been kneaded with Al-Nabeez?'' He^{-asws} said: 'No'¹⁵³.

تَبَيَّنَ رَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الثِّيَابِ السَّابِرِيَّةِ يَعْملُهَا المَجُوسُ وَ هُمْ أَخْبَاتٌ وَ هُمْ يَشْرَبُونَ الخَمْرَ وَ نِسَاؤُهُمْ عَلَى تِلْكَ الحَالِ أَلْبَسُهَا وَ لَا أَغْسِلُهَا وَ أَصَلِّيَ فِيهَا قَالَ نَعَمْ.

Clarification (Hadeeth only) – *It is reported by the sheykh in 'Al-Saheeh' (Al-Tahzeeb), from Muawiya Bin Ammar who said, 'I asked Abu Abdullah^{-asws} about Al-Sabiriya clothes the Magians make, and they are wicked, and they are drinking the wine and their women are wearing it upon that state, 'And I don't wash it and can I pray Salat in it?'' He^{-asws} said: 'Yes''.*

8- **دَعَائِمُ الإِسْلَامِ**، سُئِلَ الصَّادِقُ ع عَنِ الشَّرَابِ الحَبِيثِ يُصِيبُ الثَّوْبَ قَالَ يُغْتَسَلُ

(The book) 'Da'aim Al Islam' –

'Al-Sadiq^{-asws} was asked about the wicked drink hitting the clothes. He^{-asws} said: 'He should wash'.

¹⁵¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 5 (Chapters on uncleanness and its purifiers)

¹⁵² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 6 (Chapters on uncleanness and its purifiers)

¹⁵³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 7 (Chapters on uncleanness and its purifiers)

وَ سُئِلَ عَنِ السُّمْرِ وَالْحَيَوَانِ يُصِيبُهُ الْخَمْرُ أَمْ يُؤْكَلُ عَلَيْهِ قَالَ إِنْ كَانَ يَابِساً فَدُجِفَ فَلَا بَأْسَ بِهِ.

And he^{-asws} was asked about the meal spread and the table spread hit by the wine, 'Can one eat upon it?' He^{-asws} said: 'If it was dry, having dried out, there is no problem with it'.¹⁵⁴

¹⁵⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 8 (Chapters on uncleanness and its purifiers)

CHAPTER 5 – IMPURITY OF THE URINE, AND THE SEMEN, AND METHOD OF ITS PURIFICATION, AND PURITY OF THE SEMINAL FLUID AND ITS LIKE

1- قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ جُنْبٍ أَصَابَتْ يَدُهُ مِنْ جَنَابَتِهِ فَمَسَحَهُ بِخِزْفَةٍ ثُمَّ أَدْخَلَ يَدَهُ فِي غَسِيلِهِ قَبْلَ أَنْ يَغْسِلَهَا هَلْ يُجْزِيهِ أَنْ يَغْتَسِلَ مِنْ ذَلِكَ الْمَاءِ

(The book) 'Qurb Al Asnaad' – by the previous chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about one with sexual impurity his hand is hit by his sexual impurity, so he wipes it with a rag, then he inserts his hand in his washing water before he washes it, 'Does it suffice him if he washes from that water?'

قَالَ إِنَّ وَجَدَ مَاءً غَيْرَهُ فَلَا يُجْزِيهِ أَنْ يَغْتَسِلَ بِهِ وَ إِنْ لَمْ يَجِدْ غَيْرَهُ أَجْزَأَهُ

He^{-asws} said: 'If he were to find water other than it, it will not suffice him to wash with it, but he cannot find other than it, it will suffice him'.

قَالَ وَ سَأَلْتُهُ عَنِ الْفِرَاشِ يُصِيبُهُ الْإِحْتِلَامُ كَيْفَ يُصْنَعُ بِهِ

He said, 'And I asked him^{-asws} about the bed hit by the bed-wetting, 'How should one deal with it?'

قَالَ اغْسِلْهُ فَإِنْ لَمْ تَفْعَلْ فَلَا تَنَامْ عَلَيْهِ حَتَّى يَبْيَسَ فَإِنْ نِمْتَ عَلَيْهِ وَ أَنْتَ رَطْبُ الْجَسَدِ فَاغْسِلْ مَا أَصَابَ مِنْ جَسَدِكَ فَإِنْ جَعَلْتَ بَيْنَكَ وَ بَيْنَهُ ثَوْبًا فَلَا تَأْسَ

He^{-asws} said: 'He should wash it. If he does not do so, he should not sleep upon it until it is dry. If he does sleep upon it and you are of a wet body, then wash whatever it has hit from your body. If you were to make a cloth to be between you and it, there is no problem'.

قَالَ وَ سَأَلْتُهُ عَنِ أَكْسِيَةِ الْمُرْعَرِيِّ وَ الْخِفَافِ يُنْفَعُ فِي الْبَوْلِ أَوْ يُصَلَّى فِيهَا قَالَ إِذَا غَسَلْتَ فِي الْمَاءِ فَلَا تَأْسَ.

He said, 'And I asked him^{-asws} about clothing of goats (skin), and the shoes soaked in urine, 'Can I pray Salat in it?' He^{-asws} said: 'When you wash in the water, there is no problem'¹⁵⁵.

2- عَلَلُ الصَّدُوقِ، عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ عَلِيًّا ع قَالَ: لَبِنُ الْجَارِيَةِ وَ بَوْلُهَا يُغْسَلُ مِنْهُ التَّوْبُ قَبْلَ أَنْ تَطْعَمَ لِأَنَّ لَبِنَهَا يَخْرُجُ مِنْ مِثْلَةِ أَمْهَامِهَا وَ لَبِنُ الْعُلَامِ لَا يُغْسَلُ مِنْهُ التَّوْبُ وَ لَا بَوْلُهُ قَبْلَ أَنْ يَطْعَمَ لِأَنَّ لَبِنَ الْعُلَامِ يَخْرُجُ مِنَ الْمُنْكَبَيْنِ وَ الْعُضْدَيْنِ.

¹⁵⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 1 (Chapters on uncleanness and its purifiers)

(The book) 'Ilal Al Sharaie' – from Ibn Al Waleed, from Al Saffar, from Ibrahim Bin Hashim, from Al Nofwaly, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} said: 'Milk of the girl and her urine, wash the clothes from it before you eat, because her milk emerges from her mother's bladder, and milk of the boy, neither wash the clothes from it nor his urine before he eats, because milk of the boy emerges from the shoulders and the forearms'.¹⁵⁶

بيان رواه الشيخ في الحسن عن الحلبي قال: سألت أبا عبد الله ع عن بول الصبي قال تصب عليه الماء فإن كان قد أكل فأغسله غسلًا.

Explanation (Hadeeth only) – It is reported by the sheykh in 'Al-Hasan', from Al-Halby who said, 'I said to Abu Abdullah^{-asws} about urine of the boy. He^{-asws} said: 'Pour the water upon it. It he had eaten, then wash it with a washing'.

3- علق الصدوق، عن أبيه عن محمد بن يحيى عن أحمد بن محمد بن فضال عن ابن بكير عن عمر بن حنظلة قال: سألت أبا عبد الله ع عن المذي قال ما هو و النخامة إلا سواة.

(The book) 'Ilal' of Al Sadouq – from his father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Umar Bin Hanzala who said,

'I asked Abu Abdullah^{-asws} about the seminal fluid. He^{-asws} said: 'It and the phlegm are not but the same'.¹⁵⁷

4- و منه، عن محمد بن الحسن بن الوليد عن محمد بن الحسن الصفار عن إبراهيم بن هاشم عن ابن أبي عمير عن ابن أذينة عن بريد قال: سألت أبا عبد الله ع عن المذي فقال لا ينقض الوضوء و لا يغسل منه ثوب و لا جسد إنما هو بمنزلة البصاق و المخاط.

And from him, from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd who said,

'I asked one of the two (5th or 6th Imam^{-asws}) about the seminal fluid. He^{-asws} said: 'It neither breaks the Wud'u nor will the clothes be washed from it, nor body. But rather, it is at the status of the saliva and the mucus'.¹⁵⁸

5- العلق، عن أبيه عن علي بن إبراهيم عن أبيه عن حماد عن حريز عن زارة عن أبي عبد الله ع قال: إن سأل من ذكرك شيء من مذي أو وذي و أنت في الصلاة فلا تقطع الصلاة و لا تنقض له الوضوء و إن بلغ عقبك إنما ذلك بمنزلة النخامة و كل شيء خرج منك بعد الوضوء فإنه من الحبال أو من البواسير فلبس بشيء فلا تغسله من ثوبك إلا أن تغدره.

(The book) 'Ilal Al Sharaie' – from Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

'From Abu Abdullah^{-asws} said: 'If there were to flow from your manhood, something from seminal fluid or precum while you are in the Salat, do not cut the Salat and the Wud'u will not break for it, and even if it were to reach your heels. But rather, that is at the status of the phlegm; and all things which emerge from you after having performed the Wud'u, it is from

¹⁵⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 2 (Chapters on uncleanness and its purifiers)

¹⁵⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 3 (Chapters on uncleanness and its purifiers)

¹⁵⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 4 (Chapters on uncleanness and its purifiers)

the 'Habaail' or from the haemorrhoids, so it isn't with anything. Therefore, do not wash it from your clothes unless if it has dirtied it".¹⁵⁹

6- وَ مِنْهُ، بِحَدِّ الْإِسْنَادِ عَنْ حَرِيرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الْمَذْيِ يَسِيلُ حَتَّى يَبْلُغَ الْفَخْدَ قَالَ لَا يَقْطَعُ صَلَاتَهُ وَ لَا يَغْسِلُهُ مِنْ فِخْذِهِ لِأَنَّهُ لَمْ يَخْرُجْ مِنْ مَخْرَجِ الْمَذْيِ إِنَّمَا هُوَ بِمَنْزِلَةِ النَّخَامَةِ.

And from it, by this chain from Hareez who said,

'I asked Abu Ja'far^{asws} about the seminal fluid flowing until it reaches the thigh. He^{asws} said: 'He should neither cut his Salat nor wash it from his thigh, because it does not emerge from the outlet of the semen, but rather it is at the status of the phlegm".¹⁶⁰

7- فَهِنَّ الرِّضَاعَ، لَا تَغْسِلُ ثَوْبَكَ وَ لَا إِخْلِيلَكَ مِنْ مَذْيٍ وَ وَذْيٍ فَإِكْتُمَا بِمَنْزِلَةِ الْبُصَاقِ وَ الْمُحَاطِ فَلَا تَغْسِلُ ثَوْبَكَ إِلَّا بِمَا يَجِبُ عَلَيْكَ فِي خُرُوجِهِ إِعَادَةُ الْوُضُوءِ

(The book) 'Fiqh Al-Reza^{asws}' – 'Neither wash your clothes nor your urethra from the seminal fluid and precum, for these two are at the status of the saliva and the phlegm, therefore do not wash your clothes except from what obligates upon you repeating of the Wud'u due to its discharge.

وَ إِنْ أَصَابَكَ بَوْلٌ فِي ثَوْبِكَ فَأَغْسِلْهُ مِنْ مَاءٍ جَارٍ مَرَّةً وَ مِنْ مَاءٍ زَاكِيٍّ مَرَّتَيْنِ ثُمَّ اغْصِرْهُ وَ إِنْ كَانَ بَوْلُ الْغُلَامِ الرِّضِيعِ فَتَضَبُّ عَلَيْهِ الْمَاءَ صَبًّا وَ إِنْ كَانَ قَدْ أَكَلَ الطَّعَامَ فَأَغْسِلْهُ وَ الْغُلَامُ وَ الْجَارِيَةُ سَوَاءً

And if urine were to hit in your clothes, wash it once (if) from flowing water, and twice (if) from still water, then squeeze it; and if it was urine of the breastfeeding boy, pour the water upon it with a pouring, and if he had eaten the food, then wash it, and the boy and the girl are same'.

وَ قَدْ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ لَبَنُ الْجَارِيَةِ تَغْسِلُ مِنْهُ الثَّوْبَ قَبْلَ أَنْ تَطْعَمَ وَ بَوْلُهَا لِأَنَّ لَبَنَ الْجَارِيَةِ يَخْرُجُ مِنْ مَثَانَةِ أُمِّهَا وَ لَبَنُ الْغُلَامِ لَا يُغْسَلُ مِنْهُ الثَّوْبُ وَ لَا مِنْ بَوْلِهِ قَبْلَ أَنْ يَطْعَمَ لِأَنَّ لَبَنَ الْغُلَامِ يَخْرُجُ مِنَ الْمَنْكِبَيْنِ وَ الْعَضْدَيْنِ.

And it has been reported from Amir Al-Momineen^{asws} having said: 'Milk of the girl, wash the clothes from it before she has (started feeding) and her urine, because milk of the girl emerges from bladder of her mother, and milk of the boy, do not wash the clothes from it nor from his urine, before he (started feeding), because milk of the boy emerges from the shoulders and the arms".¹⁶¹

بيان: رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الثَّوْبِ يُصِيبُهُ الْبَوْلُ قَالَ اغْسِلْهُ فِي الْمِرْكَنِ مَرَّتَيْنِ فَإِنْ غَسَلْتَهُ فِي مَاءٍ جَارٍ فَمَرَّةً وَاحِدَةً.

¹⁵⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 5 (Chapters on uncleanness and its purifiers)

¹⁶⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 6 (Chapters on uncleanness and its purifiers)

¹⁶¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 7 (Chapters on uncleanness and its purifiers)

Explanation (Hadeeth only) – It is reported by the sheykh in ‘Al Saheeh’ (Tahzeeb), from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah^{-asws} about the clothes hit by the urine. He^{-asws} said: ‘Wash it in a wash tub twice. If you were to wash it in flowing water, then once’.

8- السَّرَائِرُ، مِنْ كِتَابِ الْبَزَنْطِيِّ قَالَ: سَأَلْتُهُ عَنِ الْبَوْلِ يُصِيبُ الْجَسَدَ قَالَ صُبَّ عَلَيْهِ الْمَاءَ مَرَّتَيْنِ فَإِنَّمَا هُوَ مَاءٌ

(The book) ‘Al Saraair’, from the book of Al Bazanty who said,

‘I asked him^{-asws} about the urine hitting the body. He^{-asws} said: ‘Pour the water upon it twice, for rather it is water’.

وَ سَأَلْتُهُ عَنِ التَّوْبِ يُصِيبُهُ الْبَوْلُ قَالَ اغْسِلْهُ مَرَّتَيْنِ.

And I asked him^{-asws} about the clothes being hit by the urine. He^{-asws} said: ‘Wash it twice’¹⁶².

9- كِتَابُ الْمَسَائِلِ، بِالسَّنَدِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ التَّوْبُ وَ قَدْ أَصَابَهُ الْجَنَابَةُ فَلَمْ يَغْسِلْهُ هَلْ يَصْلُحُ التَّوْمُ فِيهِ

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

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, ‘I asked him^{-asws} about the man happening to have the clothes for him, and the sexual impurity had hit it, but he did not wash it, ‘Is it correct for the sleeping in it?’

قَالَ يُكْرَهُ

He^{-asws} said: ‘It is disliked’.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَعْرِقُ فِي التَّوْبِ يَعْلَمُ أَنَّ فِيهِ جَنَابَةً كَيْفَ يَصْنَعُ هَلْ يَصْلُحُ لَهُ أَنْ يَصَلِّيَ قَبْلَ أَنْ يَغْسِلَهُ

He said, ‘And I asked him^{-asws} about the man sweating in the clothes he knows that there is sexual impurity in it, ‘How should he deal with it? Is it correct for him to be praying Salat before he washes it?’

قَالَ إِذَا عَلِمَ أَنَّهُ إِذَا عَرِقَ أَصَابَ جَسَدَهُ مِنْ تِلْكَ الْجَنَابَةِ الَّتِي فِي التَّوْبِ فَلْيَغْسِلْ مَا أَصَابَ مِنْ جَسَدِهِ مِنْ ذَلِكَ وَ إِنْ عَلِمَ أَنَّهُ قَدْ أَصَابَ جَسَدَهُ وَ لَمْ يَعْرِفْ مَكَانَهُ فَلْيَغْسِلْ جَسَدَهُ كُلَّهُ.

He^{-asws} said: ‘When he knows that when he sweated, there had hit his body from that sexual impurity which is in the clothes, so let him wash what had hit from his body from that; and if he knew that it had hit his body and did not know of its place, let him wash his body, all of it’¹⁶³.

¹⁶² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 8 (Chapters on uncleanness and its purifiers)

¹⁶³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 9 (Chapters on uncleanness and its purifiers)

10- الْمَاهُوفُ، لِلسَّيِّدِ بْنِ طَاوُسٍ عَنْ أُمِّ الْفَضْلِ زَوْجَةِ الْعَبَّاسِ أَنَّهَا جَاءَتْ بِالْحُسَيْنِ إِلَى رَسُولِ اللَّهِ ص فَبَالَ عَلَى ثَوْبِهِ فَفَرَسَتْهُ فَبَكَى فَقَالَ مَهْلًا يَا أُمَّ الْفَضْلِ فَبَالَ ثَوْبِي يُغْسَلُ وَقَدْ أُوجِحْتِ ابْنِي.

(The book) 'Al Malhoub' of the Seyyid Bin Tawoos,

'From Umm Al-Fazl wife of Al-Abbas, she came with Al-Husayn^{asws} to Rasool Allah^{sawww}. He^{asws} urinated upon his^{sawww} clothes. She pinched him^{asws}. He^{asws} cried. He^{sawww} said: 'No, O Umm Al-Fazl! This cloth of mine^{sawww} will be washed, and you have pained my^{sawww} son^{asws}!'¹⁶⁴ (derogatory)

11- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع بَالَ الْحَسَنُ وَ الْحُسَيْنُ ع عَلَى ثَوْبِ رَسُولِ اللَّهِ ص قَبْلَ أَنْ يَطْعَمَا فَكَيْفَ يُغْسَلُ بَيْنَهُمَا مِنْ ثَوْبِهِ.

(The book) 'Nawadir' of Al-Rawandy — by his chain,

'From Musa Bin Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Ali^{asws} said: 'Al-Hassan^{asws} and Al-Husayn^{asws} urinated upon clothes of Rasool Allah^{sawww} before they^{asws} were feeding (i.e. were still breastfeeding). He^{sawww} did not wash their^{asws} urines from his^{sawww} clothes''¹⁶⁵

12- دَعَائِمُ الْإِسْلَامِ، عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي الْبَوْلِ يُصِيبُ الثَّوْبَ قَالَ يُغْسَلُ مَرَّتَيْنِ.

(The book) 'Da'aim Al-Islam' –

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Amir Al-Momineen^{asws} said regarding the urine hitting the clothes. He^{asws} said: 'Wash twice''¹⁶⁶

وَ قَالَ الصَّادِقُ ع فِي بَوْلِ الصَّبِيِّ يُصِيبُ عَلَيْهِ الْمَاءَ حَتَّى يَخْرُجَ مِنَ الْجَانِبِ الْآخِرِ.

And Al-Sadiq^{asws} said regarding urine of the boy: 'Pour the water upon it until it emerges from the other side''¹⁶⁷

وَ عَنْ عَلِيِّ ع قَالَ فِي الْمَنِيِّ يُصِيبُ الثَّوْبَ يُغْسَلُ مَكَانَهُ فَإِنْ لَمْ يَعْرِفْ مَكَانَهُ وَ عَلِمَ يَقِيناً أَنَّهُ أَصَابَ الثَّوْبَ غَسَلَهُ كُلَّهُ ثَلَاثَ مَرَّاتٍ يَفْرُكُ فِي كُلِّ مَرَّةٍ وَ يُغْسَلُ وَ يُغْصَرُ.

And from Ali^{asws} having said regarding the semen hitting the clothes: 'Wash its place. If you don't recognise its place and with certainty that it had hit the clothes, wash all of it three times, rubbed during each time and washed and squeezed''¹⁶⁸

تَذِيلُ رُوِيَ عَنْ عَمَّارِ بْنِ يَاسِرٍ رَه أَنَّهُ قَالَ: رَأَى رَسُولَ اللَّهِ ص وَ أَنَا أَغْسِلُ مِنْ ثَوْبِي مَوْضِعاً فَقَالَ لِي مَا تَصْنَعُ يَا عَمَّارُ فَقُلْتُ يَا رَسُولَ اللَّهِ ص تَنْحَمْتُ لِحَاظَةِ فِكْرِهِمْ أَنَّهُ تَكُونُ فِي ثَوْبِي فَعَسَلْتُهَا

¹⁶⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 10 (Chapters on uncleanness and its purifiers)

¹⁶⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 11 (Chapters on uncleanness and its purifiers)

¹⁶⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 12 a (Chapters on uncleanness and its purifiers)

¹⁶⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 12 b (Chapters on uncleanness and its purifiers)

¹⁶⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 12 c (Chapters on uncleanness and its purifiers)

Footnote (Ahadeeth only) – *It is reported from Ammar Bin Yasser^{ra} having said, ‘Rasool-Allah^{-sawww} saw me^{-ra} and I^{ra} was washing a place from my^{-ra} clothes. He^{-sawww} said to me: ‘What are you^{-ra} doing?’ I^{ra} said, ‘O Rasool-Allah^{-sawww}! I^{ra} brought out some cough, so I^{ra} disliked it being in my^{-ra} clothes, so I^{ra} am washing it’.*

فَقَالَ لِي يَا عَمَّارُ هَلْ خُفِّمْتُكَ وَ دُمُوعُ عَيْنَيْكَ وَ مَا فِي إِدَاوَتِكَ إِلَّا سَوَاءٌ إِمَّا يُغْسَلُ التَّوْبُ مِنَ الْبَوْلِ أَوْ الْعَائِطِ أَوْ الْمَنِيِّ.

He^{-sawww} said to me^{-ra}: ‘O Ammar^{-ra}! Aren’t your^{-ra} phlegm’s and tears of your^{-asws} eyes and what is in your^{-ra} inside except the same? But rather, the clothes are washed from the urine, or the faeces, or the semen’.

روي من أن رسول الله ص كان له بردان معزولان للصلاة لا يلبسهما إلا فيها.

It is reported by one that Rasool-Allah^{-sawww} had two cloaks segregated for the Salat. He^{-sawww} did not wear these except during it.

قَوْلُهُ إِنَّ اللَّهَ يُبْغِضُ الرَّجُلَ الْقَادُورَةَ فَقِيلَ لَهُ وَ مَا الْقَادُورَةُ يَا رَسُولَ اللَّهِ قَالَ الَّذِي يَتَأَنَّفُ بِهِ جَلِيسُهُ.

His^{-sawww} words: ‘Allah^{-azwj} the ‘Qazoura’ man’. It was said to him^{-sawww}, ‘And what is ‘Qazoura’, O Rasool-Allah^{-sawww}?’ He^{-sawww} said: ‘The one whose gatherers turn their noses away due to him’.

CHAPTER 6 – RULINGS OF REST OF THE URINES, AND THE DUNGS, AND THE EXCREMENTS, AND DROPPINGS OF THE BIRDS

1- فُرُبُ الْإِسْنَادِ، عَنْ سِنْدِي بْنِ مُحَمَّدٍ عَنْ أَبِي الْبُخْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ النَّبِيَّ ص قَالَ: لَا بَأْسَ بِبَوْلٍ مِمَّا أُكِلَ لَحْمُهُ.

(The book) 'Qurb Al Asnaad' – from Sindy Bin Muhammad, from Abu Al Bakhtary,

'From Ja'far^{asws}, from his^{asws} father^{asws}: 'The Prophet^{saww} said: 'There is no problem with urine of what its meat is eaten''¹⁶⁹

2- وَ مِنْهُ، عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِقَابٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّوْثِ يُصِيبُ ثَوْبِي وَ هُوَ رَطْبٌ قَالَ إِنْ لَمْ تُعَذَّرْ فَصَلِّ فِيهِ.

And from him, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Mahboub, from Ibn Riab who said,

'I asked Abu Abdullah^{asws} about the dung hitting my clothes and it is wet. He^{asws} said: 'If it has not dirtied it, you can pray Salat in it''¹⁷⁰

3- وَ مِنْهُ، وَ مِنْ كِتَابِ الْمَسَائِلِ، بِالسَّنَدَيْنِ الْمُتَعَلِّمَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الدَّابَّةِ تَبُولُ فَيُصِيبُ بَوْلُهَا الْمَسْجِدَ أَوْ الْحَائِطَ أَوْ يُصَلِّي فِيهِ قَبْلَ أَنْ يُغَسَّلَ قَالَ إِذَا جَفَّ فَلَا بَأْسَ.

And from him, and from 'Kitab Al Masaail' – by the two previous chains,

'From Ali son of Ja'far^{asws}, from his brother^{asws}, said, 'I asked him^{asws} about the riding animal urinating, so its urine hits the Masjid, or the wall, 'Can one pray Salat in it before it is washed?' He^{asws} said: 'When it dries, there is no problem''¹⁷¹

4- فُرُبُ الْإِسْنَادِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ النَّوْبِ يُوضَعُ فِي مَرِيضِ الدَّابَّةِ عَلَى بَوْلِهَا أَوْ رَوْثِهَا قَالَ إِنْ عَلِقَ بِهِ شَيْءٌ فَلْيَغْسِلْهُ وَ إِنْ أَصَابَهُ شَيْءٌ مِنَ الرَّوْثِ وَ الصُّفْرَةِ الَّتِي تَكُونُ مَعَهُ فَلَا تَغْسِلْهُ مِنْ صُفْرَةٍ

(The book) 'Qurb Al Asnaad' –

'From Ali son of Ja'far^{asws}, from his brother^{asws}, he said, 'I asked him^{asws} about the clothes place in the animal enclosure, upon its urine or its dung. He^{asws} said: 'If something has attached with it, the let him wash it, and if something has hit it from the dung and the yellowness which happens to be with it, do not wash it from the yellowness'.

¹⁶⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 1 (Chapters on uncleanness and its purifiers)

¹⁷⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 2 (Chapters on uncleanness and its purifiers)

¹⁷¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 3 (Chapters on uncleanness and its purifiers)

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَرَى فِي ثَوْبِهِ خُرَّةَ الْحَمَامِ أَوْ غَيْرَهُ هَلْ يَصْلُحُ لَهُ أَنْ يَحْكَهُ وَ هُوَ فِي صَلَاتِهِ قَالَ لَا بَأْسَ .

He said, 'And I asked him^{-asws} about the man seeing dropping of the pigeon in his clothes, or something else, 'Is it correct for him to scratch it off while he is in his Salat?' He^{-asws} said: 'There is no problem'^{.172}

5- وَ مِنْهُ، وَ مِنْ كِتَابِ الْمَسَائِلِ، عَنْهُ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الدَّقِيقِ يَقَعُ فِيهِ خُرَّةُ الْفَأْرِ هَلْ يَصْلُحُ أَكَلُهُ إِذَا عَجِنَ مَعَ الدَّقِيقِ

And from him, and from 'Kitab Al Masaail' –

'From him, from his brother^{-asws}, said, 'I asked him^{-asws} about the flour, mouse droppings fall into it, 'Is it correct to eat it when there is kneading with the flour?'

قَالَ إِذَا لَمْ تَعْرِفْهُ فَلَا بَأْسَ وَ إِنْ عَرَفْتَهُ فَلْتَطْرَحْهُ مِنَ الدَّقِيقِ.

He^{-asws} said: 'When you don't know it, there is no problem, and if you do know it, then you should throw it away from the flour'^{.173}

6- السَّرَائِرُ، ثَقَلًا مِنْ كِتَابِ الْبَرْنَطِيِّ عَنِ الْمُفَضَّلِ عَنِ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ: قُلْتُ لِلصَّادِقِ ع أَطَأَ عَلَى الرُّوْثِ الرُّطْبِ قَالَ لَا بَأْسَ أَنَا وَ اللَّهُ رُبَّمَا وَطِئْتُ عَلَيْهِ ثُمَّ أَصَلِّي وَ لَا أَعْبِلُهُ.

(The book) 'Al Saraair' – copying from the book of Al Bazanty, from Al Mufazzal, from Muhammad Al Halby who said,

I said to Al-Sadiq^{-asws}, 'I tread upon the wet dropping. He^{-asws} said: 'There is no problem. By Allah^{-azwj!} I^{-asws} have at times trodden upon it, then I^{-asws} prayed Salat, and I^{-asws} did not wash it'^{.174}

7- الْعَيَّاشِيُّ، عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنْ أَبْوَالِ الْحَيْلِ وَ الْبِغَالِ وَ الْحَمِيرِ قَالَ فَكَرِهَهَا فَقُلْتُ أَلَيْسَ لِحُمُهَا حَلَالًا

Al Ayyashi, from Zurara,

'From one of the two (5th or 6th Imam^{-asws}), he said, 'I asked him^{-asws} about urines of the horses, and the mules, and the donkeys. He^{-asws} disliked it. I said, 'Isn't their meat Permissible?'

قَالَ فَقَالَ أَلَيْسَ قَدْ بَيَّنَّ اللَّهُ لَكُمْ وَ الْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَ مَنَافِعٌ وَ مِنْهَا تَأْكُلُونَ وَ قَالَ فِي الْحَيْلِ وَ الْحَيْلِ وَ الْبِغَالِ وَ الْحَمِيرِ لِتَرْكُوبِهَا وَ زِينَةً

He (the narrator) said: 'He^{-asws} said: 'Hasn't Allah^{-azwj} Clarified to you all: **And the cattle, He Created these for you. In these you have warm clothing and benefits, and from these you are eating [16:5]** and I Said regarding the horses: **And (Created) the horses and the mules and the donkeys for you to ride these and as an adornment, [16:8].**

¹⁷² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 4 (Chapters on uncleanness and its purifiers)

¹⁷³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 5 (Chapters on uncleanness and its purifiers)

¹⁷⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 6 (Chapters on uncleanness and its purifiers)

فَجَعَلَ لِلْأَكْلِ الْأَنْعَامَ الَّتِي قَصَّ اللَّهُ فِي الْكِتَابِ وَ جَعَلَ لِلرُّكُوبِ الْحَيْلَ وَ الْبِعَالَ وَ الْحَمِيرَ وَ لَيْسَ لِحَوْمِهَا يَحْرَامٌ وَ لَكِنَّ النَّاسَ عَافَوْهَا.

He^{-azwj} Made for the eating, the cattle which Allah^{-azwj} has Narrated in the Book, and He^{-azwj} Made for the riding, the horses and the mules and the donkeys, and their meats aren't Prohibited, but the people are exempting these".¹⁷⁵

8- الْمُخْتَلَفُ، نَقْلًا مِنْ كِتَابِ عَمَّارِ بْنِ مُوسَى عَنِ الصَّادِقِ ع قَالَ: حُرْمَةُ الْخُطَّافِ لَا بَأْسَ بِهِ هُوَ بِمَا يُؤْكَلُ لَحْمُهُ وَ لَكِنَّ كُرْهَ أَكْلِهِ لِأَنَّهُ اسْتَجَارَ بِكَ وَ أَوَى إِلَى مَنْزِلِكَ وَ كُلُّ طَيْرٍ يَسْتَجِيرُ بِكَ فَأَجِرْهُ.

(The book) 'Al Mukhtalaf' – copying from the book of Ammar Bin Musa,

'From Al-Sadiq^{-asws} having said: 'Excrement of the swallows (bats?), there is no problem with it. It is from what its meat can be eaten, but it is disliked to eat it because it seeks shelter with you, and shelters to your house, and every bird seeking shelter with you, shelter it"'.¹⁷⁶

9- كِتَابُ الْمَسَائِلِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُهُ ع عَنِ النَّوْبِ يَقَعُ فِي مَرْبِطِ الدَّابَّةِ عَلَى بَوْلِهَا وَ رَوْثِهَا كَيْفَ يَصْنَعُ

(The book) 'Kitab Al Masaai' –

'From Ali son of Ja'far^{-asws}, said, 'I asked him^{-asws} about the clothes which fall in the animal enclosure, upon its urines and its dungs, 'How should it be dealt with?'

قَالَ إِنْ عَلِقَ بِهِ شَيْءٌ فَلْيَغْسِلْهُ وَ إِنْ كَانَ جَافًا فَلَا بَأْسَ.

He^{-asws} said: 'If somethings attaches with it, let him wash it, and if it was dry, there is no problem"'.¹⁷⁷

10- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ عُمَرَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ بَوْلِ الْحَشَائِبِ يُصِيبُ ثَوْبِي فَأَطْلُبُهُ فَلَا أَجِدُهُ قَالَ اغْسِلْ ثَوْبَكَ.

(The book) 'Al Saraair' – copying from the book of Muhammad Bin Ali Bin Mahboub, from Musa Bin Umar, from one of his companions, from Dawood Al Raqqy who said,

'I asked Abu Abdullah^{-asws} about urine of the bats hitting my clothes, 'I searched for it but could not find it'. He^{-asws} said: 'Wash your clothes"'.¹⁷⁸

11- الْإِلَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ السَّيَّارِيِّ عَنْ أَبِي بَرِيدَةَ الْقَسْمِيِّ وَ قَسَمٌ حَيٌّ مِنَ الْيَمَنِ بِالْبَصْرَةِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ سَأَلَهُ عَنْ جُلُودِ الدَّارِشِ الَّتِي يُتَّخَذُ مِنْهَا الْخِطَافُ فَقَالَ لَا تُصَلِّ فِيهَا فَإِنَّهَا تُدْبَعُ بِحُرْمَةِ الْكِلَابِ.

(The book) 'Al Ilal' – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad Al Sayyari, from Abu Yazeed Al Qasmy, and 'Qasm' is a tribe from Al Yemen at Al Basra,

¹⁷⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 7 (Chapters on uncleanness and its purifiers)

¹⁷⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 8 (Chapters on uncleanness and its purifiers)

¹⁷⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 9 (Chapters on uncleanness and its purifiers)

¹⁷⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 10 (Chapters on uncleanness and its purifiers)

'From Abu Al Hassan Al-Reza^{-asws} having been asked about skins of 'Al-Darish' which the sock are taken from it. He^{-asws} said: 'Do not pray Salat in it, for it is tanned with the dog excrement'.¹⁷⁹

12- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الطِّينِ يُطْرَحُ فِيهِ السَّرَقِينُ يُطَيَّنُ بِهِ الْمَسْجِدُ وَ الْبَيْتُ أَمْ يُصَلَّى فِيهِ قَالَ لَا بَأْسَ.

(The book) 'Kitab Al Masaail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, 'I asked him^{-asws} about the mud the manure is dropped in it, the Masjid and the house is plastered with it, 'Can one pray Salat in it?' He^{-asws} said: 'No Problem'.¹⁸⁰

13- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: سُئِلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَنِ الصَّلَاةِ فِي التُّؤَبِ الَّذِي فِيهِ أَبْوَالُ الْحَفَافِيشِ وَ دِمَاءُ الْبَرَاعِيثِ قَالَ لَا بَأْسَ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} was asked about praying the Salat in clothes in which are urines of the swallows (bats?) and blood of the mosquitoes. He^{-asws} said: 'No problem'.¹⁸¹

14- كِتَابُ غَاصِمِ بْنِ حُمَيْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي جَعْفَرٍ ع وَ نَاصِحٍ لَهُمْ فِي جَانِبِ الدَّارِ قَدْ أُغْلِفَ الْحَبْطُ وَ هُوَ هَاتِيحٌ

The book of Aasim Bin Humeyd, from Muhammad Bin Muslim who said,

'I was seated with Abu Ja'far^{-asws}, and there was a camel of their in the side of the house have been fed the fodder, and it was agitated'.

قَالَ وَ هُوَ يَبُولُ وَ يَضْرِبُ بِذَنَبِهِ إِذْ مَرَّ جَعْفَرٌ ع وَ عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ

He (the narrator) said, 'And it was urinating and striking with its tail when Ja'far^{-asws} passed by it and upon him^{-asws} were two white clothes'.

قَالَ فَتَضَحَّ عَلَيْهِ فَمَلَأَ ثِيَابَهُ وَ جَسَدَهُ فَاسْتَرْجَعَ فَضَحَكَ أَبُو جَعْفَرٍ ع وَ قَالَ يَا بُنَيَّ لَيْسَ بِهِ بَأْسٌ.

He (the narrator) said, 'It splashed upon him^{-asws} and filled his^{-asws} clothes and his^{-asws} body. He^{-asws} said: 'We are for Allah^{-azwj} and are returning to Him^{-azwj}!' Abu Ja'far^{-asws} smiled and the said: 'O my^{-asws} son^{-asws}! There is no problem with it'.¹⁸²

وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَيْعِيِّ نَفْلًا مِنْ جَامِعِ الْبَرْزَنْطِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حُرُّ كُلِّ شَيْءٍ يَطِيرُ وَ بَوْلُهُ لَا بَأْسَ بِهِ.

It was found in the handwriting of the sheykh Muhammad Bin Ali Al Jubai, copying from 'Jamie' of Al Bazanty, from Abu Baseer,

¹⁷⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 11 (Chapters on uncleanness and its purifiers)

¹⁸⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 12 (Chapters on uncleanness and its purifiers)

¹⁸¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 13 (Chapters on uncleanness and its purifiers)

¹⁸² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 14 a (Chapters on uncleanness and its purifiers)

'From Abu Abdullah^{-asws} having said: 'Droppings of all things which fly, and its urine, there is no problem with it''.¹⁸³

15- دَعَائِمُ الْإِسْلَامِ، سُئِلَ الصَّادِقُ عَ عَنْ حُرَّةِ الْفَأْرِ تَكُونُ فِي الدَّقِيقِ قَالَ إِنْ عَلِمَ بِهِ أُخْرِجَ مِنْهُ وَإِنْ لَمْ يُعْلَمَ فَلَا بَأْسَ بِهِ.

(The book) 'Da'aim' Al Islam' –

'Al-Sadiq^{-asws} was asked about droppings of the mouse being in the flour. He^{-asws} said: 'If it had been known with it, it would be extracted from it, and if it was no known, there is no problem with it''.¹⁸⁴

¹⁸³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 14 b (Chapters on uncleanness and its purifiers)

¹⁸⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 15 (Chapters on uncleanness and its purifiers)

CHAPTER 7 – WHAT THE AHADEETH AND THE WORDS DIFFER REGARDING IMPURITIES

الآيات الحديد و أنزلنا الحديد فيه بأس شديد و منافع للناس

The Verses – (Surah) Al-Hadeed: ***And We Sent down the iron wherein is severe violence and benefits for the people, [57:25].***

1- قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَحَدَ مِنْ شَعْرِهِ وَ لَمْ يَمْسَحْهُ بِالْمَاءِ ثُمَّ يَقُومُ فَيُصَلِّي قَالَ يُنْصَرَفُ فَيَمْسَحُهُ بِالْمَاءِ وَ لَا يُعِيدُ صَلَاتَهُ تِلْكَ.

(The book) 'Qurb Al Asnaad' – by the previous chain,

'From Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, said, 'I asked him^{asws} about a man who takes from his hair (hair cut) and does not wipe it with the water, then he rises and prays Salat. He^{asws} said: 'He should leave, wipe it with the water, and he will not repeat that Salat of his'.¹⁸⁵

توضيح رواية عمار عن أبي عبد الله ع في الرجل إذا قص أظفاره بالحديد أو جز من شعره أو حلق ففاه فإن عليه أن يمسح بالماء قبل أن يصلي سئل فإن صلى و لم يمسح من ذلك بالماء قال يعيد الصلاة لأن الحديد نجس.

Clarification (Hadeeth) – 'It is reported by Ammar, from Abu Abdullah^{asws} regarding the man when he clips his nails with the iron, or pulls from his hair, or shaves back of his head, upon him is to wipe it with the water before he prays Salat'. He^{asws} was asked, 'If he were to pray Salat and he has not wiped that with the water?' He^{asws} said: 'He should repeat the Salat because the iron is unclean'.

2- كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْخَائِضِ قَالَ يُشْرَبُ مِنْ سُورِهَا وَ لَا يَتَوَضَّأُ مِنْهَا.

(The book) 'Kitab Al Masaail' – by the chain,

'From Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, said, 'I asked him^{asws} about the menstruating woman. He^{asws} said: 'He can drink from her leftovers and not perform Wud'u from it'.¹⁸⁶

3- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ رِفَاعَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ سُورَ الْخَائِضِ لَا بَأْسَ بِهِ أَنْ تَتَوَضَّأَ مِنْهُ إِذَا كَانَتْ تَغْسِلُ يَدَيْهَا.

(The book) 'Al Sraar' – copying from the book of Muhammad Bin Ali Bin Mahboub, from Al Abbas, from Abdullah Bin Al Mugheira, from Rifa'at,

¹⁸⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 1 (Chapters on uncleanness and its purifiers)

¹⁸⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 2 (Chapters on uncleanness and its purifiers)

‘Leftovers of the menstruating woman, there is no problem with it if you were to perform Wud’u from it, when she had washed her hand’.¹⁸⁷

بيان: فِي التَّهْذِيبِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْحَائِضِ يُشْرَبُ مِنْ سُورِهَا قَالَ نَعَمْ وَ لَا يَتَوَضَّأُ مِنْهُ.

Explanation – In ‘Al Tahzeeb’ – from Al-Husayn Bin Abu Al-A’ala who said, ‘I asked Abu Abdullah^{-asws} about the menstruating woman, ‘Can he drink from her leftovers?’ He^{-asws} said: ‘Yes, and he cannot perform Wud’u from it’.

وَ عَنْ أَبِي هِلَالٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْمَرْءَةُ الطَّامِثُ اشْرَبْ مِنْ فَضْلِ شَرَابِهَا وَ لَا أَحِبُّ أَنْ تَتَوَضَّأَ مِنْهُ.

And from Abu Hilal who said, ‘Abu Abdullah^{-asws} said: ‘The menstruating woman, I^{-asws} drink from her surplus water and I^{-asws} don’t like performing Wud’u from it’.

وَ عَنْ عَبْسَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اشْرَبْ مِنْ سُورِ الْحَائِضِ وَ لَا تَتَوَضَّأُ مِنْهُ.

And from Anbasa, from Abu Abdullah^{-asws} having said: ‘Drink from leftovers of the menstruating woman and do not perform Wud’u from it’.

4- عَلِيُّ الصَّدُوقِ، عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ عَلِيًّا ع قَالَ: لَبَنُ الْجَارِيَةِ وَ بَوْلُهَا يُغْسَلُ مِنْهُ الثَّوْبُ قَبْلَ أَنْ تَطْعَمَ لِأَنَّ لَبَنَهَا يَخْرُجُ مِنْ مِثْقَالَةِ أُمَّهَا وَ لَبَنُ الْعُلَامِ لَا يُغْسَلُ مِنْهُ الثَّوْبُ وَ لَا بَوْلُهُ قَبْلَ أَنْ يَطْعَمَ لِأَنَّ لَبَنَ الْعُلَامِ يَخْرُجُ مِنَ الْمَنْكَبَيْنِ وَ الْعَضُدَيْنِ.

(The book) ‘Ilal’ of Al Sadouq – from Ibn Al Waleed, from Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} said: ‘Milk of the girl and her urine, the clothes will be washed from it before she (starts) feeding, because her milk emerges from bladder of her mother, while milk of the boy, the clothes will not be washed from it nor his urine, before he feeds, because milk of the boy emerges from the shoulders and the arms’.¹⁸⁸

الرَّوَانِدِيُّ فِي نَوَادِرِهِ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع مِثْلَهُ وَ زَادَ فِي آخِرِهِ فَيَجُوزُ فِيهِ الرَّشُّ.

Al Rawandy in his (book) ‘Nawadir’ – by his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} – similar to it, and there is an increase in its end: ‘The sprinkling is allowed in it’.¹⁸⁹

فَفَهِيَ الرِّضَا، رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ ذَكَرَ مِثْلَهُ وَ قَالَ إِنَّ عَرِقتَ فِي تَوْبِكَ وَ أَنْتَ جُنُبٌ وَ كَانَتْ الْجَنَابَةُ مِنَ الْحَلَالِ فَتَجُوزُ الصَّلَاةُ فِيهِ وَ إِنْ كَانَتْ حَرَامًا فَلَا تَجُوزُ الصَّلَاةُ فِيهِ حَتَّى تَغْتَسِلَ.

(The book) ‘Fiqh Al-Reza^{-asws}’ – It is reported from Amir Al-Momineen^{-asws} – and he mentioned similar to it, and he^{-asws} said: ‘If you sweat in your clothes while you are with sexual impurity,

¹⁸⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 3 (Chapters on uncleanness and its purifiers)

¹⁸⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 4 a (Chapters on uncleanness and its purifiers)

¹⁸⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 4 b (Chapters on uncleanness and its purifiers)

and the sexual impurity was from the Permissible (activity), the Salat is allowed in it, and if it were from Prohibited (activity), the Salat is no allowed in it until you wash” .¹⁹⁰

5- المَنَاقِبُ، لِابْنِ شَهْرَآشُوبٍ مِنْ كِتَابِ الْمُعْتَمَدِ فِي الْأَصُولِ لِلشَّيْخِ الْمُفِيدِ رَه قَالَ عَلِيُّ بْنُ مَهْزِيَارٍ وَرَدَّ الْعَشْكَرَ وَ أَنَا شَاكٌّ فِي الْإِمَامَةِ فَرَأَيْتُ السُّلْطَانَ قَدْ خَرَجَ إِلَى الصَّيْدِ فِي يَوْمٍ مِنَ الرَّبِيعِ إِلَّا أَنَّهُ صَائِفٌ وَ النَّاسُ عَلَيْهِمْ ثِيَابُ الصَّيْفِ وَ عَلَى أَبِي الْحَسَنِ لُبَادَةٌ وَ عَلَى فَرَسِهِ تَحْفَافٌ لُبُودٍ وَ قَدْ عَقَدَ ذَنْبَ الْفَرَسِ وَ النَّاسُ يَتَعَجَّبُونَ مِنْهُ وَ يَقُولُونَ أ لَا تَرَوْنَ إِلَى هَذِهِ [هَذَا] الْمَدِينَةَ وَ مَا قَدْ فَعَلَ بِنَفْسِهِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – from the book ‘Al Motamad’ in the original of the sheykh Al Mufeed,

‘Ali Bin Mahziyar said, ‘I arrived at Al-Askar and I was doubtful regarding the Imamate. I saw the ruler to have gone out to hunt during a day of spring, except it was summer and the people had woollen clothes upon them, and upon Abu Al-Hassan^{-asws} was a rain coat, and upon his^{-asws} horse was drying cover, and he^{-asws} had tied the tail of the horse, and the people were being surprised from it and saying, ‘Are you not seeing this Medinite and what he^{-asws} has done with himself^{-asws}?’

فَقُلْتُ فِي نَفْسِي لَوْ كَانَ إِمَامًا مَا فَعَلَ هَذَا

I said within myself, ‘Had he^{-asws} been an Imam^{-asws}, he^{-asws} would not have done this’.

فَلَمَّا خَرَجَ النَّاسُ إِلَى الصَّحْرَاءِ لَمْ يَلْبَسُوا أَنْ اِزْتَفَعَتْ سَحَابَةٌ عَظِيمَةٌ هَطَلَتْ فَلَمْ يَبْقَ أَحَدٌ إِلَّا ابْتَلَّ حَتَّى غَرِقَ بِالْمَطَرِ وَ عَادَ ع وَ هُوَ سَلَامٌ مِنْ جَمِيعِهِ

When the people went out to the desert, it was not long before a mighty cloud arose. There did not remain anyone except he was drenched until he was (almost) drowned by the rain, while he^{-asws} returned and he^{-asws} was safe from entirety of it.

فَقُلْتُ فِي نَفْسِي يُوشِكُ أَنْ يَكُونَ هُوَ الْإِمَامَ

I said within myself, ‘No doubt of him^{-asws} being the Imam^{-asws}!’

ثُمَّ قُلْتُ أُرِيدُ أَنْ أَسْأَلَهُ عَنِ الْجُنُبِ إِذَا غَرِقَ فِي التَّوْبِ فَقُلْتُ فِي نَفْسِي إِنْ كَشَفَ وَجْهَهُ فَهُوَ الْإِمَامُ

Then I said, ‘I want to ask him about the one with sexual impurity when he sweats in his clothes’. I said within myself, ‘If he^{-asws} uncovers from his^{-asws} face, he^{-asws} is the Imam^{-asws}’.

فَلَمَّا قَرُبَ مِنِّي كَشَفَ وَجْهَهُ ثُمَّ قَالَ إِنْ كَانَ غَرِقَ الْجُنُبُ فِي التَّوْبِ وَ جَنَابَتُهُ مِنْ حَرَامٍ لَا تَجُوزُ الصَّلَاةُ فِيهِ وَ إِنْ كَانَ جَنَابَتُهُ مِنْ حَلَالٍ فَلَا بَأْسَ

When he^{-asws} was near me, he^{-asws} uncovered his^{-asws} face, then said: ‘If the one with sexual impurity were to sweat in his clothes and his sexual impurity is from Prohibited (activity), the Salat is no allowed in it, and if his sexual impurity were from Permissible (activity), there is no problem’.

¹⁹⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 4 c (Chapters on uncleanness and its purifiers)

فَلَمْ يَبْقَ فِي نَفْسِي بَعْدَ ذَلِكَ شُبْهَةٌ.

There did not remain any doubt within myself after that”.¹⁹¹

6- وَ وَجَدْتُ فِي كِتَابِ عَتِيقٍ مِنْ مُؤَلَّفَاتِ قُدَمَاءِ أَصْحَابِنَا أَطْنَهُ مَجْمُوعِ الدَّعَوَاتِ لِمُحَمَّدِ بْنِ هَارُونَ بْنِ مُوسَى التَّلْغَكَبَرِيِّ رَوَاهُ عَنْ أَبِي الْفَتْحِ عَازِي بْنِ مُحَمَّدِ الطَّرَائْفِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْمَيْمُونِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَعْمَرٍ عَنْ عَلِيِّ بْنِ يَظْدَانَ بْنِ يَظْدَانَ بْنِ مُوسَى الْأَهْوَازِيِّ عَنْهُ عَ مِثْلَهُ وَ قَالَ إِنْ كَانَ مِنْ خَلَالٍ فَالصَّلَاةُ فِي الثَّوْبِ حَلَالٌ وَ إِنْ كَانَ مِنْ حَرَامٍ فَالصَّلَاةُ فِي الثَّوْبِ حَرَامٌ.

And I found in an ancient book from old compilations, I think it is a collection of the papers of Muhammad Bin Haroun Bin Musa Al Talukbary, reporting from Abu Al Fath Ghazy Bin Muhammad Al Taraify, from Ali Bin Abdullah Al Maymouny, from Muhammad Bin Ali Ma'mar, from Ali Bin Yaqtteen Bin Musa Al Ahwazy,

‘From him^{-asws} – similar to it, and he^{-asws} said: ‘If it was from Permissible (activity), then the Salat in the clothes is Permissible, and if it were from Prohibited (activity), the Salat in the clothes is Prohibited’”.¹⁹²

7- اللَّيْكَرِيُّ، رَوَى مُحَمَّدُ بْنُ هَمَّامٍ بِإِسْنَادِهِ إِلَى إِدْرِيسَ بْنِ يَزْدَانَ الْكَفَرُوثِيِّ أَنَّهُ كَانَ يَقُولُ بِالْوَقْفِ فَدَخَلَ سُرْمَنْ رَأَى فِي عَهْدِ أَبِي الْحَسَنِ عَ فَأَرَادَ أَنْ يَسْأَلَهُ عَنِ الثَّوْبِ الَّذِي يَعْزُقُ فِيهِ الْجُنُبُ أَمْ يُصَلَّى فِيهِ فَبَيَّنَمَا هُوَ قَائِمٌ فِي طَاقِ بَابٍ لِأَنْتِظَارِهِ إِذْ حَرَكَهُ أَبُو الْحَسَنِ عَ بِمِقْرَعَةٍ وَ قَالَ إِنْ كَانَ مِنْ خَلَالٍ فَصَلِّ فِيهِ وَ إِنْ كَانَ مِنْ حَرَامٍ فَلَا تُصَلِّ فِيهِ.

(The book) ‘Al Zakry’ – it is reported by Muhammad Bin Hammam, by his chain to,

‘Idrees Bin Yazdan Al-Kafratusi, he used to say (believe) in the pause (i.e., a Waqifite - no Imam^{-asws} after the 7th Imam^{-asws}). He entered Surmanray in the era of Abu Al-Hassan^{-asws}. He intended to ask him^{-asws} about the clothes which the one with sexual impurity sweats in. While he was standing at the threshold of the door awaiting him, when Abu Al-Hassan^{-asws} moved him with a nudge and said: ‘If it was from Permissible (activity), he can pray Salat in it, and if it were from Prohibited (activity), he cannot pray Salat in it’”.¹⁹³

8- دَعَائِمُ الْإِسْلَامِ، رَخَّصُوا عَ فِي عَرَقِ الْجُنُبِ وَ الْحَائِضِ يُصِيبُ الثَّوْبَ وَ كَذَلِكَ رَخَّصُوا فِي الثَّوْبِ الْمَبْلُورِ يَلْصِقُ بِجَسَدِ الْجُنُبِ وَ الْحَائِضِ.

(The book) ‘Da’aim Al Islam’ –

‘He^{-asws} allowed regarding sweat of the one with sexual impurity, and the menstruating woman touching the clothes, and like that he^{-asws} allowed regarding the wet clothes sticking with the body of the one with sexual impurity and the menstruating woman’”.¹⁹⁴

9- الْهُدَايَةُ، لَا بَأْسَ بِالْوُضُوءِ مِنْ فَضْلِ الْحَائِضِ وَ الْجُنُبِ.

(The book) ‘Al Hidayah’ –

¹⁹¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 5 (Chapters on uncleanness and its purifiers)

¹⁹² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 6 (Chapters on uncleanness and its purifiers)

¹⁹³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 7 (Chapters on uncleanness and its purifiers)

¹⁹⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 8 (Chapters on uncleanness and its purifiers)

‘There is no problem with performing the Wud’u from leftovers of the menstruating woman and the man with sexual impurity’¹⁹⁵.

10- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ ثُمَّ يَسْتَدْفِي بِأَمْرَائِهِ وَ إِهْمَا جُنُبًا.

(The book) ‘Qurb Al Asnaad’ – from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

‘From Ja’far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: ‘He^{-asws} had washed from the sexual impurity, then warmed with his^{-asws} wife while she was with sexual impurity’¹⁹⁶.

¹⁹⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 9 (Chapters on uncleanness and its purifiers)

¹⁹⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 10 (Chapters on uncleanness and its purifiers)

CHAPTER 8 – RULING OF THE SUSPECT IMPURITY, AND EXPLANATION THAT THE ORIGIN OF THE CLEANLINES AND MOST OF IT IS BASED UPON THE APPARENT

1- فُرِبَ الإسْنَادِ، بِالسَّنَدِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْفَأْرَةِ الرُّطْبَةِ وَ قَدْ وَقَعَتْ فِي الْمَاءِ تَمَشِي عَلَى النَّيَابِ أَيْ صَلُحَ الصَّلَاةُ فِيهَا قَبْلَ أَنْ تُغْسَلَ

(The book) 'Qurb Al Asnaad' – by the previous chain,

'From Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, he said, 'I asked him^{asws} about the wet mouse, and it had fallen in the water, it walks upon the clothes, 'Is the Salat correct in it before it is washed?'

قَالَ اغْسِلْ مَا رَأَيْتَ مِنْ أَثَرِهَا وَ مَا لَمْ تَرَ فَتَنْضِخْهُ بِالْمَاءِ

He^{asws} said: 'Wash what you see from its traces, and what you don't see, sprinkle it with the water'.

وَ سَأَلْتُهُ عَنِ الْفَأْرَةِ وَ الدَّجَاجَةِ وَ الحِمَامَةِ وَ أَشْبَاهِهِنَّ تَطَّأَ العَذِيرَةَ ثُمَّ تَطَّأَ الثَّوْبَ أَيْ يُغْسَلُ

And I asked him^{asws} about the mouse, and the chicken, and the pigeon and their like, treading the excrement, then treading the clothes, 'Will it be washed?'

قَالَ إِنْ كَانَ اسْتَبَانَ مِنْ أَثَرِهِنَّ شَيْءٌ فَأَغْسِلْهُ وَ إِلاَ فَلَا بَأْسَ

He^{asws} said: 'If anything from their traces is apparent, wash it, or else there is no problem'.

قَالَ وَ سَأَلْتُهُ عَنِ الكَيْفِ يُصَبُّ فِيهِ الْمَاءُ فَيُنْضَخُ عَلَى النَّيَابِ مَا حَالُهُ قَالَ إِذَا كَانَ جَافًا فَلَا بَأْسَ.

He said, 'And I asked him^{asws} about the toilet, the water is poured in it so it splashed upon the clothes, 'What is its state?' He^{asws} said: 'When it were to be dry, there is no problem'¹⁹⁷.

2- فَيُفِيهِ الرِّضَا، وَ إِنْ كَانَ مَعَهُ إِنَاءَانِ وَقَعَ فِي أَحَدِهِمَا مَا يُنَجِّسُ الْمَاءَ وَ لَمْ يَعْلَمْ فِي أَيِّهِمَا يُهْرَفُهُمَا جَمِيعًا وَ لَيْسَ مِمَّا

(The book) 'Fiqh Al-Reza^{asws}' – 'And if there were two utensils with him, there falls into one of them what impure's the water and he does not know in which of the two, they will both be spilled, and let him perform 'Tayammum''.

وَ تَرَوِي أَنَّ قَلِيلَ البَوْلِ وَ العَائِطِ وَ الجَنَابَةِ وَ كَثِيرَتَهَا سِوَاءٌ لَا بُدَّ مِنْ غَسَلِهِ إِذَا عَلِمَ بِهِ فَإِذَا لَمْ يَعْلَمْ بِهِ أَصَابَهُ أَمْ لَمْ يُصِبْهُ رَشَّ عَلَى مَوْضِعِ الشَّكِّ الْمَاءَ

¹⁹⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 8 H 1 (Chapters on uncleanness and its purifiers)

And we are reporting that the little urine, and the faeces, and the sexual impurity, and its more are the same. There is no escape from washing it when he knows of it. When he does not know whether it has hit it or not hit it, he should sprinkle the water upon the place of doubt.

فَإِنْ تَيَقَّنَ أَنَّ فِي ثَوْبِهِ نَجَاسَةً وَ لَمْ يَعْلَمْ فِي أَيِّ مَوْضِعٍ عَلَى الثَّوْبِ غَسَلَ كُلَّهُ

If he is certain that there is impurity in his clothes and he does not know in which place upon the clothes, he should wash all of it’.

وَ نَزَوِي أَنْ بَوْلَ مَا لَا يَجُوزُ أَكْلُهُ فِي النَّجَاسَةِ ذَلِكَ حُكْمُهُ وَ بَوْلُ مَا يُؤْكَلُ لِحُمِهِ فَلَا بَأْسَ بِهِ.

And we are reporting that urine of what is not allowed to eat it, that is its ruling regarding the impurity, and urine of what its meat is eaten, there is no problem with it’.¹⁹⁸

3- عَلِيُّ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ خَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّهُ أَصَابَ ثَوْبِي دَمًا مِنَ الرُّعَافِ أَوْ عَيْرِهِ أَوْ شَيْءٍ مِنْ مَنِيِّ فَعَلِمْتُ أَنَّهُ إِلَى أَنْ أُصِيبَ مَاءً فَأَصَبْتُ الْمَاءَ وَ حَضَرَتِ الصَّلَاةُ وَ نَسِيتُ أَنْ يَتَوَبَّي شَيْئًا فَصَلَّيْتُ ثُمَّ إِنِّي ذَكَرْتُ بَعْدُ

(The book) ‘Ilal’ of Al Sadouq – from his father, from Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara who said,

‘I said to Abu Ja’far^{-asws}, ‘My clothes were hit by blood from the nose-bleed or something else, or something from semen. I knew its traces to pour water, so I poured the water, and the Salat presented and I forgot that there is something in my clothes, and I prayed the Salat. Then I remembered afterwards’.

قَالَ تُعِيدُ الصَّلَاةَ وَ تَغْسِلُهُ

He^{-asws} said: ‘Repeat the Salat and wash it’.

قَالَ قُلْتُ فَإِنْ لَمْ أَكُنْ رَأَيْتُ مَوْضِعَهُ وَ قَدْ عَلِمْتُ أَنَّهُ قَدْ أَصَابَهُ فَطَلَبْتُهُ وَ لَمْ أَقْدِرْ عَلَيْهِ فَلَمَّا صَلَّيْتُ وَجَدْتُهُ قَالَ تَغْسِلُهُ وَ تُعِيدُ

He (the narrator) said, ‘I said, ‘Supposing I had not seen its place, and I had known that it had hit it. I searched for it and was not able upon it. When I had prayed Salat, I found it’. He^{-asws} said: ‘Wash it and repeat’.

قُلْتُ فَإِنْ طَنَنْتُ أَنَّهُ قَدْ أَصَابَهُ وَ لَمْ أَتَيَقَّنْ ذَلِكَ فَتَطَرْتُ فَلَمْ أَرَ شَيْئًا ثُمَّ طَلَبْتُ فَرَأَيْتُهُ فِيهِ بَعْدَ الصَّلَاةِ قَالَ تَغْسِلُهُ وَ لَا تُعِيدُ الصَّلَاةَ

I said, ‘Supposing I thought that it had hit it and I was not certain of that. I looked, but could not see anything. Then I search, so I saw it in it after the Salat?’ He^{-asws} said: ‘Wash it and do not repeat the Salat’.

قَالَ قُلْتُ وَ لَمْ ذَاكَ

¹⁹⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 8 H 2 (Chapters on uncleanness and its purifiers)

He (the narrator) said, 'I said, 'And why is that so?'

قَالَ لِأَنَّكَ كُنْتَ عَلَى يَقِينٍ مِنْ نَظَافَتِهِ ثُمَّ شَكَّكَتَ فَلَيْسَ يَنْبَغِي لَكَ أَنْ تَنْفُضَ الْيَقِينَ بِالشَّكِّ أَبَدًا

He^{-asws} said: 'Because you were upon certainty regarding your cleanliness, then you doubted. It isn't befitting for you to break the certainty with the doubt, ever!'

قُلْتُ فَإِنِّي قَدْ عَلِمْتُ أَنَّهُ قَدْ أَصَابَهُ وَ لَمْ أَدْرِ أَيْنَ هُوَ فَأَغْسِلُهُ

I said, 'Supposing I had known that it had hit it, and didn't know where it is, should I wash it?'

قَالَ تَغْسِلُ مِنْ ثُوبِكَ النَّاجِيَةَ الَّتِي تَرَى أَنَّهُ أَصَابَهَا حَتَّى تَكُونَ عَلَى يَقِينٍ مِنْ طَهَارَتِهِ

He^{-asws} said: 'You should wash from your clothes the area which you view that it has hit it until you would be upon certainty of its cleanliness'.

قَالَ قُلْتُ هَلْ عَلَيَّ إِذَا شَكَّكَتَ فِي أَنَّهُ أَصَابَهُ شَيْءٌ أَنْ أَنْظُرَ فِيهِ فَأَقْلِبُهُ

He (the narrator) said, 'I said, 'Is it upon me, if I doubt regarding that something has hit it, to look into it, so I turn it around?'

قَالَ لَا وَ لَكِنَّكَ إِذَا تَرَيْدُ بِذَلِكَ أَنْ تُذْهَبَ الشَّكُّ الَّذِي وَقَعَ فِي نَفْسِكَ

He^{-asws} said: 'No, but rather you intended with it to remove the doubt which had occurred within yourself'.

قَالَ قُلْتُ فَإِنِّي رَأَيْتُهُ فِي ثُوبِي وَ أَنَا فِي الصَّلَاةِ

He (the narrator) said, 'I said, 'Supposing I saw it in my clothes while I was in the Salat?'

قَالَ تَنْفُضُ الصَّلَاةَ وَ تُعِيدُ إِذَا شَكَّكَتَ فِي مَوْضِعٍ مِنْهُ ثُمَّ رَأَيْتَهُ فِيهِ وَ إِذَا لَمْ تَشْكُ ثُمَّ رَأَيْتَهُ رَطْبًا فَطَعْتَ وَ غَسَلْتَهُ ثُمَّ بَنَيْتَ عَلَى الصَّلَاةِ فَإِنَّكَ لَا تَدْرِي لَعَلَّهُ شَيْءٌ وَقَعَ عَلَيْكَ فَلَيْسَ لَكَ أَنْ تَنْفُضَ بِالشَّكِّ الْيَقِينَ.

He^{-asws} said: 'Break the Salat and repeat when you have doubted regarding the place of it, then you saw in it, and if you had not doubted, then you saw it wet, cut (the Salat) and wash it, then build upon the Salat, for you don't know perhaps it is something fallen upon you, therefore it isn't for you to break the certainty with the doubt'.¹⁹⁹

4- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ ع فِي طِينِ الْمَطَرِ أَنَّهُ لَا بَأْسَ بِهِ أَنْ يُصِيبَ الثُّوبَ ثَلَاثَةَ أَيَّامٍ إِلَّا أَنْ يَعْلَمَ أَنَّهُ قَدْ جَسَّهُ شَيْءٌ بَعْدَ الْمَطَرِ وَ إِذَا أَصَابَهُ بَعْدَ ثَلَاثَةِ أَيَّامٍ غَسَلَهُ وَ إِذَا كَانَ الطَّرِيقُ نَظِيفًا لَمْ يَغْسِلْهُ.

(The book) 'Al Saraair' – copying from the book of Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from one of his companions,

¹⁹⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 8 H 3 (Chapters on uncleanness and its purifiers)

‘From Abu Al-Hassan^{-asws} regarding the rain mud, there is no problem with it if it hits the clothes, for three days, except if he knows that something has impured it after the rain, and if it hits him after three days, wash it, and if it was the clean road, do not wash it’^{.200}

5- كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الدُّوْدِ يَفْعُ مِنَ الْكَيْفِ عَلَى النَّوْبِ أَوْ يُصَلِّي فِيهِ

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

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about the insect falling from the toilet upon the clothes, ‘Can one pray Salat in it?’

قَالَ لَا بَأْسَ إِلَّا أَنْ تَرَى أَثْرًا فَتَغْسِلَهُ.

He^{-asws} said: ‘There is no problem except if you were to see traces, so you wash it’^{.201}

وَمِنْهُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَمُرُّ بِالْمَكَانِ فِيهِ الْعَذْرَةُ فَتَهْبُ الرِّيحُ فَتَسْفِي عَلَيْهِ مِنَ الْعَذْرَةِ فَيُصِيبُ نَوْبَهُ وَرَأْسَهُ أَوْ يُصَلِّي قَبْلَ أَنْ يَغْسِلَهُ

And from him, said, ‘I asked him^{-asws} about the man passing by the place in which is the excrement. The wind blows so it pours from the excrement upon him and his head, ‘Can he prays Salat before he washes it?’

قَالَ نَعَمْ يَنْفُضُهُ وَ يُصَلِّي فَلَا بَأْسَ.

He^{-asws} said: ‘Yes, he can shake it off and pray Salat. There is no problem’^{.202}

²⁰⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 8 H 4 (Chapters on uncleanness and its purifiers)

²⁰¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 8 H 5 a (Chapters on uncleanness and its purifiers)

²⁰² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 8 H 5 b (Chapters on uncleanness and its purifiers)

CHAPTER 9 – RULING OF WHAT IMPURITY IS FACED, WET OR DRY

1- الْمَحَاسِرُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادٍ عَنْ حَرِيْرٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْمُؤْمِنُ لَا يُنَجِّسُهُ شَيْءٌ.

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Najran, from Hammad, from Hareyz, from Zurara and Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘The Momin, nothing impure’s him’^{.203}

بيان: فِي الْكَافِي عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ الْقُضَلِيِّ بْنِ شاذَانَ عَنْ حَمَّادٍ عَنْ حَرِيْرٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّمَا الْوُضُوءُ حَدٌّ مِنْ حُدُودِ اللَّهِ لِيَعْلَمَ اللَّهُ مَنْ يُطِيعُهُ وَ مَنْ يَعْصِيهِ وَ إِنَّ الْمُؤْمِنَ لَا يُنَجِّسُهُ شَيْءٌ إِنَّمَا يَكْفِيهِ مِثْلُ الدَّهْنِ.

Explanation – In Al Kafi – from Ali Bin Ismail, from Al Fazl Bin Shazan, from Hammad, from Hareyz and Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘But rather, the Wud’u is a limit from the limits of Allah^{-azwj} for Allah^{-azwj} to Know who obeys Him^{-azwj} and who disobeys Him^{-azwj}, and the Momin is such, nothing impure’s him. But rather, the likes of oil suffices him’^{.204}

2- قُرْبُ الْإِسْنَادِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْفَأْرَةِ وَ الدَّجَاجَةِ وَ الْحَمَامَةِ وَ أَشْبَاهِهِنَّ نَطَأَ الْعَذِرَةَ ثُمَّ نَطَأَ النَّوْبَ أ يُغْسَلُ

(The book) ‘Qurb Al Asnaad’ – by his chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, ‘I asked him^{-asws} about the mouse, and the chicken, and the pigeon and their like treading the excrement, then treading the clothes, ‘Shall I wash?’

قَالَ إِنْ كَانَ اسْتَبَانَ مِنْ أَثَرِهِنَّ شَيْءٌ فَاغْسِلْهُ وَ إِلَّا فَلَا بَأْسَ

He^{-asws} said: ‘If something from their traces were to be apparent, then wash it, or else there is no problem’.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَمْشِي فِي الْعَذِرَةِ وَ هِيَ يَابِسَةٌ فَتُصِيبُ نَوْبَهُ وَ رِجْلَيْهِ هَلْ يَصْلُحُ لَهُ أَنْ يَدْخُلَ الْمَسْجِدَ فَيُصَلِّيَ وَ لَا يُغْسِلَ مَا أَصَابَهُ

He said, ‘And I asked him^{-asws} about the man walking in the excrement and it is dry, so it hits his clothes and his legs, ‘Is it correct for him to enter the Masjid, so he prays Salat and he has not washed what has hit him?’

²⁰³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 1 a (Chapters on uncleanness and its purifiers)

²⁰⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 1 b (Chapters on uncleanness and its purifiers)

قَالَ إِذَا كَانَ يَابِسًا فَلَا تَأْسَ.

He^{-asws} said: 'When it were to be dry, there is no problem'.²⁰⁵

3- وَ مِنْهُ، وَ مِنْ كِتَابِ الْمَسَائِلِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمَكَانِ يُعْتَسَلُ فِيهِ مِنَ الْجُنَابَةِ أَوْ يُبَالُ فِيهِ أَوْ يَصْلُحُ أَنْ يُفْرَشَ فِيهِ

And from him, and from 'Kitab Al Masaail' – by their chains,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, 'I asked him^{-asws} about the place wherein it is washed from the sexual impurity, or urinated it, 'Is it correct to spread a bed in it?'

قَالَ نَعَمْ يَصْلُحُ ذَلِكَ إِذَا كَانَ جَافًا.

He^{-asws} said: 'Yes, that is correct when it were to be dry'.²⁰⁶

4- دَعَائِمِ الْإِسْلَامِ، رَحَّصُوا صَلَوَاتِ اللَّهِ عَلَيْهِمْ فِي مَسِّ النَّجَاسَةِ الْيَابِسَةِ التُّوْبَ وَ الْجَسَدَ إِذَا لَمْ يَلْقَ بِمَا شَيْءٌ مِنْهَا كَالْعَذْرَةِ الْيَابِسَةِ وَ الْكَلْبِ وَ الْحَنْزِيرِ وَ الْمَيْتَةِ.

(The book) 'Da'aim Al Islam' –

'They^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, have allowed regarding the dry impurity touching the clothes and the body, when nothing from it attaches with these, like the dry excrement, and the dog, and the pig, and the dead'.²⁰⁷

5- كِتَابِ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ الرَّجُلُ يُجْنِبُ وَ عَلَيْهِ قَمِيصُهُ تُصِيبُهُ السَّمَاءُ فَيَبُلُ قَمِيصَهُ وَ هُوَ جُنُبٌ أَوْ يَغْسِلُ قَمِيصَهُ قَالَ لَا.

The book of Aasim Bin Humeyd, from Abu Usama,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'The man becomes with sexual impurity, and upon him is a shirt hit by the sky (sunshine). His shirt gets wet (from sweat) and he is with sexual impurity, 'Should he wash his shirt?' He^{-asws} said: 'No'.²⁰⁸

²⁰⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 2 (Chapters on uncleanness and its purifiers)

²⁰⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 3 (Chapters on uncleanness and its purifiers)

²⁰⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 4 (Chapters on uncleanness and its purifiers)

²⁰⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 5 (Chapters on uncleanness and its purifiers)

CHAPTER 10 – WHAT NECESSITATES IN CLEANSING THE BODY AND THE CLOTHES, AND OTHER SUCH

1- قُرْبُ الإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْفِرَاشِ يَكُونُ كَثِيرَ الصُّوفِ فَيُصِيبُهُ الْبَوْلُ كَيْفَ يُغْسَلُ

(The book) 'Qurb Al Asnaad', and 'Kitaab Al Masaail' – by their chains,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, said, 'I asked him^{-asws} about the mattress being of a lot of wool. The urine hits it, 'How would it be washed?'

قَالَ يُغْسَلُ الظَّاهِرُ ثُمَّ يُصَبُّ عَلَيْهِ الْمَاءُ فِي الْمَكَانِ الَّذِي أَصَابَهُ الْبَوْلُ حَتَّى يَخْرُجَ مِنْ جَانِبِ الْفِرَاشِ الْآخَرَ

He^{-asws} said: 'He should wash the apparent, then pour the water upon in in the place which the urine had hit from the other side of the mattress'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ اسْتَاكَ أَوْ تَحَلَّلَ فَخَرَجَ مِنْ فِيهِ الدَّمُ أَوْ يَنْفُضُ ذَلِكَ الْوَضُوءَ قَالَ لَا وَ لَكِنْ يَتَمَضَّمُضُ

He said, 'And I asked him^{-asws} about a man who brushes teeth or pick teeth, and the blood emerges from his mouth, 'Does that break the Wud'u?' He^{-asws} said: 'No, but he should rinse'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَبُّ مِنْ فِيهِ الْمَاءُ يُغَسِّلُ بِهِ الشَّيْءَ يَكُونُ فِي نُورِيهِ وَ هُوَ صَائِمٌ قَالَ لَا بَأْسَ.

He said, 'And I asked him^{-asws} about the man who pour the water from his mouth to wash by it something being in his clothes, and he is fasting. He^{-asws} said: 'No problem"²⁰⁹

بيان: مَا رَوَاهُ إِبرَاهِيمُ بْنُ أَبِي مُحَمَّدٍ فِي الصَّحِيحِ قَالَ: قُلْتُ لِلرِّضَا ع الْفِرَاشُ وَ الطَّنْفَسَةُ وَ الْفِرَاشُ يُصِيبُهُمَا الْبَوْلُ كَيْفَ يُصْنَعُ بِهِ وَ هُوَ نَحِينُ كَثِيرُ الْحَشْوِ قَالَ يُغْسَلُ مَا ظَهَرَ مِنْهُ فِي وَجْهِهِ وَ حَمَلَهُ عَلَى مَا إِذَا لَمْ تَسِرِ النَّجَاسَةُ فِي أَجْزَائِهِ.

Explanation (Ahadeeth only) – What is reported by Ibrahim Bin Abu Mahmud in 'Al Saheeh' who said, 'I said to Al-Reza^{-asws}, 'The rug and the mattress, the urine hits them, how would one deal with it and it is thick with a lot of stuffing?' He^{-asws} said: 'He should wash what is apparent from it in its surface, and carry it based upon what, when impurity has not spread in its parts'.

رَوَى عَنْ إِبرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنِ الْقَوْبِ يُصِيبُهُ الْبَوْلُ فَيَنْفُذُ مِنَ الْجَانِبِ الْآخَرَ وَ عَنِ الْقُرْوِ وَ مَا فِيهِ مِنَ الْحَشْوِ قَالَ اغْسِلْ مَا أَصَابَ مِنْهُ وَ مَسَّ الْجَانِبَ الْآخَرَ فَإِنْ أَصَبَتْ مَسَّ شَيْءٍ مِنْهُ فَأَغْسِلْهُ وَ إِلا فَانْضَحْهُ بِالْمَاءِ.

It is reported from Ibrahim Bin Abdul Hameed who said, 'I asked Abu Al-Hassan^{-asws} about the clothes hit by urine, so it runs from the other side, and about the furs and what is in it from the padding. He^{-asws} said: 'Wash what has been hit from it, and wipe the other side. If the wiping touches something from it, then wash it, or else sprinkle it with the water'.

²⁰⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 1 (Chapters on uncleanness and its purifiers)

رَوَايَةٌ عَنَّا السَّابِاطِيُّ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ يَسِيلُ مِنْ أَنْفِهِ الدَّمُ هَلْ عَلَيْهِ أَنْ يَغْسِلَ بَاطِنَهُ يَعْنِي جَوْفَ الْأَنْفِ فَقَالَ إِنَّمَا عَلَيْهِ أَنْ يَغْسِلَ مَا ظَهَرَ مِنْهُ.

A report by Ammar Al Sabaty who said, 'Abu Abdullah^{asws} was asked about a man the blood flows from his nose, 'Is it upon him to wash its interior, meaning inside of the nose?' He^{asws} said: 'But rather, upon him is to wash what is apparent from it'.

2- دَعَائِمُ الْإِسْلَامِ، قَالُوا صَلَوَاتُ اللَّهِ عَلَيْهِمْ كُلُّ مَا يُغْسَلُ مِنْهُ التَّوْبُ يُغْسَلُ مِنْهُ الْجَسَدُ إِذَا أَصَابَهُ.

(The book) 'Da'aim Al Islam' –

'They^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws}, said: 'All (impurities) what the clothes are to be washed from, the body will be washed from, when it hits it'.²¹⁰

3- الْهُدَايَةُ، التَّوْبُ إِذَا أَصَابَهُ الْبَوْلُ غُسِلَ بِمَا [بِمَاءٍ] جَارٍ مَرَّةً وَ إِنْ غُسِلَ بِمَاءٍ رَاكِدٍ فَمَرَّتَيْنِ ثُمَّ يُعَصَّرُ وَ بَوْلُ الْغُلَامِ الرَّضِيعِ يُصَبُّ عَلَيْهِ الْمَاءُ صَبًّا وَ إِنْ كَانَ قَدْ أَكَلَ الطَّعَامَ غُسِلَ وَ الْغُلَامُ وَ الْجَارِيَةُ فِي هَذَا سَوَاءٌ.

(The book) 'Al Hidayah' –

'The clothes, when the urine hits it, will be washed once with flowing water, and if it is washed with still water, then twice, then it will be squeezed; and urine of the boy being breastfed, the water will be poured upon it with a pouring, and if he is eating the food, it will be washed, and the boy and the girls are same in this'.²¹¹

4- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ هَارُونَ الرَّزْنَجَانِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عُبَيْدِ الْقَاسِمِ بْنِ سَلَامٍ عَنْ هَيْثَمِ بْنِ يُونُسَ عَنِ الْحَسَنِ أَنَّ رَسُولَ اللَّهِ صَ أَتَى بِالْحَسَنِ بْنِ عَلِيٍّ عَ فَبَالَ فَأَخَذَ فَقَالَ لَا تُزْرِمُوا ابْنِي ثُمَّ دَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ.

'The book) 'Ma'any Al Akhbaar' – from Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Abu Ubeyd Al Qasim Bin Sallam, from Haysam, from Yunus, from Al-Hassan,

'Rasool-Allah^{saww} was brought Al-Hassan Bin Ali^{asws}. He^{asws} urinated. He^{asws} was seized. He^{saww} said: 'Do not cut urination of my^{saww} son^{asws}!' Then he^{saww} called for water and poured upon it'.²¹²

5- الْمُفْنِيعُ، رُوِيَ فِي امْرَأَةٍ لَيْسَ لَهَا إِلَّا قَمِيصٌ وَاحِدٌ وَ لَهَا مَوْلُودٌ يُبُولُ عَلَيْهَا أَنَّمَا تَغْسِلُ الْقَمِيصَ فِي الْيَوْمِ مَرَّةً.

(The book) 'Al Muqnie' – It is reported regarding a woman not having for her except one shirt (dress), and there is a new-born of hers who urinates upon her, she should wash the shirt once during the day'.²¹³

²¹⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 2 (Chapters on uncleanness and its purifiers)

²¹¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 3 (Chapters on uncleanness and its purifiers)

²¹² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 4 (Chapters on uncleanness and its purifiers)

²¹³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 5 (Chapters on uncleanness and its purifiers)

CHAPTER 11 – RULINGS OF THE WASHTUBS (ETC.)

1- مجالس ابن الشيخ، عن محمد بن محمد بن مخلد عن محمد بن عمرو الرزاز عن حماد بن سهل عن أبي غسان عن شريك عن ممالك عن عكرمة عن ابن عباس عن ميمونة زوجة رسول الله ص قال: أجنبته أنا و رسول الله ص فاعتسلت من جفنة و فصلت فيها فضلة فجاء رسول الله ص فاعتسل منها

(The book) 'Majaalis' – Ibn Al Sheykh, from Muhammad Bin Muhammad Bin Makhlad, from Muhammad Bin Amro Al Razzaz, from Hamid Bin Sahl, from Abu Gassan, from Shareek, from Shimak, from Ikrima, from Ibn Abbas,

'From Maymouna^{-ra}, wife^{-ra} of Rasool-Allah^{-saww}, said: 'I^{-ra} an Rasool-Allah^{-saww} became with sexual impurity. I^{-ra} washed from a pot and there remained a surplus in it. Rasool-Allah^{-saww} came and washed from it.

فقلت يا رسول الله ص إنما فضلة مبي أو قالت اعتسلت

I^{-ra} said: 'O Rasool-Allah^{-saww}! But rather the surplus is from me^{-ra}!' Or she^{-ra} said: 'I^{-ra} have washed'.

فقال ليس الماء جنابة.

He^{-saww} said: 'The water isn't sexual impurity'.²¹⁴

بيان: ثم قال الشيخ في الخلاف و روى ابن مسكان عن رجل عن أبي عبد الله ع قال: قلت له أ يتوضأ الرجل بفضل المرأة قال نعم إذا كانت تعرف الوضوء و تغسل يدها قبل أن تدخلها الإناء.

Explanation (Hadeeth only) – Then the sheykh said in 'Al khilaf', 'And it is reported by Ibn Mukan, from a man, from Abu Abdullah^{-asws}, he said, 'I said to him^{-asws}, 'Can the man perform Wud'u with the leftover (water) of the woman?' He^{-asws} said: 'Yes, when she knows the Wud'u and she washes her hands before she enters into the container''.

2- العلق، عن أبيه عن سعد بن محمد بن الحسين عن محمد بن إسماعيل عن ابن بزيع عن يونس عن رجل من أهل المشرق عن العيزار عن الأحول قال: دخلت على أبي عبد الله ع فقال سل عما شئت فأرتحت علي المسائل فقال لي سل عما بدا لك

(The book) 'Al Ilal' – from his father, from Sa'ad, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Ibn Bazie, from Yunus, from a man from people of the east, from Al Ayzar, from Al Ahwal who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'Ask about whatever you so desire to'. I was hesitant with the questioning. He^{-asws} said to me: 'Ask about whatever comes to you'.

فقلت جعلت فداك الرجل يستنجي فينبغ ثوبه في الماء الذي استنجى به فقال لا بأس به

²¹⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 11 H 1 (Chapters on uncleanness and its purifiers)

I said, 'May I be sacrificed for you^{-asws}! The man cleanses from the toilet, so his clothes fall into the water which he had cleansed with'. He^{-asws} said: 'There is no problem with it'.

فَمَسَكْتُ فَقَالَ أَوْ تَدْرِي لِمَ صَارَ لَا بَأْسَ بِهِ فُلْتُ لَا وَاللَّهِ جُعِلْتُ فِدَاكَ

I was silent. He^{-asws} said: 'And do you know why it became being no problem with it?' I said, 'No, by Allah^{-azwj}, may I be sacrificed for you^{-asws}!'

فَقَالَ عِ إِنَّ الْمَاءَ أَكْثَرُ مِنَ الْقَدْرِ.

He^{-asws} said: 'The water is more than the dirt'²¹⁵.

3- فُرُبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَغْتَسِلُ فَوْقَ الْبَيْتِ فَيَكِفُّ فَيُصِيبُ الثُّوبَ بِمَاءٍ يَفْطُرُ هَلْ تَصْلُحُ الصَّلَاةُ فِيهِ قَبْلَ أَنْ يُغْسَلَ

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

'Ali son of Ja'far^{-asws}, from his brother^{-asws}, said, 'I asked him^{-asws} about the man bathing above the house. So he (passer by) pauses, and the clothes get hit from what drops, 'Is the Salat correct in it before he washes?'

قَالَ لَا يُصَلِّي فِيهِ حَتَّى يَغْسِلَهُ.

He^{-asws} said: 'He should not pray Salat in it until he washes'²¹⁶.

4- الْبَصَائِرُ، لِلصَّفَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ: أَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ سَلْ وَ إِنْ شِئْتَ أَخْبِرْتُكَ

(The book) 'Al Basaair' of Al Saffar – from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Shiham Bin Abd Rabih who said,

'I came to Abu Abdullah^{-asws}. He^{-asws} said: 'Ask, and if you so desire, I^{-asws} shall inform you'.

فُلْتُ أَخْبِرْنِي

I said, 'Inform me'.

قَالَ جِئْتَ لِتَسْأَلَنِي عَنِ الْجُنْبِ يَغْتَسِلُ فَيَفْطُرُ الْمَاءُ مِنْ جَسْمِهِ فِي الْإِنَاءِ أَوْ يَنْضِجُ الْمَاءُ مِنَ الْأَرْضِ فَيَقَعُ فِي الْإِنَاءِ

He^{-asws} said: 'You have come to ask me^{-asws} about the one with sexual impurity, so the water drips from his body into the container, or the water emerges from the ground and falls into the container'.

فُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ

²¹⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 11 H 2 (Chapters on uncleanness and its purifiers)

²¹⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 11 H 3 (Chapters on uncleanness and its purifiers)

I said, 'Yes, may I be sacrificed for you^{-asws!}'

قَالَ لَيْسَ بِهَذَا بَأْسٌ كُفَيْهِ.

He^{-asws} said: 'There isn't any problem with this, all of it'^{.217}

5- فَعَهُ الرِّضَا ع، إِنْ اغْتَسَلْتَ مِنْ مَاءٍ فِي وَحْدَةٍ وَ حَشِيَّتِ أَنْ يَرْجِعَ مَا تَصُبُّ عَلَيْكَ أَخَذْتَ كَفًّا فَصَبَّبتِ عَلَى رَأْسِكَ وَ عَلَى جَانِبَيْكَ كَفًّا كَفًّا ثُمَّ امْسَحْ بِيَدِكَ وَ تَدَلِّكْ بَدَنَكَ.

(The book) 'Fiqh Al-Reza^{-asws}' – 'If you were to be bathing in a basin and you fear that what you have poured upon you might return (into the basin), take a handful and pour it upon your head and upon your sides, handful by handful, then wipe with your hand and massage your body'^{.218}

6- مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ الْعَزْزَمِيِّ عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع عَنْ عَلِيِّ ع أَنَّهُ كَانَ يَشْرَبُ وَ هُوَ قَائِمٌ ثُمَّ شَرِبَ مِنْ فَضْلِ وَضُوئِهِ وَ هُوَ قَائِمٌ ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ ص صَنَعَ هَكَذَا.

(The book) 'Mahasin' of Al Barqy – from Ibn Al Azramy, from Hatim Bin Ismail,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having drunk (water) while he^{-asws} was standing, then he^{-asws} drank from remnants of his^{-asws} Wud'u (water) while he^{-asws} was standing, then said: 'I^{-asws} saw Rasool-Allah^{-azwj} doing like this'^{.219}

7- الذِّكْرِيُّ، وَ الْمُعْتَبَرُ، عَنِ الْعَبَّاسِ بْنِ الْقَاسِمِ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَصَابَتْهُ قَطْرَةٌ مِنْ طَشْتٍ فِيهِ وَضُوءٌ فَقَالَ إِنْ كَانَ مِنْ بَوْلٍ وَ قَدَرٍ فَلْيَغْسِلْ مَا أَصَابَهُ.

(The books) 'Al Zikry', and 'Al Mo'tabar' – from Al Ays Bin Al Qasim who said,

'I asked him^{-asws} about a man hit by a drop from a tray wherein is Wud'u water. He^{-asws} said: 'If it was from urine or filth, let him wash whatever has hit him'^{.220}

8- قُرْبُ الإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ الْمَاءُ فِي السَّاقِيَةِ مُسْتَنْقِعًا فَيَتَحَوَّفُ أَنْ يَكُونَ السَّبَّاحُ قَدْ شَرِبَتْ مِنْهُ يَغْتَسِلُ مِنْهُ لِلْجَنَابَةِ وَ يَتَوَضَّأُ مِنْهُ لِلصَّلَاةِ إِذَا كَانَ لَا يَجِدُ غَيْرَهُ وَ الْمَاءُ لَا يَبْلُغُ صَاعًا لِلْجَنَابَةِ وَ لَا مَدًّا لِلْوَضوءِ وَ هُوَ مُتَفَرِّقٌ وَ كَيْفَ يَصْنَعُ

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

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, 'I asked him^{-asws} about the man pouring the water in the marshy stream. He fears that the wild animal have drunk from it. He washes from it for the sexual impurity and performs Wud'u from it for the Salat when he cannot find (water) other than it, and the water does not reach four handfuls for the sexual impurity, nor a handful for the Wud'u, and it is sporadic, and what he should do.

²¹⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 11 H 4 (Chapters on uncleanness and its purifiers)

²¹⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 11 H 5 (Chapters on uncleanness and its purifiers)

²¹⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 11 H 6 (Chapters on uncleanness and its purifiers)

²²⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 11 H 7 (Chapters on uncleanness and its purifiers)

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

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

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

And if it were to be for the Wud’u, he should wash his face and wipe his hand upon his arm, and his head, and his legs; and if the water were to be sporadic, he is able upon collecting it, he should collect it, or else he should wash from this and this; and if he were to be in one place, and it is like not being sufficient for his washing, it is not upon him to wash, and he should return the water in it, for that would suffice him, if Allah^{-azwj} so Desires’²²¹.

بيان: عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ وَ أَبِي قَتَادَةَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ الْمَاءَ فِي سَاقِيَةٍ أَوْ مُسْتَنْفَعٍ أَوْ يَغْتَسِلُ مِنَ الْجَنَابَةِ أَوْ يَتَوَضَّأُ مِنْهُ لِلصَّلَاةِ إِذَا كَانَ لَا يَجِدُ غَيْرَهُ وَ الْمَاءُ لَا يَبْلُغُ صَاعًا لِلْجَنَابَةِ وَ لَا مُدًّا لِلْوُضُوءِ وَ هُوَ مُتَفَرِّقٌ فَكَيْفَ يَصْنَعُ وَ هُوَ يَخْشَوْفُ أَنْ تَكُونَ السِّبَاغُ قَدْ شَرِبَتْ مِنْهُ فَقَالَ إِذَا كَانَتْ يَدُهُ نَظِيمَةً إِلَى آخِرِ مَا مَرَّ.

Explanation (Ahadeeth) only – From Ahmad Bin Muhammad, from Musa Bin Al Qasim Al Bajaly and Abu Qatada,

‘From Ali son of Ja’far^{-asws}, from Abu Al-Hassan^{-asws} the 1st, he said, ‘I asked him^{-asws} about the man pouring the water in a stream or marsh, ‘Can he wash from the sexual impurity, or perform Wud’u from it for the Salat when he cannot find other than it, and the water neither reaches found handfuls for the sexual impurity nor a handful for the Wud’u, and it is sporadic? How should he deal with it and he is fearing that the wild animals may have drunk from it?’ He^{-asws} said: ‘When his hand were to be clean’ – up to end of what has passed’.

السَّيِّحُ فِي التَّهْذِيبِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ قَالَ حَدَّثَنِي صَاحِبِي لِي ثِقَةٌ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَنْتَهِي إِلَى الْمَاءِ الْقَلِيلِ فِي الطَّرِيقِ وَ يُرِيدُ أَنْ يَغْتَسِلَ وَ لَيْسَ مَعَهُ إِنَاءٌ وَ الْمَاءُ فِي وَهْدَةٍ فَإِنْ هُوَ اغْتَسَلَ رَجَعَ غَسَلُهُ فِي الْمَاءِ كَيْفَ يَصْنَعُ

The Sheykh in ‘Al Tahzeeb’ – from Al-Husayn Bin Saeed, from Ibn Sinan, from Ibn Muskan who said, ‘It is narrated to me by a trusted companion of mine, he asked Abu Abdullah^{-asws} about the man ending to the little water in the road, and he wants to wash and there isn’t any utensil with him, and the water is in a low level of the ground. If he washes, his wash water will return back in the water, ‘How should he deal with it?’

قَالَ يَنْضِجُ بِكَفِّ يَمِينِهِ وَ كَفًّا مِنْ خَلْفِهِ وَ كَفًّا عَنْ يَمِينِهِ وَ كَفًّا عَنْ شِمَالِهِ ثُمَّ يَغْتَسِلُ.

He^{-asws} said: ‘He should splash a handful in his front, and a handful in his back, and a handful on his right, and a handful on his left, then wash’.

²²¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 11 H 8 (Chapters on uncleanness and its purifiers)

رَوَاهُ الشَّيْخُ وَ الكُلَيْبِيُّ فِي الحُسَيْنِ عَنِ الكَاهِلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا أَتَيْتَ مَاءً وَ فِيهِ قَلَّةٌ فَأَنْضِخْ عَنْ يَمِينِكَ وَ عَنْ بَسَارِكَ وَ بَيْنَ يَدَيْكَ وَ تَوَضَّأَ.

It is reported by the sheykh and Al Kulayni, in 'Al Hasan', from Al Kahily who said, 'I heard Abu Abdullah^{-asws} saying: 'When you come to water and there is scarcity in it, then splash on your right, and on your left, and in your front, and wash''.

وَ الشَّيْخُ فِي المَوْثِقِ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع إِنَّا نُسَافِرُ فَرَبَّمَا نَلِينَا بِالْعَدِيرِ مِنَ المَطَرِ يَكُونُ إِلَى جَانِبِ القَرْيَةِ فَيَكُونُ فِيهِ العَذِرَةُ وَ يَبُولُ فِيهِ الصَّيِّ وَ تَبُولُ فِيهِ الدَّابَّةُ وَ تَرُوثُ

And the sheykh in 'Al Muwasiq' – from Abu Baseer who said, 'I said to Abu Abdullah^{-asws}, 'We tend to travel. Sometimes we become drenched from the rain by a well happening to be to a side of the town. There happens to be the excrement in it and the children have urinated in it, and the animals have urinated in it and defecated'.

فَقَالَ إِنْ عَرَضَ فِي قَلْبِكَ مِنْهُ شَيْءٌ فَقُلْ هَكَذَا يَعْنِي أَفْرِجِ المَاءَ بِيَدِكَ ثُمَّ تَوَضَّأْ فَإِنَّ الدِّينَ لَيْسَ بِمَضْطَبٍ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ.

He^{-asws} said: 'If something from it raises an objection in your heart, then say like this, cleaving the water with your hand, then perform Wud'u. The religion isn't with the constriction, for Allah^{-azwj} Mighty and Majestic Said: and He did not Make any hardship upon you in the Religion [22:78]''.

وَ نَقَلَ الفَاضِلَانِ فِي المَعْتَبَرِ وَ المُنْتَهَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ البَزْزَطِيِّ أَنَّهُ رَوَى فِي جَامِعِهِ عَنْ عَبْدِ الكَرِيمِ عَنْ مُحَمَّدِ بْنِ مُبَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: سُئِلَ عَنِ الجُنْبِ يَنْتَهِي إِلَى المَاءِ القَلِيلِ وَ المَاءِ فِي وَهْدَةٍ فَإِنْ هُوَ اغْتَسَلَ رَجَعَ غَسَلُهُ فِي المَاءِ كَيْفَ يَصْنَعُ قَالَ يَنْضِخُ بِكَفِّ بَيْنَ يَدَيْهِ وَ كَفِّ خَلْفَهُ وَ كَفِّ عَنْ يَمِينِهِ وَ كَفِّ عَنْ شِمَالِهِ وَ يَغْتَسِلُ.

And the meritorious ones can transmitted in 'Al Mo'tabar', and 'Al Muntaha' – from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, having reported in his 'Jamie', from Abdul Kareem, from Muhammad Bin Muyassir, 'From Abu Abdullah^{-asws}, he^{-asws} was asked about the one with sexual impurity ending to the little water, and the water is in a low level of the ground. If he washes, his washing water will return into the water. How should he deal with it?' He^{-asws} said: 'He should splash a handful in his front, and a handful in his back, and a handful on his right, and a handful on his left, then he should wash''.

CHAPTER 12 – PURIFICATION BY THE EARTH, AND THE SUN, AND WHAT ARE ITS PURIFICATIONS, AND THE TRANSFORMATION, AND THE MEASUREMENT OF THE PURIFICATION FROM IT

1- مجالس الصدوق، عن محمد بن الحسن بن الوليد عن محمد بن الحسن الصفار عن الحسين بن الحسن بن أبان عن الحسين بن سعيد عن ابن أبي عمير عن حماد بن عثمان عن إسماعيل الجعفي عن أبي جعفر ع قال قال رسول الله ص جعلت لي الأرض مسجداً و طهوراً الحبر.

(The book) ‘Majaalis’ of Al Sadouq – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Al-Husayn Bin Al-Hassan Bin Aban, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Hammad Bin Usman, from Islamil Al Jufy,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The earth has been Made to be a Masjid (place of Sajdah) for me^{saww} and a purifier’ – the Hadeeth”²²²

2- معاني الأخبار، و الحصال، عن محمد بن علي بن الشاه عن محمد بن جعفر البغدادي عن أبيه عن أحمد بن السُّحْتِ عن محمد بن الأسود عن أيوب بن سليمان عن أبي البختري عن محمد بن حميد عن محمد بن المنكدر عن جابر بن عبد الله عن النبي ص قال: قال الله تعالى جعلت لك و لأمتك الأرض كلها مسجداً و ترابها طهوراً الحبر.

(The books) ‘Ma’any Al Akhbar’, and ‘Al Khisaal’ – from Muhammad Bin Ali Bi Al Shah, from Muhammad Bin Ja’far Al Baghdady, from his father, from Ahmad Bin Al Sukht, from Muhammad Bin Al Aswad, from Ayoub Bin Suleyman, from Abu Al Bakhtari, from Muhammad Bin Humejd, from Muhammad Bin Al Munkadir,

‘From Jabir Bin Abdullah^{ra}, from the Prophet^{saww} having said: ‘Allah^{azwj} the Exalted Said: “I^{azwj} have Made for you^{saww} and for your^{saww} community, the earth, all of it as a Masjid, and its soil as a purifier” – the Hadeeth”²²³

3- قُرْبُ الإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْبَوَارِيِّ يُبَالُ قَصْبُهَا بِمَاءٍ قَدِيرٍ أَمْ تَصْلُحُ الصَّلَاةُ عَلَيْهَا إِذَا يَسَتْ قَالَ لَا بَأْسَ.

(The book) ‘Qurb Al Asnaad’ – from Abdullah Bin Al-Hassan, from his grandfather,

‘Ali son of Ja’far^{asws}, from his brother^{asws}, he said, ‘I asked him^{asws} about the neglected land, its reeds being wet with dirty water, ‘Is the Salat correct upon it when it is dry?’ He^{asws} No problem”²²⁴

4- وَ مِنْهُ عَنِ الْبَيْهَقِيِّ بْنِ مُحَمَّدٍ عَنِ أَبِي الْبَحْتَرِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع عَنْ عَلِيٍّ ع أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُطْرَحَ فِي الْمَزَارِعِ الْعَذِرَةُ.

And from him, from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

²²² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 1 (Chapters on uncleanness and its purifiers)

²²³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 2 (Chapters on uncleanness and its purifiers)

²²⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 3 (Chapters on uncleanness and its purifiers)

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}, he^{-asws} did not see any problem with excrement being dropped in the fields’.²²⁵

5- الْمَحَاسِنُ، عَنْ أَبِي سَعِيدِ الْأَدَمِيِّ قَالَ: حَدَّثَنِي مَنْ رَأَى أَبَا الْحَسَنِ ع يَأْكُلُ الْكُرْثَ مِنَ الْمَشَارَةِ يَغِي الدَّبْرَةَ يَغْسِلُهُ بِالْمَاءِ وَ يَأْكُلُهُ.

(The book) ‘Al Mahasin’ – from Abu Saeed Al Adamy who said,

‘It is narrated to me by the one who saw Abu Al-Hassan^{-asws} eating the leeks from ‘Al Masharah’, meaning the back. He^{-asws} washed it with the water and ate it’.²²⁶

6- الْمَحَاسِنُ، عَنْ دَاوُدَ بْنِ أَبِي دَاوُدَ عَنْ رَجُلٍ رَأَى أَبَا الْحَسَنِ ع يَأْكُلُ الْكُرْثَ فِي الْبُسْتَانِ كَمَا هُوَ فَعِيلٌ إِنَّ فِيهِ السَّمَادَ فَقَالَ لَا يَغْلُقُ بِهِ مِنْهُ شَيْءٌ.

(The book) ‘Al Mahasin’ – from Dawood Bin Abu Dawood,

‘From a man who saw Abu Al-Hassan^{-asws} at Khurasan eating the leeks in the orchard, just as it was. It was said, ‘There is the fertiliser in it!’ He^{-asws} said: ‘Nothing from is attached with it’.²²⁷

7- الْمَحَاسِنُ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ الْخُرَاصِيِّ عَنْ يَحْيَى بْنِ سُلَيْمَانَ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا ع يَأْكُلُ الْكُرْثَ فِي رَوْضَةٍ وَ هُوَ يَأْكُلُ الْكُرْثَ إِلَى قَوْلِهِ قُلْتُ فَإِنَّهُ يُسَمِّدُ فَقَالَ لَا يَغْلُقُ بِهِ شَيْءٌ.

(The book) ‘Al Mahasin’ – from Ibrahim Bin Uqbah Al Khuzae, from Yahya Bin Suleyman who said,

‘I saw Abu Al-Hassan Al-Reza^{-asws} at Khurasan in an orchard and he^{-asws} was eating the leek’ – up to his words, ‘It has fertiliser’. He^{-asws} said: ‘Nothing is attached with it’.²²⁸

8- وَ مِنْهُ، عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ وَضَّاحِ التَّمَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَكَلَ الْهِنْدَبَاءَ أَيْسَرَ

And from him, from Ayoub Bin Nuh, from Ahmad Bin Al Fazl, from Wazzah who said,

‘I heard Abu Abdullah^{-asws} saying: ‘One who frequents eating the endives will become affluent’.

قَالَ قُلْتُ لَهُ إِنَّهُ يُسَمِّدُ

He (the narrator) said, ‘I said, ‘It fertilises?’

قَالَ لَا تَعْدِلُ بِهِ شَيْئًا.

He^{-asws} said: ‘Nothing equates with it’.²²⁹

²²⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 4 (Chapters on uncleanness and its purifiers)

²²⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 5 (Chapters on uncleanness and its purifiers)

²²⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 6 (Chapters on uncleanness and its purifiers)

²²⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 7 (Chapters on uncleanness and its purifiers)

²²⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 8 (Chapters on uncleanness and its purifiers)

9- مجالس الشيخ، عن هلال بن محمد الحفار عن إسماعيل بن عليّ الدّعبلّي عن أبيه عن الرضا ع عن آتائه ع أنّ رسول الله ص قال: ما من صباح إلاّ وَ تَفْطُرُ عَلَى الْهَيْدَبَاءِ قَطْرَةٌ مِنَ الْجَنَّةِ فَكُلُوهُ وَ لَا تَنْفُضُوهُ.

(The book) 'Majaalis' of the sheykh – from Hllal Bin Muhammad Al Haffar, from Ismail Bin Ali Al Deobali, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} said: 'There is none from a morning except and there drips upon the endive a drop from the Paradise, therefore eat it and do not shake it (dew)'.²³⁰

10- فَتُهُ الرِّضَا، مَا وَقَعَتِ الشَّمْسُ عَلَيْهِ مِنَ الْأَمَاكِنِ الَّتِي أَصَابَهَا شَيْءٌ مِنَ النَّجَاسَةِ مِنَ الْبَوْلِ وَ غَيْرِهَا طَهَّرَهَا وَ أَمَا الثِّيَابُ فَلَا يَتَطَهَّرُ إِلَّا بِالْعَسَلِ.

(The book) 'Fiqh Al-Reza^{-asws}' – 'Whatever the sun (shin) falls upon it, from the places hit by something from the purities, from the urine and other such, (except) it purifies it; and as for the clothes, these cannot be purified except with the washing'.²³¹

11- السَّرَائِرُ، مِنْ كِتَابِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ بْنِ نَصْرِ بْنِ الْمُفْضَلِ عَنِ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ طَرِيقِي إِلَى الْمَسْجِدِ فِي رُقَاقٍ يُبَالُ فِيهِ فَرِيماً مَرَرْتُ فِيهِ وَ لَيْسَ عَلَيَّ حِذَاءٌ فَيَلْصُقُ بِرِجْلِي مِنْ نَدَاوَتِهِ

(The book) 'Al Saraarir' – from the book of Ahmad Bin Muhammad Bin Abu Basr Al Bazanty, from Al Mufazzal, from Muhammad Al Halby who said,

'I said to Abu Abdullah^{-asws}, 'In my way to the Masjid there is an alleyway being urinated in. Sometimes I pass by in it and there aren't any shoes upon me, so its wetness sticks with my legs'.

فَقَالَ أ لَيْسَ تَمْشِي بَعْدَ ذَلِكَ فِي أَرْضٍ يَابِسَةٍ

He^{-asws} said: 'Don't you walk after that in dry ground?'

قُلْتُ بَلَى

I said, 'Yes'.

قَالَ فَلَا بَأْسَ إِنَّ الْأَرْضَ يُطَهِّرُ بَعْضُهَا بَعْضاً

He^{-asws} said: 'There is no problem. Part of the ground purifies (the other) part'.

قُلْتُ فَأَطَأُ عَلَى الرُّوثِ الرُّطْبِ

I said, 'Supposing I tread upon the wet excrement?'

قَالَ لَا بَأْسَ أَمَا وَ اللَّهُ رُبَّمَا وَطِئْتُ عَلَيْهِ ثُمَّ أَصَلَيْتُ وَ لَا أَعْسِلُهُ.

²³⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 9 (Chapters on uncleanness and its purifiers)

²³¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 10 (Chapters on uncleanness and its purifiers)

He^{-asws} said: ‘There is no problem. But, by Allah^{-azwj}! Sometimes I^{-asws} tread upon it, then I^{-asws} pray Salat and I^{-asws} do not wash it’.²³²

12- إِرْشَادُ الْقُلُوبِ، عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ اللَّهُ تَعَالَى لِوَجِيهِهِ لَيْلَةَ الْمِعْرَاجِ كَانَتْ الْأُمَّمُ السَّالِفَةُ إِذَا أَصَابَتْهُمُ أَدَى نَجَسٍ قَرَضُوهُ مِنْ أَجْسَادِهِمْ وَ قَدْ جَعَلْتُ الْمَاءَ طَهُورًا لِأُمَّتِكَ مِنْ جَمِيعِ الْأَنْجَاسِ وَ الصَّعِيدِ فِي الْأَوْقَاتِ الْحَبِيرَةِ.

(The book) ‘Irshad Al Quloub’ –

‘From Musa Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Allah^{-azwj} the Exalted Said to His^{-azwj} Prophet^{-saww} on the night of the Ascension: “The previous communities were such, whenever a harm of an impurity befell them, they had to scratch it off from their bodies, and I^{-azwj} have Made the water as a purifier for your^{-saww} community from entirety of the impurities, and the soil (Tayammum) in the (certain) timings!” – the Hadeeth’.²³³

13- كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْجِصِّ يُطْبَخُ بِالْعَذْرَةِ أَوْ يَصْلُحُ أَنْ يُجَصَّصَ بِهِ الْمَسْجِدُ قَالَ ع لَا بَأْسَ.

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

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the plaster cooked with (upon) the excrement (as firewood), ‘Is it correct to plaster the Masjid with it?’ He^{-asws} said: ‘No problem’.²³⁴

14- وَ مِنْهُ، وَ مِنْ قُرْبِ الْإِسْنَادِ، عَنْهُ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْخَمْرِ يَكُونُ أَوَّلُهُ خَمْرًا ثُمَّ يَصِيرُ خَلًّا أَوْ يُؤْكَلُ قَالَ نَعَمْ إِذَا ذَهَبَ سُكْرُهُ فَلَا بَأْسَ.

And from it, and from ‘Qurb Al Asnaad’ –

‘From him, from his brother^{-asws} (7th Imam^{-asws}), he said, ‘I asked him^{-asws} about the wine, it’s beginning being wine, then it becomes vinegar, ‘Can it be eaten?’ He^{-asws} said: ‘Yes, when it’s intoxication is gone, there is no problem’.²³⁵

15- كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ: دَخَلْتُ الْحَمَّامَ فَلَمَّا حَرَجْتُ دَعَوْتُ بِمَاءٍ وَ أَرَدْتُ أَنْ أَعْبِلَ قَدَمِي

The book of Aasim Bin Humejd, from Abu Ubeyda Al Haza’a who said,

‘I entered the bathhouse. When I came out I called for the water and wanted to wash my feet’.

قَالَ فَزَبَرَنِي أَبُو جَعْفَرٍ ع وَ تَمَّانِي عَنْ ذَلِكَ وَ قَالَ إِنَّ الْأَرْضَ لَيُطَهَّرُ بَعْضُهَا بِبَعْضٍ.

²³² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 11 (Chapters on uncleanness and its purifiers)

²³³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 12 (Chapters on uncleanness and its purifiers)

²³⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 13 (Chapters on uncleanness and its purifiers)

²³⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 14 (Chapters on uncleanness and its purifiers)

He (the narrator said), 'Abu Ja'far^{-asws} scolded me and forbade me from that, and he^{-asws} said: 'The ground, part of it tends to purify (the other) part'.²³⁶

16- دَعَائِمُ الْإِسْلَامِ، قَالُوا عِ فِي الْمُنْتَطَهِّرِ إِذَا مَشَى عَلَى أَرْضٍ نَجَسَةٍ ثُمَّ عَلَى طَاهِرَةٍ طَهَّرَتْ قَدَمَيْهِ.

(The book) 'Da'aim Al Islam' –

'They^{-asws} said regarding the purifiers: 'When he walks upon unclean ground, then upon clean, it purifies his feet'.²³⁷

17- وَ قَالُوا عِ فِي الْأَرْضِ نُصِيبُهَا النَّجَاسَةَ لَا يُصَلِّي عَلَيْهَا إِلَّا أَنْ يُجَفِّفَهَا الشَّمْسُ وَ تَذَهَبَ بِرِيحِهَا فَإِنَّمَا إِذَا صَارَتْ كَذَلِكَ وَ لَمْ يُوجَدْ فِيهَا عَيْنُ النَّجَاسَةِ وَ لَا رِيحُهَا طَهَّرَتْ.

And they^{-asws} said regarding the ground hit by the impurity: 'Do not pray Salat upon it except if the sun has dried it and its smell has gone. When it becomes like that and an eye of the impurity is not found in it nor its smell, it has been purified'.²³⁸

18- تَوْحِيدُ الْمُفْضَلِ، بِرَوَايَةِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَاعْتَبِرْ بِمَا تَرَى مِنْ ضُرُوبِ الْمَارِبِ فِي صَغِيرِ الْخَلْقِ وَ كَبِيرِهِ وَ بِمَا لَهُ فِيمَا لَا فِيمَا لَهُ وَ أَحْسَسْ مِنْ هَذَا وَ أَحْفَرَهُ الرِّبْلُ وَ الْعَذْرَةَ الَّتِي اجْتَمَعَتْ فِيهِ النَّجَاسَةُ وَ النَّجَاسَةُ مَعًا وَ مَوْقِعِهَا مِنَ الرُّزُوعِ وَ الْبُقُولِ وَ الْخَضِرِ أَجْمَعِ الْمَوْقِعِ الَّذِي لَا يَغْدِلُهُ شَيْءٌ حَتَّى إِنَّ كُلَّ شَيْءٍ مِنَ الْخَضِرِ لَا يَصْلُحُ وَ لَا يَزُكُّ إِلَّا بِالرِّبْلِ وَ السَّمَادِ الَّذِي يَسْتَفْذِرُهُ النَّاسُ وَ يَكْرَهُونَ الذُّنُوبَ مِنْهُ الْخَبِرَ.

(The book) 'Tawheed' of Al Mufazzal, by a report of Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'Therefore, take a lesson with what you see from a variety of the purposes in small creatures and its big ones, and with what there is a value for it and what has no value to it, and the worst from this and its most despicable is the droop and the excreta in which are gathered the nastiness and the filthiness both together, and its place from the cultivation and the legumes and the greenery (as fertiliser), and the gathering place to which nothing would return to it, to the extent that all things from the crops would not be healthy nor pure except by the waste and the fertiliser which the people find revolting and are abhorring to go near it' – the Hadeeth'.²³⁹

بيان: وَ رَوَاهُ الشَّيْخُ قَالَ: سَأَلَ الْحَسَنُ بْنُ مُحَمَّدٍ أَبَا الْحَسَنِ ع عَنِ الْحِصْرِ يُوقَدُ عَلَيْهِ بِالْعَذْرَةِ وَ عِظَامِ الْمَوْتَى ثُمَّ يُجْحَصُّ بِهِ الْمَسْجِدُ أَيْ يُسَجَّدُ عَلَيْهِ فَكُتِبَ إِلَيْهِ بِخَطِّهِ إِنَّ الْمَاءَ وَ النَّارَ قَدْ طَهَّرَاهُ.

Explanation (Ahadeeth only) – And it is reported by the sheykh who said, 'Al-Hassan Bin Mahboub asked Abu Al-Hassan^{-asws} about the plaster ignited upon with the excrement and bones of the dead, then the Masjid is plastered with it, 'Can one perform Sajdah upon it?' He^{-asws} wrote to him in his^{-asws} handwriting: 'The water and the fires have purified it'.

²³⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 15 (Chapters on uncleanness and its purifiers)

²³⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 16 (Chapters on uncleanness and its purifiers)

²³⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 17 (Chapters on uncleanness and its purifiers)

²³⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 12 H 18 (Chapters on uncleanness and its purifiers)

CHAPTER 13 – RULINGS OF THE UTENSILS AND THEIR PURIFICATION

1- فُرْتُبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الشَّرَابِ فِي الْإِنَاءِ يُشْرَبُ فِيهِ الْخَمْرُ فَدَحَ عِيدَانٍ أَوْ بَاطِيَةً قَالَ إِذَا غَسَلَهُ فَلَا بَأْسَ.

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

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} (7th Imam^{-asws}), he said, 'I asked him^{-asws} about the drink in the utensil the wine is being drunk it, a mug of two handles or a goblet. He^{-asws} said: 'When he has washed it, there is no problem''.²⁴⁰

2- قَالَ: وَ سَأَلْتُهُ عَنْ دَرِّ الْخَمْرِ يُجْعَلُ فِيهِ الْخَلُّ أَوْ الرَّيْتُونُ أَوْ شِبْهُهُ قَالَ إِذَا غَسِلَ فَلَا بَأْسَ.

He said, 'And I asked him^{-asws} about the wine cask, the vinegar or the olive oil, or its like is made to be in it. He^{-asws} said: 'When he washes, there is no problem''.²⁴¹

3- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْخَمِيرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ مَجْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيدٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ النَّبِيدِ قَالَ هَيَّ رَسُولُ اللَّهِ ص عَنْ كُلِّ مُسْكِرٍ وَ كُلِّ مُسْكِرٍ حَرَامٌ

(The book) 'Al Khisaal' – from Muhamad Bin Musa Bin Al Mutawakkil, from Abdul Allah Bin Ja'far Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Khalid Bin Jareed, from Abu Al Rabie Al Shamy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Al Nabeez. He^{-asws} said: 'Rasool-Allah^{-azwj} forbade every intoxicant, and every intoxicant is prohibited'.

قُلْتُ فَالظُّرُوفُ الَّتِي تُصْنَعُ فِيهَا

I said, 'The variety which is made in it?'

قَالَ هَيَّ رَسُولُ اللَّهِ ص عَنِ الدُّبَاءِ وَ الْمَرْقَتِ وَ الْحَنْتَمِ وَ النَّقِيرِ

He^{-asws} said: 'Rasool-Allah^{-saww} forbade from 'Al Dubba'a', and 'Al Mazaqqat', and 'Al Hantam', and 'Al Naqeer' (containers of intoxicating drinks)'.

قُلْتُ وَ مَا ذَلِكَ

I said, 'And what is that?'

²⁴⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 13 H 1 (Chapters on uncleanness and its purifiers)

²⁴¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 13 H 2 (Chapters on uncleanness and its purifiers)

قَالَ الدُّبَاءُ الْقُرْعُ وَ الْمَوْقُتُ الدِّنَانُ وَ الْحَنْتَمُ جِرَارُ الْأُرْدُنِّ وَ النَّقِيرُ خَشْبَةٌ كَانَتْ أَهْلُ الْجَاهِلِيَّةِ يَنْفَرُونَ بِهَا حَتَّى يَصِيرَ لَهَا أَجْوَابٌ يَنْبُدُونَ فِيهَا وَ قِيلَ إِنَّ الْحَنْتَمَ الْجِرَارُ الْخَضِرُ.

He^{-asws} said: '(The containers) Al-Duba'a' is the pumpkin (used to make Nabeez in it)', and 'Al-Mazzafat' is 'Al-Dinan', 'Al-Hantam' is Jordanian jar, and 'Al-Naqeer' is wood. The people of the pre-Islamic period were puncturing holes in it until there would be the interior in it to make Nabeez in it. And it is said, 'Al-Jirar' is the green (clay jar to make Nabeez)".²⁴²

4- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ حُبِّ الْحَمْرِ أَمْ يُجْعَلُ فِيهِ الْخَلُّ وَ الزَّيْتُونُ أَوْ شِبْهُهُ قَالَ إِذَا غُسِلَ فَلَا بَأْسَ.

(The book) 'Kitab Al Masaail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about a container of wine, 'Can I make the vinegar and the olive oil, or its like to be in it?' He^{-asws} said: 'When washed, there is no problem'.²⁴³

²⁴² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 13 H 3 (Chapters on uncleanness and its purifiers)

²⁴³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 13 H 4 (Chapters on uncleanness and its purifiers)

أبواب آداب الخلاء و الاستنجاء

CHAPTERS ON ETIQUETTES OF THE TOILET AND THE CLEANSING (FROM IT)

باب 1 علة الغائط و نتنه و علة نظر الإنسان إلى سفله حين التغوط و علة الاستنجاء

CHAPTER 1 – REASON FOR THE FAECES AND ITS STENCH, AND REASON OF THE HUMAN BEING LOOKING BELOW WHEN HE EXCRETES, AND REASON OF THE CLEANING (PRIVATE PARTS)

1- **عَلَّلَ الصَّدُوقُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْغَائِطِ فَقَالَ تَصْغِيرٌ لِابْنِ آدَمَ لِكَيْ لَا يَتَكَبَّرَ وَ هُوَ يَحْمِلُ غَائِطَهُ مَعَهُ.**

(The book) 'Ilal' of Al Sadouq – from his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the faeces. He^{-asws} said: 'A belittling for the son of Adam^{-as} so he may not become arrogant and he will be carrying his faeces with him''^{.244}

2- **وَ مِنْهُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ الثَّانِي ع أَسْأَلُهُ عَنْ عِلَّةِ الْغَائِطِ وَ نَتْنِهِ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ آدَمَ ع وَ كَانَ حَسَنُهُ طَيِّباً وَ بَقِيَ أَرْبَعِينَ سَنَةً مُلْمَى نَمْرُ بِهِ الْمَلَائِكَةُ فَتَقُولُ لِأَمْرِ مَا خَلِقَتْ**

And from him, from Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abdullah Al Kufy, from Sahl Bin Ziyad, from Abdul Azeem Al Hasany who said,

'I wrote to Abu Ja'far^{-asws} the 2nd asking him^{-asws} about reason for the faeces and its stench. He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Created Adam^{-as} and his body was good, and he remained lying (on the ground) for forty years. The Angels passed by him. They said, 'For a matter it has been Created'.

وَ كَانَ إِبْلِيسُ يَدْخُلُ [مِنْ] فِيهِ وَ يَخْرُجُ مِنْ دُبُرِهِ فَلِذَلِكَ صَارَ مَا فِي جَوْفِ آدَمَ مُنْتَبِئاً حَبِيئاً غَيْرَ طَيِّبٍ.

And it was so that Iblees used to enter from his body its mouth and exit from its backside. For that (reason) whatever was in the interior of Adam^{-as} became stinky, wicked, not good''^{.245}

²⁴⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 1 (Chapters on etiquettes of toilet)

²⁴⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 2 (Chapters on etiquettes of toilet)

3- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِي جَعْفَرٍ عَنْ دَاوُدَ الْحَمَّارِ عَنِ الْعَيْصِيِّ بْنِ أَبِي مُهَيْبَةَ قَالَ: شَهِدْتُ أَبَا عَبْدِ اللَّهِ عَ وَ سَأَلْتُهُ عَمْرُو بْنُ عَبِيدٍ فَقَالَ مَا بَالَ الرَّجُلِ إِذَا أَرَادَ أَنْ يَقْضِيَ حَاجَتَهُ إِذَا نَظَرَ إِلَى سَفَلِيهِ وَ مَا يَخْرُجُ مِنْ تَمِّ

And from him, from Muhammad Bin Al-Hassan, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ibrahim Bin Hashim, from Ja'far, from Dawood Al Hammar, from Al Ays Bin Abu Muhayna who said,

'I witnessed Abu Abdullah^{-asws}, and Amro Bin Ubeyd asked him^{-asws}. He said, 'What is the matter when the man wants to fulfil his need (toilet), he tends to look under him and at what comes out from there?'

فَقَالَ إِنَّهُ لَيْسَ أَحَدٌ يُرِيدُ ذَلِكَ إِلَّا وَكَّلَ اللَّهُ عَزَّ وَ جَلَّ بِهِ مَلَكًا يَأْخُذُ بِعُنُقِهِ لِيُرِيَهُ مَا يَخْرُجُ مِنْهُ أ حَلَالٌ أَمْ حَرَامٌ.

He^{-asws} said: 'There isn't anyone who intends that except Allah^{-azwj} Mighty and Majestic Allocates an Angel with him seizing him by his neck to show him what is coming out from him, is it 'Permissible (consumption) or Prohibited?''²⁴⁶

بيان: رَوَاهُ فِي الْقَبِيهِ قَالَ كَانَ عَلَيَّ ع يَقُولُ مَا مِنْ عَبْدٍ إِلَّا وَ بِهِ مَلَكٌ مُوَكَّلٌ يَلْوِي عُنُقَهُ حَتَّى يَنْظُرَ إِلَى حَدَثِهِ ثُمَّ يَقُولُ لَهُ الْمَلَكُ يَا ابْنَ آدَمَ هَذَا رِزْقُكَ فَانْظُرْ مِنْ أَيْنَ أَخَذْتَهُ وَ إِلَى مَا صَارَ

Explanation – It is reported in (the book) 'Al-Faqeeh' – He said, 'Ali^{-asws} said: 'There is none from a servant except and there is an Angel allocated with him turning his neck until he looks at his excretion. Then the Angels says to him, 'O son of Adam^{-as}! This is your sustenance, therefore look (consider) where you have taken it from and to what it has become!'

فَعِنْدَ ذَلِكَ يَنْبَغِي لِلْعَبْدِ أَنْ يَقُولَ اللَّهُمَّ ارْزُقْنِي الْحَلَالَ وَ حَبِّبْنِي الْحَرَامَ.

During that, it is befitting for the servant that he says, 'O Allah^{-azwj}! Grace me the Permissible and Keep me away from the Prohibited!''

4- الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ صَالِحِ الْحَدَّاءِ عَنْ أَبِي أُسَامَةَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَسَأَلْتُهُ رَجُلًا مِنَ الْمُغَبَّرِيَّةِ عَنْ شَيْءٍ مِنَ السُّنَنِ فَقَالَ مَا شَيْءٌ يَخْتَاجُ إِلَيْهِ أَحَدٌ مِنْ وُلْدِ آدَمَ إِلَّا وَ قَدْ جَرَتْ فِيهِ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ سُنَّةٌ عَرَفَهَا مَنْ عَرَفَهَا وَ أَنْكَرَهَا مَنْ أَنْكَرَهَا

(The book) 'Al-Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Salih Bin Al-Sindy, from Ja'far Bin Bashir, from Salih Al-Haza'a, from Abu Usama who said,

'I was in the presence of Abu Abdullah^{-asws}. A man from (clan of) Al-Mugheira asked him^{-asws} about something from the Sunnah's. He^{-asws} said: 'There is nothing anyone from the children of Adam^{-as} can be needy to except and a Sunnah has already flowed from Allah^{-azwj} and from His^{-azwj} Rasool^{-saww}. The one recognises it, recognises it, and the one who denies it, denies it'.

فَقَالَ فَمَا السُّنَّةُ فِي دُحُولِ الْحَلَاءِ

²⁴⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 3 (Chapters on etiquettes of toilet)

He said, 'So what is the Sunnah regarding entering the toilet?'

قَالَ تَذْكُرُ اللَّهَ وَتَتَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ وَإِذَا فَرَعْتَ قُلْتَ الْحَمْدُ لِلَّهِ عَلَى مَا أَخْرَجَ مِنِّي مِنَ الْأَذَى فِي يُسْرٍ مِنْهُ وَعَافِيَةٍ

He^{-asws} said: 'You should remember Allah^{-azwj} and seek Refuge with Allah^{-azwj} from the Satan^{-la}, and when you are free, you should say, 'The Praise is for Allah^{-azwj} upon what harm He^{-azwj} has Expelled from me in ease from it and well-being''.

قَالَ الرَّجُلُ فَأَلِئْسَانُ بِكُونِ عَلَى تِلْكَ الْحَالِ وَلَا يَصْبِرُ حَتَّى يَنْظُرَ إِلَى مَا يُخْرُجُ مِنْهُ

The man said, 'Upon that situation, the human being is such and he has no patience until he looks at what is coming out from him'.

فَقَالَ إِنَّهُ لَيْسَ فِي الْأَرْضِ آدَمِيٌّ إِلَّا وَ مَعَهُ مَلَكَانِ مُوَكَّلَانِ بِهِ فَإِذَا كَانَ عَلَى تِلْكَ الْحَالِ نَسِيَ رَقَبَتَهُ ثُمَّ قَالَ يَا ابْنَ آدَمِ انْظُرْ إِلَى مَا كُنْتَ تَكُدِّحُ لَهُ فِي الدُّنْيَا إِلَى مَا هُوَ صَائِرٌ.

He^{-asws} said: 'There isn't any Adamite (human being) in the earth except and there are two Angels allocated with him. When he were to be upon that situation, they fold his neck, then they say, 'O son of Adam^{-as}! Look at what you have been toiling for in the world, to what it has become!''²⁴⁷

5- **مِصْبَاحُ الشَّرِيعَةِ، قَالَ الصَّادِقُ ع** سُمِّيَ الْمُسْتَرَاخُ مُسْتَرَاخًا لِاسْتِرَاحَةِ الْأَنْفُسِ مِنْ أَنْقَالِ النَّجَاسَاتِ وَ اسْتِفْرَاحِ الْكَثِيفَاتِ وَ الْقَدْرِ فِيهَا وَ الْمُؤْمِنُ يَعْتَبِرُ عِنْدَهَا أَنَّ الْحَالِصَ مِنْ طَعَامِ الدُّنْيَا كَذَلِكَ تَصِيرُ عَاقِبَتُهَا

(The book) 'Misbah Al Sharaie' –

'Al-Sadiq^{-asws} said: 'The toilet is called the rest room due to it resting the person from the load of the impurities and his being free from the filth and the dirt in it, and the Momin takes a lesson during it that the pure food of the world, its result has become like that.

فَيَسْتَرِيحُ بِالْعُدُولِ عَنْهَا وَ تَرْكِهَا وَ يُفَرِّغُ نَفْسَهُ وَ قَلْبَهُ عَنْ شُغْلِهَا وَ يَسْتَنْكِفُ عَنْ جَمْعِهَا وَ أَخَذِهَا اسْتِنَاكَاهُ عَنِ النَّجَاسَةِ وَ الْعَائِطِ وَ الْقَدْرِ وَ يَتَفَكَّرُ فِي نَفْسِهِ الْمُكَرَّمَةِ فِي حَالِ كَيْفَ تَصِيرُ دَلِيلَةً فِي حَالِ

So, he rests with the turning away from it and leaving it, and he frees himself and his heart from being pre-occupied with it, and he is loathsome from entirety of it and takes his disapproval from the impurity, and the faeces, and the filth, he contemplates regarding his self being honourable in a state, how disgraceful it has become in a state.

وَ يَعْلَمُ أَنَّ التَّمَسُّكَ بِالْقَنَاعَةِ وَ التَّقْوَى يُورِثُ لَهُ رَاحَةَ الدَّارَيْنِ وَ أَنَّ الرِّاحَةَ فِي هَوَانِ الدُّنْيَا وَ الْفَرَاغِ مِنَ التَّمَتُّعِ بِهَا وَ فِي إِزَالَةِ النَّجَاسَةِ مِنَ الْحَرَامِ وَ الشُّبُهَةِ

And he knows that the adhering with the contentment and the piety will inherit for him rest (comfort) in the two houses (world and the Hereafter), and that the comfort is in deeming

²⁴⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 4 (Chapters on etiquettes of toilet)

world as insignificant and being free from the enjoyment with it, and in isolating from the Prohibitions and suspect matters.

فَيُعَلِّقُ عَنْ نَفْسِهِ بَابَ الْكِبْرِ بَعْدَ مَعْرِفَتِهِ إِثْمَهَا وَ يَتْرُكُ مِنَ الذُّنُوبِ وَ يَفْتُحُ بَابَ التَّوَّاضِعِ وَ النَّدَمِ وَ الْحَيَاءِ وَ يَجْتَنِبُ فِي أَذَاءِ أَوْامِرِهِ وَ اجْتِنَابِ نَوَاهِيهِ طَلَباً لِحُسْنِ الْمَأْتَابِ وَ طَيْبِ الرَّأْفِ

So, he locks from himself the door of arrogance after his having recognise it, and he flees from the sins, and he opens the door of humbleness, and the regret, and the embarrassment, and he struggles in fulfilling His^{-azwj} Commands and shunning His^{-azwj} Prohibitions, seeking the good abode (Hereafter) and goodly nearness.

وَ يَسْجُنُ نَفْسَهُ فِي سِجْنِ الْخَوْفِ وَ الصَّبْرِ وَ الْكَفِّ عَنِ الشَّهَوَاتِ إِلَى أَنْ يَتَّصِلَ بِأَمَانِ اللَّهِ تَعَالَى فِي دَارِ الْقَرَارِ وَ يَذُوقُ طَعْمَ رِضَاةِ فَإِنَّ الْمُعْوَلَ عَلَى ذَلِكَ وَ مَا عَدَاهُ لَا شَيْءٌ.

And he imprisons his soul in the prison of fear, and the patience, and the restraint from the lustful desires until he connects with the security of Allah^{-azwj} the Exalted in the house of settlement, and tastes the taste of His^{-azwj} Satisfaction, for the reliance upon that and what he is fulfilling is nothing (insignificant)".²⁴⁸

6- الْعَلَلُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِوسِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَاذَانَ فِيمَا رُوِيَ مِنَ الْعَلَلِ عَنِ الرِّضَا ع قَالَ: فَإِنْ قَالَ فَلِمَ صَارَ الْإِسْتِنْجَاءُ فَرْضاً قِيلَ لِأَنَّهُ لَا يَجُوزُ لِلْعَبْدِ أَنْ يَقُومَ بَيْنَ يَدَيْ الْمُبَارِ وَ شَيْءٍ مِنْ تِيَابِهِ وَ حَسَدِهِ نَجَسٌ.

(The book) 'Al Ilal' – from Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan, among what he reported from 'Al Ilal',

From Al-Reza^{-asws} having said: 'If he (anyone) were to say, 'Why did the cleansing (from the toilet) become an obligation?' It will be said, 'Because it is not allowed for the servant to stand in front of the Subduer while there is something impure from (in) his clothes and his body'.²⁴⁹

²⁴⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 5 (Chapters on etiquettes of toilet)

²⁴⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 6 (Chapters on etiquettes of toilet)

CHAPTER 2 – ETIQUETTES OF THE TOILET

1- ثَوَابُ الْأَعْمَالِ، وَ الْحِصَالُ، لِلصَّدُوقِ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الْأَسَدِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ النَّخَعِيِّ عَنِ التَّوْفَلِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ يُؤْذُونَ أَهْلَ النَّارِ عَلَى مَا يَجْمَعُ مِنَ الْأَذَى أَحَدُهُمَا رَجُلٌ يَجْرُ أَمْعَاءَهُ فَيَقُولُ أَهْلُ النَّارِ مَا بَالُ الْأُبْعَدِ قَدْ آذَانَا عَلَى مَا بِنَا مِنَ الْأَذَى

(The books) ‘Sawaab Al Amaal’, and ‘Al Khisaal’ of Al Sadouq – from Ali Bin Ahmad Bin Musa, from Muhammad Bin Ahmad Bin Ali Al Asady, from Musa Bin Imran Al Nakhaie, from Al Nowfaly, from Hafz Bin Giyas,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Four (types of people) will be hurting people of the Fire due to what harm there would be with them – one of them is a man dragging his intestines. People of the Fire will say, ‘What is the matter with the servant who is hurting us over what harm there is already with us?’

فَيَقَالُ إِنَّ الْأُبْعَدَ كَانَ لَا يُبَالِي أَيْنَ أَصَابَ الْبَوْلُ مِنْ جَسَدِهِ الْخَبِيرِ.

It will be said, ‘The servant who had not cared where from his body the urine had hit’ – the Hadeeth”.²⁵⁰

2- عَلَّلُ الصَّدُوقِ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ أَحْمَدَ بْنِ زِيَادِ الْهَمْدَانِيِّ عَنِ الْمُنْذِرِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْقَاسِمِ عَنْ أَبِي خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ: عَذَابُ الْقَبْرِ يَكُونُ فِي النَّمِيمَةِ وَ الْبَوْلِ وَ عَزَبِ الرَّجُلِ عَنْ أَهْلِهِ.

(The book) ‘Ilal’ of Al Sadouq – from Ali Bin Hatim, from Ahmad Bin Ziyad Al Hamadany, from al Munzir Bin Muhammad, from Al-Husayn Bin Muhammad, from Ali Bin Al Qasim, from Abu Khalid,

‘From Zayd^{-asws} son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his father^{-asws}, from his grandfather^{-asws}, from Ali^{-asws} having said: ‘Punishment of the grave is regarding the gossiping, and the urine, and the man staying away from his wife’”.²⁵¹

3- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ حَبِيبٍ وَ ابْنِ أَبِي نَجْرَانَ مَعًا عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تَخْتَفِرَنَّ بِالْبَوْلِ وَ لَا تَنْهَوْنَنَّ بِهِ وَ لَا بِالصَّلَاةِ الْخَبِيرِ.

And from him, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhamad Bin Isa, from Ali Bin Hadeed and Ibn Abu Najran, both together from Hammad, from Hareyz, from Zurara,

‘From Abu Ja’far^{-asws} having said: ‘Do not take lightly with the urine nor be negligent with it nor with the Salat’ – the Hadeeth”.²⁵²

²⁵⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 1 (Chapters on etiquettes of toilet)

²⁵¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 2 (Chapters on etiquettes of toilet)

²⁵² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 3 (Chapters on etiquettes of toilet)

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ بَجِيٍّ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص أَشَدَّ النَّاسِ تَوَقُّيًّا عَنِ الْبَوْلِ كَانَ إِذَا أَرَادَ الْبَوْلَ يَعْمِدُ إِلَى مَكَانٍ مُرْتَفِعٍ أَوْ مَكَانٍ مِنَ الْأَمْكِنَةِ يَكُونُ فِيهِ التُّرَابُ الْكَثِيرُ كِرَاهَةً أَنْ يَنْضَحَ عَلَيْهِ الْبَوْلُ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Ali Bin Ismail, from Safwan, from Ibn Muskan,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} was severest of the people in being precautionary with the urine. It was so that whenever he^{-saww} wanted to urinate, he^{-saww} would deliberate to a high place, or a place from the places where there would be a lot of sand, disliking the urine splashes upon him^{-saww}’.²⁵³

بيان: قوله يكون فيه التراب الكثير استدل به على كراهة البول في الأرض الصلبة كما ذكره الأصحاب.

Explanation – His^{-asws} words: ‘Where there would be a lot of sand’ evidence’s upon abhorrence of the urinating in the solid ground, like what the companions have mentioned.

5- الْخِصَالُ، وَ الْمَجَالِسُ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ الْقُرَشِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ كَرِهَ لَكُمْ أَرْبَعًا وَعِشْرِينَ خِصْلَةً وَ تَحَاكُمُ عَنْهَا كَرِهَ الْبَوْلَ عَلَى شَطِّ نَهْرٍ جَارٍ وَ كَرِهَ أَنْ يُدْبِثَ الرَّجُلُ تَحْتَ شَجَرَةٍ قَدْ أُيْنَعَتْ أَوْ نَخْلَةٍ قَدْ أُيْنَعَتْ يَعْني أَمْرَتْ الْحَبْرَ.

(The books) ‘Al Khisaal’, and ‘Al Majaalis’ of Al Sadouq, may Allah^{-azwj} have Mercy on him – from Muhammad Bin Musa Bin Al Mutawakkil, from Sa’ad Bin Abdullah, from Ibrahim Bin Hashim, from Al-Husayn Bin Al-Hassan Al Qureyshi, from Suleyman Bin Ja’far Al Basry, from Abdullah Bi Al-Husayn Bin Zayd, from his father,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww}: ‘Allah^{-azwj} has Disliked twenty-four traits for you and has Forbidden you from these. He^{-azwj} Dislike the urinating upon a river bank, and Dislikes the man defecating beneath a tree which has matured, or a date tree which has ripened, meaning bearing fruit’ – the Hadeeth’’.²⁵⁴

6- مَجَالِسُ الصَّدُوقِ، فِي مَنَاهِي النَّبِيِّ ص أَنَّهُ نَهَى أَنْ يَبُولَ رَجُلٌ تَحْتَ شَجَرَةٍ مُثْمِرَةٍ أَوْ عَلَى قَارِعَةِ الطَّرِيقِ وَ نَهَى أَنْ يَبُولَ أَحَدٌ فِي الْمَاءِ الرَّكَدِ فَإِنَّهُ مِنْهُ يَكُونُ ذَهَابُ الْعَقْلِ وَ نَهَى أَنْ يَبُولَ الرَّجُلُ وَ فَرَجُهُ بَادٍ لِلشَّمْسِ أَوْ لِلْقَمَرِ وَ قَالَ إِذَا دَخَلْتُمُ الْعَائِطَ فَتَجَنَّبُوا الْقِبْلَةَ.

(The book) ‘Majaalis’ of Al Sadouq –

‘Among prohibitions by the Prophet^{-saww}, he^{-saww} had prohibited from urinating beneath a fruit-bearing tree, or upon middle of the road, and prohibited from anyone urinating in the still water, for from it would be decline of the intellect, and he^{-saww} prohibited from the man urinating while his private parts are manifest to the sun or to the moon, and said: ‘When you enter (begin) the defecation, the shun (avoid facing or backing) the Qiblah (direction to Makkah)’.’²⁵⁵

²⁵³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 4 (Chapters on etiquettes of toilet)

²⁵⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 5 (Chapters on etiquettes of toilet)

²⁵⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 6 (Chapters on etiquettes of toilet)

7- الخِصَالُ، عَنْ حمزة بن مُحَمَّدٍ العَلَوِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ: نَهَى رَسُولُ اللَّهِ ص أَنْ يُتَعَوَّطَ عَلَى شَفِيرِ بئرٍ يُسْتَعْدَبُ مِنْهُ أَوْ تَحْتِ شَجَرَةٍ عَلَيْهَا ثَمَرُهَا.

(The book) 'Al Khisaal' – from Hamza Bin Muhammad Al Alawy, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from defecating by an edge of a well (water) being drawn from it, or a river (water) being drawn from it, or beneath a tree having fruit upon it'.²⁵⁶

8- الخِصَالُ، فِيمَا أَوْصَى بِهِ النَّبِيُّ ص إِلَى عَلِيِّ ع يَا عَلِيُّ ثَلَاثٌ يُتَخَوَّفُ مِنْهُنَّ الْجُنُونُ التَّعَوُّطُ بَيْنَ الْقُبُورِ وَ الْمَشْيُ فِي حُفٍّ وَاحِدٍ وَ الرَّجُلُ يَنَامُ وَحْدَهُ.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} bequeathed to Ali^{-asws} with: 'O Ali^{-asws}! Three (traits), the insanity is feared from these – the defecating between the graves, and the walking in one shoe, and the man sleeping alone'.²⁵⁷

9- الخِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِئَلَوِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْفَرَشِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْمَدَائِنِيِّ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَةَ التُّمَالِيِّ عَنْ ثَوْرِ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ عِلَاقَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْبَوْلُ فِي الْحَمَامِ يُورِثُ الْفَقْرَ.

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

'From Amir Al-Momineen^{-asws} having said: 'The urinating in the bathhouse inherits the poverty'.²⁵⁸

10- العِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ حُبُوبٍ عَنْ مَالِكِ بْنِ عُسَيْبَةَ عَنْ حَبِيبِ بْنِ السَّجِسْتَانِيِّ عَنِ الْبَاقِرِ ع قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَلَائِكَةً وَكُلُّهُمْ بِنَاتِ الْأَرْضِ مِنَ الشَّجَرِ وَ النَّخْلِ فَلَيْسَ مِنْ شَجَرَةٍ وَ لَا نَخْلَةٍ إِلَّا وَ مَعَهَا مِنَ اللَّهِ عَزَّ وَ جَلَّ مَلَكٌ يَحْفَظُهَا وَ مَا كَانَ فِيهَا وَ لَوْ لَا أَنَّ مَعَهَا مَنْ يَمْتَعُهَا لَأَكَلَهَا السَّبَاعُ وَ هَوَامُّ الْأَرْضِ إِذَا كَانَ فِيهَا ثَمَرُهَا

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Malik Bin Uyayna, from Habeeb Al Sijistany,

'From Al-Baqir^{-asws} having said: 'There are Angels of Allah^{-azwj} Mighty and Majestic He^{-azwj} Allocates them with vegetation of the earth, from the trees and the palm trees. So, there isn't any tree of palm tree except and there is an Angel from Allah^{-azwj} Mighty and Majestic protecting it and whatever (fruit) there is in it, and had it not been for someone defending it, the wild animal and vermin of the earth would have eaten it, when there were to be fruit in it'.

قَالَ وَ إِنَّمَا نَهَى رَسُولُ اللَّهِ ص أَنْ يَضْرِبَ أَحَدٌ مِنَ الْمُسْلِمِينَ خَلَاءَهُ تَحْتِ شَجَرَةٍ أَوْ نَخْلَةٍ قَدْ ائْتَرَتْ لِمَكَانِ الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا

²⁵⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 7 (Chapters on etiquettes of toilet)

²⁵⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 8 (Chapters on etiquettes of toilet)

²⁵⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 9 (Chapters on etiquettes of toilet)

He^{-asws} said: ‘And Rasool-Allah^{-saww} prohibited anyone from Muslims placing his defecation beneath a tree, or a date tree which has fruited due to the place of the Angels having been allocated with it’.

قَالَ وَ لِذَلِكَ يَكُونُ الشَّجَرُ وَ النَّخْلُ أَنْسَاءً إِذَا كَانَ فِيهِ حَمْلُهُ لِأَنَّ الْمَلَائِكَةَ تَحْضُرُهُ.

He^{-asws} said: ‘And for that (reason), the trees and the palm trees happen to be female when there were to be its load (fruits) in it, because the Angels present it’.²⁵⁹

11- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ السِّنَانِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ النَّخَعِيِّ عَنِ الْحُسَيْنِ بْنِ يَرِيدِ النَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ حُرَيْرَانَ عَنْ أَبِيهِ عَنْ أَبِي خَالِدِ الْكَابُلِيِّ قَالَ: قِيلَ لِعَلِيِّ بْنِ الْحُسَيْنِ ع أَيْنَ يَتَوَضَّأُ الْغُرَبَاءُ

(The book) ‘Ma’any Al Akhbar’ – from Muhammad Bin Ahmad Al Sinany, from Muhammad Bin Ja’far Al Asady, from Musa Bin Imran Al Nakhaie, from Al-Husayn Bin Yazeed Al Nowfaly, from Muhammad Bin Humran, from his father, from Abu Khalid Al Kabuly who said,

‘It was said to Ali^{-asws} Bin Al-Husayn^{-asws}, ‘Where can a stranger wash (defecate)?’

قَالَ يَتَمَوَّنُونَ شَطُوطَ الْأَنْهَارِ وَ الطَّرِيقَ النَّافِذَةَ وَ تَحْتَ الْأَشْجَارِ الْمُثْمِرَةِ وَ مَوَاضِعَ اللَّعْنِ

He^{-asws} said: ‘He should fear (stay away from) the river banks, and the middle of the road, and beneath the fruit-bearing trees, and places of curse’.

قِيلَ لَهُ وَ مَا مَوَاضِعَ اللَّعْنِ

It was said, ‘And what are places of curse?’

فَقَالَ أَبْوَابَ الدُّورِ.

He^{-asws} said: ‘Doors of the houses’.²⁶⁰

12- الْإِحْتِجَاجُ، رُوِيَ أَنَّهُ دَخَلَ أَبُو حَنِيفَةَ الْمَدِينَةَ وَ مَعَهُ عَبْدُ اللَّهِ بْنُ مُسْلِمٍ فَقَالَ لَهُ يَا أَبَا حَنِيفَةَ إِنَّ هَاهُنَا جَعْفَرُ بْنُ مُحَمَّدٍ مِنْ عُلَمَاءِ آلِ مُحَمَّدٍ ص فَادْهَبْ بِنَا نَقْتَبِسْ مِنْهُ عِلْمًا

(The book) ‘Al-Ihtijaj’ –

‘It is reported that Abu Haneefa entered Al-Medina and Abdullah Bin Muslim was with him. He said to him, ‘O Abu Haneefa! Over here is Ja’far^{-asws} Bin Muhammad^{-asws}, from scholars of Progeny^{-asws} of Muhammad^{-asws}. Let us go to attain knowledge from him!’

فَلَمَّا أَتَبَا إِذَا هُمَا بِجَمَاعَةٍ مِنْ شِيعَتِهِ يَنْتَظِرُونَ خُرُوجَهُ أَوْ دُخُولَهُمْ عَلَيْهِ فَبَيْنَمَا هُمَا كَذَلِكَ إِذْ حَرَجَ عَلَامٌ حَدَّثَ فَقَامَ النَّاسُ هَيْبَةً لَهُ

²⁵⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 10 (Chapters on etiquettes of toilet)

²⁶⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 11 (Chapters on etiquettes of toilet)

They both came, and over there they were with a group of his^{-asws} Shias awaiting his^{-asws} coming out, or their entry to see him^{-asws}. While they were like that when a young boy came out. The people stood up in welcome to him^{-asws}.

فَأْتَتْ أَبُو حَنِيفَةَ فَقَالَ يَا ابْنَ مُسْلِمٍ مَنْ هَذَا قَالَ هَذَا مُوسَى ابْنُهُ

Abu Haneefa turned. He said, 'O Abu Muslim! Who is this?' He said, 'This is his^{-asws} son^{-asws} Musa^{-asws}'.

قَالَ وَاللَّهِ لَأَجِبَهُنَّ بَيْنَ يَدَيْ شِيعَتِهِ قَالَ مَهْ لَنْ تَقْدِرَ عَلَى ذَلِكَ قَالَ وَاللَّهِ لَأَفْعَلَنَّهُ

He said, 'By Allah^{-azwj}! I shall overcome him^{-asws} in front of his^{-asws} Shias!' He said, 'You will never be able upon that'. He said, 'By Allah^{-azwj}, I will do so!'

ثُمَّ اتَّفَتَ إِلَى مُوسَى ع فَقَالَ يَا غُلَامُ أَيْنَ يَضَعُ الْغَرِيبُ حَاجَتَهُ فِي بَلَدَتِكُمْ هَذِهِ

Then he turned towards Musa^{-asws}. He said, 'O boy! Where can the stranger place his need in this city of yours?'

قَالَ يَتَوَارَى خَلْفَ الْجِدَارِ وَ يَتَوَقَّى أَغْوِيَّ الْجَارِ وَ شَطُوطَ الْأَحْمَارِ وَ مَسْقَطَ الرِّمَارِ وَ لَا يَسْتَقْبِلُ الْقِبْلَةَ وَ لَا يَسْتَدْبِرُهَا فَحِينَئِذٍ يَضَعُ حَيْثُ شَاءَ الْحَبِيرُ.

He^{-asws} said: 'He should take cover behind the wall, and save from eyes of the neighbour, and the river banks, and fall of the fruits, and do not face the Qiblah nor have your back to it. At that time, he can place wherever he so desires' – the Hadeeth".²⁶¹

13- الْعِلُّ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحُلَيْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَشْرَبْ وَ أَنْتَ قَائِمٌ وَ لَا تَطْفُ بِقَبْرِ وَ لَا تَبُلْ فِي مَاءٍ نَقِيعٍ فَإِنَّهُ مَنْ فَعَلَ ذَلِكَ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ وَ مَنْ فَعَلَ فَأَصَابَهُ شَيْءٌ مِنْ ذَلِكَ لَمْ يَكَدْ يَغَارِفُهُ إِلَّا أَنْ يَشَاءَ اللَّهُ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah^{-asws}: 'Neither drink while you are standing, nor circle (Tawaaf) with a grave, nor urinate in still water, for the one who does that, so something afflicts him, he should not blame except himself, and the one who does, so something from that afflicts him, it will not separate from him except if Allah^{-azwj} so Desires".²⁶²

بيان: قوله ع و لا تطف بقبر استدل به على كراهة الدوران حول القبور و أظن أن المراد بالطواف هنا الحدث بقريظة المقام و شواهد أخرى.

Explanation – His^{-asws} words: 'Nor circle (Tawaaf) with a grave' evidence's with it upon abhorrence of going around the graves (graveyard), and I think that the intent with the 'Tawaaf' over here is the event based on the context of the place and other evidence.

²⁶¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 12 (Chapters on etiquettes of toilet)

²⁶² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 13 (Chapters on etiquettes of toilet)

منها أنه روي هذا الخبر عن محمد بن مسلم بسندين و في أحدهما هذه العبارة و في الآخر مكانه التخلي على القبر فقد

From it, this Hadeeth has been reported from Muhammad Bin Muslim by two chains, and in one of them is this expression, and in the other is doing toilet upon the grave.

رَوَى الْكَلْبِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ تَخَلَّى عَلَى قَبْرِ أَوْ بَالَ قَائِمًا أَوْ بَالَ فِي مَاءٍ قَائِمٍ أَوْ مَسَى فِي حِدَاءٍ وَاحِدٍ أَوْ شَرِبَ قَائِمًا أَوْ خَلَا فِي بَيْتٍ وَحَدَهُ أَوْ بَاتَ عَلَى عَمَرٍ فَأَصَابَهُ شَيْءٌ مِنَ الشَّيْطَانِ لَمْ يَدْعُهُ إِلَّا أَنْ يَشَاءَ اللَّهُ وَ أَسْرَعُ مَا يَكُونُ الشَّيْطَانُ إِلَى الْإِنْسَانِ وَ هُوَ عَلَى بَعْضِ هَذِهِ الْحَالَاتِ.

It has been reported by Al-Kulayni, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from A'ala, from Muhammad Bin Muslim, from Abu Ja'far^{asws} having said: 'One who defecates upon a grave or urinates standing, or urinates in still waters, or walks in one shoe, or drinks while standing, or is along in a house, or spends a night being upon dirty hands (from eating food), so something from the Satan afflict him, it will not leave him except if Allah^{azwj} so Desires, and the quickest of what the Satan^{la} can be to the human being is when he happens to be upon one of these situations'.

وَ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع أَنَّهُ قَالَ: لَا تَشْرَبْ وَ أَنْتَ قَائِمٌ وَ لَا تَبُلْ فِي مَاءٍ نَقِيعٍ وَ لَا تَطْفُ بِقَبْرِ وَ لَا تَخُلْ فِي بَيْتٍ وَحَدَكَ وَ لَا تَمْشِ بِنَعْلٍ وَاحِدَةٍ فَإِنَّ الشَّيْطَانَ أَسْرَعُ مَا يَكُونُ إِلَى الْعَبْدِ إِذَا كَانَ عَلَى بَعْضِ هَذِهِ الْأَحْوَالِ

And from a number of his companions, from Sahl, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan, from Al-A'ala, from Muhammad Bin Muslim, 'From one of the two (5th or 6th Imam^{asws}) having said: 'Neither drink while you are standing, nor urinate in clean water, nor circle (Tawaaf) with a grave, nor be along in a house, nor walk with one slipper, for the Satan^{la} is quickest as can be to the servant when he were to be upon one of these situations'.

وَ قَالَ إِنَّهُ مَا أَصَابَ أَحَدًا شَيْءٌ عَلَى هَذِهِ الْحَالِ فَكَأَدَّ أَنْ يُفَارِقَهُ إِلَّا أَنْ يَشَاءَ اللَّهُ.

And he^{asws} said: 'If something were to afflict someone being upon this situation, it will almost not separate from him, except if Allah^{azwj} so Desires'.

و الطوف بهذا المعنى شائع و مذكور في الحديث و اللغة قال الفيروزآبادي طاف ذهب ليتغوط و قال الجزري الطوف الحدث من الطعام

And the circling (Tawaaf) in this meaning is common and mentioned in the Hadeeth and the language. Al-Firozabady said, 'Circling is going for the defecation'. And Al-Jazry said, 'The (word) 'Towf' is the defecation from the meal'.

14- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ غَامِرٍ عَنِ الْبَجَلِيِّ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ طُولُ الْجُلُوسِ عَلَى الْحَلَاءِ يُورِثُ الْبَوَاسِيرَ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Al Fazl Bin Aamir, from Al Bajaly, from the one who mentioned it, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} saying: 'Prolonged sitting upon the toilet (defecation) inherits the haemorrhoids'.²⁶³

15- الحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْبَوْلُ قَائِمًا مِنْ عَدْرِ عِلَّةٍ مِنَ الْجَفَاءِ وَالْإِسْتِنْجَاءُ بِالْيَمِينِ مِنَ الْجَفَاءِ.

(The book) 'Al Khisaal' – from his father, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The urinating from without any reason is from the bad etiquettes, and the cleansing (from the toilet) with the right hand from the bad etiquettes'.²⁶⁴

بيان: الجفاء البعد عن الشيء و ترك الصلوة و البر و غلظ الطبع و لعل المراد هنا البعد عن الآداب و لا خلاف في كراهة البول قائما و الاستنجاء باليمين إلا إذا كانت اليسار معتلة.

Explanation – 'Al-Jafa'a' is the distancing from the thing, and neglecting the connecting (with kinship), and the righteousness, and harsh nature, and perhaps the intent over here is the distancing from the etiquettes, and there is no differing regarding abhorrence of the urinating while standing, and the cleansing (from the toilet) with the right hand except when the left hand was incapacitated.

16- الحِصَالُ، عَنْ حَمَّزَةَ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع سَبْعَةٌ لَا يَقْرَأُونَ الْقُرْآنَ الرَّكَعَ وَالسَّاجِدَ وَ فِي الْكَيْفِ وَ فِي الْحَمَامِ وَالْجُنُبِ وَ التُّفْسَاءِ وَ الْحَائِضِ.

(The book) 'Al Khisaal' – from Hamza Bin Muhammad Al Alawy, from Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws}: 'Seven should not be reciting the Quran – the one in Ruk'u, and the one in Sajdah, and in the toilet, and in the bathroom, and the one with sexual impurity, and the woman with post-childbirth bleeding, and the woman menstruating'.²⁶⁵

بيان: و في الصحيح أنه سأل عمر بن يزيد أبا عبد الله ع عن التسبيح في المخرج و قراءة القرآن فقال لم يرخص في الكيف أكثر من آية الكرسي و يحمد الله أو آية الحمد لله رَبِّ الْعَالَمِينَ.

Explanation (Hadeeth only) – And in 'Al-Saheeh' (Al-Tahzeeb) – Umar Bin Yazeed asked Abu Abdullah^{-asws} about the Glorification (Tasbeeh) and recitation of the Quran in the toilet. He^{-asws} said: 'It is not allowed in the toilet more than 'Ayat Al-Kursy', and praising Allah^{-azwj}, or the Verse, 'The Praise is for Allah^{-azwj} Lord of the worlds'.

²⁶³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 14 (Chapters on etiquettes of toilet)

²⁶⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 15 (Chapters on etiquettes of toilet)

²⁶⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 16 (Chapters on etiquettes of toilet)

17- العِلَلُ، وَ الْعُيُونُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ عَیْرِهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الرِّضَا ع أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ص أَنْ يُجِيبَ الرَّجُلُ أَحَدًا وَ هُوَ عَلَى الْغَائِطِ أَوْ يُكَلِّمَهُ حَتَّى يُفْرَغَ.

(The books) 'Al Ilal', and 'Al Uyouun' – from Al-Husayn Bin Ahmad Bin Idrees, from his father, from Muhammad Bin Ahmad Bin Yahya, from Ibrahim Bin Hashim and someone else, from Safwan Bin Yahya,

'From Al-Reza^{-asws} having said: 'Rasool-Allah^{-saww} prohibited the man from answering anyone while he is upon the defecation, or speaking to him until he is free'.²⁶⁶

18- العِلَلُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ السِّنَانِيِّ عَنْ حَمَزَةَ بْنِ الْقَاسِمِ الْعَلَوِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ سُلَيْمَانَ بْنِ مُقْبِلٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ع لِأَيِّ عِلَّةٍ يُسْتَنْحَبُ لِلْإِنْسَانِ إِذَا سَمِعَ الْأَذَانَ أَنْ يَقُولَ كَمَا يَقُولُ الْمُؤَدِّدُ وَ إِنْ كَانَ عَلَى الْبَوْلِ وَ الْغَائِطِ

(The book) 'Al-Ilal' – from Muhammad Bin Ahmad Al Sinany, from Hamza Bin Al Qasim Al Alawy, from Ja'far Bin Muhammad Bin Malik, from Ja'far Bin Suleyman, from Suleyman Bin Muqbil who said,

'I said to Abu Al-Hassan Musa^{-asws}, 'For which reason is it recommended for the human being, when he hears the Azaan, that he should be saying (repeating) like what the Muezzin says, and even if he were to be upon the urination or the defecation?'

قَالَ إِنَّ ذَلِكَ يَزِيدُ فِي الرِّزْقِ.

He^{-asws} said: 'That increases in the sustenance'.²⁶⁷

19- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ حَمَّادٍ عَنْ حَرِيزِ بْنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ ع يَا ابْنَ مُسْلِمٍ لَا تَدْعَنَّ ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ عَلَى كُلِّ خَالٍ فَلَوْ سَمِعْتَ الْمُنَادِيَ يُنَادِي بِالْأَذَانِ وَ أَنْتَ عَلَى الْخَلَاءِ فَادْكُرِ اللَّهَ عَزَّ وَ جَلَّ وَ قُلْ كَمَا يَقُولُ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Yaqoub Bin Yazeed, from Hammad, from Hareyz, from Muhammad Bin Muslim who said,

'He^{-asws} said: 'O son of Muslim! Do not leave the Zikr of Allah^{-azwj} Mighty and Majestic upon all situations. If you were to hear the caller calling out with the Azaan while you are upon the toilet, then mention Allah^{-azwj} Mighty and Majestic and says like what he is saying'.²⁶⁸

20- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ النَّحْعِيِّ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ زَيْدِ النَّوْفَلِيِّ عَنْ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَتَكَلَّمْ عَلَى الْخَلَاءِ فَإِنَّ مَنْ تَكَلَّمَ عَلَى الْخَلَاءِ لَمْ تُفَضَّ لَهُ حَاجَةٌ.

And from him, from Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhaie, from his uncle Al-Husayn Bin Yazeed Al Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'Do not talk while being upon the toiler, for the one who talks while being upon the toilet, a need would not be fulfilled for him'.²⁶⁹

²⁶⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 17 (Chapters on etiquettes of toilet)

²⁶⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 18 (Chapters on etiquettes of toilet)

²⁶⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 19 (Chapters on etiquettes of toilet)

²⁶⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 20 (Chapters on etiquettes of toilet)

21- وَ مِنْهُ، بِحَدِّ الْإِسْنَادِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا سَمِعْتَ الْأَذَانَ وَ أَنْتَ عَلَى الْخَلَاءِ فَقُلْ مِثْلَ مَا يَقُولُ الْمُؤَدِّنُ وَ لَا تَدْعُ ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ لِأَنَّ ذِكْرَ اللَّهِ حَسَنٌ عَلَى كُلِّ حَالٍ

And from him, by this chain from Abu Baseer who said,

‘Abu Abdullah^{-asws} said: ‘If you hear the Azaan while you are upon the toilet, then say like what the Muezzin is saying, and do not leave the Zikr of Allah^{-azwj} Mighty and Majestic in that situation, because Zikr of Allah^{-azwj} is excellent upon all situations’.

ثُمَّ قَالَ عَ لَمَّا نَاجَى اللَّهُ عَزَّ وَ جَلَّ مُوسَى بْنُ عِمْرَانَ عَ قَالَ مُوسَى يَا رَبِّ أَبْعَيْدًا أَنْتَ مِنِّي فَأُنَادِيكَ أَمْ قَرِيبًا فَأُنَادِيكَ

Then he^{-asws} said: ‘When Musa^{-as} Bin Imran^{-as} Whispered to Allah^{-azwj} Mighty and Majestic, Musa^{-as} said: ‘Are You^{-azwj} Distant from me^{-as} so I^{-as} should call out to You^{-azwj}, or near, so I^{-as} should whisper to You^{-azwj}?’

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى أَنَا جَلِيسٌ مِنْ ذِكْرِي

Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: “O Musa^{-as}! I^{-azwj} am a sitter with the one mentioning Me^{-azwj}!”

فَقَالَ مُوسَى عَ يَا رَبِّ إِنِّي أَكُونُ فِي حَالٍ أُجَلِّكَ أَنْ أَدُكْرَكَ فِيهَا

Musa^{-as} said: ‘O Lord^{-azwj}! I^{-as} happen to be in a state I^{-as} revere You^{-azwj} too much to be mentioning You^{-azwj} in it!’

قَالَ يَا مُوسَى اذْكُرْنِي عَلَى كُلِّ حَالٍ.

He^{-azwj} Said: “O Musa^{-as}! Mention Me^{-azwj} upon all situations!”²⁷⁰

بيان: التَّوْحِيدُ، وَ الْعُبُودُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْجَبِيِّ عَنْ عَلِيِّ بْنِ مَهْرُوبٍ الْقُرُوبِيِّ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْفَرَّاءِ عَنِ الرِّضَا عَنْ آبَائِهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ إِنَّ مُوسَى بْنَ عِمْرَانَ عَ لَمَّا نَاجَى رَبَّهُ عَزَّ وَ جَلَّ قَالَ يَا رَبِّ أَبْعَيْدًا إِلَى آخِرِ مَا مَرَّ.

Explanation (Hadeeth only) – (The books) ‘Al-Tawheed’, and ‘Al-Uyoun’ – from Al-Husayn Bin Muhammad Al-Ushnani, from Ali Bin Mahrawiya Al-Qazwiny, from Dawood Bin Suleyman Al-Farra’a, ‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Musa^{-as} Bin Imran^{-as}, when he^{-as} whispered to his^{-as} Lord^{-azwj} Mighty and Majestic, said: ‘O Lord^{-azwj}! Are You^{-azwj} distant’ – up to end of what has passed”.

22- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ إِذَا تَكَلَّفْتَ أَحَدَكُمْ لِيَتَوَلَّى أَوْ غَيْرَ ذَلِكَ فَلْيَتَوَلَّى بِسْمِ اللَّهِ فَإِنَّ الشَّيْطَانَ يَعْضُ بَصْرَهُ عَنْهُ حَتَّى يَفْرَغَ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Ali Bin Ibrahim, from his father, from Al Nowfali, from Al Sakuni,

²⁷⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 21 (Chapters on etiquettes of toilet)

‘From Ja’far Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Whenever one of you uncovers to urinate, or other than that, let him say, ‘In the Name of Allah^{-azwj!}, for the Satan^{-la} closes his^{-la} eyes until he is free’’.²⁷¹

بيان: يحتمل أن يكون غض البصر كناية عن عدم التعرض لوسوسته.

Explanation – *It is possible that ‘closing the eyes’ is a metaphor about not being exposed to his^{-la} insinuations.*

23- محاسن البرقي، عن أبيه عن الخارث بن مهران عن عمرو بن جُمَيْعٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ بَالَ جِدَاءَ الْقِبْلَةِ ثُمَّ ذَكَرَ فَانْحَرَفَ عَنْهَا إِجْلَالًا لِلْقِبْلَةِ وَ تَعْظِيمًا لَهَا لَمْ يَنْقُصْ مِنْ مَغْفَرَتِهِ حَتَّى يُغْفَرَ لَهُ.

(The book) ‘Mahasin’ of Al Barqy – from his father, from Al Haris Bin Mihran, from Amro Bin Jumeyr who said,

‘Rasool-Allah^{-saww} said: ‘One who urinates facing the Qiblah, then he remembers so he turns away from it in reverence for the Qiblah and its magnification for it, will not stand from his sitting until he is Forgiven for (his sins)’’.²⁷²

24- وَ مِنْهُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ جُلَّ عَذَابِ الْقَبْرِ فِي الْبَوْلِ.

And from him, from Usman Bin Isa, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Most of the punishment of the grave is regarding the urine’’.²⁷³

25- فَتَقَى الرِّضَا ع، إِذَا دَخَلْتَ الْعَائِطَ فُتِلْ أَعُوذُ بِاللَّهِ مِنَ الرَّجْسِ الرَّجْسِ الْحَبِيبِ الْمُحِبِّبِ الشَّيْطَانِ الرَّجِيمِ

(The book) ‘Fiqh Al-Reza^{-asws}’ –

‘When you enter (begin) the defecation, then say, ‘I seek Refuge with Allah^{-azwj} from the uncleanness, the wicked, the wickedness of the pelted Satan^{-la}’.

فَإِذَا فَرَعْتَ فُتِلْ الْحَمْدُ لِلَّهِ الَّذِي أَمَاطَ عَنِّي الْأَذَى وَ هَتَأَنِي طَعَامِي وَ عَافَانِي الْحَمْدُ لِلَّهِ الَّذِي يَسِّرَ الْمَسَاعِيَ وَ سَهَّلَ الْمَخْرَجَ وَ أَمَاطَ الْأَذَى

When you are free (finish), then say, ‘The Praise is for Allah^{-azwj} Who Expelled the harm away from me and Granted me well being! The Praise is for Allah^{-azwj} Who Facilitated the cause and Eased the outlet, and Expelled the harm!’

وَ اذْكَرَ اللَّهُ عِنْدَ وُضُوئِكَ وَ طَهْرِكَ فَإِنَّهُ يُرَوَى أَنَّ مَنْ ذَكَرَ اللَّهَ عِنْدَ وُضُوئِهِ طَهَّرَ جَسَدَهُ كُلَّهُ وَ مَنْ لَمْ يَذْكَرِ اسْمَ اللَّهِ عَلَى وُضُوئِهِ طَهَّرَ مِنْ جَسَدِهِ مَا أَصَابَهُ الْمَاءُ

And mention Allah^{-azwj} during (performance of) your Wud’u and your cleansing, for it has been reported that the one who mentions Allah^{-azwj} during his Wud’u, the whole of his body will be

²⁷¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 22 (Chapters on etiquettes of toilet)

²⁷² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 23 (Chapters on etiquettes of toilet)

²⁷³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 24 (Chapters on etiquettes of toilet)

purified, and one who does not mention a Name of Allah^{-azwj} upon his Wud'u, it will be purified from his body what the water had hit.

فَإِذَا فَرَعْتَ فَقُلِ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

When you are free, then say, 'O Allah^{-azwj}! Make me (to be) from the repentant ones, and Make me (to be) from the purifying ones, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!'²⁷⁴

26- السَّرَائِرُ، مِنْ مَشِيخَةِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ مَلْعُونٌ مَلْعُونٌ مَنْ فَعَلَهُنَّ الْمُتَعَوِّطُ فِي ظِلِّ النَّزَالِ وَ الْمَانِعِ الْمَاءِ الْمُتَنَابِ وَ السَّادِّ الطَّرِيقِ الْمَسْلُوكِ.

(The book) 'Al Saraair' – from elders Al-Hassan Bin Mahboub, from Ibrahim Al Karkhy,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Three are accursed! Accursed is the one who does these – the defecator in the shade of a place of descending (from a journey), and the preventer of the water provided in turns, and the blocker of the travelled path''²⁷⁵

27- فَلَا حِجَابَ لِلْأَعْيُنِ، بِإِسْنَادِهِ إِلَى أَحْمَدَ وَ مُحَمَّدِ ابْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ سَعِيدِ الْكُوفِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ يَحْيَى بْنِ زَكَرِيَّا عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ الْبَطَائِنِيِّ عَنِ أَبِيهِ وَ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ مَعَا عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا دَخَلْتَ الْمَحْرَجَ وَ أَنْتَ تُرِيدُ الْعَائِطَ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ أَعُوذُ بِاللَّهِ مِنَ الرَّجْسِ الرَّجْسِ الشَّيْطَانِ الرَّجِيمِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ

(The book) 'Falah Al Saail' – by his chain to Ahmad and Muhammad, two sons of Ahmad Bin Ali Bin Saeed Al Kufeen, from Ahmad Bin Muhammad Bin Saeed, from Yahya Bin Zakariya, from Al-Hassan Bin Ali Bin Abu Hamza Al Batainy, from his father, and Al-Husayn Bin Abu Al A'ala, both together from Abu Baseer,

'When you enter the toilet and you intend to defecate, then say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! I seek Refuge with Allah^{-azwj} from the uncleanness, the uncleanness of the pelted Satan^{-la}. Surely, He^{-azwj} is the Hearing, the Knowing'.

فَإِذَا فَرَعْتَ فَقُلِ اللَّهُمَّ اللَّهُ الَّذِي أَمَاطَ عَنِّي الْأَذَى وَ أَذْهَبَ عَنِّي الْعَائِطَ وَ هَتَّأَنِي وَ عَافَانِي وَ الْحَمْدُ لِلَّهِ الَّذِي بَسَّرَ الْأَمْسَاعَ وَ سَهَّلَ الْمَحْرَجَ وَ أَمْضَى الْأَذَى.

When you are free, then say, 'The Praise is for Allah^{-azwj} Who Expelled the harm from me and Removed the faeces from me, and Made me comfortable, and Healed me; and the Praise is for Allah^{-azwj} Who Facilitated the cause and Eased the outlet, and Expelled the harm!''²⁷⁶

28- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ يُوسُفَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي حُدَيْجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنْ عَمَرُوا بَنِي عُبَيْدٍ وَ وَاصِلَ بْنِ عَطَاءٍ وَ بَشِيرَ الرَّحَّالِ سَأَلُوا أَبَا عَبْدِ اللَّهِ ع عَنْ حَدِّ الْحَلَاءِ إِذَا دَخَلَهُ الرَّجُلُ فَقَالَ إِذَا دَخَلَ الْحَلَاءَ قَالَ بِسْمِ اللَّهِ فَإِذَا جَلَسَ يَقْضِي حَاجَتَهُ قَالَ اللَّهُمَّ أَذْهَبْ عَنِّي الْأَذَى وَ هَتَّأَنِي طَعَامِي فَإِذَا قَضَى حَاجَتَهُ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَمَاطَ عَنِّي الْأَذَى وَ هَتَّأَنِي طَعَامِي

²⁷⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 25 (Chapters on etiquettes of toilet)

²⁷⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 26 (Chapters on etiquettes of toilet)

²⁷⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 27 (Chapters on etiquettes of toilet)

And from him – by his chain, from Ali Bin Muhammad Bin Yusuf, from Ja'far Bin Muhammad Bin Masrouf, from his father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

'From Abu Abdullah^{-asws}, he (the narrator) said: 'Amro Bin Ubeyd, and Wasil Bin Ata'a, and Bashir Al-Rahaal asked Abu Abdullah^{-asws} about limits of the toilet when the man enters it. He^{-asws} said: 'When he enters the toilet, he should say, 'In the Name of Allah^{-azwj}!' When he sits to fulfil his need, he should say, 'O Allah^{-azwj}! Remove the harm from me and Make my food comfortable for me'. When he has fulfilled his need, he should say, 'The Praise is for Allah^{-azwj} Who Expelled the harm from me and Made my food comfortable for me'.

ثُمَّ قَالَ إِنَّ مَلَكًا مُوَكَّلًا بِالْعِبَادِ إِذَا قَضَىٰ أَحَدُهُمُ الْحَاجَةَ قَلَبَ عُنُقَهُ فَيَقُولُ يَا ابْنَ آدَمَ أَلَا تَنْظُرُ إِلَىٰ مَا خَرَجَ مِنْ جَوْفِكَ فَلَا تُدْخِلُهُ إِلَّا طَيِّبًا وَفَرَجِكَ فَلَا تُدْخِلُهُ فِي الْحَرَامِ.

Then he^{-asws} said: 'There is an Angel allocated with the servants. Whenever one of you has fulfilled his need, he turns his neck and says, 'O son of Adam^{-as}! Are you not looking at what has emerged from your inside? Nothing had entered it except good, and (look) at your private part, so do not enter it into the Prohibited (activity)!'²⁷⁷

29- **مصباح الشيخ**، إِذَا أَرَادَ أَنْ يَتَخَلَّى لِفَضَاءِ الْحَاجَةِ وَالدُّحُولِ إِلَى الْخَلَاءِ فَلْيَغْطِ رَأْسَهُ وَ يُدْخِلْ رِجْلَهُ الْيُسْرَى قَبْلَ الْيُمْنَى وَ لِيُقَلِّ بِسْمِ اللَّهِ وَ بِاللَّهِ أَعُوذُ بِاللَّهِ مِنَ الرَّجْسِ الرَّجْسِ الْحَبِيثِ الْمُحْبِثِ الشَّيْطَانِ الرَّجِيمِ

(The book) 'Misbah' of the sheykh –

'When you intend to isolate to fulfil the need, and entry into the toilet, let him cover his head and enter his left leg before the right, and let him say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! I seek Refuge with Allah^{-azwj} from the uncleanness, the wicked uncleanness, the wickedness of the pelted Satan^{-la}!

وَ لِيُقَلِّ إِذَا اسْتَنْجَى اللَّهُمَّ حَصِّنْ فَرْجِي وَ اسْتُرْ عَوْرَتِي وَ حَرِّفْهُمَا عَلَى النَّارِ وَ وَفِّقْنِي لِمَا يُقَرِّبُنِي مِنْكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

And let him say when he is cleaning (himself with water), 'O Allah^{-azwj}! Fortify my private parts and Cover my nakedness and Forbid it unto the Fire, and Harmonise me to what draws me closer to You^{-azwj}, O with the Majesty and the Honour!'

ثُمَّ يَقُولُ مِنْ مَوْضِعِهِ وَ يُرُّ يَدَهُ عَلَى بَطْنِهِ وَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَمَاطَ عَنِّي الْأَذَى وَ هَنَأَنِي طَعَامِي وَ شَرَابِي وَ عَافَانِي مِنَ الْبَلْوَى

Then he should say from his place and pass his hand upon his belly, and he should say, 'The Praise is for Allah^{-azwj} Who Expelled the harm from me, and Made my food and my drink to be comfortable for me, and Granted me well-being from the affliction!'

فَإِذَا أَرَادَ الْخُرُوجَ مِنَ الْمَوْضِعِ الَّذِي تَخَلَّى فِيهِ أَخْرَجَ رِجْلَهُ الْيُمْنَى قَبْلَ الْيُسْرَى فَإِذَا خَرَجَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي عَزَّفَنِي لَدَنَّتِهِ وَ أَنْقَى فِي جَسَدِي قُوْنَهُ وَ أَخْرَجَ عَنِّي آذًا يَا لَهَا نِعْمَةٌ يَا لَهَا نِعْمَةٌ لَا يَقْدِرُ الْقَادِرُونَ قَدْرَهَا.

²⁷⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 28 (Chapters on etiquettes of toilet)

When he intends to exit from the place which he has isolated in, he should bring out his right leg before the left. When he goes out, he should say, 'The Praise is for Allah^{-azwj} Who Introduce to me its pleasure, and Caused its strength to remain in my body, and Expelled its harm from me! O what a bounty it is! O what a bounty it is! O what a bounty it is. The evaluators cannot evaluate its worth!'²⁷⁸

30- **مَشْكَاةُ الْأَنْوَارِ**، نَقْلًا مِنَ الْمَحَاسِنِ عَنِ الْبَاقِرِ ع قَالَ: مَنْ تَخَلَّى عَلَى قَبْرِ أَوْ بَالٍ قَائِمًا أَوْ بَالَ فِي مَاءٍ قَائِمًا أَوْ مَشَى فِي جَدَاءٍ وَاحِدٍ أَوْ شَرِبَ قَائِمًا أَوْ حَلَا فِي بَيْتٍ وَاحِدًا أَوْ بَاتَ عَلَى عَمَرٍ فَأَصَابَهُ شَيْءٌ مِنَ الشَّيْطَانِ لَمْ يَدْعُهُ إِلَّا أَنْ يَشَاءَ اللَّهُ وَ أَسْرَعَ مَا يَكُونُ الشَّيْطَانُ إِلَى الْإِنْسَانِ وَ هُوَ عَلَى بَعْضِ هَذِهِ الْحَالَاتِ.

(The book) 'Mishkat Al Anwaar' – copying from Al Mahasin,

'From Al-Baqir^{-asws} having said: 'One who defecates upon a grave, or urinates standing, or urinates in water standing, and walks in one shoe, or drinks standing, or isolates in a house alone, or spends a night upon dirty hands (from eating food), so something from the Satan afflict him, it will not leave him except if Allah^{-azwj} so Desires, and the quickest of what the Satan^{-la} can be to the human being is when he happens to be upon one of these situations''²⁷⁹

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: تَرْكُ الْكَلَامِ فِي الْحَلَاءِ يَزِيدُ فِي الرِّزْقِ.

And from Amir Al-Momineen^{-asws} having said: 'Neglecting the talking in the toilet increases in the sustenance''²⁸⁰

31- **تَفْسِيرُ النُّعْمَانِيِّ**، عَنْ عَلِيِّ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ مَعْنَاهُ لَا يَنْظُرُ أَحَدُكُمْ إِلَى فَرْجِ أَخِيهِ الْمُؤْمِنِ أَوْ يُكِنُّهُ مِنَ النَّظَرِ إِلَى فَرْجِهِ

Tafseer Al Numani –

'From Ali^{-asws} regarding Words of Mighty and Majestic: **Say to the Momineen to cast down their eyes and preserve their private parts, that is purer for them, [24:30]**: 'It's meaning is, not one of you should look at the private parts of his Momin brother or enable him from looking at his private part'.

ثُمَّ قَالَ قُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوجَهُنَّ أَيِّ مِمَّا يُلْحِقُهُنَّ مِنَ النَّظَرِ كَمَا جَاءَ فِي حِفْظِ الْفُرُوجِ فَالْتَّظَرُ سَبَبُ إِيقَاعِ الْفِعْلِ مِنَ الرِّبَا وَ غَيْرِهِ.

Then he^{-asws} said: '**Say to the Momineen to cast down their eyes and preserve their private parts, [24:30]** – i.e., from what they catch from the looking, like what has come regarding protection of the private parts. The looking is a cause of falling into the action, from the adultery and other such''²⁸¹

²⁷⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 29 (Chapters on etiquettes of toilet)

²⁷⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 30 a (Chapters on etiquettes of toilet)

²⁸⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 30 b (Chapters on etiquettes of toilet)

²⁸¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 31 (Chapters on etiquettes of toilet)

32- الْمُفْنِعُ، سئل أبو الحسن الرضا ع ما حد الغائط

(The book) 'Al Muqnie' –

'Abu Al-Hassan Al-Reza^{-asws} was asked, 'What are the limits of defecation?'

فَقَالَ لَا تَسْتَقْبِلِ الْقِبْلَةَ وَ لَا تَسْتَدْبِرْهَا وَ لَا تَسْتَقْبِلِ الرِّيحَ وَ لَا تَسْتَدْبِرْهَا.

He^{-asws} said: 'He should neither face towards the Qiblah, nor have his back towards it, nor face the wind nor have his back towards it'.²⁸²

33- مَجَالِسُ الشَّيْخِ، وَ الْمَكَارِمِ، فِي وَصِيَّةِ النَّبِيِّ ص لِأَبِي ذَرٍّ قَالَ: يَا أَبَا ذَرٍّ اسْتَحِي مِنَ اللَّهِ فَإِنِّي وَ الَّذِي نَفْسِي بِيَدِهِ لَأُظَلُّ جِئَنَ أَذْهَبُ إِلَى الْغَائِطِ مُتَمَنِّعاً بِثَوْبِي اسْتِحْيَاءً مِنَ الْمَلَائِكَةِ اللَّذِينَ مَعِي

(The books) 'Majalis' of the sheykh, and 'Al Makarim' –

'Among advice by the Prophet^{-saww} to Abu Zarr^{-ra}, he^{-saww} said: 'O Abu Zarr^{-ra}! Be embarrassed from Allah^{-azwj}, for by the One^{-azwj} in Whose Hand in my^{-saww} soul! I^{-saww} tend to cover when I^{-saww} go to the toilet, covering with my^{-saww} clothes in embarrassment from the two Angels, the ones who are with me^{-saww}!'

يَا أَبَا ذَرٍّ أَ تُحِبُّ أَنْ تَدْخُلَ الْجَنَّةَ

O Abu Zarr^{-ra}! Would you^{-ra} love to enter the Paradise?'

فُلْتُ بَلَى يَا رَسُولَ اللَّهِ ص

I^{-ra} said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ فَأَقْصِرِ الْأَمَلَ وَ اجْعَلِ الْمَوْتَ نُصَبَ عَيْنِكَ وَ اسْتَحِي مِنَ اللَّهِ حَقَّ الْحَيَاءِ.

He^{-saww} said: 'Shorten the hopes, and make the death to be installed in your^{-ra} eyes, and be embarrassed from Allah^{-azwj} as is the right of being embarrassed'.²⁸³

34- مَحَاسِنُ الْبَرْهِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ حَمَّادِ بْنِ عُثْمَانَ أَوْ حَمَّادِ بْنِ عَيْسَى عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لُقْمَانُ لِابْنِهِ إِذَا سَافَرْتَ مَعَ قَوْمٍ فَأَكْثِرِ اسْتِشَارَتَهُمْ إِلَى أَنْ قَالَ وَ إِذَا أَرَدْتَ قَضَاءَ حَاجَتِكَ فَأَجْعِدِ الْمَذْهَبَ فِي الْأَرْضِ.

(The book) 'Mahasin' of Al Barqy – from Al Qasim Bin Muhammad, from Al Minqary, from Hammad Bin Usman, from Hammad Bin Isa,

²⁸² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 32 (Chapters on etiquettes of toilet)

²⁸³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 33 (Chapters on etiquettes of toilet)

‘From Abu Abdullah^{-asws} having said: ‘Luqman^{-as} said to his^{-as} son: ‘When you travel with a group, then frequently seek their consultation’ – up to he^{-as} said: ‘And when you want to fulfil your need, then distance your going into the land’’.²⁸⁴

35- جَمْعُ النَّبَانِ، عَنْ أَبِي عَبْدِ اللَّهِ ع فِي وَصْفِ لُقْمَانَ ع قَالَ لَمْ يَرَهُ أَحَدٌ مِنَ النَّاسِ عَلَى بَوْلٍ وَ لَا غَائِطٍ وَ لَا اغْتِسَالٍ لِشِدَّةِ تَسْتُرِهِ وَ تَحْفَظِهِ فِي أَمْرِهِ.

(The book) ‘Majma Al Bayan’ –

‘From Abu Abdullah^{-asws} in a description of Luqman^{-as}, he^{-asws} said: ‘No one from the people saw him upon urination, nor being upon defecation, nor bathing, due to the intensity of his concealing and his^{-as} guarding regarding his^{-as} affairs’’.²⁸⁵

36- شَرَحُ النَّفْلِيَّةِ، لِلشَّهِيدِ الثَّانِي عَنِ النَّبِيِّ ص أَنَّهُ لَمْ يُرْ عَلَى بَوْلٍ وَ لَا غَائِطٍ.

(The book) ‘Sharh Al Nafliya’ of Al Shaheed Al Sany –

‘From the Prophet^{-saww}, he^{-saww} was neither seen being upon urination nor defecation’’.²⁸⁶

قَالَ وَ قَالَ ع مَنْ أَتَى الْغَائِطَ فَلْيَسْتَبْرِئْ.

He said, ‘And he^{-asws} said: ‘One who goes for the defecation, let him take cover’’.²⁸⁷

37- كَشَفُ الْعَمَّةِ، عَنْ جُنَيْدِ بْنِ عَبْدِ اللَّهِ قَالَ: نَزَلْنَا النَّهْرَوَانَ فَبَزْتُ عَنِ الصُّفُوفِ وَ رَكَزْتُ رُجْحِي وَ وَضَعْتُ ثُرْسِي وَ اسْتَتَرْتُ مِنَ الشَّمْسِ فَإِنِّي لَجَالِسٌ إِذْ وَرَدَ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ يَا أَخَا الْأَزْدِ مَعَكَ طَهُورٌ

(The book) ‘Kashf Al Ghumma’ – from Juneyd Bin Abdullah who said,

‘We descended at Al-Nahrwan. I went out from the rows (of the soldiers) and turned down my spear and placed down my shield, and I covered from the sunshine. I was seated when Ali Amir Al-Momineen^{-asws} passed by me. He^{-asws} said: ‘O brother of Al-Azd! Is there a purifier (water) with you?’

قُلْتُ نَعَمْ فَنَاولْتُهُ الْإِدَاوَةَ فَمَضَى حَتَّى لَمْ أَرَهُ وَ أَقْبَلَ وَ قَدْ تَطَهَّرَ فَجَلَسَ فِي ظِلِّ الثُّرْسِ الْحَدِيثِ.

I said, ‘Yes’. I gave him^{-asws} the container. He^{-asws} went until I could not see him^{-asws}, and he^{-asws} came back, and he had purified. He^{-asws} in the shade of the shield’ – the Hadeeth’’.²⁸⁸

38- الْعِلَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْعَمْرِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: أَوْحَى اللَّهُ إِلَى مُوسَى ع يَا مُوسَى لَا تَفْرَحْ بِكَثْرَةِ الْمَالِ وَ لَا تَدْعُ دِكْرِي عَلَى كُلِّ حَالٍ فَإِنَّ كَثْرَةَ الْمَالِ تُنْسِي الدُّنُوبَ وَ إِنَّ تَرْكَ دِكْرِي يُفْسِي الْقُلُوبَ.

(The book) ‘Al Ilal’ – from his father, from Muhammad Bin Yahya, from Al Amraky,

²⁸⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 34 (Chapters on etiquettes of toilet)

²⁸⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 35 (Chapters on etiquettes of toilet)

²⁸⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 36 a (Chapters on etiquettes of toilet)

²⁸⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 36 b (Chapters on etiquettes of toilet)

²⁸⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 37 (Chapters on etiquettes of toilet)

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘Allah^{-azwj} Revealed to Musa^{-as}: “O Musa^{-as}! Neither rejoice with abundance of wealth nor leave My^{-azwj} Zikr upon all situations, for the abundance of wealth makes one forget the sins, and neglecting My^{-azwj} Zikr hardens the hearts”’.²⁸⁹

39 الخِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ فَضَالَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ.

(The book) ‘Al Khisaal’ – from Ahmad Bin Muhammad Bin Yahya, from his father, from Al-Husayn Bin Is’haq, from Ali Bin Mahziyar, from Fazala, from Ismail Bin Abu Ziyad,

‘From Abu Abdullah^{-asws} – similar to it’.²⁹⁰

40- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ كَانَ أَبِي يَقُولُ إِذَا عَطَسَ أَحَدُكُمْ وَهُوَ عَلَى حَلَاءٍ فَلْيُحَمِّدِ اللَّهَ فِي نَفْسِهِ.

(The book) ‘Qurb Al Isnaad’ – from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘My^{-asws} father^{-asws} had said: ‘When one of you sneezed while he is upon the toilet, let him praise Allah^{-azwj} within himself’’.²⁹¹

41- الخِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِلْبَوِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي سَعِيدِ الْأَدْمِيِّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَزْوَانَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع عَنْ عَلِيِّ ع قَالَ: طَوَّلُ الْجُلُوسِ عَلَى الْحَلَاءِ يُورِثُ الْبَاسُورَ.

(The book) ‘Al Khisaal’ – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya, from Abu Saeed Al Adamy, from Al-Hassan Al Luluie, from Muhammad Bin Saeed Bin Gazwan, from Ismail Bin Abu Ziyad,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Prolonging the sitting upon the toilet inherits the haemorrhoids’’.²⁹²

42- عُيُونُ الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَاهٍ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ النَّيْشَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الطَّائِيِّ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخُوزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ وَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ الْأَشْنَانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مَهْرَوِيهِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ كُلِّهِمْ عَنِ الرِّضَا عَنْ آبَائِهِ ع عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ دَخَلَ الْمُسْتَرَاخَ فَوَجَدَ لُقْمَةً مُلْقَاةً فَدَفَعَهَا إِلَى غُلَامٍ لَهُ فَقَالَ يَا غُلَامُ اذْكُرْنِي بِحَذِيهِ اللَّقْمَةِ إِذَا خَرَجْتَ

(The book) ‘Uyoun Al Akhbar’ – from Muhammad Bin Ali Bin Shah, from Abu Bakr Bin Abdullah Al Neshapuri, from Abdullah Bin Ahmad Al Taie, from his father, and from Ahmad Bin Ibrahim Al Khowzy, from Ibrahim Bin Marwn, from Ja’far Bin Muhammad Bin Ziyad, from Ahmad Bin Abdullah Al Harqy, and from Al-Husayn Bin Muhammad Al Ushnani, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Bin Suleyman, all of them,

²⁸⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 38 (Chapters on etiquettes of toilet)

²⁹⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 39 (Chapters on etiquettes of toilet)

²⁹¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 40 (Chapters on etiquettes of toilet)

²⁹² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 41 (Chapters on etiquettes of toilet)

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Husayn Bin Ali^{-asws} having entered the rest room, and he^{-asws} found a morsel having been thrown. He^{-asws} handed it to a slave of his^{-asws}. He^{-asws} said: 'O slave! Remind me^{-asws} of this morsel when I^{-asws} come out!'

فَأَكَلَهَا الْعُلَامُ فَلَمَّا خَرَجَ الْحُسَيْنُ ع قَالَ يَا عَلَامُ اللَّقْمَةُ قَالَ أَكَلْتُهَا يَا مَوْلَايَ قَالَ أَنْتَ خُرْتُ لَوَجْهِ اللَّهِ

The slave ate it. When Al-Husayn^{-asws} emerged, he^{-asws} said: 'O slave! The morsel?' He said, 'I ate it, O my Master^{-asws}!' He^{-asws} said: 'You are hereby free for the Face of Allah^{-azwj}!'

قَالَ لَهُ رَجُلٌ أَعْتَقْتَهُ يَا سَيِّدِي

A man said to him^{-asws}, 'You^{-asws} have liberated him, O my Master^{-asws}?'

قَالَ نَعَمْ سَمِعْتُ جَدِّي رَسُولَ اللَّهِ ص يَقُولُ مَنْ وَجَدَ لُقْمَةً فَمَسَحَ مِنْهَا أَوْ غَسَلَ مِنْهَا ثُمَّ أَكَلَهَا لَمْ تَسْتَقِرَّ فِي جَوْفِهِ إِلَّا أَعْتَقَهُ اللَّهُ مِنَ النَّارِ وَ لَمْ أَكُنْ أَسْتَعِيدُ رَجُلًا أَعْتَقَهُ اللَّهُ مِنَ النَّارِ.

He^{-asws} said: 'Yes! I^{-asws} heard my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} saying: 'One who finds a morsel, so he wipes from it, or washed from it, then eats it, it will not settle in his interior except Allah^{-azwj} will Liberate him from the Fire, and I^{-asws} am not going to enslave a man whom Allah^{-azwj} has Liberated from the Fire''.²⁹³

وَ فِي الْفَقِيهِ دَخَلَ أَبُو جَعْفَرٍ ع فَوَجَدَ لُقْمَةً خُبِرَ فِي الْقَدْرِ فَأَخَذَهَا وَ غَسَلَهَا وَ دَفَعَهَا إِلَى تَمْلُوكٍ كَانَ مَعَهُ إِلَى آخِرِ الْحَبْرِ.

And in (the book) 'Al-Faqeeh' –

'Abu Ja'far^{-asws} entered. He^{-asws} found a morsel of bread in the dirt. He^{-asws} took it, and washed it, and handed it to a slave of his^{-asws}' – up to the end of the Hadeeth''.²⁹⁴

43- كِتَابُ الْمَسَائِلِ، بِإِسْنَادٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُجَامِعُ وَ يَدْخُلُ الْكَنِيفَ وَ عَلَيْهِ حَاتِمٌ فِيهِ ذِكْرُ اللَّهِ أَوْ شَيْءٌ مِنَ الْقُرْآنِ أَمْ يَصْلُحُ ذَلِكَ قَالَ لَا.

Kitab Al Masaail' – by the chain,

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man who had sex and enters the toilet and upon him was a ring wherein was mention of Allah^{-azwj} or something from the Quran, 'Is that correct?' He^{-asws} said: 'No''.²⁹⁵

44- نَوَادِرُ الرَّوْنَدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ الرَّوْيَابِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدِّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْبُؤْلُ فِي الْمَاءِ الْقَائِمِ مِنَ الْجَمَاءِ.

²⁹³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 42 (Chapters on etiquettes of toilet)

²⁹⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 43 a (Chapters on etiquettes of toilet)

²⁹⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 43 b (Chapters on etiquettes of toilet)

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

'From his grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The urinating in the water while standing is from the bad etiquettes''.²⁹⁶

وَبَحَّدَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع عَلَّمَنِي رَسُولُ اللَّهِ ص إِذَا دَخَلْتَ الْكَنِيفَ أَنْ أَقُولَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخَبِيثِ الْمُخْبِثِ الْجَسَسِ الرَّجْسِ الشَّيْطَانِ الرَّجِيمِ.

And by this chain who said,

'Ali^{-asws} said: 'Rasool-Allah^{-saww} taught me^{-asws}, whenever I^{-asws} enter the toilet I^{-asws} should say: 'O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} from the wickedness of the wicked and the uncleanness of the unclean pelted Satan^{-la}'.²⁹⁷

وَبَحَّدَا الْإِسْنَادِ قَالَ قَالَ الْبَاقِرُ ع قَالَ أَبِي عَلِيُّ بْنُ الْحُسَيْنِ ع يَا بُنَيَّ اتَّخِذْ نُوبًا لِلْعَائِطِ فَإِنِّي رَأَيْتُ الدُّبَابَ يَمْعَنُ عَلَى الشَّيْءِ الرَّيْقِ ثُمَّ يَمْعَنُ عَلَيَّ

And by this chain, said,

'Al-Baqir^{-asws} said: 'My^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} said: 'O my^{-asws} son^{-asws}! Take a cloth for the defecation, for I^{-asws} have seen the flies falling upon the thin thing, then falling upon me^{-asws}'.

قَالَ ثُمَّ أَتَيْتُهُ فَقَالَ مَا كَانَ لِلنَّبِيِّ وَ لَا لِأَصْحَابِهِ إِلَّا نُوْبٌ وَاحِدٌ.

He^{-asws} said: 'Then I^{-asws} came to him^{-asws}. He^{-asws} said: 'There neither happened to be for the Prophet^{-saww} nor for his^{-saww} companions, except one cloth''.²⁹⁸

وَبَحَّدَا الْإِسْنَادِ قَالَ: حَمَى رَسُولُ اللَّهِ ص أَنْ يُطَمِّحَ الرَّجُلُ بِبَوْلِهِ مِنَ السَّطْحِ فِي الْهَوَاءِ وَ هَمَّى أَنْ يُبَوَّلَ الرَّجُلُ وَ فَرَجُهُ بَادٍ لِلْقَبْلَةِ.

And by this chain,

He^{-asws} said: 'Rasool-Allah^{-saww} prohibited from the man aiming with his urine from the roof, into the air, and he^{-saww} prohibited from the man urinating and his private parts appear towards the Qiblah''.²⁹⁹

45- نُقِلَ مِنْ حِطِّ الشَّهِيدِ رَحِمَهُ اللَّهُ عَنِ النَّبِيِّ ص قَالَ: كَانَ نُوحٌ كَبِيرٌ الْأُنْبِيَاءِ إِذَا قَامَ مِنَ الْحَاجَةِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَدَاقَنِي طَعْمَهُ وَ أَبْقَى فِي جَسَدِي مَنَفَعَتَهُ وَ أَخْرَجَ عَنِّي آدَاهُ وَ مَشَقَّتَهُ.

It is copied from the handwriting of Al Shaheed, may Allah^{-azwj} have Mercy on him,

²⁹⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 44 a (Chapters on etiquettes of toilet)

²⁹⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 44 b (Chapters on etiquettes of toilet)

²⁹⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 44 c (Chapters on etiquettes of toilet)

²⁹⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 44 d (Chapters on etiquettes of toilet)

'From the Prophet^{-saww} having said: 'Noah^{-as} was a big from the Prophets^{-as}. When he^{-as} stood from the need, he^{-as} said: 'The Praise is for Allah^{-azwj} Who Made me^{-as} taste its taste and its benefit remains in my^{-as} body, and its harm and its adversity has come out from me^{-as}!''³⁰⁰

46- الْخِصَالُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنِ ابْنِ عُيَيْنَةَ عَنْ هَدِيَّةِ بْنِ خَالِدِ الْقَيْسِيِّ عَنْ مُبَارَكِ بْنِ فَضَالَةَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لِلْحَسَنِ ابْنِهِ يَا بُنَيَّ أَلَا أَعْلَمُكَ أَرْبَعَ خِصَالٍ تَسْتَعْنِي بِهَا عَنِ الطَّبِّ

(The book) 'Al Khisaal' – from Ali Bin Ahmad Bin Musa, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Ibn Ubeyd, from Hadiya Bin Khalid Al Qeysi, from Mubarak Bin Fazala Bin Nubata who said,

'Amir Al-Momineen^{-asws} said to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'O my^{-asws} son^{-asws}! Shall I^{-asws} teach you^{-asws} four traits you^{-asws} can be needless by these from the medicine?'

فَقَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

He^{-asws} said: 'Yes, O Amir Al-Momineen^{-asws}!'

قَالَ لَا تَجْلِسْ عَلَى الطَّعَامِ إِلَّا وَ أَنْتَ جَائِعٌ وَ لَا تَقُمْ عَلَى [عَنِ] الطَّعَامِ إِلَّا وَ أَنْتَ تَشْتَهِيهِ وَ حَوِّدِ الْمَضْغَ وَ إِذَا بَمْت فَأَعْرِضْ نَفْسَكَ عَلَى الْخَلَاءِ فَإِذَا اسْتَعْمَلْتَ هَذَا اسْتَعْنَيْتَ عَنِ الطَّبِّ.

He^{-asws} said: 'Neither sit upon the meal except and you^{-asws} are hungry, nor stand from the meal except and you are (still) desirous (of eating), and be good at the chewing, and when you^{-asws} sleep, then present yourself^{-asws} to the toilet. When you utilise this, you^{-asws} will be needless from the medicine''³⁰¹

47- عُدَّةُ الدَّاعِي، رَوَى الْخَلِيطِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا بَأْسَ بِذِكْرِ اللَّهِ وَ أَنْتَ تَبُولُ فَإِنَّ ذِكْرَ اللَّهِ حَسَنٌ عَلَى كُلِّ حَالٍ وَ لَا تَسْأَمُ مِنْ ذِكْرِ اللَّهِ.

(The book) 'Uddat Al Daie' – 'It is reported by Al Halby,

'From Abu Abdullah^{-asws} having said: 'There is no problem with Zikr of Allah^{-azwj} while you are urinating, for Zikr of Allah^{-azwj} is excellent upon all situations, and do not grow weary from Zikr of Allah^{-azwj}''³⁰²

وَ عَنْهُ عَ فِيمَا أَوْحَى إِلَى مُوسَى عَ يَا مُوسَى لَا تَفْرَحْ بِكَثْرَةِ الْمَالِ وَ لَا تَدْعُ ذِكْرِي عَلَى كُلِّ حَالٍ فَإِنَّ كَثْرَةَ الْمَالِ تُنْسِي الذُّنُوبَ وَ إِنَّ تَرَكَ ذِكْرِي يُقْسِي الْقُلُوبَ.

And from him^{-asws}: 'Among what He^{-azwj} Revealed to Musa^{-as}: "O Musa^{-as}! Do not rejoice at the abundance of wealth nor leave My^{-azwj} Zikr upon all situations, for the abundance of wealth makes one forget the sins, and neglecting My^{-azwj} Zikr hardens the hearts!''³⁰³

³⁰⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 45 (Chapters on etiquettes of toilet)

³⁰¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 46 (Chapters on etiquettes of toilet)

³⁰² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 47 a (Chapters on etiquettes of toilet)

³⁰³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 47 b (Chapters on etiquettes of toilet)

وَعَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَكْتُوبٌ فِي التَّوْرَةِ الَّتِي لَمْ تُغَيَّرْ أَنَّ مُوسَى سَأَلَ رَبَّهُ فَقَالَ إلهي يَا تَابِي عَلَيَّ بِمَجَالِسِ أَعْرَاكِ وَأَجْلُكَ أَنْ أَدُكَّرَكَ فِيهَا

And from Abu Hamza,

‘From Abu Ja’far^{-asws} having said: ‘It is written in the Torah which had not been altered, that Musa^{-as} asked his^{-as} Lord^{-azwj}. He^{-as} said: ‘My^{-as} God^{-azwj}! I^{-as} come to sittings I^{-as} consider You^{-azwj} being too Mighty and too Majestic that I^{-as} should be mentioning You^{-azwj} in it!’

فَقَالَ يَا مُوسَى إِنَّ دِكْرِي عَلَى كُلِّ حَالٍ حَسَنٌ.

He^{-azwj} Said: “O Musa^{-as}! My^{-azwj} Zikr is excellent upon all situations!”³⁰⁴

48- الْهُدَايَةُ، السُّنَّةُ فِي دُخُولِ الْخَلَاءِ أَنْ يُدْخَلَ الرَّجُلُ رِجْلَهُ الْبَيْسَى قَبْلَ الْيُمْنَى وَ يُعْطَى رَأْسَهُ وَ يَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ وَ لَا يَجُوزُ التَّعَوُّطُ عَلَى شَطُوطِ الْأَنْهَارِ وَ الطَّرِيقِ النَّافِذَةِ وَ أَبْوَابِ الدُّورِ وَ فِيءِ التَّرَالِ وَ تَحْتِ الْأَشْجَارِ الْمُثْمِرَةِ

(The book) ‘Al Hidayah’ –

‘The Sunnah regarding entering the toilet is that the man should enter his left leg before the right, and cover his head, and mention Allah^{-azwj} Mighty and Majestic, and the defecation is not allowed upon the river banks, and the frequented paths, and doors of the house and the shades of descending (from journeys), and beneath the fruit-bearing trees.

وَ لَا يَجُوزُ الْبُولُ فِي جُحْرِ وَ لَا مَاءٍ رَاكِدٍ وَ لَا بَأْسَ بِالْبُؤْلِ فِي مَاءٍ جَارٍ وَ لَا يَجُوزُ أَنْ يُطَمِّحَ الرَّجُلُ بِبَوْلِهِ فِي الْهَوَاءِ وَ لَا يَجُوزُ أَنْ يَجْلِسَ لِلْبُؤْلِ وَ الْغَائِطِ مُسْتَقْبِلَ الْقِبْلَةِ وَ لَا مُسْتَنْدِبَهَا وَ لَا مُسْتَقْبِلَ الْهَلَالِ وَ لَا مُسْتَنْدِبَهُ وَ يَكْرَهُ الْكَلَامَ وَ السِّيَوَاكُ لِلرَّجُلِ وَ هُوَ عَلَى الْخَلَاءِ

And the urinating is not allowed in a hole, nor still water and there is no problem with urinating in flowing water, and it is not allowed for the man to aim with his urine in the air, and it is not allowed to sit for the urinating and the defecating facing the Qiblah nor with his back to it, nor facing the crescent nor having his back to it, and it is disliked for the man to talk and brush his teeth while he is upon the toilet’.

وَ رُوِيَ أَنَّ مَنْ تَكَلَّمَ عَلَى الْخَلَاءِ لَمْ تُفَضَّ حَاجَتُهُ وَ السِّيَوَاكُ عَلَى الْخَلَاءِ يُورِثُ الْبُخْرَ وَ طَوَّلَ الْجُلُوسِ عَلَى الْخَلَاءِ يُورِثُ الْبَاسُورَ وَ عَلَى الرَّجُلِ إِذَا فَرَعَ مِنْ حَاجَتِهِ أَنْ يَقُولَ الْحَمْدُ لِلَّهِ الَّذِي أَمَاطَ عَنِّي الْأَذَى وَ هَنَأَنِي الطَّعَامَ وَ عَافَانِي مِنَ الْبَلْوَى

And it is reported that the one who talks while being upon the toilet will not fulfil his need, and brushing the teeth upon the toilet inherits the mouth odour; and prolonged sitting upon the toilet inherits the haemorrhoids; and it is upon the man when he is free from his need, that he should be saying, ‘The Praise is for Allah^{-azwj} Who Expelled the harm from me, and Made the food comfortable for me, and Granted me well being from the affliction’.

وَ لَا بَأْسَ بِذِكْرِ اللَّهِ عَلَى الْخَلَاءِ لِأَنَّ دِكْرَ اللَّهِ حَسَنٌ عَلَى كُلِّ حَالٍ وَ مَنْ سَمِعَ الْأَذَانَ وَ هُوَ عَلَى الْخَلَاءِ فَلْيَقُلْ كَمَا يَقُولُ الْمُؤَدَّدُ وَ لَا يَجُوزُ أَنْ يَقُولَ الرَّجُلُ قَائِمًا مِنْ عَتْرِ عِلَّةٍ لِأَنَّهُ مِنَ الْجَفَاءِ

³⁰⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 47 c (Chapters on etiquettes of toilet)

And there is no problem with mentioning Allah^{-azwj} upon the toilet, because Zikr of Allah^{-azwj} is excellent upon all situations; and the one who hears the Azaan while he is upon the toilet, let him say like what the Muezzin is saying; and it is not allowed for the man to urinate while standing from without a reason because it is from the bad etiquettes.

و يُكْرَهُ لِلرَّجُلِ أَنْ يَدْخُلَ الْخُلَاءَ وَ مَعَهُ مُصْحَفٌ فِيهِ الْقُرْآنُ أَوْ دِرْهَمٌ عَلَيْهِ اسْمُ اللَّهِ إِلَّا أَنْ يَكُونَ فِي صُرَّةٍ وَ لَا يَجُوزُ أَنْ يَدْخُلَ الْخُلَاءَ وَ مَعَهُ خَاتَمٌ عَلَيْهِ اسْمُ اللَّهِ فَإِذَا دَخَلَ وَ هُوَ عَلَيْهِ فُلْيُحْوِلُهُ عَنْ يَدِهِ الْيُسْرَى إِذَا أَرَادَ الْإِسْتِنْجَاءَ

And it is disliked for the man to enter the toilet and with him is a parchment wherein is the Quran, or a Dirham (coin) having a Name of Allah^{-azwj} upon it, except if it happens to be in a money pouch; and it is not allowed for him to enter the toilet and with him is a ring upon it is a Name of Allah^{-azwj}. When he enters and it is upon him, let him transfer it away from his left hand when he intends the cleansing.

فَإِذَا أَرَادَ الْخُرُوجَ مِنَ الْخُلَاءِ فَلْيُخْرِجْ رِجْلَهُ الْيُمْنَى قَبْلَ الْيُسْرَى وَ يَمْسُحْ يَدَهُ عَلَى بَطْنِهِ وَ هُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي عَرَّفَنِي لِدَنَّتِهِ وَ أَبْقَى قُوَّتَهُ فِي جَسَدِي وَ أَخْرَجَ عَنِّي أَدَاهُ يَا لَهَا نِعْمَةً ثَلَاثَ مَرَّاتٍ.

When he intends to go out from the toilet, let him bring out his right leg before the left, and wipe his hand upon his belly, and he should be saying, 'The Praise is for Allah^{-azwj} Who Introduced me to its pleasure, and Caused its strength to remain in my body, and Expelled its harm from me! O what a bounty!' (three times)".³⁰⁵

49- وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَاعِيِّ نَقْلًا مِنْ جَامِعِ الْبَرْزَنْطِيِّ عَنْ أَبِي بَصِيرٍ عَنِ الْبَاقِرِ ع قَالَ: لَا تَشْرَبْ وَ أَنْتَ قَائِمٌ وَ لَا تَنَمْ وَ يَبْدِكَ رِيحُ الْعَمْرِ وَ لَا تَبُلْ فِي الْمَاءِ وَ لَا تَحَلَّ عَلَى قَبْرِ وَ لَا تَمْشِ فِي نَعْلِ وَاحِدَةٍ فَإِنَّ الشَّيْطَانَ أَسْرِعُ مَا يَكُونُ إِلَى الْإِنْسَانِ عَلَى بَعْضِ هَذِهِ الْأَحْوَالِ

I found in the handwriting of the sheykh Muhammad Bin Ali Al Jubaie, copying from 'Jamie' of Al Bazanty, from Abu Baseer,

'Al-Baqir^{-asws} said: 'Neither drink while you are standing, nor sleep while your hand is smelling from food stains, and nor urinate in the water, nor defecate upon a grace, nor walk in one slipper for the Satan^{-la} is quickest as can be to the human being upon one of these situations'.

وَ قَالَ مَا أَصَابَ أَحَدًا عَلَى هَذِهِ الْحَالِ فَكَأَدُ يُفَارِقُهُ إِلَّا أَنْ يَشَاءَ اللَّهُ.

And he^{-asws} said: 'And whatever afflicts someone being upon this situation, it will almost not be separated from him except if Allah^{-azwj} so Desires".³⁰⁶

50- الْخِصَالُ، لِلصَّنْدُوقِيِّ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيُفَيْطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ زَائِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَبُولُ الرَّجُلُ مِنْ سَطْحِ فِي الْهَوَاءِ وَ لَا يَبُولُ فِي مَاءٍ جَارٍ فَإِنْ فَعَلَ ذَلِكَ فَأَصَابَتْهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ فَإِنَّ لِلْمَاءِ أَهْلًا وَ لِلْهَوَاءِ أَهْلًا:.

³⁰⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 48 (Chapters on etiquettes of toilet)

³⁰⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 49 (Chapters on etiquettes of toilet)

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

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The man should not urinate from a roof into the air, nor should he urinate in flowing water. If he were to do that, and something afflicts him, he should not blame except himself, for there are inhabitants for the water, and inhabitants for the air''^{.307}

وَقَالَ ع: إِذَا بَالَ أَحَدُكُمْ فَلَا يُطْمَحَنَّ بِبَوْلِهِ وَلَا يَسْتَقْبِلُ بِبَوْلِهِ الرِّيحَ:.

And he^{-asws} said: 'When one of you urinates, he should not aim with his urine (in the air), nor face the wind with his urinating''^{.308}

وَقَالَ ع: لَا تُبَالُ عَلَى الْمَحْجَّةِ وَلَا تَتَّعَوِّطُ عَلَيْهَا:.

And he^{-asws} said: 'Neither urinate upon the main road nor defecate upon it''^{.309}

وَقَالَ ع: لَا تُعْجَلُوا الرَّجُلَ عِنْدَ طَعَامِهِ حَتَّى يَفْرَغَ وَلَا عِنْدَ غَائِطِهِ حَتَّى يَأْتِيَ عَلَى حَاجَتِهِ.

And he^{-asws} said: 'Do not hasten the man during his meal until he is free, nor during his defecation until he comes to his need (fulfilled)''^{.310}

51 دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنِ أَهْلِ الْبَيْتِ ع أَنَّهُمْ أَمُرُوا بِسِتْرِ الْعَوْرَةِ وَعَضِّ الْبَصْرِ عَنْ عَوْرَاتِ الْمُسْلِمِينَ وَهَهُوَ الْمُؤْمِنُ أَنْ يَكْشِفَ عَوْرَتَهُ وَإِنْ كَانَ بِحَيْثُ لَا يَرَاهُ أَحَدٌ

(The book) 'Da'aim' Al Islam –

'We are reporting from People^{-asws} of the Household, they^{-asws} instructed with covering the private parts, and closing the eyes from nakedness of the Muslims, and forbade the Momin from uncovering his nakedness and even though nobody is seeing him.

وَأَنَّ بَعْضَهُمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ نَزَلَ إِلَى الْمَاءِ وَعَلَيْهِ إِزَارٌ وَمَنْ يَنْزِعُهُ فَقِيلَ لَهُ قَدْ نَزَلَتْ فِي الْمَاءِ وَاسْتَتَرَتْ بِهِ فَأَنْزَعَهُ قَالَ فَكَيْفَ بِسَاكِنِ الْمَاءِ

And that one of them^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, descended to the water and there was a loincloth upon him^{-asws} and he^{-asws} did not remove it. It was said to him^{-asws}, 'You^{-asws} have descended into the water and are covered by it, so remove it!' He^{-asws} said: 'What about dwellers of the water?'

وَهُوَ عَنِ الْكَلَامِ فِي حَالِ الْحَدِيثِ وَالْبُؤُولِ وَأَنْ يَرُدَّ سَلَامٌ مَنْ سَلَّمَ عَلَيْهِ وَهُوَ فِي تِلْكَ الْحَالَةِ

³⁰⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 50 a (Chapters on etiquettes of toilet)

³⁰⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 50 b (Chapters on etiquettes of toilet)

³⁰⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 50 c (Chapters on etiquettes of toilet)

³¹⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 50 d (Chapters on etiquettes of toilet)

And they forbade from the talking in the state of defecation and the urination, and from responding the greeting to the one greeting unto him while he is in that state.

وَرَوَى أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا دَخَلَ الْحَلَاءَ تَفَنَّعَ وَ عَطَى رَأْسَهُ وَ لَمْ يَرَهُ أَحَدٌ وَ أَنَّهُ كَانَ إِذَا أَرَادَ قَضَاءَ حَاجَةٍ فِي السَّفَرِ أَبْعَدَ مَا شَاءَ وَ اسْتَتَرَ

And it is reported that Rasool-Allah^{-saww} was such, when he entered the toilet, he^{-saww} disguised and covered his^{-as} head and nobody saw him^{-saww}; and it was so whenever he^{-saww} wanted to fulfil his^{-saww} need during the journey, he^{-saww} would distance whatever he^{-saww} so desired, and concealed.

وَ قَالُوا مِنْ فِئَةِ الرَّجُلِ ابْتِيَادُ مَكَانِ الْعَائِطِ وَ الْبَوْلِ وَ التَّحَامَةَ يَعْنُونَ عَ أَنْ لَا يَكُونَ ذَلِكَ بِحَيْثُ يَرَاهُ النَّاسُ.

And they^{-asws} said: ‘From understanding of the man is frequenting place of the defecation and the urination and the phlegm. They^{-asws} meant, that should not happen whereby the people are seeing him’.³¹¹

وَ رَوَيْنَا عَنْ بَعْضِهِمْ عَ أَنَّهُ أَمَرَ بِابْتِنَاءِ مَخْرَجٍ فِي الدَّارِ فَأَشَارُوا إِلَى مَوْضِعٍ غَيْرِ مُسْتَتِرٍ مِنَ الدَّارِ فَقَالَ يَا هَؤُلَاءِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا خَلَقَ الْإِنْسَانَ خَلَقَ مَخْرَجَهُ فِي أَسْتَرٍ مَوْضِعٍ مِنْهُ وَ كَذَا يَنْبَغِي أَنْ يَكُونَ الْمَخْرَجُ فِي أَسْتَرٍ مَوْضِعٍ فِي الدَّارِ.

And we are reporting from one of them^{-asws}, he^{-asws} instructed with building a toilet in the house. They indicate to a place without covering (concealment) from the house. He^{-asws} said: ‘O you all! Allah^{-azwj} Mighty and Majestic, when He^{-azwj} Created the human being, Created his outlet in the most concealed of the places from him, and like that it is befitting for the toilet to be in the most concealed of places in the house’.³¹²

وَ عَنْهُمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّ رَسُولَ اللَّهِ ص قَالَ: الْبَوْلُ فِي الْمَاءِ الْقَائِمِ مِنَ الْجَفَاءِ وَ نَحَى عَنْهُ وَ عَنِ الْعَائِطِ فِيهِ وَ فِي النَّهْرِ وَ عَلَى شَفِيرِ الْبُئْرِ يُسْتَعْدَبُ مِنْ مَائِهَا وَ تَحْتِ الشَّجَرَةِ الْمُثْمِرَةِ وَ بَيْنَ الْقُبُورِ وَ عَلَى الطَّرِيقِ وَ الْأَفْيَئَةِ

And from them^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}: ‘Rasool-Allah^{-saww} said: ‘The urinating in the water while standing is from the bad etiquettes’, and he^{-saww} prohibited from it, and from defecating in it, and in the river, and upon edge of the well water there is usage from its water, and beneath the fruit-bearing tree, and between the graves, and upon the road, and the courtyards.

وَ أَنْ يُطَمِّحَ الرَّجُلُ بِبَوْلِهِ مِنَ الْمَكَانِ الْعَالِيِ وَ مِنْ اسْتِقْبَالِ الْقِبْلَةِ وَ اسْتِدْبَارِهَا فِي خَالَ الْحَدَثِ وَ الْبَوْلِ وَ أَنْ يَبُولَ الرَّجُلُ قَائِمًا وَ أَمَرَ بِالتَّوَقِّي مِنَ الْبَوْلِ وَ التَّحْفُظِ مِنْهُ وَ مِنَ النَّجَاسَاتِ كُلِّهَا وَ رَحَّصُوا فِي الْبَوْلِ وَ الْعَائِطِ فِي الْآيَةِ.

And (prohibited) from the man aiming with his urine from the high place, and from facing the Qiblah, and having the back towards it during the state of defecation and the urination, and from the man urinating while standing, and he^{-saww} instructed with the precaution from the

³¹¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 51 a (Chapters on etiquettes of toilet)

³¹² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 51 b (Chapters on etiquettes of toilet)

urine and be guarding from it, and from the uncleanness, all of it, and they^{-asws} allowed regarding the urinating and the defecating in the container”³¹³

وَرُوَيْنَا عَنْ عَلِيٍّ ع أَنَّهُ كَانَ إِذَا دَخَلَ الْمَخْرَجَ لِقَضَاءِ الْحَاجَةِ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرَّجْسِ النَّجِسِ الْحَيْثِ الشَّيْطَانِ الرَّجِيمِ

And we are reporting from Ali^{-asws}, when he^{-asws} entered the toilet to fulfil the need, he^{-asws} said: ‘In the Name of Allah^{-azwj}! O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} from the unclean, the filthy, the wicked, the pelted Satan^{-la}’.

فَإِذَا خَرَجَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَ الْحَمْدُ لِلَّهِ الَّذِي أَمَاطَ عَنِّي الْأَذَى.

When he^{-asws} came out, he^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Granted me well-being in my body, and the Praise is for Allah^{-azwj} Who Expelled the harm from me!’³¹⁴

وَعَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا دَخَلْتَ الْمَخْرَجَ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ أَعُوذُ بِاللَّهِ مِنَ الرَّجْسِ النَّجِسِ الْحَيْثِ الْمُحْيِثِ الشَّيْطَانِ الرَّجِيمِ اللَّهُمَّ كَمَا أَطَعْتَنِي فِي عَافِيَةِ فَاخْرِجْهُ مِنِّي فِي عَافِيَةِ

And from Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘When you enter the toilet, then say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}! I seek Refuge with Allah^{-azwj} from the unclean, the filthy, the wickedness of the wicked pelted Satan^{-la}! O Allah^{-azwj}! Just as You^{-azwj} had Fed me in well being, Expel it from me in well being!’

فَإِذَا فَرَغْتَ فَقُلْ الْحَمْدُ لِلَّهِ الَّذِي أَمَاطَ عَنِّي الْأَذَى وَ هَتَأَنِي طَعَامِي وَ شَرَابِي.

When you are free, then say, ‘The Praise is for Allah^{-azwj} Who Expelled the harm from me and Made my food and my drink comfortable for me’³¹⁵

52 تَوْحِيدُ الْمُفَضَّلِ، بِرِوَايَةِ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: اعْتَبِرِ الْآنَ يَا مُفَضَّلُ بِعَظِيمِ الْبِعْمَةِ عَلَى الْإِنْسَانِ فِي مَطْعَمِهِ وَ مَشْرَبِهِ وَ تَسْهِيلِ خُرُوجِ الْأَذَى أَلَيْسَ مِنْ خَلْقِ التَّقْدِيرِ فِي بِنَاءِ الدَّارِ أَنْ يَكُونَ الْخَلَاءُ فِي أَسْتَرٍ مَوْضِعٍ مِنْهَا

(The book) ‘Tawheed’ of Al Mufazzal – by a report of Muhammad Bin Sinan, from him,

‘From Abu Abdullah^{-asws} having said: ‘Learn a lesson now, O Mufazzal, with the great Favour upon the human being in his food and his drink, and the easiness of the exit of the harmful (substance). Isn’t the one who is good at determination regarding building the house, that the toilet would happen to be in the most veiled place in it?’

فَهَكَذَا جَعَلَ اللَّهُ سُجْحَانَهُ الْمُنْفَذَ الْمُهَيَّبَ لِلْخَلَاءِ مِنَ الْإِنْسَانِ فِي أَسْتَرٍ مَوْضِعٍ مِنْهُ وَ لَمْ يَجْعَلْهُ بَارِزاً مِنْ خَلْفِهِ وَ لَا نَائِثِراً مِنْ بَيْنِ يَدَيْهِ

That is how Allah^{-azwj}, Glorious is He^{-azwj}, Made a port configured for the toilet to be in the most veiled place from him, and He^{-azwj} did not Make it prominent from behind him, not openly in front of him.

³¹³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 51 c (Chapters on etiquettes of toilet)

³¹⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 51 d (Chapters on etiquettes of toilet)

³¹⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 51 e (Chapters on etiquettes of toilet)

بَلْ هُوَ مُعَيَّبٌ فِي مَوْضِعٍ غَامِضٍ مِنَ الْبَدَنِ مَسْتَوْرٌ مَحْجُوبٌ يَلْتَقِي عَلَيْهِ الْفَخْدَانِ وَ تَحْجُبُهُ الْأَلْيَتَانِ بِمَا عَلَيْهِمَا مِنَ اللَّحْمِ فَيُؤَارِيَانِهِ فَإِذَا احتَاجَ الْإِنْسَانُ إِلَى الْخَلَاءِ جَلَسَ تِلْكَ الْجُلْسَةَ الَّتِي ذَلِكَ الْمَنْفَعْدُ مِنْهُ مُنْصَبًا مُهَيَّأً لِإِحْدَارِ السُّفْلِ فَتَبَارَكَ مَنْ تَظَاهَرَتْ أَلَاؤُهُ وَ لَا تُحْصَى نِعْمَاؤُهُ.

But, it is hidden in an obscure place of the body, veiled, concealed, two thighs meeting upon it, and it is veiled by the two tools (buttocks) with whatever is upon them from the flesh, and they cover it. So, when the human being is needy to the toilet, and he sits that sitting, you will find that port to be positioned for the rolling out the weight. Blessed is Allah^{-azwj} from His^{-azwj} Favours been shown, nor His^{-azwj} Bounties to be counted".³¹⁶

53 الْعِلُّ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ قَالَ: أَوَّلُ حَدِّ مِنْ حُدُودِ الصَّلَاةِ هُوَ الْإِسْتِنَجَاءُ وَ هُوَ أَحَدُ عَشَرَ لَا بُدَّ لِكُلِّ النَّاسِ مِنْ مَعْرِفَتِهَا وَ إِقَامَتِهَا وَ ذَلِكَ مِنْ آدَابِ رَسُولِ اللَّهِ ص

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

'The first limit from limits of the Salat, it is the cleansing from the toilet, and it is one of ten, there is no escape for the people from knowing it and establishing it, and that is from the etiquettes of Rasool-Allah^{-saww}.

فَإِذَا أَرَادَ الْبُؤْلَ وَ الْعَائِطَ فَلَا يَجُوزُ لَهُ أَنْ يَسْتَقْبِلَ الْقِبْلَةَ بِقُبُلٍ وَ لَا دُبُرٍ وَ الْعِلَّةُ فِي ذَلِكَ أَنَّ الْكَعْبَةَ أَكْبَرُ آيَةٍ لِلَّهِ فِي أَرْضِهِ وَ أَجَلُ حُرْمَةٍ فَلَا تَسْتَقْبِلُ بِالْعُورَتَيْنِ الْقُبْلَ وَ الدُّبُرَ لِتَعْظِيمِ آيَةِ اللَّهِ وَ حَرَمِ اللَّهِ وَ بَيْتِ اللَّهِ

Whenever he^{-saww} intended the urination or the defecation, it was not allowed for him to face the Qiblah, neither with front nor back; and the reason regarding that is that the Kabah is mightiest sign of Allah^{-azwj} in His^{-azwj} earth, and of most majestic sanctity. Therefore, you should not face it with the two private parts, the front and the back, due to the reverence to the sign of Allah^{-azwj} and Sanctity of Allah^{-azwj}, and House of Allah^{-azwj}.

وَ لَا يَسْتَقْبِلُ الشَّمْسَ وَ الْقَمَرَ لِأَنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ لَيْسَ فِي السَّمَاءِ أَكْبَرُ مِنْهُمَا لِقَوْلِ اللَّهِ تَعَالَى وَ جَعَلْنَا اللَّيْلَ وَ النَّهَارَ آيَتَيْنِ فَمَحْوُنَا آيَةَ اللَّيْلِ وَ هُوَ السَّوَادُ الَّذِي فِي الْقَمَرِ وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً الْآيَةَ

And one should not face the sun and the moon, because these are two signs from signs of Allah^{-azwj}. There isn't in the sky mightier than these two, due to Words of Allah^{-azwj} the Exalted: **And We Made the night and the day as two Signs, then We Erased the Sign of the night [17:12]** – and it is the darkness which is in the moon - **and We Made the Sign of the day to be visible, [17:12]** – the Verse.

وَ عِلَّةٌ أُخْرَى أَنَّ فِيهَا نُورًا مُرَكَّبًا فَلَا يَجُوزُ أَنْ يَسْتَقْبِلَ بِقُبُلٍ وَ لَا دُبُرٍ إِذْ كَانَتْ مِنْ آيَاتِ اللَّهِ وَ فِيهَا نُورٌ مِنْ نُورِ اللَّهِ

And another reason is, there is Noor installed in it, therefore it is not allowed to face with front nor back, when these were from the signs of Allah^{-azwj}, and in it is Noor from the Noor of Allah^{-azwj}.

³¹⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 52 (Chapters on etiquettes of toilet)

وَلَا يَسْتَقْبِلُ الرِّيحَ لِئَلَّا يَخْتَلِفَ فِيهَا الرِّيحُ يُرِيدُ البَوْلَ فَيَصِيبُ الثَّوْبَ وَ زَيْمًا لَمْ يَعْلَمْ الرَّجُلُ ذَلِكَ أَوْ لَمْ يَجِدْ مَا يَغْسِلُهُ وَ الْعِلَّةُ الثَّانِيَةُ أَنَّ مَعَ الرِّيحِ مَلَكَاً فَلَا يَسْتَقْبِلُ بِالْعَوْرَةِ

And one should not face the wind for two reasons. One of these is that the wind might return the urine and hit the clothes, and maybe the man would not know that, or he may not find what he can wash with; and the second reason is that there is an Angel (allocated) with the wind, therefore do not face with the private parts.

وَلَا يَتَوَضَّأُ عَلَى شَطِّ نَهْرٍ جَارٍ وَ الْعِلَّةُ فِي ذَلِكَ أَنَّ فِي الْأَنْهَارِ سُكَّاناً مِنَ الْمَلَائِكَةِ وَ لَا فِي مَاءٍ رَاكِدٍ وَ الْعِلَّةُ فِيهِ أَنَّهُ يُنَجِّسُهُ وَ يُقَدِّرُهُ فَيَأْخُذُ الْمُحْتَاجُ مِنْهُ فَيَتَوَضَّأُ مِنْهُ وَ يُصَلِّيَ بِهِ وَ لَا يَعْلَمُ أَوْ يَشْرُهُ أَوْ يَغْتَسِلُ بِهِ

And do not wash (defecate) at the banks of a flowing river, and the reason regarding that is that there are dwellers from the Angels in the rivers; nor in still waters, and the reason regarding it is that it would impure it and dirty it, therefore let the needy take from it to wash from it, and pray Salat with it, and he does not know whether it has been drunk or washed with.

وَ لَا بَيْنَ الْقُبُورِ وَ الْعِلَّةُ فِيهِ أَنَّ الْمُؤْمِنِينَ يُرْوُونَ قُبُورَهُمْ فَيَتَأَدَّوْنَ بِهِ وَ لَا فِي بَيْتِ النَّبِيِّ لِأَنَّهُ زَيْمٌ نَزَلَهُ النَّاسُ فِي ظِلْمَةِ اللَّيْلِ فَيَطْلُؤُوا فِيهِ وَ يُصِيبُهُمْ وَ لَا يَعْلَمُونَ

Nor (excrete) between the graves, and the reason regarding it is that the Momineen are visiting their graves, so they will be harmed by it; nor in a shade of the descending (from journey) because sometimes the people descend in its shade at night to be shaded by it, and it might hit them while they are no knowing.

وَ لَا فِي أَقْبِيَةِ الْمَسَاجِدِ أَرْبَعُونَ ذِرَاعاً فِي أَرْبَعِينَ ذِرَاعاً لِحَرَمِ الْقَوْلِ الصَّادِقِ ع حَرَمِ الْمَسَاجِدِ أَرْبَعُونَ ذِرَاعاً فِي أَرْبَعِينَ ذِرَاعاً

Nor (excrete) in courtyards of the Masjids, forty cubits by forty cubits, because it is a sanctuary and there is a sanctity for it, due to words of Al-Sadiq^{asws}: ‘Sanctuary of the Masjid is forty cubits by forty cubits’.

وَ لَا تَحْتَ شَجَرَةٍ مُنْمَرَةٍ لِقَوْلِ الصَّادِقِ ع مَا مِنْ فَمْرَةٍ وَ لَا شَجَرَةٍ وَ لَا عَرَسَةٍ إِلَّا وَ مَعَهَا مَلَكٌ يُسَبِّحُ اللَّهَ وَ يُقَدِّسُهُ وَ يُهَلِّلُهُ فَلَا يُجُوزُ ذَلِكَ لِجَلَّةِ الْمَلِكِ الْمُؤَكَّلِ بِهَا وَ لِئَلَّا يُسْتَحْفَ بِمَا أَحَلَّ اللَّهُ وَ لَا عَلَى التَّمَارِ لَهُدِهِ الْعِلَّةُ

Nor (excrete) beneath a fruit-bearing tree, due to words of Al-Sadiq^{asws}: ‘There is none from a fruit, nor a tree, nor a plant except and there is an Angel with it glorifying Allah^{azwj}, and extolling His^{azwj} Holiness, and extolling His^{azwj} Oneness’. Thus, that is not allowed for the reason of the Angel allocated with it, and lest he takes lightly with what Allah^{azwj} has Permitted, nor (excrete) upon the fruits for this reason.

وَ لَا عَلَى جَوَادِ الطَّرِيقِ وَ الْعِلَّةُ فِيهِ أَنَّهُ زَيْمٌ وَ طِفْهُ النَّاسُ فِي ظِلْمَةِ اللَّيْلِ وَ لَا فِي بَيْتِ يُصَلَّى فِيهِ وَ الْعِلَّةُ فِيهِ أَنَّ الْمَلَائِكَةَ لَا يَدْخُلُونَ ذَلِكَ الْبَيْتَ

Nor (excrete) upon middle of the road, and the reason regarding it is, perhaps the people would tread it in darkness of the night; nor (excrete) in a room Salat is prayed in it, and the reason regarding is that the Angels will not be entering that room.

فَهَذِهِ حُدُودُ الْإِسْتِنَاجَاءِ وَ عَلَّلَهَا.

So, these are limits of the cleansing and their reasons”.³¹⁷

54 فَلَاخِ السَّائِلِ، بِإِسْنَادِهِ عَنْ هَارُونَ بْنِ مُوسَى التَّلَعُكْرِيِّ رَضِيَ اللَّهُ عَنْهُمْ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا بْنِ شَيْبَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَزْمَةَ الْبُطَائِنِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا دَخَلْتَ إِلَى الْمَحْرَجِ وَأَنْتَ تُرِيدُ الْغَائِطَ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ أَعُوذُ بِاللَّهِ مِنَ الْحَبِيثِ الْمُخْبِثِ الرَّجْسِ الرَّجْسِ الشَّيْطَانِ الرَّجِيمِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ.

(The book) ‘Falah Al Saail’ – by his chain, from Haroun Bin Musa Al Tal’albury, may Allah^{-azwj} be Satisfied with them, from Ahmad Bin Muhammad Bin Saeed, from Yahya Bin Zakariya Bin Shayban, from Al-Hassan Bin Ali Bin Abu Hamza Al Batainy, from his father, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘When you enter to the toilet and you intend the defecation, then say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}! I seek Refuge with Allah^{-azwj} from the wickedness of the wicked, the uncleanness of the unclean, the pelted Satan^{-la}. Surely, Allah^{-azwj} is the Hearing, the Knowing’’.³¹⁸

55 حِنَّةُ الْأَمَانِ، رَأَيْتُ فِي بَعْضِ كُتُبِ أَصْحَابِنَا أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ص وَ شَكَا إِلَيْهِ الْبِدَّةَ وَ الْعُسْرَ وَ الْحُزْنَ فِي جَمِيعِ الْأَحْوَالِ وَ كَثْرَةَ الْهُمُومِ وَ تَعَسَّرَ الرَّزْقِ فَقَالَ ص لَعَلَّكَ تَسْتَعْمِلُ مِيرَاثَ الْهُمُومِ

(The book) ‘Junnat Al Amaan’ –

I saw in one of the books of our companions, ‘A man came to the Prophet^{-saww} and complained to him^{-saww} of the adversity and the poverty, and the grief in entirety of the situations, and a lot of worries, and scarcity of sustenance. He^{-saww} said: ‘Perhaps you are utilising inheritance of the worries’.

فَقَالَ وَ مَا مِيرَاثُ الْهُمُومِ

He said, ‘And what is the inheritance of worries?’

قَالَ لَعَلَّكَ تَتَعَمَّمُ مِنْ فُعُودٍ أَوْ تَتَسَرَّوُلُ مِنْ قِيَامٍ أَوْ تَقْلِمُ أَظْفَارَكَ بِسِنِّكَ أَوْ تَمْسَحُ وَجْهَكَ بِدَيْلِكَ أَوْ تَبُولُ فِي مَاءٍ رَاكِدٍ أَوْ تَنَامُ مُنْبَطِحًا عَلَى وَجْهِكَ الْخَبْرَ.

He^{-saww} said: ‘Perhaps you are wearing turban while sitting, or trouser while standing, and you are clipping your nails with your teeth, or you are wiping your face with your tail (clothes), or urinating in still water, or sleeping prone upon your face’ – the Hadeeth’’.³¹⁹

56 مَجْمُوعُ الدَّعَوَاتِ، لِابْنِ التَّلَعُكْرِيِّ فِي حَدِيثٍ عَنِ الصَّادِقِ ع فِي نَفْسِ الْحَدِيدِ الصَّبِيِّ قَالَ وَ اخْذَرِ عَلَيْهِ مِنَ النَّجَاسَةِ وَ الرُّهُومَةِ وَ دُحُولِ الْحَمَامِ وَ الْحَلَاءِ الْخَبْرَ.

(The book) ‘Majmou Al Dawaat’ of Ibn Al Talukbari,

³¹⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 53 (Chapters on etiquettes of toilet)

³¹⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 54 (Chapters on etiquettes of toilet)

³¹⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 55 (Chapters on etiquettes of toilet)

‘In a Hadeeth from Al-Sadiq^{-asws} regarding engraving the Chinese iron (ring). He^{-asws} said: ‘And be careful upon it from the impurities and the smell, and entering the bathhouse, and the toilet’ – the Hadeeth”.³²⁰

³²⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 56 (Chapters on etiquettes of toilet)

CHAPTER 3 – ETIQUETTES OF THE CLEANSING (FROM THE DEFECATION) AND THE CLEANSING (FROM THE URINATION)

1- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَقْطِينِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ نَفَسَ عَلَى خَاتَمِهِ اسْمَ اللَّهِ عَزَّ وَ جَلَّ فَلْيُحْوِلْهُ عَنِ الْيَدِ الَّتِي يَسْتَنْجِي بِهَا فِي الْمُنْتَوِصِ.

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

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who engraves upon his ring a Name of Allah^{-azwj} Mighty and Majestic, let him transfer it away from the hand with which he is cleansing from the defecation during the washing''^{.321}

وَ قَالَ ع الاستنجاء بالماء البارد يقطع البواسير.

And he^{-asws} said: 'The cleansing from the defecation with the cold water cuts the haemorrhoids''^{.322}

2- الْحِصَالُ، عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْحُسَيْنِ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَرَتْ فِي الْبَرَاءِ بْنِ مَعْرُورٍ الْأَنْصَارِيِّ ثَلَاثٌ مِنَ السُّنَنِ أَمَا أَوْلَاهُنَّ فَإِنَّ النَّاسَ كَانُوا يَسْتَنْجُونَ بِالْأَحْجَارِ فَأَكَلَ الْبَرَاءُ بْنُ مَعْرُورٍ الدُّبَاءَ فَلَانَ طَبْعُهُ فَاسْتَنْجَى بِالْمَاءِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ إِنَّ اللَّهَ مُجِيبُ التَّوَابِ وَ مُجِيبُ الْمُتَطَهِّرِينَ فَجَرَتْ السُّنَّةُ فِي الْإِسْتِنْجَاءِ بِالْمَاءِ

(The book) 'Al Khisaal' – from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim, from his father, from Amro Bin usman, from Al Husayn Bin Mus'ab,

'From Abu Abdullah^{-asws} having said: 'Three of the Sunnahs flowed in Al-Bara'a Bin Marour Al-Ansari. As for first of these, the people were cleansing from the defecation with the stones. Al-Bara'a Bin Marour had eaten the pumpkin. He (his stomach) softened. It squeezed him, so he cleansed from the defecation with the water. Allah^{-azwj} Mighty and Majestic Revealed: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**. So, the Sunnah flowed regarding the cleansing from defecation with the water.

فَلَمَّا حَضَرَتْهُ الْوَفَاةُ كَانَ غَائِبًا عَنِ الْمَدِينَةِ فَأَمَرَ أَنْ يُحْوَلَ وَجْهُهُ إِلَى رَسُولِ اللَّهِ ص وَ أُوصِيَ بِالثُّلُثِ مِنْ مَالِهِ فَتَزَلَّ الْكِتَابُ بِالْقِبْلَةِ وَ جَرَتْ السُّنَّةُ بِالثُّلُثِ.

When the expiry presented, he was absent from Al-Medina, so he instructed with turning his face towards Rasool-Allah^{-saww}, and he bequeathed with a third of his wealth. The Book Revealed the Qiblah, and the Sunnah flowed with a third (to be bequeathed)''^{.323}

³²¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 1 a (Chapters on cleaning from excretion)

³²² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 1 b (Chapters on cleaning from excretion)

³²³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 2 (Chapters on cleaning from excretion)

3- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ النَّاسُ يَسْتَنْجُونَ بِثَلَاثَةِ أَحْجَارٍ لِأَنَّهُمْ كَانُوا يَأْكُلُونَ الْبُسْرَ فَكَانُوا يَبْعُرُونَ بَعْرًا فَأَكَلَ رَجُلٌ مِنَ الْأَنْصَارِ الدُّبَاءَ فَلَانَ بَطْنُهُ فَاسْتَنْجَى بِالْمَاءِ فَبَعَثَ إِلَيْهِ النَّبِيُّ ص

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah Bin Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

'From Abu Abdullah^{-asws} having said: 'The people used to cleanse from defecation with three stones, because they were eating the un-ripened dates, so they were excreting like the camels. A man from the Helpers ate the pumpkin, so his belly softened. He cleansed with the water. The Prophet^{-saww} sent for him'.

قَالَ فَجَاءَ الرَّجُلُ وَهُوَ حَائِثٌ أَنْ يَكُونَ قَدْ نَزَلَ فِيهِ أَمْرٌ يَسُوؤُهُ فِي اسْتِنْجَائِهِ بِالْمَاءِ فَقَالَ لَهُ عَمِلْتَ فِي يَوْمِكَ هَذَا شَيْئًا

He^{-asws} said: 'The man came and he was fearful that a Command may have been Revealed regarding him worsening him regarding his cleansing with the water. He^{-saww} said to him: 'Have you done anything (new) in this day of yours?'

فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ ص إِنِّي وَاللَّهِ مَا حَمَلَنِي عَلَى الْإِسْتِنْجَاءِ بِالْمَاءِ إِلَّا أَنِّي أَكَلْتُ طَعَامًا فَلَانَ بَطْنِي فَلَمْ تُعْنِ عَنِّي الْحِجَارَةُ شَيْئًا فَاسْتَنْجَيْتُ بِالْمَاءِ

He said, 'Yes'. O Rasool-Allah^{-saww}! By Allah^{-azwj}! I was not carried upon the cleansing with the water except I had eaten a meal, so my belly softened. The stones did not avail me of anything, so I cleansed with the water'.

فَقَالَ رَسُولُ اللَّهِ ص هَبْنِيَا لَكَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَنْزَلَ فِيكَ آيَةً فَأَبَشِّرْ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ فَكُنْتَ أَوَّلَ مَنْ صَنَعَ هَذَا أَوَّلَ التَّوَّابِينَ وَ أَوَّلَ الْمُتَطَهِّرِينَ.

Rasool-Allah^{-saww} said: 'Congratulations to you, for Allah^{-azwj} Mighty and Majestic has Revealed a verse regarding you. **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**. I^{-saww} have been the first one to have done this, being first of the repenting ones, and first of the cleaning ones"³²⁴.

4- الْعَلَلُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمَيْرِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِبَعْضِ نِسَائِهِ مُرِي نِسَاءَ الْمُؤْمِنِينَ أَنْ يَسْتَنْجِينَ بِالْمَاءِ وَ يُبَالِغْنَ فَإِنَّهُ مَطَهْرَةٌ لِلْحَوَاشِي وَ مَذْهَبَةٌ لِلْبَوَاسِرِ.

(The book) 'Al Ilal' – from his father, from Abdullah Bin Ja'far Al Himeyri, from Haroun Bin Muslim, from Mas'ada Bin Ziyad,

'From Abu Abdullah^{-asws}: 'Rasool-Allah^{-saww} said to one of his^{-saww} wives: 'Instruct women of the Momineen to be cleaning with the water after the defecation and be extensive, for it is a purifier for the edges and a remover of the haemorrhoids"³²⁵.

³²⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 3 (Chapters on cleaning from excretion)

³²⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 4 (Chapters on cleaning from excretion)

5- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَوْلُهُ تَعَالَى وَ صَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِيَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

Tafseer Ali Bin Ibrahim – Words of the Exalted: **And Allah Strikes an example of a town which was safe, secure. Its sustenance came to it in abundance from every place. But, it committed Kufr with the Bounties of Allah, so Allah Made it to taste the clothing of hunger and the fear due to what they were doing [16:112].**

قَالَ نَزَلَتْ فِي قَوْمٍ كَانَ لَهُمْ نَهْرٌ يُقَالُ لَهُ النَّرْثَارُ وَ كَانَتْ بِأَرْضِهِمْ حِصْبَةٌ كَثِيرَةٌ الْحَبِيرُ وَ كَانُوا يَسْتَنْجُونَ بِالْعَجِينِ وَ يَقُولُونَ هُوَ أَلْيَنُ لَنَا فَكَفَرُوا بِأَنْعَمِ اللَّهِ وَ اسْتَخَفُّوا بِبِعْمَةِ اللَّهِ فَحَبَسَ اللَّهُ عَلَيْهِمُ النَّرْثَارَ فَجَدُّبُوا حَتَّى أَحْوَجَهُمُ اللَّهُ إِلَى مَا كَانُوا يَسْتَنْجُونَ بِهِ حَتَّى كَانُوا يَتَقَاسِمُونَ عَلَيْهِ.

He said, 'It was Revealed regarding a people who had a river for them called 'Sarsaar'. And their city was fertile with abundant goodness, and they were cleaning themselves from the defecation with the dough, and were saying, 'It is the softest for us'. They committed Kufr with bounties of Allah^{-azwj} and took lightly with bounties of Allah^{-azwj}. So Sarsaar was withheld from them and they were in a drought to the extent that Allah^{-azwj} Made them needy to (the very dough) what they had been cleaning themselves with, until they were apportioning upon it'.³²⁶ (Opinion)

6- الْعُيُونُ، وَ الْمَجَالِسُ، لِلصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْحَسَنِ بْنِ أَبِي الْعَقَبَةِ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ: قُلْتُ لِلرِّضَا ع الرَّجُلُ يَسْتَنْجِي وَ خَاتَمُهُ فِي إِصْبَعِهِ وَ نَفْسُهُ لَا إِلَهَ إِلَّا اللَّهُ

(The books) 'Al Uyoum', and 'Al Majaalis' of Al Sadouq – from his father, from Sa'ad Bin Abdullah, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Al-Hassan Bin Abu Al Aqaba, from Al Husayn Bin Khalid who said,

'I said to Al-Reza^{-asws}, 'The man cleans from defecation while his ring is in his finger, and it's engraving it, 'There is no god except Allah^{-azwj}!'

فَقَالَ أُحْرَهُ ذَلِكَ لَهُ

He^{-asws} said: 'I^{-asws} dislike that for him'.

فَقُلْتُ جُعِلْتُ فِدَاكَ أَوْ لَيْسَ كَانَ رَسُولُ اللَّهِ ص وَ كُلُّ وَاحِدٍ مِنْ آبَائِكَ يَفْعَلُ ذَلِكَ وَ خَاتَمُهُ فِي إِصْبَعِهِ

I said, 'May I be sacrificed for you^{-asws}! Or isn't it so that Rasool-Allah^{-saww}, and each one from your^{-asws} forefathers^{-asws} had done that while his^{-asws} ring was in his^{-asws} finger?'

قَالَ بَلَى وَ لَكِنْ أَوْلَيْكَ يَتَحَتَّمُونَ فِي الْيَدِ الْيُمْنَى فَاتَّقُوا اللَّهَ وَ انظُرُوا لِأَنْفُسِكُمْ.

He^{-asws} said: 'Yes, but they^{-asws} were wearing the ring in the right hand, therefore fear Allah^{-azwj}, and look out for yourselves!'³²⁷

³²⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 5 (Chapters on cleaning from excretion)

³²⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 6 (Chapters on cleaning from excretion)

7- فُرُبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُجَامِعُ وَ يَدْخُلُ الْكَيْفَ وَ عَلَيْهِ الْخَاتَمُ فِيهِ دُرُّ اللَّهِ أَوْ الشَّيْءُ مِنَ الْقُرْآنِ أ يَصْلُحُ ذَلِكَ قَالَ لَا.

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

'Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the man who had slept with his wife and he enters the toilet, and upon him is the ring wherein is mention of Allah^{-azwj}, or something from the Quran, 'Is that correct?' He^{-asws} said: 'No'³²⁸.

وَ مِنْهُ عَنِ الْبَيْهَقِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَحْرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانَ نَفْسُ خَاتَمِ أَبِي مُحَمَّدِ بْنِ عَلِيٍّ ع الْعِزَّةُ لِلَّهِ جَمِيعاً كَانَ فِي يَسَارِهِ يَسْتَنْجِي بِهَا وَ كَانَ نَفْسُ خَاتَمِ عَلِيٍّ ع الْمُلْكُ لِلَّهِ وَ كَانَ فِي يَدِهِ الْيُسْرَى يَسْتَنْجِي بِهَا.

And from him, from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'The engraving on a ring of Abu Muhammad^{-asws} Bin Ali^{-asws} was: 'العِزَّةُ لِلَّهِ جَمِيعاً' 'The Might is for Allah^{-azwj} entirely'. It was in his^{-asws} left hand he^{-asws} cleaned from defecation with it; and the engraving of a ring of Ali^{-asws} was: 'الْمُلْكُ لِلَّهِ' 'The kingdom is for Allah^{-azwj}', and it was in his^{-asws} left hand he^{-asws} cleaned from the defecation with it'³²⁹.

بيان: الظاهر أنه محمول على التقية كما حمله الشيخ في التهذيب و قال لأن راويه عامي متروك العمل بما يختص بروايته ثم قال على أن ما قدمناه من آداب الطهارة و ليس من واجباتها.

Explanation – *The apparent is that it is carried upon the Taqiyyah just as the sheykh carried it in (the book) 'Al-Tahzeeb', and he said, 'Because its reporter is a general Muslim (non-Shia), he has been left to work with what he has particularised with his report'. Then he said, 'Based upon that what we have forwarded is from etiquettes of the cleanliness and it isn't from its obligations'.*

أقول و يؤيد الحمل على التقية أنهم ع كانوا لا يتختمون بغير اليمين إلا في التقية و ذكروا أنه من علامات المؤمنين.

I (Majlisi) am saying, 'And carrying it upon the Taqiyyah is supported by, they^{-asws} were wearing rings in other than the right hand except during the Taqiyyah, and they^{-asws} mentioned that it is from the signs of the Momineen'.

8- الْحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْبُؤْلُ قَائِماً مِنْ غَيْرِ عِلَّةٍ مِنَ الْجَفَاءِ وَ الْإِسْتِنْجَاءُ بِالْيَمِينِ مِنَ الْجَفَاءِ.

(The book) 'Al Khisaal' – from his father, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

³²⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 7 a (Chapters on cleaning from excretion)

³²⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 7 b (Chapters on cleaning from excretion)

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The urinating while standing without a reason, is from the bad etiquettes, and the cleaning from the defecation with the right hand is from the bad etiquettes’’.³³⁰

9- ثَوَابُ الْأَعْمَالِ، لِلصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَذَابَ الْقَبْرِ مِنَ الْبَوْلِ.

(The book) ‘Sawaab Al Amaal’ of Al Sadouq – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Punishment of the grave is due to the urine’’.³³¹

10- الْمَحَاسِرُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَمْرِو بْنِ شَيْمِرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لَأَلْعُقُ أَصَابِعِي مِنَ الْمَادِمِ [الْأَذْمِ] حَتَّى أَخَافُ أَنْ يَرَى خَادِمِي أَنَّ ذَلِكَ مِنْ جَشَعٍ وَ لَيْسَ ذَلِكَ كَذَلِكَ

(The book) ‘Al Mahasin’ – from his father, from Abdullah Bin Al Mugheira, from Amro Bin Shimr who said,

‘I heard Abu Abdullah^{-asws} saying: ‘I^{-asws} tend to lick my^{-asws} fingers from the sauce to the extent that I^{-asws} fear that my^{-asws} servants would see me^{-asws} doing that from greed, and that isn’t like that.

إِنَّ قَوْمًا أَفْرَعَتْ عَلَيْهِمُ النِّعْمَةُ وَ هُمْ أَهْلُ التَّرْتَارِ فَعَمَدُوا إِلَى مِخِ الحِنِطَةِ فَجَعَلُوهُ خُبْرًا هَجَاءً فَجَعَلُوا يُنْجُونَ بِهِ صِبْيَانَهُمْ حَتَّى اجْتَمَعَ مِنْ ذَلِكَ جَبَلٌ

There were a people the bounties had been poured upon them, and they are the people of Al-Sarsaar (river). They deliberated to the flour of wheat and kneaded as bread. They went on to clean (the backsides of) their children with it to the extent, that (soiled bread) collected as a mountain’.

قَالَ فَمَرَّ رَجُلٌ صَالِحٌ عَلَى امْرَأَةٍ وَ هِيَ تَفْعَلُ ذَلِكَ بِصَبِيِّ لَهُ فَقَالَ وَجُحْكُمُ اتَّقُوا اللَّهَ لَا تُعَيِّرُ مَا بَيْنَكُمْ مِنْ نِعْمَةٍ

He^{-asws} said: ‘A righteous man passed by a woman while she was doing that with her child. He said, ‘Woe be to you all! Fear Allah^{-azwj}, He^{-azwj} should not Change whatever bounties there are with you all!’

فَقَالَتْ كَأَنَّكَ تُخَوِّفُنَا بِالْجُوعِ أَمَا مَا دَامَ تَرْتَارُنَا يَجْرِي فَإِنَّا لَا نَخَافُ الْجُوعَ

She said, ‘It is as if you are scaring us with the hunger. But, as long as our (river) Sarsaar is flowing, we cannot fear the hunger!’

قَالَ فَأَسِيفَ اللَّهُ عَزَّ وَ جَلَّ وَ ضَعَفَ لَهُمُ التَّرْتَارُ وَ حَبَسَ عَنْهُمْ قَطْرَ السَّمَاءِ وَ نَبَتَ الْأَرْضِ

He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic was Wrathful and Weakened the (river) Sarsaar for them, and Withheld from them drops of the sky and vegetation of the earth’.

³³⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 8 (Chapters on cleaning from excretion)

³³¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 9 (Chapters on cleaning from excretion)

قَالَ فَاحْتَا جُوا إِلَى مَا فِي أَيْدِيهِمْ فَأَكَلُوا ثُمَّ احْتَا جُوا إِلَى ذَلِكَ الْجَبَلِ فَإِنْ كَانَ لَيَمَسُّمُ بَيْنَهُمْ بِالْمِيزَانِ.

He^{-asws} said: 'They became needy to what was in their hands. They consumed. Then they were needy to that mountain (of soiled bread). They were (desperate) to apportion between them with the scale'.³³²

11- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ عَمْرِو بْنِ شِمْرِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّي لَأَلْعُقُ أَصَابِعِي حَتَّى أَرَى أَنَّ خَادِمِي سَيَقُولُ مَا أَشْرَهُ مَوْلَايَ

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Amro Bin Shimr who said,

'Amir Al-Momineen^{-asws} said: 'I^{-asws} tend to lick my fingers to the extent that I^{-asws} view that my^{-asws} servants would be saying, 'How gluttonous is my Master^{-asws}!''

ثُمَّ قَالَ تَدْرِي لِمَ ذَلِكَ

Then he^{-asws} said: 'Do you know why that is so?'

فَقُلْتُ لَا

I said, 'No'.

فَقَالَ إِنَّ قَوْمًا كَانُوا عَلَى نَهْرِ السَّرْسَارِ فَكَانُوا قَدْ جَعَلُوا مِنْ طَعَامِهِمْ شِبْهَ السَّبَائِكِ يُنْجُونَ بِهِ صِبْيَانَهُمْ فَمَرَّ رَجُلٌ مُتَوَكِّئٌ عَلَى عَصَا فَإِذَا امْرَأَةٌ أَخَذَتْ سَبِيكَةً مِنْ تِلْكَ السَّبَائِكِ تُنْجِي بِهَا صَبِيهَا فَقَالَ لَهَا اتَّقِي اللَّهَ فَإِنَّ هَذَا لَا يَحِلُّ

He^{-asws} said: 'A people were at the river Al-Sarsaar. They had made their food (bread) like the ingots cleaning (backsides of) their children with it. A man leaning upon his walking stick passed by them, and there was a woman who had taken an ingot from those ingots to clean her child with it. He said to her, 'Fear Allah^{-azwj}, for this is not Permissible!'

فَقَالَتْ كَأَنَّكَ تُهَدِّدُنِي بِالْفَقْرِ أَمَا مَا جَرَى النَّهْرُ فَإِنِّي لَا أَخَافُ الْفَقْرَ

She said, 'It is as if you are threatening me with the poverty. But, for as long as Al Sarsaar is flowing, I do not fear the poverty!''

قَالَ فَأَجْرَى اللَّهُ النَّهْرَ أَضْعَفَ مَا كَانَ عَلَيْهِ وَ حَبَسَ عَنْهُمْ بَرَكَةَ السَّمَاءِ فَاحْتَا جُوا إِلَى الَّذِي كَانُوا يُنْجُونَ بِهِ صِبْيَانَهُمْ فَفَسَمُوهُ بَيْنَهُمْ بِالْوَزْنِ

He^{-asws} said: 'Allah^{-azwj} Caused the flow of Al-Sarsaar to be weakest as could be and Withheld Blessings of the sky from them. So, they became need to which they were cleaning their children with. They apportioned it between them with the weighing'.

قَالَ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَحِمَهُمْ فَزَدَّ عَلَيْهِمْ مَا كَانُوا عَلَيْهِ.

³³² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 10 (Chapters on cleaning from excretion)

He^{-asws} said: ‘Then Allah^{-azwj} Mighty and Majestic Mercied them and Returned to them what they had been upon’.³³³

12- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْمًا وَسِعَ عَلَيْهِمْ فِي أَرْزَاقِهِمْ حَتَّى طَعَنُوا فَاسْتَحْشَنُوا الْحِجَارَةَ فَعَمَدُوا إِلَى النَّقِيِّ فَصَنَعُوا مِنْهُ كَهَيْئَةِ الْأَفْهَارِ فِي مَذَاهِبِهِمْ

And from him, from his father, from Muhammad Bin Sinan, from Abu Uyeyna,

‘From Abu Abdullah^{-asws} having said: ‘There were a people, there was capaciousness upon them regarding their sustenance(s) to the extent that they transgressed. They deemed the stones as being coarse so they deliberated to the bread. The made from it like stones as their purifiers (from the defecation).

فَأَخَذَهُمُ اللَّهُ بِالسِّنِينَ فَعَمَدُوا إِلَى أَطْعِمَتِهِمْ فَجَعَلُوهَا فِي الْحَزَائِنِ فَبَعَثَ اللَّهُ عَلَى مَا فِي خَزَائِنِهِمْ مَا أَفْسَدَ حَتَّى احْتَجَّجُوا إِلَى مَا كَانُوا يَسْتَنْظِفُونَ بِهِ فِي مَذَاهِبِهِمْ فَجَعَلُوا يَغْسِلُونَهُ وَ يَأْكُلُونَهُ.

Allah^{-azwj} Seized them with the years (of famine), so they deliberated to their foods and made it to be in the treasuries (granaries). Allah^{-azwj} Sent upon whatever was in their treasuries (granaries) what spoilt it until they became needy to what they had been cleansing with in their purification. They went on to wash it and eat it’.³³⁴

13- تَفْسِيرُ الْعِيَّاشِيِّ، عَنْ جَمِيلٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ النَّاسُ يَسْتَنْجُونَ بِالْحِجَارِ وَ الْكُرْسُفِ ثُمَّ أُحْدِثَ الْوُضُوءُ وَ هُوَ خُلِقَ حَسَنٌ فَأَمَرَ بِهِ رَسُولُ اللَّهِ ص وَ أَنْزَلَ اللَّهُ فِي كِتَابِهِ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ.

Tafseer Al Ayyashi – from Jameel who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The people used to cleanse from the defecation with the stones and the old cotton. Then they would renew the Wud’u, and it is the good manner. Rasool-Allah^{-saww} instructed with it, and Allah^{-azwj} Revealed in His^{-azwj} Book: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**’.³³⁵

14- وَ مِنْهُ، عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا قَالَ الَّذِينَ يُحِبُّونَ أَنْ يَتَطَهَّرُوا نُظِفَ الْوُضُوءُ وَ هُوَ الْإِسْتِنْجَاءُ بِالْمَاءِ

And from him, from Al Halby,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about Words of Allah^{-azwj} the Exalted: **Therein are men who love to be purified, and Allah Loves the purifying ones [9:108]**. He^{-asws} said: ‘Those who love to be purified with cleanliness of the washing, and it is the cleaning from the defecation with the water’.

قَالَ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ قُبَاءَ.

³³³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 11 (Chapters on cleaning from excretion)

³³⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 12 (Chapters on cleaning from excretion)

³³⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 13 (Chapters on cleaning from excretion)

He (the narrator) said, ‘He^{-asws} said: ‘This Verse was Revealed regarding the people of (Masjid) Quba’’.³³⁶

و فِي رِوَايَةِ ابْنِ سِنَانَ عَنْهُ ع قَالَ: قُلْتُ لَهُ مَا ذَلِكَ الطُّهْرُ قَالَ نُظِفُ الْوُضُوءَ إِذَا خَرَجَ أَحَدُهُمْ مِنَ الْغَائِطِ فَمَدَّحَهُمُ اللَّهُ بِطَهْرِهِمْ.

And in a report by Ibn Sinan,

‘From him^{-asws}, he (the narrator) said, ‘Cleaning of the Wud’u when one of you comes out from the defecation, so Allah^{-azwj} has Praised them with their purification’’.³³⁷

15- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ حَرِيْزٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَجُلٌ بَالَ وَ لَمْ يَكُنْ مَعَهُ مَاءٌ

(The book) ‘Al Saraair’ – copying from the book of Hareyz who said,

‘I said to Abu Abdullah^{-asws}, ‘A man urinates and there does not happen to be any water with him’.

فَقَالَ يَغْصِرُ أَصْلَ دَكْرِهِ إِلَى طَرْفِهِ ثَلَاثَ عَصْرَاتٍ وَ يَنْتُرُ طَرْفَهُ فَإِنْ خَرَجَ بَعْدَ ذَلِكَ شَيْءٌ فَلَيْسَ عَلَيْهِ شَيْءٌ مِنَ الْبَوْلِ وَ لَكِنَّهُ مِنَ الْحَبَائِلِ.

He^{-asws} said: ‘He should squeeze the base of his manhood to its side, three squeezes, and jerk it’s side. If anything from the urine emerges after that, there isn’t anything upon him, but it is from the tracts’’.³³⁸

16- تَفْسِيرُ الْعِيَاشِيِّ، عَنْ حُفْصِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْمًا كَانُوا فِي بَنِي إِسْرَائِيلَ يُؤْتَى لَهُمْ مِنْ طَعَامِهِمْ حَتَّى جَعَلُوا مِنْهُ تَمَاثِيلَ مَدْرَةٍ كَانَتْ فِي بِلَادِهِمْ يَسْتَنْجُونَ بِهَا فَلَمَّ يَزِلُ اللَّهُ بِهِنَّ حَتَّى اضْطَرُّوا إِلَى التَّمَاثِيلِ يَتَّبِعُونَهَا وَ يَأْكُلُونَهَا وَ هُوَ قَوْلُ اللَّهِ ضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَ الْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ.

Tafseer Al Ayyashi – from Hafis Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘There were a people among the children of Israel who were given from their foods to the extent they made from it figurines of bricks which were in their city. They were cleaning from the defecation with it. Allah^{-azwj} did not Cease with them until they were desperate to the figurines, pursuing these and eating it, and it is Word of Allah^{-azwj}: **And Allah Strikes an example of a town which was safe, secure. Its sustenance came to it in abundance from every place. But, it committed Kufr with the Bounties of Allah, so Allah Made it to taste the clothing of hunger and the fear due to what they were doing [16:112]**’’.³³⁹

17- وَ مِنْهُ، عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَهْلَ قَرْيَةٍ مِمَّنْ كَانَ قَبْلَكُمْ كَانَ اللَّهُ قَدْ أَوْسَعَ عَلَيْهِمْ حَتَّى طَعَوْا فَقَالَ بَعْضُهُمْ لِبَعْضٍ لَوْ عَمَدْنَا إِلَى شَيْءٍ مِنْ هَذَا النَّفْيِ فَجَعَلْنَاهُ نَسْتَنْجِي بِهِ كَانَ أَلَيْنَ عَلَيْنَا مِنَ الْحِجَارَةِ

³³⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 14 a (Chapters on cleaning from excretion)

³³⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 14 b (Chapters on cleaning from excretion)

³³⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 15 (Chapters on cleaning from excretion)

³³⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 16 (Chapters on cleaning from excretion)

And from him, from Zayd Al Shaham,

‘From Abu Abdullah^{-asws} having said: ‘There were a people of a town, from the ones who existed before you, Allah^{-azwj} had been Capacious upon them until they transgressed. They said to each other, ‘If we could deliberate to something from this bread and make it a means of cleansing from the defecation with it, it would be softer upon us than the stones!’

قَالَ فَلَمَّا فَعَلُوا ذَلِكَ بَعَثَ اللَّهُ عَلَى أَرْضِهِمْ دَوَابَّ أَضْعَرَ مِنَ الْجِرَادِ فَلَمَّ يَدْعُ لَهُمْ شَيْئاً حَلَقَهُ اللَّهُ إِلَّا أَكَلَهُ مِنْ شَجَرٍ أَوْ غَيْرِهِ فَبَلَغَ بِهِمُ الْجُهْدُ إِلَى أَنْ أَقْبَلُوا إِلَى الَّذِي كَانُوا يَسْتَنْجُونَ بِهِ فَأَكَلُوهُ وَ هِيَ الْقَرْيَةُ الَّتِي قَالَ اللَّهُ صَرَبَ اللَّهُ مَثَلاً قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً إِلَى قَوْلِهِ بِمَا كَانُوا يَصْنَعُونَ.

He^{-asws} said: ‘When they did that, Allah^{-azwj} Sent upon their land insects smaller than the locust. These did not leave anything for them Allah^{-azwj} had Created, except they devoured it, from a tree or other such. The struggle reached with them to the extent that they came to that which had been cleansing with from defecation, and they ate it; and it is the town which Allah^{-azwj} Said: **And Allah Strikes an example of a town which was safe, secure.** – up to His^{-azwj} Words: **due to what they were doing [16:112]**’.³⁴⁰

18- السَّرَائِرُ، مِنْ كِتَابِ الْمَشِيخَةِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي حُبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ ذَكَرَ وَ هُوَ فِي صَلَاتِهِ أَنَّهُ لَمْ يَسْتَنْجِ مِنَ الْخَلَاءِ قَالَ نَعَمْ يَنْصَرِفُ وَ يَسْتَنْجِي مِنَ الْخَلَاءِ وَ يُعِيدُ الصَّلَاةَ وَ إِنْ ذَكَرَهُ وَ قَدْ فَرَّغَ مِنْ صَلَاتِهِ أَجْزَأُهُ ذَلِكَ وَ لَا إِعَادَةَ عَلَيْهِ.

(The book) ‘Al Saraair’ – from the book ‘Al Masheykha’ of Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from Musa Bin Al-Qasim,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, ‘I asked him^{-asws} about a man who remembered while he was in his Salat that he had not cleansed from the toilet. He^{-asws} said: ‘Yes, he should disperse and clean from the toilet, and repeat the Salat; and if he had remembered it and he had finished from his Salat, that would suffice him and there is no repeating upon him’.³⁴¹

وَ مِنَ الْكِتَابِ الْمَذْكُورِ عَنِ الْهَيْتَمِ بْنِ أَبِي مَسْرُوقٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ سَمَاعَةَ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ع إِنِّي أَبُولُ ثُمَّ أَمْسَحُ بِالْأَحْجَارِ فَيَجِيءُ مِنِّي الْبَلَلُ مَا يُفْسِدُ سَرَائِلِي قَالَ لَيْسَ بِهِ بَأْسٌ.

And from the mentioned book, from Al Haysam Bin Abu Masrouq, from Al Hakam Bin Miskeen, from Sama’at who said,

‘I said to Abu Al-Hassan Musa^{-asws}, ‘I urinate, then I wipe with the stone, so there comes from me the wetness what spoils my trouser’. He^{-asws} said: ‘There is no problem with it’.³⁴²

19- الْهُدَايَةُ، إِذَا أَرَادَ الْإِسْتِنْجَاءَ مَسَحَ بِإِصْبَعِهِ مِنْ عِنْدِ الْمُقْعَدَةِ إِلَى الْأَنْثَيْنِ ثَلَاثَ مَرَّاتٍ فَإِذَا صَبَّ الْمَاءُ عَلَى يَدِهِ لِإِسْتِنْجَاءِ فَلْيُغْلِ الْخُذُّ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُوراً وَ لَمْ يَجْعَلْهُ نَجْساً وَ يَبْدَأُ بِذَكَرِهِ وَ يَصُبُّ عَلَيْهِ مِنَ الْمَاءِ مِثْلِي مَا عَلَيْهِ مِنَ الْبَوْلِ يَصُبُّهُ مَرَّتَيْنِ

³⁴⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 17 (Chapters on cleaning from excretion)

³⁴¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 18 a (Chapters on cleaning from excretion)

³⁴² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 18 b (Chapters on cleaning from excretion)

(The book) 'Al Hidayah' –

'When he intends the cleaning from the defecation, he should wipe with his hands from the backside to the testicle three times. When he pours the water upon his hand for the cleaning, let him say, 'The Praise is for Allah^{-azwj} Who Made the water as a purifier and did not Make it impure', and he should begin with his manhood and pour upon it from the water double of that which is upon it from the urine (drops), pouring it twice.

هَذَا أَذَى مَا يُجْزِي ثُمَّ يَسْتَنْجِي مِنَ الْعَائِطِ وَ يُغْسِلُ حَتَّى يُنْقِي مَا تَمَّ وَ لَا يَجُوزُ لِلرَّجُلِ أَنْ يَسْتَنْجِيَ بِيَمِينِهِ إِلَّا إِذَا كَانَتْ يَسَارِهِ عِلَّةً وَ لَا يَجُوزُ لَهُ أَنْ يَدْخُلَ الْحَلَاءَ وَ مَعَهُ حَاتَمٌ عَلَيْهِ اسْمُ اللَّهِ فَإِنْ دَخَلَ وَ هُوَ عَلَيْهِ فَلْيُحَوِّلْهُ عَنْ يَدِهِ الْيُسْرَى إِذَا أَرَادَ الْإِسْتِنْجَاءَ.

This is least of what suffices. Then he should clean from the defecation and wash until it is clean from the dirt, and it is not allowed for the man that he cleans from defecation with his right hand unless his left hand has an illness, and it is not allowed for him to enter the toilet and there is a ring with him, upon it is a Name of Allah^{-azwj}. If he were to enter and it is upon him, let him transfer it from his left hand, when he intends the cleaning".³⁴³

20- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ إِذَا دَخَلْتَ الْعَائِطَ فَفَضَيْتَ الْحَاجَةَ فَلَمْ تُهْرِقِ الْمَاءَ ثُمَّ تَوَضَّأْتَ وَ نَسِيتَ أَنْ تَسْتَنْجِيَ وَ ذَكَرْتَ بَعْدَ مَا صَلَّيْتَ فَعَلَيْكَ الْإِعَادَةُ فَإِنْ كُنْتَ أَهْرَقْتَ الْمَاءَ فَتَسَيْتَ أَنْ تُغْسِلَ ذَكَرَكَ حَتَّى صَلَّيْتَ فَعَلَيْكَ إِعَادَةُ الْوُضُوءِ وَ الصَّلَاةِ وَ عَسَلْ ذَكَرَكَ لِأَنَّ الْبَوْلَ مِثْلُ الْبِرَازِ.

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Ismail Bin Marrar, from Yunus Bin Abdul Rahman, from Zur'ah, from Sama'at who said,

'Abu Abdullah^{-asws} said: 'When you enter the toilet, so you fulfil the need but did not spill the water, then you perform Wud'u, and you forget to clean from the defecation, and you remember after having prayed Salat, upon you is the repeating. If you have spilt the water, and you forget to wash your manhood until you have prayed Salat, upon you is repeating the Wud'u and the Salat, and washing your manhood, because the urine is like the faeces".³⁴⁴

21- السَّرَائِرُ، مِنْ جَامِعِ الْبَرْزَنْطِيِّ قَالَ: سَأَلْتُهُ عَنِ الْبَوْلِ يُصِيبُ الْحَسَدَ قَالَ صُبَّ عَلَيْهِ الْمَاءَ مَرَّتَيْنِ فَإِنَّمَا هُوَ مَاءٌ.

(The book) 'Al Saraair', from 'Jamie' of Al Bazanty who said,

'I asked him^{-asws} about the urine hitting the body. He^{-asws} said: 'Pour the water upon it twice, for rather it (urine) is water".³⁴⁵

22- نَوَادِرُ الرَّاؤِنْدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ الرَّوَابِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدِّيَابِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ بَالَ فَلْيَضَعْ إِبْصَعَهُ الْوُسْطَى فِي أَصْلِ الْعِجَانِ ثُمَّ لِيَسْلَهَا ثَلَاثًا.

³⁴³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 19 (Chapters on cleaning from excretion)

³⁴⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 20 (Chapters on cleaning from excretion)

³⁴⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 21 (Chapters on cleaning from excretion)

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

'From his grandfather Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who urinates, let him place his middle finger in the base of the scrotum, then he move it forward thrice''³⁴⁶

وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِسْتِنْجَاءُ بِالْيَمِينِ مِنَ الْجَفَاءِ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'The cleaning from the defecation with the right hand is from the bad etiquettes''³⁴⁷

وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَانِي جِبْرَائِيلُ ع فَقَالَ يَا مُحَمَّدُ كَيْفَ تَنْزِلُ عَلَيْكُمْ وَ أَنْتُمْ لَا تَسْتَاكُونَ وَ لَا تَسْتَنْجُونَ بِالْمَاءِ وَ لَا تَغْسِلُونَ بَرَايِحِكُمْ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} came to me^{-saww}. He^{-as} said: 'O Muhammad^{-saww}! How can we (Angels) descend unto you all and you (Muslims) are neither brushing your teeth, nor cleaning from the toilet with the water, nor washing your knuckles''³⁴⁸

وَ هَذَا الْإِسْنَادِ قَالَ: كَانَ النَّبِيُّ ص إِذَا بَالَ نَزَرَ ذَكَرَهُ ثَلَاثَ مَرَّاتٍ.

And by this chain,

~~'He^{-asws} said: 'Whenever the Prophet^{-saww} urinated, he^{-saww} jerked his^{-saww} penis three times''³⁴⁹-(derogatory)~~

23- دَعَاؤُ الرَّاوُدِيِّ، رَوَى ابْنُ عَبَّاسٍ أَنَّ عَدَابَ الْقَبْرِ ثَلَاثَةٌ ثَلَاثَةٌ ثَلَاثٌ لِلْغَيْبَةِ وَ ثَلَاثٌ لِلنَّمِيمَةِ وَ ثَلَاثٌ لِلْبُؤُولِ.

(The book) 'Dawaat' of Al Rawandy –

'It is reported by Ibn Abbas, 'Punishment of the grave are three thirds – a third for the backbiting, and a third for the gossiping, and a third for the urine''³⁵⁰ (Not a Hadeeth?)

24- مَجَالِسُ الصَّدُوقِ، فِي حَبْرِ مَنَاهِي النَّبِيِّ ص أَنَّهُ حَيَّ أَنْ يَسْتَنْجِيَ الرَّجُلُ بِالرُّؤُوثِ وَ الرِّقَّةِ.

(The book) 'Majaalis of Al Sadouq –

³⁴⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 22 a (Chapters on cleaning from excretion)

³⁴⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 22 b (Chapters on cleaning from excretion)

³⁴⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 22 c (Chapters on cleaning from excretion)

³⁴⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 22 d (Chapters on cleaning from excretion)

³⁵⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 23 (Chapters on cleaning from excretion)

‘In a Hadeeth of prohibitions by the Prophet^{-saww}, he^{-saww} prohibited from the man cleaning after the defecation with the dung and the decayed bone’.³⁵¹

25- دَعَائِمُ الْإِسْلَامِ، مَعَاذَ عَنِ الْإِسْتِنْجَاءِ بِالْعِظَامِ وَ الْبُغْرِ وَ كُلِّ طَعَامٍ وَ أَنَّهُ لَا بَأْسَ بِالْإِسْتِنْجَاءِ بِالْحِجَاةِ وَ الْحَرِيقِ وَ الْقُطْنِ وَ أَشْبَاهِ ذَلِكَ.

(The book) ‘Da’aim Al Islam’ –

‘They^{-asws} prohibited from cleaning after defecation with the bones, and the dung, and every food item, and that there is no problem with cleaning after defecation with the stones, and the rag, and the cotton, and the likes of that’.³⁵²

وَ عَنِ الصَّادِقِ ع قَالَ قَالَ عَلِيٌّ ع لَا يَكُونُ الْإِسْتِنْجَاءُ إِلَّا مِنْ عَائِطٍ أَوْ بَوْلٍ أَوْ جَنَابَةٍ وَ لَيْسَ مِنَ الرِّيحِ اسْتِنْجَاءٌ.

And from Al-Sadiq^{-asws} having said: ‘Ali^{-asws} said: ‘The cleaning cannot happen except from defecation, or urination, or sexual impurity; and there isn’t cleaning (with water) from the wind’.³⁵³

وَ عَنْ عَلِيٍّ ع قَالَ: الْإِسْتِنْجَاءُ بِالْمَاءِ فِي كِتَابِ اللَّهِ وَ هُوَ قَوْلُهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ وَ هُوَ خُلُقٌ كَرِيمٌ.

And from Ali^{-asws} having said: ‘The cleaning with the water is in the Book of Allah^{-azwj}, and it is His^{-azwj} Word: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]** – and it is an honourable mannerism’.³⁵⁴

³⁵¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 24 (Chapters on cleaning from excretion)

³⁵² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 25 a (Chapters on cleaning from excretion)

³⁵³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 25 b (Chapters on cleaning from excretion)

³⁵⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 25 c (Chapters on cleaning from excretion)

CHAPTERS ON WUD'U

باب 1 ما ينقض الوضوء و ما لا ينقضه

CHAPTER 1 – WHAT BREAKS THE WUD'U AND WHAT DOES NOT BREAK IT

1- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ اسْتَاكَ أَوْ تَحَلَّلَ فَخَرَجَ مِنْ فَمِهِ الدَّمُ أَمْ يَنْقُضُ ذَلِكَ الْوُضُوءَ

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

'From his grandfather Ali son of Ja'far^{-asws}, from his brother^{-asws}, said, 'I asked him^{-asws} a man brushing teeth, or picking teeth, so the blood emerges from his mouth, 'Does that break the Wud'u?'

قَالَ لَا وَ لَكِنْ يَتَمَضَّمُ

He^{-asws} said: 'No, but he should rinse'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَسْتَدِجِلَ الدَّوَاءَ وَ يُصَلِّيَ وَ هُوَ مَعَهُ وَ هَلْ يَنْقُضُ الْوُضُوءَ

He said, 'And I asked him^{-asws} about the man, 'Is it correct for him if he were to insert medication and prays Salat and it is with him, and does it break the Wud'u?'

قَالَ لَا يَنْقُضُ الْوُضُوءَ وَ لَا يُصَلِّيَ حَتَّى يَطْرَحَهُ.

He^{-asws} said: 'It does not break the Wud'u, and he should not pray Salat until he has dropped it'.³⁵⁵

2- قُرْبُ الْإِسْنَادِ، بِالسَّنَدِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَقَطَعُ رَأْسَ التُّوَلُولِ أَوْ بَعْضَ جُرْحِهِ فِي الصَّلَاةِ

(The book) 'Qurb Al Asnaad' – by the previous chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, said, 'I asked him^{-asws} about the man, 'Can he cut head of the verruca (lump), or one of his injuries during the Salat?'

قَالَ إِنْ تَخَوَّفَ أَنْ يَسِيلَ الدَّمُ فَلَا يَفْعَلْ وَ إِنْ فَعَلَ فَقَدْ نَقَضَ مِنْ ذَلِكَ الصَّلَاةَ وَ لَا يَنْقُضُ الْوُضُوءَ

³⁵⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 1 (Chapters on Wud'u)

He^{-asws} said: 'If he fears the blood might flow, he should not do so, and if he does, so he has broken from that Salat but not broken the Wud'u'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ كَانَ فِي صَلَاتِهِ فَرَمَاهُ رَجُلٌ فَشَجَّهُ فَسَالَ الدَّمُ هَلْ يَنْفُضُ ذَلِكَ وَضُوءَهُ

He said, 'And I asked him^{-asws} about a man who was in his Salat, a man pelts him, so he fractures him and the blood flows, 'Does that break the Wud'u?'

فَقَالَ لَا يَنْفُضُ الْوُضُوءَ وَ لَكِنَّهُ يَقْطَعُ الصَّلَاةَ.

He^{-asws} said: 'It does not break the Wud'u, but it cuts the Salat'.³⁵⁶

3- وَ مِنْهُ، وَ مِنْ كِتَابِ الْمَسَائِلِ، بِإِسْنَادِهَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ فِي صَلَاتِهِ فَيَعْلَمُ أَنَّ رِيحاً قَدْ خَرَجَتْ وَ لَا يَجِدُ رِيحَهَا وَ لَا يَسْمَعُ صَوْتَهَا

And from him, and from 'Kitab Al Masaail' – by their chains,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, said, 'I asked him^{-asws} about who happens to be in his Salat, and he knows that wind has come out and he cannot find its smell nor heard its sound'.

قَالَ يُعِيدُ الْوُضُوءَ وَ الصَّلَاةَ وَ لَا يَعْتَدُ بِشَيْءٍ مِمَّا صَلَّى إِذَا عَلِمَ ذَلِكَ يَقِيناً

He^{-asws} said: 'He should repeat the Wud'u and the Salat, and he should count as anything from what he has prayed, when he knows that with certainty'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ وَجَدَ رِيحاً فِي بَطْنِهِ فَوَضَعَ يَدَهُ عَلَى أَنْفِهِ وَ خَرَجَ مِنَ الْمَسْجِدِ مُتَعَمِّداً حَتَّى أُخْرِجَ الرِّيحَ مِنْ بَطْنِهِ ثُمَّ عَادَ إِلَى الْمَسْجِدِ فَصَلَّى وَ لَمْ يَنْوِضْ هَلْ يُجْزِيهِ ذَلِكَ

He said, 'And I asked him^{-asws} about a man finding wind in his belly. He places his hand upon his nose and goes out from the Masjid deliberately until the wind came out from his belly. Then he returned to the Masjid, so he prayed Salat and did not perform Wud'u, 'Is that allowed for him?'

قَالَ لَا يُجْزِيهِ حَتَّى يَنْوِضَ وَ لَا يَعْتَدُ بِشَيْءٍ مِمَّا صَلَّى.

He^{-asws} said: 'It is no allowed until he performs Wud'u, and he cannot count as anything from what he had prayed'.³⁵⁷

بيان: رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الشَّيْطَانَ يَنْفُخُ فِي دُبُرِ الْإِنْسَانِ حَتَّى يُحِيلَ إِلَيْهِ أَنَّهُ قَدْ خَرَجَ مِنْهُ رِيحٌ وَ لَا يَنْفُضُ وَضُوءَهُ إِلَّا رِيحٌ يَسْمَعُهَا أَوْ يَجِدُ رِيحَهَا.

³⁵⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 2 (Chapters on Wud'u)

³⁵⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 3 (Chapters on Wud'u)

Explanation (Hadeeth only) – It is reported by the sheykh in ‘Al-Saheeh’, from Muawiya Bin Ammar who said, ‘Abu Abdullah^{-asws} said: ‘The Satan^{-la} blows in the backside of the human being until he imagines that wind has come out from him, and it does not break his Wud’u until he hears it or finds its smell’.

4- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْحِجَامَةِ وَالْفَيْءِ وَكُلِّ دَمٍ سَائِلٍ فَقَالَ لَيْسَ فِيهِ وَضُوءٌ إِذَا الْوَضُوءُ مِمَّا خَرَجَ مِنْ طَرْفَيْكَ اللَّذَيْنِ أَنْعَمَ اللَّهُ بِمَا عَلَيْكَ.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Sama’at, from Ibn Muskan, from Abu Baseer Al Murady,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the cupping, and vomit, and every flowing blood. He^{-asws} said: ‘There isn’t (renewal) of Wud’u in it. But rather (renewal) of the Wud’u is from what comes out from your two sides (front and back), those Allah^{-azwj} has Favoured with upon you’’.³⁵⁸

قال الصدوق ره يعني من بول أو غائط أو ریح أو منی.

Note – Al Sadouq said, ‘It means from urine, or faeces, or wind, or semen’.

5- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَافِي عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا خَالَطَ النَّوْمُ الْقَلْبَ وَجَبَ الْوَضُوءُ.

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

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘If the sleep mingles with the heart, the Wud’u is obligated’’.³⁵⁹

6- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي هَيْثَمٍ وَ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَّانِ وَ مُحَمَّدِ بْنِ أَحْمَدَ السِّنَانِيِّ وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْمُكْتَبِيِّ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الصَّائِعِ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ كُلِّهِمْ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا الْقَطَّانِ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مُهَلَّبٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: لَا يَنْقُضُ الْوَضُوءَ إِلَّا الْبَوْلُ وَالرِّيحُ وَالنَّوْمُ وَالْغَائِطُ وَالْحَنَابَةُ.

And from him, from Ahmad Bin Muhammad Bin Al Haysam, and Ahmad Bin Al-Hassan Al Qattan, and Muhammad Bin Ahmad Al Sinani, and Al Husayn Bin Ibrahim Al Mukattib, and Abdullah Bin Muhammad Al Saaig, and Ali Bin Abdullah Al Warraq, all of them, from Ahmad Bin Yahya Bin Zakariya Al Qattan, from Bakr Bin Abdullah Bin Habeeb, from Rameem Bin Bahlour, from Abu Muawiya, from Al Amsh,

‘From Al-Sadiq^{-asws} said: ‘Nothing breaks the Wud’u except the urine, and the wind, and the sleep, and the defecation, and the sexual impurity’’.³⁶⁰

³⁵⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 4 (Chapters on Wud’u)

³⁵⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 5 (Chapters on Wud’u)

³⁶⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 6 (Chapters on Wud’u)

7- العُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْوَسِيِّ النَّيْسَابُورِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ الرِّضَا عَ فِيمَا كَتَبَ لِلْمَأْمُونِ مِنْ شَرَائِعِ الدِّينِ قَالَ لَا يَنْفُضُ الْوُضُوءَ إِلَّا غَائِطٌ أَوْ بَوْلٌ أَوْ رِيحٌ أَوْ نَوْمٌ أَوْ جَنَابَةٌ.

(The book) 'Al Uyoun' – from Abdul Wahid Bin Muhammad Bin Ubdous Al Neysabouri, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan,

'From Al-Reza^{-asws} among what he^{-asws} wrote for Al-Mamoun, from the laws of religion. He^{-asws} said: 'Nothing breaks the Wud'u except defecation, or urination, or wind, or sleep, or sexual impurity'.³⁶¹

8- العُيُونُ، عَنْ جَعْفَرِ بْنِ نُعَيْمِ بْنِ شَاذَانَ عَنْ عَمِّهِ عَنْ مُحَمَّدِ بْنِ شَاذَانَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ بَرِيْعٍ عَنِ الرِّضَا عَ قَالَ قَالَ أَبُو جَعْفَرٍ عَ لَا يَنْفُضُ الْوُضُوءَ إِلَّا مَا خَرَجَ مِنْ طَرَفَيْكَ اللَّذَيْنِ جَعَلَهُمَا اللَّهُ لَكَ أَوْ قَالَ اللَّذَيْنِ أَنْعَمَ اللَّهُ بِمَا عَلَيْكَ.

(The book) 'Al Uyoun' – from Ja'far Bin Nueym Bin Shazan, from his uncle, from Muhammad Bin Shazan, from Al Fazl Bin Shazan, from Ibn Bazie,

'From Al-Reza^{-asws} having said: 'Abu Ja'far^{-asws} said: 'Nothing breaks the Wud'u except what emerges from your two sides (front and back), those which Allah^{-azwj} has Made these for you' – or said: 'Those Allah^{-azwj} has Favoured with upon you'.³⁶²

And from him, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ibrahim Bin Abu Mahmoud,

'From Al-Reza^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the vomit, and the nose-bleed, and the mucus, and the blood, 'Do these break the Wud'u?'

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ عَنِ الرِّضَا عَ قَالَ: سَأَلْتُهُ عَنِ الْقَيْءِ وَ الرُّعَافِ وَ الْمِدَّةِ وَ الدَّمِ أ يَنْفُضُ الْوُضُوءَ قَالَ لَا لَا يَنْفُضُ شَيْئاً.

He^{-asws} said: 'No! These do not break anything'.³⁶³

9- وَ عَنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ زَكَرِيَّا بْنِ آدَمَ قَالَ: سَأَلْتُ الرِّضَا عَ عَنِ النَّاسُورِ فَقَالَ إِنَّمَا يَنْفُضُ الْوُضُوءَ ثَلَاثُ الْبَوْلِ وَ الْعَائِطُ وَ الرِّيْحُ.

And from him, from his father, from Sa'ad, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sahl, from Zakariya Bin Adam who said,

'I asked Al-Reza^{-asws} about abscess. He^{-asws} said: 'But rather three (things) break the Wud'u – the urinating, and the defecating, and the wind'.³⁶⁴

³⁶¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 7 (Chapters on Wud'u)

³⁶² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 8 a (Chapters on Wud'u)

³⁶³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 8 b (Chapters on Wud'u)

³⁶⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 9 (Chapters on Wud'u)

10- العَلَلُ، لِلصَّدُوقِ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ مَعاً عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ أَنَانَ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ وَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ مَعاً عَنْ مُتَّى الْخَنَّاطِ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ سَعِيدِ بْنِ أَحْمَدَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص تَوَضَّؤُوا بِمَا يَخْرُجُ مِنْكُمْ وَ لَا تَتَوَضَّؤُوا بِمَا يَدْخُلُ فَإِنَّهُ يَدْخُلُ طَيْباً وَ يَخْرُجُ حَيْثُماً.

(The book) 'Al Ilal' of Al Sadouq – from his father, and Muhammad Bin Al-Hassan Bin Al Waleed, both together from Muhammad Bin Yahya Al Attar, from Al Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Owrana, from Ahmad Bin Muhammad Bin Abu Nasr, and Abdul Rahma Bin Abu Najran, both together from Musanna Al Hannat, from Mansour Bin Hazim, from Saeed Bin Ahmad, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Perform Wud'u from what emerges from you, and do not perform Wud'u from what enters, for good enters and bad exits'.³⁶⁵

وَ مِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْمَدْيِ قَالَ مَا هُوَ وَ النُّخَامَةُ إِلَّا سَوَاءٌ.

And from him, from his father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazzal, from Abdullah Bin Bukeyr, from Umar Bin Hanzala who said,

'I asked Abu Abdullah^{-asws} about the seminal fluid. He^{-asws} said: 'It and the phlegm are not but the same'.³⁶⁶

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ قَالَ: سَأَلْتُ أَحَدَهُمَا عَنِ الْمَدْيِ فَقَالَ لَا يَنْفُضُ الْوُضُوءَ وَ لَا يُغْسَلُ مِنْهُ تَوْبٌ وَ لَا جَسَدٌ إِنَّمَا هُوَ بِمَنْزِلَةِ الْبُصَاقِ وَ الْمَخَاطِ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Umar Bin Uzina, from Bureyd who said,

'I asked one of the two (5th or 6th Imam^{-asws}) about the seminal fluid (which comes out without bedwetting). He^{-asws} said: 'It does not break the Wud'u, nor will the clothes be washed from it, nor the body. But rather, it is at the status of the sputum and the mucus'.³⁶⁷

وَ مِنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ حَرْبٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنْ سَالَ مِنْ دَكَرِكَ شَيْءٌ مِنْ مَدْيٍ أَوْ وَدْيٍ وَ أَنْتَ فِي الصَّلَاةِ فَلَا تَقْطَعِ الصَّلَاةَ وَ لَا تَنْفُضْ لَهُ الْوُضُوءَ وَ إِنْ بَلَغَ عَقَبَكَ إِنَّمَا ذَلِكَ بِمَنْزِلَةِ النُّخَامَةِ وَ كُلُّ شَيْءٍ خَرَجَ مِنْكَ بَعْدَ الْوُضُوءِ فَإِنَّهُ مِنَ الْحَبَائِلِ أَوْ مِنَ الْبَوَاسِرِ فَلَيْسَ بِشَيْءٍ فَلَا تَغْسِلُهُ مِنْ تَوْبِكَ إِلَّا أَنْ تَقْدَرَهُ.

And from him, from his father, from Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

'From Abu Abdullah^{-asws} having said: 'If something flows from your manhood, from the seminal fluid or discharge while you are in the Salat, do not cut the Salat and the Wud'u does not break for it, and if it were to reach your heels, but rather that is at the status of the expectorant (cough); and all things which emerge from you after the Wud'u, it is from the

³⁶⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 10 a (Chapters on Wud'u)

³⁶⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 10 b (Chapters on Wud'u)

³⁶⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 10 c (Chapters on Wud'u)

tracts, or from haemorrhoids. It isn't anything, so do not wash your clothes except if it is dirty".³⁶⁸

وَمِنْهُ بِالْإِسْنَادِ الْمُتَّفَقِ عَنْ حَرِيْزٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الْمَذْيِ يَسِيلُ حَتَّى يَتَلْعَقَ الْفَجْدَ قَالَ لَا يَقْطَعُ صَلَاتَهُ وَ لَا يَغْسِلُهُ مِنْ فِجْدِهِ لِأَنَّهُ لَمْ يَخْرُجْ مِنَ مَخْرَجِ الْمَنِيِّ إِنَّمَا هُوَ بِمَنْزِلَةِ النُّخَامَةِ.

And from it, by the previous chain, from Hareez who said,

'I asked Abu Ja'far^{asws} about the seminal fluid flowing until it reaches the thigh. He^{asws} said: 'He should not cut his Salat, nor should he wash from his thigh because it does not emerge from the outlet of the semen. But rather, it is at the status of the expectorant (cough)'.³⁶⁹

بيان: و يؤيده ما رواه الشيخ بإسناده عن ابن رباط عن بعض أصحابنا عن أبي عبد الله ع قال: يخرج من الإحليل المني والمذي والودي والودي

Explanation (Hadeeth only) – And it is supported by what is reported by the sheykh with his chain, from Ibn Ribat, from one of our companions,

'From Abu Abdullah^{asws} having said: 'There emerge from the urethra – the 'Many' (semen), and the 'Mazy' (seminal fluid), and the 'Wady' (discharge after urination), and the 'Wazy' (fluid after urination).

أما المني فهو الذي تسترخي له العظام ويقترب منه الجسد وفيه العسل وأما المذي يخرج من الشهوة ولا شيء فيه وأما الودي فهو الذي يخرج بعد البول وأما الودي فهو الذي يخرج من الأدواء ولا شيء فيه.

As for the 'Many', it is which the bones get relaxed for, and the body calms down, and regarding it is the washing; and as for the 'Mazy', it emerges from the lustful desire, and there is nothing (washing) regarding it; and as for the 'Wady' it is which emerges after the urination; and as for the 'Wazy', it is which emerges from the illnesses, and there is nothing (washing) regarding it".³⁷⁰

11- فَعَنْ الرِّضَا ع، لَا تَغْسِلُ ثَوْبَكَ إِلَّا بِمَا يَجِبُ عَلَيْكَ فِي خُرُوجِهِ إِعَادَةُ الْوُضُوءِ وَ لَا تَجِبُ عَلَيْكَ إِعَادَةُ إِلَّا مِنْ بَوْلٍ أَوْ مَنِيِّ أَوْ غَائِطٍ أَوْ رِيحٍ تَسْتَبْقِيهَا فَإِنْ شَكَّكَتْ فِي رِيحٍ أَهْمَا خَرَجَتْ مِنْكَ أَمْ لَمْ تَخْرُجْ فَلَا تَنْقُضْ مِنْ أَجْلِهَا الْوُضُوءَ إِلَّا أَنْ تَسْمَعَ صَوْتَهَا أَوْ تَجِدَ رِيحَهَا وَ إِنْ اسْتَبْقَيْتْ أَهْمَا خَرَجَتْ مِنْكَ فَأَعِدِ الْوُضُوءَ سَمِعَتْ وَقَعَهَا أَمْ لَمْ تَسْمَعْ شَمِمَتْ رِيحَهَا أَمْ لَمْ تَسْمَعْ

(The book) 'Fiqh Al-Reza^{asws}' –

'Do not wash your clothes except from what obligates repetition of the Wud'u regarding its emergence, and repetition is not obligated upon you except from urine, or semen, or faeces, or wind you are certain of. If you are doubting regarding with whether has come out from you or not come out, the wud'u does not break from its reason except if you hear its sound, or find its smell; and if you are certain it has come out from you, then repeat the Wud'u, whether you hear its occurrence or nor heard, smelt its smell or not smelt.

³⁶⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 10 d (Chapters on Wud'u)

³⁶⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 10 e (Chapters on Wud'u)

³⁷⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 10 f (Chapters on Wud'u)

وَلَا يَنْقُضُ الْوُضُوءَ إِلَّا مَا خَرَجَ مِنَ الطَّرْفَيْنِ وَلَا يَنْقُضُ الْقَيْءُ وَالْقَلَسُ وَالرُّعَافُ وَالْحِجَامَةُ وَالِدَّمَامِيلُ وَالْقُرُوحُ وَضُوءاً وَإِنْ اخْتَقَنْتَ أَوْ حَمَلْتَ الشِّبَابَ فَلَيْسَ عَلَيْكَ إِعَادَةُ الْوُضُوءِ

And the Wud'u does not break except by what emerges from the two sides (front and back), and Wud'u is not broken by the vomit, and the belching, and the nosebleed, and the cupping, and the pimples, and sores (ulcers), and if you take enema (or syringe), or carry the cut, the repetition of the Wud'u isn't upon you.

فَإِنْ خَرَجَ مِنْكَ بِمَا اخْتَقَنْتَ أَوْ احْتَمَلْتَ مِنَ الشِّبَابِ وَكَانَتْ بِالتُّغْلِ فَعَلَيْكَ الْاسْتِنْجَاءُ وَالْوُضُوءُ وَإِنْ لَمْ يَكُنْ فِيهَا تُغْلٌ فَلَا اسْتِنْجَاءَ عَلَيْكَ وَلَا وَضُوءَ وَإِنْ خَرَجَ مِنْكَ حَبُّ الْقَرَحِ وَكَانَ فِيهِ تُغْلٌ فَاسْتَنْجِ وَتَوَضَّأْ وَإِنْ لَمْ يَكُنْ فِيهِ تُغْلٌ فَلَا وَضُوءَ عَلَيْكَ وَلَا اسْتِنْجَاءَ

If there were to emerge from you from what you have injected, or carried from the cuts, and it was with the sediment, upon you is the washing (backside) and the Wud'u; and if there does not happen to be sediment in it, there is no washing (backside) upon you nor Wud'u; and if there emerges from you a seed of the sore, and there was sediment in it, then wash and perform Wud'u; and if there does not happen to be sediment in it, there is neither Wud'u upon you nor the washing.

وَ كُلُّ مَا خَرَجَ مِنْ قُبُلِكَ وَ دُبُرِكَ مِنْ دَمٍ أَوْ قَيْحٍ أَوْ صَدِيدٍ وَ غَيْرِ ذَلِكَ فَلَا وَضُوءَ عَلَيْكَ وَلَا اسْتِنْجَاءَ إِلَّا أَنْ يَخْرُجَ مِنْكَ بَوْلٌ أَوْ غَائِطٌ أَوْ رِيحٌ أَوْ مَيْءٌ

And all what emerges from your front and your back, from blood, or vomit, or pus and other than that, there is neither Wud'u upon you nor washing, except if there comes out from you either urine, or faeces, or wind, or semen.

وَلَا بَأْسَ أَنْ تُصَلِّيَ بِوُضُوءٍ وَاحِدٍ صَلَوَاتِ اللَّيْلِ وَالنَّهَارِ مَا لَمْ تُحَدِّثْ وَإِنْ كُنْتَ أَهْرَقْتَ الْمَاءَ فَتَوَضَّأْتَ وَ نَسِيتَ أَنْ تَسْتَنْجِيَ حَتَّى فَرَعْتَ مِنْ صَلَاتِكَ ثُمَّ ذَكَرْتَ فَعَلَيْكَ أَنْ تَسْتَنْجِيَ ثُمَّ تُعِيدَ الْوُضُوءَ وَالصَّلَاةَ

And there is no problem if you were to pray Salat with one Wud'u, your Salats for the night and the day for as long as you did not excrete; and if you were to spill the water and have performed Wud'u and your forgot to wash (private parts) until you were free from your Salat, then you remembered, upon you is to wash, then repeat your Wud'u and your Salat.

وَلَيْسَ عَلَيْكَ وَضُوءٌ مِنْ مَسِّ الْقُرْحِ وَلَا مِنْ مَسِّ الْقَرَدِ وَالْكَلْبِ وَالْحَنْزِيرِ وَلَا مِنْ مَسِّ الذَّكَرِ وَلَا مِنْ مَسِّ مَا يُؤْكَلُ مِنَ الرُّهُومَاتِ وَضُوءَ عَلَيْكَ.

And there isn't any Wud'u upon you from touching the private parts, nor from touching the monkey, and the dog, and the pig, nor from touching the penis, nor is there Wud'u from touching what is eaten from the oily food".³⁷¹

12- تَفْسِيرُ الْعِيَّاشِيِّ، عَنْ أَبِي مَرْيَمَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ مَا تَقُولُ فِي الرَّجُلِ يَتَوَضَّأُ ثُمَّ يَدْعُو الْجَارِيَةَ فَتَأْخُذُ بِيَدِهِ حَتَّى يَنْتَهِيَ إِلَى الْمَسْجِدِ فَإِنَّ مِنْ عِنْدِنَا يَزْعُمُونَ أَنَّهَا الْمَلَامَسَةُ

Tafseer Al Ayyashi – from Abu Maryam who said,

³⁷¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 11 (Chapters on Wud'u)

‘I said to Abu Ja’far^{-asws}, ‘What are you saying regarding the man who performs the Wud’u, then he calls the slave girl, so she takes his hand until he ends to the Masjid? The ones in our presence are alleging that it is the touching’.

فَقَالَ لَا وَاللَّهِ مَا بَدَاكَ بَأْسٌ وَرُبَّمَا فَعَلْتُهُ وَ مَا يَعْني بِهَذَا أَيُّ لَامَسْتُمُ النِّسَاءَ إِلَّا الْمَوَاقِعَةَ دُونَ الْفَرْجِ.

He^{-asws} said: ‘No, by Allah^{-azwj}! There is no problem with that, and sometimes I^{-asws} do it, and its does not mean with this, i.e. **or you have touched the women, [4:43]** foreplay besides the private parts’.³⁷²

13- الْعَبَّاسِيُّ، عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اللَّمْسُ الْجِمَاعُ.

Al Ayyashi – from Mansour Bin Hazim,

‘From Abu Abdullah^{-asws} having said: ‘The ‘touch’ (referred in the Quran in 4:43 is the sexual intercourse)’.³⁷³

وَ مِنْهُ عَنِ الْحَلْبِيِّ عَنْهُ ع قَالَ: هُوَ الْجِمَاعُ وَ لَكِنَّ اللَّهَ سَتِيرٌ يُحِبُّ السَّتْرَ فَلَمْ يُسَمِّ كَمَا تُسَمُّونَ.

And from him, from Al Halby,

‘From him^{-asws} having said: ‘It is the sexual intercourse, but Allah^{-azwj} is a Veiler, He^{-azwj} Loves the Veiling, so He^{-azwj} did not Name (sex) like what you are naming’.³⁷⁴

وَ مِنْهُ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَهُ قَيْسُ بْنُ رُمَانَ قَالَ اتَّوَضَّأْتُ ثُمَّ أَدْعُو الْجَارِيَةَ فَتُمْسِكُ بِيَدِي فَأَقُومُ فَأُصَلِّي أَعَلَيْ وَضُوءٍ

And from him, from Al Halby,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘Qays Bin Rumana asked him^{-asws}. He said, ‘I perform Wud’u, then I call the slave girl, so she touches my hand, so I stand and pray Salat. Is Wud’u upon me?’

فَقَالَ لَا

He^{-asws} said: ‘No’.

قَالَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّهُ اللَّمْسُ

He said, ‘They are alleging that it is ‘the touch’ (in 4:43)?’

قَالَ لَا وَاللَّهِ مَا اللَّمْسُ إِلَّا الْوِقَاعُ يَعْني الْجِمَاعُ

³⁷² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 12 (Chapters on Wud’u)

³⁷³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 13 a (Chapters on Wud’u)

³⁷⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 13 b (Chapters on Wud’u)

He^{-asws} said: ‘No, by Allah^{-azwj}! The ‘touch’ is no except the falling, meaning the sexual intercourse’.

ثُمَّ قَالَ فَذَكَانَ أَبُو جَعْفَرٍ ع بَعْدَ مَا كَبُرَ يَتَوَضَّأُ ثُمَّ يَدْعُو الْجَارِيَةَ فَتَأْخُذُ بِيَدِهِ فَيَقُومُ فَيُصَلِّي.

Then he^{-asws} said: ‘Abu Ja’far^{-asws}, after having become old, used to perform Wud’u, then he^{-asws} would call the slave girl, so she would hold his^{-asws} hand, and he^{-asws} would stand and pray Salat’.³⁷⁵

14- العِيَّاشِيُّ، عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ مَا مَعْنَى إِذَا قُمْتُمْ

Al Ayyashi – from Bukeyr Bin Ayn who said,

‘I said to Abu Abdullah^{-asws}, ‘His^{-azwj} Words: **O you who believe! When you stand to the Salat, [5:6].** What is the meaning of ‘When you stand’?’

قَالَ إِذَا قُمْتُمْ مِنَ النَّوْمِ

He^{-asws} said: ‘When you stand from the sleep’.

فُلْتُ يَنْقُضُ النَّوْمُ الْوُضُوءَ

I said, ‘The sleep breaks the Wud’u’.

قَالَ نَعَمْ إِذَا كَانَ نَوْمٌ يَغْلِبُ عَلَى السَّمْعِ فَلَا يَسْمَعُ الصَّوْتِ.

He^{-asws} said: ‘Yes, when the sleep overcome upon the hearing, so he does not hear the sound’.³⁷⁶

15- وَ مِنْهُ، عَنْ بُكَيْرِ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ

And from him, from Bukeyr Bin Ayn,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, [5:6].** I said, ‘What does He^{-azwj} Mean by it?’

فُلْتُ مَا مَعْنَى بِهَا قَالَ مِنَ النَّوْمِ.

He^{-asws} said: ‘(Standing) from the sleep’.³⁷⁷

³⁷⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 13 c (Chapters on Wud’u)

³⁷⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 14 (Chapters on Wud’u)

³⁷⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 15 (Chapters on Wud’u)

16- السَّرَائِرُ، مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الْفُلْسِ وَ هِيَ الْجُشَاءُ يُرْتَفِعُ الطَّعَامُ مِنْ جَوْفِهِ وَ هُوَ صَائِمٌ مِنْ غَيْرِ أَنْ يَكُونَ تَقِيًّا وَ هُوَ قَائِمٌ فِي الصَّلَاةِ قَالَ لَا يَنْفُضُ ذَلِكَ وَضُوءَهُ الْحَدِيثَ.

(The book) 'Al Saraa' – from the book of Muhammad Bin Ali Bin Mahboub, from Al Husayn Bin Saeed, from Al-Hassan, from Zur'ah, from Sama'at who said,

'I asked him^{-asws} about the regurgitation, and it is the belching. The food rises from his inside while he is fasting from without there being any vomiting, and he is standing in the Salat. He^{-asws} said: 'That does not break his Wud'u' – the Hadeeth''³⁷⁸.

17- جَمْعُ الْبَيَانِ، عَنْ عَلِيِّ ع فِي قَوْلِهِ تَعَالَى أَوْ لَامَسْتُمُ النِّسَاءَ أَنَّ الْمُرَادَ بِهِ الْجَمَاعَ خَاصَّةً.

(The book) 'Majma Al Bayan' –

'From Ali^{-asws} regarding Words of the Exalted: **or you have touched the women, [4:43]:** 'The intended with it is the sexual intercourse in particular''³⁷⁹.

18- كِتَابُ الْمَسَائِلِ، عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُلَاعِبُ الْمَرْأَةَ أَوْ يُجِرُّهَا أَوْ يُقْبِلُهَا فَيَخْرُجُ مِنْهُ الشَّيْءُ مَا عَلَيْهِ

(The book) 'Kitab Al Masaai' –

'From his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man who plays with the women, or bares her, or kisses her, so something emerges from it, 'What is upon him?'

قَالَ إِنْ جَاءَتِ الشَّهْوَةُ وَ خَرَجَ بِدَفْقٍ وَ فَتَرَ لِحُرُوجِهِ فَعَلَيْهِ الْغُسْلُ وَ إِنْ كَانَ إِتْمًا هُوَ شَيْءٌ لَا يَجِدُ لَهُ شَهْوَةً وَ لَا فِتْرَةً فَلَا غُسْلَ عَلَيْهِ وَ يَتَوَضَّأُ لِلصَّلَاةِ.

He^{-asws} said: 'If the lustful desire comes, and it emerges with a gust, and there is a gap (lull) for its emergence, upon him is the washing; and rather if it were to be something he did not find any lustful desires, nor a lull, there is no washing upon him, and he should perform Wud'u for the Salat''³⁸⁰.

19- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْوُضُوءِ بَعْدَ الطَّعَامِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَأْكُلُ فَجَاءَ ابْنُ أُمِّ مَكْتُومٍ وَ فِي يَدِ رَسُولِ اللَّهِ ص كَيْفَ يَأْكُلُ مِنْهَا فَوَضَعَ مَا كَانَ فِي يَدِهِ مِنْهَا ثُمَّ قَامَ إِلَى الصَّلَاةِ وَ لَمْ يَتَوَضَّأْ فَلَيْسَ فِيهِ طَهُورٌ.

(The book) 'Al Mahasin' – from his father, from Al Qasim Bin Muhammad, from Al Husayn Bin Abu Al A'ala who said,

'I asked Abu Abdullah^{-asws} about the Wud'u after the meal. He^{-asws} said: 'Rasool-Allah^{-saww} was eating when Ibn Umm Maktoum came while there was a bone in the hand of Rasool-Allah^{-azwj}, he^{-saww} was eating from it. He^{-saww} placed down what was in his^{-saww} hand from it, then he^{-saww} stood to the Salat and did not perform Wud'u. Therefore, there is no purifying regarding it''³⁸¹.

³⁷⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 16 (Chapters on Wud'u)

³⁷⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 17 (Chapters on Wud'u)

³⁸⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 18 (Chapters on Wud'u)

³⁸¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 19 a (Chapters on Wud'u)

وَمِنْهُ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَمَّنْ أَكَلَ لَحْمًا أَوْ شَرِبَ لَبَنًا هَلْ عَلَيْهِ وُضُوءٌ

And from it, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I asked Abu Abdullah^{-asws} about the one who eats meat or drinks milk, 'Is Wud'u upon him?'

قَالَ لَا قَدْ أَكَلَ رَسُولُ اللَّهِ صَ كَتَبَ شَاةً ثُمَّ صَلَّى وَ لَمْ يَتَوَضَّأْ.

He^{-asws} said: 'No! Rasool-Allah^{-saww} was eating a lamb shoulder, then he^{-saww} prayed Salat and did not perform Wud'u".³⁸²

وَمِنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ يَعْقُوبِ بْنِ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ أَيْتَوَضَّأُ مِنَ اللَّبَنِ الْإِبِلِ

And from him, from his father, from Hammad Bin Isa, from Yaquoub Bin Shueyb, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws}, 'Should I perform Wud'u from the milks of the camels?'

قَالَ لَا وَ لَا مِنَ الْحَبْزِ وَ اللَّحْمِ.

He^{-asws} said: 'No, nor from bread and the meat".³⁸³

وَمِنْهُ عَنِ ابْنِ الْعَزَّيْبِيِّ عَنْ حَاتِمِ بْنِ إِسْمَاعِيلِ الْمَدِينِيِّ عَنْ جَعْفَرِ بْنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ قَالَتْ أَتَى رَسُولَ اللَّهِ صَ بِكَتِفِ شَاةٍ فَأَكَلَ مِنْهَا وَ صَلَّى وَ لَمْ يَمَسَّ مَاءً.

And from him, from Ibn Al Azramy, from Hatim Bin Ismail Al Madany,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws}, from Zainab daughter of Umm Salama^{-ra}, she said, 'Rasool-Allah^{-saww} was brought a lamb shoulder, so he^{-saww} ate from it and prayed Salat, and did not touch water".³⁸⁴

وَمِنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَ عَنْ أَبِيهِ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ صَ أَتَى بِكَتِفِ شَاةٍ وَ أَكَلَ مِنْهَا ثُمَّ أَدَّنَ الْمُؤَدِّنُ بِالْعَصْرِ فَصَلَّى وَ لَمْ يَمَسَّ مَاءً.

And from him, from Ja'far Bin Muhammad, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali Bin Al Husayn^{-asws}, from Zainab daughter of Umm Salama^{-ra}, from Umm Salama^{-ra}: 'Rasool-Allah^{-saww} was brought a lamb shoulder, and he^{-saww} ate from it. Then the Muezzin proclaimed Azaan for Al Asr (Salat), so he^{-saww} prayed Salat and did not touch water".³⁸⁵

وَمِنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ هَلْ يُتَوَضَّأُ مِنَ الطَّعَامِ أَوْ شُرِبَ اللَّبَنَ قَالَ لَا.

³⁸² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 19 b (Chapters on Wud'u)

³⁸³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 19 c (Chapters on Wud'u)

³⁸⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 19 d (Chapters on Wud'u)

³⁸⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 19 e (Chapters on Wud'u)

And from him, from his father, from Al Nazr Bin Suweyd, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

'I asked Abu Abdullah^{-asws}, 'I asked Abu Abdullah^{-asws}, 'Should one perform Wud'u from the food or drink of milk?' He^{-asws} said: 'No'.³⁸⁶

وَبِحَدِّهِ الْإِسْنَادِ قَالَ: سُئِلَ عَلِيٌّ عَ أَنَّ رَجُلًا قَلَّمَ أَطْفِيرَهُ وَ أَخَذَ شَارِبَهُ أَوْ حَلَقَ رَأْسَهُ بَعْدَ الْوُضُوءِ

And by this chain,

'He^{-asws} said: 'Ali^{-asws} was asked, 'Can a man clip his nails, and trim his moustache, or shave his head after the Wud'u?'

قَالَ لَا بَأْسَ لَمْ يَزِدْهُ ذَلِكَ إِلَّا طَهَارَةً.

He^{-asws} said: 'There is no problem! That does not increase him except in purity'.³⁸⁷

وَبِحَدِّهِ الْإِسْنَادِ قَالَ: إِنَّ عَلِيًّا عَ رَعَفَ وَ هُوَ فِي الصَّلَاةِ بِالنَّاسِ فَأَخَذَ بِيَدِ رَجُلٍ فَقَدَّمَهُ ثُمَّ حَرَجَ فَتَوَضَّأَ فَلَمْ يَتَكَلَّمْ ثُمَّ جَاءَ فَبَنَى عَلَيَّ صَلَاتِيهِ وَ لَمْ يَزِدْ عَلَيَّ ذَلِكَ.

And by this chain, said,

'Ali^{-asws} had nosebleed while was in the Salat leading the people. He^{-asws} held a hand of a man and forwarded him, then he^{-asws} went out and performed Wud'u. He^{-asws} did not speak, then he came and built upon his^{-asws} Salat, and did not increase upon that'.³⁸⁸

وَ رُوِيَ أَيْضًا أَنَّ عَلِيًّا عَ قَالَ مَنْ رَعَفَ وَ هُوَ فِي الصَّلَاةِ فَلْيُنْصِرِفْ وَ لِيَتَوَضَّأْ وَ لِيَسْتَأْنِفِ الصَّلَاةَ.

And it is reported as well that Ali^{-asws} said: 'One who has nosebleed while he is in the Salat, let him leave and let him perform Wud'u, and let him resume the Salat'.³⁸⁹

وَبِحَدِّهِ الْإِسْنَادِ عَنْ عَلِيٍّ عَ قَالَ: سَمِعْتُ النَّبِيَّ صَ بَعْدَ أَنْ أَمَرْتُ الْمِقْدَادَ يَسْأَلُهُ بِثَلَاثَةِ أَشْيَاءَ مَنِيٍّ وَ وَدْيٍ وَ مَذْيٍ فَأَمَّا الْمَذْيُ

And by this chain from Ali^{-asws} having said: 'I^{-asws} heard the Prophet^{-saww} saying and I^{-asws} had instructed Al Miqdad^{-ra} to ask him^{-saww}, 'There are three things – semen, seminal fluid, post-urination discharge.

قَالَ الرَّجُلُ يَلَاعِبُ امْرَأَتَهُ فَمَدَى فِيهِ الْوُضُوءُ وَ أَمَّا الْوَدْيُ فَهُوَ الَّذِي يَتَّبِعُ الْبَوْلَ الْمَاءَ الْعَلِيظَ شَبَهُ الْمَنِيِّ فِيهِ الْوُضُوءُ وَ أَمَّا الْمَنِيُّ فَهُوَ الْمَاءُ الدَّافِقُ الَّذِي يَكُونُ مِنْهُ الشَّهْوَةُ فِيهِ الْغُسْلُ.

The man plays with his wife, and discharges seminal fluid, regarding it is the Wud'u; and as for the post-urine discharge which follows the urine, it is thick water resembling the semen,

³⁸⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 19 f (Chapters on Wud'u)

³⁸⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 20 b (Chapters on Wud'u)

³⁸⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 20 c (Chapters on Wud'u)

³⁸⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 20 d (Chapters on Wud'u)

regarding it is the Wud'u; and as for the semen, it is the gushing water which the lustful desires happens from it, regarding it is the washing".³⁹⁰

21- تَخْرُجُ الْبَلَاغَةَ، قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ الْعَيْنُ وَكَأَنَّ السَّه.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'The eye is a string of the rear'.³⁹¹

قال السيد رضي الله عنه و هذه من الاستعارات العجيبة كأنه شبه السه بالوعاء و العين بالكاء فإذا أطلق الكاء لم ينضب الوعاء و هذا القول في الأظهر الأشهر من كلام النبي ص

Note - Al Razy (compiler) said, 'And this is from the wonderful metaphors. It is as if he^{-asws} is resembling the rear with the retaining, and the eye with the string. When the string is freed, the retaining does not take place. And this word is among the most famous and most apparent from speeches of the Prophet^{-saww}.

22- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَ أَنَّ الْوُضُوءَ لَا يَجِبُ إِلَّا مِنْ حَدَثٍ وَ أَنَّ الْمَرْءَ إِذَا تَوَضَّأَ صَلَّى بِوُضُوئِهِ ذَلِكَ مَا شَاءَ مِنَ الصَّلَاةِ مَا لَمْ يُحْدِثْ أَوْ يَنْمِ أَوْ يُجَامِعْ أَوْ يُغَمَّ عَلَيْهِ أَوْ يَكُونَ مِنْهُ مَا يَجِبُ مِنْهُ إِعَادَةُ الْوُضُوءِ.

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}: 'The Wud'u is not obligated except from excretion, and when the person performs Wud'u, he can pray Salat with that Wud'u for as long as he desires to from the Salats, for as long as he does not excrete, or sleeps, or has sexual intercourse, or there is unconsciousness upon him, or there happens from him what would obligate repeating the Wud'u due to it'.³⁹²

وَ مِنْهُ مُرْسَلًا عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ الْبَاقِرِ وَ الصَّادِقِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالُوا الَّذِي يَنْقُضُ الْوُضُوءَ الْعَائِطُ وَ الْبَوْلُ وَ الرِّيحُ وَ النَّوْمُ الْعَالِبُ إِذَا كَانَ لَا يَعْلَمُ مَا يَكُونُ مِنْهُ فَأَمَّا مَنْ حَفَقَ حَفَقَةً وَ هُوَ يَعْلَمُ مَا يَكُونُ مِنْهُ وَ يُحِسُّهُ وَ يَسْمَعُ فَذَلِكَ لَا يَنْقُضُ وَضُوءَهُ.

And from him^{-asws} in an unbroken chain from Amir Al-Momineen^{-asws}, and Al-Baqir^{-asws}, and Al-Sadiq^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}. They^{-asws} said: 'That which breaks the Wud'u is the defecation, and the urination, and the wind, and the overcoming sleep when he does not know what is happening from him. As for the one is of light sleep, and he knows what is happening from him, and he senses it, and he hears, so that (sleep) does not break his Wud'u'.³⁹³

وَ رُوَيْنَا عَنْ رَسُولِ اللَّهِ صَ أَنَّهُ أَتَى بِكَتِفِ جُرُورٍ مَشْوِيَةٍ وَ قَدْ أَدَّنَ يَلَالُ فَأَمَرَهُ فَأَمْسَكَ هُنَيْئَةً حَتَّى أَكَلَ مِنْهَا وَ أَكَلَ مَعَهُ أَصْحَابُهُ وَ دَعَا بِلَبَنِ إِبِلٍ مَمْدُوقٍ لَهُ فَشَرِبَ مِنْهُ وَ شَرِبُوا ثُمَّ قَامَ فَصَلَّى وَ لَمْ يَمَسَّ مَاءً.

³⁹⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 20 f (Chapters on Wud'u)

³⁹¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 21 f (Chapters on Wud'u)

³⁹² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 22 a (Chapters on Wud'u)

³⁹³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 22 b (Chapters on Wud'u)

And we are reporting from Rasool-Allah^{-saww}, he^{-saww} had been brought a grilled lamb shoulder, and Bilal^{-ra} proclaimed the Azaan. He^{-saww} instructed him^{-ra} to withhold for a while until he^{-saww} ate from it, and his^{-saww} companions ate with him^{-saww}, and he^{-saww} called for skimmed camel milk for him^{-saww}. He^{-saww} drank from it and they drank. Then he^{-saww} stood and prayed Salat and did not touch water”.³⁹⁴

23- اهْدَايَةٌ، لَا يَنْتَقِضُ الْوُضُوءُ إِلَّا بِمَا يَخْرُجُ مِنَ الطَّرْفَيْنِ مِنْ بَوْلٍ أَوْ غَائِطٍ أَوْ رِيحٍ أَوْ مَنِيٍّ وَ مَا سِوَى ذَلِكَ مِنْ مَذْيٍ وَ وَذْيٍ وَ قَيْءٍ وَ قَلَسٍ وَ رُعَافٍ وَ حِجَامَةٍ وَ دَمَامِيلٍ وَ جُرُوحٍ وَ قُرُوحٍ وَ غَيْرِ ذَلِكَ فَإِنَّهُ لَا يَنْتَقِضُ الْوُضُوءُ.

(The book) ‘Al Hidayah’ –

‘The Wud’u does not break except from what emerges from the two sides (front and back), from urine, or faeces, or wind, or semen; and what is besides that from the seminal fluid, post-urine discharge, and discharge due to illness, and vomit, and belching, and nosebleed, and cupping, and pimples, and injuries, and sores, and other than that, it does not break the Wud’u”.³⁹⁵

24- كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ سَالِمِ بْنِ أَبِي الْأَعْصَنِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ مَا يَنْقُضُ الْوُضُوءَ فَقَالَ لَيْسَ يَنْقُضُ الْوُضُوءَ إِلَّا مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ مِنْ طَرَفَيْكَ مِنَ الْغَائِطِ وَ الْبَوْلِ.

The book of Aasim Bin Humeyd, from Salim Bin Abu Al Fazl who said,

‘I asked Abu Abdullah^{-asws} about what breaks the Wud’u. He^{-asws} said: ‘The Wud’u isn’t broken except from what Allah^{-azwj} has Favoured with upon you, from your two sides (front and back), from the defecation and the urination”.³⁹⁶

25- كِتَابُ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ، قَالَ: سَأَلْتُ الْعَبْدَ الصَّالِحَ عَ عَنِ الرَّجُلِ يَخْفِقُ وَ هُوَ جَالِسٌ فِي الصَّلَاةِ قَالَ لَا تَأْسُ بِالْخَفَقَةِ مَا لَمْ يَضَعْ جَبْهَتَهُ عَلَى الْأَرْضِ أَوْ يَعْتَمِدَ عَلَى شَيْءٍ.

The book of Abdullah Bin Yahya Al Kahily who said,

‘I asked Al-Abd Al-Salih^{-asws} (7th Imam^{-asws}) about the man who palpitates while he is seated in the Salat. He^{-asws} said: ‘There is no problem with palpitating for as long as he places his forehead upon the ground, or leans upon something”.³⁹⁷

³⁹⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 22 c (Chapters on Wud’u)

³⁹⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 23 d (Chapters on Wud’u)

³⁹⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 24 (Chapters on Wud’u)

³⁹⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 1 H 25 (Chapters on Wud’u)

CHAPTER 2 – REASON OF THE WUD’U AND ITS REWARDS AND PUNISHMENT OF NEGLECTING IT

1- مجالس الصدوق، عن محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله البرقي عن علي بن الحسين البرقي عن ابن جبلة عن معاوية بن عمارة عن الحسن بن عبد الله عن أبيه عن جده الحسن بن علي ع قال: جاء نفر من اليهود إلى رسول الله ص فسأله أعلمهم عن مسائل فكان فيما سأله أخبرني لأبي شيء ثوصاً هذه الجوارح الأربع و هي أنظف المواضع في الجسد

(The book) ‘Majaalis’ of Al Sadouq – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abdullah Al Barqy, from Ali Bin Al Husayn Al Barqy, from Ibn Jabala, from Muawiya Bin Ammar, from Al-Hassan Bin Abdullah, from his father,

‘From his grandfather^{-asws} Al-Hassan^{-asws} Bin Ali^{-asws} having said: ‘A person from Jews came to Rasool-Allah^{-saww}. He asked him^{-saww}, he^{-saww} taught them about issues. Among what he asked was, ‘Inform me, for which thing (reason) are these four limbs to be washed (during) Wud’u while these are cleanest of the places in the body?’

قال النبي ص لَمَّا أَنْ وَسَّوسَ الشَّيْطَانُ إِلَى آدَمَ وَ دَنَا آدَمُ مِنَ الشَّجَرَةِ وَ نَظَرَ إِلَيْهَا ذَهَبَ مَاءُ وَجْهِهِ ثُمَّ قَامَ وَ هُوَ أَوَّلُ قَدَمٍ مَشَتْ إِلَى حَاطَةِ ثُمَّ تَنَاوَلَ يَدَيْهِ ثُمَّ مَسَّهَا فَأَكَلَ مِنْهَا فَطَارَ الخُلْيُ وَ الخُلْلُ عَنْ جَسَدِهِ ثُمَّ وَضَعَ يَدَهُ عَلَى أَمِّ رَأْسِهِ وَ بَكَى

The Prophet^{-saww} said: ‘When the Satan^{-la} insinuated to Adam^{-saww}, and Adam^{-as} went near to the tree and looked at it, the water of his^{-as} face went. Then he^{-as} stood, and it was the first step he^{-as} walked to the mistake. Then he^{-as} took it with his^{-as} hand, then touched it. He^{-as} ate from it, so the garments and the ornaments flew away from his^{-as} body. Then he^{-as} placed his^{-as} hand on top of his head and cried.

فَلَمَّا تَابَ اللهُ عَزَّ وَ جَلَّ عَلَيْهِ فَرَضَ اللهُ عَزَّ وَ جَلَّ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ الوُضُوءَ عَلَى هَذِهِ الجَوَارِحِ الأَرْبَعِ وَ أَمَرَهُ أَنْ يَغْسِلَ الوَجْهَ لَمَّا نَظَرَ إِلَى الشَّجَرَةِ وَ أَمَرَهُ بِغَسْلِ السَّاعِدَيْنِ إِلَى المِرْفَقَيْنِ لَمَّا تَنَاوَلَ مِنْهَا وَ أَمَرَهُ بِمَسْحِ الرِّئَاسِ لَمَّا وَضَعَ يَدَهُ عَلَى رَأْسِهِ وَ أَمَرَهُ بِمَسْحِ القَدَمَيْنِ لَمَّا مَشَى إِلَى الحَاطَةِ

When Allah^{-azwj} Mighty and Majestic Turned to him^{-as}, Allah^{-azwj} Mighty and Majestic Imposed the Wud’u upon him^{-as} and his^{-as} offspring, upon these four limbs, and Commanded him^{-as} to wash the face due to him^{-as} having looked at the tree, and Commanded him^{-as} to wash the forearms up to the elbow due to him^{-as} having taken from it, and Commanded him^{-as} to wipe the head due to him^{-as} having placed his^{-as} hand upon his^{-as} head, and Commanded him^{-as} to wipe the feet due to him^{-as} having walked to the mistake.

ثُمَّ سَنَّ عَلَى أُمَّتِي المَضْمَضَةَ لِتَنْفِي القَلْبِ مِنَ الحَرَامِ وَ الاسْتِنْشَاقَ لِتَحْرِمَ عَلَيْهِمُ رَاحَةَ النَّارِ وَ تَنْتَهُهَا

Then He^{-azwj} Enacted the rinsing of the mouth upon my^{-saww} community to purify the heart from the Prohibited, and the sniffing (water) in order to Prohibited unto them smell of the Fire and its stench’.

قال اليهودي صدقت يا محمد فما جزاء عامليها قال النبي ص

The Jew said, ‘You^{-saww} speak the truth, O Muhammad^{-saww}! So, what is a Reward of doing it?’

أَوَّلُ مَا يَمَسُّ الْمَاءَ يَبَاعِدُ عَنْهُ الشَّيْطَانُ وَإِذَا تَمَضَّى نَوَّرَ اللَّهُ قَلْبَهُ وَ لِسَانَهُ بِالْحِكْمَةِ فَإِذَا اسْتَنْشَقَ آمَنَهُ اللَّهُ مِنَ النَّارِ وَ رَزَقَهُ رَائِحَةَ الْجَنَّةِ

The Prophet^{-saww} said: ‘The first of what he touches the water, the Satan^{-la} distances from him, and when he rinses, Allah^{-azwj} Irradiates his heart and his tongue with the wisdom. When he sniffs, Allah^{-azwj} Secures him from the Fire and Graces him aroma of the Paradise.

فَإِذَا غَسَلَ وَجْهَهُ بَيَّضَ اللَّهُ وَجْهَهُ يَوْمَ تَبْيَضُ فِيهِ وُجُوهُ وَ تَسْوَدُ فِيهِ وُجُوهُ وَ إِذَا غَسَلَ سَاعِدَيْهِ حَرَّمَ اللَّهُ عَلَيْهِ أَغْلَالَ النَّارِ وَ إِذَا مَسَحَ رَأْسَهُ مَسَحَ اللَّهُ عَنْهُ سَيِّئَاتِهِ وَ إِذَا مَسَحَ قَدَمَيْهِ أَجَازَهُ اللَّهُ عَلَى الصِّرَاطِ يَوْمَ تَزُلُ فِيهِ الْأَقْدَامُ

When he washes his face, Allah^{-azwj} will Brighten his face on a Day, faces will be brightened during it, and (other) faces will be darkened during it. And when he washes his forearms, Allah^{-azwj} Prohibits the shackles of fire upon him; and when he wipes his head, Allah^{-azwj} Wipes the evil deeds away from him; and when he wipes his feet, Allah^{-azwj} will Make him cross upon the Bridge on a Day the feet will be slipping’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ.

He said, ‘You^{-saww} speak the truth, O Muhammad^{-saww}!’³⁹⁸

2- مجالس الصدوق، عن الحسن بن علي بن أحمد الصائغ عن أحمد بن محمد ابن عثمة الهمداني عن جعفر بن عبيد الله عن الحسن بن محبوب عن علي بن رباب عن محمد بن قيس عن أبي جعفر ع قال: أتى رجل النبي ص فسأله عن ثواب الوضوء و الصلاة فقال ص اعلم أنك إذا صرنت يدك في الماء و قلت بسم الله تناثرت الذنوب التي اكتسبتها يدك

(The book) ‘Majalis’ of Al Sadouq – from Al Husayn Bin Ali Bin Ahmad Al Saig, from Ahmad Bin Muhammad Ibn Uqdah Al Hamdany, from Ja’far Bin Ubeydullah, from Al-Hassan Bin Mahboub, from Ali Bin Ta’il, from Muhammad Bin Qays,

‘From Abu Ja’far^{-asws} having said: ‘A man came to the Prophet^{-saww}. He asked him^{-saww} about Rewards of the Wud’u and the Salat. He^{-saww} said: ‘Know! When you hit your hand in the water and say, ‘In the Name of Allah^{-azwj}’, the sins which your hands had earned, scatter.

فَإِذَا غَسَلْتَ وَجْهَكَ تَنَاطَرَتِ الذُّنُوبُ الَّتِي اكْتَسَبْتَهَا عَيْنَاكَ بِنَظَرِهَا وَ فُوكَ بِلَفْظِهِ فَإِذَا غَسَلْتَ ذِرَاعَيْكَ تَنَاطَرَتِ الذُّنُوبُ عَنْ يَمِينِكَ وَ شِمَالِكَ فَإِذَا مَسَحْتَ رَأْسَكَ وَ قَدَمَيْكَ تَنَاطَرَتِ الذُّنُوبُ الَّتِي مَشَيْتَ إِلَيْهَا عَلَى قَدَمَيْكَ فَهَذَا لَكَ فِي وُضُوءِكَ.

When you wash your face, the sins which your eyes had earned by their looking, and your mouth by its expressions. When you wash your forearms, the sins scatter on your right and on your left. When you wipe your head and your feet, the sins which you had walked to upon your feet, scatter away. So, this is for you regarding your Wud’u’³⁹⁹.

³⁹⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 1 (Chapters on Wud’u)

³⁹⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 2 (Chapters on Wud’u)

3- العيون، و العلال، عن محمد بن علي ماجيلويه عن عمه عن محمد بن علي الكوفي عن محمد بن سينان عن الرضا ع فيما كتب إليه من العلال قال علة الوضوء التي صار من أجلها غسل الوجه و الذراعين و مسح الرأس و الرجلين فليقياهم بين يدي الله عز و جل و استقباله إياه بجوارحه الظاهرة و ملاقاته بها الكرام الكاتيب

(The books) 'Al Uyoun', and 'Al Ilal' – from Muhammad Bin Ali Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufi, from Muhammad Bin Sinan,

'From Al-Reza^{-asws}, among what he wrote to him^{-asws}, from (questioning) the reasons. He^{-asws} said: 'The reason for the Wud'u due to which it became washing of the face, and the forearms, and wiping the head, and the two legs, it is for his standing in front of Allah^{-azwj} Mighty and Majestic (in Salat), and his facing Him^{-azwj} with his apparent limbs, and his meeting the two honourable recording Angels with these.

فغسل الوجه للسجود و الخضوع و غسل اليدين ليقلبهما و يرعب بهما و يتهب و يتبتل و مسح الرأس و القدمين لأخهما طاهران مكشوفان يستقبل بهما في حالته و ليس فيهما من الخضوع و التبتل ما في الوجه و الذراعين.

So, he washes the face for the Sajdah and the humbleness; and he washes the hands for turning them and be desirous with these and fearful, and beseech; and he wipes the head and the feet because these two are apparently uncovered facing with these during his state, and there isn't any humbleness and the beseeching in these what is in the face and the forearms".⁴⁰⁰

4- نواب الأعمال، عن محمد بن الحسن بن الوليد عن محمد بن الحسن الصفار عن إبراهيم بن هاشم عن عمرو بن عثمان عن صباح الحذاء عن سماعة قال قال أبو الحسن موسى ع من توضأ للمغرب كان وضوؤه ذلك كفارة لما مضى من ذنوبه في نهاره ما خلا الكبائر و من توضأ لصلاة الصبح كان وضوؤه ذلك كفارة لما مضى من ذنوبه في ليلته ما خلا الكبائر.

(The book) Sawaab Al Amaal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Amro Bin Usman, from Sabbah Al Haza'a, from Sama'at who said,

'Abu Al-Hassan Musa^{-asws} said: 'One who performs Wud'u for Al-Maghrib (salat), that Wud'u of his would be an atonement of what has passed from his sins during his day, apart from the major sins; and the one who performs wud'u for the morning Salat, that Wud'u of his would be an atonement for what has passed from his sins during his night, apart from the major sins".⁴⁰¹

5- معاني الأخبار، عن محمد بن موسى بن المتوكل عن محمد بن يحيى العطار و أحمد بن إدريس معاً عن محمد بن أحمد بن يحيى الأشعري عن أحمد بن محمد عن بعض أصحابنا رفته إلى أبي عبد الله ع قال قال رسول الله ص ثمانية لا تقبل لهم صلاة العبد الأبق حتى يرجع إلى مؤلاه و الناشئ عن زوجها و هو عليها سائح و مانع الزكاة و تارك الوضوء و الجارية المدركة تصلي بغير حمار و إمام قدم يصلي بهم و هم له كارهون و الرتيب

(The book) 'Ma'any Al Akhbar' – from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya Al Attar and Ahmad Bin Idrees, both together from Muhammad Bin Ahmad Bin Yahya Al Ashari, from Ahmad Bin Muhammad, from one of our companions who raised it to,

⁴⁰⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 3 (Chapters on Wud'u)

⁴⁰¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 4 (Chapters on Wud'u)

‘Abu Abdullah^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Eight (persons), Salat will not be Accepted for them – a absconding slave, until he returns to his master; and the disobedient from her husband and he is angry upon her; and a prevented of the Zakat; and a neglecter of the Wud’u; and an adult girl praying Salat without a scarf; and a prayer leader of a people praying with them and they are disliking him; and ‘Al-Zabeen’.

قَالُوا يَا رَسُولَ اللَّهِ وَمَا الرَّبِيئُ

They said, ‘O Rasool-Allah^{-saww}! And what is ‘Al-Zabeen’?’

قَالَ الرَّجُلُ يُدْفَعُ الْبَوْلَ وَالْغَائِطَ وَالسَّكْرَانَ فَهَوْلَاءُ ثَمَانِيَةٌ لَا تُقْبَلُ لَهُمْ صَلَاةٌ.

He^{-saww} said: ‘The man who gushes out the urine and the faeces; and the intoxicated. So these eight, Salat is not Accepted for them’.⁴⁰²

6- عَقَابُ الْأَعْمَالِ، وَالْعِلَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ صَفْوَانَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ قَالَ: أُقْعِدَ رَجُلٌ مِنَ الْأَخْيَارِ فِي قَبْرِهِ فَقِيلَ لَهُ إِنَّ جَالِدُوكَ مِائَةً جَلْدَةٍ مِنْ عَذَابِ اللَّهِ فَقَالَ لَا أُطِيقُهَا

(The books) ‘Iqab Al Amaal’, and ‘Al Ilal’ – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Al Sindy Bin Muhammad, from Safwan Bin Yahy, from Safwan Bin Mihran,

‘From Abu Abdullah^{-asws}, may the Salawaat and the greeting be upon him^{-asws}, said: ‘A man from the good ones was made to sit in his grave. It was said to him, ‘We will whip you one hundred lashes from the Punishment of Allah^{-azwj}’. He said, ‘I cannot endure it’.

فَلَمْ يَزَالُوا بِهِ حَتَّى انْتَهَوْا إِلَى جَلْدَةٍ وَاحِدَةٍ فَقَالُوا لَيْسَ مِنْهَا بُدٌّ فَقَالَ فِيمَا يَجْلِدُونِيهَا

They did not cease with him until they ended to one lash. They said, ‘There isn’t any escape from it’. He said, ‘You are whipping me regarding what?’

قَالُوا نَجْلِدُكَ لِأَنَّكَ صَلَّيْتَ يَوْمًا بِغَيْرِ وُضُوءٍ وَ مَرَرْتَ عَلَى ضَعِيفٍ فَلَمْ تَنْصُرْهُ

They said, ‘We are whipping you because one day you had prayed Salat without Wud’u, and you passed by a weak one and did not help him’.

قَالَ فَجَلَدُوهُ جَلْدَةً مِنْ عَذَابِ اللَّهِ عَزَّ وَ جَلَّ فَأَمْتَلَأَ قَبْرَهُ نَارًا.

He^{-asws} said: ‘They whipped him one lash from the Punishment of Allah^{-azwj} Mighty and Majestic and his grave was filled with fire’.⁴⁰³

7- الْعُيُونُ، وَالْعِلَالُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ الرِّضَاعِ فَإِنْ قَالَ لَمْ أَمْرٌ بِالْوُضُوءِ وَ بَدِيءٌ بِهِ

⁴⁰² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 5 (Chapters on Wud’u)

⁴⁰³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 6 (Chapters on Wud’u)

(The books) 'Al Uyoun', and 'Al Ilal' – from Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan,

'From Al-Reza^{asws} having said (in an argumentation): 'If he says, 'Why did He^{azwj} Command with the Wud'u and to begin with it?'

قِيلَ لِأَنَّ الْعَبْدَ طَاهِرًا إِذَا قَامَ بَيْنَ يَدَيْ الْجَبَّارِ فِي مُنَاجَاتِهِ إِيَّاهُ مُطِيعًا لَهُ فِيمَا أَمَرَهُ نَفِيًّا مِنَ الْأُدْنَسِ وَالنَّجَاسَةِ مَعَ مَا فِيهِ مِنْ دُهَابِ الْكَسَلِ وَطَرْدِ
النُّعَاسِ وَتَذْكِيَةِ الْمُوَادِّ لِلْقِيَامِ بَيْنَ يَدَيْ الْجَبَّارِ

It will be said: 'Because the servant should be clean when he stands in front of the Subduer during his whispering to Him^{azwj}, being obedient to Him^{azwj} regarding whatever He^{azwj} has Commanded him to purify from the filths and the impurities, along with what is in it from the removal of laziness, and expulsion of the drowsiness, and purifying of the heart for the standing in front of the Subduer'.

فَإِنْ قَالَ فَلِمَ وَجِبَ ذَلِكَ عَلَى الْوَجْهِ وَ الْيَدَيْنِ وَ الرَّأْسِ وَ الرَّجْلَيْنِ

If he says, 'Why is that obligated upon the face, and the hands, and the head and the legs?'

قِيلَ لِأَنَّ الْعَبْدَ إِذَا قَامَ بَيْنَ يَدَيْ الْجَبَّارِ فَإِنَّمَا يَنْكَشِفُ مِنْ جَوَابِهِ وَ يَظْهَرُ مَا وَجِبَ فِيهِ الْوُضُوءُ وَ ذَلِكَ أَنَّهُ بِوَجْهِهِ يَسْتَقْبِلُ وَ يَسْجُدُ وَ يَخْضَعُ وَ يَبْدُو
يَسْأَلُ وَ يَرْعَبُ وَ يَرْهَبُ وَ يَتَبَتَّلُ وَ يَرَأْسَهُ يَسْتَقْبِلُ فِي رُكُوعِهِ وَ سُجُودِهِ وَ بِرِجْلَيْهِ يَقُومُ وَ يَقْعُدُ

It will be said: 'Because the servant, when he stands in front of the Subduer, rather he uncovers from his limbs and reveals what the Wud'u has been obligated it, and that is because by his face he faces and does Sajdah and humbles, and by his hand he asks and desires and is fearful and beseeches, and by his head he faces in his Ruk'u and his Sajdah, and by his legs he stands and sits'.

فَإِنْ قِيلَ فَلِمَ وَجِبَ الْغَسْلُ عَلَى الْوَجْهِ وَ الْيَدَيْنِ وَ الْمَسْحُ عَلَى الرَّأْسِ وَ الرَّجْلَيْنِ وَ لَمْ يُجْعَلْ غَسْلًا كُلُّهُ وَ لَا مَسْحًا كُلُّهُ

If it is said, 'Why is the washing obligated upon the face and the hands, and the wiping upon the head and the legs, and why did He^{azwj} not Make washing all of these, nor wiping all of these?'

قِيلَ لِجَلَلِ شَيْئٍ مِنْهَا أَنَّ الْعِبَادَةَ الْعُظْمَى إِذَا هِيَ الرُّكُوعُ وَ السُّجُودُ وَ إِذَا يَكُونُ الرُّكُوعُ وَ السُّجُودُ بِالْوَجْهِ وَ الْيَدَيْنِ لَا بِالرَّأْسِ وَ الرَّجْلَيْنِ

It will be said, 'For various reasons. From these is that the worship is mighty. But rather it is the Ruk'u and the Sajdah(s), and rather the Ruk'u and the Sajdah would be by the face and the hands, nor with the head and the legs.

وَ مِنْهَا أَنَّ الْخَلْقَ لَا يُطِيقُونَ فِي كُلِّ وَقْتٍ غَسْلَ الرَّأْسِ وَ الرَّجْلَيْنِ يَشْتَدُّ ذَلِكَ عَلَيْهِمْ فِي الْبُرْدِ وَ السَّفَرِ وَ الْمَرَضِ وَ اللَّيْلِ وَ النَّهَارِ وَ غَسْلَ الْوَجْهِ وَ الْيَدَيْنِ
أَخْفُ مِنْ غَسْلِ الرَّأْسِ وَ الرَّجْلَيْنِ وَ إِذَا وَضِعَتِ الْفَرَائِضُ عَلَى قَدْرِ أَقَلِّ النَّاسِ طَاقَةً مِنْ أَهْلِ الصِّحَّةِ ثُمَّ عَمَّ فِيهَا الْفَوِيُّ وَ الضَّعِيفُ

And from these is that the people cannot endure washing of the head and the legs during all times. That would be harsh upon them in the cold, and the journey, and the sickness, and the night, and the day, while washing the face and the hands is lighter than washing the head and

the legs. And rather, the Obligations have been Placed based upon a measurement of the least able from the healthy people, then the strong and the weak have been generalised in it.

وَمِنْهَا أَنَّ الرَّأْسَ وَالرِّجْلَيْنِ لَيْسَ هُمَا فِي كُلِّ وَقْتٍ بَادِيَانِ وَظَاهِرَانِ كَالْوَجْهِ وَالْيَدَيْنِ لِمَوْضِعِ الْعِمَامَةِ وَالْحَقِّينِ وَغَيْرِ ذَلِكَ

And from these is that the head and the legs, these two aren't manifest and apparent during all times like the face and the hands are, due to the place of the turban and the stocks, and other than that'.

فَإِنْ قَالَ فَلِمَ وَجِبَ الْوُضُوءُ بِمَا خَرَجَ مِنَ الطَّرْفَيْنِ خَاصَّةً وَ مِنَ النَّوْمِ دُونَ سَائِرِ الْأَشْيَاءِ

If he says, 'Why is the Wud'u obligated from whatever emerges from the two sides (front and back) in particular, and from the sleep, besides rest of the things?'

فَقِيلَ لِأَنَّ الطَّرْفَيْنِ هُمَا طَرِيقُ النَّجَاسَةِ وَ لَيْسَ لِلْإِنْسَانِ طَرِيقٌ تُصِيبُهُ النَّجَاسَةُ مِنْ نَفْسِهِ إِلَّا مِنْهُمَا فَأَمَرُوا بِالطَّهَارَةِ عِنْدَ مَا تُصِيبُهُمْ تِلْكَ النَّجَاسَةُ مِنْ أَنْفُسِهِمْ

It will be said, 'Because the two sides (front and back), these are paths of impurities, and there isn't any path for the human beings to attain the impurities from himself except from these two, therefore they have been Commanded with the cleansing during whatever hits them of that impurity from themselves.

وَ أَمَّا النَّوْمُ فَإِنَّ النَّائِمَ إِذَا غَلَبَ عَلَيْهِ النَّوْمُ يُفْتَحُ كُلُّ شَيْءٍ مِنْهُ وَ اسْتَرَحَى فَكَانَ أَعْلَبَ الْأَشْيَاءِ كُلِّهَا فِيمَا يَخْرُجُ مِنْهُ فَوَجِبَ عَلَيْهِ الْوُضُوءُ بِهَذِهِ الْعِلَّةِ

And as for the sleep, when the sleep overcomes upon the sleeping one, everything from him is open and relaxed. So, the most prevailing of the things, all of them, regarding what emerges from him, the Wud'u is obligated upon him for this reason'.

فَإِنْ قَالُوا فَلِمَ لَمْ يُؤْمَرُوا بِالْغُسْلِ مِنْ هَذِهِ النَّجَاسَةِ كَمَا أُمِرُوا بِالْغُسْلِ مِنَ الْجَنَابَةِ

If they say, 'Why have they not been Commanded with washing from these impurities like what they have been Commanded with the washing from the sexual impurity?'

قِيلَ لِأَنَّ هَذَا شَيْءٌ دَائِمٌ غَيْرٌ مُمَكِّنٍ لِلْخَلْقِ الْإِعْتِسَالُ مِنْهُ كُلَّمَا يُصِيبُ ذَلِكَ وَ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا وَ الْجَنَابَةُ لَيْسَ هِيَ أَمْرًا دَائِمًا إِنَّمَا هِيَ شَهْوَةٌ يُصِيبُهَا إِذَا أَرَادَ وَ يُمَكِّنُهُ تَعَجُّلُهَا وَ تَأْخِيرُهَا لِلْأَيَّامِ الثَّلَاثَةِ وَ الْأَقَلِّ وَ الْأَكْثَرِ وَ لَيْسَ هَاتَيْنِكَ هَكَذَا.

It will be said, 'Because this thing is constant. It is not possible for the people to be washing from it every time that hits, and Allah^{-azwj} does not Encumber a person except to its capacity, and the sexual impurity, it isn't a constant matter. But rather, it is lustful desire hitting it when he wants, and it is possible for him to hasten it and delay it for the three days, and the less, and the more, and those (impurities) aren't like that''⁴⁰⁴

8- الْمَنَاقِبُ، لِابْنِ شَهْرَآشُوبٍ رُوِيَ أَنَّ شَامِيًّا سَأَلَ عَلِيَّ بْنَ الْحُسَيْنِ عَ عَنْ بَدْوِ الْوُضُوءِ فَقَالَ قَالَ اللَّهُ تَعَالَى لِمَلَأْنَاكَ بِهِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً أَلَا يَتَذَكَّرُ أَلَّا يَتَصَرَّعُونَ فَخَافُوا غَضَبَ رَبِّهِمْ فَجَعَلُوا يَطُوفُونَ حَوْلَ الْعَرْشِ كُلِّ يَوْمٍ ثَلَاثَ سَاعَاتٍ مِنَ النَّهَارِ يَتَصَرَّعُونَ

⁴⁰⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 7 (Chapters on Wud'u)

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'It is reported: 'A Syrian asked Ali^{-asws} Bin Al Husayn^{-asws} about the beginning of Wud'u. He^{-asws} said: 'Allah^{-azwj} the Exalted Said: **And when your Lord said to the Angels: I am going to Make a Caliph in the earth. [2:30]** – the Verse. They feared Wrath of their Lord^{-azwj}, so they went to be performing Tawaaf around the Throne every day, three times from the day, beseeching'.

قَالَ فَأَمْرُهُمْ أَنْ يَأْتُوا هَرَاءَ جَارِيًا يُقَالُ لَهُ الْحَيَوَانُ تَحْتَ الْعَرْشِ فَيَتَوَضَّؤُوا.

He^{-asws} said: 'He^{-azwj} Commanded them to go to a flowing river called 'Al-Haywaan' beneath the Throne. They performed Wud'u".⁴⁰⁵

9- تَفْسِيرُ الْإِمَامِ ع، قَالَ قَالَ رَسُولُ اللَّهِ ص مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَ تَحْرِيمُهَا التَّكْبِيرُ وَ تَحْلِيلُهَا التَّسْلِيمُ وَ لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طَهْوَرٍ.

Tafseer Al-Imam^{-asws} (Hassan Al Askari^{-asws}) - He^{-asws} said: 'Rasool-Allah^{-saww} said: 'And the opening (beginning) of Salat is the cleansing, and it's sanctity is the exclamation of (the initial) Takbeer, and it's release is the greeting (Salaam to end), and Allah^{-azwj} does not Accept a Salat without cleanliness".⁴⁰⁶

10- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ قَالَ: لَا تُعَادُ الصَّلَاةُ إِلَّا مِنْ خَمْسَةِ الطُّهُورِ وَ الْوَقْتِ وَ الْقِبْلَةِ وَ الرَّكُوعِ وَ السُّجُودِ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad, from Hareyz, from Zurara,

'From Abu Ja'far^{-asws}, may the Salawaat and the greeting be upon him^{-asws}, said: 'Do not repeat the Salat except from five – the cleanliness, and the timing, and the Qiblah, and the Ruk'u and the Sajdah".⁴⁰⁷

11- دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنْ عَلِيِّ ع عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: يَحْشُرُ اللَّهُ عَزَّ وَ جَلَّ أُمَّتِي يَوْمَ الْقِيَامَةِ بَيْنَ الْأُمَمِ عُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ.

(The book) 'Da'aim Al Islam' –

'We are reported from Ali^{-asws}, from Rasool-Allah^{-saww} having said: 'Allah^{-azwj} Mighty and Majestic will Resurrect my^{-saww} community on the Day of Qiyamah between the communities as resplendent of faces from the effects of the Wud'u".⁴⁰⁸

وَ مِنْهُ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: الطُّهُورُ نِصْفُ الْإِيمَانِ.

And from him, from Ali^{-asws} having said: 'The cleanliness is half the Eman".⁴⁰⁹

⁴⁰⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 8 (Chapters on Wud'u)

⁴⁰⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 9 (Chapters on Wud'u)

⁴⁰⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 10 (Chapters on Wud'u)

⁴⁰⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 11 a (Chapters on Wud'u)

⁴⁰⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 11 b (Chapters on Wud'u)

وَعَنْهُ عَنِ أَنَّهُ قَالَ: مَنْ أَحْسَنَ الطَّهْوَرَ ثُمَّ مَشَى إِلَى الْمَسْجِدِ فَهُوَ فِي صَلَاةٍ مَا لَمْ يُحْدِثْ.

Ad from him^{-asws} having said: ‘One who is of excellent cleanliness, then he walks to the Masjid, so he is in his Salat for as long as he does not break Wud’u’’.⁴¹⁰

وَمِنْهُ عَنِ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: لَا صَلَاةَ إِلَّا بِطَهْوَرٍ.

And from him^{-asws}, from Rasool-Allah^{-saww} having said: ‘There is no Salat except with cleanliness’’.⁴¹¹

وَعَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَا يَقْبَلُ اللَّهُ صَلَاةً إِلَّا بِطَهْوَرٍ.

And from Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘Allah^{-azwj} does not Accept a Salat except with cleanliness’’.⁴¹²

12- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْوُضُوءُ نِصْفُ الْإِيمَانِ.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Wud’u is half the Eman’’.⁴¹³

13- الْمَحَاسِنُ، عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا صَلَاةَ إِلَّا بِطَهْوَرٍ.

(The book) ‘Al Mahasin’ – from Abdul Azeem Al Hasany who said,

‘Abu Ja’far^{-asws} said: ‘There is no Salat except with cleanliness’’.⁴¹⁴

⁴¹⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 11 c (Chapters on Wud’u)

⁴¹¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 11 d (Chapters on Wud’u)

⁴¹² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 11 e (Chapters on Wud’u)

⁴¹³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 11 f (Chapters on Wud’u)

⁴¹⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 2 H 11 g (Chapters on Wud’u)

CHAPTER 3 – OBLIGATION OF THE WUD’U, AND ITS METHOD, AND ITS RULINGS

الآيات

The Verses

المائدة يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

(Surah) Al Maida: **O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, and wipe with your heads and your leg to the ankles; [5:6]**

الواقعة إِنَّهُ لَفُرْقَانٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

(Surah) Al Waqia: **It is an Honourable Quran [56:77] In a hidden Book [56:78] None can touch it except for the Purified ones [56:79].**

تفسير وَ قَدْ رُوِيَ عَنِ الصَّادِقِ ع أَنَّ الْآيَةَ نَزَلَتْ هَكَذَا وَأَيْدِيَكُمْ مِنَ الْمَرَافِقِ.

Tafseer (Ahadeeth) only – And it has been reported from Al Sadiq^{asws}: ‘The Verse was Revealed like this: **wash your faces and your hands from the elbows [5:6]**’.

و ما روي عن النبي ص أن المائدة من آخر القرآن نزولا فأحلوا حلالها و حرموا حرامها.

And what is reported by the Prophet^{saww}: ‘(Surah) Al Maidah is from end of the Quran in Revelation, therefore permit its Permissibles, and prohibit its Prohibitions’.

رَوَى الشَّيْخُ فِي التَّهْذِيبِ بِسَنَدٍ فِيهِ جَهَالَةٌ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع قَالَ: الْمُصْحَفُ لَا تَمَسُّهُ عَلَى غَيْرِ طَهْرٍ وَ لَا جُنْبًا وَ لَا تَمَسَّ خَيْطُهُ وَ لَا تُعَلِّقُهُ إِنَّ اللَّهَ يَقُولُ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ.

It is reported in ‘Al Tahzeeb’ by a chain wherein is ignorance, from Ibrahim Bin Abdul Hameed, from Abu Al-Hassan^{asws} having said: ‘The Parchment (Quran), no one should touch it while being upon uncleanness, nor being with sexual impurity, nor touch its string (book mark), nor hang it (amulet). Allah^{azwj} Says: **None can touch it except for the Purified ones [56:79]**’.

1- الْعَلَلُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ مَعْنَى إِلَى الْمَرَافِقِ مِنَ الْمَرَافِقِ وَ الْفَرْصُ مِنَ الْوُضُوءِ مَرَّةً وَاحِدَةً وَ الْمَرَاتَانِ الْخَيْطَانِ.

(The book) ‘Al Ilal’ of Muhammad Bin Ali Bin Ibrahim –

‘Meaning of **to the elbows, [5:6]** – from the elbows, and obligation from the Wud’u is one, and the twice is precautionary’.⁴¹⁵

2- **الْهُدَايَةُ،** الْوُضُوءُ مَرَّةً وَ هُوَ غَسَلُ الْوَجْهِ وَ الْيَدَيْنِ وَ مَسْحُ الرَّأْسِ وَ الْقَدَمَيْنِ وَ لَا يَجُوزُ أَنْ يُقَدِّمَ شَيْئاً عَلَى شَيْءٍ يَبْدَأُ بِالْأَوَّلِ فَأَلَّوْلَ كَمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ

(The book) ‘Al Hidayah’ –

‘The Wud’u is once, and it is washing the face and the two hands, and wiping the head, and the feet, and it is not allowed to bring forward anything upon anything, beginning with the first. So, the first is like what Allah^{-azwj} Mighty and Majestic has Commanded.

وَ مَنْ تَوَضَّأَ مَرَّتَيْنِ لَمْ يُؤْجَزْ وَ مَنْ تَوَضَّأَ ثَلَاثاً فَقَدْ أَبْدَعَ وَ مَنْ غَسَلَ الرَّجْلَيْنِ فَقَدْ خَالَفَ الْكِتَابَ وَ السُّنَّةَ وَ لَا يَجُوزُ الْمَسْحُ عَلَى الْعِمَامَةِ وَ الْجُوزْبِ وَ لَا تَقِيَّةٌ فِي ثَلَاثَةِ أَشْيَاءَ فِي شُرْبِ الْمُسْكِرِ وَ الْمَسْحِ عَلَى الْحُقُوفِ وَ مُنْعَةُ الْحَجِّ

And the one who washes twice will not be Rewarded, and one who washes thrice, so he has innovated; and the one who washes the leg, he has opposed the Book and the Sunnah; and the wiping is not allowed upon the turban and the socks; and there is no Taqiyyah (dissimulation) in three things – in drinking the intoxicant, and the wiping upon the socks, and Mut’ah of the Hajj.

وَ حَدُّ الْوَجْهِ الَّذِي يَجِبُ أَنْ يُوضَّأَ مَا دَارَتْ عَلَيْهِ الْوُسْطَى وَ الْإِصْبَامُ وَ حَدُّ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ وَ حَدُّ الرَّأْسِ مِقْدَارُ أَرْبَعِ أَصَابِعٍ مِنْ مُقَدِّمِهِ وَ الْمَسْحُ عَلَى الرَّجْلَيْنِ إِلَى الْكَعْبَيْنِ

And a limit of the face which is obligated to be washed is what the middle finger and the thumb rotates upon, and a limit of the hands is to the elbows, and a limit of the head is a measurement of four fingers from its front, and the wiping upon the legs is to the heels.

فَإِذَا تَوَضَّأَتِ الْمَرْأَةُ أَلْقَتْ قِنَاعَهَا مِنْ مَوْضِعِ مَسْحِ رَأْسِهَا فِي صَلَاةِ الْعَدَاةِ وَ الْمَغْرِبِ وَ تَمَسَّحَ عَلَيْهِ وَ يُجْزِيهَا فِي سَائِرِ الصَّلَوَاتِ أَنْ تُدْخِلَ إِصْبَعَهَا فَتَمَسَّحَ عَلَى رَأْسِهَا مِنْ غَيْرِ أَنْ تُلْقِيَ قِنَاعَهَا

When the woman performs Wud’u, she should take off her scarf from place of wiping her head, in the morning Salat and Al Maghrib, and she should wipe upon it, and it would suffice her is rest of the Salats to insert her fingers, so she wipes upon her head from without taking off her scarf.

وَ لَا نَأْسَ أَنْ يُصَلِّيَ الرَّجُلُ بِوُضُوءٍ وَاحِدٍ صَلَوَاتِ اللَّيْلِ وَ النَّهَارِ كُلَّهَا مَا لَمْ يُحْدِثْ.

And there is no problem with the man praying Salats with one Wud’u, night and day, all of them for as long as he does not break Wud’u’.⁴¹⁶

⁴¹⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 1 (Chapters on Wud’u)

⁴¹⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 2 (Chapters on Wud’u)

3- كِتَابُ الْغَايَاتِ، لَجَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: إِنَّ اللَّهَ تَعَالَى ضَمِنَ لِكُلِّ إِهَابٍ أَنْ يَرُدَّهُ إِلَى جِلْدِهِ يَوْمَ الْقِيَامَةِ وَإِنْ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ رَأَى وُضُوئَهُ عَلَى جِلْدٍ غَيْرِهِ.

(The book) 'Kitab Al Ghayaat' of Ja'far Bin Ahmad Al Qummi – by his chain,

'From Ja'far^{asws} Bin Muhammad^{asws} having said: 'Allah^{azwj} the Exalted has Guaranteed for every cuticle to be returned to its skin on the Day of Qiyamah, and the most regretful of the people on the Day of Qiyamah is the one who sees his Wud'u being upon the skin of someone else'.⁴¹⁷

4- فُرُبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ أَبِي جَرِيرٍ الرَّقَاشِيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ع كَيْفَ أَتَوَضَّأُ لِلصَّلَاةِ

(The book) 'Qurb Al Asnaad' – from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Jareer Al Raqashy who said,

'I said to Abu Al-Hassan Musa^{asws}, 'How should I perform Wud'u for the Salat?'

قَالَ فَقَالَ لَا تَعَمَّقْ فِي الْوُضُوءِ وَ لَا تَلْطِمُ وَجْهَكَ بِالْمَاءِ لَطْمًا وَ لَكِنْ اغْسِلْهُ مِنْ أَعْلَى وَجْهِكَ إِلَى أَسْفَلِهِ بِالْمَاءِ مَسْحًا وَ كَذَلِكَ فَاَمْسَحْ بِالْمَاءِ عَلَى ذِرَاعَيْكَ وَ رَأْسِكَ وَ قَدَمَيْكَ.

He (the narrator) said, 'He^{asws} said: 'Don't go deep into the Wud'u, nor slap your face with the face with slapping, but wash it from of your face to its bottom with the water by wiping, and like that is wiping with the water upon your forearms, and your head, and your feet'.⁴¹⁸

بيان: لا تعمق أي يكثر الماء أو بالمبالغة كثيرا في إيصال الماء زائدا عن الإسباغ المطلوب

Explanation – 'Don't go deep' – i.e., with a lot of water, or with a lot of exaggeration in delivering the water in excess of the required for accuracy.

5- فُرُبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ: أَخْبَرَنِي مَنْ رَأَى أَبَا الْحَسَنِ الْأَوَّلَ ع يَمِيَّ وَ هُوَ يَمْسَحُ ظَهْرَ قَدَمِهِ مِنْ أَعْلَى الْقَدَمِ إِلَى الْكَعْبِ وَ مِنَ الْكَعْبِ إِلَى أَعْلَى الْقَدَمِ.

(The book) 'Qurb Al Asnaad' – from Muhammad Bin Isa, from Yunus who said,

'He informed me, the one who saw Abu Al-Hassan^{asws} the 1st at Mina, and he^{asws} wiped the surface of his^{asws} foot from top of the foot to the heel, and from the heel to top of the foot'.⁴¹⁹

6- فُرُبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ بَرْزَنْطِيِّ قَالَ: سَأَلْتُ الرِّضَا ع عَنِ الْمَسْحِ عَلَى الْقَدَمَيْنِ كَيْفَ هُوَ فَوَضَعَ كَفَّهُ عَلَى الْأَصَابِعِ فَمَسَحَهُمَا إِلَى الْكَعْبَيْنِ فَقُلْتُ جُعِلْتُ فِدَاكَ لَوْ أَنَّ رَجُلًا قَالَ بِأَصْبَعَيْنِ مِنْ أَصَابِعِهِ هَكَذَا قَالَ لَا إِلَّا بِكَفِّهِ.

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

⁴¹⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 3 (Chapters on Wud'u)

⁴¹⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 4 (Chapters on Wud'u)

⁴¹⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 5 (Chapters on Wud'u)

'I asked Al-Reza^{-asws} about the wiping upon the feet, 'How is it (done)?' He^{-asws} placed his^{-asws} pal, upon the toes and wiped both (feet) to the heels. I said, 'May I be sacrificed for you^{-asws}! Supposing a man says, 'With two fingers from his fingers, like this!' He^{-asws} said: 'No, except with his palm''^{.420}

7- فُرُبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ عَلَى غَيْرِ وُضُوءٍ فَيُصِيبُهُ الْمَطَرُ حَتَّى يَغْسِلَ رَأْسَهُ وَ لِحْيَتَهُ وَ يَدَيْهِ وَ رِجْلَيْهِ يُجْزِيهِ ذَلِكَ عَنِ الْوُضُوءِ

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

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} (7th Imam^{-asws}), he said, 'I asked him^{-asws} about a man who does not happen to be in a state of Wud'u, and the rain hits him until it washes his head, and his beard, and his hands, and his legs, 'Would that suffice him from (having to do) Wud'u?'

قَالَ إِنَّ عَسَلَهُ فَإِنَّ ذَلِكَ يُجْزِيهِ.

He^{-asws} said: 'If it washes him, then that would suffice him''^{.421}

8- الْخِصَالُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَّانِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الشُّكْرِيِّ عَنِ مُحَمَّدِ بْنِ زَكَرِيَّا الْجَوْهَرِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْمَرْأَةُ تَبْدَأُ بِالْوُضُوءِ بِبَاطِنِ الدَّرَاعِ وَ الرَّجُلُ بِظَاهِرِهِ وَ لَا تَمْسُحُ كَمَا تَمْسُحُ الرِّجَالُ بَلْ عَلَيْهَا أَنْ تُلْقِي الْخِمَارَ عَنْ مَوْضِعِ مَسْحِ رَأْسِهَا فِي صَلَاةِ الْعَدَاةِ وَ الْمَغْرِبِ وَ تَمْسُحُ عَلَيْهِ وَ فِي سَائِرِ الصَّلَوَاتِ تُدْخِلُ إِصْبَعَهَا فَتَمْسُحُ عَلَى رَأْسِهَا مِنْ غَيْرِ أَنْ تُلْقِي عَنْهَا خِمَارَهَا.

(The book) 'Al Khisaal' – from Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Ali Al Sukary, from Muhammad Bin Zakariya Al Jowhary, from Ja'far Bin Muhammad Bin Umarah, from his father, from Jabir Al Jufy,

'From Abu Ja'far^{-asws} having said: 'The woman should begin the wud'u with inside of the forearms, and the man with its back, and she should not wipe like what the men wipe, but upon her is to take off the scarf from place of wiping her head regarding the morning and Al-Maghrib Salat, and wipe upon it, and regarding rest of the Salat she should insert her fingers and wipe upon her head from without taking off her scarf from it''^{.422}

بيان: و قد روي في الصحيح عن زرارة عن أبي جعفر ع أنه قال المرأة يجزيها من مسح الرأس أن تمسح مقدمه قدر ثلاث أصابع و لا تلقي عنها خمارها.

Explanation (Hadeeth only) – And it has been reported in Al-Saheeh (Tahzeeb), from Zurara, from Abu Ja'far^{-asws} having said: 'The woman, if suffices her from wiping the head by touching its front part by a measurement of three finger and not to take off her scarf'.

9- الْعُيُونُ، فِيمَا كَتَبَ الرِّضَا عَ لِلْمَأْمُونِ مِنْ شَرَائِعِ الدِّينِ ثُمَّ الْوُضُوءُ كَمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ عَسَلُ الْوَجْهِ وَ اليَدَيْنِ إِلَى المِرْفَقَيْنِ وَ مَسْحُ الرَّأْسِ وَ الرَّجْلَيْنِ مَرَّةً وَاحِدَةً وَ إِنْ مَسَحَ عَلَى الخُمَّينِ فَقَدْ خَالَفَ اللَّهُ تَعَالَى وَ رَسُولَهُ وَ تَرَكَ قَرِيضَتَهُ وَ كِتَابَهُ.

(The book) 'Al Uyouun' –

⁴²⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 6 (Chapters on Wud'u)

⁴²¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 7 (Chapters on Wud'u)

⁴²² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 8 (Chapters on Wud'u)

‘Among what Al-Reza^{-asws} wrote for Al-Mamoun, from laws of religion: ‘Then the Wud’u is like what Allah^{-azwj} Mighty and Majestic has Commanded in His^{-azwj} Book – washing the face, and the hands up to the elbow, and wiping the head and the legs (feet) one time; and if he were to wipe upon the socks, he has opposed Allah^{-azwj} the Exalted and His^{-azwj} Rasool^{-saww} and has neglected His^{-azwj} Obligations and His^{-azwj} Book’’.⁴²³

بيان: و لا خلاف بيننا في عدم جواز المسح على الخفين إلا مع التقية أو الضرورة.

Explanation – And there is no differing between us regarding lack of allowance in wiping upon the sock except with the Taqiyyah (dissimulation) and the desperation.

10- قُرْبُ الإِسْنَادِ، بِالإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ تَوَضَّأَ فَعَسَلَ يَسَارَهُ قَبْلَ يَمِينِهِ كَيْفَ يَصْنَعُ قَالَ يُعِيدُ الوُضوءَ مِنْ حَيْثُ أَخْطَأَ يَغْسِلُ يَمِينَهُ ثُمَّ يَسَارَهُ ثُمَّ يَمْسُحُ رَأْسَهُ وَ رِجْلَيْهِ.

(The book) ‘Qurab Al Asnaad’ – by the previous chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about a man who performs Wud’u. He washes his left hand before his right, ‘How should he deal with it’ He^{-asws} said: ‘He should repeat the Wud’u from whereby he had erred. He should wash his right hand before his left, then he should wipe his head and his legs’’.⁴²⁴

11- الإِحتِجَاجُ، فِي مِكاتِبَةِ الحِمَيْرِيِّ أَنَّهُ كَتَبَ إِلَى النَّاجِيَةِ المُقَدَّسَةِ وَ سَأَلَ عَنِ المَسْحِ عَلَى الرِّجْلَيْنِ بِنِدَاءِ بِاليَمَنِى أَوْ يَمْسُحُ عَلَيهِمَا جَمِيعاً فَخَرَجَ التَّوْقِيعُ يَمْسُحُ عَلَيهِمَا جَمِيعاً مَعاً فَإِنْ بَدَأَ بِأَحَدِهِمَا قَبْلَ الأُخْرَى فَلَا يَبْدَأُ إِلَّا بِاليَمِينِ.

(The book) ‘Al Ihtijaj’, in correspondence of Al Himeyri,

‘He wrote to the Holy area (of the 12th Imam^{-ajfj}) and asked about the wiping upon the legs (feet), ‘Should one begin with the right or wipe upon them together?’ The (Holy) letter emerged: ‘Wipe upon them both together, if he were to begin with one of them before the other, then he should begin with the right’’.⁴²⁵

12- مَعَانِي الأَخْبَارِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الحِمَيْرِيِّ عَنْ أَمِّهِ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنِ مُنْصَوِّرِ بْنِ حَارِثٍ عَنْ إِبْرَاهِيمَ بْنِ مَعْرُضٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ أَهْلَ الكُوْفَةِ يَرُوونَ عَنْ عَلِيٍّ ع أَنَّهُ كَانَ بِالكُوْفَةِ قَبَالَ حَتَّى رَحَا ثُمَّ تَوَضَّأَ ثُمَّ مَسَحَ عَلَى نَعْلَيْهِ ثُمَّ قَالَ هَذَا وَضوءٌ مَنْ لَمْ يُعِدْهُ

(The book) ‘Ma’any Al Akhbaar’ — from his father, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Usman Bin Isa, from Mansour Bin Jazim, from Ibrahim Bin Muarriiz who said,

‘I said to Abu Ja’far^{-asws}, ‘The people of Al-Kufa are reporting from Ali^{-asws} that he^{-asws} was at Al-Kufa. He^{-asws} urinated to the extent that he^{-asws} (his^{-asws} urine had froth). Then he^{-asws} wiped upon his^{-asws} slippers, then said: ‘This is Wud’u of the one who did not excrete’.

⁴²³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 9 (Chapters on Wud’u)

⁴²⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 10 (Chapters on Wud’u)

⁴²⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 11 (Chapters on Wud’u)

فَقَالَ نَعَمْ قَدْ فَعَلَ ذَلِكَ

He^{-asws} said: 'Yes, he^{-asws} had done that'

قَالَ قُلْتُ فَأَيُّ عَدَتٍ أَحَدَتْ مِنَ الْبَوْلِ

He (the narrator) said, 'I said, 'So which excretion is more excretive than the urine?'

فَقَالَ إِنَّمَا يَعْني بِذَلِكَ التَّعَدِّي فِي الْوُضُوءِ أَنْ يَرِيدَ عَلَى حَدِّ الْوُضُوءِ.

He^{-asws} said: 'But rather he^{-asws} meant by that, the exceeding in the Wud'u, that one exceeds upon limits of the Wud'u'.⁴²⁶-(unclear, and derogatory)

13- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الرَّجُلَ لَيَعْبُدُ اللَّهَ أَرْبَعِينَ سَنَةً وَ مَا يُطِيعُهُ فِي الْوُضُوءِ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Al-Hassan Bin Ali Al Kufy, from Abdullah Bin Jabala, from a man,

'From Abu Abdullah^{-asws} having said: 'The man could be worshipping Allah^{-azwj} for forty years and not obeyed Him^{-azwj} regarding the Wud'u".⁴²⁷

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْحَكِيمِ بْنِ مَسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَأْتِي عَلَى الرَّجُلِ سِتُونَ أَوْ سَبْعُونَ سَنَةً مَا يَقْبَلُ اللَّهُ مِنْهُ صَلَاةً

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan who said,

'Abu Abdullah^{-asws} said: 'There come sixty or seventy years upon the man, Allah^{-azwj} does not Accept any Salat from him'.

قَالَ قُلْتُ فَكَيْفَ ذَلِكَ

He (the narrator) said, 'I said, 'How is that so?'

قَالَ لِأَنَّهُ يَغْسِلُ مَا أَمَرَ اللَّهُ بِمَسْحِهِ.

He^{-asws} said: 'He^{-asws} said: 'Because he had washed what Allah^{-azwj} had Commanded to be wiped".⁴²⁸

⁴²⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 12 (Chapters on Wud'u)

⁴²⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 13 a (Chapters on Wud'u)

⁴²⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 13 b (Chapters on Wud'u)

14- الْعَلَلُ، عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ عَامِرٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ حَكَمِ بْنِ حُكَيْمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ نَسِيَ مِنَ الْوُضُوءِ الذِّرَاعَ وَالرَّأْسَ

(The book) 'Al Ilal' – from his father, from Al Husayn Bin Muhammad Bin Aamir, from Al Moalla Bib Muhammad, from Al-Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Hakam Bin Hukeym who said,

'I asked Abu Abdullah^{-asws} about a man who forgets the forearms and the head from the Wud'u'.

قَالَ يُعِيدُ الْوُضُوءَ إِذَا الْوُضُوءَ يَتَّبِعُ بَعْضُهُ بَعْضًا.

He^{-asws} said: 'He should repeat the Wud'u. The Wud'u is such, part of it follows a part'.⁴²⁹

15- الْعَلَلُ، عَنْ أَبِيهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِذَا تَوَضَّأْتَ بَعْضَ وَضُوءِكَ فَعَرَضَتْ لَكَ حَاجَةٌ حَتَّى يَبْسُ وَضُوءُكَ فَأَعِدْ وَضُوءَكَ فَإِنَّ الْوُضُوءَ لَا يُبْعَضُ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Sama'at, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'When you have performed part of your Wud'u, then a need presents to you until your Wud'u dries up, then repeat your Wud'u, for the Wud'u is not in parts'.⁴³⁰

16- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ خَلْفِ الْعَطَّارِ عَنْ حَسَّانِ الْمَدَائِنِيِّ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ لَا تَمْسَحُ وَلَا تُصَلِّيَ خَلْفَ مَنْ يَمْسَحُ.

(The book) 'Qurb Al Asnaad' – from Muhammad Bin Ali Bin Khalaf Al Attar, from Hassan Al Madainy who said,

'I asked Ja'far^{-asws} Bin Muhammad^{-asws} about the wiping upon the socks. He^{-asws} said: 'Neither wipe, nor pray Salat behind the one who wipes (on the socks)'.⁴³¹

17- مَجَالِسُ، أَبِي عَلِيٍّ بْنِ الشَّيْخِ عَنِ الشَّيْخِ عَنِ الْمُفِيدِ عَنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ حُبَيْشٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الرَّعْفَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ أَبِي سَعِيدٍ عَنْ فَضَيْلِ بْنِ الْجَعْدِ عَنْ أَبِي إِسْحَاقَ الْمَدَائِنِيِّ قَالَ: كَانَ فِيمَا كَتَبَ أَمِيرُ الْمُؤْمِنِينَ عَ لِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ وَ انْظُرْ إِلَى الْوُضُوءِ فَإِنَّهُ مِنْ تَمَامِ الصَّلَاةِ تَمْتَمُضُ ثَلَاثَ مَرَّاتٍ وَ اسْتَنْشِقُ ثَلَاثًا وَ اغْسِلْ وَجْهَكَ ثُمَّ يَدَكَ الْيُمْنَى ثُمَّ الْيُسْرَى ثُمَّ امْسَحْ رَأْسَكَ وَ رِجْلَيْكَ فَإِنَّ رَأْيَ رَسُولِ اللَّهِ صَ يَصْنَعُ ذَلِكَ وَ اعْلَمْ أَنَّ الْوُضُوءَ يَنْصِفُ الْإِيمَانَ.

(The book) 'Al Majaalis' – My father Ali Bin Al sheykh, from the sheykh, from Al Mufeed, from Ali Bin Muhammad Bin Hubeysh, from Al-Hassan Bin Ali Al Zafrany, from Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin Muhammad Bin usman, from Ali Bin Muhammad Bin Abu Saeed, from Fuzeyl Bin Al Ja'ad, from Abu Is'haq Al Hamdany who said,

'It was among what Amir Al-Momineen^{-asws} had written to Muhammad Bin Abu Bakr: 'And look at the Wud'u, for it is from the complete Salat. Rinse three times, and sniff three times,

⁴²⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 14 (Chapters on Wud'u)

⁴³⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 15 (Chapters on Wud'u)

⁴³¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 16 (Chapters on Wud'u)

and wash your face, then your right hand, then the left, then wipe your head and your legs (feet), for I^{-asws} have seen Rasool-Allah^{-sawww} doing that; and know that the Wud'u is half the Eman".⁴³²

18- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ بَدَأَ بِالْمَرْوَةِ قَبْلَ الصَّفَا قَالَ يُعِيدُ أَلَا تَرَى أَنَّهُ لَوْ بَدَأَ بِشِمَالِهِ قَبْلَ يَمِينِهِ فِي الْوُضُوءِ أَرَاهُ أَنَّ يُعِيدَ الْوُضُوءَ.

(The book) 'Ilal' – from Muhammad Bin Al-Hassan Bi Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad Bin Ali who said,

'I asked Abu Abdullah^{-asws} who begins with Al-Marwa before Al Safa (for Sa'ee during the Hajj). He^{-asws} said: 'He should repeat. Don't you see that had he begun with the left hand before his right during the Wud'u, I^{-asws} would have viewed that he should repeat the Wud'u?'⁴³³

19- الْخِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْهَيْثَمِ وَأَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ وَمُحَمَّدَ بْنَ أَحْمَدَ السِّنَانِيِّ وَحُسَيْنَ بْنَ إِبْرَاهِيمَ الْمُكْتَبِيِّ وَعَبْدَ اللَّهِ بْنَ مُحَمَّدٍ الصَّائِغِ وَعَلِيَّ بْنَ عَبْدِ اللَّهِ الْوَرَّاقِ كُلِّهِمْ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا الْقَطَّانِ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مَهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: هَذِهِ شَرَائِعُ الدِّينِ لِمَنْ تَمَسَّكَ بِهَا وَارَادَ اللَّهُ هُدَاهُ

(The book) 'Al Khisaa' – from Ahmad Bin Muhammad Bin Al Haysam, and Ahmad Bin Al-Hassan Al Qattan, and Muhammad Bin Ahmad Al Sinani, and Husayn Bin Ibrahim Al Mukattib, and Abdullah Bin Muhammad Al Saig, and Ali Bin Abdullah Al Warraq, all of them from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al Amsh,

'From Al-Sadiq^{-asws} having said: 'These are the laws of religion for the one who adheres with these and wants Allah^{-azwj} to Guide him: -

إِسْبَاغُ الْوُضُوءِ كَمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ النَّاطِقِ غَسْلُ الْوَجْهِ وَالْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ وَ مَسْحُ الرَّأْسِ وَالْقَدَمَيْنِ إِلَى الْكَعْبَيْنِ مَرَّةً مَرَّةً وَ مَرَّتَانِ جَائِزٌ

Perfect the Wud'u like what Allah^{-azwj} Mighty and Majestic has Commanded in His^{-azwj} speaking Book – wash the face, and the hands to the elbows, and wipe the head and the feet to the heels, once, once, and twice is allowed.

وَأَلَّا يَنْقُضُ الْوُضُوءَ إِلَّا الْبَوْلُ وَالرِّيحُ وَالنُّوْمُ وَالْغَائِطُ وَالْجَنَابَةُ وَمَنْ مَسَحَ عَلَى الْخُفَّيْنِ فَقَدْ خَالَفَ اللَّهَ وَرَسُولَهُ وَكِتَابَهُ وَوُضُوءَهُ لَمْ تَبْمَ وَصَلَاتُهُ غَيْرُ مُجْرِيَةٍ.

And the Wud'u does no break except by the urine, and the wind, and the sleep, and the defecating, and the sexual impurity; and the one who wipes upon the sock, so he has opposed Allah^{-azwj} and His^{-azwj} Rasool^{-azwj}, and His^{-azwj} Book, and his Wud'u is not complete, and his Salat is nor Rewarded".⁴³⁴

⁴³² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 17 (Chapters on Wud'u)

⁴³³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 18 (Chapters on Wud'u)

⁴³⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 19 (Chapters on Wud'u)

20- الحِصَالُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَبِي الْعَبَّاسِ الْحَمَّادِيِّ عَنْ أَبِي مُسْلِمٍ الْكَعْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْوَهَّابِ عَنْ عَبْدِ الرَّحِيمِ بْنِ زَيْدِ الْعَمِّيِّ عَنْ أَبِيهِ عَنْ مُعَاوِيَةَ بْنِ قُرَّةٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّةً مَرَّةً.

(The book) 'Al Khisaal' – from Ja'far Bin Muhammad Bin Bundar, from Abu Al Abbas Al Hammady, from Abu Muslim Al Kajy, from Abdullah Bin Abdul Wahhab, from Abdul Raheem Bin Zayd Al Amma, from his father, from Muawiys Bin Qurrah, from Ibn Umar,

'Rasool-Allah^{-saww} performed Wud'u (washing) once, once'.⁴³⁵

21- مَجَالِسُ، ابْنُ الشَّيْخِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مَهْدِيٍّ عَنْ يَحْيَى بْنِ أَبِي طَالِبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ سُفْيَانَ بْنِ عُثَيْبَانَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ زَيْدِ بْنِ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ بَدَأَ بِمِائِمَيْهِ.

(The book) 'Majaalis' – Ibn Al sheykh, from his father, from Muhammad Bin Muhammad Bin Makhlad, from Abdul Wahid Bin Muhammad Bin Abdullah Bin Mahdy, from Yahya Bin Abu Talib, from Abdul Rahman Bin Alqamah, from Abdullah Bin Al Mubakar, from Sufyan, from Ismail Bin Abu Khalid, from Ziyad, from Abu Hureyra (well-known fabricator),

'The Prophet^{-saww}, whenever he^{-saww} performed Wud'u, began with his^{-saww} right (hand and leg))'.⁴³⁶

بيان: استدلل به على وجوب الابتداء باليمين في الرجلين و يرد عليه أن الخبر ضعيف عامي و لا دلالة فيه على الوجوب.

Explanation – It is evidenced by it upon obligation of beginning with the right in the legs, and the rebuttal against it is that the Hadeeth is weak, general, and there is no evidence in it upon the obligation.

22- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ عُمَيْرٍ الْعَجَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا عُمَرَ تَسَعَةُ أَغْشَارِ الدِّينِ فِي التَّقِيَّةِ وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ وَ التَّقِيَّةُ فِي كُلِّ شَيْءٍ إِلَّا فِي شُرْبِ التَّبِيدِ وَ الْمَسْحِ عَلَى الْحُقُوفِ.

(The book) 'Al Mahaasin' – from his father, from Ibn Abu Umeyr, from Hisham, from Abu Umeyr Al Ajamy who said,

'Abu Abdullah^{-asws} said: 'O Abu Umar! Nine-tenths of the religion is in the Taqiyyah (dissimulation), and there is no religion for the one having no Taqiyyah for him, and the Taqiyyah is in all things except in drinking Al Nabeez and wiping upon the socks'.⁴³⁷

وَ مِنْهُ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع كَيْفَ ائْتَلَفَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْحِ عَلَى الْحُقُوفِ

And from him, from his father, from Khalaf Bin Hammad, from Amro Bin Shimr, from Jabir who said,

'I said to Abu Ja'far^{-asws}, 'How come companions of the Prophet^{-saww} differed regarding the wiping upon the socks?'

⁴³⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 20 (Chapters on Wud'u)

⁴³⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 21 (Chapters on Wud'u)

⁴³⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 22 a (Chapters on Wud'u)

فَقَالَ كَانَ الرَّجُلُ مِنْهُمْ يَسْمَعُ مِنَ النَّبِيِّ ص الْحَدِيثَ فَيَغِيبُ عَنِ النَّاسِخِ وَ لَا يَعْرِفُهُ فَإِذَا أَنْكَرَ مَا خَالَفَ مَا فِي يَدَيْهِ كَبُرَ عَلَيْهِ تَرَكُهُ وَ قَدْ كَانَ الشَّيْءُ يُنْزَلُ عَلَى رَسُولِ اللَّهِ ص يُعْمَلُ بِهِ زَمَانًا ثُمَّ يُؤْمَرُ بِغَيْرِهِ

He^{-asws} said: 'The man from them heard the Hadeeth from the Prophet^{-saww}, but he was absent from the abrogating and did not know it, so then he denied whatever had opposed what was in his hand. It was grievous upon him (so) he left it, and it had so happened that the thing would be Revealed upon Rasool-Allah^{-azwj}. He^{-saww} worked with it for a time, then He^{-azwj} was Commanded with changing it.

فَيَأْمُرُ بِهِ أَصْحَابَهُ وَ أُمَّتَهُ حَتَّى قَالَ النَّاسُ يَا رَسُولَ اللَّهِ ص إِنَّكَ تَأْمُرُنَا بِالشَّيْءِ حَتَّى إِذَا اعْتَدْنَاهُ وَ حَرَيْتَنَا عَلَيْهِ أَمَرْتَنَا بِغَيْرِهِ

So he^{-saww} instructed his^{-saww} companions and his^{-saww} community with it until the people said, 'O Rasool-Allah^{-saww}! You^{-saww} had instructed us with the thing until when he had utilised it and flowed upon it, you^{-saww} are instructing us with another!'

فَسَكَتَ النَّبِيُّ ص عَنْهُمْ فَأَنْزَلَ عَلَيْهِ قُلْ مَا كُنْتُ بِدَعَاءٍ مِنَ الرُّسُلِ وَ مَا أَدْرِي مَا يُفْعَلُ بِي وَ لَا بِكُمْ إِنْ أَتَيْعَ إِلَّا مَا يُوحَى إِلَيَّ وَ مَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ.

The Prophet^{-saww} was silent from them, so it was Revealed upon him^{-saww}: ***'I wasn't the first of the Rasools, and (Allah) Knows (best) what is to transpire with me and with you all. Surely, I only follow what is Revealed unto me, and I am not, except a clear warner [46:9]'***⁴³⁸

23- فَفَهُ الرِّضَا ع، إِيَّاكَ أَنْ تُبَعْضَ الْوُضُوءَ وَ تَابِعَ بَيْنَهُ كَمَا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى ابْتَدَأْ بِالْوَجْهِ ثُمَّ الْيَدَيْنِ ثُمَّ بِالْمَسْحِ عَلَى الرَّأْسِ وَ الْقَدَمَيْنِ

(The book) 'Fiqh Al-Reza^{-asws}' –

'Beware of segmenting the Wud'u and be consecutive between it just as Allah^{-azwj} Blessed and Exalted has Said. Begin with the face, then the hands, then with the wiping upon the head and the feet.

فَإِنْ فَرَعْتَ مِنْ بَعْضِ وُضُوءِكَ وَ انْقَطَعَ بِكَ الْمَاءُ مِنْ قَبْلِ أَنْ تُتِمَّهُ ثُمَّ أُوتِيتَ بِالْمَاءِ فَأَتَمِّمْ وُضُوءَكَ إِذَا كَانَ مَا عَسَلْتَهُ رَطْبًا فَإِنْ كَانَ قَدْ جَفَّ فَأَعِدِ الْوُضُوءَ

If you are free from part of your Wud'u and the water is cut off with you from before you can complete it, then come with the (more) water and complete your Wud'u, when whatever you had washed was still wet. If it has dried up, then repeat the Wud'u.

وَ إِنْ جَفَّ بَعْضُ وُضُوءِكَ قَبْلَ أَنْ تُتِمَّ الْوُضُوءَ مِنْ غَيْرِ أَنْ يَنْقَطِعَ عَنْكَ الْمَاءُ فَاغْضِ عَلَى مَا بَقِيَ جَفَّ وُضُوءُكَ أَوْ لَمْ يَجَفَّ وُضُوءُكَ

And if part of your Wud'u dries up before you complete the Wud'u from without the water having been cut off from you, then continue upon what remains, whether your Wud'u has dried up or your Wud'u has not dried up.

وَ إِنْ كَانَ عَلَيْكَ خَاتَمٌ فَدَوِّرْهُ عِنْدَ وُضُوءِكَ فَإِنْ عَلِمْتَ أَنَّ الْمَاءَ لَا يَدْخُلُ تَحْتَهُ فَانْرِغْ وَ لَا تَمْسَخْ عَلَى عِمَامَةٍ وَ لَا فَلَنْسُوَّةٍ وَ لَا عَلَى حُفْيِكَ فَإِنَّهُ أَرْوِي عَنِ الْعَالِمِ ع لَا نَقِيَّةٍ فِي شُرْبِ الْحَمْرِ وَ لَا الْمَسْحِ عَلَى الْحُفْنِ وَ لَا تَمْسَخْ عَلَى جَوْرِيكَ إِلَّا مِنْ عُذْرٍ أَوْ تَلْجِ تَخَافُ عَلَى رَجَائِكَ

⁴³⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 22 b (Chapters on Wud'u)

And if there were to be a ring upon you, then rotate it during your Wud'u. If you know that the water will not be entering under it, then remove; and do not wipe upon your turban, nor a cap, nor upon your socks, for it has been reported from the Scholar^{-asws}: 'There is no Taqiyyah (dissimulation) regarding drinking the wine, nor the wiping upon the socks'; and do not wipe upon your stockings except from an excuse, or if you fear the snow upon your legs'.

وَقَالَ ع لَا تُقَدِّمِ الْمُؤَخَّرَ مِنَ الْوُضُوءِ وَلَا تُؤَخِّرِ الْمُقَدَّمَ لَكِنْ تَضَعْ كُلَّ شَيْءٍ عَلَى مَا أُمِرْتَ أَوَّلًا فَأَوْلًا

And he^{-asws} said: 'And do not bring forward the latter from your Wud'u nor set back the preceding, but place all things upon what you have been Commanded, the first so the first'.

وَنَزِي أَن جَبْرِيَل ع هَبَطَ عَلَى رَسُولِ اللَّهِ ص يَغْسِلُنِي وَ مَسْحِيْنِي غَسْلَ الْوَجْهِ وَ الذَّرَاعَيْنِ بِكَفِّ كَفٍّ وَ مَسْحَ الرَّأْسِ وَ الرَّجْلَيْنِ بِفَضْلِ التُّدْوَةِ الَّتِي بَقِيَتْ فِي يَدَيْكَ مِنْ وَضُوءِكَ

And we are reporting that Jibraeel^{-as} descended unto Rasool-Allah^{-saww} with two washing and two wiping's – washing of the face and the forearms, with a handful (of water) by handful, and wiping of the head and the legs with surplus of the wetness which remains in your hands from your Wud'u.

فَصَارَ الَّذِي كَانَ يَجِبُ عَلَى الْمُقِيمِ غَسْلُهُ فِي الْحَضَرِ وَاجِبًا عَلَى الْمُسَافِرِ أَنْ يَتَيَمَّمَهُ لَا غَيْرَ صَارَتِ الْعَمَلَتَانِ مَسْحًا بِالرُّبَابِ وَ سَقَطَتِ الْمَسْحَتَانِ اللَّتَانِ كَانَتَا بِالْمَاءِ لِلْحَاضِرِ لَا غَيْرَهُ

So that which became obligatory to be washing it upon the one not travelling, is obligatory upon the traveller to perform Tayammum, not anything else. The two washings became wiping with the soil and the two wiping's are dropped, those which were (done) with the water for the one not travelling, not anything else.

وَ يُجْزِيكَ مِنَ الْمَاءِ فِي الْوُضُوءِ مِثْلُ الدُّهْنِ تُجْرُ بِهِ عَلَى وَجْهِكَ وَ ذِرَاعَيْكَ أَقَلُّ مِنْ رُبْعِ مِدٍّ وَ سُدْسِ مِدٍّ أَيْضًا وَ يُجْزِي بِأَكْثَرِ مِنْ مِدٍّ وَ كَذَلِكَ فِي غَسْلِ الْجَنَابَةِ مِثْلُ الْوُضُوءِ سَوَاءً وَ أَكْثَرُهَا فِي الْجَنَابَةِ صَاعٌ وَ يُجْزِي غَسْلُ الْجَنَابَةِ بِمَا يُجْزِي بِهِ الْوُضُوءُ

And it suffices you from the water regarding the Wud'u like the oil which pass with upon your face and your forearms, less than a quarter Mudd, and a sixth of a Mudd as well, and it is allowed with more than a Mudd; and similar to that is regarding washing of the sexual impurity like the Wud'u, same, and most of it regarding the sexual impurity is a Sa'a, and it is allowed to wash the sexual impurity with what is allowed with for the Wud'u.

إِنَّمَا هُوَ تَأْدِيبٌ وَ سَنٌّ حَسَنَةٌ وَ طَاعَةٌ أَمْرٌ لِمَأْمُورٍ لِيُنَبِّئَهُ عَلَيْهِ فَمَنْ تَرَكَهُ فَقَدْ وَجَبَ لَهُ السَّخَطُ فَأَعُوذُ بِاللَّهِ مِنْهُ.

But rather, it is an etiquette, and a good Sunnah, and obedience. A Command to a commanded one in order for him to be Rewarded upon it. The one who neglects it, so he has obligated the Wrath for him. I^{-asws} seek Refuge with Allah^{-azwj} from it".⁴³⁹

إِبْضَاحٌ وَ فِي التَّهْدِيدِ وَفَقَهُ عَلَى حَرِيْرٍ قَالَ: قُلْتُ إِنْ جَفَّ الْأَوَّلُ مِنَ الْوُضُوءِ قَبْلَ أَنْ أُغْسِلَ الَّذِي يَلِيهِ قَالَ إِذَا جَفَّ أَوْ لَمْ يَجِفَّ فَأَغْسِلْ مَا بَقِيَ.

⁴³⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 23 (Chapters on Wud'u)

Clarification (Hadeeth) – And in ‘Al-Tahzeeb’ – Pausing upon Hareez who said, ‘I said, ‘If the first from the Wud’u has dried up before I wash that which follows it?’ He^{-asws} said: ‘Whether it has dried or not dried, wash what remains’.

24- صَحِيْفَةُ الرِّضَا، بِإِسْنَادِ الطَّرْسِيِّ عَنْهُ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا أَهْلُ بَيْتٍ لَا تَحِلُّ لَنَا الصَّدَقَةُ وَ أَمْرُنَا بِإِسْبَاغِ الوُضُوءِ وَ أَنْ لَا نُنْزِي جَمَارًا عَلَى عَتِيْقَةٍ وَ لَا نَمْسَحَ عَلَى خُفِّ.

(The book) ‘Saheefa Al-Reza^{-asws}’ – by a chain of Al Tabarsee,

‘From him^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘We^{-asws}, People^{-asws} of the Household, the charity is not Permissible for us^{-asws} (to consume), and we^{-asws} have been Commanded with perfecting the Wud’u, and we^{-asws} should not be riding a donkey which is upon old age nor be wiping upon socks’.⁴⁴⁰

25- خَزَائِعُ الرَّوَنْدِيِّ، رُوِيَ أَنَّ عَلِيَّ بْنَ يَقْتَنِ بْنِ يَقْتَنِ كَتَبَ إِلَى مُوسَى بْنِ جَعْفَرٍ ع اخْتَلَفَ فِي الْمَسْحِ عَلَى الرَّجُلَيْنِ فَإِنْ رَأَيْتَ أَنْ تَكْتَسِبَ مَا يَكُونُ عَمَلِي عَلَيْهِ فَعَلْتَ

(The book) ‘Al Kharaij’ of Al Rawandy,

‘It is reported that Ali Bin Yaqteen wrote to Musa Bin Ja’far^{-asws}, ‘There is differing regarding the wiping upon the legs. If you^{-asws} see fit, you^{-asws} can write what my deed upon it should be, so I can do so’.

فَكَتَبَ أَبُو الْحَسَنِ ع الَّذِي أَمَرَكَ بِهِ أَنْ تُمَضِّمَ ثَلَاثًا وَ تَسْتَنْشِقُ ثَلَاثًا وَ تَغْسِلُ وَجْهَكَ ثَلَاثًا وَ تُحَلِّلَ شَعْرَ لِحْيَتِكَ ثَلَاثًا وَ تَغْسِلَ يَدَيْكَ ثَلَاثًا وَ تَمْسَحَ ظَاهِرَ أذُنَيْكَ وَ بَاطِنَهُمَا وَ تَغْسِلَ رِجْلَيْكَ ثَلَاثًا وَ لَا تُخَالِفَ ذَلِكَ إِلَى غَيْرِهِ

Abu Al-Hassan^{-asws} wrote: ‘That which I^{-asws} am instructing you with is that you should rinse thrice, and sniff thrice, and wash your face thrice, and permeate the hair of your beard thrice, and wash your hands thrice, and wipe the apparent of your ears and its inside, and wash your legs thrice, and do not oppose that to something else’.

فَامْتَنَلْ أَمْرَهُ وَ عَمِلَ عَلَيْهِ فَقَالَ الرَّشِيدُ أَحَبُّ أَنْ أَسْتَبْرِي أَمْرَ عَلِيٍّ بْنِ يَقْتَنِ فَإِنَّهُمْ يَقُولُونَ إِنَّهُ رَافِضِيٌّ وَ الرَّافِضَةُ يُحْفَمُونَ فِي الوُضُوءِ

So he took an example with his^{-asws} instructions and acted upon it. Al-Rasheed (the caliph) said, ‘I would love to disavow the matter of Ali Bin Yaqteen, for they are saying that he is a Rafizi (Shia), and the Rafizis are lightening regarding the Wud’u’.

فَبَاطَأَهُ بِشَيْءٍ مِنَ الشُّعْلِ فِي الدَّارِ حَتَّى دَخَلَ وَ قَتَّ الصَّلَاةَ فَوَقَفَ الرَّشِيدُ وَرَاءَ حَائِطِ الْحُجْرَةِ حَيْثُ يَرَى عَلِيَّ بْنَ يَقْتَنِ وَ لَا يَرَاهُ هُوَ وَ قَدْ بَعَثَ إِلَيْهِ بِالْمَاءِ لِلْوُضُوءِ فَتَوَضَّأَ كَمَا أَمَرَهُ مُوسَى ع فَقَامَ الرَّشِيدُ وَ قَالَ كَذَبَ مَنْ زَعَمَ أَنَّكَ رَافِضِيٌّ

He withheld him with something from the occupations in the house until the time of Salat entered. Al-Rasheed stood behind a wall of the room whereby he could see Ali Bin Yaqteen and he could not see him, and he had sent the water for the Wud’u to him. He washed just as

⁴⁴⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 24 (Chapters on Wud’u)

Musa^{-asws} had instructed him to. Al-Rasheed stood up and said, 'He is lying, the one who claims that you are a Rafizi!'

وَوَرَدَ عَلَى عَلِيٍّ بْنِ يَفْطِينٍ كِتَابُ مُوسَى بْنِ جَعْفَرٍ عٍ مِنَ الْأَنْ تَوْضُأً كَمَا أَمَرَ اللَّهُ اغْتِسِلَ وَجْهَكَ مَرَّةً فَرِيضَةً وَ الْأُخْرَى إِسْبَاغًا وَ اغْتَسِلْ يَدَيْكَ مِنْ الْمِرْفَقَيْنِ كَذَلِكَ وَ امْسُخْ مَقْدَمَ رَأْسِكَ وَ ظَاهِرَ قَدَمَيْكَ مِنْ فَضْلِ نَدَاوَةِ وَضُوءِكَ فَقَدْ زَالَ مَا يُخَافُ عَلَيْكَ.

And there arrived to Ali Bin Yaqteen a letter of Musa^{-asws} Bin Ja'far^{-asws}: 'From now, perform Wud'u like what Allah^{-azwj} has Commanded. Washing your face once is an obligation, and the other is perfection, and wash your hands from the elbows like that, and wipe the front of your head and surface of your feed from remnant of wetness of your Wud'u, for it has declined what had been feared upon you".⁴⁴¹

26- السَّرَائِرُ، بِمَا أَخَذَهُ مِنْ كِتَابِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ بْنِ بَرْزَنْطِيٍّ عَنْ عَبْدِ الْكَرِيمِ الْمُتَعَمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ عٍ قَالَ: سَأَلْتُهُ عَنِ الْوُضُوءِ فَقَالَ مَا كَانَ وَضُوءُ عَلِيٍّ عٍ إِلَّا مَرَّةً مَرَّةً.

(The book) 'Al Saraair' – from what he took from the book of Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Abdul Kareem Al Khas'amy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Wud'u. He^{-asws} said: 'The Wud'u of Ali^{-asws} wasn't except once, once".⁴⁴²

وَ مِنْهُ عَنِ الْبَرْزَنْطِيِّ عَنِ الْمُتَمِّيِّ عَنِ زُرَّارَةَ وَ أَبِي حَمَزَةَ عَنِ أَبِي جَعْفَرٍ عٍ مِثْلَ حَدِيثِ جَمِيلٍ فِي الْوُضُوءِ إِلَّا أَنَّهُ فِي حَدِيثِ الْمُتَمِّيِّ وَضَعَ يَدَهُ فِي الْإِنَاءِ فَمَسَحَ رَأْسَهُ وَ رِجْلَيْهِ وَ اعْلَمَ أَنَّ الْفَضْلَ فِي وَاحِدَةٍ وَاحِدَةٍ وَ مَنْ زَادَ عَلَى الْإِثْنَيْنِ لَمْ يُؤْجَزْ.

And from him, from Al Bazanty, from Al Musanna, from Zurara and Abu Hamza,

'From Abu Ja'far^{-asws} similar to the Hadeeth of Jameel regarding the Wud'u, except it is in Hadeeth by Al-Musanna. He^{-asws} placed his^{-asws} hand in the container, he^{-asws} wiped his^{-asws} head, and his^{-asws} leg, and know that the merit is in one, once, and the one who increases upon the twice will not be Rewarded".⁴⁴³

27- الْعَيَّاشِيُّ، قَالَ رَوَى زُرَّارَةُ بْنُ أَعْيَنَ وَ أَبُو حَنِيفَةَ عَنْ أَبِي بَكْرٍ بْنِ حَزْمٍ قَالَ: تَوَضَّأَ رَجُلٌ فَمَسَحَ عَلَى خُفِّهِ فَدَخَلَ الْمَسْجِدَ فَصَلَّى فَجَاءَ عَلِيُّ عٍ فَوَطَأَ عَلَى رَقَبَتِهِ فَقَالَ وَبَلَّكَ تُصَلِّيَ عَلَى غَيْرِ وَضُوءٍ

Al Ayyashi said, 'It is reported by Zurara Bin Ayn and Abu Haneefa, from Abu Bakr Bin Hazm who said,

'A man performed Wud'u. He wiped upon his sock. He entered the Masjid and he prayed Salat. Ali^{-asws} came and trod upon his neck. He^{-asws} said: 'Woe be unto you! You are praying without being upon Wud'u!'

فَقَالَ أَمْرِي عُمُرُ بْنُ الْخَطَّابِ

⁴⁴¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 25 (Chapters on Wud'u)

⁴⁴² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 26 a (Chapters on Wud'u)

⁴⁴³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 26 b (Chapters on Wud'u)

He said, 'Umar Bin Al-Khatab had instructed me'.

قَالَ فَأَخَذَ بِيَدِهِ فَأَتَتْهُ بِهِ إِلَيْهِ فَقَالَ انظُرْ مَا يَرَوِي هَذَا عَلَيْكَ وَ رَفَعَ صَوْتَهُ

He^{-asws} grabbed his hand and ended with him to him. He^{-asws} said: 'Look what this one is reporting upon you!', and he^{-asws} raised his^{-asws} voice.

فَقَالَ نَعَمْ أَنَا أَمَرْتُهُ إِنَّ رَسُولَ اللَّهِ ص مَسَحَ

He said, 'Yes, I had instructed him. Rasool-Allah^{-saww} had wiped (upon the socks)'.

قَالَ قَبْلَ الْمَائِدَةِ أَوْ بَعْدَهَا

He^{-asws} said: 'Before (Revelation of Surah) Al-Maidah or after it?'

قَالَ لَا أَدْرِي

He said, 'I don't know'.

قَالَ فَلِمَ تُفْئِي وَ أَنْتَ لَا تَدْرِي سَبَقَ الْكِتَابَ الْحَقُّينَ.

He^{-asws} said: 'Then why did you issue a Fatwa and you don't know (wiping upon) the socks had preceded the Book?'⁴⁴⁴

28- وَ مِنْهُ، عَنِ الْمُيَسِّرِ بْنِ ثَوْبَانَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ سَبَقَ الْكِتَابَ الْحَقُّينَ وَ الْحِمَارَ.

And from him, from Al Muyassir Bin Sowban who said,

'I heard Ali^{-asws} saying: 'The (wiping upon) the two sock and the scarf preceded the Book (Revelation of Surah Al-Maidah)''⁴⁴⁵

29- وَ مِنْهُ، عَنِ زُرَّارَةَ وَ بُكَيْرِ ابْنِي أَعْيَنَ قَالَا سَأَلْنَا أَبَا جَعْفَرٍ ع عَنْ وُضُوءِ رَسُولِ اللَّهِ ص فَدَعَا بِطَسْتٍ أَوْ تَوْرٍ فِيهِ مَاءٌ فَعَمَسَ كَفَّهُ الْيُمْنَى فَعَرَفَ بِهَا عُرْفَةً فَصَبَّهَا عَلَى جَبْهَتِهِ فَعَسَلَ وَجْهَهُ بِهَا

And from him, from Zurara and Bukeyr, two sons of Ayn who said,

'We asked Abu Ja'far^{-asws} about Wud'u of Rasool-Allah^{-saww}. He^{-asws} called for a washbasin, or a tray wherein was water. He^{-asws} immersed his^{-asws} right palm in it and scooped out with it a scoop and poured it upon his face, washing his^{-asws} face with it.

ثُمَّ عَمَسَ كَفَّهُ الْيُسْرَى فَأَفْرَغَ عَلَى يَدِهِ الْيُمْنَى فَعَسَلَ بِهَا ذِرَاعَهُ مِنَ الْمِرْفَقِ إِلَى الْكَفِّ لَا يَرُدُّهَا إِلَى الْمِرْفَقِ ثُمَّ عَمَسَ كَفَّهُ الْيُمْنَى فَأَفْرَغَ بِهَا عَلَى ذِرَاعِهِ الْأَيْسَرِ مِنَ الْمِرْفَقِ وَ صَبَّ بِهَا كَمَا صَنَعَ بِالْيُمْنَى

⁴⁴⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 27 (Chapters on Wud'u)

⁴⁴⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 28 (Chapters on Wud'u)

Then he^{-asws} immersed his^{-asws} left palm and poured upon his^{-asws} right hand, washing his^{-asws} forearm with it from the elbow to the palm, not returning it to the elbow. Then he^{-asws} immersed his^{-asws} right hand and poured with it upon his left forearm from the elbow, and did with it like what he^{-asws} had done with the right hand.

وَمَسَحَ رَأْسَهُ بِفَضْلِ كَفِّهِ وَ قَدَمَيْهِ لَمْ يُجِدْ لَهَا مَاءً جَدِيداً ثُمَّ قَالَ وَ لَا يُدْخِلُ صَ أَصَابِعَهُ تَحْتَ الشِّرَاكِ

And he^{-asws} wiped his^{-asws} head and his^{-asws} feed with remnants of his^{-asws} palm, not taking any new water for it. Then he^{-asws} said: ‘And he^{-saww} did not insert his^{-saww} fingers beneath the laces (straps)’.

قَالَ ثُمَّ قَالَ إِنَّ اللَّهَ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ فَلَيْسَ لَهُ أَنْ يَدَعَ شَيْئاً مِنْ وَجْهِهِ إِلَّا غَسَلَهُ وَ أَمَرَ بِغَسْلِ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ فَلَيْسَ يَنْبَغِي لَهُ أَنْ يَدَعَ مِنْ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ شَيْئاً إِلَّا غَسَلَهُ لِأَنَّ اللَّهَ يَقُولُ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ

They both said, ‘Then he^{-asws} said: ‘Allah^{-azwj} Says: ***O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, [5:6].*** Thus, it isn’t for him that he should leave anything from his face except wash it, and He^{-azwj} has Commanded with washing the hands to the elbows, so it is not befitting for him to leave anything from his hand up to the elbows except washing it, because Allah^{-azwj} Says: ***so wash your faces and your hands to the elbows, [5:6].***

ثُمَّ قَالَ وَ امْسَحُوا بِرُؤُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ فَإِذَا مَسَحَ بِشَيْءٍ مِنْ رَأْسِهِ أَوْ بِشَيْءٍ مِنْ قَدَمَيْهِ مَا بَيْنَ أَطْرَافِ الْكَعْبَيْنِ إِلَى أَطْرَافِ الْأَصَابِعِ فَقَدْ أَجَزَاهُ

Then He^{-azwj} Said: ‘***and wipe with your heads and your leg to the ankles [5:6].*** When he wipes something from his head or something from his feet, what is between the two edges of the heels to end of the toes, it will suffice him’.

قَالَ قُلْنَا أَصْلَحَكَ اللَّهُ أَيُّ الْكَعْبَيْنِ

They both said, ‘We said, ‘May Allah^{-azwj} Keep you^{-asws} well! Where are the two heels?’

قَالَ هَاهُنَا يَعْنِي الْمَفْصِلَ دُونَ عَظْمِ السَّاقِ

He^{-asws} said: ‘Over here, meaning the joints below the bones of the leg’.

فَقُلْنَا هَذَا مَا هُوَ

We said, ‘This, what is it?’

قَالَ مِنْ عَظْمِ السَّاقِ وَ الْكَعْبُ أَسْفَلُ مِنْ ذَلِكَ

He^{-asws} said: ‘From bones of the leg, and the heel is lower than that’.

فَقُلْنَا أَصْلَحَكَ اللَّهُ فَالْعُرْفَةُ الْوَاحِدَةُ تُجْرِي لِلْوَجْهِ وَ عُرْفَةُ اللَّذْرَاعِ

We said, 'May Allah^{-azwj} Keep you^{-asws} well! The one scoop suffices for the face, and a scoop for the forearm?'

قَالَ نَعَمْ إِذَا بَالَعْتَ فِيهِمَا فَالْتِّئْتَانِ تَأْتِيَانِ عَلَى ذَلِكَ كُلِّهِ.

He^{-asws} said: 'Yes, when you are being extensive regarding these two, then the two (scoops) will come upon that, all of it'.⁴⁴⁶

وَمِنْهُ عَنْ زُرَّارَةَ عَنْهُ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا الْآيَةَ قَالَ فَلَيْسَ لَهُ أَنْ يَدَعِ شَيْئاً مِنْ وَجْهِهِ إِلَّا غَسَلَهُ وَ سَاقَهُ نَحْوَ مَا مَرَّ إِلَى قَوْلِهِ دُونَ عَظْمِ السَّاقِ.

And from him, from Zurara,

'From him^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **O you who believe! [5:6]** – the Verse. He^{-asws} said: 'It isn't for him to leave anything from his face except wash it, and his leg' – approximate to what has passed up to his^{-asws} words: 'Below bones of the leg'.⁴⁴⁷

30- الْعَيَّاشِيُّ، عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع حَدُّ الْوَجْهِ الَّذِي يَنْبَغِي أَنْ يُوَضَّأَ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ

(The book) 'Al Ayyashi' – from Zurara who said,

'I said to Abu Ja'far^{-asws}, 'Limit of the face which is befitting to wash, which Allah^{-azwj} Mighty and Majestic has Said'.

فَقَالَ الْوَجْهُ الَّذِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِغَسَلِهِ الَّذِي لَا يَنْبَغِي لِأَحَدٍ أَنْ يَزِيدَ عَلَيْهِ وَلَا يَنْقُصَ مِنْهُ إِنْ زَادَ عَلَيْهِ لَمْ يُؤْجَزْ وَإِنْ نَقَصَ مِنْهُ أَلَمَ مَا دَارَتْ عَلَيْهِ السَّبَابَةُ الْوُسْطَى وَالْإِهْتَامُ مِنْ فُصَّاصِ الشَّعْرِ إِلَى الدَّقَنِ وَ مَا حَرَّتْ عَلَيْهِ الْإِصْبَعَانِ مِنَ الْوَجْهِ مُسْتَدِيرًا فَهُوَ مِنَ الْوَجْهِ وَ مَا سِوَى ذَلِكَ فَلَيْسَ مِنَ الْوَجْهِ

He^{-asws} said: 'The face which Allah^{-azwj} Mighty and Majestic has Commanded with washing it, is which is not befitting for anyone that he exceeds upon it nor reduce from it. If he were to increase upon it, he will not be Rewarded, and if he were to reduce from it, he will be sinning, is what the middle forefinger and the thumb rotate upon, from the hairline to the chin, and what the fingers flow upon it is from the face in rotating is from the face, and whatever is besides that isn't from the face'.

قُلْتُ الصُّدْعُ لَيْسَ مِنَ الْوَجْهِ

I said, 'The temple isn't from the face?'

قَالَ لَا.

He^{-asws} said: 'No'.⁴⁴⁸

⁴⁴⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 29 a (Chapters on Wud'u)

⁴⁴⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 29 b (Chapters on Wud'u)

⁴⁴⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 30 (Chapters on Wud'u)

31- العيَّاشيُّ، عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ كَيْفَ يُمَسَّحُ الرَّأْسُ

(The book) 'Al Ayyashi' – from Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said, 'How does one wipe the head?'

قَالَ إِنَّ اللَّهَ يُقُولُ وَ اَمْسَحُوا بِرُؤُوسِكُمْ فَمَا مَسَحْتَ مِنْ رَأْسِكَ فَهُوَ كَذَا وَ لَوْ قَالَ اَمْسَحُوا رُؤُوسَكُمْ لَكَانَ عَلَيْكَ الْمَسْحُ بِكُلِّهِ.

He^{-asws} said: 'Allah^{-azwj} Says: **'and wipe with your heads and your leg to the ankles [5:6]**. So whatever you wipe from your head, it is like that, and had He^{-azwj} Said: "Wipe your heads", it would have been upon you to wipe all of it".⁴⁴⁹

32- العيَّاشيُّ عَنْ صَفْوَانَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنْ قَوْلِ اللَّهِ فَاعْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ اَمْسَحُوا بِرُؤُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Al Ayyashi, from Safwan who said,

'I asked Abu Al-Hassan Al-Reza^{-asws} about Words of Allah^{-azwj}: **'O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, and wipe with your heads and your leg to the ankles; [5:6]**.

فَقَالَ قَدْ سَأَلَ رَجُلٌ أَبَا الْحَسَنِ ع عَنْ ذَلِكَ فَقَالَ سَيَكْفِيكَ أَوْ كَفَّفْتُكَ سُورَةُ الْمَائِدَةِ يَعْنِي الْمَسْحَ عَلَى الرَّأْسِ وَ الرَّجْلَيْنِ

He^{-asws} said: 'A man had asked Abu Al-Hassan^{-asws} about that. He^{-asws} said: 'It suffices you, or Surah Al-Maidah suffices you, meaning the wiping upon the head and the legs'.

قُلْتُ فَإِنَّهُ قَالَ فَاعْسِلُوا ... أَيْدِيَكُمْ إِلَى الْمَرَافِقِ فَكَيْفَ الْعَسَاءُ

I said, 'I said, 'But He^{-azwj} Says: **wash your faces and your hands to the elbows**, so how is the washing?'

قَالَ هَكَذَا أَنْ يَأْخُذَ الْمَاءَ بِيَدِهِ الْيُمْنَى فَيُصَبُّهُ فِي الْبُسْرَى ثُمَّ يَفُضُّهُ عَلَى الْمِرْفَقِ ثُمَّ يَمْسَحُ إِلَى الْكَفِّ

He^{-asws} said: 'Like this he should take the water by his right hand and pour it upon the left, then he should pour it upon the elbow, then wipe to the palm'.

قُلْتُ لَهُ مَرَّةً وَاحِدَةً

I said to him^{-asws}, 'One time?'

فَقَالَ كَانَ يَفْعَلُ ذَلِكَ مَرَّتَيْنِ

He^{-asws} said: 'He^{-asws} used to do that twice'.

⁴⁴⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 31 (Chapters on Wud'u)

قُلْتُ يَرُدُّ الشَّعْرَ

I said, 'He should turn back the hair (upturn washing to the elbow)?'

قَالَ إِذَا كَانَ عِنْدَهُ آخِرُ فَعَلٍ وَ إِلَّا فَلَا.

He^{-asws} said: 'When there were to be another (water) with him, he can do so (out of Taqiyyah), or else no'.⁴⁵⁰

33- الْعَبَّاسِيُّ، عَنْ مُبَيْسِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْوُضُوءُ وَاحِدَةٌ قَالَ وَ وَصَفَ الْكَعْبَ فِي ظَهْرِ الْقَدَمِ.

Al Ayyashi – from Muyassir,

'From Abu Ja'far^{-asws} having said: 'The Wud'u is one'. He (the narrator) said, 'And he^{-asws} described the heel in the surface of the foot'.⁴⁵¹

34- الْعَبَّاسِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ: أَلَا أَحْكِي لَكُمْ وُضُوءَ رَسُولِ اللَّهِ ص

(The book) 'Al Ayyashi – from Abdullah Bin Suleyman,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} said: 'Shall I^{asws} tell you all the Wud'u of Rasool-Allah^{-saww}?'

قُلْنَا بَلَى

We said, 'Yes!'

فَأَخَذَ كَفًّا مِنْ مَاءٍ فَصَبَّهُ عَلَى وَجْهِهِ ثُمَّ أَخَذَ كَفًّا آخَرَ فَصَبَّهُ عَلَى ذِرَاعِهِ الْأَيْمَنِ ثُمَّ أَخَذَ كَفًّا آخَرَ فَصَبَّهُ عَلَى ذِرَاعِهِ الْأَيْسَرِ ثُمَّ مَسَحَ رَأْسَهُ وَ قَدَمَيْهِ ثُمَّ وَضَعَ يَدَهُ عَلَى ظَهْرِ الْقَدَمِ ثُمَّ قَالَ إِنَّ هَذَا هُوَ الْكَعْبُ وَ أَشَارَ بِيَدِهِ إِلَى الْغُرْفُوبِ وَ لَيْسَ بِالْكَعْبِ

He^{-asws} took a handful of water and poured it upon his^{-asws} face. Then he^{-asws} took another handful and poured it upon his^{-asws} right forearm. Then he^{-asws} took another handful and poured it upon his^{-asws} left forearm. Then he^{-asws} wiped his^{-asws} head and his^{-asws} feet, then placed his^{-asws} hand upon the surface of his^{-asws} foot, then said: 'This, it is the heel' and he^{-asws} indicated by his^{-asws} hand to the Achilles heel, and it isn't the heel".

وَ فِي رَوَايَةٍ أُخْرَى عَنْهُ ع قَالَ إِلَى الْغُرْفُوبِ ثُمَّ قَالَ إِنَّ هَذَا هُوَ الظُّبُوبُ وَ لَيْسَ بِالْكَعْبِ.

And in another report from him^{-asws}, he^{-asws} said to the Achilles heel, then said: 'This, it is the tibia, and it isn't the heel'.⁴⁵²

بيان رواه في التَّهْدِيدِ عَنْ مُبَيْسِرٍ عَنْ أَبِي جَعْفَرٍ ع وَ فِيهِ ثُمَّ وَضَعَ يَدَهُ عَلَى ظَهْرِ الْقَدَمِ ثُمَّ قَالَ هَذَا هُوَ الْكَعْبُ

⁴⁵⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 32 (Chapters on Wud'u)

⁴⁵¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 33 (Chapters on Wud'u)

⁴⁵² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 34 (Chapters on Wud'u)

Explanation (Hadeeth) – It is reported in ‘Al-Tahzeeb’ from Muyassir, from Abu Ja’far^{asws}, and in it is, ‘Then he^{asws} placed his^{asws} hand upon the surface of his^{asws} foot, then said: ‘This, it is the heel’.

قَالَ وَ أَوْمَأَ بِبِيَدِهِ إِلَى أَسْفَلِ الْعُرْقُوبِ ثُمَّ قَالَ إِنَّ هَذَا هُوَ الظُّنْبُوبُ.

He (the narrator) said, ‘And he^{asws} gestured by his^{asws} hand to the below the Achilles, then said: ‘This, it is the tibia’.

35- الأَعْيَاشِيُّ، عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عَ عَنْ قَوْلِ اللَّهِ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ إِلَى قَوْلِهِ إِلَى الْكَعْبَيْنِ فَقَالَ صَدَقَ اللَّهُ

(The book) ‘Al Ayyashi’ – From Ali Bin Abu Hamza who said,

‘I asked Abu Ibrahim^{asws} about Words of Allah^{azwj}: **O you who believe! When you stand to the Salat**, - up to His^{azwj} Words - **the ankles; [5:6]**. He^{asws} said: ‘Allah^{azwj} Spoke the truth’.

قُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ يَتَوَضَّأُ

I said, ‘May I be sacrificed for you^{asws}! How should one perform Wud’u?’

قَالَ مَرَّتَيْنِ مَرَّتَيْنِ

He^{asws} said: ‘Twice, twice’.

قُلْتُ يَمْسُحُ

I said, ‘His wiping?’

قَالَ مَرَّةً مَرَّةً

He^{asws} said: ‘Once, once’.

قُلْتُ مِنَ الْمَاءِ مَرَّةً

I said, ‘Once from the water’

قَالَ نَعَمْ

He^{asws} said: ‘Yes’.

قُلْتُ جُعِلْتُ فِدَاكَ فَالْقَدَمَيْنِ

I said, ‘May I be sacrificed for you^{asws}! (What about) the feet?’

قَالَ اغْسِلْهُمَا غَسْلًا.

He^{-asws} said: ‘Wash these with a washing’.⁴⁵³

بيان: الأمر بالغسل تقيه أو اتقاء و قوله من الماء أيضا الظاهر أنه تقيه و إن أمكن حمله على أن المراد ماء الوضوء الذي بقي في الكف.

Explanation – *The instruction with the washing is out of Taqiyyah, or precautionary, and his words: ‘From the water’ it is also apparent that it is out of Taqiyyah, and it is possible to carry it upon the intent of water of the Wud’u which remains in the palm.*

36- أَعْيَاشِي، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْخُرَاسَانِيِّ رَفَعَ الْحَدِيثَ قَالَ: أَتَى أَمِيرَ الْمُؤْمِنِينَ عَ رَجُلًا فَسَأَلَهُ عَنِ الْمَسْحِ عَلَى الْحُقْفَيْنِ فَأُطْرِقَ فِي الْأَرْضِ مَلِيًّا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ يَا هَذَا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ عِبَادَهُ بِالطَّهَارَةِ وَ قَسَمَهَا عَلَى الْجَوَارِحِ فَجَعَلَ لِلْوَجْهِ مِنْهُ نَصِيبًا وَ جَعَلَ لِلْيَدَيْنِ مِنْهُ نَصِيبًا وَ جَعَلَ لِلرَّأْسِ مِنْهُ نَصِيبًا وَ جَعَلَ لِلرِّجْلَيْنِ مِنْهُ نَصِيبًا فَإِنْ كَانَتْ خُفَاكَ مِنْ هَذِهِ الْأَجْزَاءِ فَاْمَسَحْ عَلَيْهِنَّ.

Al Ayyashi – from Muhammad Bin Ahmad Al Khurasani, raising the Hadeeth, said,

‘A man came to Amir Al-Momineen^{-asws}. He asked him^{-asws} about the wiping upon the socks. He^{-asws} looked down at the ground for a while, then raised his^{-asws} head. He^{-asws} said: ‘O you! Allah^{-azwj} Blessed and Exalted Commanded His^{-azwj} servants with the cleansing, and Apportioned it upon the limbs. He^{-azwj} Made a share for the face from it, and Made a share for the hands from it, and Made a share for the head from it, and Made a share for the legs from it. If your socks were to be from these limbs, then wipe upon these’.⁴⁵⁴

37- وَ مِنْهُ، عَنْ غَالِبِ بْنِ الْمُذَنَّبِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنِ قَوْلِ اللَّهِ وَ اْمَسَحُوا بِرُؤُسِكُمْ وَ اْرْجُلِكُمْ عَلَى الْحُقُضِ هِيَ أَمْ عَلَى الرَّفْعِ

And from him, from Ghalib Bin Al Huzeyl who said,

‘I asked Abu Ja’far^{-asws} about Words of Allah^{-azwj}’, **and wipe with your heads and your leg to the ankles; [5:6]**, is it upon the lower or upon the raised?’

فَقَالَ هِيَ عَلَى الْحُقُضِ.

He^{-asws} said: ‘Upon the lower’.⁴⁵⁵

38- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ [بْنِ] خَلِيفَةَ أَبِي الْغَرِيفِ الْهُمْدَانِيِّ قَالَ: قَامَ ابْنُ الْكَوَا إِلَى عَلِيٍّ عَ فَسَأَلَهُ عَنِ الْمَسْحِ عَلَى الْحُقْفَيْنِ فَقَالَ بَعْدَ كِتَابِ اللَّهِ تَسْأَلُنِي قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ إِلَى قَوْلِهِ تَعَالَى إِلَى الْكَعْبَيْنِ

And from him, from Abdullah Bin Khalifa Abu Al Areyf Al Hamdany who said,

‘Ibn Al-Kawa stood up to Ali^{-asws}. He asked him^{-asws} about the wiping upon the socks. He^{-asws} said: ‘You are asking me^{-asws} after the Book of Allah^{-azwj}? Allah^{-azwj} the Exalted Said: **O you who believe! When you stand to the Salat, so wash your faces** – up to His^{-azwj} Words - **to the ankles; [5:6]**’.

⁴⁵³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 35 (Chapters on Wud’u)

⁴⁵⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 36 (Chapters on Wud’u)

⁴⁵⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 37 (Chapters on Wud’u)

ثُمَّ قَامَ إِلَيْهِ ثَانِيَةً فَسَأَلَهُ قَالَ لَهُ مِثْلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَتْلُو عَلَيْهِ هَذِهِ الْآيَةَ.

Then he stood up to him a second time to ask him^{-asws}. He^{-asws} said to him similar to that three times. (During) all that he^{-asws} recited this Verse to him⁴⁵⁶.

39- وَ مِنْهُ عَنِ الْحَسَنِ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ عَلِيًّا خَالَفَ الْقَوْمَ فِي الْمَسْحِ عَلَى الْحُقُوفِ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ قَالُوا زَأَيْنَا النَّبِيَّ ص بِمَسْحِ عَلَى الْحُقُوفِ

And from him, from Al-Hassan Bin Zayd,

'From Ja'far^{-asws} Bin Muhammad^{-asws}: 'Ali^{-asws} opposed the people regarding the wiping upon the socks in the era of Umar Bin Al-Khattab. They said, 'We saw the Prophet^{-saww} wiping upon the socks!'

قَالَ فَقَالَ عَلِيُّ ع قَبْلَ نُزُولِ الْمَائِدَةِ أَوْ بَعْدَهَا

He^{-asws} said: 'Ali^{-asws} said: 'Was it before Revelation of (Surah) Al-Maidah or after it?'

فَقَالُوا لَا نَدْرِي

They said, 'We don't know'.

قَالَ وَ لَكِنِّي أَدْرِي أَنَّ النَّبِيَّ ص تَرَكَ الْمَسْحَ عَلَى الْحُقُوفِ حِينَ نَزَلَتِ الْمَائِدَةُ وَ لِأَنَّ الْمَسْحَ عَلَى ظَهْرِ جِمَارٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُمْسَحَ عَلَى الْحُقُوفِ

He^{-asws} said: 'But I^{-asws} do know! The Prophet^{-saww} left the wiping upon the sock when (Surah) Al-Maidah was Revealed, and because the wiping upon the back of a donkey is more beloved to me^{-asws} than if I^{-asws} were to wipe upon the socks!'

وَ تَلَا هَذِهِ الْآيَةَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ.

And he^{-asws} recited this Verse: ***O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, and wipe with your heads and your leg to the ankles; [5:6]***.⁴⁵⁷

بيان: يدل على أن المسح على الحفين كان قبل نزول المائدة فنسخ بها.

Explanation – It evidence's upon that the wiping upon the sock was happening before Revelation of Al-Maidah, then it was Abrogated with.

40- مَعْرِفَةُ الرِّجَالِ، لِلْكَثْبِيِّ عَنْ حَمْدَوَيْهِ وَ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّازِيِّ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ لِمَ جُعِلَتْ فِدَاكَ كَمَ عِدَّةِ الطَّهَارَةِ

⁴⁵⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 38 (Chapters on Wud'u)

⁴⁵⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 39 (Chapters on Wud'u)

(The book) 'Ma'arifat Al Rijal' of Al Kashi – from Hamdawiya and Irahim, from Muhammad Bin Ismail Al Razy, from Ahmad Bin Suleyman, from Dawood Al Raqy who said,

'I entered to see Abu Abdullah^{-asws}. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! How much is the number of the purification?'

فَقَالَ مَا أُوجِبُهُ اللَّهُ فَوَاحِدَةً وَ أَضَافَ إِلَيْهَا رَسُولُ اللَّهِ ص وَاحِدَةً لِضَعْفِ النَّاسِ وَ مَنْ تَوَضَّأَ ثَلَاثًا ثَلَاثًا فَلَا صَلَاةَ لَهُ

He^{-asws} said: 'What Allah^{-azwj} has Obligated is one (once), and Rasool-Allah^{-saww} added to it one (to make it twice) due to weakness of the people, and one who washes thrice, thrice, there is no Salat for him'.

أَنَا مَعَهُ فِي ذَا حَتَّى جَاءَ دَاوُدُ بْنُ زُرِّيٍّ وَ أَحَدَ زَاوِيَةٍ مِنَ النَّبِيِّ فَمَسَّأَلَهُ عَمَّا سَأَلْتُهُ فِي عِدَّةِ الطَّهَارَةِ فَقَالَ لَهُ ثَلَاثًا ثَلَاثًا مَنْ نَقَصَ عَنْهُ فَلَا صَلَاةَ لَهُ

I was with him^{-asws} during that until Dawood Bin Zurby came and took to a corner of the room. He asked him^{-asws} about what I had asked him regarding the number of the purification. He^{-asws} said to him: 'Thrice, thrice. One who is deficient from it, there is no Salat for him'.

قَالَ فَارْتَعَدْتُ فَرَائِصِي وَ كَادَ أَنْ يَدْخُلَنِي الشَّيْطَانُ فَأَبْصَرَ أَبُو عَبْدِ اللَّهِ ع إِلَيَّ وَ قَدْ تَعَبَّرَ لَوْنِي فَقَالَ اسْكُنْ يَا دَاوُدُ هَذَا هُوَ الْكُفْرُ أَوْ ضَرْبُ الْأَعْنَاقِ

He (the narrator) said, 'My limbs trembled, and the Satan^{-la} almost entered me. Abu Abdullah^{-asws} looked at me and my colour has changed. He^{-asws} said: 'Calm down, O Dawood! This (your denial), it is the Kufir, or (else) necks would be struck off'.

قَالَ فَحَرَجْنَا مِنْ عِنْدِهِ وَ كَانَ ابْنُ زُرِّيٍّ إِلَى جِوَارِ بُسْتَانَ أَبِي جَعْفَرِ الْمَنْصُورِ وَ كَانَ قَدْ أَلْقَى إِلَى أَبِي جَعْفَرٍ أَمْرَ دَاوُدَ بْنِ زُرِّيٍّ وَ أَنَّهُ رَافِضِيٌّ يَخْتَلِفُ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع

He (the narrator) said, 'We went out from his presence and Ibn Zurby was in the vicinity of an orchard of Abu Ja'far Al-Mansour (the caliph), and he had cast to Abu Ja'far the matter of Dawood Bin Zurby, that he was a Rafizi (Shia), coming and going to Ja'far^{-asws} Bin Muhammad^{-asws}.

فَقَالَ أَبُو جَعْفَرٍ إِنِّي مُطَّلِعٌ عَلَى طَهَارَتِهِ فَإِنْ هُوَ تَوَضَّأَ وَضُوءَ جَعْفَرِ بْنِ مُحَمَّدٍ فَلِيَّ لِأَعْرِفُ طَهَارَتَهُ حَقَّقْتُ عَلَيْهِ الْقَوْلَ وَ قَتَلْتُهُ

Abu Ja'far (the caliph) said, 'I shall notice upon his purification. If he were to perform Wud'u of Ja'far^{-asws} Bin Muhammad^{-asws}, for I do know his^{-asws} purification, the word will be prove upon him, and I shall kill him'.

فَاطَّلَعَ وَ دَاوُدُ يَنْتَهِيٌّ لِلصَّلَاةِ مِنْ حَيْثُ لَا يَرَاهُ فَأَسْبَعُ دَاوُدُ بْنُ زُرِّيٍّ الْوُضُوءَ ثَلَاثًا ثَلَاثًا كَمَا أَمَرَهُ أَبُو عَبْدِ اللَّهِ فَمَا تَمَّ وَضُوءُهُ حَتَّى بَعَثَ إِلَيْهِ أَبُو جَعْفَرٍ الْمَنْصُورُ فَدَعَاَهُ

He looked while Dawood was preparing for the Salat from whereby, he could not see him. Dawood Bin Zurby perfected the Wud'u thrice, thrice like what Abu Abdullah^{-asws} had instructed him. He had not completed his Wud'u until Abu Ja'far Al-Mansour sent someone to him and summoned him.

قَالَ فَقَالَ دَاوُدُ فَلَمَّا أَنْ دَخَلْتُ عَلَيْهِ رَجَبٌ بِي وَ قَالَ يَا دَاوُدُ قِيلَ فِيكَ شَيْءٌ بَاطِلٌ وَ مَا أَنْتَ كَذَلِكَ قَدْ أَطْلَعْتُ عَلَى طَهَارَتِكَ وَ لَيْسَ طَهَارَتُكَ طَهَارَةً الرَّافِضَةِ فَاجْعَلْنِي بِي حِلًّا وَ أَمْرٌ لَهُ بِمِائَةِ أَلْفِ دِرْهَمٍ

He (the narrator) said, 'Dawood said, 'What I entered to see him (caliph), he was welcoming with me and said, 'O Dawood! Something false had been said regarding you and you are not like that. I noticed upon your purification and your purification isn't purification of the Rafizis!' He made me to be in release and ordered for a thousand Dirhams for him'.

قَالَ فَقَالَ دَاوُدُ الرَّقِّي لَقِيتُ أَنَا دَاوُدَ بْنَ زُرَيْبٍ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ دَاوُدُ بْنُ زُرَيْبٍ جَعَلَنِي اللَّهُ فِدَاكَ حَقَّنْتَ دِمَاءَنَا فِي دَارِ الدُّنْيَا وَ نَرْجُو أَنْ نَدْخُلَ بِمُؤْمِنِكَ وَ بَرَكَتِكَ الْجَنَّةَ

He (the narrator) said, 'Dawood Al-Raqy said, 'I met Dawood Bin Zurby in the presence of Abu Abdullah^{-asws}. Dawood Bin Zurby said to him^{-asws}, 'May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! You have saved our blood in house of the world, and we hope to enter the Paradise due to your^{-asws} conferment and your^{-asws} blessings'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَعَلَ اللَّهُ ذَلِكَ بِكَ وَ بِإِخْوَانِكَ مِنْ جَمِيعِ الْمُؤْمِنِينَ

Abu Abdullah^{-asws} said: 'Allah^{-azwj} Did that with you and with your brothers from entirety of the Momineen'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لِدَاوُدَ بْنِ زُرَيْبٍ حَدَّثَ دَاوُدَ الرَّقِّي بِمَا مَرَّ عَلَيْكُمْ حَتَّى تَسْكُنَ رَوْعَتُهُ

Abu Abdullah^{-asws} said to Dawood Bin Zurby: 'Narrate to Dawood Al-Raqy with what has passed upon you all until you can calm his dread'.

فَقَالَ فَحَدَّثْتُهُ بِالْأَمْرِ كُلِّهِ

He (the narrator) said, 'He narrated to him with the matter, all of it.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لِهَذَا أُفْتِنْتُهُ لِأَنَّهُ كَانَ أَشْرَفَ عَلَى الْقَتْلِ مِنْ يَدِ هَذَا الْعَدُوِّ

Abu Abdullah^{-asws} said: 'For this (reason) I^{asws} had issued the verdict because he was on the verge of being killed from the hand of this enemy!'

ثُمَّ قَالَ يَا دَاوُدَ بْنَ زُرَيْبٍ تَوَضَّأْ مَنَى مَنَى وَ لَا تَرِدَنَّ عَلَيْهِ فَإِنَّكَ إِنْ زِدْتَ عَلَيْهِ فَلَا صَلَاةَ لَكَ.

Then he^{-asws} said: 'O Dawood Bin Zurby! Perform Wud'u twice, twice, and do not increase upon it, for when you increase upon it, there will be no Salat for you'.⁴⁵⁸

بيان: قوله ع هذا هو الكفر أي إنكارك لهذا إن كان للتكذيب و عدم الاعتقاد بإمامتي فهو الكفر و إن كنت تترك التقية و لا تعملها مع الاعتقاد بإمامتي فهو موجب لأن تقتل و تقتل جماعة بسببك.

⁴⁵⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 40 (Chapters on Wud'u)

Explanation – His^{-asws} words: ‘This, it is the Kufr’ – i.e., your denial of this, if it were for the belying and lack of belief in my^{-asws} Imamate, it is the Kufr, and if you were to neglect the Taqiyyah and do not utilised it with the belief in my^{-asws} Imamate. It is obligatory because you would have been killed, and a group would be killed due to your cause.

41- الْكَاشِي، عَنْ مُحَمَّدِ بْنِ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ: قُلْتُ لِحَرِيزٍ يَوْمًا يَا أَبَا عَبْدِ اللَّهِ كَمْ يُجْزِيكَ أَنْ تَمْسَحَ مِنْ شَعْرِ رَأْسِكَ فِي وُضُوءِكَ لِلصَّلَاةِ قَالَ يَقْدِرُ ثَلَاثَ أَصَابِعَ وَ أَوْمَأَ بِالسَّبَابَةِ وَ الْوُسْطَى وَ الثَّالِثِ وَ كَانَ يُونُسُ يَذْكُرُ عَنْهُ فِيهَا كَثِيرًا.

(The book) ‘Al Kashi’ – from Muhammad Bin Nuseyr, from Muhammad Bin Isa, from Yunus who said,

‘I said to Hareez one day, ‘O Abu Abdullah! How much does it suffice you to wipe, from the hair of your head during your Wud’u for the Salat?’ He said, ‘By a measurement of three fingers’ – and he gestured with the forefinger, and the middle and the third; and Yunus used to mention a lot of jurisprudence from him’’.⁴⁵⁹

42- فَهَرَسْتُ النَّجَاشِي، عَنْ أَبِي الْحُسَيْنِ التَّمِيمِيِّ عَنِ ابْنِ عُفْدَةَ عَنْ عَلِيِّ بْنِ قَاسِمِ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْمُعَلِّيِّ عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ أَبِي زَافِعٍ عَنْ أَبِيهِ وَ كَانَ كَاتِبَ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ كَانَ يَقُولُ إِذَا تَوَضَّأَ أَحَدُكُمْ لِلصَّلَاةِ فَلْيَبْدَأْ بِالْيَمِينِ قَبْلَ الشِّمَالِ مِنْ حَسَنِهِ.

(The book) ‘Fihrist’ of Al Najashy – from Abu Al Husayn Al Tameemi, from Ibn Uqdah, from Ali Bin Qasim Al Bajaly, from Ali Bin Ibrahim Al Moalla, from Umar Bin Muhammad Bin Umar Bin Ali Bin Al Husayn, from Abdul Rahman Bin Muhammad Bin Ubeydullah Bin Ali Bin Au Rafie, from his father,

‘And he was a scribe for Amir Al-Momineen^{-asws} he^{-asws} had said: ‘Whenever one of you performs Wud’u for the Salat, let him begin with the right hand before the left, from his body’’.⁴⁶⁰

43- الْعَلَلُ، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ مَعًا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدِ بْنِ سِنَانٍ مَعًا عَنِ الصَّبَّاحِ الْمُرَزَبِيِّ وَ سَدِيرِ الصَّبْرِيِّ وَ مُحَمَّدِ بْنِ النُّعْمَانِ وَ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ طَوِيلٍ فِي وَصْفِ الْمِعْرَاجِ عَنِ النَّبِيِّ ص قَالَ قَالَ رَبِّي عَزَّ وَ جَلَّ يَا مُحَمَّدُ مَدَّ يَدَكَ فَيَتَلَقَّكَ مَا يَسِيلُ مِنْ سَاقِ عَرْشِي الْأَمْنِ

(The book) ‘Al Ilal’ – from his father and Muhammad Bin Al-Hassan Bin Al Waleed, both together from Sa’ad Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd, from Ibn Abu Umeyr, and Muhammad Bin Sinan, both together from Al Sabah Al Muzny, and Sadeyr Al Sayrafi, and Muhammad Bin Al Numan, and Umar in Uzina,

‘From Abu Abdullah^{-asws} said in a lengthy Hadeeth in description of the Ascension about the Prophet^{-saww} having said: ‘My^{-saww} Lord^{-azwj} Mighty and Majestic Said: “O Muhammad^{-saww}! Extend your^{-saww} hand, you^{-saww} will receive what flows from Base of the My^{-azwj} Throne!’”

فَنَزَلَ الْمَاءُ فَتَلَقَّيْتُهُ بِالْيَمِينِ فَمِنْ أَجْلِ ذَلِكَ أَوَّلُ الْوُضُوءِ بِالْيَمِينِ

The water descended and he^{-saww} received it with the right hand. From that reason, the beginning of the Wud’u is with the right.

⁴⁵⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 41 (Chapters on Wud’u)

⁴⁶⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 42 (Chapters on Wud’u)

ثُمَّ قَالَ يَا مُحَمَّدُ خُذْ ذَلِكَ الْمَاءَ فَأَغْسِلْ بِهِ وَجْهَكَ وَ عَلَّمَهُ غَسَلَ الْوَجْهَ فَإِنَّكَ تُرِيدُ أَنْ تَنْظُرَ إِلَى عَظَمَتِي وَ أَنْتَ طَاهِرٌ

Then He^{-azwj} Said: “O Muhammad^{-saww}! Take that water and wash your^{-saww} face with it!” – and He^{-azwj} Taught him washing of the face – “For you^{-saww} are intending to look at My^{-azwj} Magnificence and you^{-saww} should be clean!

ثُمَّ اغْسِلْ ذِرَاعَيْكَ الْيَمِينِ وَ الْيَسَارَ وَ عَلَّمَهُ ذَلِكَ فَإِنَّكَ تُرِيدُ أَنْ تَتَلَقَّى بِيَدَيْكَ كَلَامِي

The wash your^{-saww} forearms, the right and the left!” – and He^{-azwj} Taught him^{-saww} that – “For if you^{-saww} intend to receive My^{-azwj} Speech with your^{-saww} hands!”

وَ امْسَحْ بِفَضْلِ مَا فِي يَدَيْكَ مِنَ الْمَاءِ رَأْسَكَ وَ رِجْلَيْكَ إِلَى كَعْبَتِكَ وَ عَلَّمَهُ الْمَسْحَ بِرَأْسِهِ وَ رِجْلَيْهِ

And wipe your head with remnants of what is in your hand from the water, and your legs up to the heels!” – and He^{-azwj} Taught him^{-saww} the wiping of his^{-saww} head and his^{-saww} legs.

وَ قَالَ إِنِّي أُرِيدُ أَنْ أَمْسَحَ رَأْسَكَ وَ أُنَبِّئَكَ عَلَيْكَ فَأَمَّا الْمَسْحُ عَلَى رِجْلَيْكَ فَإِنِّي أُرِيدُ أَنْ أُوطِقَكَ مَوْطِعًا لَمْ يَطَأَهُ أَحَدٌ قَبْلَكَ وَ لَا يَطُؤُهُ أَحَدٌ عَيْرَكَ

And He^{-azwj} Said: “I^{-azwj} Want to Wipe your^{-saww} head and Bless upon you^{-saww}. As for the wiping upon your^{-saww} legs, I^{-azwj} Want you^{-saww} to tread a treading nor one before you^{-saww} has treaded on, nor will anyone other than you^{-saww} will be treading!”

فَهَذَا عَلَّةُ الْوُضُوءِ.

So, these are reasons for the Wud’u”.⁴⁶¹

44- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدَ بْنَ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّمَا الْوُضُوءُ حَدٌّ مِنْ خُدُودِ اللَّهِ لِيَعْلَمَ اللَّهُ مَنْ يُطِيعُهُ وَ مَنْ يَعْصِيهِ وَ إِنَّ الْمُؤْمِنَ لَا يُنَجِّسُهُ شَيْءٌ وَ إِنَّمَا يَكْفِيهِ مِثْلُ الدُّهْنِ.

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, from Hammad, from Hareez, from Zurara and Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘But rather the Wud’u is a limit from limits of Allah^{-azwj} for Allah^{-azwj} to Know who obeys Him^{-azwj} and who disobeys Him^{-azwj}, and the Momin is such, nothing impure him, and rather it suffices him like the oiling (massaging with water)’”.⁴⁶²

بيان: مُحَمَّدٌ الْحَلْبِيُّ ع الصَّادِقِ ع أَسْبَغَ الْوُضُوءَ إِنْ وَجَدْتَ مَاءً وَ إِلَّا فَإِنَّهُ يَكْفِيكَ الْيَسِيرُ.

Explanation (Hadeeth only) – Muhammad Al Halby, from Al-Sadiq^{-asws}: ‘Perfect the Wud’u if you find (sufficient) water, or else the little will suffice you’.

45- الْعَلَلُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع أَلَا تُخْبِرُنِي مِنْ أَيْنَ عَلِمْتَ وَ قُلْتَ إِنَّ الْمَسْحَ بِبَعْضِ الرَّأْسِ وَ بَعْضِ الرِّجْلَيْنِ

⁴⁶¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 43 (Chapters on Wud’u)

⁴⁶² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 44 (Chapters on Wud’u)

(The book) 'Al Ilal' – by the previous chain, from Zurara said,

'I said to Abu Ja'far^{-asws}, 'Can you inform me from where did you^{-asws} know that the wiping is with part of the head, and part of your legs?'

فَضَحِكَ ثُمَّ قَالَ يَا زُرَّارَةَ قَالَهُ رَسُولُ اللَّهِ ص وَ نَزَلَ بِهِ الْكِتَابُ مِنَ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَاعْسِلُوا وُجُوهَكُمْ فَعَرَفْنَا أَنَّ الْوَجْهَ كُلَّهُ يَنْبَغِي لَهُ أَنْ يُغْسَلَ

He^{-asws} smiled, then said: 'O Zurara! Rasool-Allah^{-saww} said it, and the Book from Allah^{-azwj} has Revealed it, because Allah^{-azwj} Mighty and Majestic Says: **so wash your faces** – so we know that the face, all of it is befitting for it to be washed.

ثُمَّ قَالَ وَ أَيْدِيكُمْ إِلَى الْمَرَافِقِ ثُمَّ فَصَّلَ بَيْنَ الْكَلَامَيْنِ فَقَالَ وَ امْسَحُوا بِرُؤُوسِكُمْ فَعَرَفْنَا حِينَ قَالَ بِرُؤُوسِكُمْ أَنَّ الْمَسْحَ بِبَعْضِ الرَّأْسِ لِمَكَانِ الْبَاءِ

Then He^{-azwj} Said: **and your hands to the elbows**. Then He^{-azwj} Distanced between the two words, so He^{-azwj} Said: **and wipe with your heads** – so we know that when He^{-azwj} Said: "With your heads', the wiping is with part of the head due to the position of the (letter) 'Ba' (with).

ثُمَّ وَصَلَ الرَّجُلَيْنِ بِالرَّأْسِ كَمَا وَصَلَ الْبَيْدَيْنِ بِالْوَجْهِ فَقَالَ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ فَعَرَفْنَا حِينَ وَصَلَهَا بِالرَّأْسِ أَنَّ الْمَسْحَ عَلَى بَعْضِهَا ثُمَّ فَسَّرَ ذَلِكَ رَسُولُ اللَّهِ لِلنَّاسِ فَصَبَّغُوهُ

Then He^{-azwj} Connected the legs with the head, just as He^{-azwj} had Connected the hands with the face, so He^{-azwj} Said: **and your leg to the ankles; [5:6]**. So, we know that when He^{-azwj} Connected it with the head, the wiping is upon part of it. Then Rasool-Allah^{-saww} interpreted that for the people, but they wasted it.

ثُمَّ قَالَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَ أَيْدِيكُمْ فَلَمَّا وَضَعَ الْوُضُوءَ عَمَّنْ لَمْ يَجِدِ الْمَاءَ اثْبَتَ مَكَانَ الْعُسْلِ مَسْحًا لِأَنَّهُ قَالَ بِوُجُوهِكُمْ

Then He^{-azwj} Said: **and you cannot find water, so perform Tayammum with pure soil and wipe with your faces and your hands from it. [5:6]**. When He^{-azwj} Dropped the Wud'u from the ones who cannot find the water, it proves the position of the washing as wiping, because He^{-azwj} Said: **with your faces**.

ثُمَّ وَصَلَ بَيْنَا وَ أَيْدِيكُمْ ثُمَّ قَالَ مِنْهُ أَيُّ مِنْ ذَلِكَ التَّيَمُّمِ لِأَنَّهُ عَلِمَ أَنَّ ذَلِكَ أَجْمَعُ لَمْ يَجْرِعْ عَلَى الْوَجْهِ لِأَنَّهُ يَغْلُقُ مِنْ ذَلِكَ الصَّعِيدِ بِنِغْصِ الْكَفِّ وَ لَا يَغْلُقُ بِنِغْصِهَا

Then He^{-azwj} Connected, **and your hands**, with it, then Said: **from it. [5:6]** – i.e., from that Tayammum, because He^{-azwj} Knew all of that does not flow upon the face, because the pure soil is related from that with part of the palm, and not related with part of it.

ثُمَّ قَالَ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَزَجٍ وَ الْحَرْجِ الضَّيِّقِ.

Then He^{-azwj} Said: **Allah does not Want to Make a difficulty upon you** – in the religion, and the difficulty, it is the restriction”.⁴⁶³

46- الْعِلَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ تَعَدَّى فِي الْوُضُوءِ كَانَ كَنَاقِصِهِ.

(The book) 'Ilal' – from his father, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'One who exceeds in the Wud'u would be like one breaking it".⁴⁶⁴

47- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيُفَيْطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَيْسَ فِي شَرْبِ الْمُسْكِرِ وَ الْمَسْحِ عَلَى الْحُقْفَيْنِ تَقِيَّةٌ.

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

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'There isn't any Taqiyyah (dissimulation) in drinking the intoxicant and the wiping upon the socks".⁴⁶⁵

بيان: وَ وَرَدَ فِي كَثِيرٍ مِنَ الْأَخْبَارِ هَكَذَا ثَلَاثَةٌ لَا أَتَمِّي فِيهِنَّ أَحَدًا شَرِبَ الْمُسْكِرِ وَ الْمَسْحَ عَلَى الْحُقْفَيْنِ وَ مُتَعَهُ الْحَج.

Explanation (Ahadeeth only) – And it has been referred in many of the Ahadeeth like this: 'Three (matters), there is no Taqiyyah (dissimulation) regarding these for anyone – drinking the intoxicant, and the wiping upon the socks, and Mut'ah of Al-Hajj".

48- كَشَفُ الْعُمَّةِ، قَالَ دَكَرَ عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ هُوَ مِنْ أَجْلِ رُؤَاةِ أَصْحَابِنَا فِي كِتَابِهِ عَنِ النَّبِيِّ وَ دَكَرَ حَدِيثًا فِي ابْتِدَاءِ النَّبِيِّ يَقُولُ فِيهِ فَنَزَلَ عَلَيْهِ جِبْرَائِيلُ وَ أَنْزَلَ عَلَيْهِ مَاءً مِنَ السَّمَاءِ فَقَالَ لَهُ يَا مُحَمَّدُ فَمَ تَوَضَّأَ لِلصَّلَاةِ

(The book) 'Kashf Al Ghumma' – He said, 'It is mentioned by Ali Bin Ibrahim Bin Hashim, and it is for a reason of reporters of our companions in his book,

'From the Prophet^{-saww}, and he mentioned a Hadeeth regarding beginning of the Prophet-hood saying in it, 'Jibraeel^{-as} descended unto him^{-saww} and water descended unto him^{-saww} from the sky. He^{-as} said to him^{-saww}: 'O Muhammad^{-saww}! Arise, perform Wud'u for the Salat!'

فَعَلَّمَهُ جِبْرَائِيلُ الْوُضُوءَ عَلَى الْوَجْهِ وَ الْيَدَيْنِ مِنَ الْمِرْفَقِ وَ مَسْحَ الرَّأْسِ وَ الرَّجْلَيْنِ إِلَى الْكَعْبَيْنِ.

Jibraeel^{-as} taught him^{-saww} the Wud'u upon the face, and the hands from the elbow, and wiping the head and the legs to the heels".⁴⁶⁶

⁴⁶³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 45 (Chapters on Wud'u)

⁴⁶⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 46 (Chapters on Wud'u)

⁴⁶⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 47 (Chapters on Wud'u)

⁴⁶⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 48 (Chapters on Wud'u)

49- كِتَابُ الطُّرْفِ، لِلسَّيِّدِ بْنِ طَاوُسٍ بِإِسْنَادٍ عَنْ عَيْسَى بْنِ الْمُسْتَفَادِ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيِّ وَ خَدِيجَةَ ع لَمَّا أَسْلَمَا إِنَّ خَبْرِيْلَ عِنْدِي يَدْعُوكُمْ إِلَى بَيْعَةِ الْإِسْلَامِ وَ يَقُولُ لَكُمْ إِنَّ لِلْإِسْلَامِ شُرُوطًا أَنْ تَقُولَا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

(The book) 'Kitab Al Turf' of the seyyid Bin Tawoos, by a chain from Isa Bin Al Mustafad,

'From Abu Al-Hassan Musa Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} said to Ali^{-asws} and (Syeda) Khadeeja^{-as} became Muslim (when Islamic (laws were made obligatory) for them^{-asws}): 'Jibraeel^{-as} is with me^{-saww}, calling you^{-asws} both to allegiance of Al-Islam, and he^{-as} says to you^{-asws}, 'For Al-Islam there are conditions, that you^{-asws} will say, 'We^{-asws} testify that there is no god except Allah^{-azwj}' –

إِلَى أَنْ قَالَ وَ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ الْوَجْهِ وَ الْيَدَيْنِ وَ الذَّرَاعَيْنِ وَ مَسْحُ الرَّأْسِ وَ الرَّجْلَيْنِ إِلَى الْكَعْبَيْنِ وَ غُسْلُ الْجَنَابَةِ فِي الْحَرِّ وَ الْبَرْدِ وَ إِقَامُ الصَّلَاةِ وَ أَخْذُ الزَّكَاةِ مِنْ جِلِّهَا وَ وَضْعُهَا فِي وَجْهَيْهَا وَ صَوْمُ شَهْرِ رَمَضَانَ وَ الْجِهَادُ فِي سَبِيلِ اللَّهِ وَ الْوُقُوفُ عِنْدَ الشُّبْهَةِ إِلَى الْإِمَامِ فَإِنَّهُ لَا شُبْهَةَ عِنْدَهُ الْحَدِيثِ.

Until he^{-saww} said: 'And perfect the Wud'u upon the form of the face, and the hands, and the forearms, and wipe the head, and the legs to the heels, and wash (from) the sexual impurity in the heat and the cold, and establish the Salat, and take (pay) the Zakat from its Permissible and place it in its aspects, and fast the month of Ramazan, and the Jihad in the Way of Allah^{-azwj}, and the pausing at the doubtful matter to the Imam^{-asws}, for the Hadeeth is not doubtful with him^{-asws}'⁴⁶⁷.

50- وَ عَنْهُ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِلْمِقْدَادِ وَ سَلْمَانَ وَ أَبِي ذَرٍّ أ تَعْرِفُونَ شَرَائِعَ الْإِسْلَامِ

And from him,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} said to Al-Miqdad^{-ra}, and Salman^{-ra}, and Abu Zarr^{-ra}: 'Are you knowing the laws of Islam?'

قَالُوا نَعْرِفُ مَا عَرَّفَنَا اللَّهُ وَ رَسُولُهُ

They^{-ra} said, 'We know what Allah^{-azwj} and His^{-azwj} Rasool^{-saww} have introduced to us^{-ra}'.

فَقَالَ هِيَ أَكْثَرُ مِنْ أَنْ تُحْصَى أَشْهُدُونِي عَلَى أَنْفُسِكُمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ إِلَى أَنْ قَالَ وَ أَنَّ الْقِبْلَةَ قِبْلَتِي شَطْرَ الْمَسْجِدِ الْحَرَامِ لَكُمْ قِبْلَةٌ

He^{-saww} said: 'These are more than can be counted. Testify to me^{-asws} upon yourselves^{-ra} with the testimony that there is no god except Allah^{-azwj}' – up to he^{-saww} said: 'And the Qiblah is my^{-saww} Qiblah towards the Sacred Masjid is a Qiblah for you^{-ra}'.

وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَصِيٌّ مُحَمَّدٍ وَ أَمِيرُ الْمُؤْمِنِينَ وَ أَنَّ مَوَدَّةَ أَهْلِ بَيْتِهِ مَفْرُوضَةٌ وَاجِبَةٌ مَعَ إِقَامِ الصَّلَاةِ وَ إِيتَاءِ الزَّكَاةِ وَ الْحُمْسِ وَ حِجِّ الْبَيْتِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ غُسْلِ الْجَنَابَةِ

And Ali^{-asws} Bin Abu Talib^{-asws} is successor^{-asws} of Muhammad^{-saww} and Emir of the Momineen, and that affection for People^{-asws} of his^{-asws} Household is an obligated imposition, along with establishing the Salat, and giving the Zakat, and the Khums, and Hajj of the House (Kabah),

⁴⁶⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 49 (Chapters on Wud'u)

and the Jihad in the Way of Allah^{-azwj}, and fasting month of Ramazan, and washing from the sexual impurity.

وَالْوُضُوءُ الْكَامِلُ عَلَى الْوَجْهِ وَالْيَدَيْنِ وَالذَّرَاعَيْنِ إِلَى الْمَرَافِقِ وَالْمَسْحَ عَلَى الرَّأْسِ وَالْقَدَمَيْنِ إِلَى الْكَعْبَيْنِ لَا عَلَى حَفِّ وَلَا عَلَى خِمَارٍ وَلَا عَلَى عِمَامَةٍ إِلَى أَنْ قَالَ فَهَدَاهُ شُرُوطُ الْإِسْلَامِ وَقَدْ بَقِيَ أَكْثَرُ.

And the perfect Wud'u upon the face, and the hands, and the forearms to the elbows, and the wiping upon the head and the feed to the heels, neither upon socks, nor upon a scarf, nor upon a turban – up to he^{-saww} said: 'So these are conditions of Al-Islam and may still remain'.⁴⁶⁸

51 أَبْصَائِرُ، لِسَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ وَ الْحَسَنِ بْنِ مُوسَى الْحَشَّابِ وَ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ عُثْمَانَ بْنِ زِيَادٍ أَنَّهُ دَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ رَجُلٌ إِنِّي سَأَلْتُ أَبَاكَ عَنِ الْوُضُوءِ فَقَالَ مَرَّةً مَرَّةً فَمَا تَقُولُ

(The book) 'Al Basaair' – of Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, and Al-Hassan Bin Musa Al Khashab, and Muhammad Bin Isa, from Ali Bin Asbat, from Yunus Bin Abdul Rahman, from Abdul Samad Bin bashir, from Usman Bin Ziyad,

'He entered to see Abu Abdullah^{-asws}. A man said to him^{-asws}, 'I had asked your^{-asws} father^{-asws} about the Wud'u. He^{-asws} said: 'Once, once. What are you^{-asws} saying?'

فَقَالَ إِنَّكَ لَنْ تَسْأَلَنِي عَنْ هَذِهِ الْمَسْأَلَةِ إِلَّا وَأَنْتَ تَرَى أَبِي أَخَالَفُ أَبِي تَوَضَّأُ ثَلَاثًا وَ حَلَّلَ أَصَابِعَكَ.

He^{-asws} said: 'You have not asked me^{-asws} this question except and you are viewing that I^{-asws} would oppose my^{-asws} father^{-asws}. Wash thrice and pass through your fingers'.⁴⁶⁹

بيان: إني أخالف أبي أي للتقية.

Explanation – 'I^{-asws} would oppose my^{-asws} father^{-asws}' – i.e., for the Taqiyyah (dissimulation)

52 إِرْشَادُ الْمُفِيدِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ قَيْسِ بْنِ الرَّبِيعِ قَالَ: سَأَلْتُ أَبَا إِسْحَاقَ عَنِ الْمَسْحِ عَلَى الْحُقُوفِ فَقَالَ أَدْرَكْتُ النَّاسَ يَمَسِّحُونَ حَتَّى لَقِيتُ رَجُلًا مِنْ بَنِي هَاشِمٍ لَمْ أَرَ مِثْلَهُ قَطُّ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ

(The book) 'Irshad' of Al Mufeed – from Mukhawwal Bin Ibrahim, from Qays Bin Al Rabie who said,

'I asked Abu Is'haq about the wiping upon the socks. He said, 'I came across the people wiping such until I met a man from the clan of Hashim^{-as}. I have not seek the like of him^{-asws} at all! Muhammad Bin Ali Bin Al Husayn^{-asws}.

فَسَأَلْتُهُ عَنِ الْمَسْحِ فَتَهَانِي عَنْهُ وَ قَالَ لَمْ يَكُنْ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ يَمَسِّحُ وَ كَانَ يَقُولُ سَبَقَ الْكِتَابُ الْمَسْحَ عَلَى الْحُقُوفِ

⁴⁶⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 50 (Chapters on Wud'u)

⁴⁶⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 51 (Chapters on Wud'u)

I asked him^{-asws} about the wiping. He^{-asws} forbade me from it and said: ‘Ali Amir Al-Momineen^{-asws} did not wipe (on socks), and he^{-asws} had said: ‘The wiping upon the socks had preceded the Book’.

قَالَ فَمَا مَسَحْتُ مِنْهُمَا عَنْهُ.

He said, ‘So I have not wiped (upon the socks) since he^{-asws} had forbidden me from it’.⁴⁷⁰

53 تَفْسِيرُ النُّعْمَانِيِّ، قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ فَرَضَ الْوُضُوءَ عَلَى عِبَادِهِ بِالْمَاءِ الطَّاهِرِ وَكَذَلِكَ الْعُسْلُ مِنَ الْجَنَابَةِ فَقَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ إِلَى قَوْلِهِ تَعَالَى فَتَبَيَّنُوا صَعِيداً طَيِّباً

Tafseer Al Numani –

He said, ‘Amir Al-Momineen^{-asws} said: ‘Allah^{-azwj} Obligated the Wud’u upon His^{-azwj} servant with the clean water, and like that is the washing from the sexual impurity. The Exalted Said: **O you who believe! When you stand to the Salat, - up to Words of the Exalted - so perform Tayammum with pure soil [5:6].**

فَالْقَرِيبَةُ مِنَ اللَّهِ عَزَّ وَ جَلَّ الْعُسْلُ بِالْمَاءِ عِنْدَ وُجُودِهِ لَا يَجُوزُ غَيْرُهُ وَ الرَّحْصَةُ فِيهِ إِذَا لَمْ يَجِدِ الْمَاءَ الطَّاهِرَ التَّيَمُّمُ بِالْتُّرَابِ مِنَ الصَّعِيدِ الطَّيِّبِ.

So, the obligation from Allah^{-azwj} Mighty and Majestic is the washing with the water during finding it, something else is not allowed, and the allowance in it if he cannot find the clean water, the Tayammum with the soil from the good soil’.⁴⁷¹

54 دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَى آبَائِهِ الطَّاهِرِينَ أَنَّ الْوُضُوءَ لَا يَجِبُ إِلَّا مِنْ حَدَثٍ وَ أَنَّ الْمَرْءَ إِذَا تَوَضَّأَ صَلَّى بِوُضُوءِهِ ذَلِكَ مَا شَاءَ مِنَ الصَّلَوَاتِ مَا لَمْ يُحْدِثْ أَوْ يَنْتَمِ أَوْ يُجَامِعْ أَوْ يُغَمَّ عَلَيْهِ أَوْ يَكُونَ مِنْهُ مَا يَجِبُ مِنْهُ إِعَادَةُ الْوُضُوءِ.

(The book) ‘Da’aim Al Islam’ – We are reporting,

‘Ja’far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and upon his^{-asws} pure forefathers^{-asws}: ‘The Wud’u is not obligated except from excretion, and when the person performs Wud’u, he can pray Salat with that Wud’u of his whatever he so desires from the Salats, for as long as he does not excrete, or sleeps, or has wetted bed (or similar), or there is unconsciousness upon him, and there happens from him what obligates repeating of the Wud’u’.⁴⁷²

55 نَوَادِرُ الرَّوَّانِدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدَّيْنَانِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: قَالَتْ عَائِشَةُ لَأَنْ شَلَّتْ يَدِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَمْسَحَ عَلَى الْحُقْفَيْنِ.

(The book) ‘Nawadir’ of Al Rawandy – from Abdul Wahid Bin Ismail, from Muhammad Bin Al-Hassan Al Tameemy, from Sahl Bin Ahmad Al Dibajy, from Muhammad Bin Muhammad Bin Al Ash’as, from Ismail Bin Musa, from his father,

⁴⁷⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 52 (Chapters on Wud’u)

⁴⁷¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 53 (Chapters on Wud’u)

⁴⁷² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 54 (Chapters on Wud’u)

'From his grandfather^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ayesha said, 'If my hands were to become lame it would be more beloved to me than if I were to wipe upon the socks'''.⁴⁷³

وَبِحَدِّهِ الْإِسْنَادِ قَالَ: نَشَدَ عُمَرُ بْنُ الْخَطَّابِ مَنْ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ

And by this chain, said,

'Umar Bin Al Khattab adjured, 'Who has seen Rasool-Allah^{-saww} wipe upon his^{-saww} socks, he should stand!'

فَقَامَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَهِدُوا أَنَّهُمْ رَأَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ

Some people from companions of Rasool-Allah^{-saww} stood up, and they testified that they had seen Rasool-Allah^{-saww} wipe upon the socks.

فَقَالَ عَلِيُّ عَ أَ قَبْلَ نَزُولِ الْمَائِدَةِ أَمْ بَعْدَهُ قَالُوا لَا نَدْرِي

Ali^{-asws} said: 'Was it before Revelation of (Surah) Al-Maidah or after it?' They said, 'We don't know'.

فَقَالَ عَلِيُّ عَ وَ لَكِنِّي أَدْرِي أَنَّهُ لَمَّا نَزَلَ سُورَةُ الْمَائِدَةِ رُفِعَ الْمَسْحُ فَلَأَنَّ أَمْسَحَ عَلَى ظَهْرِ جِمَارٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَمْسَحَ عَلَى خُفِّي.

Ali^{-asws} said: 'But I^{-asws} do know! It was before Revelation of Surah Al-Maidah. The wiping (on the socks) has been Lifted (Abrogated), so if I^{-asws} were to wipe upon the back of a donkey it would be more beloved to me^{-asws} than if I^{-asws} were to wipe upon my^{-asws} socks'''.⁴⁷⁴

56 مجالس الشيخ، عن الحسين بن عبيد الله عن التلعكبري عن محمد بن علي بن معمر عن محمد بن صدقة عن الكاظم عن أبيه ع قال قال رسول الله ص إننا أهل بيت لا نمسح على خفافنا.

(The book) 'Majalis' of the sheykh – from Al Husayn Bin Ubeydullah, from Al Talukbary, from Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Sadaqa,

'From Al-Kazim^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'We^{-asws}, People^{-asws} of the Household do not wipe upon our^{-asws} socks'''.⁴⁷⁵

57 أقول وحدثني بخط الشيخ محمد بن علي الجبلي نقلاً من خط الشهيد قدس الله روحهما روى أبو عمر الزاهد في كتاب فائت الجمهرة قال والكعب اختلقت الناس فيه فأخبرني أبو نصر عن الأصمعي قال قال هو التائي في أسفل الساق عن يمين وشمالي

I (Majlisi) am saying, 'I found in the handwriting of the sheykh Muhammad Bin Ali Al Jufy, copying from the handwriting of the martyr, may Allah^{-azwj} Sanctify their soul, a report by Abu Umar Al Zahid in the book 'Fa'it Al Jamhara' who said,

⁴⁷³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 55 a (Chapters on Wud'u)

⁴⁷⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 55 b (Chapters on Wud'u)

⁴⁷⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 56 (Chapters on Wud'u)

‘And the heel, the people have differed regarding it. Abu Nasr informed me from Al-Asmaie who said, ‘He said it is the protuberance at the bottom of the leg, on the right and left’.

قَالَ وَ أَخْبَرَنِي سَلْمَةُ عَنِ الْفَرَاءِ قَالَ هُوَ فِي مَشْطِ الرَّجْلِ قَالَ هَكَذَا بِرِجْلِهِ قَالَ أَبُو الْعَبَّاسِ فَهَذَا الَّذِي يُسَمِّيهِ الْأَصْمَعِيُّ الْكَعْبَ هُوَ عِنْدَ الْعَرَبِ النَّجْمُ

He said, ‘And Salama informed me from Al-Fara’a who said, ‘It is in bridge of the leg’. He said, ‘Like this’, with his leg. Abu Al-Abbas said, ‘This is which Al-Asmaie has named as being the heel, it is known with the Arabs as ‘Najm’.

قَالَ وَ أَخْبَرَنِي سَلْمَةُ عَنِ الْفَرَاءِ قَالَ قَعَدَ مُحَمَّدٌ بُنْ عَلِيٍّ بِنِ الْحُسَيْنِ ع فِي مَجْلِسٍ كَبِيرٍ فَقَالَ لَهُمْ مَا الْكَعْبَانِ قَالَ فَقَالُوا هَكَذَا

He said, ‘And Salama informed me from Al-Fara’a, from Al-Kisaie who said, ‘Muhammad^{-asws} Bin Ali^{-asws} Bin Ali Husayn^{-asws} sat in a large gathering. He^{-asws} said to them: ‘What are the two heels?’ He (the narrator) said, ‘The said, ‘Like this’.

فَقَالَ ع لَيْسَ هُوَ هَكَذَا وَ لَكِنَّهُ هَكَذَا وَ أَشَارَ إِلَى مَشْطِ رِجْلِهِ فَقَالُوا لَهُ إِنَّ النَّاسَ يَقُولُونَ هَكَذَا فَقَالَ لَا هَذَا قَوْلُ الْخَاصَّةِ وَ ذَلِكَ قَوْلُ الْعَامَّةِ.

He^{-asws} said: ‘It isn’t like this, but like this!’ – and he^{-asws} indicate to the bridge of his^{-asws} leg’. They said, ‘(But) the people are saying like that!’ He^{-asws} said: ‘No. This is word of the special ones (Shias), and that is word of the general Muslims’’.⁴⁷⁶

58 كَنْزُ الْكَرَاجِكِيِّ، قَالَ رَوَى الْمُخَالِفُونَ أَنَّهُ قَامَ النَّبِيُّ ص بِحَيْثُ يَرَاهُ أَصْحَابُهُ ثُمَّ تَوَضَّأَ فَعَسَلَ وَجْهَهُ وَ ذِرَاعَيْهِ وَ مَسَحَ بِرَأْسِهِ وَ رِجْلَيْهِ.

(The book) ‘Kanz’ of Al Karajaky –

‘It is reported by the adversaries that the Prophet^{-saww} whereby his^{-saww} companions could see him^{-saww}. Then he^{-saww} performed Wud’u. He^{-saww} washed his^{-saww} face, and his^{-saww} forearms, and wiped his^{-saww} head and his^{-saww} legs’’.⁴⁷⁷

59 وَ مِنْهُ، رَوَى الْمُخَالِفُونَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَالَ لِلنَّاسِ فِي الرَّجْعَةِ أَلَا أَدُلُّكُمْ عَلَى وُضُوءِ رَسُولِ اللَّهِ ص قَالُوا بَلَى

And from him,

‘It is reported by the adversaries that Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said to the people in Al-Rahba: ‘Shall I^{-asws} point you all upon Wud’u of Rasool-Allah^{-saww}?’ They said, ‘Yes’.

فَدَعَا بِقَعْبٍ فِيهِ مَاءٌ فَعَسَلَ وَجْهَهُ وَ ذِرَاعَيْهِ وَ مَسَحَ عَلَى رَأْسِهِ وَ رِجْلَيْهِ وَ قَالَ هَذَا وُضُوءُ مَنْ لَمْ يُخْدِثْ حَدَثًا.

He^{-asws} called for a container wherein was water. He^{-asws} washed his^{-asws} faces, and his^{-asws} forearms, and wiped upon his^{-asws} head and his legs, and said: ‘This is Wud’u of the one who did not invent an innovation’’.⁴⁷⁸

⁴⁷⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 57 (Chapters on Wud’u)

⁴⁷⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 58 (Chapters on Wud’u)

⁴⁷⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 59 (Chapters on Wud’u)

60 وَ مِنْهُ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا نَزَلَ الْقُرْآنُ إِلَّا بِالْمَسْحِ.

And from him,

‘Amir Al-Momineen^{-asws} said: ‘The Quran has not been Revealed except with the wiping’’.⁴⁷⁹

61 وَ مِنْهُ، رَوَى أَبَانُ بْنُ عُثْمَانَ عَنْ مُبَيِّسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَلَا أَخْبِي لَكَ وُضُوءَ رَسُولِ اللَّهِ ص

And from him, ‘It is reported by Aban Bin Usman, from Muyassir,

‘From Abu Ja’far^{-asws} having said: ‘Shall I^{-asws} narrate to you the Wud’u of Rasool-Allah^{-saww}?’

ثُمَّ انْتَهَى إِلَى أَنْ قَالَ فَمَسَحَ رَأْسَهُ وَ قَدَمَيْهِ ثُمَّ وَضَعَ يَدَهُ عَلَى ظَهْرِ الْقَدَمِ ثُمَّ قَالَ هَذَا هُوَ الْكَعْبُ.

Then he^{-asws} ended up to he^{-asws} said: ‘He^{-saww} wiped his^{-saww} head and his^{-saww} feet, then placed his^{-saww} hand upon the back of the foot, then said, ‘This, it is the heel’’.⁴⁸⁰

62 دَعَائِمُ الْإِسْلَامِ، قَوْلُهُ تَعَالَى وَ أَرْجُلِكُمْ إِلَى الْكَعْبَيْنِ بِالْكَسْرِ قِرَاءَةٌ أَهْلِ الْبَيْتِ وَ لِذَلِكَ قَالَ أَبُو جَعْفَرٍ ع وَ قَدْ سُئِلَ عَنِ الْمَسْحِ عَلَى الرَّجْلَيْنِ فَقَالَ بِهِ نَطَقَ الْكِتَابُ

(The book) ‘Da’aim Al Islam’ –

‘Words of the Exalted **and your leg to the ankles; [5:6]**, with the ‘Al-Kasr’ is recitation of People of the Household, and for that (reason) Abu Ja’far^{-asws} said, and he^{-asws} had been asked about the wiping upon the legs, so he^{-asws} said: ‘The Book has already Spoken with it’.

وَ قَالَ لَمَّا أَوْحَى اللَّهُ عَزَّ وَ جَلَّ التَّيْمُمَ عَلَى مَنْ لَمْ يَجِدِ الْمَاءَ جَعَلَ التَّيْمُمَ مَسْحًا عَلَى غُضُوفِ الْعُنْتَلِ وَ هُمَا الْوَجْهَ وَ الْيَدَانِ وَ اسْتَقَطَ غُضُوفِ الْمَسْحِ وَ هُمَا الرَّأْسُ وَ الرَّجْلَانِ.

And he^{-asws} said: ‘When Allah^{-azwj} Mighty and Majestic Obligated the Tayammum upon the one who cannot find the water, He^{-azwj} Made the Tayammum as a wiping upon the limbs of the washing, and these are the face and the hands, and the two limbs of the wiping were dropped, and these are the head and the legs’’.⁴⁸¹

وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ التَّقِيَّةُ دِينِي وَ دِينُ آبَائِي إِلَّا فِي ثَلَاثٍ فِي شَرْبِ الْمُسْكِرِ وَ الْحُمْرِ وَ الْمَسْحِ عَلَى الْحَقْفَيْنِ وَ تَرْكِ الْجَهْرِ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

And Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘The Taqiyyah is my^{-asws} religion and religion of my^{-asws} forefathers^{-asws} except regarding three – in drinking the intoxicants and the wine, and the wiping upon the socks, and neglecting the loud (recitation of) ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’ (in Salat)’’.⁴⁸²

⁴⁷⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 60 (Chapters on Wud’u)

⁴⁸⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 61 (Chapters on Wud’u)

⁴⁸¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 62 (Chapters on Wud’u)

⁴⁸² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 63 (Chapters on Wud’u)

وَقَالَ ع لَا يَجُوزُ الصَّلَاةُ خَلْفَ مَنْ يَرَى الْمَسْحَ عَلَى الْخُفَّيْنِ لِأَنَّهُ يُصَلِّي عَلَى غَيْرِ الطَّهَّارَةِ.

And he^{-asws} said: ‘The Salat is not allowed behind the one who views the wiping to be upon the sock, because he is praying Salat without being upon the purity’.⁴⁸³

⁴⁸³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 3 H 64 (Chapters on Wud’u)

باب 4 ثواب إسباغ الوضوء و تجديده و الكون على طهارة و بيان أقسام الوضوء و أنواعه

CHAPTER 4 – REWARD OF PERFECTING THE WUD’U, AND RENEWING IT, AND BEING UPON THE CLEANLINESS, AND EXPLANATION OF TYPES OF WUD’U AND ITS VARIETY

1- مجالس الصدوق، عن علي بن أحمد بن موسى عن محمد بن جعفر الأسدي عن سهل بن زياد عن عبد العظيم الحسيني عن أبي الحسن العسكري ع قال: لَمَّا كَلَّمَ اللهُ عَزَّ وَجَلَّ مُوسَى ع قَالَ إلهي مَا جَزَاءُ مَنْ أَتَمَّ الْوُضُوءَ مِنْ حَشِيَّتِكَ

(The book) ‘Majaalis’ of Al Sadouq – from Ali Bin Ahmad Bin Musa, from Muhammad Bin Ja’far Al Asady, from Sahl Bin Ziyad, from Abdul Azeem Al Hasany,

‘From Abu Al-Hassan Al-Askari^{-asws} having said: ‘When Musa^{-as} spoke to Allah^{-azwj} Mighty and Majestic, he^{-as} said: ‘My^{-as} God^{-azwj}! What is a Recompense of one who completes the Wud’u from fearing You^{-azwj}?’

قَالَ أْبَعَثُهُ يَوْمَ الْقِيَامَةِ وَ لَهُ نُورٌ بَيْنَ عَيْنَيْهِ يَتَلَأَلُ.

He^{-azwj} Said: “I^{-azwj} shall Resurrect him on the Day of Qiyamah and there will be a shining for him in between his eyes!”⁴⁸⁴

2- و منه، عن محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله البرقي عن أبيه عن بكر بن صالح عن عبد الله بن إبراهيم الغفاري عن عبد الرحمن بن عمار عن عبد العزيز بن علي عن سعيد بن المسيب عن أبي سعيد الخدري قال قال رسول الله ص أ لا أدلکم علی شیء یُکفر الله به الخطایا و یرید فی الحسنات

And from him, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Bakr Bin Salih, from Abdullah Bin Ibrahim, Ghifary, from Abdul Rahman, from his uncle, from Abdul Aziz Bin Ali, from Saeed Bin Al Musayyib, from Abu Saeed Al Khudry who said,

‘Rasool-Allah^{-saww} said: ‘Shall I^{-saww} point you all upon something Allah^{-azwj} will Expiate the sins by it, and Increase in the good deeds?’

قِيلَ بَلَى يَا رَسُولَ اللَّهِ ص

It was said, ‘Yes, O Rasool-Allah^{-saww}!’

قَالَ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَ كَثْرَةُ الْخُطَى إِلَى هَذِهِ الْمَسَاجِدِ وَ انْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَ مَا مِنْكُمْ أَحَدٌ يَخْرُجُ مِنْ بَيْتِهِ مُنْتَظِرًا فَيُصَلِّي الصَّلَاةَ فِي الْجَمَاعَةِ مَعَ الْمُسْلِمِينَ ثُمَّ يَقْعُدُ يَنْتَظِرُ الصَّلَاةَ الْآخَرَى إِلَّا وَ الْمَلَائِكَةُ تَقُولُ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ

He^{-saww} said: ‘Perfect the Wud’u upon the limbs, and frequent steps to these Masjids, and awaiting the Salat after the Salat, and there isn’t anyone from you going out from his house having cleansed, so he prays the Salat in the congregation with the Muslims, then he sits

⁴⁸⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 1 (Chapters on Wud’u)

awaiting the other Salat, except and the Angels say: ‘O Allah^{-azwj}, Forgive (his sins) for him! O Allah^{-azwj}, Mercy him!’

فَإِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْدِلُوا صُفُوفَكُمْ وَأَقِيمُوهَا وَشُدُّوا الْفُرْجَ وَإِذَا قَالَ إِمَامُكُمْ اللَّهُ أَكْبَرُ فَقُولُوا اللَّهُ أَكْبَرُ وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ إِنَّ خَيْرَ الصُّفُوفِ صَفُّ الرِّجَالِ الْمُقَدَّمِ وَشَرَّهَا الْمُؤَخَّرِ.

When you stand to the Salat, then straighten your rows and establish it, and block the gaps, and when your prayer leader says, ‘Allah^{-azwj} is the Greatest!’, then you say, ‘Allah^{-azwj} is the Greatest!’, and when he performs Ruk’u, then you perform Ruk’u, and when he says, ‘Allah^{-azwj} Hears the one who praises Him^{-azwj}’, you say, ‘O Allah^{-azwj}! For You^{-azwj} is the Praise!’ Surely, the best of the rows, is front row of the men, and its worst is the last”^{.485}

3- مَعَانِي الْأَخْبَارِ، وَ الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجُهْمِ عَنْ ثُوَيْرِ بْنِ أَبِي فَاخْتَةَ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ثَلَاثٌ كَفَّارَاتٌ إِسْبَاغُ الْوُضُوءِ فِي السَّبْرَاتِ وَالْمَشْيُ بِاللَّيْلِ وَالنَّهَارِ إِلَى الصَّلَاةِ وَالْمُحَافَظَةُ عَلَى الْجَمَاعَاتِ.

(The book) ‘Ma’any Al Akhbaar’, and ‘Al Khisaal’ – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Haroun Bin Al Jahm, from Suweyr Bin Abu Fakhta, from Abu Jameela, from Sa’ad Bin Tareyf,

‘Abu Ja’far^{-asws} having said: ‘Three are atonements – perfecting the Wud’u during the extreme cold, and the walking at night and day to the Salats, and the preserving upon the congregation (Salats)”^{.486}

4- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ شَاهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ خَالِدِ الْخَالِدِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ التَّمِيمِيِّ عَنْ أَنَسِ بْنِ مُحَمَّدِ أَبِي مَالِكٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ عَنْ آبَائِهِ ع قَالَ: فِيمَا أَوْصَى بِهِ النَّبِيُّ ص إِلَى عَلِيِّ ع ثَلَاثٌ دَرَجَاتٍ إِسْبَاغُ الْوُضُوءِ فِي السَّبْرَاتِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَالْمَشْيُ بِاللَّيْلِ وَالنَّهَارِ إِلَى الْجَمَاعَاتِ.

(The book) ‘Al Khisaal’ – from Muhammad Bin Ali Bin Shah, from Ahmad Bin Muhammad Bin Al Husayn, from Ahmad Bin Khalid Al Khalidy, from Muhammad Bin Ahmad Al tameemi, from Anas Bin Muhammad Abu Malik, from his father,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Among what the Prophet^{-saww} bequeathed with to Ali^{-asws}: ‘Three are ranks – perfecting the Wud’u during the extreme cold, and awaiting the Salat after the Salat, and the walking at night and day to the congregation (Salat)”^{.487}

5- وَ مِنْهُ، عَنْ أَنَسِ أَنَّهُ قَالَ قَالَ النَّبِيُّ ص يَا أَنَسُ أَسْبِغِ الْوُضُوءَ ثَمَّ عَلَى الصِّرَاطِ مَرَّ السَّحَابِ.

And from him, from Anas (well known fabricator) having said,

⁴⁸⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 2 (Chapters on Wud’u)

⁴⁸⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 3 (Chapters on Wud’u)

⁴⁸⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 4 (Chapters on Wud’u)

‘The Prophet^{-saww}: ‘O Anas! Perfect the Wud’u, you will pass upon the Bridge (like) passing of the cloud’^{.488}

6- العُيُونُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَاهٍ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ النَّيْسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الطَّائِيِّ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخُوزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْقَفِيهِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الشَّيْبَانِيِّ وَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْنَانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مَهْرُوبِ الْفَرُوبِيِّ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْفَرَّاءِ كُلِّهِمْ عَنِ الرَّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا أَهْلُ الْبَيْتِ لَا نَحِلُّ لَنَا الصَّدَقَةُ وَ أَمْرُنَا بِاسْتِغَاغِ الْوُضُوءِ وَ أَنْ لَا نُنْزِي جِمَاراً عَلَى عَتِيقَةٍ.

(The book) ‘Al Uyoun’ – from Muhammad Bin Ali Bin Shah, from Abu Bakr Bin Abdullah Al Neysabury, from Abdullah Bin Ahmad Al Taie, from his father, and from Ahmad Bin Ibrahim Al Khowzy, from Ibrahim Bin Marwan, from Ja’far Bin Muhammad Al Faqeeh, from Ahmad Bin Abdullah al Shaybani, and from Al Husayn Bin Muhammad Al Ashnani, from Ali Bin Muhammad Bin Mahrawayh Al Qazwiny, from Dawood Bin Suleyman Al Fara’a,

‘All of them from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘We^{-asws}, People^{-asws} of the Household, the charity is not Permissible for us^{-asws} to consume, and we^{-asws} are Commanded with perfecting the Wud’u, and that we^{-asws} should not ride a donkey being upon its old age’^{.489}

7- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَقُطِيبِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْوُضُوءُ بَعْدَ الطُّهُورِ عَشْرُ حَسَنَاتٍ فَتَطَهَّرُوا.

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

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws}: ‘The Wud’u after the cleansing is of ten good deeds, therefore cleanse!’⁴⁹⁰

8- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي الصَّفْرِ عَنْ أَبِي قَتَادَةَ عَنِ الرَّضَا ع قَالَ: بَيِّدُ الْوُضُوءِ لِصَلَاةِ الْعِشَاءِ بِمَحْوِ لَا وَ اللَّهُ وَ بَلَى وَ اللَّهُ.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya Al Ashary, from Ali Bin Abu Al Saqr, from Abu Qatada,

‘From Al-Reza^{-asws} having said: ‘Renewing the Wud’u for Al-Isha Salat deletes (swearing), ‘No, by Allah^{-azwj!}’, and ‘Yes, by Allah^{-azwj!}’⁴⁹¹

9- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِآبَادِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ جَدَّدَ وَضُوءَهُ لِعَبْرٍ حَدَثَ جَدَّدَ اللَّهُ تَوْبَتَهُ مِنْ غَيْرِ اسْتِعْفَارٍ.

488 Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 5 (Chapters on Wud’u)

489 Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 6 (Chapters on Wud’u)

490 Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 7 (Chapters on Wud’u)

491 Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 8 (Chapters on Wud’u)

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al Husayn Al Sa'adabadi, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{-asws} having said: 'One who renews Wud'u for non-event, Allah^{-azwj} will Renew His^{-azwj} Turning from without him having sought Forgiveness''.⁴⁹²

10- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَسْبَعُ وَضُوءَهُ وَ أَحْسَنَ صَلَاتَهُ وَ أَدَّى زَكَاةَهُ وَ كَفَّ عَضْبَهُ وَ سَجَنَ لِسَانَهُ وَ اسْتَعْفَرَ لِدُنْبِهِ وَ أَدَّى النَّصِيحَةَ لِأَهْلِ بَيْتِ نَبِيِّهِ فَقَدْ اسْتَكْمَلَ حَقَائِقَ الْإِيمَانِ وَ أَبْوَابَ الْجَنَّةِ مُفْتَحَةً لَهُ.

(The book) 'Al Mahasin' – from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'One who perfects his Wud'u and betters his Salat, and gives his Zakat, and restrains his anger, and imprisons his tongue, and seeks Forgiveness for his sins, and give good advice to People^{-asws} of the Household of His^{-azwj} Prophet^{-sawww}, so he has perfected the realities of Eman, and the doors of Paradise are opened for him''.⁴⁹³

11- فَفَعَهُ الرِّضَا ع، لَا صَلَاةَ إِلَّا بِإِسْبَاغِ الْوُضُوءِ.

(The book) 'Fiqh Al-Reza^{-asws}' – 'There is no Salat except with perfecting the Wud'u''.⁴⁹⁴

12- مَجَالِسُ الشَّيْخِ الْمُفِيدِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ رَبِيعِ بْنِ بَدْرٍ عَنْ أَبِي حَاتِمٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَنَسُ أَكْثِرْ مِنَ الطَّهْوَرِ يَزِيدُ اللَّهُ فِي عُمْرِكَ وَ إِنْ اسْتَطَعْتَ أَنْ تَكُونَ بِاللَّيْلِ وَ النَّهَارِ عَلَى طَهَارَةٍ فَافْعَلْ فَإِنَّكَ تَكُونُ إِذَا مِتَّ عَلَى طَهَارَةٍ شَهِيدًا.

(The book) 'Majaalis' of Al Mufeed – from Ahmad Bin Muhammad Bin Al-Hassan Bin Al waleed, from his father, from Al Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Awrama, from Ismail Bin Aban, from Rabie Bin Badr, from Abu Hatim, 'From Anas Bin Malik (a well-known fabricator) said,

'Rasool-Allah^{-sawww} said: 'O Anas! Frequenting from the cleansing increases in your lifespan, and if you capable of being upon cleanliness night and day, then do so, for when you die upon cleanliness, you will be a martyr''.⁴⁹⁵

13- كَشَفُ الْعُمَّةِ، نَقْلًا مِنْ دَلَائِلِ الْحِمَيْرِيِّ عَنِ الْوَشَاءِ قَالَ قَالَ فُلَانٌ بُوَ مُحْرَزٍ بَلَعْنَا أَنَّ أَبَا عَبْدِ اللَّهِ ع كَانَ إِذَا أَرَادَ أَنْ يُعَاوِدَ أَهْلَهُ لِلْجَمَاعِ تَوَضَّأَ وَضُوءَ الصَّلَاةِ فَأَحْبَبُ أَنْ تَسْأَلَ أَبَا الْحُسَيْنِ النَّائِبِ عَنِ ذَلِكَ

(The book) 'Kashf Al Ghumman – copying from 'Dalail' of Al Himeyri, from Al Washa who said, 'Fulan Bin Muhriz said,

⁴⁹² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 9 (Chapters on Wud'u)

⁴⁹³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 10 (Chapters on Wud'u)

⁴⁹⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 11 (Chapters on Wud'u)

⁴⁹⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 12 (Chapters on Wud'u)

'It has reached us that whenever Abu Abdullah^{-asws} wanted to return to his^{-asws} wife for intimacy, he^{-asws} would perform Wud'u of the Salat. So I loved to ask Abu Al-Hassan^{-asws} the 2nd about that'.

قَالَ الْوَشَاءُ فَدَخَلْتُ عَلَيْهِ فَأَبْتَدَأَنِي مِنْ غَيْرِ أَنْ أَسْأَلَهُ فَقَالَ كَانَ أَبُو عَبْدِ اللَّهِ ع إِذَا جَامَعَ وَ أَرَادَ أَنْ يُعَاوِدَ تَوَضَّأَ لِلصَّلَاةِ وَ إِذَا أَرَادَ أَيْضًا تَوَضَّأَ لِلصَّلَاةِ

Al-Washa (the narrator) said, 'I entered to see him^{-asws}. He^{-asws} initiated me from without my having asked him^{-asws}. He^{-asws} said: 'It was so, whenever Abu Abdullah^{-asws} wanted to return (to his^{-asws} wife), he^{-asws} would perform Wud'u of the Salat, and when he^{-asws} wanted as well, he^{-asws} would perform Wud'u for the Salat'.

فَخَرَجْتُ إِلَى الرَّجُلِ فُكُلْتُ قَدْ أَجَابَنِي عَنْ مَسْأَلَتِكَ مِنْ غَيْرِ أَنْ أَسْأَلَهُ.

I went out to the man. I said, 'He^{-asws} answered me about my question from without my having asked him^{-asws}!'⁴⁹⁶

14- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع وَ صَلَّى الظُّهْرَ وَ الْعَصْرَ بَيْنَ يَدَيْ وَ جَلَسْتُ عِنْدَهُ حَتَّى حَضَرَتِ الْمَغْرِبُ فَدَعَا بِوُضُوئِهِ فَتَوَضَّأَ لِلصَّلَاةِ ثُمَّ قَالَ لِي تَوَضَّأَ

(The book) 'Al Mahasin' – from his father, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I was in the presence of Abu Al-Hassan^{-asws} and he^{-asws} prayed Al-Zohr Salat and Al-Asr in front of me, and I was seated in his^{-asws} presence until Al-Maghrib Salat presented. He^{-asws} called for the (water for) Wud'u and performed Wud'u for the Salat, then said to me: 'Perform Wud'u!'

فُكُلْتُ جُعِلْتُ فِدَاكَ أَنَا عَلَى وُضُوئِهِ

I said, 'May I be sacrificed for you^{-asws}! I am already upon (unbroken) Wud'u'.

فَقَالَ وَ إِن كُنْتُ عَلَى وُضُوئِهِ إِنَّ مِنْ تَوَضَّأَ لِلْمَغْرِبِ كَانَ وُضُوئُهُ ذَلِكَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ فِي يَوْمِهِ إِلَّا الْكَبَائِرَ وَ مَنْ تَوَضَّأَ لِلصُّبْحِ كَانَ وُضُوئُهُ ذَلِكَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ فِي لَيْلَتِهِ إِلَّا الْكَبَائِرَ.

He^{-asws} said: 'And even if you were to be upon Wud'u. The one who perform Wud'u for Al-Maghrib, that Wud'u of his would be an atonement for what has passed from his sins during his day, except for the major sins; and the one who performs Wud'u for the morning (Salat), that Wud'u of his would be an atonement for what has passed from his sins during his night, except the major sins'⁴⁹⁷.

15- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السِّنْدِيِّ عَنِ مُحَمَّدِ بْنِ كُرْدُوسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَطَهَّرَ ثُمَّ أَوَى إِلَى فِرَاشِهِ بَاتَ وَ فِرَاشُهُ كَمَسْجِدِهِ الْحَدِيثِ.

(The book) 'Sawaab Al Amaal' – from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sindy, from Muhammad Bin Jurdous,

⁴⁹⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 13 (Chapters on Wud'u)

⁴⁹⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 14 (Chapters on Wud'u)

‘From Abu Abdullah^{-asws} having said: ‘One who purifies, then shelters to his bed, he will spend the night and his bed will be like his Masjid’ – the Hadeeth”.⁴⁹⁸

16- وَ مِنْهُ، عَنْ حَفْصِ بْنِ غِيَاثٍ عَنِ الصَّادِقِ ع قَالَ: مَنْ تَطَهَّرَ ثُمَّ أَوَى إِلَى فِرَاشِهِ بَاتَ وَ فِرَاشُهُ كَمَسْجِدِهِ فَإِنْ ذَكَرَ أَنَّهُ لَيْسَ عَلَى وُضُوءٍ فَتَيَمَّمْ مِنْ دِئَارِهِ كَأَنَّ مَا كَانَ لَمْ يَزَلْ فِي صَلَاةٍ مَا ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ.

And from him, from Hafs Bin Giyas,

‘From Al-Sadiq^{-asws} having said: ‘One who purifies, then shelters to his bed, he would spend the night and his bed would be like his Masjid. If he does Zikr while he isn’t upon Wud’u, he should perform Tayammum from his blanket, whatever may happen, he would not be in Salat for as long as he does Zikr of Allah^{-azwj} Mighty and Majestic”.⁴⁹⁹

17- بِحَالِيسِ الصَّدُوقِ، عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ جَعْفَرِ الْهُمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَارِمِ بْنِ حَكِيمٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: عَلَيْكُمْ بِإِيْتَانِ الْمَسَاجِدِ فَإِنَّهَا بَيُوتُ اللَّهِ فِي الْأَرْضِ وَ مَنْ أَتَاهَا مُتَطَهَّرًا طَهَّرَهُ اللَّهُ مِنْ ذُنُوبِهِ وَ كُتِبَ مِنْ زُورِهِ الْحَدِيثِ.

(The book) ‘Majaalis’ of Al Sadouq – from Ahmad Bin Ziyad Bin Ja’far Al Hamdani, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Murazim Bin Hakeem,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Upon you all is with going to the Masjids, for these are houses of Allah^{-azwj} in the earth; and the one who goes to it purified, Allah^{-azwj} will Purify him from his sins and Write him as being from His^{-azwj} visitors’ – the Hadeeth”.⁵⁰⁰

عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَكْتُوبٌ فِي التَّوْرَةِ أَنَّ بُيُوتِي فِي الْأَرْضِ الْمَسَاجِدُ فَطَوِّبْ لِعَبْدِي تَطَهَّرَ فِي بَيْتِي ثُمَّ زَارَنِي فِي بَيْتِي.

From Al-Sadiq^{-asws} having said: ‘It is written in the Torah: “My^{-azwj} houses in the earth are the Masjid, therefore beatitude is for a servant who purifies in his house, then visits Me^{-azwj} in My^{-azwj} house!”⁵⁰¹

18- إِرْشَادُ الْقُلُوبِ، وَ أَعْلَامُ الدِّينِ لِلدَّيْلَمِيِّ قَالَ قَالَ النَّبِيُّ ص يَقُولُ اللَّهُ تَعَالَى مَنْ أَحَدَثَ وَ لَمْ يَتَوَضَّأْ فَقَدْ جَفَانِي وَ مَنْ أَحَدَثَ وَ تَوَضَّأَ وَ لَمْ يُصَلِّ رَكَعَتَيْنِ فَقَدْ جَفَانِي وَ مَنْ أَحَدَثَ وَ تَوَضَّأَ وَ صَلَّى رَكَعَتَيْنِ وَ دَعَانِي وَ لَمْ أُجِبْهُ فِيمَا سَأَلَنِي مِنْ أُمُورِ دِينِهِ وَ دُنْيَاهُ فَقَدْ جَفَوْتُهُ وَ لَسْتُ بِرَبِّ جَافٍ.

(The books) ‘Irshad Al Quloub’, and ‘A’laam Al Deen’ of Al Daylami who said,

‘The Prophet^{-saww} said: ‘Allah^{-azwj} the Exalted Said: “One who excretes and does not perform Wud’u, so he has been disloyal to Me^{-azwj}; and one who excretes and performs Wud’u and does not pray two Cycles Salat, so he has been disloyal to me^{-azwj}; and the one who excretes and performs Wud’u, and prays two Cycles Salat, and supplicates to me^{-azwj} and I^{-azwj} do not Answer him regarding what he asks Me^{-azwj}, from matters of his religion and his world, so I^{-azwj} would be Disloyal to him, and I^{-azwj} am not a disloyal Lord^{-azwj}!”⁵⁰²

⁴⁹⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 15 (Chapters on Wud’u)

⁴⁹⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 16 (Chapters on Wud’u)

⁵⁰⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 17 a (Chapters on Wud’u)

⁵⁰¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 17 b (Chapters on Wud’u)

⁵⁰² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 18 (Chapters on Wud’u)

19- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ أَنَّهُ سَأَلَهُ عَنِ الرَّجُلِ يَحِلُّ لَهُ أَنْ يَكْتُبَ الْقُرْآنَ فِي الْأَلْوَاحِ وَالصَّحِيفَةِ وَهُوَ عَلَى عَيْرِ وُضُوءٍ قَالَ لَا.

(The book) 'Kitab Al-Masaail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} (7th Imam^{-asws}), he asked him^{-asws} about the man, 'Is it Permissible for him to write the Quran in the tablets and the parchment while he is not upon Wud'u?' He^{-asws} said: 'No!'⁵⁰³

20- مَجْمَعُ النَّبِيَانِ، عَنِ الْبَاقِرِ ع فِي قَوْلِهِ تَعَالَى لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ قَالَ مِنَ الْأَخْدَاتِ وَالْجَنَابَاتِ

(The book) 'Majma Al Bayan' –

'From Al-Baqir^{-asws} regarding Words of the Exalted: **None shall touch it except for the Purified ones [56:79]**. He^{-asws} said: 'From the excretions, and the sexual impurity'.

وَقَالَ لَا يَجُوزُ لِلْجُنُبِ وَالْحَائِضِ وَالْمُحَدِّثِ مَسُّ الْمُصْحَفِ.

And he^{-asws} said: 'It is not allowed for the one with sexual impurity, and the menstruating woman, and one with ritual impurity to touch the Parchment (Quran)'⁵⁰⁴

21- مَجَالِسُ الصَّدُوقِ، وَالْعِلَالِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي وَصِيَّةِ النَّبِيِّ ص لِعَلِيِّ ع قَالَ: يَا عَلِيُّ إِذَا حَمَلَتْ امْرَأَتُكَ فَلَا تُجَامِعْهَا إِلَّا وَأَنْتَ عَلَى وُضُوءٍ فَإِنَّهُ إِنْ قُضِيَ بَيْنَكُمَا وَلَدٌ يَكُونُ أَعْمَى الْقَلْبِ بَحِيلِ الْيَدِ.

(The books) 'Majaalis' of Al Sadouq, and 'Al Ilal' – from Abu Saeed Al Khudri,

'In a bequest by the Prophet^{-saww} to Ali^{-asws} having said: 'O Ali^{-asws}! When your wife is pregnant, do not have sex with her except and you are upon Wud'u, for it would be Decreed between you two a child who would be blind of heart, miserly of hand'⁵⁰⁵

22- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوَّلُ صَلَاةٍ صَلَّىهَا رَسُولُ اللَّهِ ص فِي السَّمَاءِ بَيْنَ يَدَيْ اللَّهِ تَبَارَكَ وَتَعَالَى مُقَابِلَ عَرْشِهِ جَلَّ جَلَالُهُ أَوْحَى إِلَيْهِ وَأَمَرَهُ أَنْ يَدْتُوَ مِنْ صَادٍ وَبِتَوْضَأٍ وَقَالَ أَسْبِعْ وُضُوءَكَ وَطَهِّرْ مَسَاجِدَكَ وَصَلِّ لِرَبِّكَ

(The book) 'Al Mahasin' – from his father, from Fazalat, from Al Husayn Bin Abu Al A'ala,

'From Abu Abdullah^{-asws} having said: 'The first Salat Rasool-Allah^{-saww} had prayed was in the sky in front of Allah^{-azwj} Blessed and Exalted facing His^{-azwj} Throne, Majestic is His^{-azwj} Majesty, and He^{-azwj} Commanded him^{-saww} to approach 'Sa'ad' and perform Wud'u, and He^{-azwj} Said: "Perfect your^{-saww} Wud'u and purify your^{-saww} 'Masjids' (body parts of prostration), and pray Salat to your^{-saww} Lord^{-azwj!}"

قُلْتُ لَهُ وَ مَا الصَّادُ

I said to him^{-asws}, 'And what is 'Al Saad'?'

⁵⁰³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 19 (Chapters on Wud'u)

⁵⁰⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 20 (Chapters on Wud'u)

⁵⁰⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 21 (Chapters on Wud'u)

قَالَ عَيْنٌ تَحْتِ رُكْنٍ مِنْ رُكْنَانِ الْعَرْشِ أُعِدَّتْ لِمُحَمَّدٍ ص

He^{-asws} said: 'A spring beneath a corner from corners of the Throne, prepared for Muhammad^{-saww}'.

ثُمَّ قَرَأَ أَبُو عَبْدِ اللَّهِ ع ص وَالْقُرْآنَ ذِي الذِّكْرِ فَتَوَضَّأَ مِنْهَا وَاسْبَغَ وُضُوئَهُ تَمَامَ الْخَيْرِ.

Then Abu Abdullah^{-asws} recited: **Saad! By the Quran with the Zikr [38:1]**. (He^{-asws} said): 'So he^{-saww} performed Wud'u from it and perfected his^{-saww} Wud'u' – the complete Hadeeth"⁵⁰⁶

23 الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوَيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ صَبَّاحِ الْحَدَّاءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْهُ ع مِثْلَهُ وَ سَيِّئَاتِي تَمَامُهَا فِي كِتَابِ الصَّلَاةِ.

(The book) 'Al Ilal' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Sabbah Al Haza'a, from Is'haq Bin Ammar,

'From him^{-asws} – similar to it, and I (Majlisi) shall bring it in the book of Salat"⁵⁰⁷

24- فَلَاحِ السَّائِلِ لِلْسَّيِّدِ، وَ كَثُرَ الْفَوَائِدُ لِلْكَرَاجِكِيِّ، فَالَا سَأَلَ رَجُلًا الصَّادِقَ ع فَقَالَ أَحْبَبْتَنِي بِمَا لَا يَحِلُّ تَرْكُهُ وَ لَا تَيْمُّ الصَّلَاةِ إِلَّا بِهِ

(The books) 'Falah Al Sa'ail' of the seyyid, and 'Kanz Al Fawaid' of Al Karajaky, they both said,

'A man asked Al-Sadiq^{-asws}. He said, 'Inform me with what is neither Permissible to leave it, nor is the Salat complete except by it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَيْمُّ الصَّلَاةُ إِلَّا لِذِي طَهْرٍ سَابِغٍ.

Abu Abdullah^{-asws} said: 'The Salat is not complete except for the one with perfect cleanliness"⁵⁰⁸

25- مَجَالِسُ الْمُفِيدِ، بِإِسْنَادِهِ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: لَمَّا قَدِمَ عَلَيْنَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع الْبَصْرَةَ مَرَّ بِي وَ أَنَا أَتَوَضَّأُ فَقَالَ يَا عَلَّامَ أَحْسِنْ وُضُوئَكَ يُحْسِنِ اللَّهُ إِلَيْكَ ثُمَّ جَارَنِي الْحَدِيثَ.

(The book) 'Majaalis' of Al Mufeed, by his chain from Al-Hassan Al Basry who said,

'When Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} arrived to us at Al-Basra, he^{-asws} passed by me while I was performing Wud'u. He^{-asws} said: 'O boy! Be good at your Wud'u, Allah^{-azwj} will be Good to you!' Then he^{-asws} went past me' – the Hadeeth"⁵⁰⁹

26- تُحْفُ الْعُقُولِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْوُضُوءُ بَعْدَ الطُّهْرِ عَشْرُ حَسَنَاتٍ فَتَطَهَّرُوا.

⁵⁰⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 22 (Chapters on Wud'u)

⁵⁰⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 23 (Chapters on Wud'u)

⁵⁰⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 24 (Chapters on Wud'u)

⁵⁰⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 25 (Chapters on Wud'u)

(The book) 'Tuhaf Al Uqoul' –

'From Amir Al-Momineen^{-asws} having said: 'The Wud'u after the cleansing is of ten good deeds, therefore cleanse!'"⁵¹⁰

27- دَعَائِمُ الْإِسْلَامِ، عَنِ النَّبِيِّ ص قَالَ: بُيِّنَتِ الصَّلَاةُ عَلَى أَرْبَعَةِ أَهْجٍ سَهْمٌ إِسْبَاغُ الوُضُوءِ وَ سَهْمٌ لِلرُّكُوعِ وَ سَهْمٌ لِلسُّجُودِ وَ سَهْمٌ لِلحُّشُوعِ.

(The book) 'Da'aim Al Islam' –

'From the Prophet^{-saww} having said: 'The Salat is built upon four segments – a segment is perfecting the Wud'u, and a segment is for the Ruk'u(s), and a segment is for the Sajdah(s), and segment for the fearfulness'"⁵¹¹

وَ مِنْهُ عَنِ نَوْفِ الشَّامِيِّ قَالَ: رَأَيْتُ عَلِيًّا ع يَتَوَضَّأُ وَ كَأَنِّي أَنْظُرُ إِلَى بَصِصِ الْمَاءِ عَلَى مَنْكَبَيْهِ يَعْنِي مِنْ إِسْبَاغِ الوُضُوءِ.

And from him, from Nowf Al Shamy who said,

'I saw Ali^{-asws} performing wud'u, and it is as if I am looking at glitter of the water upon his^{-asws} shoulders, meaning from perfection of the Wud'u'"⁵¹²

وَ مِنْهُ عَنِ عَلِيِّ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يُبَيِّنْ وَضُوءَهُ وَ رُكُوعَهُ وَ سُجُودَهُ وَ حُشُوعَهُ فَصَلَاتُهُ خِدَاجٌ.

And from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who does not complete his Wud'u, and his Ruk'u, and his Sajdah, and his fearfulness, his Salat is premature (deficient)'"⁵¹³

وَ عَنْهُ ع أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَلَا أَدُلُّكُمْ عَلَى مَا يُكَفِّرُ الذُّنُوبَ وَ الْخَطَايَا إِسْبَاغُ الوُضُوءِ عِنْدَ الْمَكَارِهِ وَ انْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكَ الرِّبَاطُ.

And from him^{-asws} having said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Shall I^{-saww} point you all upon what expiates the sins and the mistakes? (It is) perfecting the Wud'u during the abhorrence's (cold, heat etc.), and awaiting the Salat after the Salat, for that is the connectivity'"⁵¹⁴

وَ عَنْهُ ع أَنَّهُ كَانَ يُجَدِّدُ الوُضُوءَ لِكُلِّ صَلَاةٍ يَتَّبِعِي بِذَلِكَ الْفَضْلَ وَ صَلَّى يَوْمَ فَتْحِ مَكَّةَ الصَّلَاةَ كُلَّهَا بِوُضُوءٍ وَاحِدٍ.

And from him^{-asws}, he^{-asws} used to renew the Wud'u for every Salat seeking the Grace by that, and he^{-asws} prayed Salat on the day of conquest of Makkah, all of the Salats with one Wud'u'"⁵¹⁵

⁵¹⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 26 (Chapters on Wud'u)

⁵¹¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 27 a (Chapters on Wud'u)

⁵¹² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 27 b (Chapters on Wud'u)

⁵¹³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 27 c (Chapters on Wud'u)

⁵¹⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 27 d (Chapters on Wud'u)

⁵¹⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 27 e (Chapters on Wud'u)

28- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ الْمُتَقَدِّمِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص إِذَا بَالُوا تَوَضَّأُوا أَوْ تَيَمَّمُوا مَخَافَةَ أَنْ تُدْرِكَهُمُ السَّاعَةُ.

(The book) 'Nawadir' of Al Rawandy – by his previous chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'It was so, whenever companions of Rasool-Allah^{-saww} urinated, they performed Wud'u or Tayammum, fearing that the Hour (Day of Qiyamah) might come across them''⁵¹⁶

29- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ رَسُولُ اللَّهِ ص إِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ.

(The book) 'Dawaat' of Al Rawandy –

'Rasool-Allah^{-saww} said: 'Whenever one of you is angered, then let him perform Wud'u''⁵¹⁷

30- أَعْلَامُ الدِّينِ لِلدَّيْلَمِيِّ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَوَضَّأَ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ فَقَالَ حِينَ يَخْرُجُ مِنْ بَيْتِهِ بِسْمِ اللَّهِ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِي هَدَاهُ اللَّهُ لِلْإِيمَانِ الْحَقَرِ.

(The book) 'A'lam Al Wara' of Al Daylami – from Samurah Bin Jundab who said,

'Rasool-Allah^{-saww} said: 'One who performs Wud'u then goes out to the Masjid, so he says when he goes out from his house, 'In the Name of Allah^{-azwj} Who Created me, so He^{-azwj} Guided me', Allah^{-azwj} will Guide him to the Eman' – the Hadeeth''⁵¹⁸

31- عُدَّةُ الدَّاعِي لِابْنِ فَهْدٍ، قَالَ الصَّادِقُ ع لِقَارِيِ الْقُرْآنِ بِكُلِّ حَرْفٍ يَقْرُؤُهُ فِي الصَّلَاةِ قَائِمًا مِائَةً حَسَنَةً وَ قَاعِدًا خَمْسُونَ حَسَنَةً وَ مُتَطَهِّرًا فِي غَيْرِ الصَّلَاةِ خَمْسٌ وَ عِشْرُونَ حَسَنَةً وَ غَيْرُ مُتَطَهِّرٍ عَشْرٌ حَسَنَاتٍ.

(The book) 'Uddat Al Daie' of Ibn Fahad -

'Al-Sadiq^{-asws} said: 'For a reciter of the Quran there are one hundred good deeds for every letter he recites standing in the Salat, and fifty good deeds seated, and twenty-five good deeds purifying regarding other than the Salat, and ten good deeds without purifying''⁵¹⁹

32- مَجَالِسُ الشَّيْخِ، وَ مَكَارِمُ الْأَخْلَاقِ، فِيمَا أَوْصَى بِهِ النَّبِيُّ ص أَبَا ذَرٍّ قَالَ يَا أَبَا ذَرٍّ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ مِنَ الْكُفَّارَاتِ.

(The books) 'Majaalis' of the sheykh, and 'Makarim Al Akhlaq' –

'Among what the Prophet^{-saww} advised to Abu Zarr^{-ra}: 'Performing Wud'u upon the abhorrence's (heat or cold) is from the atonements''⁵²⁰

⁵¹⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 28 (Chapters on Wud'u)

⁵¹⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 29 (Chapters on Wud'u)

⁵¹⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 30 (Chapters on Wud'u)

⁵¹⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 31 (Chapters on Wud'u)

⁵²⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 4 H 32 (Chapters on Wud'u)

CHAPTER 5 – THE NAMING AND THE RECOMMENDED SUPPLICATION DURING THE WUD’U, AND BEFORE IT AND AFTER IT

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُطَيْبِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَتَوَضَّأُ الرَّجُلُ حَتَّى يُسَمِّيَ بِقَوْلٍ قَبْلَ أَنْ يَمَسَّ الْمَاءَ بِسْمِ اللَّهِ الْجَعْلِيَّ مِنَ التَّوَابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

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

‘From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The man should not perform Wud’u until he has named saying before he touches the water, ‘In the Name of Allah^{azwj}! Make me to be from the repentant ones and Make me to be from the purifying ones!’

فَإِذَا فَرَغَ مِنْ طَهْرِهِ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

When he is free from his cleansing, he should say, ‘I testify that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and I testify that Muhammad is His^{azwj} servant and His^{azwj} Rasool^{saww}!’

فَعِنْدَهُمَا يَسْتَحِقُّ الْمَغْفِرَةَ.

At (saying) these two he will be deserving of the Forgiveness”⁵²¹.

2- الْعِلَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الْعَجَلِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ يَا أَبَا مُحَمَّدٍ مَنْ تَوَضَّأَ فَذَكَرَ اسْمَ اللَّهِ طَهَّرَ جَمِيعَ جَسَدِهِ وَ كَانَ الْوُضُوءُ كَقَفَّارَةٍ لِمَا بَيْنَهُمَا مِنَ الذُّنُوبِ وَ مَنْ لَمْ يُسَمِّ لَمْ يَطْهَرْ مِنْ جَسَدِهِ إِلَّا مَا أَصَابَهُ الْمَاءُ.

(The book) ‘Al Ilal’ – from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya Al Ashari, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Dawood Al Ijaly, from Abu Baseer,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘He^{asws} said: ‘O Abu Muhammad! One who performs Wud’u, so he mentioned a Name of Allah^{azwj}, will purify entirety of his body, and the Wud’u to the Wud’u would be an atonement for what sins there are between the two; and the one who does not name will not purify his body except what (part) the water hits”⁵²².

3 نَوَابُ الْأَعْمَالِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ مِثْلَهُ.

⁵²¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 1 (Chapters on Wud’u)

⁵²² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 2 (Chapters on Wud’u)

(The book) 'Sawaab Al Amaal' – from Ja'far Bin Muhammad Bin Masrouf, from Al Husayn Bin Muhammad Bin Amir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Ismail - similar to it.

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُعَاوِيَةَ بْنِ حَكِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ ذَكَرَ اسْمَ اللَّهِ عَلَىٰ وَضُوئِهِ فَكَأَنَّمَا اغْتَسَلَ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muawiya Bin Hukeym, from Abdullah Bin Al Mugheira, from Abdullah Bin Muskan,

'From Abu Abdullah^{-asws} having said: 'One who mentioned a Name of Allah^{-azwj} upon his Wud'u, it is as if he has bathed''^{.523}

4- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ أَبِي الْمُثَنَّى عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: مَنْ ذَكَرَ اسْمَ اللَّهِ عَلَىٰ وَضُوئِهِ طَهَّرَ جَسَدَهُ كُلَّهُ وَ مَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَىٰ وَضُوئِهِ طَهَّرَ مِنْ جَسَدِهِ مَا أَصَابَهُ الْمَاءُ.

(The book) 'Al Mahasin' – from Muhammad Bin Abu Al Musanna, from Muhammad Bin Hassan,

'From Muhammad son of Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'One who mentions a Name of Allah^{-azwj} upon his Wud'u purifies his body, all of it, and one who does not mention a Name of Allah^{-azwj} upon his Wud'u purifies from his body what is hit by the water''^{.524}

5- فَفَهُ الرِّضَا، قَالَ ع أَنَّمَا مُؤْمِنٍ قَرَأَ فِي وَضُوئِهِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ حَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ.

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Whichever Momin recites: **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr) will come out from his sins (to be like) the day his mother had given him birth''^{.525}

6- الْعَيَّاشِيُّ، عَنْ أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُحَمَّدٍ ع أَنَّ فُتَيْباً مَوْلَىٰ أَمِيرِ الْمُؤْمِنِينَ أُذْخِلَ عَلَىٰ الْحَجَّاجِ بْنِ يُوسُفَ فَقَالَ لَهُ مَا الَّذِي كُنْتَ تَلِي مِنْ أَمْرِ عَلِيِّ بْنِ أَبِي طَالِبٍ

Al Ayyashi –

'From Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}: 'Qanbar, a slave of Amir Al-Momineen^{-asws} entered to see Al-Hajjaj Bin Yusuf. He said to him, 'What is that which you were in charge of from the matters of Ali^{-asws} Bin Abu Talib^{-asws}?'

قَالَ كُنْتُ أَوْضِيهِ

He said, 'I was giving him^{-asws} water for his^{-asws} Wud'u''.

فَقَالَ لَهُ مَا كَانَ يَقُولُ إِذَا فَرَعَ مِنْ وَضُوئِهِ

⁵²³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 3 (Chapters on Wud'u)

⁵²⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 4 (Chapters on Wud'u)

⁵²⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 5 (Chapters on Wud'u)

He said to him, 'What was he^{-asws} saying when he^{-asws} was free from his^{-asws} Wud'u?'

قَالَ كَانَ يَتْلُو هَذِهِ آيَةَ فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

He said, 'He^{-asws} would recite this Verse: **But when they forgot what they had been Reminded with, We Opened upon them the doors of all things, until when they were rejoicing with what they had been Given, We Seized them suddenly, so then they were in despair [6:44] So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]**'.

فَقَالَ الْحَجَّاجُ كَانَ يَتَأَوَّلُهَا عَلَيْنَا

Al Hajjaj said, 'He^{-asws} was reciting it against us (clan of Umayya)?'

فَقَالَ نَعَمْ

He said, 'Yes'.

فَقَالَ مَا أَنْتَ صَانِعٌ إِذَا ضَرَبْتُ عِلَاوَتَكَ

He said, 'What will you do when I strike top off your head?'

قَالَ إِذَا أَسْعَدَ وَ تَشَقَّى فَأَمَرَ بِهِ.

He said: 'Then I shall be fortunate and you will be wretched'. So he ordered with it"⁵²⁶.

7- تَفْسِيرُ الْإِمَامِ، قَالَ قَالَ رَسُولُ اللَّهِ ص مِفْتَاحُ الصَّلَاةِ الطَّهُّورُ وَ تَحْرِيمُهَا التَّكْبِيرُ وَ تَحْلِيلُهَا التَّسْلِيمُ لَا يَقْبَلُ اللَّهُ تَعَالَى صَلَاةً بِغَيْرِ طَهُّورٍ وَ لَا صَدَقَةً مِنْ غُلُولٍ وَ إِنَّ أَعْظَمَ طَهُّورِ الصَّلَاةِ الَّتِي لَا يَقْبَلُ الصَّلَاةَ إِلَّا بِهِ وَ لَا شَيْئاً مِنَ الطَّاعَاتِ مَعَ فُقْدِهِ مُوَالَاةُ مُحَمَّدٍ وَ أَنَّهُ سَيِّدُ الْمُرْسَلِينَ وَ مُوَالَاةُ عَلِيٍّ وَ أَنَّهُ سَيِّدُ الْوَصِيِّينَ وَ مُوَالَاةُ أَوْلِيَائِهِمَا وَ مُعَادَاةُ أَعْدَائِهِمَا.

Tafseer Al-Imam^{-asws} (Hassan Al-Askari^{-asws}), said: 'Rasool-Allah^{-saww} said: 'The key of *Salat* is the cleanliness, and its sanctity is the *Takbeer*, and its conclusion is the greeting, and Allah^{-azwj} neither Accepts a *Salat* without cleanliness, nor a charity from a fraudster. And greatest cleanliness without which neither the *Salat* is Accepted nor anything from the acts of obedient – (that greatest cleanliness) – is the master-ship of Muhammad^{-saww}, and he^{-saww} is the chief of the Mursils^{-as}, and the master-ship of Ali^{-asws}, and he^{-asws} is the chief of the successors^{-as}, and friendship of their^{-asws} friends and the enmity of their^{-asws} enemies''.

وَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَبْدَ إِذَا تَوَضَّأَ فَغَسَلَ وَجْهَهُ تَنَاءَثَرَتْ عَنْهُ دُئُوبٌ وَجْهَهُ وَ إِذَا غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ تَنَاءَثَرَتْ دُئُوبٌ يَدَيْهِ وَ إِذَا مَسَحَ رَأْسَهُ تَنَاءَثَرَتْ عَنْهُ دُئُوبٌ رَأْسِهِ وَ إِذَا مَسَحَ رِجْلَيْهِ أَوْ غَسَلَهُمَا لِلتَّيَمُّنَةِ تَنَاءَثَرَتْ عَنْهُ دُئُوبٌ رِجْلَيْهِ

⁵²⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 6 (Chapters on Wud'u)

And Rasool-Allah^{-saww} said: ‘The servant, when he performs *Wudu* (for *Salat*), the sins of his face fall off from him. And when he washes his hands to the two elbows, the sins of his hands fall off from him. And when he wipes his head, the sins of his head fall off from him. And when he wipes his feet – or washes them out of *Taqiyya* (dissimulation), the sins of his legs fall off from him.

وَ إِذَا قَالَ فِي أَوَّلِ وُضُوئِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * طَهَّرَتْ أَعْضَاؤُهُ كُلَّهَا مِنَ الذُّنُوبِ

And If he says at the beginning of his *Wudu*, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful, it purifies his body parts, all of them, from the sins.

وَ إِنْ قَالَ فِي آخِرِ وُضُوئِهِ أَوْ غَسَلَهُ لِلْجَنَابَةِ اللَّهُمَّ وَ بِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ وَ أَشْهَدُ أَنَّ عَلِيًّا وَ لِيَّتِكَ وَ خَلِيفَتُكَ بَعْدَ نَبِيِّكَ عَلَى خَلْقِكَ وَ أَنَّ أَوْلِيَاءَهُ خُلَفَاؤُكَ وَ أَوْصِيَاءَهُ أَوْصِيَاؤُكَ تَحَاتَّتْ عَنْهُ ذُنُوبُهُ كُلُّهَا كَمَا تَحَاتُّ وَرَقُ الشَّجَرِ

And if he says at the end of it, or washes from the sexual impurities, ‘Glory be to You^{-azwj}, O Allah^{-azwj}, and with Your^{-azwj} Praise! I testify that there is no god except You^{-azwj}. I seek Your^{-azwj} Forgiveness and I repent to You^{-azwj}. And I testify that Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}. And I testify that Ali^{-asws} is Your^{-azwj} Guardian^{-asws}, and Your^{-azwj} Caliph after Your^{-azwj} Prophet^{-saww}, upon Your^{-azwj} creatures, and that his^{-asws} Guardians^{-asws} and his^{-asws} successors^{-asws} are Your^{-azwj} Caliphs’ – his sins would drop off from him, all of them – just as the leaves of the tree drop off.

وَ خَلَقَ اللَّهُ بَعْدَ كُلِّ قَطْرَةٍ مِنْ قَطَرَاتِ وُضُوئِهِ أَوْ غَسَلِهِ مَلَكًا يُسَبِّحُ اللَّهَ وَ يُقَدِّسُهُ وَ يُهَلِّلُهُ وَ يُكَبِّرُهُ وَ يُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ تَوَاتَبَ ذَلِكَ لِهَذَا الْمُتَوَضِّئِ

And Allah^{-azwj} would Create, from every drop from the drops of his *Wudu* or his washing – Angels Glorifying Allah^{-azwj} and Extolling His^{-azwj} Holiness, and His^{-azwj} Oneness, and His^{-azwj} Greatness, and they would Send *Salawat* upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, and the Rewards of that would be for this performer of *Wudu*.

ثُمَّ يَأْمُرُ اللَّهُ بِوُضُوئِهِ وَ بِغَسَلِهِ فَيَحْتَمِلُهُ عَلَيْهِ بِحَوَاتِمِهِ رَبِّ الْعِزَّةِ ثُمَّ يَرْفَعُ تَحْتَ الْعَرْشِ حَيْثُ لَا تَتَنَاوَلُهُ اللَّصُوصُ وَ لَا يَلْحَقُهُ السُّوسُ وَ لَا تُفْسِدُهُ الْأَعْدَاءُ حَتَّى يَرِدَّ عَلَيْهِ وَ يُسَلِّمَ إِلَيْهِ أَوْفَرُ مَا هُوَ أَحْوَجُ وَ أَفْقَرُ مَا يَكُونُ إِلَيْهِ

Then Allah^{-azwj} would Command for his *Wudu* or his washing, so it would be sealed upon by a Seal from the Seals of the Lord^{-azwj} of Mighty. The it would be raised to be beneath the Throne where the thieves would not be able to grab it, nor inflicted by the termites, nor spoilt by the enemies, until it is returned to him, and submitted to him, a fulfilment of what is neediest to and poor as he can be to it.

فَيُعْطَى بِذَلِكَ فِي الْجَنَّةِ مَا لَا يُحْصِيهِ الْعَادُونَ وَ لَا يَبْعِيهِ الْحَافِظُونَ وَ يَغْفِرُ اللَّهُ لَهُ جَمِيعَ ذُنُوبِهِ حَتَّى تَكُونَ صَلَاتُهُ نَافِلَةً

So, he would be given that in the Paradise what the calculators would not (be able to) count, nor would the preservers (Recording Angels) be aware of, and Allah^{-azwj} would Forgive for him the entirety of his sins, until it would happen to be his optional *Salat*’.

فَإِذَا تَوَجَّهَ إِلَى مُصَلَّاهُ لِيُصَلِّيَ قَالَ اللَّهُ عَزَّ وَجَلَّ لِمَلَائِكَتِهِ يَا مَلَائِكَتِي أَلَا تَرَوْنَ إِلَى عَبْدِي هَذَا قَدِ انْقَطَعَ عَنِّي جَمْعُ الْخَلَائِقِ إِلَيَّ وَ أَمَلَتْ رَحْمَتِي وَ جُودِي وَ رَأْفَتِي أَشْهَدُكُمْ أَنِّي أَحْصُهُ بِرَحْمَتِي وَ كَرَامَاتِي.

And when he heads to his prayer mat to pray *Salat*, Allah^{-azwj} Mighty and Majestic Says to His^{-azwj} Angels: “O My^{-azwj} Angels! Are you not seeing this servant of Mine^{-azwj}, how he has cut off from the entirety of the creatures to Me^{-azwj}, and expects My^{-azwj} Mercy and My^{-azwj} benevolence, and My^{-azwj} Kindness? I^{-azwj} Adjure you all that I^{-azwj} am Particularising him with My^{-azwj} mercy and My^{-azwj} Benevolence!”⁵²⁷

8- الْمَكَارِمُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا تَوَضَّأَ أَحَدُكُمْ أَوْ شَرِبَ أَوْ أَكَلَ أَوْ لَبَسَ وَ كُلُّ شَيْءٍ يَصْنَعُهُ يَنْبَغِي لَهُ أَنْ يُسَمِّيَ فَإِنْ لَمْ يَفْعَلْ كَانَ لِلشَّيْطَانِ فِيهِ شِرْكٌ.

(The book) ‘Al-Makarim’ –

‘From Abu Abdullah^{-asws} having said: ‘Whenever one of you perform Wud’u, or drinks, or eats, or wears, and all things he does befitting for him, he should name (Bismillah). If he does not do so, there would be an association for the Satan^{-la} in it’.⁵²⁸

9- جَامِعُ الْأَخْبَارِ، قَالَ الْبَاقِرُ ع مَنْ قَرَأَ عَلَى أَثَرِ وُضُوئِهِ آيَةَ الْكُرْسِيِّ مَرَّةً أَعْطَاهُ اللَّهُ ثَوَابَ أَرْبَعِينَ عَاماً وَ رَفَعَ لَهُ أَرْبَعِينَ دَرَجَةً وَ رَوَّجَهُ اللَّهُ أَرْبَعِينَ حُورَاءً.

(The book) ‘Jamie Al Akhbaar’ –

‘Al-Baqir^{-asws} said: ‘One who recites Ayat Al-Kursy (2:255) once upon his Wud’u, Allah^{-azwj} would Give him Rewards of forty years, and Raise forty ranks for him, and Allah^{-azwj} would get him married to forty Houries’.⁵²⁹

وَ قَالَ النَّبِيُّ ص يَا عَلِيُّ إِذَا تَوَضَّأْتَ فَقُلْ بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ الْوُضُوءِ وَ تَمَامَ الصَّلَاةِ وَ تَمَامَ رِضْوَانِكَ وَ تَمَامَ مَغْفِرَتِكَ فَهَذَا زَكَاةُ الْوُضُوءِ.

And the Prophet^{-saww} said: ‘O Ali^{-asws}! When you^{-asws} perform Wud’u, then say: ‘In the Name of Allah^{-azwj}! O Allah^{-azwj}! I^{-asws} ask You^{-azwj} for complete Wud’u, and complete Salat, and Your^{-azwj} complete Satisfaction, and Your^{-azwj} complete Forgiveness’. This is a Zakat of the Wud’u’.⁵³⁰

10- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْعَلَاءِ بْنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا تَوَضَّأَ أَحَدُكُمْ وَ لَمْ يُسَمِّ كَانَ لِلشَّيْطَانِ فِي وُضُوئِهِ شِرْكٌ فَإِنْ أَكَلَ أَوْ شَرِبَ أَوْ لَبَسَ وَ كُلُّ شَيْءٍ صَنَعَهُ يَنْبَغِي لَهُ أَنْ يُسَمِّيَ عَلَيْهِ وَ إِنْ لَمْ يَفْعَلْ كَانَ لِلشَّيْطَانِ فِيهِ شِرْكٌ.

(The book) ‘Al Mahasin’ – from his father, from Muhammad Bin Sinan, from Al A’ala Bin Al Fuzeyl,

‘From Abu Abdullah^{-asws} having said: ‘Whenever one of you performs Wud’u and does not name (Bismillah), there would be an association for the Satan^{-la} in his Wud’u. If he eats, or

⁵²⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 7 (Chapters on Wud’u)

⁵²⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 8 (Chapters on Wud’u)

⁵²⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 9 a (Chapters on Wud’u)

⁵³⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 9 b (Chapters on Wud’u)

drinks, or wears, and all things he does befitting for him, he should name (Bismillah) upon it, and if does not do so, there would be an association for the Satan^{-la} in it".⁵³¹

11- وَ مِنْهُ، عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا تَوَضَّأَ أَحَدُكُمْ أَوْ أَكَلَ أَوْ شَرِبَ أَوْ لَبَسَ لِبَاسًا يَتَّبِعِي أَنْ يُسَمِّيَ عَلَيْهِ فَإِنْ لَمْ يَفْعَلْ كَانَ لِلشَّيْطَانِ فِيهِ شِرْكٌ.

And from him, from Ibn Fazzal, from Abu Jameela, from Zayd Al Shaham,

'From Abu Abdullah^{-asws} having said: 'Whenever one of you performs Wud'u, or eats, or drinks, or wear an apparel, it is befitting to name (Bismillah) upon it. If he does not do so, there would be an association for the Satan^{-la} in it".⁵³²

12- ثَوَابُ الْأَعْمَالِ، وَ مَجَالِسُ الصَّدُوقِ، وَ فَلَاحِ السَّائِلِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَدِيهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَمَا أَمِيرُ الْمُؤْمِنِينَ ذَاتَ يَوْمٍ جَالِسٌ مَعَ ابْنِ الْحَنْفِيَّةِ إِذْ قَالَ يَا مُحَمَّدُ إِنِّي بِإِنَاءِ مَاءٍ اتَّوَضَّأْتُ لِلصَّلَاةِ

(The books) 'Sawaab Al Amaal', and 'Majaalis' of Al Sadouq, and 'Falah Al Sa'ail' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{-asws} having said: 'One day while Amir Al-Momineen^{-asws} was seated with Ibn Al-Hanafiyya, when he^{-asws} said: 'O Muhammad! Bring me a utensil of water to perform Wud'u for the Salat!'

فَأَتَاهُ مُحَمَّدٌ بِإِنَاءٍ فَأَكْفَى [فَأَكْفَأَ] يَدِيهِ الِئْمَنَى عَلَى يَدِهِ الِئْسَرَى ثُمَّ قَالَ بِسْمِ اللَّهِ وَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَ لَمْ يَجْعَلْهُ نَجَسًا

Muhammad came to him^{-asws} with a container. He^{-asws} held his^{-asws} right hand upon the left, then said: 'In the Name of Allah^{-azwj}, and the Praise is for Allah^{-azwj} Who Made the water as a purifier and did not Make it impure'.

قَالَ ثُمَّ اسْتَنْجَى فَقَالَ اللَّهُمَّ حَصِّنْ فَرْجِي وَ أَعْفَهُ وَ اسْتُرْ عَوْرَتِي وَ حَرِّمْنِي عَلَى النَّارِ

He^{-asws} said: 'Then he^{-asws} cleansed from the urination. He^{-asws} said: 'O Allah^{-azwj}! Fortify my^{-asws} private parts and Make it chaste and Cover my^{-asws} nakedness, and Prohibit unto the Fire!'

قَالَ ثُمَّ تَمَضَّضَ فَقَالَ اللَّهُمَّ لَقِّنِي حُجَّتِي يَوْمَ الْقِيَامِ وَ أَطْلِقْ لِسَانِي بِذِكْرِكَ

He^{-asws} said: 'Then he^{-asws} rinsed (mouth). He^{-asws} said: 'O Allah^{-azwj}! Indoctrinate my^{-asws} argument on the Day I^{-asws} meet You^{-azwj} and Free my^{-asws} tongue for Your^{-azwj} Zikr!'

ثُمَّ اسْتَنْشَقَ فَقَالَ اللَّهُمَّ لَا تُحَرِّمْ عَلَيَّ رِيحَ الْجَنَّةِ وَ اجْعَلْنِي مِمَّنْ يَسْمُ رِيحَهَا وَ رُوحَهَا وَ طِبَّيْهَا

Then he^{-asws} sniffed (water). He^{-asws} said: 'O Allah^{-azwj}! Do not Prohibit unto me^{-asws} the aroma of Paradise, and Make me from the one who smell its aroma, and its breeze, and its goodness'.

⁵³¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 10 (Chapters on Wud'u)

⁵³² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 11 (Chapters on Wud'u)

قَالَ تَمَّ غَسَلَ وَجْهَهُ فَقَالَ اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُّ فِيهِ الْوُجُوهُ وَ لَا تُسْوَدِّ وَجْهِي يَوْمَ تَبْيِضُ فِيهِ الْوُجُوهُ

He^{-asws} said: 'Then he^{-asws} washed his^{-asws} face. He^{-asws} said: 'O Allah^{-azwj}! Brighten my^{-asws} face on the Day the faces will be darkened during it, and do not Darken my^{-asws} face on the Day the faces will be brightened!'

تَمَّ غَسَلَ يَدَهُ الْيُمْنَى فَقَالَ اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَ الْخُلْدَ فِي الْجَنَانِ بِيَسَارِي وَ حَاسِبِي حِسَاباً يَسِيراً

Then he^{-asws} washed his^{-asws} right hand. He^{-asws} said: 'O Allah^{-azwj}! Give me^{-asws} my book (register of deeds) in my^{-asws} right hand, and the eternal life in the Gardens in my^{-asws} left hand, and Reckon me^{-asws} an easy Reckoning!'

تَمَّ غَسَلَ يَدَهُ الْيُسْرَى فَقَالَ اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَ لَا مِنْ وَرَاءَ ظَهْرِي وَ لَا تُجْعَلْهَا مَعْلُولَةً إِلَى عُنُقِي وَ أَعُوذُ بِكَ مِنْ مُقْطَعَاتِ النَّبْرَانِ

Then he^{-asws} washed his^{-asws} left hand. He^{-asws} said: 'O Allah^{-azwj}! Do not Give me^{-asws} my^{-asws} book (register of deeds) in my^{-asws} left hand, nor from behind my^{-asws} back, nor Make it to be shackled to my^{-asws} neck, and I^{-asws} seek Refuge with You^{-azwj} from pieces of the Fires!'

تَمَّ مَسَحَ رَأْسَهُ فَقَالَ اللَّهُمَّ غَشِّبْنِي بِرَحْمَتِكَ وَ بَرَكَاتِكَ وَ عَفْوِكَ

Then he^{-asws} wiped his^{-asws} head. He^{-asws} said: 'O Allah^{-azwj}! Overwhelm me^{-asws} with Your^{-azwj} Mercy, and Your^{-azwj} Blessings, and Your^{-azwj} Pardon!'

تَمَّ مَسَحَ رِجْلَيْهِ فَقَالَ اللَّهُمَّ ثَبِّتْ قَدَمَيَّ عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ فِيهِ الْأَقْدَامُ وَ اجْعَلْ سَعْيِي فِيمَا يُرْضِيكَ عَنِّي يَا أَرْحَمَ الرَّاحِمِينَ

Then he^{-asws} wiped his^{-asws} legs. He^{-asws} said: 'O Allah^{-azwj}! Affirm my^{-asws} feet upon the Bridge on the Day the feet will be slipping in it, and Make my^{-asws} striving be regarding what Satisfied You^{-azwj} from me^{-asws}, O most Merciful of the merciful ones!'

تَمَّ رَفَعَ رَأْسَهُ فَظَهَرَ إِلَى مُحَمَّدٍ فَقَالَ يَا مُحَمَّدُ مَنْ تَوَضَّأَ مِنِّي وَضُوءِي وَ قَالَ مِثْلَ قَوْلِي خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِنْ كُلِّ قَطْرَةٍ مَلَكاً يُقَدِّسُهُ وَ يُسَبِّحُهُ وَ يُكَبِّرُهُ وَ يَكْتُبُ اللَّهُ عَزَّ وَ جَلَّ لَهُ ثَوَابَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ.

Then he^{-asws} raised his^{-asws} head. He^{-asws} looked at Muhammad. He^{-asws} said: 'O Muhammad! One who performs Wud'u like my^{-asws} Wud'u, and says like my^{-asws} words, Allah^{-azwj} Mighty and Majestic will Create an Angel from every drop, sanctifying His^{-azwj} Holiness, and glorifying Him^{-azwj}, and exclaiming His^{-azwj} Greatness, and Allah^{-azwj} Mighty and Majestic will Write for him Rewards of that up to the Day of Qiyamah".⁵³³

وَ لِنُوضِحَ هَذَا الْحَبْرَ الْمُتَكَرِّرَ فِي أَكْثَرِ أَصُولِ الْأَصْحَابِ وَ هُوَ مَعَ كَوْنِهِ فِي أَكْثَرِهَا مُخْتَلِفٌ اخْتِلافاً كَثِيراً

Notes – And let us clarify this Hadeeth which is repeated in many originals of the companions, and along with it being with a lot of differences: -

⁵³³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 12 a (Chapters on Wud'u)

فَفِي الْمُنْفَعِ اللَّهُمَّ عَشِّنِي بِرَحْمَتِكَ وَأَظْلِمِي تَحْتَ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ.

In (the book) 'Muqnie' – 'O Allah^{-azwj}! Overwhelm me^{-asws} with Your^{-azwj} Mercy, and Shade me^{-asws} beneath Your^{-azwj} Throne on the Day there will be no shade except Your^{-azwj} Shade!'

وَ فِي الْمِصْبَاحِ لِلشَّيْخِ وَ اسْتُرْ عَوْرَتِي وَ حَرِّمُهُمَا عَلَى النَّارِ وَ وَفَّقْنِي لِمَا يُعَرِّبُنِي مِنْكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

And in (the book) Al-Misbah lil Shia' – 'And Cover my^{-asws} nakedness and Prohibit them upon the Fire, and Harmonise me^{-asws} to what draws me^{-asws} closer to You^{-azwj}, O one with the Majestic and the Honour!'

وَ فِيهِ وَ أَطْلِقْ لِسَانِي بِذِكْرِكَ

And in it: 'And Free my^{-asws} tongue for Your^{-azwj} Zikr!'

وَ فِي بَعْضِ النُّسخِ وَ شُكْرِكَ

And in one of the copies: 'And thanking You^{-azwj}!'

وَ فِيهِ اللَّهُمَّ لَا تَحْرِمْنِي طَيِّبَاتِ الْجَنَانِ وَ اجْعَلْنِي مِمَّنْ يَشْتُمُ رِيحَهَا وَ رُوْحَهَا وَ رِيْحَانَهَا وَ طَيِّبَهَا

And in it: 'O Allah^{-azwj}! Do not Prohibit me^{-asws} goodness of the Gardens, and Make me^{-asws} from the ones who smells its aromas, and its breezes, and its fragrances, and its goodness!'

وَ فِي بَعْضِ النُّسخِ بَعْدَ قَوْلِهِ حِسَاباً يَسِيراً وَ اجْعَلْنِي مِمَّنْ يَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُوراً

And in one of the copies, after his^{-asws} words: 'Easy Reckoning', 'And Make me^{-asws} from the ones who returns to his family in joy!'

وَ فِي بَعْضِهَا بَعْدَ قَوْلِهِ كِتَابِي بِشِمَالِي وَ لَا مِنْ وَرَاءِ ظَهْرِي

And in one of these after his^{-asws} words: 'My^{-asws} book in my^{-asws} left hand nor from behind my^{-asws} back!'

وَ فِي بَعْضِهَا مِنْ مَقْطَعَاتِ مُقْطَعَاتِ النَّيْرَانِ

And in one of these: 'From pieces of terrifying Fires!'

وَ فِيهِ بَعْدَ قَوْلِهِ فِيمَا يُرْضِيكَ عَنِّي يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ.

And in it, after his^{-asws} words: 'Regarding what Satisfies You^{-azwj} from me^{-asws}, O One with the Majesty and Honour!'

وَ فِي الْفَقِيهِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ

And in (the book) 'Al-Faqeeh' – 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and the Praise is for Allah^{-azwj}!'

وَ فِيهِ بِذِكْرِكَ وَ شُكْرِكَ

And in it: 'And for Your^{-azwj} Zikr, and thanking You^{-azwj}!'

وَ فِيهِ لَا تُعْطِي كِتَابِي بَيْسَارِي وَ لَا تَجْعَلْهَا مَغْلُولَةً إِلَىٰ عُنُقِي وَ أَعُوذُ بِكَ رَبِّي مِنْ مُقْطَعَاتِ النَّيْرَانِ

And in it: 'Do not Give me^{-asws} my^{-asws} book in my^{-asws} left hand, nor Make it shackled to my^{-asws} neck, and I^{-asws} seek Refuge with You^{-azwj}, my^{-asws} Lord^{-azwj}, from the pieces of Fires!'

وَ فِي بَعْضِ النَّسَخِ النَّارِ.

And in one of the copies: 'The Fire!'

وَ فِي التَّهْذِيبِ اللَّهُمَّ ثَبِّتْنِي عَلَى الصِّرَاطِ.

And in (the book) 'Al-Tahzeeb' – 'O Allah^{-azwj}! Affirm me^{-asws} upon the Bridge!'

وَ فِي الْكَافِي الْحَمْدُ لِلَّهِ الَّذِي بَدُونَ التَّسْمِيَةِ

And in (the book) 'Al-Kafi' – 'The Praise is for Allah^{-azwj} Who is besides the Name!'

وَ فِيهِ وَ حَرَمَهَا عَلَى النَّارِ

And in it: 'And Prohibit it unto the Fire!'

وَ فِيهِ مِمَّنْ يَسْتَمُّ رِيحَهَا وَ طَيْبَهَا وَ رِيحَانَهَا

And in it: 'From the ones who smell its aromas, and its goodness, and its breezes!'

وَ فِيهِ دُعَاءُ الْمَضْمَضَةِ هَكَذَا اللَّهُمَّ أَنْطِقْ لِسَانِي بِذِكْرِكَ وَ اجْعَلْنِي مِمَّنْ تَرْضَىٰ عَنْهُ

And in it the supplication (during) the rinsing (of the mouth) is like this: 'O Allah^{-azwj}! Cause my^{-asws} tongue to speak with Your^{-azwj} Zikr, and Make me^{-asws} from the ones You^{-azwj} are Satisfied from!'

وَ فِي دُعَاءِ غَسْلِ الْيُمْنَى اللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي وَ الْخُلْدَ بَيْسَارِي.

And in the supplication of washing the right hand: 'O Allah^{-azwj}! Give me^{-asws} my^{-asws} book in my^{-asws} right hand, and the eternal life in my^{-asws} left hand!'

13- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ ع أَنَّهُ قَالَ: مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيَقُولُ عِنْدَ وُضُوئِهِ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَ أَنْتَ ابْتِغَاءً لِيُحْيِيَكَ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ إِلَّا كُنْتُ فِي رَقِي وَ حَتَمَ عَلَيْهَا ثُمَّ وَضِعَتْ تَحْتَ الْعَرْشِ حَتَّىٰ تَدْفَعَ إِلَيْهِ بِحَاتِمِهَا يَوْمَ الْقِيَامَةِ.

(The book) 'Da'aim Al Islam' –

'From Ali^{-asws} having said: 'There is none from a Muslim performing Wud'u, so he says during his Wud'u, 'Glory be to You^{-azwj}! O Allah^{-azwj}, and with Your^{-azwj} Praise, I testify that there is no god except You^{-azwj}! I seek Your^{-azwj} Forgiveness and repent to You^{-azwj}! O Allah^{-azwj}! Make me^{-asws} from the repenting ones, and Make me from the purifying ones!' – except Allah^{-azwj} will be Written in a parchment and sealed upon it. Then it will be placed beneath the Throne until it will be handed to him as sealed on the Day of Qiyamah''.⁵³⁴

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ: إِذَا أَرَدْتَ الْوُضُوءَ فَقُلْ بِسْمِ اللَّهِ عَلَى مِلَّةِ رَسُولِ اللَّهِ صَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Whenever you intend the Wud'u, then say, 'In the Name of Allah^{-azwj}! Upon the nation (religion) of Rasool-Allah^{-saww}! I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}!''⁵³⁵

14- إِيْتِيَارُ السَّيِّدِ بْنِ الْبَاقِيِّ، وَ الْبَلَدِ الْأَمِينِ، رُوِيَ أَنَّ مَنْ قَرَأَ بَعْدَ إِسْبَاغِ الْوُضُوءِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ الْوُضُوءِ وَ تَمَامَ الصَّلَاةِ وَ تَمَامَ رِضْوَانِكَ وَ تَمَامَ مَغْفِرَتِكَ لَمْ تَمُرَّ بِدَنْبٍ قَدْ أَذْنَبَهُ إِلَّا مَحُتَهُ.

(The book) 'Ilhtiyar' of the seyyid Bin Al Baqy, and 'Al Balad Al Ameen' –

'It is reported that the one who recites after perfecting the Wud'u: **Surely, We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr), and says, 'O Allah^{-azwj}! I ask You^{-azwj} the complete Wud'u, and the complete Salat, and Your^{-azwj} complete Satisfaction, and Your^{-azwj} complete Forgiveness', will not pass with any sin he had sinned except it would be deleted''.⁵³⁶

15- الْإِيْتِيَارُ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِأَبِي ذَرٍّ إِذَا نَزَلَ بِكَ أَمْرٌ عَظِيمٌ فِي دِينٍ أَوْ دُنْيَا فَتَوَضَّأْ وَ اِرْفَعْ يَدَيْكَ وَ قُلْ يَا اللَّهُ سَبْعَ مَرَّاتٍ فَإِنَّهُ يُسْتَجَابُ لَكَ.

(The book) 'Al Ikhtiyar' –

'Amir Al-Momineen^{-asws} said to Abu Zarr^{-ra}: 'When a mighty matter befalls you, either in religion or world, then perform Wud'u and raise your hands and say, 'O Allah^{-azwj}!' – seven times, for it will be Answered for you!''⁵³⁷

16- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ شُرَيْحٍ، عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا تَوَضَّأَ أَحَدُكُمْ أَوْ أَكَلَ أَوْ شَرِبَ أَوْ لَبَسَ ثَوْبًا وَ كَلَّ شَيْءٍ يَصْنَعُ يَنْبَغِي أَنْ يُسَبِّحَ عَلَيْهِ فَإِنْ هُوَ لَمْ يَفْعَلْ كَانَ الشَّيْطَانُ فِيهِ شَرِيكًا.

The book of Ja'far Bin Muhammad Bin Shureyh, from Humeyd Bin Shueyb, from Jabir Al Jufy,

⁵³⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 13 a (Chapters on Wud'u)

⁵³⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 13 b (Chapters on Wud'u)

⁵³⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 14 (Chapters on Wud'u)

⁵³⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 15 (Chapters on Wud'u)

'From Abu Ja'far^{asws} having said: 'Whenever one of you performs Wud'u, or eats, or drinks, or wears a cloth, and all things he does, it is befitting that he names (Bismillah) upon it, for if he does not do so, there would an association for the Satan^{-la} in it'.⁵³⁸

⁵³⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 5 H 16 (Chapters on Wud'u)

CHAPTER 6 – THE PLACING IN CHARGE, AND THE SEEKING ASSISTANCE, AND THE TOWELLING

1- بِجَالِسِ الصَّدُوقِ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَلَوِيِّ عَنْ جَدِّهِ يَحْيَى بْنِ الْحُسَيْنِ بْنِ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الرَّزَّاقِ قَالَ: جَعَلَتْ جَارِيَةٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع تَسْكُبُ الْمَاءَ عَلَيْهِ وَ هُوَ يَتَوَضَّأُ لِلصَّلَاةِ فَسَقَطَ الْإِبْرِيْقُ مِنْ يَدِ الْجَارِيَةِ عَلَى وَجْهِهِ فَشَجَّهُ

(The book) ‘Majaalis’ of Al Sadouq – from Al Husayn Bin Muhammad Bin Yahya Al Alawy – from his grandfather Yahya Bin Al Hassan Bin Ja’far, from Abdullah Bin Muhammad, from Abdul Razzaq who said,

‘A slave girl came to Ali^{-asws} Bin Al-Husain^{-asws} to pour the water upon him^{-asws}, and he^{-asws} was performing Wud’u for the Salat. The pitcher fell down from a hand of the slave girl upon his^{-asws} face, and it cracked.

فَرَفَعَ عَلِيُّ بْنُ الْحُسَيْنِ ع رَأْسَهُ إِلَيْهَا فَقَالَتْ الْجَارِيَةُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ الْكَاطِمِينَ الْعَبْطَ

Ali^{-asws} Bin Al-Husayn^{-asws} raised his^{-asws} head towards her. The slave girl said, ‘Allah^{-azwj} Mighty and Majestic Says: **and the restrainers of the anger,**’. He^{-asws} said: ‘I^{-asws} have restrained my^{-asws} anger’.

فَقَالَ قَدْ كَطَمْتُ غَيْظِي قَالَتْ وَ الْعَافِينَ عَنِ النَّاسِ قَالَ لَهَا قَدْ عَفَا اللَّهُ عَنْكَ قَالَتْ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ قَالَ أَذْهَبِي فَأَنْتِ حُرَّةٌ.

She said, ‘**and the pardoners of people;**’ He^{-asws} said to her: ‘I have pardoned you’. She said, ‘**and Allah Loves the good-doers [3:134]**’. He^{-asws} said: ‘Go, for you are hereby free!’⁵³⁹

2- الْحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَلَّتَانِ لَا أُحِبُّ أَنْ يُشَارِكَنِي فِيهِمَا أَحَدٌ وَضُؤِي فَإِنَّهُ مِنْ صَلَاتِي وَ صَدَقْتِي فَإِنَّهَا مِنْ يَدِي إِلَى يَدِ السَّائِلِ فَإِنَّهَا تَقَعُ فِي يَدِ الرَّحْمَنِ.

(The book) ‘Al Khisaal’ – from his father, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Two traits, I^{-asws} don’t like anyone to participate with me^{-asws} in these – my^{-asws} Wud’u, for it is from my^{-asws} Salat, and my^{-asws} charity, for it is from my^{-asws} hand to hand of the beggar, (before that) it falls into the Hand of the Beneficent’⁵⁴⁰.

3- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا تَوَضَّأَ لَمْ يَدْعُ أَحَدًا يَصُبُّ عَلَيْهِ الْمَاءَ قَالَ لَا أُحِبُّ أَنْ أُشْرِكَ فِي صَلَاتِي أَحَدًا.

(The book’ – from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Yahya Al Ashari, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Ibrahim Bin Abdul Hameed, from Shiab, from Abd Rabbih,

⁵³⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 1 (Chapters on Wud’u)

⁵⁴⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 2 (Chapters on Wud’u)

‘From Abu Abdullah^{-asws} having said: ‘Whenever Amir Al-Momineen^{-asws} performed Wud’u, he^{-asws} did not leave anyone to pour the water upon him. He^{-asws} said: ‘I^{-asws} don’t like to participate anyone in my^{-asws} Salat’’.⁵⁴¹

4- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ سَلْمَةَ بْنِ الْحَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُغَفَّرِيِّ عَنْ عَلِيِّ بْنِ مُعَلَّى عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَوَضَّأَ وَتَمَنَّدَلْ كُتِبَتْ لَهُ حَسَنَةٌ وَ مَنْ تَوَضَّأَ وَ لَمْ يَتَمَنَّدَلْ حَتَّى يَجِفَّ وَضُوءُهُ كُتِبَتْ لَهُ ثَلَاثُونَ حَسَنَةً.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad Bin Abdullah, from Salama Bin Al Khattab, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Moalla, from Ibrahim Bin Muhammad Bin Humran, from his father,

‘From Abu Abdullah^{-asws} having said: ‘One who performs Wud’u and used a towel, a good deed will be written for him, and the one who performs Wud’u and does not use a towel until his Wud’u dries up, thirty good deeds will be written for him’’.⁵⁴²

5 الْمَحَاسِنُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُغَفَّرِيِّ مِثْلَهُ.

(The book) ‘Al Mahasin’ – from Ibrahim Bin Muhammad Al Saqafi – similar to it’’.⁵⁴³

6- وَ مِنْهُ، عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ التَّمَنَّدَلِ بَعْدَ الْوُضُوءِ فَقَالَ كَانَ لِعَلِيِّ ع خِرْقَةٌ فِي الْمَسْجِدِ لَيْسَتْ إِلَّا لِلْوَجْهِ يَتَمَنَّدَلُ بِهَا.

And from him, from his father, from the one who mentioned it, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullah^{-asws} about using the towel after the Wud’u. He^{-asws} said: ‘There was a rag for Ali^{-asws} in the Masjid (of his^{-asws} house). It wasn’t except for his^{-asws} to be wiped with it’’.⁵⁴⁴

7- وَ مِنْهُ، بِهَذَا الْإِسْنَادِ قَالَ: كَانَتْ لِعَلِيِّ ع خِرْقَةٌ يُعَلِّقُهَا فِي مَسْجِدِ بَيْتِهِ لَوَجْهِهِ إِذَا تَوَضَّأَ يَتَمَنَّدَلُ بِهَا.

And from him, by this chain, said,

‘There used to be a rag for Ali^{-asws} hanging in Masjid (praying place) of his^{-asws} house, for his^{-asws} face. When he^{-asws} performed Wud’u, he^{-asws} wiped with it’’.⁵⁴⁵

8- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ عَلِيِّ الْوُشَاءِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ لِأَمِيرِ الْمُؤْمِنِينَ ع خِرْقَةٌ يَمْسُخُ بِهَا وَجْهَهُ إِذَا تَوَضَّأَ لِلصَّلَاةِ ثُمَّ يُعَلِّقُهَا عَلَى وَتِدٍ وَ لَا يَمْسُهَا غَيْرُهُ.

And from him, from Al Hassan Bin Ali Al Washa, from Muhammad Bin Sinan,

⁵⁴¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 3 (Chapters on Wud’u)

⁵⁴² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 4 (Chapters on Wud’u)

⁵⁴³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 5 (Chapters on Wud’u)

⁵⁴⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 6 (Chapters on Wud’u)

⁵⁴⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 7 (Chapters on Wud’u)

'From Abu Abdullah^{-asws} having said: 'There was a rag for Amir Al-Momineen^{-asws}. He^{-asws} wiped his^{-asws} face with it when he^{-asws} had performed Wud'u for the Salat. Then he^{-asws} hang it upon a peg and not wipe anything else''.⁵⁴⁶

9- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَنِ الرَّجُلِ يَمْسَحُ وَجْهَهُ بِالْمَنْدِيلِ قَالَ لَا بَأْسَ بِهِ.

And from him, from his father, from Ali Bin Al Numan, from Mansour Bin Hazim who said,

'I asked Abu Abdullah^{-asws}, may the Salawaat and the greeting be upon him^{-asws}, about a man who wipes his face with the towel. He^{-asws} said: 'There is no problem''.⁵⁴⁷

توضيح رُوِيَ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَوَضَّأَ لِلصَّلَاةِ ثُمَّ مَسَحَ وَجْهَهُ بِأَسْفَلِ قَمِيصِهِ ثُمَّ قَالَ يَا إِسْمَاعِيلُ افْعَلْ هَكَذَا فَإِنِّي هَكَذَا أَفْعَلُ.

Clarification – It is reported from Marwan Bin Muslim,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} performed Wud'u for the Salat, then wiped his^{-asws} face with the lower part of his^{-asws} shirt, then said: 'O Ismail! Do like this, for I^{-asws} do like this!''⁵⁴⁸

10- الْحَرَائِجُ لِلرَّأُوْدِيِّ، عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَهُ ضَعْ لِي مَاءً اتَّوَضَّأُ بِهِ الْحَدِيثِ.

(The book) 'Al Jaraih' of Al Rawandy – from Al Hassan Bin Saeed, from Abdul Aziz,

'From Abu Abdullah^{-asws} having said: 'Place water for me^{-asws} so I^{-asws} can perform Wud'u with it''.⁵⁴⁹

11- إِرشَادُ الْمُفِيدِ، قَالَ: دَخَلَ الرِّضَا ع يَوْمًا وَالْمَأْمُونُ يَتَوَضَّأُ لِلصَّلَاةِ وَالْعُلَامُ يَصُبُّ عَلَى يَدِهِ الْمَاءَ فَقَالَ لَا تُشْرِكْ يَا أَمِيرَ الْمُؤْمِنِينَ بِعِبَادَةِ رَبِّكَ أَحَدًا فَصَرَفَ الْمَأْمُونُ الْعُلَامَ وَتَوَلَّى تَمَامَ الْوُضُوءِ بِنَفْسِهِ.

(The book) 'Irshad Al Quloub' –

'He said, 'One day Al-Reza^{-asws} entered while Al-Mamoun was performing Wud'u for the Salat, and the slave was pouring the water upon his hand. He^{-asws} said: 'O commander of the faithful! Do not participate anyone with the worship of your Lord^{-azwj}!' Al-Mamoun discharged the slave and took charge of the complete Wud'u by himself''.⁵⁵⁰

⁵⁴⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 8 (Chapters on Wud'u)

⁵⁴⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 9 (Chapters on Wud'u)

⁵⁴⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 10 (Chapters on Wud'u)

⁵⁴⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 11 (Chapters on Wud'u)

⁵⁵⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 6 H 12 (Chapters on Wud'u)

باب 7 سنن الوضوء وآدابه من غسل اليد والمضمضة والاستنشاق وما ينبغي من المياه وغيرها

CHAPTER 7 – SUNNAH OF THE WUD’U, AND ITS ETIQUETTES – FROM WASHING THE HAND, AND THE RINSING, AND THE SNIFFIN, AND WHAT IS BEFITTING FROM THE (USAGE OF) WATER AND OTHER SUCH

1- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْمَضْمُضَةِ وَالْإِسْتِنْشَاقِ قَالَ لَيْسَ بِوَاجِبٍ وَإِنْ تَرَكْتَهُمَا لَمْ يُعِدْ لَهَا صَلَاةً

(The book) ‘Qurb Al Asnaad’ – from Abdullah Bin Al Hassan,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about the rinsing (of the mouth) and the sniffing (the water). He^{-asws} said: ‘It isn’t obligatory, and if you were to leave it, the Salat is not repeated for these two’.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَتَوَضَّأُ فِي الْكَيْفِ بِالْمَاءِ يُدْخِلُ يَدَهُ فِيهِ أَوْ يُتَوَضَّأُ مِنْ فَضْلِهِ لِلصَّلَاةِ

He said, ‘And I asked him^{-asws} about the man performing Wud’u in the toilet with the water he has inserted his hand in it, ‘Can he perform Wud’u for the Salat from its surplus?’

قَالَ إِذَا أَدْخَلَ يَدَهُ وَ هِيَ نَظِيفَةٌ فَلَا بَأْسَ وَ لَسْتُ أَحِبُّ أَنْ يَتَعَوَّدَ ذَلِكَ إِلَّا أَنْ يَغْسِلَ يَدَهُ قَبْلَ ذَلِكَ.

He^{-asws} said: ‘When he inserts his hand and it is clean, there is no problem, and I^{-asws} don’t like him to repeat that except if he had washed his hand before that’.⁵⁵¹

عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِذَا تَمَضَّمَصَ نَوَّرَ اللَّهُ قَلْبَهُ وَ لِسَانَهُ بِالْحِكْمَةِ فَإِذَا اسْتَنْشَقَ آمَنَهُ اللَّهُ مِنَ النَّارِ وَ رَزَقَهُ رَائِحَةَ الْجَنَّةِ.

From the Prophet^{-saww} having said: ‘When he rinses (mouth), Allah^{-azwj} Irradiates his heart and his tongue with the wisdom. When he sniffs (water), Allah^{-azwj} Secures him from the Fire and Graces him aroma of the Paradise’.⁵⁵²

2- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عُثْبَةَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْتَبْقِظُ مِنْ نَوْمِهِ وَ لَمْ يَبْلُغْ يَدْخُلْ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا قَالَ لَا لِأَنَّهُ لَا يَدْرِي أَيَّنَ بَاتَتْ يَدُهُ فَيَغْسِلَهَا.

(The book) ‘Al Ilal’ – from Muhammad Bin Al Hassan Bin Khalid, from Al Husyn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer, from Abdul Kareem Bin Utba who said,

⁵⁵¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 1 a (Chapters on Wud’u)

⁵⁵² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 1 b (Chapters on Wud’u)

'I asked him^{-asws} about the man waking up from his sleep and does not urinate. He inserts his hand in the container before he washes it. He^{-asws} said: 'No, because he does not know where his hand had spent its night. He should wash it''.⁵⁵³

3- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُطَيْبِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمَضْمُضَةُ وَالْإِسْتِشْقَاءُ سُنَّةٌ وَ طَهُورٌ لِلْفَمِ وَ الْأَنْفِ.

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

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The rinsing (of mouth) and the sniffing (water) is a Sunnah and purified for the mouth and the nose''.⁵⁵⁴

4- مَجَالِسُ ابْنِ الشَّيْخِ، بِالسَّنَدِ الْمُتَقَدِّمِ فِيمَا كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ وَ انْظُرْ إِلَى الْوُضُوءِ فَإِنَّهُ مِنْ تَمَامِ الصَّلَاةِ تَمَضُّضٌ ثَلَاثَ مَرَّاتٍ وَ اسْتِشْقَاءٌ ثَلَاثًا وَ اغْسِلْ وَجْهَكَ ثُمَّ يَدَكَ الْيُمْنَى ثُمَّ الْبُسْرَى ثُمَّ امْسَحْ رَأْسَكَ وَ رِجْلَيْكَ فَإِنَّكَ رَأَيْتَ رَسُولَ اللَّهِ ص يَصْنَعُ ذَلِكَ وَ اعْلَمْ أَنَّ الْوُضُوءَ نِصْفُ الْإِيمَانِ.

(The book) 'Majaalis' of Ibn Al Sheykh – by the preceding chain,

'Among what Amir Al-Momineen^{-asws} wrote to Muhammad Bin Abu Bakr: 'And look at the Wud'u, for it is from the complete Salat. Rinse (mouth) three times, and sniff (water) three times, and wash your face, then your right hand, then the left, then wipe your head and your legs, for I^{-asws} have seen Rasool-Allah^{-saww} do that; and know that the Wud'u is half the Eman''.⁵⁵⁵

5- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَهْمَا قَالَا الْمَضْمُضَةُ وَالْإِسْتِشْقَاءُ لَيْسَا مِنَ الْوُضُوءِ لِأَنَّهُمَا مِنَ الْخَوْفِ.

(The book) 'Al Ilal' – from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Ismail Bin Marrar, from Yunus, from the one who informed him, from Abu Baseer,

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, they^{-asws} both said: 'The rinsing and the sniffing aren't from the Wud'u, because these two are from the inside''.⁵⁵⁶

6- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ أَبِي مُحَمَّدٍ الْفَحَّامِ عَنْ عَمِّهِ عَمْرٍو بْنِ يَحْيَى عَنْ كَافُورِ الْخَادِمِ قَالَ: قَالَ لِي الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ أَتَيْتُكَ لِي السَّطْلُ الْفُلَانِيَّ فِي الْمَوْضِعِ الْفُلَانِيَّ لِأَنَّ طَهْرَهُ مِنْهُ لِلصَّلَاةِ وَ أَنْفَعَنِي فِي حَاجَةٍ وَ قَالَ إِذَا عُدْتَ فَأَفْعَلْ ذَلِكَ لِيَكُونَ مُعَدًّا إِذَا تَأَهَّبْتُ لِلصَّلَاةِ وَ اسْتَلْقَى ع لِيَنَامَ وَ أَنْسَيْتُ مَا قَالَ لِي

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Abu Muhammad Al Fahham, from his uncle Amro Bin Yahya, from Kafour Al Khadim who said,

⁵⁵³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 2 (Chapters on Wud'u)

⁵⁵⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 3 (Chapters on Wud'u)

⁵⁵⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 4 (Chapters on Wud'u)

⁵⁵⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 5 (Chapters on Wud'u)

‘The Imam Ali^{-asws} Bin Muhammad^{-asws} said to me: ‘Leave for me^{-asws} the bucket of so and so in such and such place so I^{-asws} can purify from it for the Salat!’ And he^{-asws} sent me for a need, and said: ‘When you return, then do that for it to be ready when I^{-asws} prepare for the Salat’, and he^{-asws} lied down to sleep, and I forgot what he^{-asws} had said to me.

وَكَانَتْ لَيْلَةً بَارِدَةً فَحَسِسْتُ بِهِ وَ قَدْ قَامَ إِلَى الصَّلَاةِ وَ دَكَّرْتُ أَنِّي لَمْ أَتْرِكِ السُّطْلَ فَبَعْدْتُ عَنِ الْمَوْضِعِ خَوْفًا مِنْ لَوْمِهِ وَ تَأَلَّمْتُ لَهُ حَيْثُ يَشْفَى بِطَلْبِ
الْإِنَاءِ

And it was a cold night. I sensed him^{-asws}, and he^{-asws} had arisen to pray the Salat, and I remembered that I had not left the bucket. So, I distanced from the place fearing from his^{-asws} blaming, and I pained for him^{-asws} whereby he^{-asws} would be miserable seeking the container.

فَنَادَانِي نِدَاءً مُعْضَبٍ فَقُلْتُ إِنَّا لِلَّهِ أَشْيَ عُدْرِي أَنْ أَقُولَ نَسِيْتُ مِثْلَ هَذَا وَ لَمْ أَجِدْ بُدْأً مِنْ إِجَابَتِهِ فَجِئْتُ مَرْغُوبًا

He called out at me with an angry calling. I said, ‘We are for Allah^{-azwj}! Which thing is my excuse to be saying I forgot the likes of this, and I could not find any escape from answering him^{-asws}. So, I came dreading.

فَقَالَ يَا وَيْلَكَ أَمَا عَرَفْتَ رَسْمِي أَنِّي لَا أَتَطَهَّرُ إِلَّا بِمَاءٍ بَارِدٍ فَسَخَّنْتَ لِي مَاءً وَ تَرَكْتَهُ فِي السُّطْلِ

He^{-asws} said: ‘O woe be to you! Don’t you know my^{-asws} norm that I^{-asws} do not purify except with cold water, and you have warmed the water for me^{-asws} and left it in the bucket?’

فَقُلْتُ وَ اللَّهُ يَا سَيِّدِي مَا تَرَكْتُ السُّطْلَ وَ لَا الْمَاءَ

I said, ‘By Allah^{-azwj}, O my Master^{-asws}! I neither left the bucket nor the water!’

قَالَ الْحَمْدُ لِلَّهِ وَ اللَّهُ لَا تَرْكُنَا رُحَصَةً وَ لَا رَدْدَنَا مِنْحَةً الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنْ أَهْلِ طَاعَتِهِ وَ وَفَّقَنَا لِلْعَوْنِ عَلَى عِبَادَتِهِ إِنَّ النَّبِيَّ ص كَانَ يُقُولُ إِنَّ اللَّهَ
يُعْضَبُ عَلَيَّ مَنْ لَا يَقْبَلُ رُحَصَةً.

He^{-asws} said: ‘The Praise is for Allah^{-azwj}! By Allah^{-azwj}! Neither do we^{-asws} neglect an apology nor do we^{-asws} reject a gift! The Praise is for Allah^{-azwj} Who Made us^{-asws} from people obeying Him^{-azwj}, and Harmonised us^{-asws} for the Assistance upon worshipping him. The Prophet^{-saww} had said: ‘Allah^{-azwj} is Angered upon the one who does not accept an apology’⁵⁵⁷.

7- الْعِلُّ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ التَّوْقَلِيِّ عَنِ السُّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ
آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَاءُ الَّذِي تُسَخِّنُهُ الشَّمْسُ لَا تَتَوَضَّئُوا بِهِ وَ لَا تَعْبَلُوا وَ لَا تَعْجِنُوا فَإِنَّهُ يُورِثُ الْبَرَصَ.

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

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his father, from his forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The water which the sun warms up, neither perform Wud’u with it, nor wash, nor knead, for it inherits the vitiligo’^{.558}

8- ثَوَابُ الْأَعْمَالِ، وَ الْعِلَالِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَزْوَانَ عَنِ السَّكُونِيِّ عَنِ ابْنِ جَرِيحٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص افْتَحُوا عُيُونَكُمْ عِنْدَ الْوُضُوءِ لَعَلَّهَا لَا تَرَى نَارَ جَهَنَّمَ.

(The book) ‘Sawaab Al Amaal’, and ‘Al Ilal’ – from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ismail Bin Hammam, from Muhammad Bin Saeed Bin Gazwan, from Al Sakuni, from Ibn Jareeh, from Ata’a, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘Keep your eyes open during the Wud’u so that you may not see the Fire of Hell’^{.559}

9- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَشْرَبُوا أَعْيُنَكُمْ الْمَاءَ عِنْدَ الْوُضُوءِ لَعَلَّهَا لَا تَرَى نَاراً حَامِيَةً.

(The book) ‘Nawadir’ of Al Rawandy’ – by his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Make your eyes drink the water during the Wud’u, perhaps you will not see the Blazing Fire’^{.560}

10- الْعِلَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا تَوَضَّأَ الرَّجُلُ فَلْيُصْفِقْ وَجْهَهُ بِالْمَاءِ فَإِنَّهُ إِنْ كَانَ نَاعِسًا فَرَعَ وَ اسْتَيْقَظَ وَ إِنْ كَانَ الْبُرْدُ فَرَعَ فَلَمْ يَجِدِ الْبُرْدَ.

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Muawiya Bin Hukeym, from Abdullah Bin Al Mugheira, from a man,

‘From Abu Abdullah^{-asws} having said: ‘When the man performs Wud’u, let him slap his face with the water, for if he were to be drowsy, he would be startled and wake up, and if it was cold, he would be startled and will not feel the cold’^{.561}

أقول: قد مر في باب صفة الوضوء عن موسى بن جعفر ع أنه قال: لا تَلْطِمُ وَجْهَكَ بِالْمَاءِ لَطْمًا. و مر وجه الجمع بينهما و أنه ذهب والد الصدوق رحمهما الله إلى استحباب التصفيق لهذا الخبر.

Note – I (Majlisi) am saying, ‘It has passed in the chapter of description of the Wud’u, from Musa Bin Ja’far^{-asws} having said: ‘Do no slap your face with the water like slapping’. And the aspect of gathering between the two is that the father of Al-Sadouq, may Allah^{-azwj} have Mercy on them both, went to the recommendation of the slapping, due to this Hadeeth.

⁵⁵⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 7 (Chapters on Wud’u)

⁵⁵⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 8 (Chapters on Wud’u)

⁵⁶⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 9 (Chapters on Wud’u)

⁵⁶¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 10 a (Chapters on Wud’u)

10- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِيلُوهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِيَبَالِغْ أَحَدُكُمْ فِي الْمَضْمَضَةِ وَالِاسْتِنْسَاقِ فَإِنَّهُ غُفْرَانٌ لَكُمْ وَ مَنْفَرَةٌ لِلشَّيْطَانِ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Let every one of you be extensive in the rinsing (mouth) and the sniffing (water), for it is a Forgiveness for you all and a repeller of the Satan^{-la}'.⁵⁶²

11- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ النَّبِيُّ ص لِعَلِيٍّ ع عَلَيْكَ بِالسِّوَاكِ لِكُلِّ وُضُوءٍ.

(The book) 'Al Mahasin' – from his father, from Muhammad Bin Ismail raising it to,

'Abu Abdullah^{-asws} said: 'The Prophet^{-saww} said to Ali^{-asws}: 'Upon you^{-asws} is with brushing the teeth for every Wud'u'.⁵⁶³

12- الْمَحَاسِنُ، عَنِ ابْنِ مَحْبُوبٍ عَنْ عَمْرٍو بْنِ أَبِي الْمِقْدَامِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي جَعْفَرٍ ع فِي وَصِيَّةِ النَّبِيِّ ص لِعَلِيٍّ ع عَلَيْكَ بِالسِّوَاكِ لِكُلِّ صَلَاةٍ.

(The book) 'Al Mahasin' – from Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Muhammad Bin Marwan,

'In a bequest by the Prophet^{-saww} to Ali^{-asws}: 'Upon you^{-asws} is with brushing the teeth for every Salat'.⁵⁶⁴

وَ مِنْهُ عَنْ أَبِيهِ عَنِ عَلِيِّ بْنِ التُّعْمَانِ عَنِ الصَّنَعَانِيِّ رَفَعَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع فِي وَصِيَّتِهِ عَلَيْكَ بِالسِّوَاكِ عِنْدَ كُلِّ وُضُوءٍ.

And from him, from his father, from Ali Bin Al Numan Bin Al San'any who said,

'Rasool-Allah^{-saww} said to Ali^{-asws} regarding his^{-asws} Wud'u: 'Upon you^{-asws} is with brushing the teeth during every Wud'u'.⁵⁶⁵

وَ مِنْهُ عَنْ أَبِيهِ عَنِ صَفْوَانَ عَنْ مُعَلَّى بْنِ عَثْمَانَ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ السِّوَاكِ بَعْدَ الْوُضُوءِ

And from him, from his father, from Safwan, from Moalla Bin Usman, from Moalla Bin Khuneys who said,

'I asked Abu Abdullah^{-asws} about brushing the teeth after the Wud'u. He^{-asws} said: 'Brushing the teeth is before performing the Wud'u'.

قُلْتُ أَرَأَيْتَ إِنْ نَسِيَ حَتَّى يَتَوَضَّأَ

I said, 'What is your^{-asws} view if one forgets until he has performed Wud'u?'

⁵⁶² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 10 b (Chapters on Wud'u)

⁵⁶³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 11 (Chapters on Wud'u)

⁵⁶⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 12 a (Chapters on Wud'u)

⁵⁶⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 12 b (Chapters on Wud'u)

قَالَ يَسْتَاكَ ثُمَّ يَتَمَضَّمُ ثَلَاثَ مَرَّاتٍ.

He^{-asws} said: ‘He should brush the teeth, then rinse three times’.⁵⁶⁶

14- الْمَحَاسِنُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا تَوَضَّأَ الرَّجُلُ وَ سَوَّكَ ثُمَّ قَامَ فَصَلَّى وَضَعَ الْمَلَكُ فَاةً عَلَى فِيهِ فَلَمْ يَلْفِظْ شَيْئاً إِلَّا التَّقَمَهُ

(The book) ‘Al Mahasin’ – from Ja’far Bin Muhammad, from Abdullah Bin Maymoun Al Qaddah,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘When the man performs Wud’u and brushes teeth, then stands so he prays Salat, the Angel places his mouth upon his mouth. So he (the man) does not utter anything except he (Angel) swallows it’.

وَ زَادَ بَعْضُهُمْ فَإِنْ لَمْ يَسْتَاكَ قَامَ الْمَلَكُ جَانِباً يَسْتَمِعُ إِلَى قِرَاءَتِهِ.

And one of them has increased: ‘If he does not brush teeth, the Angel stands aside listening to his recitation’.⁵⁶⁷

بِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص رُكْعَتَانِ بِسَوَاكِ أَفْضَلُ مِنْ سَبْعِينَ رُكْعَةً بِغَيْرِ سَوَاكِ.

By this chain, from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘Two Cycles Salat prayed with having brushed teeth is better than seventy Cycles prayed without brushing teeth’.⁵⁶⁸

15- الْمَحَاسِنُ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ غَالِبٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَاةُ رُكْعَتَيْنِ بِسَوَاكِ أَفْضَلُ مِنْ أَرْبَعِ رُكْعَاتٍ بِغَيْرِ سَوَاكِ.

(The book) ‘Al Mahasin’ – from Al Hassan Bin Ali Bin Fazzal, from Ghalib, from Rifa’at,

‘From Abu Abdullah^{-asws} having said: ‘Salat of two Cycles with having brushed teeth is better than four Cycles without brushing teeth’.⁵⁶⁹

16- الْمَكَارِمُ، عَنِ النَّبِيِّ ص قَالَ: إِذَا لَبَسْتُمْ وَ تَوَضَّأْتُمْ فَأَبْدَءُوا بِمِيَامِنِكُمْ.

(The book) ‘Al Makarim’ –

‘From the Prophet^{-sawww} having said: ‘When you wear (clothes) and perform Wud’u, then being with your right (before the left)’.⁵⁷⁰

17- مِصْبَاحُ الشَّرِيعَةِ، قَالَ الصَّادِقُ ع إِنَّ أَرْدَتِ الطَّهَارَةَ وَ الْوُضُوءَ فَتَقَدَّمْ إِلَى الْمَاءِ تَقَدَّمْكَ إِلَى رَحْمَةِ اللَّهِ فَإِنَّ اللَّهَ قَدْ جَعَلَ الْمَاءَ مِفْتَاحَ قُرْبَانِهِ وَ مُنَاجَاتِهِ وَ دَلِيلًا إِلَى بَسَاطِ خِدْمَتِهِ

⁵⁶⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 13 (Chapters on Wud’u)

⁵⁶⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 14 a (Chapters on Wud’u)

⁵⁶⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 14 b (Chapters on Wud’u)

⁵⁶⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 15 (Chapters on Wud’u)

⁵⁷⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 16 (Chapters on Wud’u)

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'If you intend the purification and the Wud'u, your proceeding to the water is your proceeding to Mercy of Allah^{-azwj}, for Allah^{-azwj} has Made the water as a key to draw closer to Him^{-azwj} and whispering to Him^{-azwj}, and evidence to extend in His^{-azwj} service.

فَكَمَا أَنَّ رَحْمَتَهُ تُطَهِّرُ ذُنُوبَ الْعِبَادِ كَذَلِكَ النَّجَاسَاتُ الظَّاهِرَةُ يُطَهِّرُهَا الْمَاءُ لَا عَيْزُ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ الَّذِي أَرْسَلَ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا وَ قَالَ عَزَّ وَ جَلَّ وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

Just as His^{-azwj} Mercy Cleans sins of the servants, like that are the apparent uncleanness(es). The water purifies these, nothing else. Allah^{-azwj} Mighty and Majestic Says: **And He is the One Who Sends the winds as glad tidings before His Mercy. And We Send down clean water from the sky [25:48];** and the Mighty and Majestic Said: **And We Made from the water, all living things, [21:30].**

وَ كَمَا أَحْيَا بِهِ كُلَّ شَيْءٍ مِنْ نَعِيمِ الدُّنْيَا كَذَلِكَ بِرَحْمَتِهِ وَ فَضْلِهِ جَعَلَهُ حَيَاةَ الْقُلُوبِ وَ الطَّاعَاتِ

And just as all things from bounties of the world are living due to it, like that is with His^{-azwj} Mercy and His^{-azwj} Grace. He^{-azwj} Made it as life of the hearts, and the acts of obedience.

وَ تَفَكَّرْ فِي صَفَاءِ الْمَاءِ وَ رِقَّتِهِ وَ طَهُورِهِ وَ بَرَكَتِهِ وَ لَطِيفِ امْتِزَاجِهِ بِكُلِّ شَيْءٍ وَ اسْتَعْمَلُهُ فِي تَطْهِيرِ الْأَعْضَاءِ الَّتِي أَمَرَكَ اللَّهُ بِتَطْهِيرِهَا

And ponder regarding the clearness of water, and it's softness, and its purity, and its blessing, and subtleness of its mixing with all things, and utilise it in purifying the body parts which Allah^{-azwj} has Commanded you with purifying these.

وَ أَبْ بَادَائِهِ وَ فَرَائِضِهِ وَ سُنَنِهِ فَإِنَّ تَحْتَ كُلِّ وَاحِدَةٍ مِنْهَا فَوَائِدٌ كَثِيرَةٌ وَ إِذَا اسْتَعْمَلْتَهَا بِالْحَرَمَةِ انْفَجَرَتْ لَكَ عُيُونٌ فَوَائِدِهِ عَنْ قَرِيبٍ

And fulfil its etiquettes, and its obligations, and its Sunnah, for beneath each one of these are a lot of benefits; and when you utilise these with the sanctity, the springs of its benefits will burst forth for you very soon.

ثُمَّ عَاشِرُ خَلَقَ اللَّهُ كَامِيزَاجَ الْمَاءِ بِالْأَشْيَاءِ يُؤَدِّي إِلَى كُلِّ شَيْءٍ حَقُّهُ وَ لَا يَتَغَيَّرُ عَنْ مَعْنَاهُ مُعْتَبَرًا لِقَوْلِ رَسُولِ اللَّهِ ص

Then co-habit with created beings of Allah^{-azwj} like mingling of the water with the things, giving to everything its right, and not changing from its meaning, taking lesson with words of Rasool-Allah^{-saww}.

مَثَلُ الْمُؤْمِنِ الْمُخَالِصِ كَمَثَلِ الْمَاءِ وَ لَيْسَ صَفْوَتُكَ مَعَ اللَّهِ تَعَالَى فِي جَمِيعِ طَاعَاتِكَ كَصَفْوَةِ الْمَاءِ حِينَ أَنْزَلَهُ مِنَ السَّمَاءِ وَ سَمَاءُ طَهُورًا وَ طَهَّرَ قَلْبَكَ لِلتَّقْوَى وَ الْبَقِيَّةِ عِنْدَ طَهَارَةِ جَوَارِحِكَ بِالْمَاءِ.

An example of the sincere (pure) Momin is like an example of the water, and let your clearness with Allah^{-azwj} the Exalted in entirety of your acts of obedience be like clearness of the water

when He^{-azwj} Sends it down from the sky, and He^{-azwj} has Named it as ‘clean’, and purify your heart for the piety and the certainty during purification of your body parts with the water”.⁵⁷¹

18- الْعِلَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ لَا أَنْ أَشَقَّى عَلَى أُمَّتِي لِأَمْرِهِمْ بِالسُّوَاكِ مَعَ كُلِّ صَلَاةٍ.

(The book) ‘Al Ilal’ – from his father, from Ali Bin Ibrahim, from his father, from Abdullah Bin Maymoun,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Had it not been grievous upon my^{-saww} community, I^{-saww} would have ordered them with brushing the teeth with every Salat”.⁵⁷²

19- الْعِلَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمْرٍو دَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي بَكْرٍ بْنِ أَبِي سَمَّالٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا قُمْتَ بِاللَّيْلِ فَاسْتَاكْ فَإِنَّ الْمَلَكَ يَأْتِيكَ فَيَضَعُ فَاةً فِي فَيْكِ فَلَيْسَ مِنْ حَرْفٍ تَنْلُوهُ وَ تَنْطِقُ بِهِ إِلَّا صَعِدَ بِهِ إِلَى السَّمَاءِ فَلْيَكُنْ فَوْكَ طَيِّبَ الرَّيْحِ.

(The book) ‘Al Ilal’ – from his father, from Ali Bin Ibrahim, from his father, from the one who mentioned it, from Abdullah Bin Hammad, from Abu Bakr Bin Abu Sammal who said,

‘Abu Abdullah^{-asws} said: ‘When you stand at night, brush your teeth, for the Angel will come to you. He will place his mouth in inside your mouth, so there wouldn’t be any letter you recite and speak with, except he would ascend with it to the sky. So let your mouth be of good smell”.⁵⁷³

20- قُرْبُ الْإِسْنَادِ، وَ مَكَارِمِ الْأَخْلَاقِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْتَاكُ بِيَدِهِ إِذَا قَامَ فِي الصَّلَاةِ صَلَاةَ اللَّيْلِ وَ هُوَ يَفْدِرُ عَلَى السُّوَاكِ قَالَ إِذَا خَافَ الصُّبْحَ فَلَا تَأْسَ.

(The book) ‘Qurb Al Asnaad’, and ‘Makarim Al Akhlaq’ –

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws}, said, ‘I asked him^{-asws} about the man brushing teeth with his hand (finger) when he stands regarding the Salat, the night Salat, and (although) he is able upon brushing the teeth (with the toothbrush). He^{-asws} said: ‘When he is fearing the morning (lapse of timing of the Salat), there is no problem”.⁵⁷⁴

21- الْخِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْوَلَوِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يُوسُفَ عَنْ مُعَاذِ الْجَوْهَرِيِّ عَنْ عَمْرٍو بْنِ جَمِيْعٍ بِإِسْنَادِهِ رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ: السُّوَاكُ فِيهِ عَشْرُ خِصَالٍ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ يُضَاعَفُ الْحَسَنَاتِ سَبْعِينَ ضِعْفًا وَ هُوَ مِنَ السُّنَّةِ وَ يَذْهَبُ بِالْحُمْرِ وَ يَبْيِضُ الْأَسْنَانَ وَ يَشُدُّ اللَّئِنَةَ وَ يَقْطَعُ الْبَلْعَمَ وَ يَذْهَبُ بِعِشَاوَةِ الْبَصْرِ وَ يُشَبِّهِ الطَّعَامَ.

(The book) ‘Al Khisaal’ – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya Al Ashary, from Al Hassan Bin Al Husayn Al Luluie, from Al Hassan Bin Ali Bin Yusuf, from Muaz Al Jowhari, from Amro Bin Jumie, by his chain raising it to,

⁵⁷¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 17 (Chapters on Wud’u)

⁵⁷² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 18 (Chapters on Wud’u)

⁵⁷³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 19 (Chapters on Wud’u)

⁵⁷⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 20 (Chapters on Wud’u)

‘The Prophet^{-saww} said: ‘Brushing of the teeth, there are ten qualities in it – purification of the mouth, Satisfaction of the Lord^{-azwj}, multiplication of the good deed seventy multiple, and it is from the Sunnah, and it removes the cavities, and brightens the teeth, and strengthens the gums, and cuts the phlegm, and it removes blurriness of the sight, and makes one desirous of the food’^{.575}

وَمِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ اللَّؤْلُؤِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ مُعَاذِ الْجَوْهَرِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ يَرْفَعُهُ إِلَى النَّبِيِّ صَلَّى ص قَالَ: فِي السُّبُوكِ اثْنَا عَشْرَةَ حِصْلَةً مَطَهْرَةٌ لِلنَّعْمِ وَ مَرْضَاةٌ لِلرَّبِّ وَ يُبَيِّضُ الْأَسْنَانَ وَ يَذْهَبُ بِالْحَقْمَرِ وَ يُعَلِّقُ الْبَلْعَمَ وَ يُشَبِّهِ الطَّعَامَ وَ يُضَاعِفُ الْحَسَنَاتِ وَ تُصَابُ بِهِ السُّنَّةُ وَ تُحْضِرُهُ الْمَلَائِكَةُ وَ يَشُدُّ اللَّيْتَةَ وَ هُوَ يَمُرُّ بِطَرِيقَةِ الْقُرْآنِ وَ رَكَعَتَيْنِ بِسُبُوكِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ سَبْعِينَ رَكَعَةً بِغَيْرِ سُبُوكٍ.

And from him, from his father, from Muhammad Al Attar, from Al Ashari, from Al Luluie, from Al Hassan Bin Ali Bin Yusuf, from Muaz Al Jowhari, from Amro Bin Jumie raising it to,

‘The Prophet^{-saww} said: ‘There are ten qualities in brushing of the teeth – purification of the mouth, and Satisfaction of the Lord^{-azwj}, and brightens the teeth, and removes the cavities, and reduces the phlegm, and makes one desirous of food, and multiplies the good deeds, and the Sunnah is achieved by it, and the Angels present him, and it intensified the gums, and he would be passing on the path of the Quran; and two Cycles prayed with brushing teeth is more beloved to Allah^{-azwj} Mighty and Majestic than seventy Cycles prayed without brushing teeth’^{.576}

22- ثَوَابُ الْأَعْمَالِ، مُحَمَّدُ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع لَوْ يَعْلَمُ النَّاسُ مَا فِي السُّبُوكِ لَأَبَاتُوهُ مَعَهُمْ فِي حِجَابِهِمْ.

(The book) ‘Sawaab Al Amaal’ – Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar,

‘From Abu Abdullah^{-asws} having said: ‘Abu Ja’far^{-asws} said: ‘Had the people known what is in brushing the teeth, they would have covered it with them in their quilts’^{.577}

23- الْمَحَاسِنُ، عَنْ أَبِي سُمَيْنَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَطْفُؤُوا طَرِيقَ الْقُرْآنِ

(The book) ‘Al Mahasin’ – from Abu Sumeyna, from Ismail Bin Aban Al Hannat,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Clean the pathway of the Quran!’

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا طَرِيقُ الْقُرْآنِ

It was said, ‘O Rasool-Allah^{-saww}! What is pathway of the Quran?’

قَالَ أَفَوَاهِكُمْ

⁵⁷⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 21 a (Chapters on Wud’u)

⁵⁷⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 21 b (Chapters on Wud’u)

⁵⁷⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 22 (Chapters on Wud’u)

He^{-saww} said: ‘Your mouths’.

قِيلَ بِمَاذَا

It was said, ‘With what is that (done)?’

قَالَ بِالسِّوَاكِ.

He^{-asws} said: ‘With the toothbrush’.⁵⁷⁸

وَمِنْهُ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ إِنِّي لِأُحِبُّ لِلرَّجُلِ إِذَا قَامَ بِاللَّيْلِ أَنْ يَسْتَاكَ وَأَنْ يَسْمَعَ الطِّيبَ فَإِنَّ الْمَلَكَ يَأْتِي الرَّجُلَ إِذَا قَامَ بِاللَّيْلِ حَتَّى يَضَعُ فَاةَ عَلَى فِيهِ فَمَا خَرَجَ مِنَ الْقُرْآنِ مِنْ شَيْءٍ دَخَلَ جَوْفَ ذَلِكَ الْمَلَكِ.

And from him, from Yahya Bin Ibrahim Bin Abu Al Bilad, from his father, from Is’haq Bin Ammar who said,

‘Abu Abdullah^{-asws} said: ‘I love it for the man when he stands at night, that he brushes teeth, and he smells the perfume, for the Angels comes to the man when he stands at night, until he places his mouth upon his mouth. Thus, whatever thing from the Quran comes out, would enter inside that Angel’.⁵⁷⁹

24- مَكَارِمُ الْأَخْلَاقِ، كَانَ النَّبِيُّ ص إِذَا اسْتَاكَ اسْتَاكَ عَرْضاً وَكَانَ ع يَسْتَاكَ كُلَّ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ مَرَّةً قَبْلَ نَوْمِهِ وَ مَرَّةً إِذَا قَامَ مِنْ نَوْمِهِ إِلَى وَرْدِهِ وَ مَرَّةً قَبْلَ خُرُوجِهِ إِلَى صَلَاةِ الصُّبْحِ وَ كَانَ يَسْتَاكَ بِالْأَرَاكِ أَمْرُهُ بِذَلِكَ جَبْرَائِيلُ ع.

(The book) ‘Makarim Al Akhlaq’ –

‘Whenever the Prophet^{-saww} brushed teeth, he^{-saww} brushed sideways, and he^{-saww} used to brush teeth three times every night – one before his^{-saww} sleep, and once when he^{-saww} stood from his^{-saww} sleep up to his^{-saww} Zikr, and once before his^{-saww} going out to the morning Salat; and he^{-saww} used to brush teeth with the twig (of the toothbrush tree – Salvadora Persica). Jibraeel^{-as} had instructed him^{-saww} with that’.⁵⁸⁰

وَقَالَ ع السِّوَاكُ شَطْرُ الْوُضُوءِ.

And he^{-asws} said: ‘Brushing the teeth is part of the Wud’u’.⁵⁸¹

وَقَالَ النَّبِيُّ ص لَوْ لَا أَنَّ أَشَقَّ عَلَى أُمَّتِي لِأَمْرِهِمْ بِالسِّوَاكِ عِنْدَ وُضُوءِهِمْ كُلِّ صَلَاةٍ.

And the Prophet^{-saww} said: ‘Had it not been grievous upon my^{-saww} community, I^{-saww} would have ordered them with brushing the teeth during Wud’u of every Salat’.

⁵⁷⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 23 a (Chapters on Wud’u)

⁵⁷⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 23 b (Chapters on Wud’u)

⁵⁸⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 24 a (Chapters on Wud’u)

⁵⁸¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 24 b (Chapters on Wud’u)

وَ فِي وَصِيَّةِ النَّبِيِّ صَلَّى ص لَأَمِيرِ الْمُؤْمِنِينَ ع عَلَيْكَ بِالسُّوَاكِ وَ إِنِ اسْتَطَعْتَ أَنْ لَا تُقِلَّ مِنْهُ فَافْعَلْ فَإِنَّ كُلَّ صَلَاةٍ تُصَلِّيَهَا بِالسُّوَاكِ تَفْضُلٌ عَلَى الَّتِي تُصَلِّيَهَا بِغَيْرِ سُوَاكِ أَرْبَعِينَ يَوْمًا.

And in a bequest by the Prophet^{-saww} to Amir Al-Momineen^{-asws}: ‘Upon you^{-asws} is with brushing the teeth, and if you^{-asws} are able of not reducing from it, then do so, for every Salat you^{-asws} were to pray with having brushed teeth is preferred upon what which you^{-asws} pray it without brushing teeth, by forty days’.⁵⁸²

25- الْمُقْنِعُ، صَلَاةٌ تُصَلِّيَهَا بِسُوَاكِ أَفْضَلُ عِنْدَ اللَّهِ مِنْ سَبْعِينَ صَلَاةً تُصَلِّيَهَا بِلَا سُوَاكِ وَ كَانَ النَّبِيُّ صَلَّى ص يَسْتَأْذِنُ لِكُلِّ صَلَاةٍ

(The book) ‘Al Muqnie’ –

‘A Salat you were to pray it with brushing teeth is superior in the Presence of Allah^{-azwj} to seventy Salat you were to pray without brushing teeth; and the Prophet^{-saww} used to brush teeth for every Salat.

وَ قَالَ فِي وَصِيَّتِهِ لِأَمِيرِ الْمُؤْمِنِينَ ع عَلَيْكَ بِالسُّوَاكِ عِنْدَ وُضُوءِ كُلِّ صَلَاةٍ

And he^{-saww} said in a bequest to Amir Al-Momineen^{-asws}: ‘Upon you^{-asws} is with brushing the teeth during Wud’u of every Salat’.

وَ رُوِيَ أَنَّهُ قَالَ إِنَّ أَفْوَاهَكُمْ طُرُقُ الْقُرْآنِ فَطَهِّرُوهَا بِالسُّوَاكِ.

And it is reported that he^{-saww} said: ‘Your mouths are a path of the Quran, therefore clean these with brushing the teeth’.⁵⁸³

26- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُبُولُ فِي الطَّسْتِ يَصْلُحُ لَهُ الْوُضُوءُ فِيهَا

(The book) ‘Kitab Al-Masaail’ of Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the man urinating in the washbasin, ‘Is the Wud’u correct in it?’

قَالَ إِذَا غَسِلْتَ بَعْدَ بَوْلِهِ فَلَا بَأْسَ.

He^{-asws} said: ‘When it is washed after his urination, there is no problem’.⁵⁸⁴

27- أَعْلَامُ الدِّينِ لِلدَّيْلَمِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى ص إِنَّ أَفْوَاهَكُمْ طُرُقُ الْقُرْآنِ فَطَهِّرُوهَا بِالسُّوَاكِ فَإِنَّ صَلَاةً عَلَى أَثَرِ السُّوَاكِ خَيْرٌ مِنْ خَمْسٍ وَ سَبْعِينَ صَلَاةً بِغَيْرِ سُوَاكِ.

(The book) ‘A’lam Al Deen’ of Al Daylami –

⁵⁸² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 24 c (Chapters on Wud’u)

⁵⁸³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 25 (Chapters on Wud’u)

⁵⁸⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 26 (Chapters on Wud’u)

‘He said, ‘Rasool-Allah^{-saww} said: ‘Your mouths are pathways of the Quran, therefore perfume them with brushing the teeth, for a Salat prayed upon tracks (after) brushing the teeth is better than seventy-five Salats prayed without brushing teeth’’.⁵⁸⁵

28- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ النَّبِيُّ ص التَّشْوِيعُ بِالْإِهْتَامِ وَالْمُسْبَحَةُ عِنْدَ الْوُضُوءِ سَوَاءٌ وَالدُّعَاءُ عِنْدَ السَّبَّاحِ اللَّهُمَّ ارزُقْنِي حَلَاوَةَ نِعْمَتِكَ وَ أَدْفِنِي بِرَدِّ رُوحِكَ وَ أَطْلِقْ لِسَانِي بِمَنَاجَاتِكَ وَ قَرِّبْنِي مِنْكَ مَجْلِسًا وَ ارزُقْ دُكْرِي فِي الْأَوَّلِينَ

(The book) ‘Da’waat’ of Al Rawandy –

‘The Prophet^{-saww} said: ‘The turning of the rosary with the thumb and the glorifying (Allah^{-azwj} during the Wud’u is brushing the teeth, and the supplicating during brushing the teeth is, ‘O Allah^{-azwj}! Grace me sweetness of Your^{-azwj} bounties and Make me taste the coolness of Your^{-azwj} breeze, and Free my tongue for whispering to You^{-azwj}, and draw me closer to You^{-azwj} is a sitting, and Raise my mention among the former ones!

اللَّهُمَّ يَا حَيِّزٌ مِنْ سَائِلٍ وَ يَا أَجْوَدَ مَنْ أُعْطِيَ حَوْلَنَا يَمَّا نَكْرَهُ إِلَى مَا نُحِبُّ وَ تَرْضَى وَ إِنَّ كَانَتِ الْقُلُوبُ قَاسِيَةً وَ إِنَّ كَانَتِ الْأَعْيُنُ جَامِدَةً وَ إِنَّ كُنَّا أَوْلَى بِالْعَذَابِ فَأَنْتَ أَوْلَى بِالْمَغْفِرَةِ

O Allah^{-azwj}! O best of the ones to be asked, and O most generous of the ones to give! Transfer us from what we dislike to what You^{-azwj} Love and are Satisfied with, and even if the hearts were to be hard, and even if the eyes were to be dry, and even if we are foremost with the Punishment, for You^{-azwj} are foremost with the Forgiveness!

اللَّهُمَّ أَخْبِنِي فِي عَافِيَةٍ وَ أَمْتِنِي فِي عَافِيَةٍ.

O Allah^{-azwj}! Cause me to live in well-being and Cause me to die in well-being!’⁵⁸⁶

29- دَعَائِمُ الْإِسْلَامِ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: خَرَجَ رَسُولُ اللَّهِ ص يَوْمًا عَلَى أَصْحَابِهِ فَقَالَ حَبَدًا الْمُتَخَلِّلُونَ

(The book) ‘Da’aim Al Islam’ –

‘From Abu Ja’far^{-asws} having said: ‘One day Rasool-Allah^{-saww} came out to his^{-saww} companions. He^{-saww} said: ‘How wonderful are the ones teeth pickers!’

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا هَذَا التَّخَلُّلُ

It was said, ‘O Rasool-Allah^{-saww}! And what is this tooth picking?’

قَالَ التَّخَلُّلُ فِي الْوُضُوءِ بَيْنَ الْأَصَابِعِ وَ الْأظْفِيرِ وَ التَّخَلُّلُ مِنَ الطَّعَامِ فَلَيْسَ شَيْءٌ أَثْقَلُ عَلَى مَلَكِي الْمُؤْمِنِ أَنْ يَرَى شَيْئًا مِنَ الطَّعَامِ فِي فِيهِ وَ هُوَ قَائِمٌ يُصَلِّي.

He^{-saww} said: ‘The teeth picking during the Wud’u is between the fingers and the nails, and the teeth picking is from the meal. There isn’t anything heavier upon two Angels of the Momin

⁵⁸⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 27 (Chapters on Wud’u)

⁵⁸⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 28 (Chapters on Wud’u)

that they should see something from the food (particles) in his mouth while he is standing, praying Salat".⁵⁸⁷

30- **الهِدَايَةُ**، فَأَمَّا الْمَاءُ الَّذِي تَسَخَّنُهُ الشَّمْسُ فَإِنَّهُ لَا يُتَوَضَّأُ بِهِ وَلَا يُغْتَسَلُ وَلَا يُعْجَنُ بِهِ لِأَنَّهُ يُورِثُ الْبَرَصَ

(The book) 'Al Hidayah' –

'As for the water which is warmed by the sun, it can neither be used to perform Wud'u with it, nor washed, nor kneaded with it, because it would inherit the vitiligo.

وَأَمَّا الْمَاءُ الْأَجْنُ فَإِنَّهُ لَا تَأْسُ بِأَنْ يُتَوَضَّأَ مِنْهُ وَيُغْتَسَلُ إِلَّا أَنْ يُوجَدَ عَلَيْهِ غَيْرُهُ فَيَنْزَعَهُ عَنْهُ

And as for the putrid water, there is no problem in performing Wud'u from it and washing except if one finds it as changed (taste, smell, colour), so walk away from it.

وَالْمَضْمَضَةُ وَالِاسْتِنْشَاقُ لَيْسَا مِنَ الْوُضُوءِ وَهُمَا سُنَّةٌ لَا سُنَّةٌ الْوُضُوءِ لِأَنَّ الْوُضُوءَ فَرِيضَةٌ كُلُّهُ وَكَتَبَهُمَا مِنَ الْحَيْفِيَّةِ الَّتِي قَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

And the rinsing (mouth) and the sniffing (water), they aren't from the Wud'u, and these two are Sunnahs of the Wud'u, because the Wud'u is an obligation, all of it, but these two are from the uprightness which Allah^{-azwj} Mighty and Majestic Said to His^{-azwj} Prophet^{-saww}: **therefore, follow the Religion of Ibrahim, the upright one; [3:95].**

وَهِيَ عَشْرُ سُنَنِ حَمْسٍ فِي الرَّأْسِ وَحَمْسٍ فِي الْجَسَدِ فَأَمَّا الَّتِي فِي الرَّأْسِ فَالْمَضْمَضَةُ وَالِاسْتِنْشَاقُ وَالسِّوَاكُ وَقَصُّ الشَّارِبِ وَالْفَرْقُ لِمَنْ طَوَّلَ شَعْرَ رَأْسِهِ

And it is of ten Sunnah(s) – five in the head and five in the body. As for which are in the head – the rinsing (mouth), and the sniffing, and brushing the teeth, and clipping the moustache, and the parting for the one with long hair of his head'.

وَرُوي أَنَّ مَنْ لَمْ يَفْرُقْ شَعْرَهُ فَرَقَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِمَنْشَارٍ مِنْ نَارٍ

And it is reported: 'The one who does not part his hair, Allah^{-azwj} will Part him on the Day of Qiyamah with a saw of Fire'.

وَأَمَّا الَّتِي فِي الْجَسَدِ فَلِاسْتِنْجَاءِ وَالْحِطَانِ وَحَلْقِ الْعَانَةِ وَقَصِّ الْأَطْفِيرِ وَتَثْفِثِ الْإِبْطِينِ.

And as for which are in the body – the cleansing from the toilet, and the circumcision, and shaving the pubic hair, and clipping the nails, and plucking the armpits".⁵⁸⁸

وَقَالَ النَّبِيُّ ص افْتَحُوا عُيُونَكُمْ عِنْدَ الْوُضُوءِ لَعَلَّهَا لَا تَرَى نَارَ جَهَنَّمَ.

⁵⁸⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 29 (Chapters on Wud'u)

⁵⁸⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 30 a (Chapters on Wud'u)

And the Prophet^{-saww} said: ‘Open your eyes during the Wud’u, perhaps you will not see Fire of Hell’.⁵⁸⁹

وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْوُضُوءِ.

And the Prophet^{-saww} said: ‘Brushing the teeth is part of the Wud’u’.

وَكَانَ أَبُو الْحَسَنِ ع يَسْتَاكُ بِمَاءِ الْوَرْدِ وَ فِي السِّتَاكِ اثْنَا عَشْرَةَ خَصْلَةً هُوَ مِنَ السُّنَّةِ وَ مَطَهْرَةٌ لِلْفَمِ وَ مَجْلَاةٌ لِلْبَصَرِ وَ يُرْضِي الرَّحْمَنَ وَ يُبَيِّضُ الْأَسْنَانَ وَ يَذْهَبُ بِالْحَفْرِ وَ يَشُدُّ اللَّيْتَةَ وَ يُسَهِّي الطَّعَامَ وَ يَذْهَبُ بِالْبَلْعَمِ وَ يَرِيدُ فِي الْحِفْظِ وَ يُضَاعَفُ الْحَسَنَاتُ وَ تَفْرَحُ بِهِ الْمَلَائِكَةُ.

And it was so that Abu Al-Hassan^{-asws} brushed teeth with the rose water; and in brushing the teeth there are ten qualities – it is from the Sunnah, and a purifier of the mouth, and polisher of the sight, and Satisfaction of the Beneficent, and brightens the teeth, and removes the cavities, and strengthens the gums, and makes one desirous of the food, and removes the phlegm, and increases in the memory, and multiplies the good deeds, and the Angels rejoice with it’.⁵⁹⁰

31- فَلَاحُ السَّائِلِ، مِنْ كِتَابِ اللَّوْلُؤِيَّاتِ قَالَ: كَانَ الْحَسَنُ بْنُ عَلِيٍّ ع إِذَا تَوَضَّأَ تَغَيَّرَ لَوْنُهُ وَ ارْتَعَدَتْ مَفَاصِلُهُ فَتَقِيلُ لَهُ فِي ذَلِكَ فَقَالَ حَقٌّ لِمَنْ وَقَفَ بَيْنَ يَدَيْ ذِي الْعَرْشِ أَنْ يَصْفَرَ لَوْنُهُ وَ تَرْتَعِدَ مَفَاصِلُهُ

(The book) ‘Falah Al Sa’ail’, from the book ‘Al Luluiyaat’ –

‘He said, ‘It was so that whenever Al-Hassan^{-asws} Bin Ali^{-asws} performed Wud’u, his^{-asws} colour would change (become pale), and his joints would tremble. It was said to him^{-asws} regarding that. He^{-asws} said: ‘A right for the one who stands in front of the One^{-azwj} with the Throne that his colour should pale and his joints should tremble’.⁵⁹¹

وَرُوي أَنَّ مَوْلَانَا زَيْنَ الْعَابِدِينَ ع كَانَ إِذَا شَرَعَ فِي طَهَارَةِ الصَّلَاةِ اصْفَرَ وَجْهُهُ وَ ظَهَرَ عَلَيْهِ الْخَوْفُ.

And it is reported that our Master^{-asws} Zayn Al-Abideen^{-asws}, whenever he^{-asws} started in purification of the Salat, his^{-asws} face paled and the fear appeared upon him^{-asws}’.⁵⁹²

32- جَامِعُ الْأَخْبَارِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَجُوزُ صَلَاةُ امْرِئٍ حَتَّى يُطَهَّرَ خَمْسَ جَوَارِحِ الْوَجْهِ وَ اليَدَيْنِ وَ الرَّأْسِ وَ الرِّجْلَيْنِ بِالمَاءِ وَ الْقَلْبَ بِالتَّوْبَةِ.

(The book) ‘Jamie Al Akhbaar’ –

‘Amir Al-Momineen^{-asws} said: ‘A Salat of a person is not allowed until he purifies five body parts – the face, and the hands, and the head, and the legs with the water, and the heart with the piety’.⁵⁹³

⁵⁸⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 30 b (Chapters on Wud’u)

⁵⁹⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 30 c (Chapters on Wud’u)

⁵⁹¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 31 a (Chapters on Wud’u)

⁵⁹² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 31 b (Chapters on Wud’u)

⁵⁹³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 32 (Chapters on Wud’u)

33- عُدَّةُ الدَّاعِي، كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَخَذَ فِي الْوُضُوءِ تَغَيَّرَ وَجْهُهُ مِنْ خِيفَةِ اللَّهِ وَ كَانَ الْحَسَنُ إِذَا فَرَعَ مِنْ وُضُوءِهِ تَغَيَّرَ لَوْنُهُ فَيَقِيلُ لَهُ فِي ذَلِكَ فَقَالَ حَقٌّ عَلَيَّ مَنْ أَرَادَ أَنْ يَدْخُلَ عَلَيَّ فِي الْعَرْشِ أَنْ يَتَغَيَّرَ لَوْنُهُ وَ يُرَوَى مِثْلُ هَذَا عَنْ زَيْنِ الْعَابِدِينَ ع.

(The book) 'Uddat Al Daie' –

'It was so that whenever Amir Al-Momineen^{-asws} took in performing Wud'u, his^{-asws} face changed from fearing Allah^{-azwj}; and it was so whenever Al-Hassan^{-asws} was free from his^{-asws} Wud'u his^{-asws} face changed its colour. It was said to him^{-asws} regarding that. He^{-asws} said: 'A right upon the one who intends to enter to (be in front of) the One^{-azwj} with the Throne that his colour should change'. And similar to this is reported about Zayn Al-Abideen^{-asws}'⁵⁹⁴

34- أَسْرَارُ الصَّلَاةِ، لِلشَّهِيدِ النَّبِيِّ، فُدِسَ سِرُّهُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا حَضَرَ لِلْوُضُوءِ اصْفَرَ لَوْنُهُ فَيُقَالُ لَهُ مَا هَذَا الَّذِي يَغْتَوِرُكَ عِنْدَ الْوُضُوءِ فَيَقُولُ مَا تَدْرُونَ بَيْنَ يَدَيَّ مِنْ أَقْوَمٍ.

(The book) 'Asraar Al Salaat' of Al Shaheed Al Saany, may his soul be sanctified,

'It was so with Ali^{-asws} Bin Al-Husayn^{-asws}, whenever he^{-asws} presented for the Wud'u his colour paled. It was said to him^{-asws}, 'What is this which is suffocating you^{-asws} during the Wud'u?' He^{-asws} said: 'Are you not knowing in front of Whom I^{-asws} am going to be standing?'⁵⁹⁵

⁵⁹⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 33 (Chapters on Wud'u)

⁵⁹⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 7 H 34 (Chapters on Wud'u)

CHAPTER 8 – THE QUANTITY OF WATER FOR THE WUD’U, AND THE WASHING, AND A LIMIT OF THE ‘MUDD’ AND THE ‘SA’A’ (UNITS OF MEASUREMENT)

1- فُرِبَ الْإِسْنَادُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ الْمَاءَ فِي السَّاقِيَةِ مُسْتَتِيعاً فَيَتَخَوَّفُ أَنْ تَكُونَ السَّبَاغُ قَدْ شَرِبَتْ مِنْهُ يَغْتَسِلُ مِنْهُ لِلجَنَابَةِ وَ يَتَوَضَّأُ مِنْهُ لِلصَّلَاةِ إِذَا كَانَ لَا يَجِدُ غَيْرَهُ وَ الْمَاءُ لَا يَبْلُغُ صَاعاً لِلجَنَابَةِ وَ لَا مُدّاً لِلْوَضُوءِ وَ هُوَ مُتَفَرِّقٌ كَيْفَ يَصْنَعُ

(The book) ‘Qurb Al Asnaad’ – from Abdullah Bin Al Hassan Al Alawy, from his grandfather,

‘From Ali son of Ja’far^{asws}, from his brother^{asws}, he said, ‘I asked him^{asws} about the man who gets the water in water in a stream of a swamp. He fears that the wild animals may have drunk from it. He washes from it for the sexual impurity and performs Wud’u from it for the Salat when he cannot find any other (water), and the water (quantity) neither reaches a ‘Sa’a’ for the sexual impurity nor a ‘Mudd’ for the Wud’u, and it is sporadic, ‘How should he deal with it?’

قَالَ إِذَا كَانَتْ كَفُّهُ نَظِيْفَةً فَلْيَأْخُذْ كَفًّا مِنَ الْمَاءِ بِيَدٍ وَاحِدَةٍ وَ لِيُنْضِجْهُ خَلْفَهُ وَ كَفًّا أَمَامَهُ وَ كَفًّا عَنْ يَمِينِهِ وَ كَفًّا عَنْ شِمَالِهِ

He^{asws} said: ‘When his palm is clean, let him take a handful from the water with one hand, and let him splash a handful on his back, and a handful on his front, and a handful on his right, and a handful on his left.

فَإِنْ خَشِيَ أَنْ لَا يَكْفِيَهُ غَسَلَ رَأْسَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ مَسَحَ جِلْدَهُ بِهِ فَإِنَّ ذَلِكَ يُجْزِيهِ إِنْ شَاءَ اللَّهُ تَعَالَى وَ إِنْ كَانَ لِلْوَضُوءِ غَسَلَ وَجْهَهُ وَ مَسَحَ يَدَيْهِ عَلَى ذِرَاعَيْهِ وَ رَأْسِهِ وَ رِجْلَيْهِ

If he fears that it will not suffice him, he should wash his head three times, then wipe his skin with it, for that would suffice him, if Allah^{azwj} the Exalted so Desires; and if it was for the Wud’u, he should wash his face, and wipe his hands upon his forearms, and his head, and his legs.

وَ إِنْ كَانَ الْمَاءُ مُتَفَرِّقاً يَتَدِيرُ عَلَى أَنْ يَجْمَعَهُ جَمْعَهُ وَ إِلَّا اعْتَسَلَ مِنْ هَذَا وَ هَذَا وَ إِنْ كَانَ فِي مَكَانٍ وَاحِدٍ وَ هُوَ قَلِيلٌ لَا يَكْفِيهِ لِعُسْلِهِ فَلَا عَلَيْهِ أَنْ يَغْتَسِلَ وَ يُرْجِعَ الْمَاءَ فِيهِ فَإِنَّ ذَلِكَ يُجْزِيهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

And if the water was sporadic, he is able upon collecting it, he should collect it, or else he should wash from this and this; and if it was in one place and it was little, not sufficient for his washing, there is no (blame) upon him if he were to wash and return the water in it, for that would suffice him, if Allah^{azwj} the Exalted so Desires”.⁵⁹⁶

⁵⁹⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 8 H 1 (Chapters on Wud’u)

2- معاني الأخبار، عن أبيه و محمد بن الحسن بن الوليد معاً عن أحمد بن إدريس و محمد بن يحيى العطار معاً عن أحمد بن يحيى الأشعري عن جعفر بن إبراهيم بن محمد الهمداني قال و كان معنا حاجاً قال: كتبت إلى أبي الحسن ع على يد أبي جعلت فداك إن أصحابنا اختلفوا في الصاع بعضهم يقول الفطرة بصاع المدينة و بعضهم يقول بصاع العراق

(The book) 'Ma'any Al Akhbaar' – from his father, and Muhammad Bin Al Hassan Bin Al Waleed, both together from Ahmad Bin Idrees, and Muhammad Bin Yahya Al Attar, both together from Ahmad Bin Yahya Al Ashary, from Ja'far Bin Ibrahim Bin Muhammad Al Hamdany who said, and he was a pilgrim of Hajj with us. He said,

'I wrote to Abu Al-Hassan^{-asws} upon the hand of my father, 'May I be sacrificed for you^{-asws}! Our companions are differing regarding the 'Sa'a' (unit of measurement). One of them is saying it is 'Al-Fitra' with 'Sa'a' of Al-Medina, and one of them says it is 'Sa'a' of Al-Iraq'.

فكتب إلي الصاع ستة أظال بالمديني و تسعة أظال بالعراقي

He^{-asws} wrote to me: 'The 'Sa'a' is of six 'Ratl(s)', Medinite 'Ratl(s)', and nine Iraqi 'Ratl(s)'.

قال و أخبرني فقال بالوزن يكون ألفاً و مائة و سبعين وزناً.

He (the narrator) said, 'And he^{-asws} informed me. He^{-asws} said: 'With the weight, it happens to be one thousand one hundred and seventy weights''.⁵⁹⁷

3- و منه، بهذا الإسناد عن الأشعري عن محمد بن عبد الجبار عن أبي القاسم الكوفي أنه جاء بمُدٍّ و ذكر أن ابن أبي عمير أعطاه ذلك المُدَّ و قال أعطانيه فلان رجل من أصحاب أبي عبد الله و قال أعطانيه أبو عبد الله ع و قال هذا مُدُّ النبي ص

And from him, by his chain from Al Ashary, from Muhammad Bin Abdul Jabbar, from Abu Al Qasim Al Kufy –

'He came with a 'Mudd' (weight) and he mentioned that Ibn Abu Umeyr had given him that 'Mudd', and he said, 'So and so man from companions of Abu Abdullah^{-asws} had given him, and he said Abu Abdullah^{-asws} had given him and had said: 'This is 'Mudd' of the Prophet^{-saww}'.

فَعَرَّناهُ فَوَجَدناهُ أَرْبَعَةَ أَمْدَادٍ وَ هُوَ قَفِيزٌ وَ رُبْعٌ بِقَفِيزِنَا هَذَا.

We weighed it (with Dinar coins) and we found it as four weights, and it is one and a quarter 'Qafeez' (unit of measurement), with this 'Qafeez' of ours''.⁵⁹⁸

4- تحف العقول، عن أبي محمد ع قال: من تعدى في الوضوء كان كناقصه.

(The book) 'Tohf Al Uqoul' –

'From Abu Muhammad^{-asws} having said: 'One who exceeds in the Wud'u is like the one who breaks it''.⁵⁹⁹

⁵⁹⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 8 H 2 (Chapters on Wud'u)

⁵⁹⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 8 H 3 (Chapters on Wud'u)

⁵⁹⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 8 H 4 (Chapters on Wud'u)

5- **فَهْهُ الرِّضَا، قَالَ: يُجْزِيكَ مِنَ الْمَاءِ فِي الْوُضُوءِ مِثْلُ الدُّهْنِ تَمْرٌ بِهِ عَلَى وَجْهِكَ وَ ذِرَاعِيكَ أَقَلَّ مِنْ رُبْعِ مُدٍّ وَ سُدُسِ مُدٍّ أَيْضاً وَ يَجُوزُ أَكْثَرُ مِنْ مُدٍّ**

(The book) 'Fiqh Al-Reza^{asws}', he^{asws} said: 'It suffices you from the water regarding the Wud'u like the oil you pass with upon your face and your forearms, being less than a quarter 'Mudd', and a sixth of a 'Mudd' as well, and it is allowed more than a 'Mudd'.

وَ كَذَلِكَ فِي غَسْلِ الْجَنَابَةِ مِثْلُ الْوُضُوءِ سِوَاءً وَ أَكْثَرُهَا فِي الْجَنَابَةِ صَاعٌ وَ يَجُوزُ غَسْلُ الْجَنَابَةِ بِمَا يَجُوزُ بِهِ الْوُضُوءُ

And like that is regarding washing for the sexual impurity, like the Wud'u, same, and most of it is regarding the sexual impurity, a 'Sa'a', and it is allowed to wash the sexual impurity with what the Wud'u is allowed it.

إِنَّمَا هُوَ تَأْدِيبٌ وَ سُنَّةٌ حَسَنَةٌ وَ طَاعَةٌ أَمْرٌ لِأُمُورٍ لِيُنَبِّهَ عَلَيْهِ فَمَنْ تَرَكَهُ فَقَدْ وَجِبَ لَهُ السَّخَطُ فَأَعُوذُ بِاللَّهِ مِنْهُ

But rather, it is a discipline and a good Sunnah, and an act of obedience by a commanded one to a Commander to He^{azwj} would Reward him upon it. The one who neglects it, so the Wrath is obligated for him. I^{asws} seek Refuge with Allah^{azwj} from it'.

وَ قَالَ عَ أَذَى مَا يُجْزِيكَ مِنَ الْمَاءِ مَا تَبَلُّهُ بِهِ جَسَدَكَ مِثْلُ الدُّهْنِ وَ قَدْ اعْتَسَلَ رَسُولُ اللَّهِ ص وَ بَعْضُ نِسَائِهِ بِصَاعٍ مِنْ مَاءٍ.

And he^{asws} said: 'The least of the water what suffices you is what your body can be wet with like the oil; and Rasool-Allah^{saww} and one of his^{saww} wives had washed with a 'Sa'a' of water'.⁶⁰⁰

6- **كِتَابُ سُلَيْمِ بْنِ قَيْسٍ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ فِيمَا عَدَّ مِنْ بَدَعِ عُمَرَ قَالَ وَ فِي تَغْيِيرِهِ صَاعَ رَسُولِ اللَّهِ ص وَ مُدَّهُ وَ فِيهِمَا فَرِيضَةٌ وَ سُنَّةٌ**

The book of Muslim Bin Qays –

'From Amir Al-Momineen^{asws} among what he^{asws} counted as being innovations by Umar. He^{asws} said: 'And regarding his changing 'Sa'a' of Rasool-Allah^{saww} and his^{saww} 'Mudd', and in these two is an obligation and a Sunnah.

فَمَا كَانَتْ زِيَادَتُهُ إِلَّا سُوءاً لِأَنَّ الْمَسَاكِينَ فِي كَفَّارَةِ الْيَمِينِ وَ الظَّهَارِ بِمَا يُعْطَوْنَ وَ مَا يَجِبُ فِي الرَّزْقِ وَ قَدْ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ بَارِكْ لَنَا فِي مُدِّنَا وَ صَاعِنَا لَا يَحُولُونَ بَيْنَهُ وَ بَيْنَ ذَلِكَ لَكِنَّهُمْ رَضُوا وَ قَبِلُوا مَا صَنَعَ الْحَدِيثُ.

Thus whatever happens of its increase is only worse, because the poor people, regarding an expiation of the (false) oath and the 'Zihaar' is with these two (units of measurement), they are being given and what obligates in the crops; and Rasool-Allah^{saww} had said: 'O Allah^{azwj}! Bless for us in our 'Mudd' and our 'Sa'a' (units of measurement)! They will not be transferring between it and that, but they are satisfied and accepted what he had done' – the Hadeeth".⁶⁰¹

⁶⁰⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 8 H 5 (Chapters on Wud'u)

⁶⁰¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 8 H 6 (Chapters on Wud'u)

7- معاني الأخبار للصّدوق، عن أبيه و محمد بن الحسن بن الوليد معاً عن أحمد بن إدريس و محمد بن يحيى العطار معاً عن محمد بن أحمد بن يحيى الأشعري عن علي بن محمد عن رجل عن سليمان بن حفص المزوري قال قال أبو الحسن ع الغسل صاع من ماء و الوضوء مudd

(The book) ‘Ma’any Al Akhbaar’ of Al Sadouq – from his father and Muhammad Bin Al Hassan Bin Al Waleed, both together from Ahmad Bin Idrees, and Muhammad Bin Yahya Al Attar, both together from Muhammad Bin Ahmad Bin Yahya Al Ashari, from Ali Bin Muhammad, from a man, from Suleyman Bin Hafs Al Marouzy who said,

‘Abu Al-Hassan^{asws} said: ‘The washing is (with) a ‘Sa’a’ of water, and the ‘Wud’u is a ‘Mudd’.

و صاع النبي ص خمسة أمداد و المudd و وزن مائتين و ثمانين درهماً و الدرهم وزن ستة دنانير و الدانيق ستة حبات و الحبة وزن حبي شعير من أوساط الحب لا من صغاره و لا من كباره.

And ‘Sa’a’ of the Prophet^{saww} is of five ‘Mudd(s)’, and the ‘Mudd’ is weight of two hundred and eighty Dirhams, and the Dirham is weight of six ‘Dawaneeqs’, and the Daniq is of six ‘Habbat’, and the ‘Habbat’ is weight of two seed’s weight from middle (sized) of the seed, neither from its small ones nor from its large ones”.⁶⁰²

بسط كلام رواه الشيخ في الموثق بإسناده عن سماعة قال: سألت عن الذي يجزي من الماء للغسل فقال اغتسل رسول الله ص بصاع و توضعاً بمُدٍّ و كان الصاع على عهد خمسة أمداد و كان المudd قدر رطل و ثلاث أواق.

Extended talk (Ahadeeth only) – It is reported by the sheykh in ‘Al Mowsiq’, by his chain from Sama’at who said, ‘I asked him^{asws} about which would suffice from the water for the washing. He^{asws} said: ‘Rasool-Allah^{saww} had washed with a ‘Sa’a’, and performed Wud’u with a ‘Mudd’, and the ‘Sa’a’ in his^{saww} era was of five ‘Mudd(s)’, and the ‘Mudd’ was a measure of a ‘Ratl’ and three ‘Awaq(s)’.

رواه الشيخ عن علي بن حاتم عن محمد بن عمرو عن الحسين بن الحسن الحسيني عن إبراهيم بن محمد الهمداني قال: اختلفت الروايات في الفطرة فكتبت إلى أبي الحسن صاحب العسكر ع أسأله عن ذلك فكتب أن الفطرة صاع من قوت بلدك و ساق الحديث إلى أن قال ع تدفعه و زناً ستة أرطال برطل المدينة و الرطل مائة و خمسة و تسعون درهماً تكون الفطرة ألفاً و مائة و سبعين درهماً.

It is reported by the sheykh, from Ali Bin Hatim, from Muhammad Bin Amro, from Al-Husayn Bin Al-Hassan Al-Hasany, from Ibrahim Bin Muhammad Al-Hamdany who said, ‘Al-Rawandy has differed regarding ‘Al-Fitra’, so I wrote to Abu Al-Hassan^{asws}, Master^{asws} of Al-Askar, asking him^{asws} about that. He^{asws} wrote: ‘The ‘Fitra’ is a ‘Sa’a’ of daily subsistence of your city’ – and he^{asws} continued the Hadeeth up to he^{asws} said: ‘Hand it in weight of six ‘Ratl(s)’, by ‘Ratl’ of Al Medina, and the ‘Ratl’ is of ninety-five Dirhams. The ‘Fitra’ would be one thousand, one hundred and seventy Dirhams”.

رواه الصدوق في الصحيح عن أبي جعفر ع أنه قال: اغتسل رسول الله ص هو و زوجته من خمسة أمدادٍ من إناءٍ واحدٍ

It is reported by Al-Sadouq in ‘Al-Saheeh’ – ‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} washed, him^{saww} and his^{saww} wife, from five ‘Mudd(s)’ (of water) from one container’.

⁶⁰² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 8 H 7 (Chapters on Wud’u)

فَقَالَ زُرَّارَةُ كَيْفَ صَنَعَ

Zurara said, said, 'How did he^{-saww} do it?'

فَقَالَ بَدَأَ هُوَ وَضَرَبَ يَدَهُ فِي الْمَاءِ قَبْلَهَا فَأَنْفَى فَرَجَهُ ثُمَّ ضَرَبَتْ هِيَ فَأَنْفَتْ فَرَجَهَا ثُمَّ أَفَاضَ هُوَ وَ أَفَاضَتْ هِيَ عَلَى نَفْسِهَا حَتَّى فَرَغَا

He^{-asws} said: 'He^{-saww} began and he^{-saww} struck his^{-saww} in the water before her. He^{-saww} purified his^{-saww} private parts, then she struck and purified her private parts. Then he^{-saww} poured and she poured upon herself until they were both free.

فَكَانَ الَّذِي اغْتَسَلَ بِهِ النَّبِيُّ ص ثَلَاثَةَ أَمْدَادٍ وَ الَّذِي اغْتَسَلَتْ بِهِ مُدَّيْنِ وَ إِنَّمَا أُجْزَأَ عَنْهُمَا لِأَنَّهُمَا اشْتَرَكَا فِيهِ جَمِيعاً وَ مَنْ انْفَرَدَ بِالْعُسْلِ وَخَدَهُ فَلَا بُدَّ لَهُ مِنْ صَاعٍ.

Thus, that which the Prophet^{-saww} had washed with was of three 'Mudd(s)', and which she had washed with were two 'Mudd(s)', and rather it is segmented from both because they had both participated in it, and the one who is individual with the washing along, there is no escape from a 'Sa'a'.

وَ رَوَى الْكُلَيْبِيُّ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنْ وَقْتِ غُسْلِ الْجَنَابَةِ كَمْ يُجْزِي مِنَ الْمَاءِ

And it is reported by Al-Kulayni in 'Al-Saheeh' (Tahzeeb), from Muhammad Bin Muslim, from one of the two (5th or 6th Imam^{-asws}), he (the narrator) said, 'I asked him^{-asws} about the time of washing the sexual impurity, 'How much suffices from the water?'

فَقَالَ كَانَ رَسُولُ اللَّهِ ص يَغْتَسِلُ بِخَمْسَةِ أَمْدَادٍ بَيْنَهُ وَ بَيْنَ صَاحِبَتِهِ وَ يَغْتَسِلَانِ جَمِيعاً مِنْ إِنَاءٍ وَاحِدٍ.

He^{-asws} said: 'Rasool-Allah^{-saww} had washed with five 'Mudd(s)', between him^{-saww} and his^{-saww} female companion (wife), and they both washed together from one container'.

وَ رَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ رَسُولُ اللَّهِ ص يَغْتَسِلُ بِصَاعٍ وَ إِذَا كَانَ مَعَهُ بَعْضُ نِسَائِهِ يَغْتَسِلُ بِصَاعٍ وَ مُدٍّ.

And it is reported by the sheykh in 'Al-Saheeh' (Tahzeeb), from Muawiya Bin Ammar who said, 'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} had washed with a 'Sa'a', and when he^{-saww} was with one of his^{-saww} wives, he^{-saww} washed with a 'Sa'a' and a 'Mudd'.

باب 9 من نسي أو شك في شيء من أفعال الوضوء و من تيقن الحدث و شك في الطهارة و العكس و من يرى بللا بعد الوضوء و قد أوردنا بعض أحكام البلل في باب الاستنجاء

CHAPTER 9 – ONE WHO FORGETS, OR DOUBTS REGARDING SOMETHING FROM THE DEEDS OF THE WUD’U, AND ONE WHO IS CERTAIN OF THE EXCRETION, AND THE DOUT IN THE CLEANLINESS, AND THE OPPOSITE, AND ONE WHO SEES WETNESS AFTER THE WUD’U, AND SOME OF THE RULING REGARDING THE WETNESS HAVE ALREADY BEEN REFERRED IN THE CHAPTER OF CLEANSING FROM THE TOILET

1- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ تَوَضَّأَ وَ نَسِيَ غَسَلَ يَسَارِهِ قَالَ يَغْسِلُ يَسَارَهُ وَخَذَهَا وَ لَا يُعِيدُ وَضُوءَ شَيْءٍ غَيْرَهَا

(The book) ‘Qurb Al Asnaad’ – from Abdullah Bin Al Hassan, from his grandfather,

‘Ali son of Ja’far^{-asws}, from his brother^{-asws}, said, ‘I asked him^{-asws} about a man who performs Wud’u and he forgets to wash his left hand. He^{-asws} said: ‘He should wash his left hand along and not repeat anything of the Wud’u other than it’.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ عَلَى وَضُوءٍ وَ يَشْكُ عَلَى وَضُوءٍ هُوَ أَمْ لَا قَالَ إِذْ ذَكَرَ وَ هُوَ فِي صَلَاتِهِ انْصَرَفَ وَ تَوَضَّأَ وَ أعَادَهَا وَ إِذْ ذَكَرَ وَ قَدْ فَرَغَ مِنْ صَلَاتِهِ أَجْزَأَهُ ذَلِكَ

He said, ‘And I asked him^{-asws} about a man who happens to be upon Wud’u and he doubts whether it is Wud’u or not. He^{-asws} said: ‘When he remembers and he is in his Salat, he should leave and perform Wud’u and repeat it, and if he were to remember and he is free from his Salat, that would suffice him’.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ يَتَكَبَّرُ فِي الْمَسْجِدِ فَلَا يَدْرِي نَامَ أَمْ لَا هَلْ عَلَيْهِ وَضُوءٌ قَالَ إِذَا شَكَّ فَلَيْسَ عَلَيْهِ وَضُوءٌ.

He said, ‘And I asked him^{-asws} about a man who reclines in the Masjid, so he does not know whether he has slept or not, is he upon Wud’u. He^{-asws} said: ‘When he doubted, there is no Wud’u upon him’.⁶⁰³

2- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَافِطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ كَانَ عَلَى يَقِينٍ فَشَكَّ فَلْيُمِضْ عَلَى يَقِينِهِ فَإِنَّ الشَّكَّ لَا يَنْفُضُ الْيَقِينَ.

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

⁶⁰³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 1 (Chapters on Wud’u)

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘One who were to be upon certainty, so he doubts, let him continue upon his certainty, for the doubt does not break the certainty’’.⁶⁰⁴

3- الْعُيُونُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَنِ الرَّجُلِ يَتَّقِي مِنْ وَجْهِهِ إِذَا تَوَضَّأَ مَوْضِعًا لَمْ يُصِبْهُ الْمَاءُ فَقَالَ يُجْزِيهِ أَنْ يُبْلَهُ مِنْ بَعْضِ جَسَدِهِ.

(The book) ‘Al Uyoum’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sahl, from his father who said,

‘I asked Abu Al Hassan^{-asws} about the man when he performed Wud’u, there remains a place from his face the water had not hit. He^{-asws} said: ‘It suffices him if he were to wet it from part of his body’’.⁶⁰⁵

4- فُرُبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ خَالِدِ الطَّيَالِسِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَبُولُ وَ يَنْتَفِضُ وَ يَتَوَضَّأُ ثُمَّ يَجِدُ الْبَلْلَ بَعْدَ ذَلِكَ قَالَ لَيْسَ ذَلِكَ شَيْئًا إِلَّا مَا ذَلِكَ مِنَ الْحَبَائِلِ.

(The book) ‘Qurb Al Asnaad’ – from Muhammad Bin Khalid Al Tayalisy, from Ismail Bin Abdul Khaliq who said,

‘I asked Abu Abdullah^{-asws} about the man who urinates and shakes (off urine), and he performs Wud’u, then he finds the wetness after that. He^{-asws} said: ‘That isn’t anything. But rather, that is from the tracts’’.⁶⁰⁶

5- كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَتَوَضَّأُ ثُمَّ يَرَى الْبَلْلَ عَلَى طَرْفِ ذَكَرِهِ فَقَالَ يَغْسِلُهُ وَ لَا يَتَوَضَّأُ.

The book of Aasim Bin Humeid, from Abu Baseer who said,

‘I asked Abu Abdullah^{-asws} about the man who performs Wud’u, then he sees the wetness on the edge of his manhood. He^{-asws} said: ‘He should wash it and not perform Wud’u (again)’’.⁶⁰⁷

6- فَهْهُ الرِّضَا، قَالَ عَ إِِنْ وَجَدْتَ بِلَّةً فِي أَطْرَافِ إِخْلِيلِكَ وَ فِي ثَوْبِكَ بَعْدَ نَتْرِ إِخْلِيلِكَ وَ بَعْدَ وُضُوئِكَ فَقَدْ عَلِمْتَ مَا وَصَفْتُكَ لَكَ مِنْ مَسْحِ أَشْفَلِ أَنْثِيَّتِكَ وَ نَتْرِ إِخْلِيلِكَ ثَلَاثًا فَلَا تَلْتَفِتْ إِلَى شَيْءٍ مِنْهُ وَ لَا تَنْفُضْ وُضُوئَكَ لَهُ وَ لَا تَغْسِلْ عَنْهُ ثَوْبَكَ فَإِنَّ ذَلِكَ مِنَ الْحَبَائِلِ وَ الْبَوَاسِرِ

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘If you find wetness in the surroundings of your manhood and in your clothes after having jerked your manhood, and after having done your Wud’u, you know what I^{-asws} have prescribed to you of wiping the bottom of your testicles and jerk your manhood thrice. So do not turn to anything from it, and your Wud’u does not break for it, nor wash your clothes from it, for that is from the tracts and the haemorrhoids.

فَإِنْ شَكَّكَتْ فِي الْوُضُوءِ وَ كُنْتَ عَلَى يَقِينٍ مِنَ الْحَدَثِ فَتَوَضَّأَ وَ إِذَا شَكَّكَتْ فِي الْحَدَثِ وَ كُنْتَ عَلَى يَقِينٍ مِنَ الْوُضُوءِ فَلَا يَنْفُضُ الشُّكَّ الْيَقِينِ إِلَّا أَنْ تَسْتَيْقِنَ

⁶⁰⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 2 (Chapters on Wud’u)

⁶⁰⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 3 (Chapters on Wud’u)

⁶⁰⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 4 (Chapters on Wud’u)

⁶⁰⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 5 (Chapters on Wud’u)

If you were to doubt regarding the Wud'u and you had been upon certainty from the excretion, then perform Wud'u; and if you were to doubt in the excretion and you had been upon certainty of the Wud'u, the doubt does not break the certainty except if you are certain.

وَإِنْ كُنْتَ عَلَىٰ يَقِينٍ مِنَ الْوُضُوءِ وَ الْحَدَثِ وَ لَا تَدْرِي أَيُّهُمَا سَبَقَ فَتَوَضَّأْ وَ إِنْ تَوَضَّأْتَ وَضُوءاً تَامِئاً وَ صَلَّيْتَ صَلَاتَكَ أَوْ لَمْ تُصَلِّ ثُمَّ شَكَّكَتَ فَلَمْ تَدْرِ أَحَدْتُمْ أَمْ لَمْ تُحَدِّثْ فَلَيْسَ عَلَيْكَ وَضُوءٌ لِأَنَّ الْيَقِينَ لَا يَنْقُضُهُ الشُّكُّ.

And if you were to be upon certainty from the Wud'u and the excretion, and you don't know which of the two preceded, then perform the Wud'u; and if you were to perform complete Wud'u and whether you have prayed your Salat or nor prayed, then you doubt, whether you have excreted or not excreted, there isn't any Wud'u upon you, because the certainty does not break the doubt".⁶⁰⁸

7- السَّرَائِرُ، بِمَا أَخَذَ مِنْ كِتَابِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ بْنِ الْبَزْطَطِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا بَدَأْتَ بِسَارِكَ قَبْلَ يَمِينِكَ وَ مَسَحْتَ بِرَأْسِكَ وَ رِجْلَيْكَ ثُمَّ اسْتَيْقَنْتَ بَعْدَ ذَلِكَ بَدَأْتَ بِهَا عَسَلْتَ بِسَارِكَ ثُمَّ مَسَحْتَ رَأْسَكَ وَ رِجْلَيْكَ

(The book) 'Al Saraair' – from what he took from the book of Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Abdul Kareem Bin Amro, and from Ibn Abu Yafour,

'From Abu Abdullah^{asws} having said: 'When you were to begin with your left hand before your right hand, and you have wiped your head and your legs, then you after certain afterwards that you had begun with it, wash your left hand, then wipe your head and your legs.

وَ إِذَا شَكَّكَتَ فِي شَيْءٍ مِنَ الْوُضُوءِ وَ قَدْ دَخَلْتَ فِي غَيْرِهِ فَلَيْسَ شُكُّكَ بِشَيْءٍ إِذَا كُنْتَ فِي شَيْءٍ وَ لَمْ تُحْزِهِ.

And when you have doubted regarding something from the Wud'u and have entered into something else, then your doubt isn't anything. But rather, the doubt is when you are in something and do not approve of it".⁶⁰⁹

بيان: قَالَ أَبُو جَعْفَرٍ ع تَابِعَ بَيْنَ الْوُضُوءِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ ابْدَأْ بِالْوَجْهِ ثُمَّ بِالْيَدَيْنِ ثُمَّ امْسَحْ بِالرَّأْسِ وَ الرِّجْلَيْنِ وَ لَا تُقَدِّمَنَّ شَيْئاً بَيْنَ يَدَيْ شَيْءٍ تُخَالِفُ مَا أَمَرْتُ بِهِ

Explanation (Hadeeth only) – Abu Ja'far^{asws} said: 'Be sequential between the Wud'u just as Allah^{azwj} Mighty and Majestic has Said. Begin with the face, then the hands, then wipe the head and the legs, and do not bring anything forward in front of anything behind what You^{azwj} been Commanded with.

فَإِنْ عَسَلْتَ الذِّرَاعَ قَبْلَ الْوَجْهِ فَابْدَأْ بِالْوَجْهِ وَ أَعِدْ عَلَى الذِّرَاعِ وَ إِنْ مَسَحْتَ الرِّجْلَ قَبْلَ الرَّأْسِ فَامْسَحْ عَلَى الرَّأْسِ ثُمَّ أَعِدْ عَلَى الرِّجْلِ ابْدَأْ بِمَا بَدَأَ اللَّهُ بِهِ.

Therefore, if you were to wash the forearm before the face, then begin with the face and repeat upon the forearm, and if you were to wipe the leg before the head, then wipe upon the head, then return to the leg. Begin with what Allah^{azwj} has Begun with".

⁶⁰⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 6 (Chapters on Wud'u)

⁶⁰⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 7 (Chapters on Wud'u)

8- اَلْهُدَايَةُ، كُلُّ مَنْ شَكَّ فِي الْوُضُوءِ وَ هُوَ قَاعِدٌ عَلَى خَالِ الْوُضُوءِ فَلْيُعِدْ وَ مَنْ شَكَّ فِي الْوُضُوءِ وَ قَدَ قَامَ عَنْ مَكَانِهِ فَلَا يَلْتَفِتُ إِلَى الشَّكِّ إِلَّا أَنْ يَسْتَبَيِّنَ

(The book) 'Al Hidayah' –

'Every one who doubts regarding the Wud'u while he is seated upon the state of Wud'u, let him repeat; and the one who doubts regarding the Wud'u and he has stood up from his place, he should not turn to the doubt unless if he is certain.

وَ مَنْ اسْتَنْجَى عَلَى مَا وَصَفْنَا ثُمَّ رَأَى بَعْدَ ذَلِكَ بَلَلًا فَلَا شَيْءَ عَلَيْهِ وَ إِنْ بَلَغَ السَّاقَ فَلَا يَنْقُضُ الْوُضُوءَ وَ لَا يَغْتَسِلُ مِنْهُ التَّوْبَ لِأَنَّ ذَلِكَ مِنَ الْحَبَائِلِ وَ الْبَوَاسِرِ

And the one who washes from the toilet upon what we^{asws} have already described, then after that he sees wetness, there is nothing upon him; and if it reaches the leg, he should neither break the Wud'u nor wash the clothes from it, because that is from the tracts and the haemorrhoids.

وَ لَا تَأْسَ أَنْ بُصِّلِيَ الرَّجُلُ بِوُضُوءٍ وَاحِدٍ صَلَوَاتِ اللَّيْلِ وَ النَّهَارِ كُلِّهَا مَا لَمْ يُحْدِثْ.

And there is no problem if the man were to pray Salat with one Wud'u, Salats of the night and day, all of them, for as long as he does not excrete".⁶¹⁰

⁶¹⁰ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 9 H 8 (Chapters on Wud'u)

CHAPTER 10 - RULING OF SUFFERER OF THE INCONTINENCE, AND THE (SOFT) BELLY, AND ONE WITH THE SPLINTS AND OBLIGATION OF REMOVING THE BARRIERS FROM THE WATER

1- قُرْبُ الإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ عَلَيْهِ الْحَائِمُ الصَّبِيُّ لَا يَدْرِي يَجْرِي الْمَاءُ تَحْتَهُ إِذَا تَوَضَّأَ أَمْ لَا كَيْفَ يَصْنَعُ

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

'Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the man having the right ring upon him. He does not know whether the water flows under it or not when he performs Wud'u, 'How should he deal with it?'

قَالَ إِذَا عَلِمَ أَنَّ الْمَاءَ لَا يَدْخُلُهُ فَلْيُخْرِجْهُ إِذَا تَوَضَّأَ

He^{-asws} said: 'When he known that the water does not enter it, let him take it out, then perform Wud'u'.

قَالَ وَ سَأَلْتُهُ عَنِ الْمَرْأَةِ عَلَيْهَا السَّوَارِ وَ الدُّمْلُجُ بَعْضُهَا وَ فِي ذِرَاعِهَا لَا تَدْرِي يَجْرِي الْمَاءُ تَحْتَهُ أَمْ لَا كَيْفَ تَصْنَعُ إِذَا تَوَضَّأَتْ وَ اغْتَسَلَتْ

He said, 'And I asked him^{-asws} about the woman having the bangle upon her and the armlet in her arm and in her forearm. She does not know whether the water flows under it or not, 'How should she deal with it when she performs Wud'u and washes?'

قَالَ تُحَرِّكُهُ حَتَّى يَجْرِيَ الْمَاءُ تَحْتَهُ أَوْ تَنْزِعُهُ.

He^{-asws} said: 'She should move it until the water flows under it, or she should remove it'.⁶¹¹

2- كِتَابُ عَاصِمِ بْنِ مُعْمِدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْأَفْطَحِ الْيَدِ وَ الرَّجْلِ قَالَ يَغْسِلُهُمَا.

The book of Aasim Bin Humeyd, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{-asws} about the amputated hand and the leg. He^{-asws} said: 'He should wash them'.⁶¹²

بيان: رواه الشيخ رحمه الله في الصحيح أيضاً عن رفاعه عن أبي عبد الله ع قَالَ: سَأَلْتُهُ عَنِ الْأَفْطَحِ الْيَدِ وَ الرَّجْلِ كَيْفَ يَتَوَضَّأُ قَالَ يَغْسِلُ ذَلِكَ الْمَكَانَ الَّذِي قُطِعَ مِنْهُ.

⁶¹¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 1 (Chapters on Wud'u)

⁶¹² Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 2 (Chapters on Wud'u)

Explanation – *It is reported by the sheykh, may Allah^{-azwj} have Mercy on him, in ‘Al-Saheeh’ (Tahzeeb) as well from Rifa’at, from Abu Abdullah^{-asws}, he said, ‘I asked him^{-asws} the amputated of the hand and the leg, ‘How will he perform Wud’u?’ He^{-asws} said: ‘He should wash from that place he has been cut from’.*

3- العُيُونُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِ قَالَ: سَأَلْتُ الرِّضَا عَ مِنَ الدَّوَاءِ يَكُونُ عَلَى يَدَيْ الرَّجُلِ أَمْ يُجْزِيهِ أَنْ يَمْسَحَ فِي الْوُضُوءِ عَلَى الدَّوَاءِ الْمَطْلُوعِ عَلَيْهِ

(The book) ‘Al Uyoun’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Al Washa who said,

‘I asked Al Reza^{-asws} of the medication which happens to be upon the hand of a man, ‘Is it allowed to him during the Wudu to wipe upon the medication which has been applied upon him?’

قَالَ نَعَمْ يَمْسَحُ عَلَيْهِ وَ يُجْزِيهِ.

He^{-asws} said: ‘Yes, he can wipe upon it, and it would suffice him’^{.613}

4- فُرْتُبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ أَحْمَدَ بْنِ إِسْحَاقَ مَعَا عَنْ سَعْدَانَ بْنِ مُسْلِمٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى عَ فِي حَاصِيٍّ يَبُولُ فَيَلْقَى مِنْ ذَلِكَ شِدَّةً وَ يَرَى الْبَلَّلَ بَعْدَ الْبَلَّلِ قَالَ يَتَوَضَّأُ ثُمَّ يَتْرُكُ فِي النَّهَارِ مَرَّةً وَاحِدَةً.

(The book) ‘Qurb Al Asnaad’ – from Muhammad Bin Isa, and Ahmad Bin Is’haq, both together from Sa’dan Bin Muslim who said,

‘I wrote to Abu Al-Hassan Musa^{-asws} regarding a eunuch urinating, so he faces hardship from that, and he sees the wetness after the wetness. He^{-asws} said: ‘He should perform Wud’u, then he should drain it once during the day’^{.614}

5- فَفَعَهُ الرِّضَا، قَالَ عَ إِنْ كَانَ بَكَ فِي الْمَوَاضِعِ الَّتِي يَجِبُ عَلَيْهَا الْوُضُوءُ قَرْحَةً أَوْ دَمَامِيلَ وَ لَمْ يُؤْذِكْ فَحَلَّهَا وَ اغْسَلَهَا وَ إِنْ أَصْرَكَ حَلَّهَا فَامْسَحَ بِدَكَ عَلَى الْجَبَائِرِ وَ الْقُرُوحِ وَ لَا تُحَلَّهَا وَ لَا تَعْبَثَ بِجِرَاحَتِكَ.

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘If there were to be in places which the Wud’u is obligated up, either a sore, or injury, or pimple, and it does not harm you, then untie it (bandage) and wash it, and if untying it (bandage) were to harm you, wipe your hand upon the splits and the injury, and do not untie it, and do not mess with your injuries’^{.615}

وَ قَدْ تَرَوِي فِي الْجَبَائِرِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: يَغْسِلُ مَا حَوْلَهَا.

And we are reporting in ‘Al Jabair’,

⁶¹³ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 3 (Chapters on Wud’u)

⁶¹⁴ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 4 (Chapters on Wud’u)

⁶¹⁵ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 5 a (Chapters on Wud’u)

‘From Abu Abdullah^{-asws} having said: ‘Wash what is around it’’.⁶¹⁶

6- الإِخْتِصَاصُ، عَنْ عَبْدِ اللَّهِ رَحِمَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ عَلِيٍّ بْنِ شَادَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْفَضْلِ الْكُوفِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْقَرَزْدَقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَمْرٍوَيْهِ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرِوَيْهِ عَنِ الْأَنْصَارِيِّ عَنِ مَعْمَرٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا تَوَضَّأَ لِلصَّلَاةِ حَرَّكَ حَاتَمَهُ ثَلَاثًا.

(The book) ‘Al Ikhtisaas’ – from Abdullah, may Allah^{-azwj} have Mercy on him, from Ahmad Bin Ali Bin Shazan, from Muhammad Bin Ali Bin Al Fazl Al Kufi, from Al Husayn Bin Muhammad Bin Al Farazdaq, from Muhammad Bin Ali Bin Amraqiya, from Al Hassan Bin Musa, from Muhammad Bin Umar Al Ansari, from Ma’mar, from his father, from Abdullah Bin Abu Rafie, from his father, from his grandfather who said,

‘It was so, whenever Rasool-Allah^{-azwj} performed Wud’u for the Salat, moved his^{-saww} ring thrice’’.⁶¹⁷

7- الْعَيَّاشِيُّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنِ الْجَبَائِرِ تَكُونُ عَلَى الْكَبِيرِ كَيْفَ يَتَوَضَّأُ صَاحِبُهَا وَكَيْفَ يَغْتَسِلُ إِذَا أُجْنَبَ

(The book) ‘Al Ayyashi’ – from Is’haq Bin Abdullah Bin Muhammad Bin Ali Bin Al Husayn, from Al Hassan Bin Zayd, from his father,

‘From Ali^{-asws} bin Abu Talib^{-asws} having said: ‘I^{-asws} asked Rasool-Allah^{-saww} about the splints happening to be upon the fracture, ‘How would its owner perform Wud’u, and how would be wash when he is with sexual impurity?’

قَالَ يُجْزِيهِ الْمَسْحُ بِالْمَاءِ عَلَيْهَا فِي الْجَنَابَةِ وَالْوُضُوءِ.

He^{-asws} said: ‘It suffices him the wiping upon it with the water regarding the sexual impurity and the Wud’u’’.⁶¹⁸

8- وَ مِنْهُ، عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّهُ عَثَرَ بِي فَأَنْقَطَعَ ظُفْرِي فَجَعَلْتُ عَلَى إِصْبَعِي مِرَارَةً كَيْفَ أَصْنَعُ بِالْوُضُوءِ لِلصَّلَاةِ

And from him, from Abdul A’ala, a slave of the family of Saam who said,

‘I said to Abu Abdullah^{-asws}, ‘There was a stumbling with me and my nail was cut, so I made ointment upon my finger. How should I deal with the Wud’u for the Salat?’

قَالَ فَقَالَ ع تَعْرِفُ هَذَا وَ أَشْبَاهَهُ فِي كِتَابِ اللَّهِ تَبَارَكَ وَ تَعَالَى مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ.

He (the narrator) said, ‘He^{-asws} said: ‘You know this and its like in the Book of Allah^{-azwj} Blessed and Exalted: (Allah^{-azwj}) **did not Make any hardship upon you in the Religion [22:78]**’’.⁶¹⁹

⁶¹⁶ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 5 b (Chapters on Wud’u)

⁶¹⁷ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 6 (Chapters on Wud’u)

⁶¹⁸ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 7 (Chapters on Wud’u)

⁶¹⁹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 8 (Chapters on Wud’u)

9- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ هَلْ يَصْلُحُ لَهَا أَنْ تَمْسَحَ عَلَى الْخِمَارِ قَالَ لَا يَصْلُحُ حَتَّى تَمْسَحَ عَلَى رَأْسِهَا.

(The book) 'Kitab Al-Masaail' of Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, he said, 'I asked him^{asws} about the woman, 'Is it correct for her to wipe upon the scarf?' He^{asws} said: 'It is not correct until she wipes her head'.⁶²⁰

تَبَيَّنَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يَنْكَسِرُ سَاعِدَهُ أَوْ مَوْضِعَ مِنْ مَوَاضِعِ الْوُضُوءِ فَلَا يَقْدِرُ أَنْ يَحْلَهُ لِخَالِ الْجَبْرِ إِذَا جَبَرَ كَيْفَ يَصْنَعُ

Explanation (Ahadeeth only) – From Is'haq Bin Ammar, from Abu Abdullah^{asws} regarding the man who breaks his shoulder, or a place from places of the Wud'u, so he is not able upon untying (bandage or splint) due to the state of the splint when it holds, 'So how should he deal with it?'

قَالَ إِذَا أَرَادَ أَنْ يَتَوَضَّأَ فَلْيَضَعْ إِيَّاهُ فِيهِ مَاءً وَ يَضَعْ الْجَبْرَةَ فِي الْمَاءِ حَتَّى يَصِلَ الْمَاءُ إِلَى جِلْدِهِ وَ قَدْ أَجْزَأَ ذَلِكَ مِنْ غَيْرِ أَنْ يَحْلَهُ.

He^{asws} said: 'When he intends to do Wud'u, let him place a container wherein is water, and he should place the splint in the water until the water flows to his skin, and that is allowed from without him loosening it'.

ورد في صحيحه عبد الرحمن بن الحجاج عن أبي الحسن ع أنه قال في الكسير تكون عليه الجبائر أو تكون به الجراحة كيف يصنع بالوضوء و غسل الجنابة و غسل الجمعة

And it has been referred in 'Saheeh' (Tahzeeb) by Abdulrahman Bin Al Hajjaj,

'From Abu Al-Hassan^{asws} having said regarding the fracture happening to have the splints upon it, or there happening to be the injury with him, 'How would he deal with the place and washing of the sexual impurity, and washing of the Friday?'

فَقَالَ يَغْسِلُ مَا وَصَلَ إِلَيْهِ الْعُسْلُ بِمَا طَهَرَ [ظَهَرَ] بِمَا لَيْسَ عَلَيْهِ الْجَبَائِرُ وَ يَدَعُ مَا سِوَى ذَلِكَ بِمَا لَا يَسْتَطِيعُ عَسَلَهُ وَ لَا يَنْزِعُ الْجَبَائِرَ وَ يَعْثُ بِجِرَاحَتِهِ.

He said, 'He should wash what the washing will arrive to it from what is apparent, from what the splints aren't upon it, and he should leave whatever is besides that from what he is not able upon washing it, and he should not remove the splints and mess with his injuries'.

10- كِتَابُ مُحَمَّدِ بْنِ الْمُنْكَبِيِّ الْحَضْرَمِيِّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْبَوْلِ وَ التَّقْطِيرِ فَقَالَ إِذَا نَزَلَ مِنَ الْحَبَائِلِ وَ نَشَفَ الرَّجُلُ حَشَقَتَهُ وَ اجْتَهَدَ ثُمَّ إِنْ كَانَ بَعْدَ ذَلِكَ شَيْءٌ فَلَيْسَ بِشَيْءٍ.

The book of Muhammad Bin Al Musanna Al Hazramy, from Ja'far Bin Muhammad Bin Shureyh, from Zareeh Al Muhariby who said.

'I asked Abu Abdullah^{-asws} about the urine and the dripping. He^{-asws} said: 'When it descends from the tracts and the man dries its head and he struggles, then if there were to be anything after that, it isn't with anything''.⁶²¹

⁶²¹ Bihar Al-Anwaar V 77 – The Book Cleanliness – Ch 10 H 10 (Chapters on Wud'u)