

# الكافي

## AL-KAFI

ج 3

Volume 3

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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Of the majestic narrator and the scholar, the jurist, the Sheykh  
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الطَّهَارَةِ

THE BOOK OF CLEANLINESS (1)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

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

## بَابُ طَهْوْرِ الْمَاءِ

### Chapter 1 – The cleansing of water

قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْبِيُّ رَحِمَهُ اللَّهُ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْمَاءُ يُطَهَّرُ وَلَا يُطَهَّرُ .

Abu Ja'far Muhammad Bin Yaqoub Al Kulayni, may Allah<sup>azwj</sup> have Mercy on him, said, 'It was narrated to me by Ali Bin Ibrahim Bin Hashim, from his father, from Al Nowfaly, from Al Sakuny, from

Abu Abdullah<sup>asws</sup> says that Rasool-Allah<sup>saww</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'The water cleans and cannot (itself) be cleaned (by something else)'.<sup>1</sup>

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ بِإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) الْمَاءُ كُلُّهُ طَاهِرٌ حَتَّى يُعْلَمَ أَنَّهُ قَذِرٌ .

Muhammad Bin Yahya, and someone else from Muhammad Bin Ahmad, from Al Hassan Bin Al Husayn Al Lulu'ie, by his chain, said,

Abu Abdullah<sup>asws</sup> said: 'The water, all of it is (to be considered as) clean, until one knows that it is dirty'.<sup>2</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي دَاوُدَ الْمُتَشَدِّدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يُونُسَ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْمَاءُ كُلُّهُ طَاهِرٌ حَتَّى يُعْلَمَ أَنَّهُ قَذِرٌ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abu Dawood Al Munshid, from Ja'far Bin Muhammad, from Yunus, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The water, all of it is (to be considered as) clean, until one knows that it is dirty'.<sup>3</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنْ مَاءِ الْبَحْرِ أَمْ طَهُورٌ هُوَ قَالَ نَعَمْ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the sea water, 'Is it clean?' He<sup>asws</sup> said: 'Yes'.<sup>4</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ أَبِي بَكْرِ الْخَضْرَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ مَاءِ الْبَحْرِ أَمْ طَهُورٌ هُوَ قَالَ نَعَمْ .

1 Al Kafi – V 3 – The Book of Cleanliness Ch 1 H 1

2 Al Kafi – V 3 – The Book of Cleanliness Ch 1 H 2

3 Al Kafi – V 3 – The Book of Cleanliness Ch 1 H 3

4 Al Kafi – V 3 – The Book of Cleanliness Ch 1 H 4

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from Abu Bak Al Hazramy who said,

'I asked Abu Abdullah<sup>asws</sup> about the sea water, 'Is it clean?' He<sup>asws</sup> said: 'Yes'.<sup>5</sup>

بَاب الْمَاءِ الَّذِي لَا يَنْجَسُهُ شَيْءٌ

## Chapter 2 – The (quantity of the) water which nothing can pollute

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِذَا كَانَ الْمَاءُ قَدْرَ كُرٍّ لَمْ يَنْجَسْهُ شَيْءٌ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya and Ali Bin Ibrahim, from his father, from Hammad Bin Isa, altogether from Muawiya Bin Ammar who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'When the water was of the measurement of a *Kurr* (Three and a half open palm's width cubed), nothing would pollute it'.<sup>6</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْمَاءِ الَّذِي تَبُولُ فِيهِ الدَّوَابُّ وَ تَلْعُ فِيهِ الْكِلَابُ وَ يَغْتَسِلُ فِيهِ الْجُنُبُ قَالَ إِذَا كَانَ الْمَاءُ قَدْرَ كُرٍّ لَمْ يَنْجَسْهُ شَيْءٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al hakim, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah<sup>asws</sup> about the water in which the animals urinate, and in which the dogs lick, and the one with sexual impurity bathes in it. He<sup>asws</sup> said: 'When the water was of the measurement of a *Kurr* (Three and a half open palm's width cubed), nothing would pollute it'.<sup>7</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ قَالَ إِذَا كَانَ الْمَاءُ أَكْثَرَ مِنْ رَاوِيَةٍ لَمْ يَنْجَسْهُ شَيْءٌ تَفَسَّخَ فِيهِ أَوْ لَمْ يَتَّفَسَّخْ فِيهِ إِلَّا أَنْ يَجِيءَ لَهُ رِيحٌ يَغْلِبُ عَلَى رِيحِ الْمَاءِ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

'He<sup>asws</sup> said: 'When the water was more than a *Rawiya* (a camel load of water), nothing would pollute it, whether something has fallen into it or not fallen into it, except if a smell comes from it, taking over the smell of the water'.<sup>8</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ صَالِحِ الثَّوْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا كَانَ الْمَاءُ فِي الرَّكِيِّ كُرّاً لَمْ يَنْجَسْهُ شَيْءٌ قُلْتُ وَ كَمْ الْكُرُّ قَالَ ثَلَاثَةُ أَشْبَارٍ وَ نِصْفُ عَمْفُهَا فِي ثَلَاثَةِ أَشْبَارٍ وَ نِصْفِ عَرْضِهَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Hassan Bin Salih Al Sowry,

5 Al Kafi – V 3 – The Book of Cleanliness Ch 1 H 5

6 Al Kafi – V 3 – The Book of Cleanliness Ch 2 H 1

7 Al Kafi – V 3 – The Book of Cleanliness Ch 2 H 2

8 Al Kafi – V 3 – The Book of Cleanliness Ch 2 H 3

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the water in the container was a *Kurr*, nothing would pollute it'. I said, 'And how much (volume) is a *Kurr*?' He<sup>asws</sup> said: 'Three and a half open palms width in depth by three and a half open palms width length/breadth (i.e. cubed)'.<sup>9</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْكُرِّ مِنَ الْمَاءِ كَمْ يَكُونُ قَدْرُهُ قَالَ إِذَا كَانَ الْمَاءُ ثَلَاثَةَ أَشْبَارٍ وَ نِصْفٍ [نِصْفًا] فِي مِثْلِهِ ثَلَاثَةَ أَشْبَارٍ وَ نِصْفٍ فِي عُمُقِهِ فِي الْأَرْضِ فَذَلِكَ الْكُرُّ مِنَ الْمَاءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Ibn Muskan, from Abu Baseer who said,

'I asked Abu Abdullah<sup>asws</sup> about the *Kurr* from the water, 'How much is its measurement?' He<sup>asws</sup> said: 'When the water was of three and a half open palm's width in its length and breadth by three and a half open palm's width in its depth in the ground, so that is the *Kurr* from the water'.<sup>10</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْكُرُّ مِنَ الْمَاءِ أَلْفٌ وَ مِائَتَا رَطْلٍ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The *Kurr* from the water is of (the weight of) one thousand two hundred Ratls (one Ratl = approximately 400 gms)'.<sup>11</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ ابْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْمَاءِ الَّذِي لَا يُجَسُّهُ شَيْءٌ قَالَ كُرٌّ قُلْتُ وَ مَا الْكُرُّ قَالَ ثَلَاثَةُ أَشْبَارٍ فِي ثَلَاثَةِ أَشْبَارٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Ibn Sinan, from Ismail Bin Jabir who said,

'I asked Abu Abdullah<sup>asws</sup> about the water which nothing can pollute. He<sup>asws</sup> said: 'A *Kurr*'. I said, 'And what is the *Kurr*?' He<sup>asws</sup> said: 'Three open palm's width by three open palm's width'.<sup>12</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْكُرُّ مِنَ الْمَاءِ نَحْوُ حُبِّي هَذَا وَ أَشَارَ بِيَدِهِ إِلَى حُبٍّ مِنْ تِلْكَ الْحَبَابِ الَّتِي تَكُونُ بِالْمَدِينَةِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The *Kurr* from the water is approximately of this water container', and he<sup>asws</sup> gestured towards a container from those containers which happen to be in Al-Medina'.<sup>13</sup>

9 Al Kafi – V 3 – The Book of Cleanliness Ch 2 H 4

10 Al Kafi – V 3 – The Book of Cleanliness Ch 2 H 5

11 Al Kafi – V 3 – The Book of Cleanliness Ch 2 H 6

12 Al Kafi – V 3 – The Book of Cleanliness Ch 2 H 7

13 Al Kafi – V 3 – The Book of Cleanliness Ch 2 H 8

**بَابُ الْمَاءِ الَّذِي تَكُونُ فِيهِ قَلَّةٌ وَالْمَاءِ الَّذِي فِيهِ الْجَيْفُ وَالرَّجُلُ يَأْتِي الْمَاءَ وَ يَدُهُ قَدْرَةٌ**

**Chapter 3 – The water which happens to be little, and the water wherein is the carcass, and the man goes to the water and his hands are dirty**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) يَقُولُ إِذَا أَتَيْتَ مَاءً وَ فِيهِ قَلَّةٌ فَأَنْضَحْ عَنْ يَمِينِكَ وَ عَنْ يَسَارِكَ وَ بَيْنَ يَدَيْكَ وَ تَوَضَّأَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakan, from Abdullah Bin Yahya Al Kahily who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Whenever you go to the water and it is little, so exclude from your right, and from your left, and in front of you, and perform Ablution (*Wudhu*)'.<sup>14</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ ابْنِ مُسْكَانَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُبَيْسِرِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنْ الرَّجُلِ الْجُنُبِ يَنْتَهِي إِلَى الْمَاءِ الْقَلِيلِ فِي الطَّرِيقِ وَ يُرِيدُ أَنْ يَغْتَسِلَ مِنْهُ وَ لَيْسَ مَعَهُ إِنَاءٌ يَغْرِفُ بِهِ وَ يَدَاهُ قَدْرَتَانِ قَالَ يَضَعُ يَدَهُ وَ يَتَوَضَّأُ ثُمَّ يَغْتَسِلُ هَذَا مِمَّا قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan who said,

'Muhammad Bin Al-Muysar narrated to me saying, 'I asked Abu Abdullah<sup>asws</sup> about the sexually impure man ending up to the little water in the road, and he intends to wash from it, and there is no vessel with him to scoop with, and both his hands are dirty. He<sup>asws</sup> said: 'He should place his hands (in it) and perform Ablution (*Wudhu*), then he should wash. This is from what Allah<sup>azwj</sup> Mighty and Majestic Said [22:78] **He has not Laid upon you a hardship in the Religion**'.<sup>15</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادٍ عَنْ حَرِيزِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) أَنَّهُ قَالَ كَلَّمَا غَلَبَ الْمَاءُ رِيحَ الْجَيْفَةِ فَتَوَضَّأَ مِنَ الْمَاءِ وَ اشْرَبَ وَ إِذَا تَغَيَّرَ الْمَاءُ وَ تَغَيَّرَ الطَّعْمُ فَلَا تَتَوَضَّأُ وَ لَا تَشْرَبُ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Every time the smell of the water overwhelms the carcass, so you can perform Ablution (*Wudhu*) from the water, and drink; and when the water changes (its smell) and the taste changes, so neither perform Ablution (*Wudhu*) nor drink (from it)'.<sup>16</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) وَ أَنَا جَالِسٌ عَنْ غَدِيرِ أَنْوَهُ وَ فِيهِ جَيْفَةٌ فَقَالَ إِذَا كَانَ الْمَاءُ قَاهِرًا وَ لَا يُوجَدُ فِيهِ الرِّيحُ فَتَوَضَّأَ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan who said,

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15 Al Kafi – V 3 – The Book of Cleanliness Ch 3 H 2

16 Al Kafi – V 3 – The Book of Cleanliness Ch 3 H 3

'A man asked Abu Abdullah<sup>asws</sup> and I was seated, about a flowing stream and therein is a carcass. So he<sup>asws</sup> said: 'When the water was overwhelming and the smell is not found in it, so you can perform Ablution (*Wudhu*)'.<sup>17</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْمَاءِ السَّائِكِ وَالْإِسْتِنْبَاجِ مِنْهُ وَالْحَيْفَةَ فِيهِ فَقَالَ تَوَضَّأُ مِنَ الْجَانِبِ الْأَخْرَى وَلَا تَوَضَّأُ مِنَ الْجَانِبِ الْحَيْفَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza who said,

'I asked Abu Abdullah<sup>asws</sup> about stagnant water and the cleaning of oneself from it after the defecation, and the carcass being in it. So he<sup>asws</sup> said: 'Perform Ablution (*Wudhu*) from the other side, and do not perform Ablution (*Wudhu*) from the side of the carcass'.<sup>18</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الْمَاءِ الْأَجِينِ تَوَضَّأُ مِنْهُ إِلَّا أَنْ تَجِدَ مَاءً غَيْرَهُ فَتَنْزِرْهُ مِنْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup>: 'Regarding the rotten water, you can perform Ablution (*Wudhu*) from it unless if you were to find the water other than it, so you turn away from it'.<sup>19</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْحَيَاضِ الَّتِي بَيْنَ مَكَّةَ وَالْمَدِينَةِ تَرُدُّهَا السَّبَاقُ وَتَلُغُ فِيهَا الْكِلَابُ وَبِغْتَسِلُ فِيهَا الْجُنُبُ أَوْ يَتَوَضَّأُ مِنْهَا قَالَ وَكَمْ قَدْرُ الْمَاءِ قُلْتُ إِلَى نِصْفِ السَّاقِ وَإِلَى الرُّكْبَةِ وَأَقَلَّ قَالَ تَوَضَّأُ .

Ali Bin Muhammad, from Sahl, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al Jammal who said,

'I asked Abu Abdullah<sup>asws</sup> about the fountains which are between Makkah and Al-Medina deteriorated by the wild animals, and the dogs lick in it, and the sexually impure man washes from it, can one perform Ablution (*Wudhu*) from it?' He<sup>asws</sup> said: 'And how much is its measurement?' I said, 'Up to half the leg and up to the knees, and less'. He<sup>asws</sup> Said: 'Perform Ablution (*Wudhu*)'.<sup>20</sup>

باب الْبُئْرِ وَمَا يَقَعُ فِيهَا

## Chapter 4 – The water well and what falls into it

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ قَالَ كَتَبْتُ إِلَى رَجُلٍ أَسْأَلُهُ أَنْ يَسْأَلَ أَبَا الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَامُ ) عَنِ الْبُئْرِ تَكُونُ فِي الْمَنْزِلِ لِلْوَضُوءِ فَتَقَطُرُ فِيهَا قَطْرَاتٌ مِنْ بَوْلٍ أَوْ دَمٍ أَوْ يَسْفُطُ فِيهَا شَيْءٌ مِنْ عَذْرَةٍ كَالْبَعْرَةِ وَنَحْوَهَا مَا الَّذِي يُطَهِّرُهَا حَتَّى يَجَلَ الْوَضُوءُ مِنْهَا لِلصَّلَاةِ فَوَقَعَ ( عَلَيْهِ السَّلَامُ ) بِحَطِّهِ فِي كِتَابِي تَنْزَحُ مِنْهَا دِلَاءً .

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18 Al Kafi – V 3 – The Book of Cleanliness Ch 3 H 5

19 Al Kafi – V 3 – The Book of Cleanliness Ch 3 H 6

20 Al Kafi – V 3 – The Book of Cleanliness Ch 3 H 7



A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie who said,

'I wrote to a man requesting him to ask Abu Al-Hassan Al-Reza<sup>asws</sup> about the well which happens to be in the house for the Ablution (*Wudhu*), so the drops of urine fall into it, or blood, or something falls into it from filth like animal dung and such like. What is that which can clean it until the performance of the Ablution (*Wudhu*) for the *Salaat* is Permissible from it?' So he<sup>asws</sup> wrote by his<sup>asws</sup> own handwriting in his<sup>asws</sup> letter: 'Remove some buckets from it' (then use it).<sup>21</sup>

وَبِهَذَا الْإِسْنَادِ قَالَ مَاءُ الْبَيْتِ وَاسِعٌ لَا يُفْسِدُهُ شَيْءٌ إِلَّا أَنْ يَتَّعَيَّرَ بِهِ .

And by this chain,

'He<sup>asws</sup> said: 'The water of the large well, nothing would pollute it except if it is changed by it (the filth)'.<sup>22</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الْفَأْرَةِ وَالسَّنُورِ وَالِدَّجَاجَةِ وَالطَّيْرِ وَالْكَلْبِ قَالَ مَا لَمْ يَنْفَسَخْ أَوْ يَتَّعَيَّرَ طَعْمُ الْمَاءِ فَيَكْفِيكَ خُمْسُ دَلَاءٍ فَإِنْ تَغَيَّرَ الْمَاءُ فَخُذْ مِنْهُ حَتَّى يَذْهَبَ الرَّيْحُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Abu Asama,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the rats, and the cats, and the birds, and the dogs (falling into the well). He<sup>asws</sup> said: 'For as long as they have not decomposed, or the taste of the water has not changed, so (removing) five buckets would suffice you; and if the water has changed, so keep taking out from it until the smell goes away'.<sup>23</sup>

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا يُفْسِدُ الْمَاءَ إِلَّا مَا كَانَ لَهُ نَفْسٌ سَائِلَةً .

Muhammad Bin Yahya,

(It has been narrated) raising it from Abu Abdullah<sup>asws</sup> having said: 'It would not pollute the water except if it has a spurting blood for it (warm blooded mammal)'.<sup>24</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِي السَّامِ أَبْرَصَ يَفْعُ فِي الْبَيْتِ قَالَ لَيْسَ بِشَيْءٍ حَرَّكَ الْمَاءَ بِالذَّلْوِ .

Ahmad Bin Idrees, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the poisonous snake falling into the well. He<sup>asws</sup> said: 'It is not with anything. Stir the water with the bucket'.<sup>25</sup>

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22 Al Kafi – V 3 – The Book of Cleanliness Ch 4 H 2

23 Al Kafi – V 3 – The Book of Cleanliness Ch 4 H 3

24 Al Kafi – V 3 – The Book of Cleanliness Ch 4 H 4

25 Al Kafi – V 3 – The Book of Cleanliness Ch 4 H 5

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَمَّا يَفْعُ فِي الْأَبَارِ فَقَالَ أَمَّا الْقَارَةُ وَ أَشْبَاهُهَا فَيُنْزَحُ مِنْهَا سَبْعُ دَلَاءٍ إِلَّا أَنْ يَتَغَيَّرَ الْمَاءُ فَيُنْزَحَ حَتَّى يَطِيبَ فَإِنْ سَقَطَ فِيهَا كَلْبٌ فَقَدَرْتُ أَنْ تَنْزَحَ مَاءُهَا فَافْعَلْ وَ كُلُّ شَيْءٍ وَقَعَ فِي الْبُئْرِ لَيْسَ لَهُ دَمٌ مِثْلَ الْعُقْرَبِ وَ الْخَنَافِسِ وَ أَشْبَاهِ ذَلِكَ فَلَا بَأْسَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Sinan, from Ibn Muskan, from Abu Baseer who said,

'I asked Abu Abdullah<sup>asws</sup> about what falls into the wells, so he<sup>asws</sup> said: 'As for the rat and it's like, so withdraw seven buckets from it, except if the water has changed (due to it), so you keep withdrawing until it is clean. So if a dog falls into it, and if you are able to withdraw its water, so do it; and everything which falls into the well, not having blood for it, like the scorpion, and the beetles and the likes of that, so there is no problem'.<sup>26</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا سَقَطَ فِي الْبُئْرِ شَيْءٌ صَغِيرٌ فَمَاتَ فِيهَا فَانْزَحْ مِنْهَا دَلَاءً وَ إِنْ وَقَعَ فِيهَا جُنْبٌ فَانْزَحْ مِنْهَا سَبْعَ دَلَاءٍ فَإِنْ مَاتَ فِيهَا بَعِيرٌ أَوْ صَبَّ فِيهَا حَمْرٌ فَلْيُنْزَحْ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskaan, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When something small falls into the well and dies in it, so withdraw a bucket from it; and if a sexually impure person were to fall into it, so withdraw seven buckets from it. But if a camel were to die in it, or wine is poured into it, so let it be withdrawn (all of it)'.<sup>27</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعُمَرَكِيِّ بْنِ عَلِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ ذَبَحَ شَاةً فَاضْطَرَبَتْ وَ وَقَعَتْ فِي بُئْرِ مَاءٍ وَ أَوْدَاجُهَا تَشْخَبُ كَمَا هَلْ يُتَوَضَّأُ مِنْ تِلْكَ الْبُئْرِ قَالَ يُنْزَحُ مِنْهَا مَا بَيْنَ الثَّلَاثِينَ إِلَى الْأَرْبَعِينَ دَلْوًا ثُمَّ يُتَوَضَّأُ مِنْهَا وَ لَا بَأْسَ بِهِ

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Abu Al-Hassan<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about a man who slaughters a sheep, so it becomes restless and falls into a water well, and blood was gushing from its arteries. Can one perform Ablution (*Wudhu*) from that well?' He<sup>asws</sup> said: 'Withdraw from it what is between thirty and forty buckets, then he can perform Ablution (*Wudhu*) from it, and there would be no problem with it'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ ذَبَحَ دَجَاجَةً أَوْ حَمَامَةً فَوَقَعَتْ فِي بُئْرِ هَلْ يَصْلُحُ أَنْ يُتَوَضَّأَ مِنْهَا قَالَ يُنْزَحُ مِنْهَا دَلَاءً يَسِيرَةً ثُمَّ يُتَوَضَّأُ مِنْهَا

He (the narrator) said, 'And I asked him<sup>asws</sup> about a man who slaughters a chicken, or a dove, so it falls into a well. Is it correct for him to perform Ablution (*Wudhu*) from it?' He<sup>asws</sup> said: 'He should withdraw a few buckets from it, then he can perform Ablution (*Wudhu*) from it'.

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27 Al Kafi – V 3 – The Book of Cleanliness Ch 4 H 7

وَسَأَلْتُهُ عَنْ رَجُلٍ يَسْتَقِي مِنْ بئرٍ قَبِرَ عَفُ فِيهَا هَلْ يُتَوَضَّأُ مِنْهَا قَالَ يُنَزَّحُ مِنْهَا دِلَاءً بَيْسِيرَةً .

And I asked him<sup>asws</sup> about a man who quenches from a well, but his nose-bleed (falls) into it, 'Can he perform Ablution (*Wudhu*) from it?' He<sup>asws</sup> said: 'He should withdraw a few buckets from it'.<sup>28</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ بئرٌ يُخْرَجُ فِي مَائِهَا قِطْعٌ جُلُودٍ قَالَ لَيْسَ بِشَيْءٍ إِنَّ الْوَزْعَ رَبَّمَا طَرَحَ جِلْدَهُ وَ قَالَ يَكْفِيكَ دَلْوٌ مِنْ مَاءٍ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said, 'A well, there comes out from its water, pieces of skin'. He<sup>asws</sup> said: 'It is not with anything. The salamander, sometimes it sheds its skin'. And he<sup>asws</sup> said: 'It would suffice you (to withdraw) a bucket of water' (before using it).<sup>29</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِعٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الْحَبْلِ يَكُونُ مِنْ شَعْرِ الْخَنزِيرِ يُسْتَقَى بِهِ الْمَاءُ مِنَ الْبئرِ هَلْ يُتَوَضَّأُ مِنْ ذَلِكَ الْمَاءِ قَالَ لَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Ra'ib, from Zurara,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the rope which happens to be from the pig, the water from the well being withdrawn by it. Can one perform Ablution (*Wudhu*) from that water?' He<sup>asws</sup> said: 'There is no problem'.<sup>30</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْعِدْرَةِ تَقَعُ فِي الْبئرِ قَالَ يُنَزَّحُ مِنْهَا عَشْرَةٌ دِلَاءً فَإِنْ ذَابَتْ فَأَرْبَعُونَ أَوْ خَمْسُونَ دَلْوًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza who said,

'I asked Abu Abdullah<sup>asws</sup> about the faeces falling into the well. He<sup>asws</sup> said: 'Withdraw ten buckets from it. But, if it has melted, so forty or fifty buckets'.<sup>31</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) بئرٌ يُسْتَقَى مِنْهَا وَ يُتَوَضَّأُ بِهِ وَ يُغْسَلُ مِنْهُ الثِّيَابُ وَ يُعْجَنُ بِهِ ثُمَّ يُعْلَمُ أَنَّهُ كَانَ فِيهَا مَيِّتٌ قَالَ فَقَالَ لَا بَأْسَ وَ لَا يُغْسَلُ مِنْهُ التُّوبُ وَ لَا تُعَادُ مِنْهُ الصَّلَاةُ .

Ali Bin Muhammad, from Sahl, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Abu Baseer who said,

'I said to Abu Abdullah<sup>asws</sup>, 'A well, one quenches from it, and performs Ablution (*Wudhu*) with it, and washes the clothes from it, and kneads with it. Then one comes to know that there is a carcass in it'. So he<sup>asws</sup> said: 'There is no problem, and he should neither wash the clothes from it (again) nor repeat the *Salaat* due to it'.<sup>32</sup>

28 Al Kafi – V 3 – The Book of Cleanliness Ch 4 H 8

29 Al Kafi – V 3 – The Book of Cleanliness Ch 4 H 9

30 Al Kafi – V 3 – The Book of Cleanliness Ch 4 H 10

31 Al Kafi – V 3 – The Book of Cleanliness Ch 4 H 11

32 Al Kafi – V 3 – The Book of Cleanliness Ch 4 H 12

بَابُ الْبُئْرِ تَكُونُ إِلَى جَنْبِ الْبَالُوَعَةِ

## Chapter 5 – The well which happens to be to the side of the cesspool

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْحَسَنِ بْنِ رَبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُ عَنْ الْبَالُوَعَةِ تَكُونُ فَوْقَ الْبُئْرِ قَالَ إِذَا كَانَتْ فَوْقَ الْبُئْرِ فَسَبْعَةُ أَدْرُعٍ وَإِذَا كَانَتْ أَسْفَلَ مِنَ الْبُئْرِ فَخُمْسَةُ أَدْرُعٍ مِنْ كُلِّ نَاحِيَةٍ وَذَلِكَ كَثِيرٌ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Hassan Bin Rabaat,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the gutter which happens to be higher than the well. He<sup>asws</sup> said: 'When it was higher than the well, so there should be seven cubits (distance between the two); and when it was lower than the well, so five cubits from every direction, and that is sufficient'.<sup>33</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ قَالُوا قُلْنَا لَهُ بئرٌ يُتَوَضَّأُ مِنْهَا يَجْرِي الْبَوْلُ قَرِيبًا مِنْهَا أ يُنَجِّسُهَا قَالَ فَقَالَ إِنْ كَانَتْ الْبُئْرُ فِي أَعْلَى الْوَادِي وَ الْوَادِي يَجْرِي فِيهِ الْبَوْلُ مِنْ تَحْتِهَا وَ كَانَ بَيْنَهُمَا قَدْرُ ثَلَاثَةِ أَدْرُعٍ أَوْ أَرْبَعَةِ أَدْرُعٍ لَمْ يُنَجِّسْ ذَلِكَ شَيْءٌ وَ إِنْ كَانَ أَقَلَّ مِنْ ذَلِكَ يُنَجِّسُهَا وَ إِنْ كَانَتْ الْبُئْرُ فِي أَسْفَلِ الْوَادِي وَ يَمُرُّ الْمَاءُ عَلَيْهَا وَ كَانَ بَيْنَ الْبُئْرِ وَ بَيْنَهُ تِسْعَةُ أَدْرُعٍ لَمْ يُنَجِّسُهَا وَ مَا كَانَ أَقَلَّ مِنْ ذَلِكَ فَلَا يُتَوَضَّأُ مِنْهُ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim and Abu Baseer both said,

'We said to him<sup>asws</sup>, 'A well one performs Ablution (*Wudhu*) from it, the urine flows close by, would it pollute it?' So he<sup>asws</sup> said: 'If the well was in the upper part of the valley, and the urine flows in the valley underneath it, and there was a distance between the two of a measurement of three cubits or four cubits, nothing of that would pollute it. However, if it were less than that, it would pollute it.

But, if it was so that the well was in the lower part of the valley and the water passes by over it, and there was between the well and it a distance of nine cubits, it would not pollute it, and whatever was less than that, so do not perform Ablution (*Wudhu*) from it'.

قَالَ زُرَّارَةُ قُلْتُ لَهُ فَإِنْ كَانَ مَجْرَى الْبَوْلِ يَلْزِمُهَا وَ كَانَ لَا يَنْبُتُ عَلَى الْأَرْضِ فَقَالَ مَا لَمْ يَكُنْ لَهُ قَرَارٌ فَلَيْسَ بِهِ بَأْسٌ وَ إِنْ اسْتَقَرَّ مِنْهُ قَلِيلٌ فَإِنَّهُ لَا يَنْقُبُ الْأَرْضَ وَ لَا فَعَرَ لَهُ حَتَّى يَبْلُغَ الْبُئْرَ وَ لَيْسَ عَلَى الْبُئْرِ مِنْهُ بَأْسٌ فَيَتَوَضَّأُ مِنْهُ إِنَّمَا ذَلِكَ إِذَا اسْتَنْقَعَ كُلُّهُ .

Zurara said, 'So I said to him<sup>asws</sup>, 'Supposing the flow of the urine was with steep declination and it was not stationary upon the ground?' So, he<sup>asws</sup> said: 'As long as there is no stagnation for it, so there is no problem with it; and if a little of it stagnates but it does not permeate the ground and there is no depth to it until it reaches the well, and there is no problem for the well from it, so you can perform Ablution (*Wudhu*) from it. But rather, that is when all of it stagnates (then Ablution (*Wudhu*) cannot be performed from it)'.<sup>34</sup>

33 Al Kafi – V 3 – The Book of Cleanliness Ch 5 H 1

34 Al Kafi – V 3 – The Book of Cleanliness Ch 5 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ قُدَامَةَ بْنِ أَبِي يَزِيدَ الْحَمَّارِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ كَمْ أَدْنَى مَا يَكُونُ بَيْنَ الْبُئْرِ بَيْنَ الْمَاءِ وَالْبَالُوْعَةِ فَقَالَ إِنْ كَانَ سَهْلًا فَسَبْعَةُ أَذْرُعٍ وَإِنْ كَانَ جَبَلًا فَخَمْسَةُ أَذْرُعٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismail Sarraj Abdullah Bin Usman, from Qudamat Bin Abu Yazeed Al Hammar, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup>, 'How close by can there happen to be between the water well and the cesspool (drain of dirty water)?' So he<sup>asws</sup> said: 'If it was a plain then seven cubits, and if it was a mountain, so five cubits'.

ثُمَّ قَالَ الْمَاءُ يَجْرِي إِلَى الْقِبْلَةِ إِلَى يَمِينٍ وَ يَجْرِي وَ يَجْرِي عَنْ يَمِينِ الْقِبْلَةِ إِلَى يَسَارِ الْقِبْلَةِ وَ يَجْرِي عَنْ يَسَارِ الْقِبْلَةِ إِلَى يَمِينِ الْقِبْلَةِ وَ لَا يَجْرِي مِنَ الْقِبْلَةِ إِلَى دُبُرِ الْقِبْلَةِ .

Then he<sup>asws</sup> said: 'The water flows to the direction to the right, and flows from the right direction to the left direction, and flows from the left direction towards the right direction, and cannot flow from the direction to the opposite direction'.<sup>35</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) فِي الْبُئْرِ يَكُونُ بَيْنَهَا وَ بَيْنَ الْكَنْيْفِ خَمْسَةُ أَذْرُعٍ أَوْ أَقَلُّ أَوْ أَكْثَرُ يُتَوَضَّأُ مِنْهَا قَالَ لَيْسَ يُكْرَهُ مِنْ قُرْبٍ وَ لَا بُعْدٍ يُتَوَضَّأُ مِنْهَا وَ يُغْتَسَلُ مَا لَمْ يَنْغَيِّرِ الْمَاءُ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Muhammad Bin Al Qasim,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> regarding the well, 'There happens five cubits to be between it and the bathroom, or less or more, can Ablution (*Wudhu*) be performed from it?' He<sup>asws</sup> said: 'Its abhorrence is not from it be close or far, one can perform Ablution (*Wudhu*) from it and wash from it for as long as the water is not altered (taste or smell or colour)'.<sup>36</sup>

بَابُ الْوُضُوءِ مِنْ سُورِ الدَّوَابِّ وَ السَّبَاعِ وَ الطَّيْرِ

## Chapter 6 – The Ablution (*Wudhu*) from the residue (of the water of) the animals, and the predators, and the birds

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا بَأْسَ بِأَنْ يُتَوَضَّأَ مِمَّا شَرِبَ مِنْهُ مَا يُؤْكَلُ لَحْمُهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is no problem with it one were to perform Ablution (*Wudhu*) from (the water) which is drunk from by what one can its flesh from'.<sup>37</sup>

35 Al Kafi – V 3 – The Book of Cleanliness Ch 5 H 3

36 Al Kafi – V 3 – The Book of Cleanliness Ch 5 H 4

37 Al Kafi – V 3 – The Book of Cleanliness Ch 6 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ فَضْلُ الْحَمَامَةِ وَالذَّجَاجِ لَا بَأْسَ بِهِ وَالطَّيْرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hama, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The residue (of the water drunk by) the doves, and the chicken, there is no problem with it, and the birds (as well)’.<sup>38</sup>

أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَحْيَةَ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ هَلْ يُشْرَبُ سُورُ شَيْءٍ مِنَ الدَّوَابِّ وَ يُتَوَضَّأُ مِنْهُ قَالَ فَقَالَ أَمَّا الْإِبِلُ وَ الْبَقَرُ وَ الْغَنَمُ فَلَا بَأْسَ .

Abu Dawood, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur’at, from Sama’at who said,

‘I asked him<sup>asws</sup>, ‘Can one drink something from the residue (of the water drunk by) the animals, and can one perform Ablution (*Wudhu*) from it?’ So he<sup>asws</sup> said: ‘As for the camel, and the cow, and the sheep, so there is no problem’.<sup>39</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ فِي كِتَابِ عَلِيٍّ ( عَلَيْهِ السَّلَام ) أَنَّ الْهَرَّ سَبْعٌ فَلَا بَأْسَ بِسُورِهِ وَ إِنِّي لَأَسْتَحِيهِ مِنَ اللَّهِ أَنْ أَدْعَ طَعَاماً لِأَنَّ هَرّاً أَكَلَ مِنْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said, ‘In the Book of Ali<sup>asws</sup>, ‘The cat is a predator, but there is no problem with its leftovers, and I<sup>asws</sup> would be embarrassed from Allah<sup>azwj</sup> if I<sup>asws</sup> were to leave food because a cat has eaten from it’.<sup>40</sup>

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدَ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سِئِلَ عَمَّا تَشْرَبُ مِنْهُ الْحَمَامَةُ فَقَالَ كُلُّ مَا أَكَلَ لَحْمُهُ فَتَوَضَّأَ مِنْ سُورِهِ وَ اشْرَبَ

Ahmad Bin Idrees and Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about what the doves had drunk from. So he<sup>asws</sup> said: ‘Everything the flesh of which can be eaten, so you can perform Ablution (*Wudhu*) from its residue, and drink from.

وَ عَمَّا شَرِبَ مِنْهُ بَازٌ أَوْ صَفْرٌ أَوْ عُقَابٌ فَقَالَ كُلُّ شَيْءٍ مِنَ الطَّيْرِ تَوَضَّأَ مِمَّا يَشْرَبُ مِنْهُ إِلَّا أَنْ تَرَى فِي مِيقَارِهِ دَمًا فَإِنْ رَأَيْتَ فِي مِيقَارِهِ دَمًا فَلَا تَوَضَّأَ مِنْهُ وَ لَا تَشْرَبُ .

And about what has been drunk from by the falcon, or an hawk, or an eagle, so he<sup>asws</sup> said: ‘Everything from the bird which they have drunk from, you can perform Ablution (*Wudhu*) from it, except if you were to see blood in its beak. So if you were

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39 Al Kafi – V 3 – The Book of Cleanliness Ch 6 H 3

40 Al Kafi – V 3 – The Book of Cleanliness Ch 6 H 4

to see blood in its beak, then you can neither perform Ablution (*Wudhu*) from it nor can you drink'.<sup>41</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ جَرَّةٍ وَجَدَ فِيهَا خُنْفَسًا قَدْ مَاتَتْ قَالَ أَلْفِهَا وَ تَوَضَّأَ مِنْهُ وَ إِنْ كَانَ عَقْرَبًا فَارْقِ الْمَاءَ وَ تَوَضَّأَ مِنْ مَاءٍ غَيْرِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from sama'at who said,

'I asked Abu Abdullah<sup>asws</sup> about a jug wherein a beetle is found to be, and it had died. He<sup>asws</sup> said: 'Throw it away and perform Ablution (*Wudhu*) from it; and if it was a scorpion, so discard the water and perform Ablution (*Wudhu*) from water other than it'.

وَ عَنْ رَجُلٍ مَعَهُ إِنَاءَانِ فِيهِمَا مَاءٌ وَقَعَ فِي أَحَدِهِمَا قَدْرٌ وَ لَا يَدْرِي أَيُّهُمَا هُوَ لَيْسَ يَقْدِرُ عَلَى مَاءٍ غَيْرِهِ قَالَ يُهْرِفُهُمَا جَمِيعًا وَ يَتَيَّمُّ .

And about a man who has two vessels with him and in both of them is water, and there has fallen some filth into one of the two and he does not know which of the two it is, and he is not able upon (finding the) water apart from it. He<sup>asws</sup> said: 'He should spill out all of it and perform *Tayammum*'.<sup>42</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الْوَشَّاءِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ كَانَ يَكْرَهُ سُورَ كُلِّ شَيْءٍ لَا يُؤْكَلُ لَحْمُهُ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ayoub Bin Nuh, from Al Washha, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having disliked the residue (of the water) of everything whose flesh one cannot eat'.<sup>43</sup>

بَابُ الْوُضُوءِ مِنْ سُورِ الْحَائِضِ وَ الْجُنْبِ وَ الْيَهُودِيِّ وَ النَّصْرَانِيِّ وَ النَّاصِبِ

## Chapter 7 – The Ablution (*Wudhu*) from the residue of the (water drunk by) the menstruation woman, and the one with sexual impurity, and the Jew, and the Christian, and the Hostile One (Nasibi)

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَارِمٍ عَنْ عَنَبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ اشْرَبْ مِنْ سُورِ الْحَائِضِ وَ لَا تَوَضَّأَ مِنْهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Mansour Bin Hazim, from Anbasat,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Drink from the residue of the menstruating woman but do not perform Ablution (*Wudhu*) from it'.<sup>44</sup>

41 Al Kafi – V 3 – The Book of Cleanliness Ch 6 H 5

42 Al Kafi – V 3 – The Book of Cleanliness Ch 6 H 6

43 Al Kafi – V 3 – The Book of Cleanliness Ch 6 H 7

44 Al Kafi – V 3 – The Book of Cleanliness Ch 7 H 1

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) هَلْ يَغْتَسِلُ الرَّجُلُ وَالْمَرْأَةُ مِنْ إِنَاءٍ وَاحِدٍ فَقَالَ نَعَمْ يُفَرِّغَانِ عَلَى أُيُدَيْهِمَا قَبْلَ أَنْ يَضَعَا أُيُدَيْهِمَا فِي الْإِنَاءِ

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Al Ayz Bin Al Qasim who said,

'I asked Abu Abdullah<sup>asws</sup>, 'Can the man and the woman wash from one vessel?' So he<sup>asws</sup> said: 'Yes, they should both empty some of it upon their hands before placing their hands in the vessel'.

قَالَ وَ سَأَلْتُهُ عَنْ سُورِ الْحَائِضِ فَقَالَ لَا تَوَضَّأُ مِنْهُ وَ تَوَضَّأُ مِنْ سُورِ الْجُنُبِ إِذَا كَانَتْ مَأْمُونَةً ثُمَّ تَغْسِلُ يَدَيْهَا قَبْلَ أَنْ تُنْخَلِهُمَا فِي الْإِنَاءِ وَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَغْتَسِلُ هُوَ وَ عَائِشَةُ فِي إِنَاءٍ وَاحِدٍ وَ يَغْتَسِلَانِ جَمِيعاً .

He (the narrator) said, 'And I asked him<sup>asws</sup> about the residue of the menstruating woman, so he<sup>asws</sup> said: 'Do not perform Ablution (*Wudhu*) from it, but you can perform Ablution (*Wudhu*) from (the residue of) the sexually impure woman when she is trustworthy, then she should wash her hands before she enters them into the vessel; and it was so that Rasool-Allah<sup>saww</sup> used to bathe, him<sup>saww</sup> and Ayesha from one vessel, and they would both be bathing together (from one vessel)' .<sup>45</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ الْحَائِضِ يُشْرَبُ مِنْ سُورِهَا قَالَ نَعَمْ وَ لَا يَتَوَضَّأُ مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I asked Abu Abdullah<sup>asws</sup> about the menstruating woman, 'Can one drink from her residue (of water)?' He<sup>asws</sup> said: 'Yes, and he cannot perform Ablution (*Wudhu*) from it' .<sup>46</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَسَّاءِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَيْتَوَضَّأُ الرَّجُلُ مِنْ فَضْلِ الْمَرْأَةِ إِذَا كَانَتْ تَعْرِفُ الْوُضُوءَ وَ لَا يَتَوَضَّأُ مِنْ سُورِ الْحَائِضِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Ibn Abu Yafour who said,

'I asked Abu Abdullah<sup>asws</sup>, 'Can the man perform Ablution (*Wudhu*) from the excess residue of the woman?' He<sup>asws</sup> said: 'When it was so that she recognises the (performance of) Ablution (*Wudhu*), and he cannot perform Ablution (*Wudhu*) from the residue of the menstruating woman' .<sup>47</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ سُورِ الْيَهُودِيِّ وَ النَّصْرَانِيِّ فَقَالَ لَا .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Saeed Al A'araj who said,

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46 Al Kafi – V 3 – The Book of Cleanliness Ch 7 H 3

47 Al Kafi – V 3 – The Book of Cleanliness Ch 7 H 4



'I asked Abu Abdullah<sup>asws</sup> about the residue of (the water drunk by) the Jew and Christian, so he<sup>asws</sup> said: 'No'.<sup>48</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الْوَشَاءِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ كَرِهَ سُورَ وَلَدِ الزَّنَا وَ سُورَ الْيَهُودِيِّ وَ النَّصْرَانِيِّ وَ الْمُشْرِكِ وَ كُلِّ مَا خَالَفَ الْإِسْلَامَ وَ كَانَ أَشَدَّ ذَلِكَ عِنْدَهُ سُورُ النَّاصِبِ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ayoub Bin Nuh, from Al Washha, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having disliked the residue (of the water drunk by) the child of adultery (bastard), and residue of the Jew, and the Christian, and the Polytheist, and everyone who opposes Al-Islam; and it was so that the most intense of that in his<sup>asws</sup> presence was the residue of (the water drunk by) the Hostile One (Nasibi).<sup>49</sup>

بَابِ الرَّجُلِ يَدْخُلُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا وَ الْحَدَّ فِي غَسْلِ الْيَدَيْنِ مِنَ الْجَنَابَةِ وَ الْبَوْلِ وَ الْغَائِطِ وَ النَّوْمِ

**Chapter 8 – The man enters his hand into the vessel before he washes it, and the limit with regards to washing of the two hands from the sexual impurity, and the urine, and the faeces, and the sleep**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْهُمْ ( عَلَيْهِمُ السَّلَامُ ) قَالَ إِذَا دَخَلْتَ يَدَكَ فِي الْإِنَاءِ قَبْلَ أَنْ تَغْسِلَهَا فَلَا بَأْسَ إِلَّا أَنْ يَكُونَ أَصَابَهَا قَدْرُ بَوْلٍ أَوْ جَنَابَةٍ فَإِنْ دَخَلْتَ يَدَكَ فِي الْإِنَاءِ وَ فِيهَا شَيْءٌ مِنْ ذَلِكَ فَأَهْرِقْ ذَلِكَ الْمَاءَ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Sama'at, from Abu Baseer,

(It has been narrated) from them<sup>asws</sup> having said: 'When you enter your hand into the vessel before you wash it, so there is problem except if the filth happens to have hit it, either urine, or sexual impurity. So if you were to enter your hand into the vessel, and therein is something from that, then spill out that water'.<sup>50</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عُنْبَةَ قَالَ سَأَلْتُ الشَّيْخَ عَنِ الرَّجُلِ يَسْتَنْظِطُ مِنْ نَوْمِهِ وَ لَمْ يَبْلُغْ أَوْ يَدْخُلُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا قَالَ لَا لِأَنَّهُ لَا يَدْرِي أَيَّنْ كَانَتْ يَدُهُ فَلْيَغْسِلْهَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer, from Abdul Kareem Bin Utba who said,

'I asked the 'Sheykh<sup>asws</sup>' about the man who wakes up from his sleep and did not urinate, 'Can he enter his hand into the vessel before he washes it?' He<sup>asws</sup> said: 'No, because he does not know where his hand was, therefore he should wash it (first)'.<sup>51</sup>

مُحَمَّدُ بْنُ بَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الرَّجُلِ الْجُنُبِ يَسْهُو فَيَغْمَسُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا أَنَّهُ لَا بَأْسَ إِذَا لَمْ يَكُنْ أَصَابَ يَدَهُ شَيْءٌ .

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49 Al Kafi – V 3 – The Book of Cleanliness Ch 7 H 6

50 Al Kafi – V 3 – The Book of Cleanliness Ch 8 H 1

51 Al Kafi – V 3 – The Book of Cleanliness Ch 8 H 2

Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Shihan Bin Abd Rabbihi,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the sexually impure man who mistakenly immerses his hand into the vessel before he washes it, that there is no problem when it was so that nothing came across his hand (from the sexual impurity).<sup>52</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَبُولُ وَ لَمْ يَمَسَّ يَدَهُ شَيْءٌ أ يَغْمِسُهَا فِي الْمَاءِ قَالَ نَعَمْ وَإِنْ كَانَ جُنْبًا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Hakam, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the man who urinates and nothing (from it) touched his hand, can he immerse it into the water?' He<sup>asws</sup> said: 'Yes, and even if he was sexually impure'.<sup>53</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سُئِلَ كَمْ يُفْرَغُ الرَّجُلُ عَلَى يَدِهِ قَبْلَ أَنْ يُدْخِلَهَا فِي الْإِنَاءِ قَالَ وَاحِدَةً مِنْ حَدَثِ الْبَوْلِ وَ ثِنْتَيْنِ مِنَ الْعَائِطِ وَ ثَلَاثَةً مِنَ الْجَنَابَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said: 'He<sup>asws</sup> was asked, 'How many times should the man pour upon his hand before he enters it into the vessels?' He<sup>asws</sup> said: 'Once from passing the urine, and twice from the faeces, and thrice from the sexual impurity'.<sup>54</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ عَمَّنْ ذَكَرَهُ عَنْ يُونُسَ عَنْ بَكَّارِ بْنِ أَبِي بَكْرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) الرَّجُلُ يَضَعُ الْكُوزَ الَّذِي يَعْرِفُ بِهِ مِنَ الْحَبِّ فِي مَكَانٍ قَدِرٍ ثُمَّ يُدْخِلُهُ الْحَبَّ قَالَ يَصُبُّ مِنَ الْمَاءِ ثَلَاثَةَ أَكْفٍ ثُمَّ يَذَلُّ الْكُوزَ .

Ali Bin Muhammad, from Sahl, from the one who mentioned it, from Yunus, from Bakkar Bin Abu Bakr who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The man places the mug which he scoops with from the container, in a dirty place, then he enters it into the container'. He<sup>asws</sup> said: 'He should pour out three hand-scoops of the water then rub the mug'.<sup>55</sup>

52 Al Kafi – V 3 – The Book of Cleanliness Ch 8 H 3

53 Al Kafi – V 3 – The Book of Cleanliness Ch 8 H 4

54 Al Kafi – V 3 – The Book of Cleanliness Ch 8 H 5

55 Al Kafi – V 3 – The Book of Cleanliness Ch 8 H 6

**باب اِخْتِلَاطِ مَاءِ الْمَطَرِ بِالْبَوْلِ وَ مَا يَرْجِعُ فِي الْإِنَاءِ مِنْ غَسَالَةِ الْجُنُبِ وَ الرَّجُلُ يَفْعُ ثَوْبَهُ عَلَى الْمَاءِ الَّذِي يَسْتَنْجِي بِهِ**

## Chapter 9 – The mingling of the rain water with the urine and what is returned into the vessel from the washing by the one with sexual impurity, and the man’s cloth falls upon the water which he had used for cleaning from the toilet

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي مِيزَابَيْنِ سَالَا أَحَدُهُمَا بَوْلًا وَ الْآخَرَ مَاءَ الْمَطَرِ فَاخْتَلَطَا فَأَصَابَ ثَوْبَ رَجُلٍ لَمْ يَضُرَّهُ ذَلِكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the two gutters, one of the two being of urine and other one of rainwater. So they get mingled, and the cloth of the man get hit by it, that would not harm him'.<sup>56</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَوْ أَنَّ مِيزَابَيْنِ سَالَا أَحَدُهُمَا مِيزَابُ بَوْلٍ وَ الْآخَرُ مِيزَابُ مَاءٍ فَاخْتَلَطَا ثُمَّ أَصَابَكَ مَا كَانَ بِهِ بَأْسٌ .

A number of our companions, from Ahmad Bin Muhammad, from Al Haysam Bin Abu Masrouq, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'If the two gutters are flowing, one of the two being of urine and the other one being of water, so they get mixed up, then it touches you, there would be no problem with it'.<sup>57</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْكَاهِلِيِّ عَنِ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ أَمْرٌ فِي الطَّرِيقِ فَيَسِيلُ عَلَيَّ الْمِيزَابُ فِي أَوْقَاتٍ أَعْلَمُ أَنَّ النَّاسَ يَتَوَضَّئُونَ قَالَ قَالَ لَيْسَ بِهِ بَأْسٌ لَا تَسْأَلْ عَنْهُ

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Kahily, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said, 'I pass by in the road, so the water of the sprout flows over towards me in times I know that the people are performing their Ablution (*Wudhu*)'. He<sup>asws</sup> said: 'There is no problem with it. Do not ask about it'.

قُلْتُ وَ يَسِيلُ عَلَيَّ مِنْ مَاءِ الْمَطَرِ أَرَى فِيهِ التَّغْيِيرَ وَ أَرَى فِيهِ آثَارَ الْقَدَرِ فَتَقَطُرُ الْقَطْرَاتُ عَلَيَّ وَ يَنْتَضِحُ عَلَيَّ مِنْهُ وَ الْبَيْتُ يُنَوِّضُ عَلَيَّ سَطْحِهِ فَيَكْفُ عَلَيَّ ثِيَابِنَا قَالَ مَا بَدَا بَأْسٌ لَا تَغْسِلُهُ كُلُّ شَيْءٍ يَرَاهُ مَاءُ الْمَطَرِ فَقَدْ طَهَّرَ .

I said, 'And there flows unto me from the rain water, I see the change in it, and I see in it traces of dirt. So, the drops (from it) fall upon me and it permeates (soaks) into me, and upon the house there are people performing Ablution (*Wudhu*). So how is it upon our clothes?' He<sup>asws</sup> said: 'There is no problem with that. Do not wash it. Everything which is hit by rain water, so it has been cleaned'.<sup>58</sup>

56 Al Kafi – V 3 – The Book of Cleanliness Ch 9 H 1

57 Al Kafi – V 3 – The Book of Cleanliness Ch 9 H 2

58 Al Kafi – V 3 – The Book of Cleanliness Ch 9 H 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ فِي طِينِ الْمَطَرِ أَنَّهُ لَا بَأْسَ بِهِ أَنْ يُصِيبَ التُّوبَةَ ثَلَاثَةَ أَيَّامٍ إِلَّا أَنْ يُعْلَمَ أَنَّهُ قَدْ نَجَسَهُ شَيْءٌ بَعْدَ الْمَطَرِ فَإِنْ أَصَابَهُ بَعْدَ ثَلَاثَةِ أَيَّامٍ فَاغْسِلْهُ وَ إِنْ كَانَ الطَّرِيقُ نَظِيفًا لَمْ تَغْسِلْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from one of our companions,

(It has been narrated) from Abu Al Hassan<sup>asws</sup> regarding the clay of the rain, that there is no problem with it for three days if it hits the clothes, unless if one knows that something has impurified it after the rain. So if it is hit after three days (of rainfall), then wash it, and if the street was clean, do not wash it'.<sup>59</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنِ الْأَحْوَلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَخْرُجْ مِنْ الْخَلَاءِ فَاسْتَنْجِي بِالْمَاءِ فَيَقَعُ تَوْبِي فِي ذَلِكَ الْمَاءِ الَّذِي اسْتَنْجَيْتَ بِهِ فَقَالَ لَا بَأْسَ بِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Al Ahowl who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I come out of the toilet, then I clean myself with the water. So, something from that water hits my clothes which I have cleaned myself with'. So he<sup>asws</sup> said: 'There is no problem with it'.<sup>60</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ قَالَ فِي الْجُنْبِ يَغْتَسِلُ فَيَقَطُرُ الْمَاءُ عَنْ جَسَدِهِ فِي الْإِنَاءِ وَ يَنْتَضِحُ الْمَاءُ مِنَ الْأَرْضِ فَيَصِيرُ فِي الْإِنَاءِ إِنَّهُ لَا بَأْسَ بِهَذَا كُلِّهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Shihaab Bin Abd Rabbih,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding the sexually impure man washing, so drops of the water drop off from his body into the vessel, and the water from the ground flows into the vessel: 'There is no problem with this, all of it'.<sup>61</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ بَسَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ فِي الرَّجُلِ الْجُنْبِ يَغْتَسِلُ فَيَنْتَضِحُ مِنَ الْمَاءِ فِي الْإِنَاءِ فَقَالَ لَا بَأْسَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding the man with sexually impurity washing, and some of the water spills over into the vessel. So he<sup>asws</sup> said: 'There is no problem. (Allah<sup>azwj</sup>) **[22:78] has not Laid upon you a hardship in the Religion**'.<sup>62</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَغْتَسِلُ فِي مُعْتَسَلٍ يُبَالُ فِيهِ وَ يُغْتَسَلُ مِنَ الْجَنَابَةِ فَيَقَعُ فِي الْإِنَاءِ مَاءٌ يَنْزُو مِنَ الْأَرْضِ فَقَالَ لَا بَأْسَ بِهِ .

59 Al Kafi – V 3 – The Book of Cleanliness Ch 9 H 4

60 Al Kafi – V 3 – The Book of Cleanliness Ch 9 H 5

61 Al Kafi – V 3 – The Book of Cleanliness Ch 9 H 6

62 Al Kafi – V 3 – The Book of Cleanliness Ch 9 H 7

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Umar Bin Yazeed who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I wash in the bathing place wherein urination takes place, and the one with sexually impurity washes in. So something of the water falls into the vessel sprinkling over from the ground' So, he<sup>asws</sup> said: 'There is no problem with it'.<sup>63</sup>

### بَاب مَاءِ الْحَمَّامِ وَالْمَاءِ الَّذِي تُسَخِّنُهُ الشَّمْسُ

## Chapter 10 – Water of the bathhouse, and the water which the sun warms up

بَعْضُ أَصْحَابِنَا عَنِ ابْنِ جُمُهورٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ لَا تَغْتَسِلُ مِنَ الْبَيْرِ الَّتِي تَجْتَمِعُ فِيهَا غُسَالَةُ الْحَمَّامِ فَإِنَّ فِيهَا غُسَالَةَ وَلَدِ الزَّانَا وَهُوَ لَا يَطْهَرُ إِلَى سَبْعَةِ آبَاءٍ وَفِيهَا غُسَالَةُ النَّاصِبِ وَهُوَ شَرُّهُمَا إِنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا شَرًّا مِنَ الْكَلْبِ وَإِنَّ النَّاصِبَ أَهْوَنُ عَلَى اللَّهِ مِنَ الْكَلْبِ

One of our companions, from Ibn Jamhour, from Muhammad Bin Al Qasim, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Do not wash from the well wherein the used water of the bathhouse gathers to, for therein is the washing of the son of adultery (bastard), and he is not clean up to seven fathers (generations); and therein has washed the Hostile One (Nasibi), and he is more evil of the two. Allah<sup>azwj</sup> did not Create a creature more evil than the dog, and the Hostile One (Nasibi) is lower to Allah<sup>azwj</sup> than the dog'.

قُلْتُ أَخْبِرْنِي عَنْ مَاءِ الْحَمَّامِ يَغْتَسِلُ مِنْهُ الْجُنُبُ وَالصَّبِيُّ وَالْيَهُودِيُّ وَالنَّصْرَانِيُّ وَالْمَجُوسِيُّ فَقَالَ إِنَّ مَاءَ الْحَمَّامِ كَمَاءِ النَّهْرِ يُطَهِّرُ بَعْضُهُ بَعْضًا .

I said, 'Inform me about the water of the bathhouse. From it washes the one with sexual impurity, and the children, and the Jews, and the Christians, and the Magians'. So he<sup>asws</sup> said: 'The water of the bathhouse is like the water of the river. Some of it purifies the other'.<sup>64</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ بَكْرِ بْنِ حَبِيبٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَاءُ الْحَمَّامِ لَا بَأْسَ بِهِ إِذَا كَانَتْ لَهُ مَادَّةٌ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Mansour Bin Hazim, from Bakr Bin Habeeb,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The water of the bathhouse, there is no problem with it, if there was a source for it (like a fountain)'.<sup>65</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانَ قَالَ سَمِعْتُ رَجُلًا يَقُولُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنِّي أَنْخَلُ الْحَمَّامَ فِي السَّحَرِ وَفِيهِ الْجُنُبُ وَغَيْرُ ذَلِكَ فَأَقُومُ فَأَغْتَسِلُ فَيَنْتَضِحُ عَلَيَّ بَعْدَ مَا أَفْرَغُ مِنْ مَائِهِمْ قَالَ أَلَيْسَ هُوَ جَارٍ قُلْتُ بَلَى قَالَ لَا بَأْسَ .

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64 Al Kafi – V 3 – The Book of Cleanliness Ch 10 H 1

65 Al Kafi – V 3 – The Book of Cleanliness Ch 10 H 2

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Ismail, from Hanan who said,

'I heard a man saying to Abu Abdullah<sup>asws</sup>, 'I enter the bathhouse in the morning, and therein is the man with sexual impurity and other than that. So I arise and I wash, so the water from their waters sprinkles upon me after I have finished'. He<sup>asws</sup> said: 'Is it not so that it is flowing (water)?' I said, 'Yes'. He<sup>asws</sup> said: 'There is no problem'.<sup>66</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ الْمَاضِي ( عَلَيْهِ السَّلَام ) قَالَ سِيلَ عَنْ مَجْمَعِ الْمَاءِ فِي الْحَمَّامِ مِنْ غَسَالَةِ النَّاسِ يُصِيبُ الثَّوْبَ قَالَ لَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions,

(It has been narrated) from Abu Al-Hassan Al-Maazy<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), said, 'He<sup>asws</sup> was asked about the gathering of the water in the bathhouse, from the bathing of the people, hitting the clothes'. He<sup>asws</sup> said: 'There is no problem'.<sup>67</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ أَبِي الْحُسَيْنِ الْفَارِسِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْمَاءُ الَّذِي تَسَخَّنَهُ الشَّمْسُ لَا تَوَضَّأُوا بِهِ وَلَا تَغْتَسِلُوا بِهِ وَلَا تَعْجِنُوا بِهِ فَإِنَّهُ يُورِثُ الْبَرَصَ .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Abu Al Husayn Al Farsy, from Suleyman Bin Ja'far, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The water which the sun warms up, neither perform Ablution (*Wudhu*) with it, nor wash with it, nor knead with it, for it inherits the leprosy'.<sup>68</sup>

### بَابُ الْمَوْضِعِ الَّذِي يُكْرَهُ أَنْ يُتَعَوَّطَ فِيهِ أَوْ يُبَالَ

## Chapter 11 – The place in which it is abhorred to deface or urinate in

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ فَهِيَ الرَّجُلِ أَنْ يَرْتَادَ مَوْضِعًا لِيُولِيهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> it is from the understanding of the man that he prepares the place for his urination'.<sup>69</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) أَيْنَ يَتَوَضَّأُ الْغُرَبَاءُ قَالَ يَنْقِي شَطُوطَ الْأَنْهَارِ وَالطَّرِيقَ النَّافِذَةَ وَتَحْتَ الْأَشْجَارِ الْمُتَمَرَّةِ وَمَوَاضِعَ اللَّعْنِ فَقِيلَ لَهُ وَأَيْنَ مَوَاضِعَ اللَّعْنِ قَالَ أَبْوَابُ الدُّورِ .

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68 Al Kafi – V 3 – The Book of Cleanliness Ch 10 H 5

69 Al Kafi – V 3 – The Book of Cleanliness Ch 11 H 1

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Aasim Bin Humeid,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A man said to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, 'Where should the strangers perform Ablution (*Wudhu*)?' He<sup>asws</sup> said: 'They should abstain from the banks of the rivers, and the clean streets, and under the fruit-bearing trees, and the places subject to condemnation'. So it was said, 'And where are the places subject to the condemnation?' He<sup>asws</sup> said: 'The doors of the houses'.<sup>70</sup>

مُحَمَّدُ بْنُ يَحْيَى بِإِسْنَادِهِ رَفَعَهُ قَالَ سَأَلَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَام ) مَا حُدُّ الْعَائِطِ قَالَ لَا تَسْتَقْبِلِ الْقِبْلَةَ وَ لَا تَسْتَدْبِرْهَا وَ لَا تَسْتَقْبِلِ الرِّيحَ وَ لَا تَسْتَدْبِرْهَا .

Muhammad Bin Yahya, by his chain, raising it, said,

'Abu Al-Hassan<sup>asws</sup> was asked, 'What is the limit of the defecation?' He<sup>asws</sup> said: 'You should neither face towards the Qiblah, nor have your back towards it, nor face the oncoming wind, nor have your back to it'.

وَ رُوِيَ أَيْضاً فِي حَدِيثٍ آخَرَ لَا تَسْتَقْبِلِ الشَّمْسَ وَ لَا الْقَمَرَ .

And it is reported as well in another Hadeeth: '(He<sup>asws</sup> said): 'Neither face the sun nor the moon'.<sup>71</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ نَهَى النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَنْ يَطْمَحَ الرَّجُلُ بِبَوْلِهِ مِنَ السَّطْحِ أَوْ مِنَ الشَّيْءِ الْمُرْتَفِعِ فِي الْهَوَاءِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> forbade the man to urinate from the roof, or something from the high places, in the air'.<sup>72</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ خَرَجَ أَبُو حَنِيفَةَ مِنْ عِنْدِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ أَبُو الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) قَائِمٌ وَ هُوَ غُلَامٌ فَقَالَ لَهُ أَبُو حَنِيفَةَ يَا غُلَامُ أَيْنَ يَضَعُ الْغَرِيبُ بِيَدِكُمْ فَقَالَ اجْتَنِبْ أَفْنِيَةَ الْمَسَاجِدِ وَ شَطُوطَ الْأَنْهَارِ وَ مَسَاقِطَ النَّمَارِ وَ مَنَازِلَ النَّزَالِ وَ لَا تَسْتَقْبِلِ الْقِبْلَةَ بِعَائِطٍ وَ لَا بَوْلٍ وَ أَرْفَعِ ثَوْبَكَ وَ صَعْ حَيْثُ شِئْتَ .

Ali Bin Ibrahim, raising it, said,

'Abu Haneefa exited from the presence of Abu Abdullah<sup>asws</sup>, and Abu Al-Hassan Musa<sup>asws</sup> was standing, and he<sup>asws</sup> was a young boy. So Abu Haneefa said to him<sup>asws</sup>, 'O boy! Where can the strangers in your<sup>asws</sup> city place (their faeces and urine)?' So he<sup>asws</sup> said: 'They should keep away from the courtyards of the Masjids, and banks of the rivers, and the places where the fruits fall from the trees, and the houses (places) of combat, and he should neither face the Qiblah by defecation nor urination, and should raise his clothes, and place it where he so desires to'.<sup>73</sup>

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71 Al Kafi – V 3 – The Book of Cleanliness Ch 11 H 3

72 Al Kafi – V 3 – The Book of Cleanliness Ch 11 H 4

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مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ثَلَاثٌ خِصَالٍ مُلْعُونٌ مَنْ فَعَلَهُنَّ الْمُتَعَوِّطُ فِي ظِلِّ النَّزَالِ وَالْمَانِعُ الْمَاءِ الْمُتَنَابِ وَ سَادُّ الطَّرِيقِ الْمَسْلُوكِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Ibrahim Al Karkhy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Three characteristics are accursed for the one who does these – the defecation in the shade of the encampments, and the disrupter of (flow of) water, and obstruction of the travelled road'.<sup>74</sup>

### بَابُ الْقَوْلِ عِنْدَ دُخُولِ الْخَلَاءِ وَ عِنْدَ الْخُرُوجِ وَ الْإِسْتِجَاءِ وَ مَنْ نَسِيَهُ وَ التَّسْمِيَةَ عِنْدَ الدُّخُولِ وَ عِنْدَ الْوُضُوءِ

## **Chapter 12 – The words (to be spoken) during entering the toilet, and during the exit, and the cleansing (afterwards), and the one who forgets, and Naming (Bismillah) during the entering and during the Ablution (Wudhu)**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِذَا دَخَلْتَ الْمَخْرَجَ فَقُلْ بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخَبِيثِ الْمُخْبِثِ الرَّجْسِ النَّجْسِ الشَّيْطَانِ الرَّجِيمِ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Ammar who said,

'I heard Abu Abdullah<sup>asws</sup> saying, 'When you enter the toilet, so say, 'In the Name of Allah<sup>azwj</sup>! O Allah<sup>azwj</sup>! I seek refuge with You<sup>azwj</sup> from the most wicked of the wicked ones, the unclean, the filthy Satan<sup>la</sup>, the pelted one.

فَإِذَا خَرَجْتَ فَقُلْ بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي عَاقَانِي مِنَ الْخَبِيثِ الْمُخْبِثِ وَ أَمَاطَ عَنِّي الْأَذَى

So when you exit, so say, 'In the Name of Allah<sup>azwj</sup> Who Saved me from the most repugnant of the repugnant things, and Removed the harm from me'.

وَ إِذَا تَوَضَّأْتَ فَقُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ اللَّهُمَّ اجْعَلْنِي مِنَ النَّوَابِيئِ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

And when you perform Ablution (Wudhu), so say, 'I testify that there is no god except for Allah<sup>azwj</sup>. O Allah<sup>azwj</sup>! Make me to be from the repentant, and Make me to be from the clean ones, and the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds'.<sup>75</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا سَمَّيْتَ فِي الْوُضُوءِ طَهَّرَ جَسَدَكَ كُلَّهُ وَ إِذَا لَمْ تَسَمْ لَمْ يَطْهَرْ مِنْ جَسَدِكَ إِلَّا مَا مَرَّ عَلَيْهِ الْمَاءُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When you Name (Bismillah) during the Ablution (Wudhu) it would purify your body, all of it, and when

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you do not Name (Bismillah), it would not purify from your body except what the water passes over'.<sup>76</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ قَالَ سَمِعْتُ الرَّضَا ( عَلَيْهِ السَّلَام ) يَقُولُ يُسْتَنْجَى وَ يُغْسَلُ مَا ظَهَرَ مِنْهُ عَلَى الشَّرْجِ وَ لَا تُدْخَلُ فِيهِ الْأُثْمَلَةُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud who said,

'I heard Al-Reza<sup>asws</sup> saying: 'One should cleanse and wash what is apparent from it upon the anus, and you should not enter the finger inside it'.<sup>77</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ إِذَا أَرَادَ أَنْ يَسْتَنْجِيَ بِأَيِّمَا يَبْدَأُ بِالْمَفْعَدَةِ أَوْ بِالْإِخْلِيلِ فَقَالَ بِالْمَفْعَدَةِ ثُمَّ بِالْإِخْلِيلِ .

Ahmad Bin Idrees from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked about the man when he intends to cleanse himself, with which of the two should he begin with, the back part or the front?' So he<sup>asws</sup> said: 'With the back part, then with the front part'.<sup>78</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ نَهَى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَنْ يَسْتَنْجِيَ الرَّجُلُ بِيَمِينِهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> forbade the man to cleanse himself with his right hand'.<sup>79</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ رَبِّهِ قَالَ قُلْتُ لَهُ مَا تَقُولُ فِي الْفَصِّ يُنْخَذُ مِنْ حَجَارَةِ زُمُرٍ قَالَ لَا بَأْسَ بِهِ وَ لَكِنْ إِذَا أَرَادَ الْإِسْتِنْجَاءَ نَزَعَهُ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Ali Bin Al Husayn Bin Abd Rabbih who said,

'I said to him<sup>asws</sup>, 'What are you saying regarding ring stone taken from the emerald stones'. He<sup>asws</sup> said: 'There is no problem with it, but whenever one intends to cleanse himself, he should remove it (beforehand)'.<sup>80</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْإِسْتِنْجَاءُ بِالْيَمِينِ مِنَ الْجَفَاءِ . وَ رُوي أَنَّهُ إِذَا كَانَتْ بِالْيَسَارِ عَلَتْهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

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78 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 4

79 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 5

80 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 6

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The cleansing (of private parts) with the right hand is from the repugnance'. And it is reported that it is a valid excuse if there was an illness with the left hand'.<sup>81</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِذَا انْقَطَعَتْ دِرَّةُ التَّبُولِ فَصَبَّ الْمَاءَ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Jameel,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the flow of urine stops, so pour the water (upon it's discharging part)'.<sup>82</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنْ أَبِي الْحَسَنِ ( عليه السلام ) قَالَ قُلْتُ لَهُ لِإِسْتِنَاجَاءٍ حُدٌّ قَالَ لَا يُبْقَى مَا تَمَّةٌ قُلْتُ فَإِنَّهُ يُبْقَى مَا تَمَّةٌ وَ يُبْقَى الرِّيحُ قَالَ الرِّيحُ لَا يُنْظَرُ إِلَيْهَا .

Ali Bin Ibrahim, from his father, from Ibn Al Mugheira,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'For the cleansing of the private parts, there is a limit?' He<sup>asws</sup> said: 'It is not purified for as long as there is (something) there'. I said, 'Supposing he cleans what is there, and the wind remains?' He<sup>asws</sup> said: 'The wind is not something you can look at'.<sup>83</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ الْحَسَنِ بْنِ زِيَادٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنِ الرَّجُلِ يَبُولُ فَيَصِيبُ فَخْذَهُ وَ رُكْبَتَهُ قَدْرَ نُكْتَةٍ مِنْ بَوْلٍ فَيَصِلُ ثُمَّ يَذْكُرُ بَعْدَ أَنَّهُ لَمْ يَغْسِلْهُ قَالَ يَغْسِلْهُ وَ يُعِيدُ صَلَاتَهُ .

Ali Bin Muhammad, from Sahl, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem Bin Amro, from Al Hassan Bin Ziyad who said,

'Abu Abdullah<sup>asws</sup> was asked about the man who urinates, so it hits his thigh and his knees, of a measurement of a spot of urine. So he prays *Salaat*, then he remembers afterwards that he had not washed it. He<sup>asws</sup> said: 'He should wash and he would repeat the *Salaat*'.<sup>84</sup>

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ مُوسَى بْنِ الْقَاسِمِ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قُلْتُ لَهُ الرَّجُلُ يُرِيدُ أَنْ يَسْتَنْجِيَ كَيْفَ يَقْعُدُ قَالَ كَمَا يَقْعُدُ لِلْعَائِطِ وَ قَالَ إِنَّمَا عَلَيْهِ أَنْ يَغْسِلَ مَا ظَهَرَ مِنْهُ وَ لَيْسَ عَلَيْهِ أَنْ يَغْسِلَ بَاطِنَهُ .

Muhammad Bin Al Hassan, from Sahl, from Musa Bin Al Qasim, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'The man intends to cleanse his private parts, how should he sit?' He<sup>asws</sup> said: 'Just as he

81 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 7

82 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 8

83 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 9

84 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 10

would sit for the defecation'. And he<sup>asws</sup> said: 'But rather, upon him is that he washes what is apparent from it, and it is not upon him that he washes his inside'.<sup>85</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ لِيَعِضُ نِسَائِهِ مَرِي نِسَاءَ الْمُؤْمِنِينَ أَنْ يَسْتَنْجِينَ بِالْمَاءِ وَ يُبَالِغْنَ فَإِنَّهُ مَطَهْرَةٌ لِلْحَوَاشِي وَ مَذْهَبَةٌ لِلنَّوَاسِيرِ .

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Ziyad,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that the Prophet<sup>saww</sup> said to one of his<sup>saww</sup> womenfolk: 'Instruct the womenfolk of the Believers that they should be cleansing their private parts with the water, and they should be thorough, for it is a purification for the surrounding areas and the remover of the haemorrhoids'.<sup>86</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يُحِبُّ النَّوَابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ قَالَ كَانَ النَّاسُ يَسْتَنْجُونَ بِالْكَرْسَفِ وَ الْأَحْجَارِ ثُمَّ أُحْدِثَ الْوُضُوءُ وَ هُوَ خُلِقَ كَرِيمٌ فَأَمَرَ بِهِ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ صَنَعَهُ وَ أَنْزَلَ اللَّهُ فِي كِتَابِهِ إِنَّ اللَّهَ يُحِبُّ النَّوَابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [2:222] **surely Allah Loves the repentant, and He Loves those who purify themselves**, said: "The people used to clean their genitals with the old cotton cloth, or the stones, then used the water, and it was good mannerism, when Rasool-Allah<sup>saww</sup> ordered for it, and they did it. So Allah<sup>azwj</sup> Revealed in His<sup>azwj</sup> Book [2:222] **surely Allah Loves the repentant, and He Loves those who purify themselves**'.<sup>87</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ قَالَ تَوَضَّأْتُ يَوْمًا وَ لَمْ أَغْسِلْ ذَكَرِي ثُمَّ صَلَّيْتُ فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَقَالَ اغْسِلْ ذَكَرَكَ وَ أَعِدْ صَلَاتَكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara who said,

'I performed Ablution (*Wudhu*) one day and did not wash my manhood. Then I Prayed. So I asked Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> said: 'Wash your manhood and repeat the *Salaat*'.<sup>88</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بَقُطَيْنَ عَنْ أَخِيهِ الْحُسَيْنِ عَنِ عَلِيِّ بْنِ بَقُطَيْنَ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) فِي الرَّجُلِ يَبُولُ فَيَنْسَى غَسَلَ ذَكَرَهُ ثُمَّ يَتَوَضَّأُ وَضُوءَ الصَّلَاةِ قَالَ يَغْسِلُ ذَكَرَهُ يُعِيدُ الصَّلَاةَ وَ لَا يُعِيدُ الْوُضُوءَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Yaqteen, from his brother Al Husayn, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> regarding the man who urinates but he forgets to wash his manhood. Then he performs Ablution (*Wudhu*) for the *Salaat*.

85 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 11

86 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 12

87 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 13

88 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 14

He<sup>asws</sup> said: 'He should wash his manhood. He would repeat the *Salaat* and he would not repeat the Ablution (*Wudhu*)'.<sup>89</sup>

عَنْهُ عَنْ أَحْمَدَ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي الرَّجُلِ يَبُولُ وَ يَنْسَى أَنْ يَغْسِلَ ذَكَرَهُ حَتَّى يَتَوَضَّأَ وَ يُصَلِّيَ قَالَ يَغْسِلُ ذَكَرَهُ وَ يُعِيدُ الصَّلَاةَ وَ لَا يُعِيدُ الوُضُوءَ .

From him, from Ahmad, from Ibn Fazzal, from Ibn Bukeyr, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the man who urinates and forgets to wash his manhood until he performs Ablution (*Wudhu*), and he prays *Salaat*. He<sup>asws</sup> said: 'He should wash his manhood and he should repeat the *Salaat*, and he would not repeat the Ablution (*Wudhu*)'.<sup>90</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذَا دَخَلْتَ الْعَائِطَ فَقَضَيْتَ الْحَاجَةَ فَلَمْ تُهْرِقِ الْمَاءَ ثُمَّ تَوَضَّأْتَ وَ نَسِيتَ أَنْ تَسْتَنْجِيَ فَذَكَرْتَ بَعْدَ مَا صَلَّيْتَ فَعَلَيْكَ الْإِعَادَةُ وَ إِنْ كُنْتَ أَهْرَقْتَ الْمَاءَ فَنَسِيتَ أَنْ تَغْسِلَ ذَكَرَكَ حَتَّى صَلَّيْتَ فَعَلَيْكَ إِعَادَةُ الوُضُوءِ وَ الصَّلَاةِ وَ غَسَلُ ذَكَرِكَ لِأَنَّ الْبَوْلَ لَيْسَ مِثْلَ الْبِرَازِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Zur'at, from Sama'at who said,

'Abu Abdullah<sup>asws</sup> said: 'Whenever you enter the toilet and fulfil your need, but do not spill the water (upon the pack part), then you perform Ablution (*Wudhu*) and forget that you should be cleansing yourself, and if you remember after have prayed *Salaat*, so upon you is the repeating (of the *Salaat*); and if it was so that you did spill the water (upon the back part), but you forgot to wash your manhood, so upon you is the repeating of the Ablution (*Wudhu*), and the *Salaat*, and the washing of your manhood, because the urine is not like the faeces'.<sup>91</sup>

باب الاستبراء من البول و غسله و من لم يجد الماء

### Chapter 13 – The *Istibra'a* from the urine, and washing it, and the one who cannot find the water

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيرِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) رَجُلٌ بَالَ وَ لَمْ يَكُنْ مَعَهُ مَاءٌ فَقَالَ يَعْصِرُ أَصْلَ ذَكَرِهِ إِلَى طَرْفِهِ ثَلَاثَ عَصْرَاتٍ وَ يَنْتُرُ طَرْفَهُ فَإِنْ خَرَجَ بَعْدَ ذَلِكَ شَيْءٌ فَلَيْسَ مِنَ الْبَوْلِ وَ لَكِنَّهُ مِنَ الْحَبَائِلِ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim who said,

'I said to Abu Ja'far<sup>asws</sup>, 'A man urinates and there does not happen to be water with him'. So he<sup>asws</sup> said: 'He should squeeze the base of his manhood to its tip, three squeezes, and jerk its tip. So if something were to come out after that, so it would not be from the urine, but it is from the sexual veins'.<sup>92</sup>

89 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 15

90 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 16

91 Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 17

92 Al Kafi – V 3 – The Book of Cleanliness Ch 13 H 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبِي دَاوُدَ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ بَالَ ثُمَّ تَوَضَّأَ وَ قَامَ إِلَى الصَّلَاةِ فَوَجَدَ بَلًّا قَالَ لَا يَتَوَضَّأُ إِنَّمَا ذَلِكَ مِنَ الْحَبَائِلِ .

A number of our companions, from Ahmad Bin Muhammad and Abu Dawood, altogether from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Al A'ala, from Ibn Abu Yafour who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who urinates, then he performs Ablution (*Wudhu*)s and stands for the Prayer, so he finds wetness. He<sup>asws</sup> said: 'He would not perform Ablution (*Wudhu*). But rather, that is from the sexual veins'.<sup>93</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أُشَيْمٍ عَنْ صَفْوَانَ قَالَ سَأَلَ الرَّضَا ( عَلَيْهِ السَّلَامُ ) رَجُلٌ وَ أَنَا حَاضِرٌ فَقَالَ إِنَّ بِي جُرْحاً فِي مَقْعَدِي فَأَتَوَضَّأُ وَ أَسْتَنْجِي ثُمَّ أَجِدُ بَعْدَ ذَلِكَ النَّدَى وَ الصُّفْرَةَ مِنَ الْمَقْعَدَةِ أ فَأَعِيدُ الْوُضُوءَ فَقَالَ وَ قَدْ أَنْقَيْتَ فَقَالَ نَعَمْ قَالَ لَا وَ لَكِنَّ رُشَّهُ بِالْمَاءِ وَ لَا تَعِدِ الْوُضُوءَ .

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ali Bin Ahmad Bin Asheym, from Safwan who said,

'A man asked Al-Reza<sup>asws</sup> and I was present, so he said, 'I am with an injury in my backside. So I perform Ablution (*Wudhu*) and cleanse myself, then I find the wetness and the yellowness from the backside. Should I be repeating the Ablution (*Wudhu*)?' So he<sup>asws</sup> said: 'And you have purified it?' So he said, 'Yes'. He<sup>asws</sup> said: 'No. But, sprinkle water upon it and do not repeat the Ablution (*Wudhu*)'.

أَحْمَدُ عَنْ أَبِي نَصْرِ قَالَ سَأَلَ الرَّضَا ( عَلَيْهِ السَّلَامُ ) رَجُلٌ بِنَحْوِ حَدِيثِ صَفْوَانَ .

Ahmad, from Abu Nasr who said, 'A man asked Al-Reza<sup>asws</sup> with approximately the Hadeeth of Safwan (the above Hadeeth)'.<sup>94</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانَ بْنِ سَدِيرٍ قَالَ سَمِعْتُ رَجُلًا سَأَلَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَقَالَ رُبَّمَا بُلْتُ وَ لَمْ أَقْدِرْ عَلَى الْمَاءِ وَ يَشْتَدُّ عَلَيَّ ذَلِكَ فَقَالَ إِذَا بُلْتَ وَ تَمَسَّحْتَ فَاْمَسَّحْ ذَكَرَكَ بِرَيْفِكَ فَإِنَّ وَجَدْتَ شَيْئاً فَقُلْ هَذَا مِنْ ذَلِكَ .

Ali Bin Ibrahim, from his father, from Hanan Bin Sadeyr who said,

'I heard a man ask Abu Abdullah<sup>asws</sup>, so he said, 'Sometimes I urinate and am not able upon the water, and that is difficult upon me'. So he<sup>asws</sup> said: 'When you have urinated, so wipe your manhood with your saliva. So if you were to find something, so say, 'It is from that (saliva)'.<sup>95</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الرَّجُلُ يُعْتَرِيهِ الْبَوْلُ وَ لَا يَقْدِرُ عَلَى حَبْسِهِ قَالَ فَقَالَ لِي إِذَا لَمْ يَقْدِرْ عَلَى حَبْسِهِ فَأَلِّهِ أُولَى بِالْعُدْرِ يَجْعَلُ حَرْبِطَةً .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Mansour Bin Hazim who said,

93 Al Kafi – V 3 – The Book of Cleanliness Ch 13 H 2

94 Al Kafi – V 3 – The Book of Cleanliness Ch 13 H 3

95 Al Kafi – V 3 – The Book of Cleanliness Ch 13 H 4

'I said to Abu Abdullah<sup>asws</sup>, 'The man is desperate for the urination and he is not able upon withholding it'. So he<sup>asws</sup> said to me: 'When he is not able upon withholding it, so Allah<sup>azwj</sup> is the Closest with the Excusing. He can make it to be in a bag'.<sup>96</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) فِي خَصِيٍّ يُبُولُ فَيَلْفَى مِنْ ذَلِكَ شِدَّةً وَ يَرَى الْبَلَّلَ بَعْدَ الْبَلَّلِ قَالَ يَتَوَضَّأُ ثُمَّ يَنْتَضِحُ فِي النَّهَارِ مَرَّةً وَاحِدَةً .

Al Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Abdul Rahman who said,

'I wrote to Abu Al-Hassan<sup>asws</sup> regarding a eunuch urinating, so he faces difficulty from that and he sees the urine after the urine'. He<sup>asws</sup> said: 'He should perform Ablution (*Wudhu*), then pour water once during the day'.<sup>97</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ الْبَوْلِ يُصِيبُ الْجَسَدَ قَالَ صُبَّ عَلَيْهِ الْمَاءَ مَرَّتَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I asked Abu Abdullah<sup>asws</sup> about the urine hitting the body. He<sup>asws</sup> said: 'Pour the water upon it, twice'.

وَ رُوِيَ أَنَّهُ يُجْزَى أَنْ يَغْسِلَ بِمِثْلِهِ مِنَ الْمَاءِ إِذَا كَانَ عَلَى رَأْسِ الْحَشْفَةِ وَ غَيْرِهِ وَ رُوِيَ أَنَّهُ مَاءٌ لَيْسَ بِوَسْخٍ فَيَحْتَاجُ أَنْ يُذْلِكَ .

And it is reported that it would suffice him if he were to wash with the likes of it from the water when it was upon the tip of the manhood. And it is reported that it is water and not filth, so it needs to be rubbed.<sup>98</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عَثْمَانَ عَنْ رَوْحِ بْنِ عَبْدِ الرَّحِيمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ أَنَا قَائِمٌ عَلَى رَأْسِهِ وَ مَعِيَ إِدَاوَةٌ أَوْ قَالَ كُوزٌ فَلَمَّا انْقَطَعَ شَحْبُ الْبَوْلِ قَالَ بِيَدِهِ هَكَذَا إِلَيَّ فَنَاولْتُهُ بِالْمَاءِ فَنَوَضَّأُ مَكَانَهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Fazzal, from Ghalib Bin Usman, from Rawh Bin Abdul Raheem who said,

'Abu Abdullah<sup>asws</sup> urinated and I was standing by his<sup>asws</sup> head, and with me was a container', or said, 'a pitcher. So when the flow of urine stopped, he<sup>asws</sup> said (gestured) by his<sup>asws</sup> hand like this, 'To me<sup>asws</sup>'. So I gave it to him<sup>asws</sup> with the water, and he<sup>asws</sup> performed Ablution (*Wudhu*) in his<sup>asws</sup> place'.<sup>99</sup>

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**باب مِقْدَارِ الْمَاءِ الَّذِي يُجْزَى لِلْوُضُوءِ وَالْغُسْلِ وَ مَنْ تَعَدَّى فِي الْوُضُوءِ**

**Chapater 14 – Measurement of the water which suffices for the Ablution (Wudhu) and the washing, the one who exceeds in the Ablution (Wudhu)**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ يَأْخُذُ أَحَدُكُمْ الرَّاحَةَ مِنَ الدَّهْنِ فَيَمَلَأُ بِهَا جَسَدَهُ وَالْمَاءُ أَوْسَعُ مِنْ ذَلِكَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'One of you takes the comfort from the oil, so he fills his body with it (by massaging), but (consider) the water is more expansive than that'. (Meaning – use water as one applies oil).<sup>100</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَادِ عَنْ حَرِيزِ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ إِنَّمَا الْوُضُوءُ حَدٌّ مِنْ حُدُودِ اللَّهِ لِيَعْلَمَ اللَّهُ مَنْ يُطِيعُهُ وَ مَنْ يَعْصِيهِ وَ إِنَّ الْمُؤْمِنَ لَا يُنَجِّسُهُ شَيْءٌ إِنَّمَا يَكْفِيهِ مِثْلُ الدَّهْنِ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad, from Hareyz, from Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'But rather, the Ablution (Wudhu) is a Limit from the Limits of Allah<sup>azwj</sup> in order to Allah<sup>azwj</sup> to Know the one who obeys Him<sup>azwj</sup> and the one who disobeys Him<sup>azwj</sup>, and that the Believer cannot be polluted by anything. But rather, he would be suffice from the likes of the oil (from the water)'.<sup>101</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو دَاوُدَ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) يَقُولُ إِنَّ أَبِي كَانَ يَقُولُ إِنَّ لِلْوُضُوءِ حَدًّا مَنْ تَعَدَّاهُ لَمْ يُوجَرْ وَ كَانَ أَبِي يَقُولُ إِنَّمَا يَنْتَلِدُّ فَقَالَ لَهُ رَجُلٌ وَ مَا حَدُّهُ قَالَ تَغْسِلُ وَجْهَكَ وَ يَدَيْكَ وَ تَمْسَحُ رَأْسَكَ وَ رِجْلَيْكَ .

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, altogether from Al Husayn Bin Saeed, from Fazalat, from Dawood Bin Farqad who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'My<sup>asws</sup> father<sup>asws</sup> was saying that for the Ablution (Wudhu) there is a Limit. The one who exceeds it would not be Recompensed; and my<sup>asws</sup> father<sup>asws</sup> was saying: 'But rather, he would be bewildered'. So a man said to him<sup>asws</sup>, 'And what is its Limit?' He<sup>asws</sup> said: 'You should wash your face, and your hands, and wipe your head and your feet'.<sup>102</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ الْجُنُبُ مَا جَرَى عَلَيْهِ الْمَاءُ مِنْ جَسَدِهِ قَلِيلُهُ وَ كَثِيرُهُ فَقَدْ أَجْرَاهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

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(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The one with sexual impurity, whatever water flows upon his body, be it little or a lot, so it has sufficed him'.<sup>103</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) قَالَ سَأَلْتُهُ عَنْ غُسْلِ الْجَنَابَةِ كَمْ يُجْزِي مِنَ الْمَاءِ فَقَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَغْتَسِلُ بِخَمْسَةِ أَمْدَادٍ بَيْنَهُ وَبَيْنَ صَاحِبَتِهِ وَ يَغْتَسِلَانِ جَمِيعاً مِنْ إِنَاءٍ وَاحِدٍ .

Muhammad Bin Yahya, from Muhammad Bin Al Husay, from Safwan, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the major Ablution (*Wudhu*) (for sexual impurity), how much of the water would suffice?' So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> used to wash with five handfuls between him<sup>saww</sup> and his<sup>saww</sup> companion (wife), and they would both be washing from one vessel'.<sup>104</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَزِيدِ بْنِ إِسْحَاقَ عَنْ هَارُونَ بْنِ حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ يُجْزِيكَ مِنَ الْغُسْلِ وَ الْإِسْتِنْبَاجِ مَا مَلَأَتْ يَمِينُكَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Bin Is'haq, from Haroun Bin Hamza,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It would suffice you from the washing and the cleansing (after toilet) what fills your right hand'.<sup>105</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي الْوُضُوءِ قَالَ إِذَا مَسَّ جِدَدَكَ الْمَاءُ فَحَسْبُكَ .

A number of companions, from Ahmad Bin Muhammad, from Al Husayn Bin saeed, from Fazalat Bin Ayoub, from Jameel, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Ablution (*Wudhu*), said: 'When the water touches your skin, so it is sufficient for you'.<sup>106</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ الرَّجُلُ يُجْنِبُ فَيَرْتَمِسُ فِي الْمَاءِ ارْتِمَاسَةً وَاحِدَةً فَيَخْرُجُ يُجْزِيهِ ذَلِكَ مِنْ غَسْلِهِ قَالَ نَعَمْ .

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'The man has sexual impurity, so he immerses himself into the water with one immersion, and he comes out, would that suffice him from his washing?' He<sup>asws</sup> said: 'Yes'.<sup>107</sup>

عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ لِلَّهِ مَلَكاً يَكْتَتِبُ سَرَفَ الْوُضُوءِ كَمَا يَكْتَتِبُ عُذْوَانَهُ .

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104 Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 5

105 Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 6

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Ali Bin Ibrahim, from someone else, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Hammad Bin isa, from Hareyz,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'For Allah<sup>azwj</sup> there is an Angel who records the extravagance in the Ablution (*Wudhu*) just as he records his (other) transgressions'.<sup>108</sup>

### باب السَّوَالِكِ

## Chapter 15 – The teeth brushing

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ رَكْعَتَانِ بِالسَّوَالِكِ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً بِغَيْرِ سَوَالِكِ

Ali Bin Muhammad, from Sahl and Ali Bin Ibrahim, from his father, altogether from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Two Cycles (of *Salaat*) with brushing the teeth is superior than seventy Cycles (of *Salaat*) without brushing the teeth'.

قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَوْ لَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسَّوَالِكِ مَعَ كُلِّ صَلَاةٍ .

He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Had it not been difficult upon my<sup>saww</sup> community, I<sup>saww</sup> would have ordered them with the brushing of the teeth along with every *Salaat*'.<sup>109</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مِنْ سُنَنِ الْمُرْسَلِينَ السَّوَالِكُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yunus Bin Yaqoub, from Abu Asama,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'From the Sunnah of the Mursil Prophets<sup>as</sup>, is the brushing of the teeth'.<sup>110</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا زَالَ جِبْرَائِيلُ ( عَلَيْهِ السَّلَام ) يُوصِينِي بِالسَّوَالِكِ حَتَّى خَفْتُ أَنْ أَحْفِيَ أَوْ أُدْرَدَ .

Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said: 'Jibraeel<sup>as</sup> did not cease to advise me<sup>saww</sup> with brushing of the teeth to the extent that I<sup>saww</sup> feared of loosening the teeth or becoming toothless'.<sup>111</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي السَّوَالِكِ قَالَ لَا تَدْعُهُ فِي كُلِّ ثَلَاثٍ وَ لَوْ أَنْ تُمَرَّهَ مَرَّةً .

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109 Al Kafi – V 3 – The Book of Cleanliness Ch 15 H 1

110 Al Kafi – V 3 – The Book of Cleanliness Ch 15 H 2

111 Al Kafi – V 3 – The Book of Cleanliness Ch 15 H 3

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Bukeyr, from the one who mentioned it,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding brushing of the teeth having said: 'Do not neglect it during every three (*Salaats*) even if you pass it over the teeth, once'.<sup>112</sup>

عَلِيٌّ بِإِسْنَادِهِ قَالَ أَدْنَى السُّوَاكِ أَنْ تُنْذَلَكَ بِإِصْبَعِكَ .

Ali, by his chain,

He<sup>asws</sup> said, 'The lowest of the brushing of the teeth is that you rub with your finger'.<sup>113</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْمُعَلَّى أَبِي عَثْمَانَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ السُّوَاكِ بَعْدَ الْوُضُوءِ فَقَالَ الْإِسْتِيَاكُ قَبْلَ أَنْ تَتَوَضَّأَ قُلْتُ أَرَأَيْتَ إِنْ نَسِيَ حَتَّى يَتَوَضَّأَ قَالَ يَسْتَاكُ ثُمَّ يَتَمَضَّمُ ثَلَاثَ مَرَّاتٍ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Al Moalla Abu Usman, from Moalla Bin Khunays who said,

'I asked Abu Abdullah<sup>asws</sup> about brushing of the teeth after the Ablution (*Wudhu*), so he<sup>asws</sup> said: 'You should brush the teeth before you perform the Ablution (*Wudhu*)'. I said, 'If I forget until I perform the Ablution (*Wudhu*)?' He<sup>asws</sup> said: 'You should brush the teeth, then you should rinse your mouth three times'.

وَ رُوِيَ أَنَّ السُّنَّةَ فِي السُّوَاكِ فِي وَفْتِ السَّحَرِ .

And it is reported that the Sunnah regarding brushing the teeth is during the time of pre-dawn'.<sup>114</sup>

عَلِيٌّ بْنُ مُحَمَّدِ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي بَكْرٍ بْنِ أَبِي سَمَّانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا قُمْتَ بِاللَّيْلِ فَاسْتَاكُ فَإِنَّ الْمَلَكَ يَأْتِيكَ فَيَصْنَعُ فَاهُ عَلَى فَيْكِ وَ لَيْسَ مِنْ حَرْفٍ تَتْلُوهُ وَ تَنْطِقُ بِهِ إِلَّا صَعَدَ بِهِ إِلَى السَّمَاءِ فَلْيَكُنْ فَوْكَ طَيِّبَ الرَّيْحِ .

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad, from Abu Bakr Bin Abu Sammak who said,

'Abu Abdullah<sup>asws</sup> said: 'Whenever you stand (for the *Salaat*) at night, so brush your teeth for the Angel comes to you, so he places his mouth upon your mouth, and there is none from the letters you recite and speak with except that he ascends with it to the sky, therefore let your mouth be with good aroma'.<sup>115</sup>

112 Al Kafi – V 3 – The Book of Cleanliness Ch 15 H 4

113 Al Kafi – V 3 – The Book of Cleanliness Ch 15 H 5

114 Al Kafi – V 3 – The Book of Cleanliness Ch 15 H 6

115 Al Kafi – V 3 – The Book of Cleanliness Ch 15 H 7

باب المضمضة و الاستنشاق**Chapter 16 – The rinsing of the mouth and the sniffing (of the water)**

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ حَكَمِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ سَأَلْتُهُ عَنِ الْمَضْمُضَةِ وَالْإِسْتِنْشَاقِ أَمِنْ الْوُضُوءِ هِيَ قَالَ لَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Hammad Bin Usman, from Hakam Bin Hukeym,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the rinsing (of the mouth) and the sniffing (of the water), is it (part) of the Ablution (*Wudhu*)?' He<sup>asws</sup> said: 'No'.<sup>116</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَادَانَ بْنِ الْخَلِيلِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَمَّادِ بْنِ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ سَأَلْتُهُ عَنِ الْمَضْمُضَةِ وَالْإِسْتِنْشَاقِ قَالَ لَيْسَ هُمَا مِنَ الْوُضُوءِ هُمَا مِنَ الْجَوْفِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel, from Yunus Bin Abdul Rahman, from Hammad, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the rinsing (of the mouth and the sniffing (of the water). He<sup>asws</sup> said: 'These two are not from the Ablution (*Wudhu*), they are from the (cleaning of the) inside'.<sup>117</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ لَيْسَ عَلَيْكَ مَضْمُضَةٌ وَ لَا اسْتِنْشَاقٌ لِأَنَّهُمَا مِنَ الْجَوْفِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is not upon you (to do), neither the rinsing (of the mouth) nor the sniffing (of the water), because these two are (cleansing of the) inside'.<sup>118</sup>

باب صفة الوضوء**Chapter 17 – Description of the Ablution (*Wudhu*)**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبَانَ وَ جَمِيلٍ عَنْ زُرَّارَةَ قَالَ حَكَى لَنَا أَبُو جَعْفَرٍ ( عليه السلام ) وَضُوءَ رَسُولِ اللَّهِ ( صلى الله عليه وآله ) فَدَعَا بِقَدَحٍ فَأَخَذَ كَفًّا مِنْ مَاءٍ فَأَسَدَلَهُ عَلَى وَجْهِهِ ثُمَّ مَسَحَ وَجْهَهُ مِنَ الْجَانِبَيْنِ جَمِيعاً ثُمَّ أَعَادَ يَدَهُ الْيُسْرَى فِي الْإِنَاءِ فَأَسَدَلَهَا عَلَى يَدِهِ الْيُمْنَى ثُمَّ مَسَحَ جَوَانِبَهَا ثُمَّ أَعَادَ الْيُمْنَى فِي الْإِنَاءِ فَصَبَّهَا عَلَى الْيُسْرَى ثُمَّ صَنَعَ بِهَا كَمَا صَنَعَ بِالْيُمْنَى ثُمَّ مَسَحَ بِمَا بَقِيَ فِي يَدِهِ رَأْسَهُ وَ رِجْلَيْهِ وَ لَمْ يُعْدهُمَا فِي الْإِنَاءِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Aban and Jameel, from Zurara who said,

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117 Al Kafi – V 3 – The Book of Cleanliness Ch 16 H 2

118 Al Kafi – V 3 – The Book of Cleanliness Ch 16 H 3

'Abu Ja'far<sup>asws</sup> imitated for us an Ablution (*Wudhu*) of Rasool-Allah<sup>saww</sup>. So he<sup>asws</sup> called for a jug and took a handful of water and poured it upon his<sup>asws</sup> face. Then he<sup>asws</sup> wiped his<sup>asws</sup> face from both the sides together. Then he<sup>asws</sup> scooped (the water) by immersing his left hand into the vessel, so he<sup>asws</sup> poured it upon his right hand. Then he<sup>asws</sup> wiped its two sides. Then he<sup>asws</sup> scooped (the water) by immersing his right hand into the vessel, so he<sup>asws</sup> poured it upon his left hand. Then he<sup>asws</sup> did just as he<sup>asws</sup> had done with the right hand. Then he<sup>asws</sup> wiped with whatever remained in his<sup>asws</sup> hand, upon his<sup>asws</sup> head and his<sup>asws</sup> feet, and he<sup>asws</sup> did not immerse these two into the vessel'.<sup>119</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النَّعْمَانِ عَنْ أَبِي أَيُّوبَ عَنْ بُكَيْرِ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ أَلَا أَحْكِي لَكُمْ وُضُوءَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَأَخَذَ بِيَمِينِهِ الْيُمْنَى كَفًّا مِنْ مَاءٍ فَعَسَلَ بِهِ وَجْهَهُ ثُمَّ أَخَذَ بِيَدِهِ الْيُسْرَى كَفًّا مِنْ مَاءٍ فَعَسَلَ بِهِ يَدَهُ الْيُسْرَى ثُمَّ مَسَحَ بِفَضْلِ يَدَيْهِ رَأْسَهُ وَرِجْلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Bin Al Na'man, from Abu Ayoub, from Bukeyr Bin Ayn,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Shall I<sup>asws</sup> imitate for you an Ablution (*Wudhu*) of Rasool-Allah<sup>saww</sup>?'. So he<sup>asws</sup> took a handful of water by his right palm, and he<sup>asws</sup> washed his<sup>asws</sup> face with it. Then he took with his left hand, a palm-full of water, so he<sup>asws</sup> washed his right hand. Then he<sup>asws</sup> took a palm-full of water with his<sup>asws</sup> right hand and he<sup>asws</sup> washed his<sup>asws</sup> left hand with it. Then he<sup>asws</sup> wiped with the remnant (of the water) in his<sup>asws</sup> hand, his<sup>asws</sup> head and his<sup>asws</sup> feet'.<sup>120</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ يَأْخُذُ أَحَدُكُمْ الرَّاحَةَ مِنَ الدُّهْنِ فَيَمْلَأُ بِهَا جَسَدَهُ وَ الْمَاءُ أَوْسَعُ مِنْ ذَلِكَ أَلَا أَحْكِي لَكُمْ وُضُوءَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَلْتِ بَلَى قَالَ فَانْخَلْ يَدَهُ فِي الْإِنَاءِ وَ لَمْ يَغْسِلْ يَدَهُ فَأَخَذَ كَفًّا مِنْ مَاءٍ فَصَبَّهُ عَلَى وَجْهِهِ ثُمَّ مَسَحَ جَانِبَيْهِ حَتَّى مَسَحَهُ كُلَّهُ ثُمَّ أَخَذَ كَفًّا آخَرَ بِيَمِينِهِ فَصَبَّهُ عَلَى يَسَارِهِ ثُمَّ غَسَلَ بِهِ ذِرَاعَهُ الْأَيْمَنَ ثُمَّ أَخَذَ كَفًّا آخَرَ فَعَسَلَ بِهِ ذِرَاعَهُ الْيُسْرَى ثُمَّ مَسَحَ رَأْسَهُ وَ رِجْلَيْهِ بِمَا بَقِيَ فِي يَدِهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'One of you takes comfort from the oil, so he fills his body with it, and the water is more expansive than that. Shall I<sup>asws</sup> imitate for you all an Ablution (*Wudhu*) of Rasool-Allah<sup>saww</sup>?'. I said, 'Yes'. He (the narrator) said, 'So he<sup>asws</sup> entered his<sup>asws</sup> hand into the vessel and did not wash his<sup>asws</sup> hand, but he<sup>asws</sup> grabbed a palm-full of water and poured it upon his<sup>asws</sup> face. Then he<sup>asws</sup> wiped its two (facial) sides until he<sup>asws</sup> had wiped all of it. Then he<sup>asws</sup> grabbed another (palm-full) with his<sup>asws</sup> left hand and he<sup>asws</sup> poured it upon his<sup>asws</sup> right hand. Then he<sup>asws</sup> washed it his<sup>asws</sup> right arm. Then he<sup>asws</sup> grabbed another palm-full, so he<sup>asws</sup> washed with it his<sup>asws</sup> left arm. Then he<sup>asws</sup> wiped his<sup>asws</sup> head and his<sup>asws</sup> feet with whatever remained in his<sup>asws</sup> hand'.<sup>121</sup>

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عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَلَا أَحْكِي لَكُمْ وُضُوءَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقُلْنَا بَلَى فَدَعَا بِقَعْبٍ فِيهِ شَيْءٌ مِنْ مَاءٍ ثُمَّ وَضَعَهُ بَيْنَ يَدَيْهِ ثُمَّ حَسَرَ عَنْ زِرَاعِيهِ ثُمَّ غَمَسَ فِيهِ كَفَّهُ الْيُمْنَى ثُمَّ قَالَ هَكَذَا إِذَا كَانَتْ الْكَفُّ طَاهِرَةً

Ali, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’far<sup>asws</sup> said: ‘Shall I<sup>asws</sup> imitate for you all an Ablution (*Wudhu*) of Rasool-Allah<sup>saww</sup>?’ So we said, ‘Yes’. So he<sup>asws</sup> called for a jug wherein was some water. Then he<sup>asws</sup> placed it in front of him<sup>asws</sup>. Then he<sup>asws</sup> bared his<sup>asws</sup> arms. Then he<sup>asws</sup> immersed his<sup>asws</sup> right palm into it, then said: ‘This is how, when the palm was clean’.

ثُمَّ عَرَفَ فَمَلَأَهَا مَاءً فَوَضَعَهَا عَلَى جَبِينِهِ ثُمَّ قَالَ بِسْمِ اللَّهِ وَ سَدَلَهُ عَلَى أَطْرَافِ لِحْيَتِهِ ثُمَّ أَمَرَ يَدَهُ عَلَى وَجْهِهِ وَ ظَاهِرِ جَبِينِهِ مَرَّةً وَاحِدَةً

Then he<sup>asws</sup> scooped and filled it with water, so he<sup>asws</sup> placed it upon his<sup>asws</sup> forehead, then said: ‘In the Name of Allah<sup>azwj</sup>’, and poured it upon the sides of his<sup>asws</sup> beard. Then he<sup>asws</sup> passed his<sup>asws</sup> hand upon his<sup>asws</sup> face and the apparent of his<sup>asws</sup> forehead, once.

ثُمَّ غَمَسَ يَدَهُ الْيُسْرَى فَعَرَفَ بِهَا مِلْأَهَا ثُمَّ وَضَعَهَا عَلَى مِرْفَقِهِ الْيُمْنَى وَ أَمَرَ كَفَّهُ عَلَى سَاعِدِهِ حَتَّى جَرَى الْمَاءُ عَلَى أَطْرَافِ أَصَابِعِهِ ثُمَّ عَرَفَ بِيَمِينِهِ مِلْأَهَا فَوَضَعَهَا عَلَى مِرْفَقِهِ الْيُسْرَى وَ أَمَرَ كَفَّهُ عَلَى سَاعِدِهِ حَتَّى جَرَى الْمَاءُ عَلَى أَطْرَافِ أَصَابِعِهِ وَ مَسَحَ مُقَدَّمَ رَأْسِهِ وَ ظَهْرَ قَدَمَيْهِ بِلِّئَةِ يَسَارِهِ وَ بَقِيَّةَ بِلِّئَةِ يُمْنَاهُ

Then he<sup>asws</sup> immersed his<sup>asws</sup> left hand and he<sup>asws</sup> scooped a full palmful with it, then placed it upon his<sup>asws</sup> right elbow, and passed his<sup>asws</sup> palm upon his<sup>asws</sup> forearm until the water flowed upon the sides of his<sup>asws</sup> fingers, and wiped the front of his<sup>asws</sup> hand, and the back of his<sup>asws</sup> face with the remnants of his left, and remnants of his<sup>asws</sup> right hand’.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِنَّ اللَّهَ وَنُرٌّ يُحِبُّ الْوَتْرَ فَقَدْ يُجْزِلُكَ مِنَ الْوُضُوءِ ثَلَاثُ عُرْفَاتٍ وَاحِدَةٌ لِلْوَجْهِ وَ اثْنَتَانِ لِلزَّرَاعِيْنَ وَ تَمْسُحُ بِلِّئَةِ يَمَانِكَ نَاصِيَتَكَ وَ مَا بَقِيَ مِنْ بِلِّئَةِ يَمِينِكَ ظَهْرَ قَدَمِكَ الْيُمْنَى وَ تَمْسُحُ بِلِّئَةِ يَسَارِكَ ظَهْرَ قَدَمِكَ الْيُسْرَى

He (the narrator) said, ‘And Abu Ja’far<sup>asws</sup> said: ‘Allah<sup>azwj</sup> is Odd (One) and Loves the odd (numbers), so it would suffice you from the Ablution (*Wudhu*), three scoops – one for the face, and two for the two arms, and you should wipe the forehead with the remnant of your right hand, and whatever remains of your right hand, the back of your right foot, and you should wipe the remnant of your left hand, the back of your left foot’.

قَالَ زُرَّارَةُ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) سَأَلَ رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) عَنْ وُضُوءِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَحَكَى لَهُ مِثْلَ ذَلِكَ .

Zurara said, ‘Abu Ja’far<sup>asws</sup> said: ‘A man asked Amir Al-Momineen<sup>asws</sup> about an Ablution (*Wudhu*) of Rasool-Allah<sup>saww</sup>, so he<sup>asws</sup> imitated it for him similar to that’.<sup>122</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدْنَانَ عَنْ زُرَّارَةَ وَ بُكَيْرٍ أَنَّهَا سَأَلَا أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) عَنْ وُضُوءِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَدَعَا بِطَبْطَسَةٍ أَوْ تَوْرٍ فِيهِ مَاءٌ فَغَمَسَ يَدَهُ الْيُمْنَى فَعَرَفَ بِهَا عُرْفَةَ فَصَبَّهَا عَلَى

وَجْهَهُ فَعَسَلَ بِهَا وَجْهَهُ ثُمَّ غَمَسَ كَفَّهُ الْيُسْرَى فَعَرَفَ بِهَا غُرْفَةً فَأَفْرَعَ عَلَى ذِرَاعِهِ الْيُمْنَى فَعَسَلَ بِهَا ذِرَاعَهُ مِنَ الْمِرْفَقِ إِلَى الْكَفِّ لَا يَرُدُّهَا إِلَى الْمِرْفَقِ ثُمَّ غَمَسَ كَفَّهُ الْيُمْنَى فَأَفْرَعَ بِهَا عَلَى ذِرَاعِهِ الْيُسْرَى مِنَ الْمِرْفَقِ وَصَنَعَ بِهَا مِثْلَ مَا صَنَعَ بِالْيُمْنَى ثُمَّ مَسَحَ رَأْسَهُ وَقَدَمَيْهِ بِبِلِّ كَفِّهِ لَمْ يُحَدِّثْ لَهُمَا مَاءً جَدِيداً

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara and Bukeyr,

(It has been narrated) both having asked Abu Ja'far<sup>asws</sup> about the Ablution (*Wudhu*) of Rasool-Allah<sup>saww</sup>. So he<sup>asws</sup> called for a tray, or bucket wherein was water. So he<sup>asws</sup> immersed his<sup>asws</sup> right hand in it and scooped with it a scoop (of water) and poured it upon his<sup>asws</sup> face, and he<sup>asws</sup> washed his<sup>asws</sup> face with it. Then he<sup>asws</sup> immersed his<sup>asws</sup> left palm and scooped with it a scoop (of water) and emptied it upon the right arm, washing his<sup>asws</sup> arm from the elbow up to the wrist, nor returning it back to the elbow (one-way motion). Then he<sup>asws</sup> immersed his<sup>asws</sup> right hand and emptied with it upon his<sup>asws</sup> left arm from the elbow, and did with it similar to what he<sup>asws</sup> did with the right hand. Then he<sup>asws</sup> wiped his<sup>asws</sup> head and his<sup>asws</sup> feet with the remnant of (the water in) his<sup>asws</sup> palm, nor renewing for these both, the new water'.

ثُمَّ قَالَ وَ لَا يُدْخِلُ أَصَابِعَهُ تَحْتَ الشَّرَاكِ قَالَ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ فَلَيْسَ لَهُ أَنْ يَدَعَ شَيْئاً مِنْ وَجْهِهِ إِلَّا غَسَلَهُ وَأَمْرٌ بِغَسْلِ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ فَلَيْسَ لَهُ أَنْ يَدَعَ شَيْئاً مِنْ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلَّا غَسَلَهُ لِأَنَّ اللَّهَ يَقُولُ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ

Then he (the narrator) said: 'And he<sup>asws</sup> did not enter his<sup>asws</sup> fingers underneath the slipper-straps. Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic is Saying **[5:6] O you who believe! When you rise up for Prayer, wash your faces and your hands, therefore it is not for him that he should leave anything from his face except that he washes it, and Commanded with the washing of the hands up to the elbow, therefore it is not for him that he leaves anything from his hands up to the two elbows except that he washes it because Allah<sup>azwj</sup> is Saying **[5:6] wash your faces and your hands as far as the elbows.****

ثُمَّ قَالَ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ فَإِذَا مَسَحَ بِشَيْءٍ مِنْ رَأْسِهِ أَوْ بِشَيْءٍ مِنْ قَدَمَيْهِ مَا بَيْنَ الْكَعْبَيْنِ إِلَى أَطْرَافِ الْأَصَابِعِ فَقَدْ أَجَزَاهُ

Then He<sup>azwj</sup> Said **[5:6] and wipe your heads and your feet to the ankles.** Thus if he were to wipe with something from his head, or with something from his feet what is between the two ankles up to the sides of the toes, so it would suffice him'.

قَالَ فَقُلْنَا أَيُّنَ الْكَعْبَانِ قَالَ هَاهُنَا بَعْضُ الْمَفْصِلِ دُونَ عَظْمِ السَّاقِ فَقُلْنَا هَذَا مَا هُوَ فَقَالَ هَذَا مِنْ عَظْمِ السَّاقِ وَ الْكَعْبُ اسْفَلُ مِنْ ذَلِكَ فَقُلْنَا أَوْلَا اللَّهُ فَالْعُرْفَةُ الْوَاحِدَةُ تُجْزِي لِلْوَجْهِ وَ غُرْفَةُ الذِّرَاعِ قَالَ نَعَمْ إِذَا بَالَعْتَ فِيهَا وَ التَّنْتَانِ تَأْتِيَانِ عَلَى ذَلِكَ كُلِّهِ .

He (the narrator) said: 'We said, 'Where are the two ankles?' He<sup>asws</sup> said: 'Over here, meaning the joint bellowed the bones of the leg'. So we said, 'This, what is it (exactly)?' So he<sup>asws</sup> said: 'This is from the bone of the leg, and the ankle is below from that'. So we said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! So the one scoop (of water) would suffice for the face, and a scoop (each) for the arms?' He<sup>asws</sup> said: 'Yes, when

you exceed in it, and the two (is the most which would) would both come to be upon that, all of it'.<sup>123</sup>

مُحَمَّدُ بْنُ الْحَسَنِ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبِاطٍ عَنْ يُونُسَ بْنِ عَمَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنِ الْوُضُوءِ لِلصَّلَاةِ فَقَالَ مَرَّةً مَرَّةً .

Muhammad Bin Al Hassan, and someone else, from sahl Bin Ziyad, from Ibn Mahboub, from Ibn Rabaat, from Yunus Bin Ammar who said,

'I asked Abu Abdullah<sup>asws</sup> about the Ablution (*Wudhu*) for the *Salaat*, so he<sup>asws</sup> said: '(Washing the face) once, (washing the hands) once'.<sup>124</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبِي دَاوُدَ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ حَمَادِ بْنِ عُمَانَ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ مَيْسَرَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ الْوُضُوءُ وَاحِدَةٌ وَاحِدَةٌ وَ وَصَفَ الْكُعْبُ فِي ظَهْرِ الْقَدَمِ.

A number of our companions, from Ahmad Bin Muhammad and Abu Dawood, altogether from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Hammad Bin Usman, from Ali Bin Al Mugheira, from Maysara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The Ablution (*Wudhu*) is one (washing), one (washing)', and he<sup>asws</sup> described the ankles regarding the back of the feet'.<sup>125</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَادِ بْنِ عُمَانَ قَالَ كُنْتُ قَاعِدًا عِنْدَ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فَدَعَا بِمَاءٍ فَمَلَأَ بِهِ كَفَّهُ فَعَمَّ بِهِ وَجْهَهُ ثُمَّ مَلَأَ كَفَّهُ فَعَمَّ بِهِ يَدَهُ الْيُسْرَى ثُمَّ مَسَحَ عَلَى رَأْسِهِ وَ رِجْلَيْهِ وَ قَالَ هَذَا وَضُوءٌ مَنْ لَمْ يُحَدِّثْ حَدَّثَنَا يَعْنِي بِهِ التَّعَدِّي فِي الْوُضُوءِ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

'I was seated in the presence of Abu Abdullah<sup>asws</sup>, so he<sup>asws</sup> called for the water. Then he<sup>asws</sup> filled his<sup>asws</sup> palm with it and impacted his<sup>asws</sup> face with it. Then he<sup>asws</sup> filled his<sup>asws</sup> palm and impacted his<sup>asws</sup> right hand with it. Then he<sup>asws</sup> filled his palm and impacted his<sup>asws</sup> left hand with it. Then he<sup>asws</sup> wiped upon his<sup>asws</sup> head and his feet and said: 'This is an Ablution (*Wudhu*) of the one who does not have a newly occurring event, meaning by it the transgression regarding the Ablution (*Wudhu*) (innovation).<sup>126</sup>

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الْكَرِيمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنِ الْوُضُوءِ فَقَالَ مَا كَانَ وَضُوءُ عَلِيٍّ ( عليه السلام ) إِلَّا مَرَّةً مَرَّةً .

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem who said,

123 Al Kafi – V 3 – The Book of Cleanliness Ch 17 H 5

124 Al Kafi – V 3 – The Book of Cleanliness Ch 17 H 6

125 Al Kafi – V 3 – The Book of Cleanliness Ch 17 H 7

126 Al Kafi – V 3 – The Book of Cleanliness Ch 17 H 8

'I asked Abu Abdullah<sup>asws</sup> about the Ablution (*Wudhu*), so he<sup>asws</sup> said: 'What was the Ablution (*Wudhu*) of Ali<sup>asws</sup> except for one (washing), one (washing)'.

هَذَا دَلِيلٌ عَلَى أَنَّ الْوُضُوءَ إِنَّمَا هُوَ مَرَّةٌ مَرَّةً لِأَنَّهُ ( صلوات الله عليه ) كَانَ إِذَا وَرَدَ عَلَيْهِ أَمْرَانِ جَلَاهُمَا لِلَّهِ طَاعَةً أَخَذَ بِأَحْوِطِهِمَا وَ أَشَدَّهُمَا عَلَى بَدَنِهِ وَ إِنَّ الَّذِي جَاءَ عَنْهُمْ ( عليهم السلام ) أَنَّهُ قَالَ الْوُضُوءُ مَرَّتَانِ إِنَّهُ هُوَ لِمَنْ لَمْ يُفْعَلْهُ مَرَّةً وَ اسْتَزَادَهُ فَقَالَ مَرَّتَانِ ثُمَّ قَالَ وَ مَنْ زَادَ عَلَى مَرَّتَيْنِ لَمْ يُوجَزْ وَ هَذَا أَقْصَى غَايَةِ الْحَدِّ فِي الْوُضُوءِ الَّذِي مَنْ تَجَاوَزَهُ أَيْمٌ وَ لَمْ يَكُنْ لَهُ وَضُوءٌ وَ كَانَ كَمَنْ صَلَّى الظُّهْرَ خَمْسَ رَكَعَاتٍ وَ لَوْ لَمْ يُطْلَقْ ( عليه السلام ) فِي الْمَرَّتَيْنِ لَكَانَ سَبِيلَهُمَا سَبِيلَ الثَّلَاثِ .

(Al-Kulayni said), 'This is proof upon (the fact) that the Ablution (*Wudhu*), rather, is once, once, because he<sup>asws</sup>, had two orders to him<sup>asws</sup>, both of these would be in obedience to Allah<sup>azwj</sup>, to be on the safe side, and taking to the most difficult one upon his body, and that which has come from them<sup>asws</sup> is that he<sup>asws</sup> said: 'The Ablution (*Wudhu*) is twice', is for the one who is not certain of once, and increases it, thus he<sup>asws</sup>, said: 'Twice'. Then he<sup>asws</sup> said: 'The one who increases upon twice would not be Recompensed', and this the very maximum limit regarding the Ablution (*Wudhu*) which, if one were to exceed it, would sin, and an Ablution (*Wudhu*) would not happen to be for him, and he would be like the one who prays the Zohr *Salaat* with five Cycles; and had he<sup>asws</sup> not given the slack regarding the twice, it would have led the way to the three'.

وَ رُوِيَ فِي رَجُلٍ كَانَ مَعَهُ مِنَ الْمَاءِ مِقْدَارُ كَفِّ وَ حَضَرَتْ الصَّلَاةُ قَالَ فَقَالَ يَفْسِمُهُ أَثَلَاثًا ثَلَاثًا لِلْوَجْهِ وَ ثَلَاثًا لِلْيَدِ الْيُمْنَى وَ ثَلَاثًا لِلْيَدِ الْيُسْرَى وَ يَمْسَحُ بِالْبَلْبَةِ رَأْسَهُ وَ رِجْلَيْهِ .

And it is reported regarding a man who had with him water of the measurement of a palmfull, and the *Salaat* presented itself. So he<sup>asws</sup> said: '(Divide it) into thirds – a third for the face, and a third for the right hand, and a third for the left hand, and he would wipe with the remnant, his head and his feet'.<sup>127</sup>

**بَابُ حَدِّ الْوَجْهِ الَّذِي يُغْسَلُ وَ الدَّرَاعَيْنِ وَ كَيْفَ يُغْسَلُ**

## Chapter 18 – Limit of the face which should be washed, and the two arms, and how to wash

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزِ عَنْ زُرَّارَةَ قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ حَدِّ الْوَجْهِ الَّذِي يَنْبَغِي لَهُ أَنْ يُوضَأَ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ الْوَجْهُ الَّذِي أَمَرَ اللَّهُ تَعَالَى بِغَسْلِهِ الَّذِي لَا يَنْبَغِي لِأَحَدٍ أَنْ يَزِيدَ عَلَيْهِ وَ لَا يَنْقُصَ مِنْهُ إِنْ زَادَ عَلَيْهِ لَمْ يُوجَزْ وَ إِنْ نَقَصَ مِنْهُ أَيْمٌ مَا دَارَتْ عَلَيْهِ السَّبَابَةُ وَ الْوُسْطَى وَ الْإِبْهَامُ مِنَ فُصَاصِ الرَّأْسِ إِلَى الدَّقْنِ وَ مَا جَرَتْ عَلَيْهِ الْإِصْبَعَانِ مِنَ الْوَجْهِ مُسْتَدِيرًا فَهُوَ مِنَ الْوَجْهِ وَ مَا سِوَى ذَلِكَ فَلَيْسَ مِنَ الْوَجْهِ

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Hammad Bin Isa, from Hareyz, from Zurara who said,

'I said to him<sup>asws</sup>, 'Inform me about the extent of the face which is befitting for one that he washes for the Ablution (*Wudhu*) which Allah<sup>azwj</sup> Mighty and Majestic Speaks of?' So he<sup>asws</sup> said: 'The face which Allah<sup>azwj</sup> the Exalted Commanded with its washing is that which is not befitting for anyone to increase upon, nor be deficient from it; if he exceeds upon it, he would not be Recompenses, and if he is deficient



from it, he would sin, is what the index finger, and the middle finger, and the thumb would circumvent from the front of the head to the chin, and what the two fingers flow upon from the face, encircling, so it is from the face, and whatever is besides that, so it is not from the face’.

قُلْتُ الصُّدْعُ لَيْسَ مِنَ الْوَجْهِ قَالَ لَا .

I said, ‘The temples (sides of the forehead) is not from the face?’ He<sup>asws</sup> said: ‘No’.<sup>128</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الرَّجْلِ يَتَوَضَّأُ أَيْبُطُنُ لِحْيَتَهُ قَالَ لَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Safwan, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), said, ‘I asked him<sup>asws</sup> about the man who performs Ablution (*Wudhu*), should he (wash) the interior of his beard?’ He<sup>asws</sup> said: ‘No’.<sup>129</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا تَضْرِبُوا وُجُوهَكُمْ بِالْمَاءِ ضَرْبًا إِذَا تَوَضَّأْتُمْ وَ لَكِنْ شَنُوا الْمَاءَ شَنًّا .

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from his father, from Ibn Al Mugheira, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Do not wipe your faces with the water with striking when you perform your Ablution (*Wudhu*), but gently splash the water with a gentle splashing’.<sup>130</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ قَالَ كَتَبْتُ إِلَى الرِّضَا ( عَلَيْهِ السَّلَام ) أَسْأَلُهُ عَنْ حَدِّ الْوَجْهِ فَكَتَبَ مِنِّي أَوَّلَ الشَّعْرِ إِلَى آخِرِ الْوَجْهِ وَ كَذَلِكَ الْجَبِينَيْنِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mihran who said,

‘I wrote to Al-Reza<sup>asws</sup> asking him<sup>asws</sup> about the extent of the face (to be washed for the Ablution (*Wudhu*)). So he<sup>asws</sup> wrote: ‘From the beginning of the hair up to the end of the face, and like that are the two brows’.<sup>131</sup>

مُحَمَّدُ بْنُ الْحَسَنِ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْهَيْثَمِ بْنِ عُرْوَةَ التَّمِيمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاعْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ فَقُلْتُ هَكَذَا وَ مَسَحْتُ مِنْ ظَهْرِ كَفِّي إِلَى الْمَرَافِقِ فَقَالَ لَيْسَ هَكَذَا تَنْزِيلُهَا إِنَّمَا هِيَ فَاعْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ مِنَ الْمَرَافِقِ ثُمَّ أَمَرَ يَدَهُ مِنْ مِرْفَقِهِ إِلَى أَصَابِعِهِ .

Muhammad Bin Al Hassan, and someone else, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Al Haysam Bin Urwa Al Tameemi who said,

‘I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[5:6] wash your faces and your hands as far as the elbows**. I said, ‘Like this?’ – and I

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129 Al Kafi – V 3 – The Book of Cleanliness Ch 18 H 2

130 Al Kafi – V 3 – The Book of Cleanliness Ch 18 H 3

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wiped the back of my palm up to the elbow'. So he<sup>asws</sup> said: 'Not like this. Descend it. But rather, it (the Verse is) **[5:6] wash your faces and your hands from the elbows**'. Then he<sup>asws</sup> passed his<sup>asws</sup> hand from his<sup>asws</sup> elbow down to his<sup>asws</sup> fingers'.<sup>132</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَخِيهِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَام ) قَالَ  
فَرَضَ اللَّهُ عَلَى النِّسَاءِ فِي الوُضوءِ لِلصَّلَاةِ أَنْ يَبْتَدِئْنَ بِبَاطِنِ أَدْرُعِهِنَّ وَ فِي الرِّجَالِ بِظَاهِرِ الذَّرَاعِ .

Ali Bin Ibrahim, from his father Is'haq Bin Ibrahim, from Muhammad Bin Ismail Bin Bazie,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Necessitated upon the women regarding the Ablution (*Wudhu*) for the *Salaat* that they should be beginning with the inside of their arms, and regarding the men, with the back of the arm' (first).<sup>133</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ  
سَأَلْتُهُ عَنِ الْأَفْطَعِ الْيَدِ وَ الرِّجْلِ قَالَ يَغْسِلُهُمَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the cut hand (injury) and the leg. He<sup>asws</sup> said: 'He should wash both'.<sup>134</sup>

وَ عَنْهُ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ رِفَاعَةَ قَالَ  
سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْأَفْطَعِ قَالَ يَغْسِلُ مَا قُطِعَ مِنْهُ .

And from him, from his father, from Ibn Abu Umeyr, from Rifa'at, and Muhammad Bin Yahya, from Ahmad Bin Muhammad,

(It has been narrated) from Al-Hassan Bin Ali, from Rifa'at who said, 'I asked Abu Abdullah<sup>asws</sup> about the cut (hand or leg). He<sup>asws</sup> said: 'He should wash what has been cut off from'.<sup>135</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعُمَرَكَيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ قُطِعَتْ  
يَدُهُ مِنَ الْمِرْفَقِ كَيْفَ يَتَوَضَّأُ قَالَ يَغْسِلُ مَا بَقِيَ مِنْ عَضُدِهِ .

Muhammad Bin Yahya, from Al Amraky,

(It has been narrated) from Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about a man with a hand cut off from the elbow, 'How would he perform the Ablution (*Wudhu*)?' He<sup>asws</sup> said: 'He should wash whatever remains from his limb'.<sup>136</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) أَنْ أُنَاسَأَ  
يُقُولُونَ إِنَّ بَطْنَ الْأُذُنَيْنِ مِنَ الْوَجْهِ وَ ظَهْرُهُمَا مِنَ الرَّأْسِ فَقَالَ لَيْسَ عَلَيْهِمَا غَسْلٌ وَ لَا مَسْحٌ .

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135 Al Kafi – V 3 – The Book of Cleanliness Ch 18 H 8

136 Al Kafi – V 3 – The Book of Cleanliness Ch 18 H 9

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far<sup>asws</sup> that people are saying that the interior of the two ears are from the face, and the backs of these two are from the head. So he<sup>asws</sup> said: 'There is neither a washing upon these two nor a wiping'.<sup>137</sup>

### باب مَسْحِ الرَّأْسِ وَ الْقَدَمَيْنِ

## Chapter 19 – Wiping the head and the two feet

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَادَانَ بْنِ الْخَلِيلِ النَّيْسَابُورِيِّ عَنْ مَعْمَرِ بْنِ عُمَرَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ يُجْزَى مِنَ الْمَسْحِ عَلَى الرَّأْسِ مَوْضِعُ ثَلَاثِ أَصَابِعٍ وَ كَذَلِكَ الرَّجُلُ .

A number of our companions, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel Al Neyshapouri, from Moammar Bin Umar,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'It would suffice from the wiping upon the head, a place of three fingers, and similar to that is the leg'.<sup>138</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْأَذْنَانِ لَيْسَا مِنَ الْوَجْهِ وَ لَا مِنَ الرَّأْسِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The two ears are not from the face, nor from the head'.

قَالَ وَ ذَكَرَ الْمَسْحَ فَقَالَ امْسَحْ عَلَى مُقَدِّمِ رَأْسِكَ وَ امْسَحْ عَلَى الْقَدَمَيْنِ وَ ابْدَأْ بِالشِّقِّ الْأَيْمَنِ .

He (the narrator) said, 'And I mentioned the wiping, so he<sup>asws</sup> said: 'Wipe upon the front of your head, and wipe upon the two feet, and begin with the right side'.<sup>139</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَادَانَ بْنِ الْخَلِيلِ عَنْ يُونُسَ عَنْ حَمَّادٍ عَنِ الْحُسَيْنِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) رَجُلٌ تَوَضَّأَ وَ هُوَ مُعْتَمٍ فَتَقَلَّ عَلَيْهِ نَزْعُ الْعِمَامَةِ لِمَكَانِ الْبُرْدِ فَقَالَ لِيُدْخِلْ إصْبَعَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel, from Yunus, from Hammad, from Al Husayn who said,

'I said to Abu Abdullah<sup>asws</sup>, 'A man performs Ablution (*Wudhu*) and he is wearing a turban, so it is heavy upon him that he removes the turban due to the cold'. So he<sup>asws</sup> said: 'Let him enter his fingers (under it for the wiping)'.<sup>140</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَلَا تُخْبِرُنِي مِنْ أَيْنَ عَلِمْتَ وَ قُلْتَ إِنَّ الْمَسْحَ بِبَعْضِ الرَّأْسِ وَ بَعْضِ الرَّجْلَيْنِ فَضَحِكَ ثُمَّ قَالَ يَا زُرَّارَةَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ نَزَلَ بِهِ الْكِتَابُ مِنَ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَاعْسَلُوا وُجُوهَكُمْ فَعَرَفْنَا أَنَّ الْوَجْهَ كُلَّهُ يَنْبَغِي أَنْ يُغْسَلَ ثُمَّ قَالَ وَ أَيْدِيكُمْ إِلَى الْمِرْفَقِ

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138 Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 1

139 Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 2

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Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

'I said to Abu Ja'far<sup>asws</sup>, 'Can you<sup>asws</sup> inform me from where do you<sup>asws</sup> know and say that the wiping is with part of the head and part of the two legs?' So he<sup>asws</sup> smiled and said: 'O Zurara! Rasool-Allah<sup>saww</sup> said so and the Book was Revealed with it from Allah<sup>azwj</sup>, because Allah<sup>azwj</sup> Mighty and Majestic is Saying [5:6] **wash your faces**, thus we recognise that the face, all of it, it is befitting that one washes it. Then He<sup>azwj</sup> Said **and your hands as far as the elbows**.

ثُمَّ فَصَّلَ بَيْنَ الْكَلَامِ فَقَالَ وَ امْسَحُوا بِرُؤُسِكُمْ فَعَرَفْنَا حِينَ قَالَ بِرُؤُسِكُمْ أَنَّ الْمَسْحَ بِبَعْضِ الرَّأْسِ لِمَكَانِ الْبَاءِ ثُمَّ وَصَلَ الرَّجُلَيْنِ بِالرَّأْسِ كَمَا وَصَلَ الْيَدَيْنِ بِالْوَجْهِ فَقَالَ وَ أَرْجُلَكُمْ إِلَى الْكُعْبَيْنِ فَعَرَفْنَا حِينَ وَصَلَهَا بِالرَّأْسِ أَنَّ الْمَسْحَ عَلَى بَعْضِهَا

Then He<sup>azwj</sup> Detailed between the Speech, so He<sup>azwj</sup> Said **and wipe your heads**. So we recognise where He<sup>azwj</sup> Said **your heads** that the wiping is with part of the head **and your feet to the ankles** due to the placing of the (letter) 'Ba'. Then He<sup>azwj</sup> Linked the two feet with the head just as He<sup>azwj</sup> Linked the two hands with the face, so He<sup>azwj</sup> Said **and your feet to the ankles**. Thus, we recognise where He<sup>azwj</sup> Linked it with the head that the wiping is upon part of it.

ثُمَّ فَسَّرَ ذَلِكَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِلنَّاسِ فَصَيَّعُوهُ ثُمَّ قَالَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَ أَيْدِيكُمْ مِنْهُ فَلَمَّا وَضَعُ الْوُضُوءَ إِنْ لَمْ تَجِدُوا الْمَاءَ أَتَيْتَ بَعْضَ الْغَسَلِ مَسْحًا لِأَنَّهُ قَالَ بِوُجُوْهِكُمْ ثُمَّ وَصَلَ بِهَا وَ أَيْدِيكُمْ ثُمَّ قَالَ مِنْهُ أَيُّ مِنْ ذَلِكَ التَّيَمُّمُ لِأَنَّهُ عَلِمَ أَنَّ ذَلِكَ أَجْمَعُ لَمْ يَجْرَ عَلَى الْوَجْهِ لِأَنَّهُ يُعْلَقُ مِنْ ذَلِكَ الصَّعِيدِ بِبَعْضِ الْكَفِّ وَ لَا يُعْلَقُ بِبَعْضِهَا ثُمَّ قَالَ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ وَ الْحَرَجُ الصَّيْقُ .

Then Rasool-Allah<sup>saww</sup> interpreted it for the people, by they wasted it. Then He<sup>azwj</sup> Said **and if you cannot find water, betake yourselves to pure earth and wipe your faces and your hands from it**. So when the Ablution (*Wudhu*) is place and if you do not find the water, part of the washing is affirmed by the wiping, because He<sup>azwj</sup> Said **wipe your faces**, the Linked with it **and your hands**. Then He<sup>saww</sup> Said **from it**, i.e. from that *Tayammum*, because He<sup>azwj</sup> Knew that that is not the entirety of the face because He<sup>azwj</sup> Attached the dust from that with part of the palm, and He<sup>azwj</sup> did not Attach with part of it. Then He<sup>azwj</sup> Said **Allah does not desire to put on you any difficulty** in the Religion, and the difficulty, it is the adversity'.<sup>141</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) الْمَرْأَةُ يُجْزئُهَا مِنْ مَسْحِ الرَّأْسِ أَنْ تَمْسَحَ مُقَدَّمَهُ قَدْرَ ثَلَاثِ أَصَابِعٍ وَ لَا تُلْقِيَ عَنْهَا خِمَارَهَا .

Ali, from his father, form Hammad, from Hareyz, from zurara who said,

'Abu Ja'far<sup>asws</sup> said: 'The woman, it would suffice her from the wiping of the head that she wipes its front by a measurement of three fingers, and she should not cast off her scarf from her'.<sup>142</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ الْمَسْحِ عَلَى الْقَدَمَيْنِ كَيْفَ هُوَ فَوَضَعَ كَفَّهُ عَلَى الْأَصَابِعِ فَمَسَحَهَا إِلَى الْكُعْبَيْنِ إِلَى ظَاهِرِ الْقَدَمِ فَقُلْتُ جُعِلَتْ فِدَاكَ لَوْ أَنَّ رَجُلًا قَالَ بِإِصْبَعَيْنِ مِنْ أَصَابِعِهِ هَكَذَا فَقَالَ لَا إِلَّا بِكَفِّهِ .

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A number of our companions, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the wiping upon the two feet, how it is (to be done). So he<sup>asws</sup> placed his<sup>asws</sup> palm upon the toes and wiped these up to the ankles, up to the back of the foot. So I said, 'May I be sacrificed for you<sup>asws</sup>! Supposing if a man were to do it with two fingers from his fingers, like this?' So he<sup>asws</sup> said: 'No, except with his palm'.<sup>143</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ أَخْبَرَنِي مَنْ رَأَى أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) بِمَنْى يَمْسَحُ ظَهْرَ قَدَمَيْهِ مِنْ أَعْلَى الْقَدَمِ إِلَى الْكَعْبِ وَ مِنَ الْكَعْبِ إِلَى أَعْلَى الْقَدَمِ وَ يَقُولُ الْأَمْرُ فِي مَسْحِ الرَّجُلَيْنِ مُوسَعٌ مَنْ شَاءَ مَسَحَ مُقْبِلًا وَ مَنْ شَاءَ مَسَحَ مُدْبِرًا فَإِنَّهُ مِنَ الْأَمْرِ الْمَوْسَعِ إِنْ شَاءَ اللَّهُ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yunus who said,

'It was informed to me by the one who saw Abu Al-Hassan<sup>asws</sup> at Mina wiping the back of his<sup>asws</sup> feet from the upper part of the foot up to the ankle, and from the ankle up to the upper part of the foot, and he<sup>asws</sup> was saying: 'The Command regarding the wiping is the two feet. There is leeway for the one so desires to wipe forwards, and the one who so desires to, backwards, for it is from the Commands of the extensions, Allah<sup>azwj</sup> Willing'.<sup>144</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قَالَ لَوْ أَنَّكَ تَوَضَّأْتَ فَجَعَلْتَ مَسْحَ الرَّجُلَيْنِ غَسْلًا ثُمَّ أَضْمَرْتَ أَنَّ ذَلِكَ هُوَ الْمُفْتَرَضُ لَمْ يَكُنْ ذَلِكَ بِوُضُوءٍ ثُمَّ قَالَ أَيْدًا بِالْمَسْحِ عَلَى الرَّجُلَيْنِ فَإِنْ بَدَأَ لَكَ غَسْلٌ فَغَسَلْتَ فَاْمَسَحَ بَعْدَهُ لِيَكُونَ آخِرَ ذَلِكَ الْمُفْتَرَضِ .

Ali Bin Ibrahim, from is father, from Hammad, from Hareyz, from Zurara who said,

'He<sup>asws</sup> said: 'If you were to perform Ablution (*Wudhu*), and make the wiping of the two feet as a washing, then you think that, that is what is necessitated, the would not happen to be an Ablution (*Wudhu*)'. Then he<sup>asws</sup> said: 'Begin with the wiping upon the two feet, and if it is inevitable for you to wash, so wash, and wipe after it, in order for that to be the last of the necessities'.<sup>145</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنَّهُ يَأْتِي عَلَى الرَّجُلِ سِتُونَ وَ سَبْعُونَ سَنَةً مَا قَبِلَ اللَّهُ مِنْهُ صَلَاةً قُلْتُ وَ كَيْفَ ذَلِكَ قَالَ لِأَنَّهُ يُغَسِّلُ مَا أَمَرَ اللَّهُ بِمَسْحِهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan who said,

'Abu Abdullah<sup>asws</sup> said: 'There comes to be upon the man, sixty or seventy years, Allah<sup>azwj</sup> not Accepting a *Salaat* from him'. I said, 'And how can that be?' He<sup>asws</sup> said: 'Because he washes what Allah<sup>azwj</sup> Commanded for the wiping'.<sup>146</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النَّعْمَانِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَمَهُ قَالَ سَأَلْتُ أَبَا الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) قُلْتُ جَعَلْتُ فِدَاكَ يَكُونُ خُفُّ الرَّجُلِ مُخْرَقًا فَيَدْخُلُ يَدَهُ فَيَمْسَحُ ظَهْرَ قَدَمَيْهِ أَوْ يَجْزِيهِ ذَلِكَ قَالَ نَعَمْ .

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145 Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 8

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Muhammad Bin Yahya, from Ali Bin Ismail, from Ali Bin Al Numan, from Al Qasim Bin Muhammad, from Ja'far in Suleyman, from his uncle who said,

'I asked Abu Al-Hassan Musa<sup>asws</sup>. I said, 'May I be sacrificed for you<sup>asws</sup>! The footwear of the man happens to be torn, so he enters his hand and wipes the back of his foot, would that suffice him?' He<sup>asws</sup> said: 'Yes'.<sup>147</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ أَبِيَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ تَوَضَّأَ عَلِيٌّ ( عَلَيْهِ السَّلَام ) فَعَسَلَ وَجْهَهُ وَ ذِرَاعَيْهِ ثُمَّ مَسَحَ عَلَى رَأْسِهِ وَعَلَى نَعْلَيْهِ وَلَمْ يَدْخُلْ يَدَهُ تَحْتَ الشَّرَاكِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Ali<sup>asws</sup> performed Ablution (*Wudhu*), so he<sup>asws</sup> washed his<sup>asws</sup> face, and his<sup>asws</sup> forearm. Then he<sup>asws</sup> wiped upon his<sup>asws</sup> head, and upon his<sup>asws</sup> slipper (open from the front), and did not enter his<sup>asws</sup> hand beneath the straps'.<sup>148</sup>

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي الَّذِي يَخْضِبُ رَأْسَهُ بِالْحِنَاءِ ثُمَّ يَبْدُو لَهُ فِي الْوُضُوءِ قَالَ لَا يَجُوزُ حَتَّى يُصِيبَ بَشْرَةَ رَأْسِهِ بِالْمَاءِ .

Muhammad Bin Yahya,

(It has been narrated) raising it from Abu Abdullah<sup>asws</sup> regarding the one who dyes his head with the henna, then it becomes inevitable for him with regards to the Ablution (*Wudhu*). He<sup>asws</sup> said: 'He is not allowed until he pours in the hair of his head with the water' (attached to his hands).<sup>149</sup>

## بَابِ مَسْحِ الْخُفِّ

### Chapter 20 – Wiping (over) the shoes

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِيَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْمَرِيضِ هَلْ لَهُ رُخْصَةٌ فِي الْمَسْحِ قَالَ لَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban, from Is'haq Bin Ammar who said,

'I asked Abu Abdullah<sup>asws</sup> about the sick, 'Is it permitted for him with regards to (neglecting) the wiping?' He<sup>asws</sup> said: 'No'.<sup>150</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لَهُ فِي مَسْحِ الْخُفَّيْنِ تَقِيَّةً فَقَالَ ثَلَاثَةٌ لَا أَتَّقِي فِيهِنَّ أَحَدًا شَرِبُ الْمُسْكِرِ وَ مَسْحُ الْخُفَّيْنِ وَ مَنَعَهُ الْحَجَّ

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara who said,

'I said to him<sup>asws</sup>, 'With regards to the wiping (over) the two shoes, can there be dissimulation?' So he<sup>asws</sup> said: 'There are three (acts in religion), there should be no

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148 Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 11

149 Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 12

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dissimulation with regards to these – one is drinking the wine, and wiping the two shoes/socks, and *Tumatto* of the Hajj’.

قَالَ زُرَّارَةُ وَ لَمْ يَقُلْ الْوَاجِبُ عَلَيْكُمْ إِلَّا تَتَّقُوا فِيهِمْ أَحَدًا .

Zurara said, ‘And he<sup>asws</sup> did not say: ‘It is an Obligation upon you that you would not be acting in dissimulation with regards to these with anyone’.<sup>151</sup>

### باب الْجَبَائِرِ وَالْفُرُوحِ وَالْجَرَاحَاتِ

## Chapter 21 – The splints, and the sores, and the wounds

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) عَنِ الْكَسِيرِ تَكُونُ عَلَيْهِ الْجَبَائِرُ أَوْ تَكُونُ بِهِ الْجِرَاحَةُ كَيْفَ يَصْنَعُ بِالْوُضُوءِ وَ عِنْدَ غُسْلِ الْجَنَابَةِ وَ غُسْلِ الْجُمُعَةِ قَالَ يَغْسِلُ مَا وَصَلَ إِلَيْهِ الْغُسْلُ مِمَّا ظَهَرَ مِمَّا لَيْسَ عَلَيْهِ الْجَبَائِرُ وَ يَدْعُ مَا سِوَى ذَلِكَ مِمَّا لَا يَسْتَطِيعُ غَسْلَهُ وَ لَا يَنْزِعُ الْجَبَائِرَ وَ لَا يَعْثُبُ بِجِرَاحَتِهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Al-Hassan Al-Reza<sup>asws</sup> about the fracture, the splints happen to be upon it, or there happens to be a wound with it, how should he deal with the Ablution (*Wudhu*), and during the major Ablution (*Wudhu*) (for sexual impurity), and the Friday washing. He<sup>asws</sup> said: ‘He should wash what he can get to wash from what is apparent, from what there is no bandage over it, and he should leave what is besides that from that he is not able to wash it, and he should neither remove the bandage nor tamper with the wound’.<sup>152</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الْجُرْحِ كَيْفَ يَصْنَعُ بِهِ صَاحِبُهُ قَالَ يَغْسِلُ مَا حَوْلَهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, ‘I asked him<sup>asws</sup> about the wound, ‘How should one deal with it (for the Ablution (*Wudhu*))?’ He<sup>asws</sup> said: ‘He should wash what is around it’.<sup>153</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ سُئِلَ عَنِ الرَّجْلِ يَكُونُ بِهِ الْفَرْحَةُ فِي ذِرَاعِهِ أَوْ نَحْوِ ذَلِكَ فِي مَوْضِعِ الْوُضُوءِ فَيَعْصِبُهَا بِالْخَرْقَةِ وَ يَتَوَضَّأُ وَ يَمْسَحُ عَلَيْهَا إِذَا تَوَضَّأَ فَقَالَ إِنْ كَانَ يُؤْذِيهِ الْمَاءُ فَلْيَمْسَحْ عَلَى الْخَرْقَةِ وَ إِنْ كَانَ لَا يُؤْذِيهِ الْمَاءُ فَلْيَنْزِعِ الْخَرْقَةَ ثُمَّ لْيَغْسِلْهَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about the man who happens to be with the sore in his arm, or about that in a place of the Ablution (*Wudhu*), and he has wrapped around it with the bandage, and he performs Ablution (*Wudhu*), and he wipes over it when he performs Ablution (*Wudhu*). So he<sup>asws</sup> said:

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'If it was so that he is hurt by the water, so let him wipe upon the bandage, but if it was so that the water would not harm him, so let him remove the bandage, then let him wash it'.

قَالَ وَ سَأَلْتُهُ عَنِ الْجُرْحِ كَيْفَ أَصْنَعُ بِهِ فِي غَسْلِهِ قَالَ اغْسِلْ مَا حَوْلَهُ .

He (the narrator) said, 'And I asked him<sup>asws</sup> about the wound, 'How shall I deal with it in washing it?' He<sup>asws</sup> said: 'Wash what is around it'.<sup>154</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ عَلِيِّ بْنِ الْحَسَنِ بْنِ رَبَاطٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَثَرْتُ فَأَنْقَطَعَ ظُفْرِي فَجَعَلْتُ عَلَى إِصْبَعِي مَرَارَةً فَكَيْفَ أَصْنَعُ بِالْوُضُوءِ قَالَ يُعْرَفُ هَذَا وَ أَشْبَاهُهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ أَمْسَحْ عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Al Hassan Bin Rabaat, from Abdul A'ala, a slave of the family of Saam who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I stumbled, and my nail got cut. So I made ointment to be upon my toe. How should I deal with the Ablution (*Wudhu*)?' He<sup>asws</sup> said: 'Recognise this and it's like from the Book of Allah<sup>azwj</sup> Mighty and Majestic [22:78] **He has not Laid upon you a hardship in the Religion.** Wipe over it'.<sup>155</sup>

باب الشك في الوضوء و من نسيه أو قدم أو أخر

## Chapter 22 – The doubt in the Ablution (*Wudhu*) and the one who forgets it or brings something forward or delays

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِيهِ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا اسْتَبَقَنْتَ أَنْتَ فَذُ أَحَدْتَنَ فَنَوَضُّاً وَ إِيَّاكَ أَنْ تُحَدِّثَ وَضُوءاً أَبَدًا حَتَّى تَسْتَبِقَنَ أَنْتَ قَدْ أَحَدْتَنَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Abbas Bin Aamir, from Abdullah Bin Bukeyr, from his father who said,

'Abu Abdullah<sup>asws</sup> said to me: 'When you are certain that you have an occurrence (causing breakage of the Ablution (*Wudhu*)), so perform Ablution (*Wudhu*), and beware of renewing an Ablution (*Wudhu*) ever, until you are certain that you do have an occurrence (causing breakage of the Ablution (*Wudhu*))'.<sup>156</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا كُنْتَ قَاعِداً عَلَى وَضُوءٍ وَ لَمْ تَدْرَأْ غَسَلْتَ ذِرَاعَكَ أَمْ لَا فَأَعِدْ عَلَيْهَا وَ عَلَى جَمِيعِ مَا شَكَّكَ فِيهِ أَنْتَ لَمْ تُغْبِلْهُ أَوْ تَمَسَّحْهُ مِمَّا سَمَى اللَّهُ مَا دُمْتَ فِي حَالِ الْوُضُوءِ فَإِذَا قُمْتَ مِنَ الْوُضُوءِ وَ فَرَعْتَ فَقَدْ صَبَرْتَ فِي حَالٍ أُخْرَى فِي صَلَاةٍ أَوْ غَيْرِ صَلَاةٍ فَشَكَّكَتْ فِي بَعْضِ مَا سَمَى اللَّهُ مِمَّا أَوْجَبَ اللَّهُ تَعَالَى عَلَيْكَ فِيهِ وَضُوءاً فَلَا شَيْءَ عَلَيْكَ

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When you are seated upon an Ablution (*Wudhu*) and do not know whether you have washed your forearm or

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not, so repeat upon it, and upon the entirety of whatever you have doubted in. So, that you have not washed it nor wiped it (contrary to) what Allah<sup>azwj</sup> has Specified, for as long as you are in the state of the Ablution (*Wudhu*).

So when you arise from the Ablution (*Wudhu*) and are free, so you have come to be in another state regarding *Salaat* or other than *Salaat*, and you doubt in part of what Allah<sup>azwj</sup> has Specified from what Allah<sup>azwj</sup> the Exalted has Obligated upon you with regards to an Ablution (*Wudhu*), so there is nothing upon you.

وَإِنْ شَكَّكَتَ فِي مَسْحِ رَأْسِكَ وَ أَصَبْتَ فِي لِحْيَتِكَ بِلَهَّةٍ فَامْسَحْ بِهَا عَلَيْهِ وَ عَلَى ظَهْرِ قَدَمَيْكَ وَ إِنْ لَمْ تُصِبْ بِلَهَّةٍ فَلَا تَنْقُضِ الْوُضُوءَ بِالشُّكِّ وَ امْضِ فِي صَلَاتِكَ وَ إِنْ تَبَيَّنْتَ أَنَّكَ لَمْ تُتِمَّ وَضُوءَكَ فَأَعِدْ عَلَى مَا تَرَكْتَ يَقِيناً حَتَّى تَأْتِيَ عَلَى الْوُضُوءِ

And if you doubt regarding wiping of your head, and a residue hits your beard, so wipe with it over it, and upon the back of your feet; and if a residue does not hit, so there is not breakage of the Ablution (*Wudhu*) with the doubt, and go to your *Salaat*. And if you are certain that you did not complete your Ablution (*Wudhu*), so repeat upon whatever you neglected with a certainty until you come to be upon the Ablution (*Wudhu*).

قَالَ حَمَادٌ وَ قَالَ حَرِيْزٌ قَالَ زُرَّارَةُ قُلْتُ لَهُ رَجُلٌ تَرَكَ بَعْضَ ذِرَاعِهِ أَوْ بَعْضَ جَسَدِهِ فِي غَسَلِ الْجَنَابَةِ فَقَالَ إِذَا شَكَّ ثُمَّ كَانَتْ بِهِ بِلَهَّةٌ وَ هُوَ فِي صَلَاتِهِ مَسَحَ بِهَا عَلَيْهِ وَ إِنْ كَانَ اسْتَنْقَضَ رَجَعَ وَ أَعَادَ عَلَيْهِ الْمَاءَ مَا لَمْ يُصِبْ بِلَهَّةٍ فَإِنْ دَخَلَهُ الشُّكُّ وَ قَدْ دَخَلَ فِي حَالٍ أُخْرَى فَلْيَمْضِ فِي صَلَاتِهِ وَ لَا شَيْءَ عَلَيْهِ وَ إِنْ اسْتَبَانَ رَجَعَ وَ أَعَادَ الْمَاءَ عَلَيْهِ وَ إِنْ رَأَهُ وَ بِهِ بِلَهَّةٌ مَسَحَ عَلَيْهِ وَ أَعَادَ الصَّلَاةَ بِاسْتِيفَانٍ وَ إِنْ كَانَ شَاكِئاً فَلْيَسْ عَلَيْهِ فِي شَكِّهِ شَيْءٌ فَلْيَمْضِ فِي صَلَاتِهِ .

Hammad said, and Hareyz said, and Zurara said, 'I said to him<sup>asws</sup>, 'A man neglects part of his forearm, or part of his body in the major Ablution (*Wudhu*) (for the sexual impurity)'. So he<sup>asws</sup> said: 'When he doubts, then he was with residue (of water), and he was in his *Salaat*, he should wipe with it upon it; and if it was a certainty, he should return and repeat the water over it for as long as he did not pour a residue. So if the doubt enters, and he has entered to be in another state, so let him continue in his *Salaat*, and there is nothing upon him; and if it is apparent, he should return and repeat the water over it; and if he sees it and with him is residue, he should wipe over it and repeat the *Salaat*, by the certainty; and if it was a doubt, so there is nothing upon him regarding his doubt, so let him continue to his *Salaat*'.<sup>157</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنْ ذَكَرْتَ وَ أَنْتَ فِي صَلَاتِكَ أَنَّكَ قَدْ تَرَكْتَ شَيْئاً مِنْ وَضُوءِكَ الْمَفْرُوضِ عَلَيْكَ فَانصَرَفْ وَ أَيْمَ الَّذِي نَسِيْتَهُ مِنْ وَضُوءِكَ وَ أَعِدْ صَلَاتَكَ وَ يَكْفِيكَ مِنْ مَسْحِ رَأْسِكَ أَنْ تَأْخُذَ مِنْ لِحْيَتِكَ بِلَهَّةٍ إِذَا نَسِيْتَ أَنْ تَمْسَحَ رَأْسَكَ فَتَمْسَحَ بِهِ مُقَدِّمَ رَأْسِكَ .

Ali Bin Ibrahim, from his father, from IBn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'If you remember and you are in your *Salaat*, that you have neglected something from your Ablution (*Wudhu*) which was an Obligation upon you, so leave and complete that which you forgot from your Ablution (*Wudhu*), and repeat your *Salaat*, and it would suffice you from the

wiping of your head, if you were to take from your beard its residue, when you forgot to wipe your head, and you can wipe with it, the front of your head'.<sup>158</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا نَسِيَ الرَّجُلُ أَنْ يُغْسِلَ يَمِينَهُ فَغَسَلَ شِمَالَهُ وَ مَسَحَ رَأْسَهُ وَ رِجْلَيْهِ وَ ذَكَرَ بَعْدَ ذَلِكَ غَسَلَ يَمِينَهُ وَ شِمَالَهُ وَ مَسَحَ رَأْسَهُ وَ رِجْلَيْهِ وَ إِنْ كَانَ إِنَّمَا نَسِيَ شِمَالَهُ فَلْيُغْسِلِ الشَّمَالَ وَ لَا يُعِيدُ عَلَى مَا كَانَ تَوَضَّأَ وَ قَالَ أَتْبِعْ وَضُوءَكَ بَعْضَهُ بَعْضًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the man forgets to wash his right hand and he does wash his left hand, and wipes his head and his feet, and remembers that afterwards, he should wash his right hand and his left hand, and wipe his head and his feet; and if it was so that, rather, he forgot his left hand, so let him wash the left hand (only), and he would not repeat upon what he had washed'. And he<sup>asws</sup> said: 'Parts of your Ablution (*Wudhu*) follow each other'.<sup>159</sup>

عَلِيُّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعًا عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) تَابِعَ بَيْنَ الْوُضُوءِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ اِبْدَأْ بِالْوَجْهِ ثُمَّ بِالْيَدَيْنِ ثُمَّ اْمَسْحِ الرَّأْسِ وَ الرَّجْلَيْنِ وَ لَا تُقَدِّمَنَّ شَيْئًا بَيْنَ يَدَيْ شَيْءٍ تَخَالَفَ مَا أَمَرْتُ بِهِ وَ إِنْ غَسَلْتَ الذَّرَاعَ قَبْلَ الْوَجْهِ فَابْدَأْ بِالْوَجْهِ وَ أَعِدْ عَلَى الذَّرَاعِ وَ إِنْ مَسَحْتَ الرَّجْلَ قَبْلَ الرَّأْسِ فَامْسَحْ عَلَى الرَّأْسِ قَبْلَ الرَّجْلِ ثُمَّ أَعِدْ عَلَى الرَّجْلِ اِبْدَأْ بِمَا بَدَأَ اللَّهُ بِهِ .

Ali, from his father, and Muhammad Bin Ismail, from Al Fal Bin Shazaan, altogether from Hammad, from Hareyz, from Zurara who said,

'Abu Ja'far<sup>asws</sup> sai: 'There is a sequence between the Ablution (*Wudhu*) just as Allah<sup>azwj</sup> Mighty and Majestic Said. Begin with the face, then with the two hands, then wipe the head and the two feet, and do not bring forward anything in front which was behind what you have been Commanded with; and if you were to wash the forearms before the face, so begin with the face and repeat upon the forearms; and if the man wipes the legs before the head, so he should wipe upon the head before the legs, then he should repeat upon the legs. Begin with what Allah<sup>azwj</sup> (has Asked one to) Begin with'.<sup>160</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبِي دَاوُدَ جَمِيعًا عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا نَسِيتَ فَغَسَلْتَ ذِرَاعَكَ قَبْلَ وَجْهِكَ فَاعِدْ غَسْلَ وَجْهِكَ ثُمَّ اغْسِلْ ذِرَاعَيْكَ بَعْدَ الْوَجْهِ فَإِنْ بَدَأْتَ بِذِرَاعِكَ الْأَيْسَرِ قَبْلَ الْأَيْمَنِ فَاعِدْ غَسْلَ الْأَيْمَنِ ثُمَّ اغْسِلِ الْيَسَارَ وَ إِنْ نَسِيتَ مَسْحَ رَأْسِكَ حَتَّى تُغْسِلَ رِجْلَيْكَ فَامْسَحْ رَأْسَكَ ثُمَّ اغْسِلْ رِجْلَيْكَ .

A number of our companions, from Ahmad bin Muhammad, and Abu Dawood, altogether from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When you forget and you wash your forearms before your face, so repeat washing of your face, then was your forearms after the face. So if you were to begin with your left forearm before the right, so repeat the washing of your right forearm then wash the left; and if you forget

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wiping of your head until you wipe your legs, so wipe your forehead, then wipe your legs'.<sup>161</sup>

وَبِهَذَا الْإِسْنَادِ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا تَوَضَّأْتَ بَعْضَ وُضُوئِكَ فَعَرَضَتْ لَكَ حَاجَةٌ حَتَّى يَنْشَفَ وُضُوئُكَ فَأَعِدْ وُضُوئَكَ فَإِنَّ الْوُضُوءَ لَا يَتَّبَعُ .

And by this chain, said,

'Abu Abdullah<sup>asws</sup> said: 'When you perform part of your Ablution (*Wudhu*), so a need arises for you until your Ablution (*Wudhu*) dries up, so repeat your Ablution (*Wudhu*), for the Ablution (*Wudhu*) cannot be in parts'.<sup>162</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّدِّيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) رُبَّمَا تَوَضَّأْتُ فَفَنَدَّ الْمَاءُ فَدَعَوْتُ الْجَارِيَةَ فَأَبْطَأَتْ عَلَيَّ بِالْمَاءِ فَيَجِفُّ وَضُوئِي فَقَالَ أَعِدْ .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Basheer, from Muhammad Bin Abu Hamza from Muawiya Bin Ammar who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Sometimes I perform Ablution (*Wudhu*) and the water runs out. So I call the maid, but she is slow coming to me with the water, and my (partly done) Ablution (*Wudhu*) dries out'. So he<sup>asws</sup> said: 'Repeat'.<sup>163</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ حَكَمِ بْنِ حُكَيْمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ نَسِيَ مِنَ الْوُضُوءِ الذَّرَاعَ وَالرَّأْسَ قَالَ يُعِيدُ الْوُضُوءَ إِنَّ الْوُضُوءَ يُتَّبَعُ بَعْضُهُ بَعْضًا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Hammad Bin Usman, from Hakam Bin Hukeym who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who forgot the forearms and the head from the Ablution (*Wudhu*). He<sup>asws</sup> said: 'He should repeat the Ablution (*Wudhu*). The Ablution (*Wudhu*), parts of it follow its parts (it is sequential)'.<sup>164</sup>

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162 Al Kafi – V 3 – The Book of Cleanliness Ch 22 H 7

163 Al Kafi – V 3 – The Book of Cleanliness Ch 22 H 8

164 Al Kafi – V 3 – The Book of Cleanliness Ch 22 H 9