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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 الطَّهَّارَةِ

THE BOOK OF CLEANLINESS (2)

TABLE OF CONTENTS

THE BOOK OF CLEANLINESS (2)	1
Chapter 23 – What breaks the Ablution (<i>Wudhu</i>) and what does not break it.....	4
Chapter 24 – The man treads upon the faeces or other than it, from the filth	8
Chapter 25 – The seminal fluid and the semen	9
Chapter 26 – Types of washing	11
Chapter 27 – What the washing suffices from when (the matters) gather	12
Chapter 28 – Obligation of the washing for the day of Friday	12
Chapter 29 – Description of the washing, and the Ablution (<i>Wudhu</i>) before it and after it, and the man washing in a place other than good, and what is to be said during the washing, and turning of the ring during the washing	14
Chapter 30 – What Obligates the washing upon the man and the woman	19
Chapter 31 – The bed-wetting of the man and the woman	21
Chapter 32 – The man and the woman both wash from the sexual impurity, then something comes out from them after the washing	23
Chapter 33 – The one with sexual impurity eats and drinks, and recites (the Quran), and enters the Masjid, and dyes (hair), and massages, and coats (with henna etc.), and gets cupping done	24
Chapter 34 – The one with sexual impurity sweats in the clothes, or his body touches his clothes and he is wet	27
Chapter 35 – The semen and the seminal fluid both hit the clothes and the body	28
Chapter 36 – The urine hitting the clothes or the body	30
Chapter 37 – The urine of the animals and their droppings.....	32
Chapter 38 – The clothes hit by the blood and the pus	34
Chapter 39 – The dog hits the clothes, and the body, and something else from what is disliked that it touches anything from it.....	37
Chapter 40 – Description of <i>Tayammum</i> (Performing Ablution (<i>Wudhu</i>) with dust in lieu of water)	38
Chapter 41 – The timing which Obligates the <i>Tayammum</i>, and the one who performs <i>Tayammum</i>, then finds the water	40

Chapter 42 – The man happens to have very little water with him during the journey and he fears the thirst 43

Chapter 43 – The man is hit by the sexual impurity but he cannot find except for the snow or the frozen water 44

Chapter 44 – The *Tayammum* with the clay 45

Chapter 45 – The one with a broken (limb), and the one with pockmarks, and the one with the injuries, and they are hit by the sexual impurity..... 46

Chapter 46 – Miscellaneous 47

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

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

بَاب مَا يَنْقُضُ الْوُضُوءَ وَمَا لَا يَنْقُضُهُ

Chapter 23 – What breaks the Ablution (*Wudhu*) and what does not break it

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنِ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ سَالِمِ أَبِي الْفَضْلِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ يَنْقُضُ الْوُضُوءَ إِلَّا مَا خَرَجَ مِنْ طَرَفَيْكَ الْأَسْفَلَيْنِ اللَّذَيْنِ أَنْعَمَ اللَّهُ عَلَيْكَ بِهِمَا .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Salim Abu Al Fazl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Ablution (*Wudhu*) does not break except by what comes out from your two lower ends which Allah^{azwj} has Favoured upon you by these two'.¹

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ سَهْلٍ عَنِ زَكَرِيَّا بْنِ أَدَمَ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) عَنِ النَّاسُورِ أَمْ يَنْقُضُ الْوُضُوءَ قَالَ إِنَّمَا يَنْقُضُ الْوُضُوءَ ثَلَاثُ التَّبَوُّلِ وَالْعَائِطِ وَالرَّيْحِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sahl, from Zakariyya Bin Adam who said,

'I asked Al-Reza^{asws} about the nose bleed, 'Does it break the Ablution (*Wudhu*)?' He^{asws} said: 'But rather, three things break the Ablution (*Wudhu*) – the urine, and the faeces, and the wind'.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ الشَّيْطَانَ يَنْفُخُ فِي دُبُرِ الْإِنْسَانِ حَتَّى يُخَيَّلَ إِلَيْهِ أَنَّهُ قَدْ خَرَجَ مِنْهُ رِيحٌ فَلَا يَنْقُضُ الْوُضُوءَ إِلَّا رِيحٌ تَسْمَعُهَا أَوْ تَجِدُ رِيحَهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'Abu Abdullah^{asws} said: 'The Satan^{la} blows into the anus of the human being until it seems to him that a wind has come out from him. So, the Ablution (*Wudhu*) does not break except by wind which you hear, or find its smell'.³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ ظَرِيفٍ عَنِ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ فِي حَبِّ الْقَرَعِ وَالذَّيْدَانَ الصَّغَارِ وَضُوءٌ إِنَّمَا هُوَ بِمَنْزِلَةِ الْقَمَلِ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Zareyf, from Sa'alba Bin Maymoun, from Abdullah bin Yazeed,

¹ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 1

² Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 2

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is not, with regards to a pumpkin seed and the small insects, an Ablution (*Wudhu*). But rather, it is at the status of the lice'.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ أَخِي فُضَيْلٍ عَنْ فُضَيْلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يَخْرُجُ مِنْهُ مِثْلُ حَبِّ الْقَرْعِ قَالَ لَيْسَ عَلَيْهِ وُضُوءٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Akhay Fuzayl, from Fuzayl, from,

(It has been narrated) from Abu Abdullah^{asws} regarding the man from whom comes out similar to a seed. He^{asws} said: 'There is no Ablution (*Wudhu*) upon him'.

وَ رُوِيَ إِذَا كَانَتْ مُلَطَّخَةً بِالْعَذْرَةِ أَعَادَ الْوُضُوءَ .

And it is reported that when (such things) are stained with the faeces, repeat the Ablution (*Wudhu*).⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ وَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا يَنْقُضُ الْوُضُوءَ فَقَالَا مَا يَخْرُجُ مِنْ طَرْفَيْكَ الْأَسْفَلَيْنِ مِنَ الدُّبْرِ وَ الذَّكْرِ غَائِطٌ أَوْ بَوْلٌ أَوْ مَنِيٌّ أَوْ رِيحٌ وَ النَّوْمُ حَتَّى يُذْهَبَ الْعَقْلُ وَ كُلُّ النَّوْمِ يُكْرَهُ إِلَّا أَنْ تَكُونَ تَسْمَعُ الصَّوْتِ .

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

'I said to Abu Ja'far^{asws} and Abu Abdullah^{asws}, 'What breaks the Ablution (*Wudhu*)?' So they^{asws} both said: 'Whatever comes out from your two lower ends, from the backside and the manhood, faeces or urine or semen or wind; and the sleep until the intellect goes (loose awareness). All sleep is disliked, except if you happens to hear the sounds' (in consciousness).⁶

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعُمَرِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَسْتَدْخِلَ الدَّوَاءَ ثُمَّ يُصَلِّيَ وَ هُوَ مَعَهُ أَيْ يَنْقُضُ الْوُضُوءَ قَالَ لَا يَنْقُضُ الْوُضُوءَ وَ لَا يُصَلِّي حَتَّى يَطْرَحَهُ .

Muhammad Bin Yahya, from Al Amraky,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, said, 'I asked him^{asws} about the man, 'Is it correct for him that he inserts the medicine, then he prays *Salaat* and it is with him. Would it break the Ablution (*Wudhu*)?' He^{asws} said: 'It would not break the Ablution (*Wudhu*), and he should not pray *Salaat* until he removes it'.⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَنْجَسُ فَيَخْرُجُ مِنْهُ شَيْءٌ أَيْعِدُ الْوُضُوءَ قَالَ لَا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al'ala who said,

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

⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 5

⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 6

⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 7

'I asked Abu Abdullah^{asws} about the man who belched, so something came out from him, 'Should he repeat the Ablution (*Wudhu*)?' He^{asws} said: 'No'.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ أَبِي أُسَامَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْقَيْءِ هَلْ يَنْفُضُ الْوُضُوءَ قَالَ لَا .

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

'I asked Abu Abdullah^{asws} about the vomit, 'Would it break the Ablution (*Wudhu*)?' So he^{asws} said: 'No'.⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبِيَانَ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا فَاءَ الرَّجُلُ وَ هُوَ عَلَى طَهْرٍ فَلْيَتَمَضَّمْ .

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man vomits and he is upon purity, so let him rinse his mouth'.¹⁰

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَكُونُ عَلَى طَهْرٍ فَيَأْخُذُ مِنْ أَظْفَارِهِ أَوْ شَعْرِهِ أَوْ يُعِيدُ الْوُضُوءَ فَقَالَ لَا وَ لَكِنْ يَمْسَحُ رَأْسَهُ وَ أَظْفَارَهُ بِالْمَاءِ

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Ibn Muskan, from Muhammad Al Halby who said,

'I asked Abu Abdullah^{asws} about the man who happens to be upon purity, so he takes from his nails, or his hair, 'Should he repeat the Ablution (*Wudhu*)?' So he^{asws} said: 'No, but he should wipe his head and his nails, with the water'.

قَالَ قُلْتُ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ فِيهِ الْوُضُوءَ فَقَالَ إِنْ خَاصَمُوكُمْ فَلَا تُخَاصِمُوهُمْ وَ قُولُوا هَكَذَا السُّنَّةُ .

He (the narrator) said, 'I said, 'But they (people) are claiming that with regards to it is the Ablution (*Wudhu*)'. So he^{asws} said: 'If they were to dispute with you, so do not dispute with them, and you should say, 'The Sunnah is like this'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ فِي الْقُبْلَةِ وَ لَا مَسَّ الْفَرْجِ وَ لَا الْمُبَاشَرَةَ وَضُوءٌ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is neither an Ablution (*Wudhu*) for the kissing, nor from touching the private parts, nor the contact (hugging etc.)'.¹²

⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 8

⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 9

¹⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 10

¹¹ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 11

¹² Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 12

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّعَافِ وَالْحِجَامَةِ وَكُلِّ دَمٍ سَائِلٍ فَقَالَ لَيْسَ فِي هَذَا وَضُوءٌ إِنَّمَا الْوَضُوءُ مِنْ طَرَفَيْكَ اللَّذَيْنِ أَنْعَمَ اللَّهُ تَعَالَى بِهِمَا عَلَيْكَ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the nose bleed and the cupping, and every blood which flows. So he^{asws} said: 'There is no Ablution (*Wudhu*) in this. But rather, the Ablution (*Wudhu*) is from your two lower ends which Allah^{azwj} the Exalted has Favoured with these two upon you'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَعْمَرِ بْنِ خَلَادٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ بِهِ عِلَّةٌ لَا يَقْدِرُ عَلَى الْإِضْطِجَاعِ وَالْوَضُوءِ يَسْتَدُّ عَلَيْهِ وَهُوَ قَاعِدٌ مُسْتَدِّدٌ بِالْوَسَائِدِ فَرَبِمَا أَغْفَى وَهُوَ قَاعِدٌ عَلَى تِلْكَ الْحَالِ قَالَ يَتَوَضَّأُ قُلْتُ لَهُ إِنَّ الْوَضُوءَ يَسْتَدُّ عَلَيْهِ لِحَالِ عِلَّتِهِ فَقَالَ إِذَا خَفِيَ عَلَيْهِ الصَّوْتُ فَقَدْ وَجِبَ الْوَضُوءُ عَلَيْهِ وَقَالَ يُؤَخَّرُ الطَّهْرُ وَيُصَلِّيَهَا مَعَ الْعَصْرِ يَجْمَعُ بَيْنَهُمَا وَكَذَلِكَ الْمَغْرِبُ وَالْعِشَاءُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moammar Bin Khallad who said,

'I asked Abu Al-Hassan^{asws} about a man with an illness, not be able upon the lying down, and the Ablution (*Wudhu*) is difficult upon him, and he sits leaning with the pillow. So sometimes he dozes off and he is seated upon that state. He^{asws} said: 'When the sounds are concealed from him, the Ablution (*Wudhu*) is Obligated upon him'. And he^{asws} said: 'He can delay Al-Zohr (*Salaat*) and pray with along with Al-Asr, gathering between the two, and similar to that is Al-Magrib and Al-Isha'.¹⁴

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْحَقْفَةِ وَالْحَقْفَتَيْنِ فَقَالَ مَا أَدْرِي مَا الْحَقْفَةُ وَالْحَقْفَتَانِ إِنَّ اللَّهَ يَقُولُ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ إِنْ عَلِيًّا (عَلَيْهِ السَّلَامُ) كَانَ يَقُولُ مَنْ وَجَدَ طَعْمَ النَّوْمِ قَائِمًا أَوْ قَاعِدًا فَقَدْ وَجِبَ عَلَيْهِ الْوَضُوءُ .

Muhammad Bin Ismail, from Al Fazi Bin Shazaan, and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hakkan who said,

'I asked Abu Abdullah^{asws} about the (sleeping for) a heartbeat or two heartbeats. So he^{asws} said: 'I^{asws} do not know what is (sleeping for) the heartbeat or two heartbeats. Allah^{azwj} is Saying **[75:14] But! The human being has an insight unto himself.** Ali^{asws} was saying: 'The one who finds the taste of sleep while standing, or sitting, so the Ablution (*Wudhu*) is Obligated upon him'.¹⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَمَّنْ ذَكَرَهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أُذْنَانِ وَ عَيْنَانِ نَنَامُ الْعَيْنَانِ وَ لَا نَنَامُ الْأُذْنَانِ وَ ذَلِكَ لَا يَنْقُضُ الْوَضُوءَ فَإِذَا نَامَتِ الْعَيْنَانِ وَ الْأُذْنَانِ انْتَقَضَ الْوَضُوءُ .

Ali Bin Muhammad, from Ibn Jamhour, from the one who mentioned it, from Ahmad Bin Muhammad, from Sa'ad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There are two ears and the two eyes – (if) the two eyes sleep and the two ears do not sleep, that does not

¹³ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 13

¹⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 14

¹⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 15

break the Ablution (*Wudhu*). So when the two eyes sleep and the two ears (sleep as well), the Ablution (*Wudhu*) breaks'.¹⁶

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدٌ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الرَّجُلُ يَفْرِضُ مِنْ شَعْرِهِ بِأَسْنَانِهِ أَيْمَسَحُهُ بِالْمَاءِ قَبْلَ أَنْ يُصَلِّيَ قَالَ لَا بَأْسَ إِنَّمَا ذَلِكَ فِي الْحَدِيدِ .

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 Al Sabaty,

(It has been narrated) from Abu Abdullah^{asws}, said: 'The man cuts his hair with his teeth, should he wipe it with the water before he prays *Salaat*?' He^{asws} said: 'There is no problem. But rather, that is regarding (cutting it with) the iron'.¹⁷

باب الرَّجُلِ يَطَأُ عَلَى الْعُذْرَةِ أَوْ غَيْرَهَا مِنَ الْقَدْرِ

Chapter 24 – The man treads upon the faeces or other than it, from the filth

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْأَجُولِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي الرَّجُلِ يَطَأُ عَلَى الْمَوْضِعِ الَّذِي لَيْسَ بِنَظِيفٍ ثُمَّ يَطَأُ بَعْدَهُ مَكَانًا نَظِيفًا قَالَ لَا بَأْسَ إِذَا كَانَ خَمْسَةَ عَشَرَ ذِرَاعًا أَوْ نَحْوَ ذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel Bin Saih, from Al Ahowl,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the man who trod upon the place which was not with cleanliness, then he trod after it in a clean place, he^{asws} said: 'There is no problem when it was fifteen cubits away or approximate to that (i.e. sufficient walking would purify it)'.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كُنْتُ مَعَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِذْ مَرَّ عَلَيَّ عَذْرَةٌ يَابِسَةٌ فَوَطِئْتُ عَلَيْهَا فَأَصَابَتْ تَوْبَهُ فَقُلْتُ جَعَلْتُ فِدَاكَ قَدْ وَطِئْتُ عَلَى عَذْرَةٍ فَأَصَابَتْ تَوْبَكَ فَقَالَ أَلَيْسَ هِيَ يَابِسَةٌ فَقُلْتُ بَلَى فَقَالَ لَا بَأْسَ إِنَّ الْأَرْضَ تُطَهِّرُ بَعْضَهَا بَعْضًا .

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

'I was with Abu Ja'far^{asws} when he^{asws} passed upon a dry excrement, so he^{asws} trod upon it, and it hit his^{asws} cloth. So I said, 'May I be sacrificed for you^{asws}! You have trod upon a filth and it hit your^{asws} clothes'. So he^{asws} said: 'Was it not dry?' So I said, 'Yes'. So he^{asws} said: 'There is no problem. Part of the ground (soil) cleans part of it'.¹⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ نَزَلْنَا فِي مَكَانٍ بَيْنَنَا وَ بَيْنَ الْمَسْجِدِ رُقَاقٌ قَدْرٌ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ أَيْنَ نَزَلْتُمْ فَقُلْتُ نَزَلْنَا فِي دَارِ فُلَانٍ فَقَالَ إِنَّ بَيْنَكُمْ وَ

¹⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 16

¹⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 17

¹⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 24 H 1

¹⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 24 H 2

بَيْنَ الْمَسْجِدِ زُقَاتًا قَدْرًا أَوْ قُلْنَا لَهُ إِنَّ بَيْنَنَا وَ بَيْنَ الْمَسْجِدِ زُقَاتًا قَدْرًا فَقَالَ لَا بَأْسَ الْأَرْضُ تُطَهَّرُ بَعْضُهَا بَعْضًا قُلْتُ وَ السَّرْقِينِ الرَّطْبُ أَطَأَ عَلَيْهِ فَقَالَ لَا يَضُرُّكَ مِثْلُهُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Is'haq Bin Ammar, from Muhammad Al Halby who said,

'We lodged in a place and between us and the Masjid was a dirty alleyway. So I went over to Abu Abdullah^{asws}, and he^{asws} said: 'Where are you encamped?' So I said, 'We are lodged in the house of so and so'. So he^{asws} said: 'Between you and the Masjid there is a dirty alleyway', or we said to him^{asws}, 'Between us and the Masjid is a dirty alleyway'. So he^{asws} said: 'There is no problem. The earth (soil), parts of it purify the (other) parts'. I said, 'And (what about) the wet manure I tread upon?' So he^{asws} said: 'The likes of that does not harm you'.²⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَطَأُ فِي الْعَذْرَةِ أَوْ الْبَوْلِ أَوْ يُعِيدُ الْوُضُوءَ قَالَ لَا وَ لَكِنْ يَغْسِلُ مَا أَصَابَهُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who treads upon the excrement, or the urine, should he be repeating the Ablution (*Wudhu*)? He^{asws} said: 'No, but he should wash whatever it hit'.

وَ فِي رِوَايَةٍ أُخْرَى إِذَا كَانَ جَافًا فَلَا يَغْسِلُهُ .

And in another report, '(He^{asws} said): 'When it was dehydrated, so he may not wash it'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْخَنْزِيرِ يَخْرُجُ مِنَ الْمَاءِ فَيَمُرُّ عَلَى الطَّرِيقِ فَيَسِيلُ مِنْهُ الْمَاءُ أَمْرٌ عَلَيْهِ حَافِيًا فَقَالَ أَلَيْسَ وَرَاءَهُ شَيْءٌ جَافٌ قُلْتُ بَلَى قَالَ فَلَا بَأْسَ إِنَّ الْأَرْضَ تُطَهَّرُ بَعْضُهَا بَعْضًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Al Moalla Bin Khunay who said,

'I asked Abu Abdullah^{asws} about the pig coming out from the water, so it passes upon the road, and the water flows from it, 'Can I pass upon it bare-footed?' So he^{asws} said: 'Is there not something dry around it?' I said, 'Yes'. He^{asws} said: 'So there is no problem. The earth (soil), parts of it purify the (other) parts'.²²

بَابُ الْمَدْيِ وَالْوَدْيِ

Chapter 25 – The seminal fluid and the semen

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ سَالَ مِنْ ذَكَرِكَ شَيْءٌ مِنْ مَدْيٍ أَوْ وَدْيٍ وَ أَنْتَ فِي الصَّلَاةِ فَلَا تَغْسِلُهُ وَ لَا تَقْطَعِ الصَّلَاةَ وَ لَا تَنْقُضُ لَهُ الْوُضُوءَ وَ إِنْ بَلَغَ عَقَبِكَ فَإِنَّمَا ذَلِكَ بِمَنْزِلَةِ

²⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 24 H 3

²¹ Al Kafi – V 3 – The Book of Cleanliness Ch 24 H 4

²² Al Kafi – V 3 – The Book of Cleanliness Ch 24 H 5

النَّخَامَةَ وَ كُلُّ شَيْءٍ يَخْرُجُ مِنْكَ بَعْدَ الْوُضُوءِ فَإِنَّهُ مِنَ الْحَبَائِلِ أَوْ مِنَ الْبَوَاسِيرِ وَ لَيْسَ بِشَيْءٍ فَلَا تَغْسِلُهُ مِنْ تَوْبِكَ إِلَّا أَنْ تُقْزِرَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'If something were to flow from your manhood, either from seminal fluid prostatic fluid, and you are in the *Salaat*, so do not wash it, and do not cut off your *Salaat*, nor would the Ablution (*Wudhu*) break for it, and even if it reaches your behind. So rather, that is with a status of the phlegm; and everything, which comes out from you after the Ablution (*Wudhu*), so it is from the sexual veins, or from the haemorrhoids, and it is not with anything. Therefore, do not wash it from your clothes except if it dirties it'.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَذْيِ فَقَالَ مَا هُوَ وَالنَّخَامَةُ إِلَّا سَوَاءٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Umar Bin Hanzala who said,

'I asked Abu Abdullah^{asws} about the seminal fluid, so he^{asws} said: 'It and the phlegm is nothing but equal'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ سَأَلْتُ أَحَدَهُمَا (عَلَيْهِمَا السَّلَامُ) عَنِ الْمَذْيِ فَقَالَ لَا يَنْفُضُ الْوُضُوءَ وَ لَا يُغْسَلُ مِنْهُ تَوْبٌ وَ لَا جَسَدٌ إِنَّمَا هُوَ بِمَنْزِلَةِ الْمَخَاطِ وَ الْبُرَاقِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who said,

'I asked one of the two (5th or the 6th Imam^{asws}) about the seminal fluid, so he^{asws} said: 'It does not break the Ablution (*Wudhu*), and one neither has to wash the clothes from it nor the body. But rather, it is at the status of the mucus and the saliva'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْمَذْيِ يَسِيلُ حَتَّى يُصِيبَ الْفَخْدَ فَقَالَ لَا يَقْطَعُ صَلَاتَهُ وَ لَا يَغْسِلُهُ مِنْ فَخْدِهِ إِنَّهُ لَمْ يَخْرُجْ مِنْ مَخْرَجِ الْمَيْيِّ إِنَّمَا هُوَ بِمَنْزِلَةِ النَّخَامَةِ .

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

'I asked Abu Ja'far^{asws} about the seminal fluid flowing until it hits the thigh. So he^{asws} said: 'One would neither cut off the *Salaat* nor wash it from his thigh. It has not come out from the exit of the semen. It is at the status of the mucus'.²⁶

²³ Al Kafi – V 3 – The Book of Cleanliness Ch 25 H 1

²⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 25 H 2

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

²⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 25 H 4

باب أنواع الغسل

Chapter 26 – Types of washing

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ الْغُسْلُ مِنَ الْجَنَابَةِ وَ يَوْمَ الْجُمُعَةِ وَ الْعِيدَيْنِ وَ حِينَ تُحْرَمُ وَ حِينَ تَدْخُلُ مَكَّةَ وَ الْمَدِينَةَ وَ يَوْمَ عَرَفَةَ وَ يَوْمَ تَزُورُ النَّبِيَّتَ وَ حِينَ تَدْخُلُ الْكَعْبَةَ وَ فِي لَيْلَةِ تِسْعَ عَشْرَةَ وَ إِحْدَى وَ عَشْرِينَ وَ ثَلَاثٍ وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ وَ مَنْ غَسَلَ مَيِّتًا .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya and Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The washing is from the sexual impurity, and the day of Friday, and the two Eids, and when you wear Ihraam to enter Makkah and Al-Medina, and the day of Arafaat, and the day you perform *Ziyarat* of the House (Kabah), and when you enter the Kabah, and during the night of the nineteenth and twenty first, and twenty third of a Month of Ramazaan, and the one who washes a deceased'.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ غُسْلِ الْجُمُعَةِ فَقَالَ وَاجِبٌ فِي السَّفَرِ وَ الْحَضَرِ إِلَّا أَنَّهُ رُحِصَ لِلنِّسَاءِ فِي السَّفَرِ لِقَلَّةِ الْمَاءِ

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

'I asked Abu Abdullah^{asws} about the Friday washing, so he^{asws} said: 'It is Obligatory during the journey and during residing, except that it is exempted for the women during the journey due to the scarcity of the water'.

وَ قَالَ غُسْلُ الْجَنَابَةِ وَاجِبٌ وَ غُسْلُ الْحَائِضِ إِذَا طَهَّرَتْ وَاجِبٌ وَ غُسْلُ الْمُسْتَحَاضَةِ وَاجِبٌ إِذَا احْتَشَتْ بِالْكَرْسُفِ فَجَازَ الدَّمُ الْكَرْسُفَ فَعَلَيْهَا الْغُسْلُ لِكُلِّ صَلَاتَيْنِ وَ لِفَجْرِ غُسْلٍ وَ إِنْ لَمْ يَجْزِ الدَّمُ الْكَرْسُفَ فَعَلَيْهَا الْغُسْلُ كُلَّ يَوْمٍ مَرَّةً وَ الْوُضُوءُ لِكُلِّ صَلَاةٍ وَ غُسْلُ النَّفْسَاءِ وَاجِبٌ وَ غُسْلُ الْمَوْلُودِ وَاجِبٌ

And he^{asws} said: 'The major Ablution (*Wudhu*) (from sexual impurity) is an Obligation, and the washing of the menstruating woman when she is clean is an Obligation, and the washing of the woman with inter-period bleeding is an Obligation when she inserts with the rag, and the blood exceeds the rag, so upon her is the washing for every two *Salaats*, and for (*Salaat*) Al-Fajr, a washing. And if the rag suffices for the blood, so upon her is the washing once every day, and the Ablution (*Wudhu*) for every *Salaat*, and the washing for post childbirth bleeding is an Obligation, and washing for the child birth is an Obligation;

وَ غُسْلُ الْمَيِّتِ وَاجِبٌ وَ غُسْلُ الزِّيَارَةِ وَاجِبٌ وَ غُسْلُ دُخُولِ النَّبِيَّتِ وَاجِبٌ وَ غُسْلُ الْإِسْتِسْقَاءِ وَاجِبٌ وَ غُسْلُ أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ يُسْتَحَبُّ وَ غُسْلُ لَيْلَةِ إِحْدَى وَ عَشْرِينَ وَ غُسْلُ لَيْلَةِ ثَلَاثٍ وَ عَشْرِينَ سَنَةً لَا تُتْرَكُهَا فَإِنَّهُ يُرْجَى فِي إِحْدَاهُنَّ لَيْلَةُ الْقَدْرِ وَ غُسْلُ يَوْمِ الْفِطْرِ وَ غُسْلُ يَوْمِ الْأَضْحَى سَنَةً لَا أَحَبُّ تَرْكُهَا وَ غُسْلُ الْإِسْتِخَارَةِ يُسْتَحَبُّ الْعَمَلُ فِي غُسْلِ الثَّلَاثِ اللَّيَالِي مِنْ شَهْرِ رَمَضَانَ لَيْلَةَ تِسْعَةَ عَشْرَةَ وَ إِحْدَى وَ عَشْرِينَ وَ ثَلَاثٍ وَ عَشْرِينَ .

And washing of the deceased is an Obligation, and washing for *Ziyarat* is an Obligation, and washing for entering the House (Kabah) is an Obligation, and washing for the (Supplication) for the rain is an Obligation, and washing in the first

²⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 26 H 1

night of a Month of Ramazaan is recommended, and the washing of the night of the twenty-first, and the washing of the night of the twenty-third is a Sunnah, do not neglect these. For the Night of Pre-determination is hoped for in one of these; and washing for the day of (Eid) Al-Fitr and washing for the day of the Sacrifice (Al-Azha) is a Sunnah, I^{asws} do not like it to be neglected, and washing for the Istikhara. It is the recommended deed regarding the washing of the three nights from a Month of Ramazaan – the night of the nineteenth, and twenty-first, and the twenty-third’.²⁸

باب مَا يُجْزَى الْغُسْلُ مِنْهُ إِذَا اجْتَمَعَ

Chapter 27 – What the washing suffices from when (the matters) gather

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ إِذَا اغْتَسَلْتَ بَعْدَ طُلُوعِ الْفَجْرِ أَجْزَأَكَ غُسْلَكَ ذَلِكَ لِلْجَنَابَةِ وَالْجُمُعَةِ وَعَرَفَةَ وَالنَّحْرَ وَالْحَلْقَ وَالذَّبْحَ وَالزِّيَارَةَ وَإِذَا اجْتَمَعَتْ عَلَيْكَ حُقُوقٌ أَجْزَأَهَا عَنْكَ غُسْلٌ وَاحِدٌ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

He^{asws}: ‘When you wash after the emergence of the dawn, that washing of yours would suffice for the sexual impurity, and the Friday, and Arafaat, and the shaving (of the head), and the sacrifice, and the *Ziyarat*; and whenever the rights gather upon you, one washing would suffice you from these’.

قَالَ ثُمَّ قَالَ وَكَذَلِكَ الْمَرْأَةُ يُجْزئُهَا غُسْلٌ وَاحِدٌ لِجَنَابَتِهَا وَإِحْرَامِهَا وَجُمُعَتِهَا وَغُسْلِهَا مِنْ حَيْضِهَا وَعِيدِهَا .

He (the narrator) said, ‘Then he^{asws} said: ‘And similar to that is the woman, one washing would suffice her for her sexual impurity, and her Friday, and the washing from her menstruation, and her Eid’.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) أَنَّهُ قَالَ إِذَا اغْتَسَلَ الْجُنُبُ بَعْدَ طُلُوعِ الْفَجْرِ أَجْزَأَ عَنْهُ ذَلِكَ الْغُسْلُ مِنْ كُلِّ غُسْلٍ يَلْزَمُهُ فِي ذَلِكَ الْيَوْمِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj, from one of our companions,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: ‘When the one with sexual impurity wash after the emergence of the dawn, that washing of his would suffice him from every washing necessitated upon him during that day’.³⁰

باب وَجُوبِ الْغُسْلِ يَوْمَ الْجُمُعَةِ

Chapter 28 – Obligation of the washing for the day of Friday

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ فَقَالَ وَاجِبٌ عَلَى كُلِّ ذَكَرٍ وَأُنْثَى عَبْدٍ أَوْ حُرٍّ .

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

²⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 26 H 2

²⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 27 H 1

³⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 27 H 2

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about the washing for the day of Friday, so he^{asws} said: 'It is an Obligation upon every male and female, whether a slave or free'.³¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) عَنْ غُسْلِ يَوْمِ الْجُمُعَةِ فَقَالَ وَاجِبٌ عَلَى كُلِّ ذَكَرٍ وَ أَنْتَى عَبْدٌ أَوْ حُرٌّ .

Ali Bin Muhammad, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Muhammad Bin Abdullah who said,

'I asked Al-Reza^{asws} about washing for the day of Friday, so he^{asws} said: 'An Obligation upon every male and female, whether a slave or free'.³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْغُسْلُ يَوْمَ الْجُمُعَةِ عَلَى الرَّجَالِ وَ النِّسَاءِ فِي الْحَضَرِ وَ عَلَى الرَّجَالِ فِي السَّفَرِ وَ لَيْسَ عَلَى النِّسَاءِ فِي السَّفَرِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The washing for the day of Friday is upon the man and the woman during the staying (not travelling), and upon the man during the journey, and it is not upon the women during the journey'.

وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ رُحِّصَ لِلنِّسَاءِ فِي السَّفَرِ لِقَلَّةِ الْمَاءِ .

And in another report, (He^{asws} said): 'It is exempted for the women during the journey due to the scarcity of the water'.³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ سَيْفِ بْنِ عَمِيرَةَ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ (عَلَيْهِ السَّلَام) كَيْفَ صَارَ غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبًا فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْتُمْ صَلَاةَ الْفَرِيضَةِ بِصَلَاةِ النَّافِلَةِ وَ أَنْتُمْ صِيَامَ الْفَرِيضَةِ بِصِيَامِ النَّافِلَةِ وَ أَنْتُمْ وَضُوءَ الْفَرِيضَةِ بِغُسْلِ يَوْمِ الْجُمُعَةِ مَا كَانَ فِي ذَلِكَ مِنْ سَهْوٍ أَوْ تَقْصِيرٍ أَوْ نِسْيَانٍ أَوْ نَقْصَانٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Sayf, from his father Sayf Bin Ameyra, from Al Husayn Bin Khalid who said,

'I asked Abu Al-Hassan^{asws} the first, 'How did the washing for the day of Friday come to be an Obligation?' So he^{asws} said: 'Allah^{azwj} Blessed and High Completed the Obligatory *Salaats* with the optional *Salaats*, and Completed the Obligatory Fasts with the optional Fasts, and Completed the Obligatory Ablution (*Wudhu*) with the washing of the day of Friday, whatever was during that from the mistake, or shortening, or forgetfulness, or deficiency'.³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنْ صَبَّاحِ الْمُرَزِيِّ عَنِ الْحَارِثِ بْنِ حَصْبِرَةَ عَنِ الْأَصْبَغِ قَالَ كَانَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِذَا أَرَادَ أَنْ يُؤَبِّخَ الرَّجُلَ يَقُولُ وَ اللَّهُ لَأَنْتَ أَعْجَزُ مِنَ التَّارِكِ الْغُسْلِ يَوْمَ الْجُمُعَةِ وَ إِنَّهُ لَا يَزَالُ فِي طَهْرٍ إِلَى الْجُمُعَةِ الْأُخْرَى .

³¹ Al Kafi – V 3 – The Book of Cleanliness Ch 28 H 1

³² Al Kafi – V 3 – The Book of Cleanliness Ch 28 H 2

³³ Al Kafi – V 3 – The Book of Cleanliness Ch 28 H 3

³⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 28 H 4

A number of our companions, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad Al Ansary, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Al Asbagh who said,

'Whenever Amir Al-Momineen^{asws} wanted to rebuke the man, he^{asws} was saying: 'By Allah^{azwj}! You are even more frustrated than the neglecter of the washing of the day of Friday, and one does not cease to be in purity up to the other (next) Friday'.³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ أُمِّهِ وَ أُمِّ أَحْمَدَ بِنْتِ مُوسَى قَالَتَا كُنَّا مَعَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) بِالْبَادِيَةِ وَ نَحْنُ نُرِيدُ بَغْدَادَ فَقَالَ لَنَا يَوْمَ الْخَمِيسِ اغْتَسِلَا الْيَوْمَ لَعَدِ يَوْمَ الْجُمُعَةِ فَإِنَّ الْمَاءَ بِهَا غَدًا قَلِيلٌ فَاغْتَسِلْنَا يَوْمَ الْخَمِيسِ لِيَوْمِ الْجُمُعَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Musa, from his mother and mother of Ahmad daughter of Musa, both said,

'We were with Abu Al-Hassan^{asws} in the wilderness, and we intended to go to Baghdad. So he^{asws} said to us on the day of Thursday: 'Wash for the day of tomorrow, the day of Friday, for the water would be scarce tomorrow'. So we both washed on the day of Thursday for the day of Friday'.³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَا بُدَّ مِنْ غُسْلِ يَوْمِ الْجُمُعَةِ فِي السَّفَرِ وَ الْحَضَرِ فَمَنْ نَسِيَ فَلْيَعِدْ مِنَ الْغَدِ

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from one of our companions,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is no avoiding from the washing of the day of Friday during the journey and the staying. So the one who forgets, so let him repeat the next day'.

وَ رُوِيَ فِيهِ رُخْصَةٌ لِلْعَلِيلِ .

And it is reported that there is an exemption for the sick ones.³⁷

بَابُ صِفَةِ الْغُسْلِ وَ الْوُضُوءِ قَبْلَهُ وَ بَعْدَهُ وَ الرَّجُلُ يَغْتَسِلُ فِي مَكَانٍ غَيْرِ طَيِّبٍ وَ مَا يُقَالُ عِنْدَ الْغُسْلِ وَ تَحْوِيلِ الْخَاتَمِ عِنْدَ الْغُسْلِ

Chapter 29 – Description of the washing, and the Ablution (Wudhu) before it and after it, and the man washing in a place other than good, and what is to be said during the washing, and turning of the ring during the washing

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنْ غُسْلِ الْجَنَابَةِ فَقَالَ تَبَدُّ بِكَفَيْكَ فَتَغْسِلُهُمَا ثُمَّ تَغْسِلُ فَرَجَكَ ثُمَّ تَصُبُّ الْمَاءَ عَلَى رَأْسِكَ ثَلَاثًا ثُمَّ تَصُبُّ الْمَاءَ عَلَى سَائِرِ جَسَدِكَ مَرَّتَيْنِ فَمَا جَرَى عَلَيْهِ الْمَاءُ فَقَدْ طَهَرَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

³⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 28 H 5

³⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 28 H 6

³⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 28 H 7

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) who said, 'I asked him^{asws} about washing for the sexual impurity, so he^{asws} said: 'Begin with your two palms, then wash your private part. Then pour water upon your head three times, then pour the water upon the rest of your body, twice. So whatever the water flows upon, so it has been purified'.³⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يُفِيضُ الْجُنُبُ عَلَى رَأْسِهِ الْمَاءَ ثَلَاثًا لَا يُجْزِيهِ أَقْلٌ مِنْ ذَلِكَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabi'e Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one with sexual impurity should pour the water upon his head, three times, any less than that would not suffice him'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ كَيْفَ يَغْتَسِلُ الْجُنُبُ فَقَالَ إِنْ لَمْ يَكُنْ أَصَابَ كَفَّهُ شَيْءٌ غَمَسَهَا فِي الْمَاءِ ثُمَّ بَدَأَ بِفَرْجِهِ فَأَنْفَاهُ بِثَلَاثِ عُرْفٍ ثُمَّ صَبَّ عَلَى رَأْسِهِ ثَلَاثَ أَكْفٍ ثُمَّ صَبَّ عَلَى مَنْكِبِهِ الْأَيْمَنِ مَرَّتَيْنِ وَعَلَى مَنْكِبِهِ الْأَيْسَرِ مَرَّتَيْنِ فَمَا جَرَى عَلَيْهِ الْمَاءُ فَقَدْ أَجْزَاهُ .

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

'I said, 'How should the one with sexual impurity, wash?' So he^{asws} said: 'If nothing happens to have hit his palm, he should immerse it into the water, then begin with his private part. So he should clean it with three scoops. Then he should pour upon his head three handfuls, then pour upon his right shoulder twice, and upon his left shoulder twice. So whatever the water flows upon, so it would suffice him'.⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ نَقُولُ فِي غُسْلِ الْجُمُعَةِ اللَّهُمَّ طَهِّرْ قَلْبِي مِنْ كُلِّ آفَةٍ تَمُحِقُ بِهَا دِينِي وَتُبْطِلُ بِهَا عَمَلِي وَتَقُولُ فِي غُسْلِ الْجَنَابَةِ اللَّهُمَّ طَهِّرْ قَلْبِي وَرُكَّ عَمَلِي وَتَقَبَّلْ سَعْيِي وَاجْعَلْ مَا عِنْدَكَ خَيْرًا لِي .

A number of our companions, from Ahmad Bin Muhammad, form Ali Bin Al Hakam, from one of our companions who said,

'He^{asws} said: 'You should be saying during the washing for Friday, 'O Allah^{azwj}! Purify my heart from every scourge by which my Religion could get obliterated, and my deeds could get invalidated'; and you should be saying during the washing for the sexual impurity, 'O Allah^{azwj}! Clean my heart, and Purify my deeds, and Accept my striving and Make what is with You^{azwj} to be good for me'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ عَنِ الْحَلْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِذَا ارْتَمَسَ الْجُنُبُ فِي الْمَاءِ ارْتِمَاسَةً وَاحِدَةً أَجْزَاهُ ذَلِكَ مِنْ غُسْلِهِ .

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

³⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 1

³⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 2

⁴⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 3

⁴¹ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 4

'I heard Abu Abdullah^{asws} saying: 'When the one with sexual impurity immerses himself into the water with one immersion that would suffice him from his washing'.⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ عَلَيْهَا السَّوَارُ وَالذَّمْلُجُ فِي بَعْضِ ذِرَاعِهَا لَا تُدْرِي يَجْرِي الْمَاءُ تَحْتَهُ أَمْ لَا كَيْفَ تَصْنَعُ إِذَا تَوَضَّأَتْ أَوْ اغْتَسَلَتْ قَالَ تُحْرِكُهُ حَتَّى يَدْخُلَ الْمَاءُ تَحْتَهُ أَوْ تَنْزِعُهُ

Muhammad Bin Yahya, from Al-Amraky, from Ali son of Ja'far^{asws}, from his brother^{asws} Musa Bin Ja'far^{asws}, said, 'I asked him^{asws} about the woman, upper her are bracelets, and the bracelets in one of her forearms is such that she does not know whether the water flows beneath it or not. How should she deal with it when she performs Ablution (*Wudhu*) or washes?' He^{asws} said: 'She should move it around until the water enters under it, or she should remove it'.

وَ عَنِ الْخَاتَمِ الضَّيِّقِ لَا يَدْرِي هَلْ يَجْرِي الْمَاءُ تَحْتَهُ إِذَا تَوَضَّأَ أَمْ لَا كَيْفَ يَصْنَعُ قَالَ إِنْ عَلِمَ أَنَّ الْمَاءَ لَا يَدْخُلُهُ فَلْيُخْرِجْهُ إِذَا تَوَضَّأَ .

And about the tight ring, one does not know whether the water flows beneath it or not, how should one deal with it, he^{asws} said: 'If he knows that the water does not enter (under it), so let him take it out when he performs Ablution (*Wudhu*)'.⁴³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ أَبُو دَاوُدَ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ أَصَابَتْهُ جَنَابَةٌ فَقَامَ فِي الْمَطْرِ حَتَّى سَأَلَ عَلَى جَسَدِهِ أَيْ جَزَيْتُهُ ذَلِكَ مِنَ الْغُسْلِ قَالَ نَعَمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, and Abu Dawood, altogether from Al Husayn Bin Saeed, from Muhammad Bin Abu Hamza, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who is hit by a sexual impurity, so he stands in the rain until it flows upon his body, 'Would that suffice him from the washing?' He^{asws} said: 'Yes'.⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْ عَلِيًّا (عَلَيْهِ السَّلَام) لَمْ يَرِ بِأَسَأً أَنْ يَغْسِلَ الْجَنْبَ رَأْسَهُ عُذُوَةً وَ يَغْسِلَ سَائِرَ جَسَدِهِ عِنْدَ الصَّلَاةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said that: 'Ali^{asws} did not see any problem if the one with the sexual impurity were to wash his head early in the morning and washing the rest of his body during the *Salaat*'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَمْرٍو عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ اغْتَسَلَ مِنْ جَنَابَةٍ فَلَمْ يَغْسِلْ رَأْسَهُ ثُمَّ بَدَأَ لَهُ أَنْ يَغْسِلَ رَأْسَهُ لَمْ يَجِدْ بُدْأً مِنْ إِعَادَةِ الْغُسْلِ .

⁴² Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 5

⁴³ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 6

⁴⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 7

⁴⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 8

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who washes from the sexual impurity but does not wash his head, then it appears to him that she should have washed his head, would not find an alternative from repeating the washing'.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ حَمَّادٍ عَنْ بَكْرِ بْنِ كَرَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَغْتَسِلُ مِنَ الْجَنَابَةِ أَوْ يَغْتَسِلُ رِجْلَيْهِ بَعْدَ الْغُسْلِ فَقَالَ إِنْ كَانَ يَغْتَسِلُ فِي مَكَانٍ يَسِيلُ الْمَاءُ عَلَى رِجْلَيْهِ بَعْدَ الْغُسْلِ فَلَا عَلَيْهِ أَنْ لَا يَغْتَسِلَهُمَا وَإِنْ كَانَ يَغْتَسِلُ فِي مَكَانٍ يَسْتَنْفَعُ رِجْلَاهُ فِي الْمَاءِ فَلْيَغْتَسِلَهُمَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Hammad, from Bakr Bin Karb who said,

'I asked Abu Abdullah^{asws} about the man washing from the sexual impurity, 'Can he wash his legs before the washing?' So he^{asws} said: 'If he was washing in a place where the water flows upon his feet after the washing, so it would not be upon him that he washes them both; and if it was such that he is washing in a place where his feet are in stagnant water, so let him wash both of them'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَعْتَسِلُ فِي الْكَنِيفِ الَّذِي يُبَالُ فِيهِ وَ عَلَيَّ نَعْلٌ سِنْدِيَّةٌ فَقَالَ إِنْ كَانَ الْمَاءُ الَّذِي يَسِيلُ مِنْ جَسَدِكَ يُصِيبُ أَسْفَلَ قَدَمَيْكَ فَلَا تَغْسِلْ قَدَمَيْكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! Can I wash in the bathroom which I urinate in and upon me are slippers (made in) Sind?' So he^{asws} said: 'If it was such that the water which flowed from your body hits the bottom of your feet, so do not wash your feet'.⁴⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَاذَانَ بْنِ الْخَلِيلِ عَنْ يُونُسَ عَنْ يَحْيَى بْنِ طَلْحَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ الْوُضُوءُ بَعْدَ الْغُسْلِ بِدَعَاةٍ .

A number of our companions, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel, from Yunus, from Yahya Bin Talha, from his brother,

(It has been narrated) from Abdullah Bin Suleyman who said, 'I hear Abu Abdullah^{asws} saying: 'The Ablution (*Wudhu*) after the washing is an innovation'.⁴⁹

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كُلُّ غُسْلٍ قَبْلَهُ وَضُوءٌ إِلَّا غُسْلَ الْجَنَابَةِ .

Muhammad Bin Yahya, and someone else, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from a man,

⁴⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 9

⁴⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 10

⁴⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 11

⁴⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 12

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every washing, before it is an Ablution (*Wudhu*), except for the washing for the sexual impurity'.

وَرُوي أَنَّهُ لَيْسَ شَيْءٌ مِنَ الْغُسْلِ فِيهِ وُضوءٌ إِلَّا غُسْلُ يَوْمِ الْجُمُعَةِ فَإِنَّ قَبْلَهُ وُضوءٌ أ .

And it is reported: 'There is nothing from the washing wherein is an Ablution (*Wudhu*) except for the washing for the day of Friday, for before it is an Ablution (*Wudhu*)'.

وَرُوي أَيُّ وُضوءٍ أَطْهَرُ مِنَ الْغُسْلِ .

And it is reported, 'Which Ablution (*Wudhu*) is more cleansing than the washing?'⁵⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْخَاتَمِ إِذَا اغْتَسَلْتُ قَالَ حَوْلَهُ مِنْ مَكَانِهِ وَقَالَ فِي الْوُضوءِ تَدِيرُهُ وَإِنْ نَسِيتَ حَتَّى تَقُومَ فِي الصَّلَاةِ فَلَا أَمْرُكَ أَنْ تُعِيدَ الصَّلَاةَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I asked Abu Abdullah^{asws} about the ring when I wash. He^{asws} said: 'Turn it around from its place'. And he^{asws} said: 'With regards to the Ablution (*Wudhu*), turn it around, and if you forget until you are standing in the *Salaat*, so I^{asws} do not order you that you should repeat the *Salaat*'.⁵¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اغْتَسَلْتُ أَبِي مِنَ الْجَنَابَةِ فَقِيلَ لَهُ قَدْ أَبْقَيْتَ لَمْعَةً فِي ظَهْرِكَ لَمْ يُصِبْهَا الْمَاءُ فَقَالَ لَهُ مَا كَانَ عَلَيْكَ لَوْ سَكَتَ ثُمَّ مَسَحَ تِلْكَ اللَّمْعَةَ بِيَدِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father (says) wash from the sexual impurity (first), and it was said to him^{asws}, 'If there remains a spot in the back which has not been hit by the water'. So he^{asws} said to him: 'That was not upon you (to point out), if only you had remained silent'. Then one can wipe that spot with the hand'.⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تَنْقُضُ الْمَرْأَةُ شَعْرَهَا إِذَا اغْتَسَلَتْ مِنَ الْجَنَابَةِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The woman may not let down her hair when she washes from the sexual impurity'.⁵³

⁵⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 13

⁵¹ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 14

⁵² Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 15

⁵³ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 16

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَمَّا تَصْنَعُ النِّسَاءُ فِي الشَّعْرِ وَالْقُرُونِ فَقَالَ لَمْ تَكُنْ هَذِهِ الْمَشْطَةَ إِنَّمَا كُنْ يَجْمَعُنَّ ثُمَّ وَصَفَ أَرْبَعَةَ أَمْكِنَةٍ ثُمَّ قَالَ يُبَالِغَنَّ فِي الْعَسَلِ .

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

'I asked Abu Abdullah^{asws} about what the woman should do regarding the hair and the plaits (curls). So he^{asws} said: 'She did not happen to have combed these. But rather she happened to have gathered it'. Then he^{asws} described four possibilities, then said: 'They should put more effort in the washing'.⁵⁴

بَابُ مَا يُوجِبُ الْعُسْلُ عَلَى الرَّجُلِ وَالْمَرْأَةِ

Chapter 30 – What Obligates the washing upon the man and the woman

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سَأَلْتُهُ مَتَى يَجِبُ الْعُسْلُ عَلَى الرَّجُلِ وَالْمَرْأَةِ فَقَالَ إِذَا أَدْخَلَهُ فَقَدْ وَجِبَ الْعُسْلُ وَالْمَهْرُ وَالرَّجْمُ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I asked him^{asws}, 'When is the washing Obligated upon the man and the woman?' So he^{asws} said: 'When he enters it (into her), so it would Obligated the washing, and the dower, and the stoning'.⁵⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُجَامِعُ الْمَرْأَةَ قَرِيبًا مِنَ الْفَرْجِ فَلَا يُنْزِلَانِ مَتَى يَجِبُ الْعُسْلُ فَقَالَ إِذَا التَّقَى الْخِتَانَانِ فَقَدْ وَجِبَ الْعُسْلُ فَقُلْتُ الْخِتَانَيْنِ هُوَ عَيْبُوبَةُ الْحَشْفَةِ قَالَ نَعَمْ .

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

'I asked Al-Reza^{asws} about the man who copulates with a woman nearby the private part but they both do not discharge, 'When is the washing Obligated?' So he^{asws} said: 'When the two circumcised parts meet, so the washing is Obligated'. So I said, 'The meeting of the two circumcised part, it is the tip of the manhood?' He^{asws} said: 'Yes'.⁵⁶

وَ بِهِذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقُطِينٍ عَنْ أَخِيهِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ يَقُطِينٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُصِيبُ الْجَارِيَةَ الْبِكْرَ لَا يُفْضِي إِلَيْهَا وَلَا يُنْزِلُ عَلَيْهَا أَعَلَيْهَا عُسْلٌ وَإِنْ كَانَتْ لَيْسَ بِبِكْرٍ ثُمَّ أَصَابَهَا وَ لَمْ يُفْضِ إِلَيْهَا أَعَلَيْهَا عُسْلٌ قَالَ إِذَا وَقَعَ الْخِتَانُ عَلَى الْخِتَانِ فَقَدْ وَجِبَ الْعُسْلُ الْبِكْرُ وَ غَيْرُ الْبِكْرِ .

And by this chain, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yaqteen, from his brother Al Husayn, from Ali Bin Yaqteen who said,

⁵⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 17

⁵⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 30 H 1

⁵⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 30 H 2

'I asked Abu Al-Hassan^{asws} about the man who overwhelms the virgin girl, neither deflowering her nor discharging upon her, would there be a washing upon her; and if she was not with virginity, then he overwhelms her and does not deflower her, would there be a washing upon her?' He^{asws} said: 'When the circumcised part falls upon the circumcised part, so the washing is Obligated, whether she was with the virginity or without the virginity'.⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اللَّهِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ)
(عَنِ الْمُفَخَّذِ عَلَيْهِ غُسْلٌ قَالَ نَعَمْ إِذَا أَنْزَلَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Ubeydullah Al Halby who said,

'I asked Abu Abdullah^{asws} about the man indulging in foreplay, is there a washing upon him?' He^{asws} said: 'Yes, when he discharges'.⁵⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ إِسْمَاعِيلَ بْنِ سَعْدِ الْأَشْعَرِيِّ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَلْمَسُ
فَرْجَ جَارِيَتِهِ حَتَّى تُنْزِلَ الْمَاءَ مِنْ غَيْرِ أَنْ يُبَاشِرَ يَعْثَبُ بِهَا بِيَدِهِ حَتَّى تُنْزَلَ قَالَ إِذَا أَنْزَلْتَ مِنْ شَهْوَةٍ فَعَلَيْهَا الْغُسْلُ .

A number of our companions, from Ahmad Bin Muhammad, from Ismail Bin Sa'ad Al Ashary who said,

'I asked Al-Reza^{asws} about the man who touches the private part of a girl until the water descends from without him (any other) physical contact, (just) playing with her by his hand until he discharges'. He^{asws} said: 'When she discharges from the excitement, so the washing is upon her'.⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُجَامِعُ
الْمَرْأَةَ فِيمَا دُونَ الْفَرْجِ وَ تُنْزِلُ الْمَرْأَةُ عَلَيْهَا غُسْلًا قَالَ نَعَمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazi'e who said,

'I asked Al-Reza^{asws} about the man who get together with the woman in what is besides the private part, and the woman discharges, upon her is the washing' He^{asws} said: 'Yes'.⁶⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ سَأَلْتُ أَبَا
الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تُعَانِقُ زَوْجَهَا مِنْ خَلْفِهِ فَتَحْرُكُ عَلَى ظَهْرِهِ فَتَأْتِيهَا الشَّهْوَةُ فَتُنْزِلُ الْمَاءَ عَلَيْهَا الْغُسْلُ أَوْ لَا
يَجِبُ عَلَيْهَا الْغُسْلُ قَالَ إِذَا جَاءَتْهَا الشَّهْوَةُ فَأَنْزَلْتَ الْمَاءَ وَجِبَ عَلَيْهَا الْغُسْلُ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzayl who said,

'I asked Abu Al-Hassan^{asws} about the woman embracing her husband from his behind, so she moves upon his back, and the desires comes to her, so the water discharges, is the washing upon her, or the washing is not Obligated upon her?'

⁵⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 30 H 3

⁵⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 30 H 4

⁵⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 30 H 5

⁶⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 30 H 6

He^{asws} said: 'When the desires comes to her and the water discharges, the washing is Obligated upon her'.⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عَدِيٍّ (عليه السلام) قَالَ إِذَا أَتَى الرَّجُلُ الْمَرْأَةَ فِي دُبْرِهَا فَلَمْ يُنْزَلْ فَلَا غُسْلَ عَلَيْهِمَا وَإِنْ أَنْزَلَ فَعَلَيْهِ الْغُسْلُ وَلَا غُسْلَ عَلَيْهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy,

(It has been narrated) raising it from Abu Abdullah^{asws} having said: 'The man goes to the woman into her behind, but does not discharge, so there is no washing upon the two of them, and if he does discharges, so upon him is the washing, and there is no washing upon her'.⁶²

باب اختِلامِ الرَّجُلِ وَالْمَرْأَةِ

Chapter 31 – The bed-wetting of the man and the woman

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَرَى فِي الْمَنَامِ حَتَّى يَجِدَ الشَّهْوَةَ فَهُوَ يَرَى أَنَّهُ قَدْ اِخْتَلَمَ فَإِذَا اسْتَيْقَظَ لَمْ يَرَ فِي ثَوْبِهِ الْمَاءَ وَلَا فِي جَسَدِهِ قَالَ لَيْسَ عَلَيْهِ الْغُسْلُ

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

'I asked Abu Abdullah^{asws} about the man who sees (a dream) during the sleep until he finds the excitement, so he feels that he has bed-wet. But, when he does wake up, he neither sees the water upon his clothes, nor upon his body. He^{asws} said: 'The washing is not upon him'.

وَقَالَ كَانَ عَلِيٌّ (عليه السلام) يَقُولُ إِنَّمَا الْغُسْلُ مِنَ الْمَاءِ الْأَكْبَرِ فَإِذَا رَأَى فِي مَنَامِهِ وَ لَمْ يَرَ الْمَاءَ الْأَكْبَرَ فَلَيْسَ عَلَيْهِ غُسْلٌ .

And he^{asws} said: 'Ali^{asws} was saying: 'But rather, the washing is due to the great water (discharge). So when he sees in his dream, and does not see the great water (discharge), so a washing is not upon him'.⁶³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ اِخْتَلَمَ فَلَمَّا اِنتَبَهَ وَجَدَ بَلَلًا فَقَالَ لَيْسَ بِشَيْءٍ إِلَّا أَنْ يَكُونَ مَرِيضًا فَعَلَيْهِ الْغُسْلُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who bed-wetted. So, when he paid attention, he found wetness. So he^{asws} said: 'It is not with anything except if he happens to be sick, then upon him would be the washing'.⁶⁴

⁶¹ Al Kafi – V 3 – The Book of Cleanliness Ch 30 H 7

⁶² Al Kafi – V 3 – The Book of Cleanliness Ch 30 H 8

⁶³ Al Kafi – V 3 – The Book of Cleanliness Ch 31 H 1

⁶⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 31 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ إِذَا كُنْتَ مَرِيضًا فَأَصَابَتْكَ شَهْوَةٌ فَإِنَّهُ رَبَّمَا كَانَ هُوَ الدَّافِقُ لَكِنَّهُ يَجِيءُ مَجِيئًا ضَعِيفًا لَيْسَ لَهُ قُوَّةٌ لِمَكَانِ مَرَضِكَ سَاعَةً بَعْدَ سَاعَةٍ قَلِيلًا قَلِيلًا فَاغْتَسِلْ مِنْهُ .

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

'When you were sick and are hit by desire, so sometimes it was the ejaculation, but it comes weakly, not having strength to it due to your illness, time after time, little by little, so wash from it'.⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ الْمُغِيرَةِ عَنْ حَرِيْزٍ عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَرَى فِي الْمَنَامِ وَ يَجِدُ الشَّهْوَةَ فَيَسْتَنْقِطُ وَ يَنْظُرُ فَلَا يَجِدُ شَيْئًا ثُمَّ يَمُكْتُ بَعْدَ فَيُخْرَجُ قَالَ إِنْ كَانَ مَرِيضًا فَلْيَغْتَسِلْ وَ إِنْ لَمْ يَكُنْ مَرِيضًا فَلَا شَيْءَ عَلَيْهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Al Mugheira, from Hareyz, from Ibn Abu Yafour who said,

'I said to Abu Abdullah^{asws}, 'The man sees (a dream) in the sleep and finds the excitement, but (when) he wakes up and looks, he does not find anything. Then he waits afterwards, so it (discharge) comes out'. He^{asws} said: 'If he was sick so let him wash, and if he does not happen to be sick, then there is nothing upon him'.

قَالَ قُلْتُ لَهُ فَمَا فَرْقٌ بَيْنَهُمَا فَقَالَ لِأَنَّ الرَّجُلَ إِذَا كَانَ صَحِيحًا جَاءَ بِدُقْفَةٍ وَ قُوَّةٍ وَ إِذَا كَانَ مَرِيضًا لَمْ يَجِيءُ إِلَّا بَعْدُ .

He (the narrator) said, 'So I said to him^{asws}, 'So what is the difference between the two?' So he^{asws} said: 'Because the man, when he was healthy, it would come with ejaculation (spurts) and strength, and when he was sick, it would not come except afterwards'.⁶⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَرَى فِي الْمَنَامِ مَا يَرَى الرَّجُلُ قَالَ إِذَا أَنْزَلَتْ فَعَلَيْهَا الْغُسْلُ وَ إِنْ لَمْ تَنْزِلْ فَلَيْسَ عَلَيْهَا الْغُسْلُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the woman who saw (a dream) in the sleep what the man sees'. He^{asws} said: 'When she discharges, so upon her would be the washing, and if she does not discharge, so the washing is not upon her'.⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تَرَى أَنَّ الرَّجُلَ يُجَامِعُهَا فِي الْمَنَامِ فِي فَرْجِهَا حَتَّى تَنْزِلَ قَالَ تَغْتَسِلُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{asws} about the woman who sees during the sleep that the man is copulating with her in her private part, until she discharges. He^{asws} said: 'She should wash'.

⁶⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 31 H 3

⁶⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 31 H 4

⁶⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 31 H 5

و فِي رَوَايَةٍ أُخْرَى قَالَ عَلَيْهَا غُسْلٌ وَ لَكِنْ لَا تُحَدِّثُوهُنَّ بِهَذَا فَيَتَّخِذْنَهُ عِلَّةً .

And in another report, 'He^{asws} said: 'Upon her is a washing, but she should not narrate with this (to others), so she would be seized by trouble'.⁶⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَنَامُ وَ لَمْ يَرَ فِي تَوْبِهِ أَنَّهُ احْتَلَمَ فَيَجِدُ فِي تَوْبِهِ وَ عَلَى فُخْذِهِ الْمَاءَ هَلْ عَلَيْهِ غُسْلٌ قَالَ نَعَمْ .

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

'I asked Abu Abdullah^{asws} about the man who sleeps and does not sense in his sleep that he has bed-wet, but he finds the water to be in his clothes and upon his thigh, is there a washing upon him?' He^{asws} said: 'Yes'.⁶⁹

بَابُ الرَّجُلِ وَ الْمَرْأَةِ يَغْتَسِلَانِ مِنَ الْجَنَابَةِ ثُمَّ يَخْرُجُ مِنْهُمَا شَيْءٌ بَعْدَ الْغُسْلِ

Chapter 32 – The man and the woman both wash from the sexual impurity, then something comes out from them after the washing

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَجْنَبَ فَأَغْتَسَلَ قَبْلَ أَنْ يَبُولَ فَخَرَجَ مِنْهُ شَيْءٌ قَالَ يُعِيدُ الْغُسْلَ قُلْتُ فَأَلْمَرَأَةُ يَخْرُجُ مِنْهَا بَعْدَ الْغُسْلِ قَالَ لَا تُعِيدُ قُلْتُ فَمَا فَرَقَ بَيْنَهُمَا قَالَ لِأَنَّ مَا يَخْرُجُ مِنَ الْمَرْأَةِ إِنَّمَا هُوَ مِنْ مَاءِ الرَّجُلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abdullah Bin Muskan, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man who comes to be with sexual impurity. So he washes before he urinates, and something comes out from him'. He^{asws} said: 'He should repeat the washing'. I said, 'So (what about) the woman, something comes out from her after the washing?' He^{asws} said: 'She would not repeat'. I said, 'So what is the difference between the two?' He^{asws} said: 'Because what comes out from the woman, rather it is from the water of the man'.⁷⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الرَّجُلِ يَغْتَسِلُ ثُمَّ يَجِدُ بَعْدَ ذَلِكَ بَلًّا وَ قَدْ كَانَ بَالَ قَبْلَ أَنْ يَغْتَسِلَ قَالَ إِنْ كَانَ بَالَ قَبْلَ أَنْ يَغْتَسِلَ فَلَا يُعِيدُ الْغُسْلَ .

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

(It has been narrated) from Abu Abdullah^{asws} having been asked about the man who washes, then he finds wetness after that, and he had already urinated before he had washed. He^{asws} said: 'If he had urinated before he washed, so he would not repeat the washing'.⁷¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمَرْأَةِ تَغْتَسِلُ مِنَ الْجَنَابَةِ ثُمَّ تَرَى نُطْفَةَ الرَّجُلِ بَعْدَ ذَلِكَ هَلْ عَلَيْهَا غُسْلٌ فَقَالَ لَا .

⁶⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 31 H 6

⁶⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 31 H 7

⁷⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 32 H 1

⁷¹ Al Kafi – V 3 – The Book of Cleanliness Ch 32 H 2

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Abdul Al Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah^{asws} about the woman washing from the sexual impurity, then she sees a drop from the man after that, is a washing upon her?' So he^{asws} said: 'No'.⁷²

أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُجْنِبُ ثُمَّ يَغْتَسِلُ قَبْلَ أَنْ يَبُولَ فَيَجِدُ بَلًّا بَعْدَ مَا يَغْتَسِلُ قَالَ يُعِيدُ الْغُسْلَ وَإِنْ كَانَ بَالًا قَبْلَ أَنْ يَغْتَسِلَ فَلَا يُعِيدُ غُسْلَهُ وَ لَكِنْ يَتَوَضَّأُ وَيَسْتَنْجِي .

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

'I asked him^{asws} about the man who comes to be with a sexual impurity, then he washes before he urinates, so he finds wetness after having washed'. He^{asws} said: 'He would repeat the washing; and if he had urinated before he washed, so he would not repeat his washing, but he would perform Ablution (*Wudhu*), and he would clean his private part'.⁷³

بَابُ الْجُنْبِ يَأْكُلُ وَيَشْرَبُ وَيَقْرَأُ وَيَدْخُلُ الْمَسْجِدَ وَيَخْتَضِبُ وَيَدَّهْنُ وَيَطْلِي وَيَحْتَجِمُ

Chapter 33 – The one with sexual impurity eats and drinks, and recites (the Quran), and enters the Masjid, and dyes (hair), and massages, and coats (with henna etc.), and gets cupping done

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الْجُنْبُ إِذَا أَرَادَ أَنْ يَأْكُلَ وَيَشْرَبَ غَسَلَ يَدَيْهِ وَ تَمَضَّمَضَ وَ غَسَلَ وَجْهَهُ وَ أَكَلَ وَ شَرِبَ .

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^{asws} having said: 'The one with sexual impurity, when he wants to eat and drink, should wash his hands, and he should rinse his mouth, and wash his face, and (then) eat and drink'.⁷⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْجُنْبِ يَأْكُلُ وَيَشْرَبُ وَيَقْرَأُ قَالَ نَعَمْ يَأْكُلُ وَيَشْرَبُ وَيَقْرَأُ وَيَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ مَا شَاءَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr who said,

'I asked Abu Abdullah^{asws} about the one with sexual impurity eating and drinking and reciting (the Quran)'. He^{asws} said: 'Yes, he can eat and drink and recite (the Quran), and mentioned Allah^{azwj} Mighty and Majestic whatever he so desires to'.⁷⁵

⁷² Al Kafi – V 3 – The Book of Cleanliness Ch 32 H 3

⁷³ Al Kafi – V 3 – The Book of Cleanliness Ch 32 H 4

⁷⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 1

⁷⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 2

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَبِي نَصْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لِلْجُنُبِ أَنْ يَمْشِيَ فِي الْمَسَاجِدِ كُلِّهَا وَ لَا يَجْلِسُ فِيهَا إِلَّا الْمَسْجِدَ الْحَرَامَ وَ مَسْجِدَ الرَّسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For the one with sexual impurity is that he can walk into the Masjids, all of them and he cannot sit in them, except for the Sacred Masjid, and Masjid of Rasool-Allah^{saww} (where he can neither walk into nor sit in them)'.⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْجُنُبِ يَجْلِسُ فِي الْمَسَاجِدِ قَالَ لَا وَ لَكِنْ يَمْشِي فِيهَا كُلِّهَا إِلَّا الْمَسْجِدَ الْحَرَامَ وَ مَسْجِدَ الرَّسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

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

'I asked Abu Abdullah^{asws} about the one with sexual impurity sitting in the Masjids. He^{asws} said: 'No, but he can pass in them, except for the Sacred Masjid and Masjid of the Rasool^{saww}'.⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَمَّنْ قَرَأَ فِي الْمَصْحَفِ وَ هُوَ عَلَى غَيْرِ وُضُوءٍ قَالَ لَا بَأْسَ وَ لَا يَمَسُّ الْكِتَابَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Mukhtar, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the one who recites the Parchment and he is without an Ablution (*Wudhu*). He^{asws} said: 'There is no problem, but he should not touch the Book (Quran)'.⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرِ عَنْ حَرِيْزِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْجُنُبُ يَدُهُنَّ تُمْ يَغْتَسِلُ قَالَ لَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abdullah Bin Bahr, from Hareyz who said,

'I said to Abu Abdullah^{asws} 'The one with sexual impurity massages (with oil), then washes'. He^{asws} said: 'No'.⁷⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ قُلْتُ لِلرِّضَا (عَلَيْهِ السَّلَام) الرَّجُلُ يُجْنِبُ فَيَصِيبُ جَسَدَهُ وَ رَأْسَهُ الْخُلُوقَ وَ الطَّيْبُ وَ الشَّيْءُ اللَّكْدُ مِثْلَ عِلْكَ الرُّومِ وَ الطَّرَارِ وَ مَا أَشْبَهَهُ فَيَغْتَسِلُ فَإِذَا فَرَعَ وَجَدَ شَيْئاً قَدْ بَقِيَ فِي جَسَدِهِ مِنْ أَثَرِ الْخُلُوقِ وَ الطَّيْبِ وَ غَيْرِهِ قَالَ لَا بَأْسَ .

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

'I said to Al-Reza^{asws}, 'The man comes to be with sexual impurity, so he applies his body and his head with the oil, and the perfume, and something chewy like the

⁷⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 3

⁷⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 4

⁷⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 5

⁷⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 6

roman gum and the (mouth) freshener, and what resembles it, and he washes. So when he is free, he find something to have remained in his body, from the traces of the oil, and the perfume, and other'. He^{asws} said: 'There is no problem'.⁸⁰

أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْجُنْبِ وَالْحَائِضِ يَتَنَاوَلَانِ مِنَ الْمَسْجِدِ الْمَتَاعَ يَكُونُ فِيهِ قَالَ نَعَمْ وَ لَكِنْ لَا يَضَعَانِ فِي الْمَسْجِدِ شَيْئًا .

Abu Dawood, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{asws} about the one with sexual impurity and the menstruating woman both taking the chattel from the Masjid which happens to be in it. He^{asws} said: 'Yes, but they should not place anything in the Masjid'.⁸¹

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَام) قَالَ لَا بَأْسَ أَنْ يَخْتَضِبَ الْجُنْبُ وَ يُجْنِبَ الْمُخْتَضِبُ وَ يَطْلِي بِالنُّورَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Abu Jameela,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st having said: 'There is no problem if the one with sexual impurity were to apply dye, and the one with sexual impurity applies the dye and follows it up with the waxing'.

وَ رُوِيَ أَيْضًا أَنَّ الْمُخْتَضِبَ لَا يُجْنِبُ حَتَّى يَأْخُذَ الْخِضَابُ وَ أَمَّا فِي أَوَّلِ الْخِضَابِ فَلَا

And it is reported as well that the one with the dye should not come to be with sexual impurity until he takes off the dye, and as for the beginning of the dye, so no.⁸²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُجْنِبُ ثُمَّ يُرِيدُ النَّوْمَ قَالَ إِنْ أَحَبَّ أَنْ يَتَوَضَّأَ فَلْيَفْعَلْ وَ الْعُسْلُ أَحَبُّ إِلَيَّ وَ أَفْضَلُ مِنْ ذَلِكَ فَإِنْ هُوَ نَامَ وَ لَمْ يَتَوَضَّأْ وَ لَمْ يَغْتَسِلْ فَلَيْسَ عَلَيْهِ شَيْءٌ إِنْ شَاءَ اللَّهُ تَعَالَى .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur'at, from Sama'at who said,

'I asked him^{asws} about the man who comes to be with sexual impurity, then he wants to sleep. He^{asws} said: 'I^{asws} would love it if he were to perform Ablution (*Wudhu*), so let him do so, and the washing is more beloved to me^{asws}, the superior than that. So if he were to sleep and does not perform Ablution (*Wudhu*) and does not wash, so there would be nothing upon him, Allah^{azwj} Willing'.⁸³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا بَأْسَ بِأَنْ يَحْتَجِمَ الرَّجُلُ وَ هُوَ جُنْبٌ .

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

⁸⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 7

⁸¹ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 8

⁸² Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 9

⁸³ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 10

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with, if a man were to get cupping done and he was with sexual impurity'.⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا بَأْسَ أَنْ يَخْتَضِبَ الرَّجُلُ وَ يُجَنِّبَ وَ هُوَ مُخْتَضِبٌ وَ لَا بَأْسَ أَنْ يَتَنَوَّرَ الْجُنْبُ وَ يَحْتَجِمَ وَ يَذْبَحَ وَ لَا يَدُوقُ شَيْئاً حَتَّى يَغْسِلَ يَدَيْهِ وَ يَتَمَضَّمَنَّ فَإِنَّهُ يُخَافُ مِنْهُ الْوَضْحُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem if a man were to apply dye and he comes to be with sexual impurity while he is with the dye. (similarly) there is no problem if the one with sexual impurity were to apply waxing and he gets cupping done, and he slaughters, and he should not taste anything until he washes his hands, and he rinses his mouth, for fear of the vitiligo from it'.⁸⁵

بَابُ الْجُنْبِ يَعْزُقُ فِي التَّوْبِ أَوْ يُصِيبُ جَسَدَهُ تَوْبَهُ وَ هُوَ رَطْبٌ

Chapter 34 – The one with sexual impurity sweats in the clothes, or his body touches his clothes and he is wet

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ أَبِي أُسَامَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْجُنْبِ يَعْزُقُ فِي تَوْبِهِ أَوْ يَغْتَسِلُ فَيَعَانِقُ امْرَأَتَهُ وَ يُضَاجِعُهَا وَ هِيَ حَائِضٌ أَوْ جُنْبٌ فَيُصِيبُ جَسَدَهُ مِنْ عَرَفَهَا قَالَ هَذَا كُلُّهُ لَيْسَ بِشَيْءٍ .

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

'I asked Abu Abdullah^{asws} about the one with sexual impurity sweating in his clothes, or he washes and he embraces his wife and he copulates with her and she is menstruating, or he is with sexual impurity and his body is hit from her sweat. He^{asws} said: 'All of this is not with anything'.⁸⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي أُسَامَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يُصِيبُنِي السَّمَاءُ وَ عَلَيَّ تَوْبٌ فَتَبَلُّهُ وَ أَنَا جُنْبٌ فَيُصِيبُ بَعْضَ مَا أَصَابَ جَسَدِي مِنَ الْمَنِيِّ أَوْ فَصْلِي فِيهِ قَالَ نَعَمْ .

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

'I said to Abu Abdullah^{asws}, 'I am exposed to the (open) sky and upon me are clothes, and I am with sexual impurity, so part of it hits that part of my body which has semen, can I pray *Salaat* in these?' He^{asws} said: 'Yes'.⁸⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا حَاضِرٌ عَنْ رَجُلٍ أَجَنَّبَ فِي تَوْبِهِ فَيَعْزُقُ فِيهِ فَقَالَ مَا أَرَى بِهِ بَأْساً فَقِيلَ إِنَّهُ يَعْزُقُ حَتَّى لَوْ شَاءَ أَنْ يَعْصِرَهُ عَصِرَهُ قَالَ فَقَطَّبَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي وَجْهِ الرَّجُلِ وَ قَالَ إِنْ أَبَيْتُمْ فَشَيْءٌ مِنْ مَاءٍ يَنْضَحُهُ بِهِ .

⁸⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 11

⁸⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 12

⁸⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 34 H 1

⁸⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 34 H 2

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,

‘Abu Abdullah^{asws} was asked, and I was presence, about a man who came to be with sexual impurity in his clothes, and he sweated in it. So he^{asws} said: ‘I^{asws} do not see a problem with it’. So it was said, ‘He sweated to such an extent that had he so desired to wring it, would have wrung it (and sweat would have dripped from it)’. He (the narrator) said: ‘Abu Abdullah^{asws} frowned in the face of the man and said: ‘If you refuse, so (he should take) something from the water to sprinkle with it’.⁸⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يُجْنِبُ التَّوْبُ الرَّجُلَ وَلَا يُجْنِبُ الرَّجُلُ التَّوْبَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyyr, from Hamza Bin Humran,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Neither does the man cause the clothes to be with sexual impurity nor do the clothes cause the man to be with sexual impurity’.⁸⁹

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي أُسَامَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ التَّوْبِ تَكُونُ فِيهِ الْجَنَابَةُ فَتُصِيبُنِي السَّمَاءُ حَتَّى يَبْتَلَّ عَلَيَّ قَالَ لَا بَأْسَ .

Muhammad Bin Ahmad, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Abu Asama who said,

‘I asked Abu Abdullah^{asws} about the clothes wherein happen to be the sexual impurity, so the sky hits me (rain) to the extent that it drenches me. He^{asws} said: ‘There is no problem’.⁹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الرَّجُلُ يَبُولُ وَهُوَ جُنْبٌ تَمَّ يَسْتَنْجِي فَيُصِيبُ تَوْبَهُ جَسَدَهُ وَهُوَ رَطْبٌ قَالَ لَا بَأْسَ .

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

‘I said to Abu Abdullah^{asws}, ‘The man urinates and he is with sexual impurity. Then he cleans his private part, and his clothes hit his body and he is wet’. He^{asws} said: ‘There is no problem’.⁹¹

بَابُ الْمَنِيِّ وَالْمُدَى يُصِيبَانِ التَّوْبَ وَالْجَسَدَ

Chapter 35 – The semen and the seminal fluid both hit the clothes and the body

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمَنِيِّ يُصِيبُ التَّوْبَ قَالَ إِنْ عَرَفْتَ مَكَانَهُ فَاغْسِلْهُ وَإِنْ خَوِيَ عَلَيْكَ مَكَانَهُ فَاغْسِلْهُ كُلَّهُ .

⁸⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 34 H 3

⁸⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 34 H 4

⁹⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 34 H 5

⁹¹ Al Kafi – V 3 – The Book of Cleanliness Ch 34 H 6

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the semen hitting the clothes. He^{asws} said: 'If you recognise its place, so wash it, and if it's place is hidden upon you, so wash all of it'.⁹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ مُبَسَّرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَمْرُ الْجَارِيَةِ فَتَغْسِلُ تَوْبِي مِنَ الْمَنِيِّ فَلَا تَبَالُغُ غَسْلَهُ فَأَصْلِي فِيهِ فَإِذَا هُوَ يَابِسٌ قَالَ أَعِدْ صَلَاتَكَ أَمَا إِنَّكَ لَوْ كُنْتَ غَسَلْتَ أَنْتَ لَمْ يَكُنْ عَلَيْكَ شَيْءٌ .

Ali Bin Ibrahim, from his father, from IBn Abu Umeyr, from Muawiya Bin Ammar, from Muyassar who said,

I said to Abu Abdullah^{asws}, 'I ordered my slave girl so she washed my clothes from the semen but its washing is not properly done, can I pray *Salaat* in it and it is dry?' He^{asws} said: 'Repeat your *Salaat*. As for you, had you washed it yourself, there would not have been anything upon you'.⁹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْمَنِيِّ يُصِيبُ التَّوْبَ قَالَ اغْسِلِ التَّوْبَ كُلَّهُ إِذَا خَفِيَ عَلَيْكَ مَكَانُهُ قَلِيلًا كَانَ أَوْ كَثِيرًا .

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

'I asked him^{asws} about the semen hitting the clothes. He^{asws} said: 'Wash the clothes, all of it, when its place is hidden upon you, whether it was a little or a lot'.⁹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا احْتَلَمَ الرَّجُلُ فَأَصَابَ تَوْبَهُ شَيْءٌ فَلْيَغْسِلِ الَّذِي أَصَابَهُ وَ إِنْ ظَنَّ أَنَّهُ أَصَابَهُ شَيْءٌ وَ لَمْ يَسْتَيْقِنْ وَ لَمْ يَرِ مَكَانَهُ فَلْيَنْضَحْهُ بِالْمَاءِ وَ إِنْ يَسْتَيْقِنُ أَنَّهُ قَدْ أَصَابَهُ وَ لَمْ يَرِ مَكَانَهُ فَلْيَغْسِلِ تَوْبَهُ كُلَّهُ فَإِنَّهُ أَحْسَنُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man bed-wets, so something hits his clothes, then let him wash (that part) which has been hit; and if he thinks that something has hit is and is not certain and cannot see its place, so let him sprinkle it with the water; and if he is certain that it has hit it and cannot see its place, so let him wash his clothes, all of it, for it is better'.⁹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَذْيِ يُصِيبُ التَّوْبَ قَالَ لَيْسَ بِهِ بَأْسٌ .

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

⁹² Al Kafi – V 3 – The Book of Cleanliness Ch 35 H 1

⁹³ Al Kafi – V 3 – The Book of Cleanliness Ch 35 H 2

⁹⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 35 H 3

⁹⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 35 H 4

'I asked Abu Abdullah^{asws} about the seminal fluid hitting the clothes. He^{asws} said: 'There is no problem with it'.⁹⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِيَانَ عَنْ عَيْسَةَ بْنِ مُصْعَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَا تَرَى فِي الْمَذْيِ وَضُوءًا وَلَا غَسْلًا مَا أَصَابَ التُّؤَبَ مِنْهُ إِلَّا فِي الْمَاءِ الْأَكْبَرِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Anbasa Bin Mus'ab who said,

'I heard Abu Abdullah^{asws} saying: 'We^{asws} do not view an Ablution (*Wudhu*) to be regarding the seminal fluid, nor a washing in whatever hits the clothes from it, except regarding the great water (semen).'⁹⁷

بَابُ الْبَوْلِ يُصِيبُ التُّؤَبَ أَوْ الْجَسَدَ

Chapter 36 – The urine hitting the clothes or the body

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

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^{asws} about the urine hitting the body. He^{asws} said: 'Pour the water upon it, twice, for rather, it is water'.

وَسَأَلْتُهُ عَنِ التُّؤَبِ يُصِيبُهُ الْبَوْلُ قَالَ اغْسِلْهُ مَرَّتَيْنِ

And I asked him^{asws} about the clothes hit by the urine. He^{asws} said: 'Wash it twice'.

وَسَأَلْتُهُ عَنِ الصَّبِيِّ يَبُولُ عَلَى التُّؤَبِ قَالَ يَصُبُّ عَلَيْهِ الْمَاءَ قَلِيلًا ثُمَّ يَعْصِرُهُ .

And I asked him^{asws} about the child urinating upon the clothes. He^{asws} said: 'Pour a little water upon it, then wring it'.⁹⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ إِبرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ قُلْتُ لِلرِّضَا (عَلَيْهِ السَّلَام) الطَّنْفُوسَةُ وَالْفِرَاشُ يُصِيبُهُمَا الْبَوْلُ كَيْفَ يُصْنَعُ بِهِمَا وَهُوَ تَخِينٌ كَثِيرٌ الْحَسْوِ قَالَ يُغْسَلُ مَا ظَهَرَ مِنْهُ فِي وَجْهِهِ .

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

'I said to Al-Reza^{asws}, 'The carpet and the bedding both being hit by the urine, how to deal with these two and it is bulky with a lot of padding'. He^{asws} said: 'Wash whatever is apparent from it regarding its surface'.⁹⁹

⁹⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 35 H 5

⁹⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 35 H 6

⁹⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 36 H 1

⁹⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 36 H 2

أَحْمَدُ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ التَّوْبِ بِصَيْبِهِ الْبَوْلُ فَيَنْفُذُ إِلَى الْجَانِبِ الْآخَرَ وَ عَنِ الْفَرْوِ وَ مَا فِيهِ مِنَ الْحَشْوِ قَالَ اغْسِلْ مَا أَصَابَ مِنْهُ وَ مَسَّ الْجَانِبَ الْآخَرَ فَإِنْ أَصَبَتْ مَسَّ شَيْءٍ مِنْهُ فَاغْسِلْهُ وَ إِلَّا فَانْضَحْهُ بِالْمَاءِ .

Ahmad, from Musa Bin Al Qasim, from Ibrahim Bin Abdul Hameed who said,

'I asked Abu Al-Hassan^{asws} about the clothes hit by the urine so it permeates to the other side, and about the fur and whatever is therein from the padding. He^{asws} said: 'Wash whatever is hit from it, and touch the other side, so if the touch senses that something has from it has hit it, so wash it, or else sprinkle with the water'.¹⁰⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَكَمِ بْنِ حُكَيْمِ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَبْوَلُ فَلَا أَصِيبُ الْمَاءَ وَ قَدْ أَصَابَ يَدَيَّ شَيْءٌ مِنَ الْبَوْلِ فَامْسَحْهُ بِالْحَائِطِ أَوْ التُّرَابِ ثُمَّ تَعَرَّقْ يَدَيَّ فَامْسَحْ وَجْهِي أَوْ بَعْضَ جَسَدِي أَوْ يُصِيبُ تَوْبِي قَالَ لَا بَأْسَ بِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Hakam Bin Hukeym Al Sayrafi who said,

'I said to Abu Abdullah^{asws}, 'I urinate but I do not pour the water, and something from the urine hits my hand, so I wipe it with the wall or the dust, then my hand sweats, so I wipe my face or part of my body, or touch my clothes'. He^{asws} said: 'There is no problem with it'.¹⁰¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ أَنَّهُ قَالَ فِي كِتَابِ سَمَاعَةَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنْ أَصَابَ التَّوْبَ شَيْءٌ مِنْ بَوْلِ السَّنُورِ فَلَا تَصِحُّ الصَّلَاةُ فِيهِ حَتَّى تَغْسِلَهُ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira who said, 'In a book of Sama'at,

(It has been narrated) raising it to Abu Abdullah^{asws}: 'If something from cat urine hits the clothes, so the *Salaat* would not be correct until you wash it (first)'.¹⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ بَوْلِ الصَّبِيِّ قَالَ تَصَبُّ عَلَيْهِ الْمَاءَ وَ إِنْ كَانَ قَدْ أَكَلَ فَاغْسِلْهُ غَسْلًا وَ الْعَلَامَ وَ الْجَارِيَةَ فِي ذَلِكَ شَرَعٌ سِوَاءٍ .

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

'I asked Abu Abdullah^{asws} about the urine of the child. He^{asws} said: 'Pour the water over it, and if he had eaten, so wash it with a washing; and the boy and the girl with regards to that, in Law, are equal'.¹⁰³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْفَضْلِ بْنِ عَزْرَانَ عَنِ الْحَكَمِ بْنِ الْحَكِيمِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنْ أَعْدُو إِلَى السُّوقِ فَأَحْتَاخَ إِلَى الْبَوْلِ وَ لَيْسَ عِنْدِي مَاءٌ ثُمَّ أَمْسَحُ وَ أَتَنَشَفُ بِيَدِي ثُمَّ أَمْسَحُهَا بِالْحَائِطِ وَ بِالْأَرْضِ ثُمَّ أَحْكُ جَسَدِي بَعْدَ ذَلِكَ قَالَ لَا بَأْسَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Fazal Bin Gazwaan, from Al Hakam Bin Al Hukeym who said,

¹⁰⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 36 H 3

¹⁰¹ Al Kafi – V 3 – The Book of Cleanliness Ch 36 H 4

¹⁰² Al Kafi – V 3 – The Book of Cleanliness Ch 36 H 5

¹⁰³ Al Kafi – V 3 – The Book of Cleanliness Ch 36 H 6

'I said to Abu Abdullah^{asws}, 'I go to the market, so I become needy to urinate, and there is no water with me. Then I wipe it, and dry it by my hand. Then I wipe it (my hand) with the wall and with the earth. Then I scratch my body after that'. He^{asws} said: 'There is no problem'.¹⁰⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ الْمُتَنِّيِّ عَنْ أَبِي أَيُّوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَدْخُلُ الْخَلَاءَ وَفِي يَدِي خَاتَمٌ فِيهِ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى قَالَ لَا وَ لَا تُجَامِعُ فِيهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Musna, from Abu Ayoub who said,

'I said to Abu Abdullah^{asws}, 'I enter the toilet and in my hand is a ring wherein is a Name from the Names of Allah^{azwj} the Exalted'. He^{asws} said: 'No, and do not copulate while wearing it'.

وَ رُوِيَ أَيْضاً أَنَّهُ إِذَا أَرَادَ أَنْ يَسْتَنْجِيَ مِنَ الْخَلَاءِ فَلْيَحْوِلْهُ مِنَ الْيَدِ الَّتِي يَسْتَنْجِي بِهَا .

And it is reported as well that whenever one wants to clean himself from the toilet, so let him transfer it from the hand which he is cleaning himself with.¹⁰⁵

بَابُ أَبْوَالِ الدَّوَابِّ وَ أَرْوَاتِهَا

Chapter 37 – The urine of the animals and their droppings

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ أَنَّهُمَا قَالَا لَا تَغْسِلُ تَوْبِكَ مِنْ بَوْلِ شَيْءٍ يُؤْكَلُ لَحْمُهُ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

Both, (5th and 6th Imam^{asws}) said: 'There is no need to wash your clothes from the urine of something that you can eat - its flesh'.¹⁰⁶

حَمَّادٌ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَلْبَانِ الْإِبِلِ وَ الْغَنَمِ وَ الْبَقْرِ وَ أَبْوَالِهَا وَ لَحْمِهَا فَقَالَ لَا تَوْضَأُ مِنْهُ إِنْ أَصَابَكَ مِنْهُ شَيْءٌ أَوْ تَوْبًا لَكَ فَلَا تُغْسِلُهُ إِلَّا أَنْ تَتَنَطَّفَ

Hammad, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the milk of the camel, and the sheep, and the cow, and their urines and their flesh. So he^{asws} said: 'You don't have to perform Ablution (*Wudhu*) from it if anything were to hit you from it, or your clothes, therefore do not wash it unless you want to clean'.

قَالَ وَ سَأَلْتُهُ عَنْ أَبْوَالِ الدَّوَابِّ وَ الْبِغَالِ وَ الْحَمِيرِ فَقَالَ اغْسِلْهُ فَإِنْ لَمْ تَعْلَمْ مَكَانَهُ فَاغْسِلِ التَّوْبَ كُلَّهُ وَ إِنْ شَكَّكَتْ فَاَنْضَحْهُ .

He (the narrator) said, 'And I asked him^{asws} about the urines of the animal, and the mules, and the donkeys. So he^{asws} said: 'Wash it, but if you do not know its place, then wash the cloth, all of it, and if you doubt, so sprinkle it (with water)'.¹⁰⁷

¹⁰⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 36 H 7

¹⁰⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 36 H 8

¹⁰⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 37 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) اغْسِلْ تَوْبَكَ مِنْ أَبْوَالٍ مَا لَا يُؤْكَلُ لَحْمُهُ .

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

‘Abu Abdullah^{asws} said: ‘Wash your clothes from the urines for that whose flesh cannot be eaten’.¹⁰⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ بُكَيْرِ بْنِ أَعْيَنَ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) فِي أَبْوَالِ الدَّوَابِّ تُصِيبُ التَّوْبَ فَكْرَهُهُ فَقُلْتُ لَهُ أَلَيْسَ لِحَوْمِهَا حَلَالًا قَالَ بَلَى وَ لَكِنْ لَيْسَ مِمَّا جَعَلَهُ اللَّهُ لِلْأَكْلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwat, from Bukeyr Bin Ayn, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the urines of the animals hitting the clothes. So he^{asws} disliked it. So I said to him^{asws}, ‘Is not their flesh Permissible (to eat)?’ He^{asws} said: ‘Yes, but it is not from what Allah^{azwj} Made for the eating’.¹⁰⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ أَبِي مَرْيَمَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا تَقُولُ فِي أَبْوَالِ الدَّوَابِّ وَ أُرْوَاتِهَا قَالَ أَمَّا أَبْوَالُهَا فَاعْسِلْ إِنَّ أَصَابَكَ وَ أَمَّا أُرْوَاتِهَا فَهِيَ أَكْثَرُ مِنْ ذَلِكَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin usman, from Abu Maryam who said,

‘I said to Abu Abdullah^{asws}, ‘What are you^{asws} saying regarding the urines of the animal and their droppings?’ He^{asws} said: ‘As for their urines, so wash if it hits you, and as for their droppings, so it is more than that’.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبُرْقِيِّ عَنْ أَبَانَ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ بِرَوْثِ الْحَمِيرِ وَ اغْسِلْ أَبْوَالَهَا .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Barqy, from Aban, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is no problem with the dropping of the donkeys, but wash its urine’.¹¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَمَّا يَخْرُجُ مِنْ مَنخَرِ الدَّابَّةِ يُصِيبُنِي قَالَ لَا بَأْسَ بِهِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from malik Al Jahny who said,

‘I asked Abu Abdullah^{asws} about what comes out from the nostrils of the animals, hitting me. He^{asws} said: ‘There is no problem with it’.¹¹²

¹⁰⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 37 H 2

¹⁰⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 37 H 3

¹⁰⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 37 H 4

¹¹⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 37 H 5

¹¹¹ Al Kafi – V 3 – The Book of Cleanliness Ch 37 H 6

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْ أَصَابَ التَّوْبَ شَيْءٌ مِنْ بَوْلِ السَّتُورِ فَلَا يَصْلُحُ الصَّلَاةُ فِيهِ حَتَّى تَغْسِلَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'If something from the urine of a cat were to hit the clothes, so the *Salaat* would not be correct in it, until you wash it'.¹¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كُلُّ شَيْءٍ يَطِيرُ فَلَا بَأْسَ بِبَوْلِهِ وَخُرْبِهِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Jameel Bin Darraj, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Everything which flies, so there is no problem with its urine and its droppings'.¹¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْأَعَزِّ النَّخَّاسِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنِّي أَعَالَجُ التَّوَابَ فَرُبَّمَا خَرَجْتُ بِاللَّيْلِ وَ قَدْ بَالْتُ وَ رَأَيْتُ فَيَضْرِبُ أَحَدَهَا بِرِجْلِهِ أَوْ يَدِهِ فَيَنْضِخُ عَلَيَّ ثِيَابِي فَأُصْبِحُ فَارَى أَثَرَهُ فِيهِ فَقَالَ لَيْسَ عَلَيْكَ شَيْءٌ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Hakam, from Abu Al Azza Al Nakhhas who said,

'I said to Abu Abdullah^{asws}, 'I treat the animal, so sometimes I go out at night and they have urinated or excreted, so one of them strikes it with its feet or its forelegs, so it splashes upon my clothes. So I wake up in the morning and I see its traces in it'. So he^{asws} said: 'There is nothing upon you'.¹¹⁵

بَابُ التَّوْبِ يُصِيبُهُ الدَّمُ وَالْمِدَّةُ

Chapter 38 – The clothes hit by the blood and the pus

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنِ الْمُعَلَّى أَبِي عُمَانَ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ هُوَ يُصَلِّي فَقَالَ لِي قَائِدِي إِنْ فِي تَوْبِهِ دَمًا فَلَمَّا انْصَرَفَ قُلْتُ لَهُ إِنْ قَائِدِي أَخْبَرَنِي أَنَّ بِنُوبِكَ دَمًا فَقَالَ لِي إِنْ بِي دَمَامِيلٌ وَ لَسْتُ أَغْسِلُ تَوْبِي حَتَّى تَبْرَأَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muawiya Bin Hukeym, from Al Moalla Abu Usman, from Abu Baseer who said,

'I went over to Abu Ja'far^{asws} and he^{asws} was praying *Salaat*. So my guide said to me, 'There is blood in his^{asws} clothes'. So when he^{asws} finished, I said to him^{asws}, 'My guide informs me that there is blood in your^{asws} clothes'. So he^{asws} said to me: 'I have pimples, and I^{asws} will not wash my^{asws} clothes until I^{asws} am cured'.¹¹⁶

¹¹² Al Kafi – V 3 – The Book of Cleanliness Ch 37 H 7

¹¹³ Al Kafi – V 3 – The Book of Cleanliness Ch 37 H 8

¹¹⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 37 H 9

¹¹⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 37 H 10

¹¹⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 38 H 1

أَحْمَدُ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ بِهِ الْقَرْحُ أَوْ الْجُرْحُ وَ لَا يَسْتَطِيعُ أَنْ يَرِبِطَهُ وَ لَا يَغْسِلَ دَمَهُ قَالَ يُصَلِّي وَ لَا يَغْسِلُ تَوْبَهُ كُلَّ يَوْمٍ إِلَّا مَرَّةً فَإِنَّهُ لَا يَسْتَطِيعُ أَنْ يَغْسِلَ تَوْبَهُ كُلَّ سَاعَةٍ .

Ahmad, from Usman Bin Isa, from Sama'at who said,

'I asked about the man with the sore and the wound, and he is not able upon bandaging it nor washing his blood away. He^{asws} said: 'He should pray *Salaat* and would not (have to) wash his clothes every day except for once, if he was not able upon washing his clothes every hour'.¹¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لَهُ الدَّمُ يَكُونُ فِي التَّوْبِ عَلَيَّ وَ أَنَا فِي الصَّلَاةِ قَالَ إِنْ رَأَيْتَ وَ عَلَيْكَ تَوْبٌ غَيْرُهُ فَاطْرَحَهُ وَ صَلِّ وَ إِنْ لَمْ يَكُنْ عَلَيْكَ غَيْرُهُ فَامْضِ فِي صَلَاتِكَ وَ لَا إِعَادَةَ عَلَيْكَ مَا لَمْ يَزِدْ عَلَى مِقْدَارِ الدَّرْهِمِ وَ مَا كَانَ أَقَلَّ مِنْ ذَلِكَ فَلَيْسَ بِشَيْءٍ رَأَيْتَهُ قَبْلُ أَوْ لَمْ تَرَهُ وَ إِذَا كُنْتَ قَدْ رَأَيْتَهُ وَ هُوَ أَكْثَرُ مِنْ مِقْدَارِ الدَّرْهِمِ فَضَيِّعْتَ غَسَلَهُ وَ صَلَّيْتَ فِيهِ صَلَاةً كَثِيرَةً فَأَعِدْ مَا صَلَّيْتَ فِيهِ .

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

I said to him^{asws}, 'The blood which happens to be in the clothes which are upon me, and I am in the *Salaat*. He^{asws} said: 'If you can see it and upon you is a cloth other than it, so remove it and pray *Salaat*; and if there does not happen to be (any cloth) other than it, so continue to be in your *Salaat* and there is no repeating upon you for as long as it (the blood) does not increase upon a measurement of the Dirham (coin); and whatever was less than that, so it is not with anything, whether you had seen it beforehand or not seen it; and when it was such that you had seen it and it is more than a measurement of the Dirham (coin), and you had missed washing it and prayed *Salaat* in it, many *Salaats*, so repeat whatever you had prayed in it'.¹¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْ عَلِيًّا (عَلَيْهِ السَّلَام) كَانَ لَا يَرَى بَأْسًا بِدَمٍ مَا لَمْ يَكُنْ يَكُونُ فِي التَّوْبِ فَيُصَلِّي فِيهِ الرَّجُلُ يُعْنِي دَمَ السَّمَكِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said that Ali^{asws} did not see any problem with blood what does not get slaughtered, if it happens to be in the clothes, so the man prays *Salaat* in it – meaning the blood of the fish'.¹¹⁹

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِاطِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ يَسِيلُ مِنْ أَنْفِهِ الدَّمَ هَلْ عَلَيْهِ أَنْ يَغْسِلَ بَاطِنَهُ يُعْنِي جَوْفَ الْأَنْفِ فَقَالَ إِنَّمَا عَلَيْهِ أَنْ يَغْسِلَ مَا ظَهَرَ مِنْهُ .

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 who said,

'Abu Abdullah^{asws} was asked about a man from whose nose the blood flowed, 'Is it upon him that he washes its inside, meaning the inside of the nose?' So he^{asws} said: 'But rather, upon him is that he washes what is apparent from it'.¹²⁰

¹¹⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 38 H 2

¹¹⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 38 H 3

¹¹⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 38 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنِ الْعَبْدِ الصَّالِحِ (عليه السلام) قَالَ سَأَلْتُهُ أُمُّ وَالدِّ لِأَبِيهِ فَقَالَتْ جُعِلَتْ فِدَاكَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ وَأَنَا أَسْتَحْيِي مِنْهُ قَالَ سَلِّي وَلَا تَسْتَحْيِي قَالَتْ أَصَابَ ثَوْبِي دَمَ الْحَيْضِ فَعَسَلْتُهُ فَلَمْ يَذْهَبِ أَثَرُهُ فَقَالَ اصْبِغِيهِ بِمِشْقٍ حَتَّى يَخْتَلِطَ وَ يَذْهَبِ .

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

(It has been narrated) from Al-Abd Al-Salih^{asws} (7th Imam^{asws}), said, 'A mother of a child of his^{asws} son asked him^{asws} saying, 'May I be sacrificed for you^{asws}! I would like to ask you^{asws} about something but I am too embarrassed from it'. He^{asws} said: 'Ask me^{asws} and do not be embarrassed'. She said, 'My clothes were hit by blood of the menstruation, so I washed it but its trace did not go away'. So he^{asws} said: 'Dye it with red pigment until it mixes and goes away'.¹²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ دَمَكَ أَنْظَفُ مِنْ دَمِ غَيْرِكَ إِذَا كَانَ فِي ثَوْبِكَ شِبْهُ النَّضْحِ مِنْ دَمِكَ فَلَا بَأْسَ وَإِنْ كَانَ دَمُ غَيْرِكَ قَلِيلًا أَوْ كَثِيرًا فَاغْسِلْهُ .

Ali Bin Ibrahim, from Ahmad Bin Abu Abdullah, from his father, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Your blood is cleaner than the blood of someone else. When it was in your clothes, like a drop from you own blood, so there is no problem, and if it was the blood of someone else, whether it was little or more, so wash it'.¹²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ دَمِ الْبَرَاغِيثِ يَكُونُ فِي الثَّوْبِ هَلْ يَمْنَعُهُ ذَلِكَ مِنَ الصَّلَاةِ فِيهِ قَالَ لَا وَإِنْ كَثُرَ فَلَا بَأْسَ أَيْضًا بِشِبْهِهِ مِنَ الرُّعَافِ يَنْضَحُهُ وَلَا يَغْسِلُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskan, from Al Halby who said,

'I asked Abu Abdullah^{asws} about the blood of fleas which happens to be in the clothes, 'Would that prevent him from praying *Salaat* in them?' He^{asws} said: 'No, and even if there were many. So, there is no problem as well with its like from the nose-bleed. One would sprinkle it (with water) and would not wash it'.

وَرُوِيَ أَيْضًا أَنَّهُ لَا يُغْسَلُ بِالرِّبْقِ شَيْءٌ إِلَّا الدَّمُ .

And it is reported that nothing would be washed from the saliva except for the blood.¹²³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الرِّيَّانِ قَالَ كَتَبْتُ إِلَى الرَّجُلِ (عليه السلام) هَلْ يَجْرِي دَمُ النَّبَقِ مَجْرَى دَمِ الْبَرَاغِيثِ وَ هَلْ يَجُوزُ لِأَحَدٍ أَنْ يَقْبَسَ بِدَمِ النَّبَقِ عَلَى الْبَرَاغِيثِ فَيَصْلِي فِيهِ وَ أَنْ يَقْبَسَ عَلَى نَحْوِ هَذَا فَيَعْمَلُ بِهِ فَوْقَ (عليه السلام) يَجُوزُ الصَّلَاةُ وَ الطَّهْرُ مِنْهُ أَفْضَلُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al rayyan who said,

¹²⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 38 H 5

¹²¹ Al Kafi – V 3 – The Book of Cleanliness Ch 38 H 6

¹²² Al Kafi – V 3 – The Book of Cleanliness Ch 38 H 7

¹²³ Al Kafi – V 3 – The Book of Cleanliness Ch 38 H 8

'I wrote to the man^{asws}, 'Would (the same Law) flow for the blood of the bugs what flows for the blood of the fleas, and it is allowed for anyone that he analogises by the blood of the bugs upon the fleas, so he prays *Salaat* in it, and if he does analogise upon the approximate of this, so can he act upon it?' So he^{asws} signed: 'The *Salaat* is allowed, and the purification from it is superior'.¹²⁴

بَابُ الْكَلْبِ يُصِيبُ الثُّوبَ وَالْجَسَدَ وَغَيْرَهُ مِمَّا يُكْرَهُ أَنْ يُمَسَّ شَيْءٌ مِنْهُ

Chapter 39 – The dog hits the clothes, and the body, and something else from what is disliked that it touches anything from it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ مُحَمَّدٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا مَسَّ ثَوْبَكَ الْكَلْبُ فَإِنْ كَانَ يَابِسًا فَأَنْضَحْهُ وَ إِنْ كَانَ رَطْبًا فَاغْسِلْهُ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the dog touches your clothes, so if it was dry then sprinkle it, and if it was wet then wash it'.¹²⁵

حَمَّادُ بْنُ عَيْسَى عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْكَلْبِ يُصِيبُ شَيْئًا مِنْ جَسَدِ الرَّجُلِ قَالَ يَغْسِلُ الْمَكَانَ الَّذِي أَصَابَهُ .

Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the dog hitting something from the body of the man. He^{asws} said: 'He should wash the place which it hit him'.¹²⁶

مُحَمَّدُ بْنُ بَحْيَى عَنْ الْعَمْرِكِيِّ بْنِ عَلِيٍّ النَّيْسَابُورِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْفَأْرَةِ الرُّطْبَةِ قَدْ وَقَعَتْ فِي الْمَاءِ تَمَثَّبِي عَلَى التِّيَابِ أ يُصَلِّي فِيهَا قَالَ اغْسِلْ مَا رَأَيْتَ مِنْ أَثَرِهَا وَ مَا لَمْ تَرَهُ فَأَنْضَحْهُ بِالْمَاءِ .

Muhammad Bin Yahya, from Al Amraky Bin Ali Al Neyshapoury,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, said, 'I asked him^{asws} about the wet mouse which had fallen into the water, walking upon the clothes, can one pray *Salaat* in them?' He^{asws} said: 'Wash whatever you see from its effects, and what you cannot see, so sprinkle it with the water'.¹²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ هَلْ يَجِلُّ أَنْ يَمَسَّ التُّغْلَبُ وَالْأَرَنْبُ أَوْ شَيْئًا مِنَ السَّبَاعِ حَيًّا أَوْ مَيِّتًا قَالَ لَا يَضُرُّهُ وَ لَكِنْ يَغْسِلُ يَدَهُ .

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

¹²⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 38 H 9

¹²⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 39 H 1

¹²⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 39 H 2

¹²⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 39 H 3

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws}, 'Is it Permissible if the fox, and the rabbit, or something from the predators touches, whether it is alive or dead?' He^{asws} said: 'It would not harm him, but he should wash his hands'.¹²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِبٍ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ يَفَعُ تَوْبَهُ عَلَى جَسَدِ الْمَيِّتِ قَالَ إِنْ كَانَ غُسْلًا فَلَا تَغْسِلُ مَا أَصَابَ تَوْبَكَ مِنْهُ وَإِنْ كَانَ لَمْ يُغْسَلْ فَاغْسِلْ مَا أَصَابَ تَوْبَكَ مِنْهُ إِذَا بَرَدَ الْمَيِّتُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Ibrahim Bin Maymoun who said,

'I asked Abu Abdullah^{asws} about a man whose clothes fall upon a body of the deceased. He^{asws} said: 'If it (dead body) had been washed, so you would not wash whatever hits your clothes from it; and if it was so that it had not been washed, so wash whatever hits your clothes from it – meaning when the dead body is cold'.¹²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِكِيِّ بْنِ عَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ تَوْبَهُ خَنْزِيرٌ فَلَمْ يُغْسَلْهُ فَذَكَرَ ذَلِكَ وَهُوَ فِي صَلَاتِهِ كَيْفَ يَصْنَعُ قَالَ إِنْ كَانَ دَخَلَ فِي صَلَاتِهِ فَلْيَمْضِ وَإِنْ لَمْ يَكُنْ دَخَلَ فِي صَلَاتِهِ فَلْيَنْضَحْ مَا أَصَابَ مِنْ تَوْبِهِ إِلَّا أَنْ يَكُونَ فِيهِ أَثَرٌ فَيُغْسَلُهُ .

Muhammad Bin yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws}, from Musa Bin Ja'far^{asws}, said, 'I asked him^{asws} about the man whose clothes were hit by a pig, but he did not wash it, and he remembered that while he was in his *Salaat*. How should he deal with it?' He^{asws} said: 'If he had already entered into his *Salaat*, so let him continue; and if he had not yet entered into his *Salaat*, so let him sprinkle upon his clothes whatever had been it (touched upon), except if there happen to be traces therein, so he should wash it'.¹³⁰

بَابُ صِفَةِ التَّيْمُمِ

Chapter 40 – Description of *Tayammum* (Performing Ablution (*Wudhu*) with dust in lieu of water)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي تَصْرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ التَّيْمُمِ فَضْرَبَ بِيَدِهِ الْأَرْضَ ثُمَّ رَفَعَهَا فَنَفَضَهَا ثُمَّ مَسَحَ بِهَا جَبِينَيْهِ وَ كَفَيْهِ مَرَّةً وَاحِدَةً .

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, from Sahl, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{asws} about the *Tayammum*, so he^{asws} struck the ground with his^{asws} hand, then raised it and shook it (the dust). Then he^{asws} wiped his^{asws} forehead with it, and (the back of his) wrist, once'.¹³¹

¹²⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 39 H 4

¹²⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 39 H 5

¹³⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 39 H 6

¹³¹ Al Kafi – V 3 – The Book of Cleanliness Ch 40 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنِ النَّيْمِ فَقَالَ هَذِهِ الْآيَةُ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا وَقَالَ فَاعْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ قَالَ فَاْمَسَحَ عَلَى كَفَيْكَ مِنْ حَيْثُ مَوْضِعِ الْقَطْعِ وَقَالَ وَمَا كَانَ رَبُّكَ نَسِيًّا .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having been asked about the *Tayammum*, so he^{asws} recited this Verse [5:38] **And (as for) the man who steals and the woman who steals, cut off their hands**, and Said [5:6] **wash your faces and your hands as far as the elbows**. He^{asws} said: 'Therefore wipe upon (the back of your) wrists from where is the place of the cut. And He^{azwj} Said [19:64] **and your Lord was not forgetful**.¹³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْكَاهِلِيِّ قَالَ سَأَلْتُهُ عَنِ النَّيْمِ قَالَ فَضْرَبَ بِيَدِهِ عَلَى الْبِسَاطِ فَمَسَحَ بِهَا وَجْهَهُ ثُمَّ مَسَحَ كَفَيْهِ إِحْدَاهُمَا عَلَى ظَهْرِ الْأُخْرَى .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al Kahily who said,

'I asked him^{asws} about the *Tayammum*. So he^{asws} struck with his^{asws} hand upon the rug, and he^{asws} wiped his^{asws} face with it. Then he^{asws} wiped his wrists, one of them upon the back of the other'.¹³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ النَّيْمِ فَقَالَ إِنَّ عَمَّارَ بْنَ يَاسِرٍ أَصَابَتْهُ جَنَابَةٌ فَنَمَعَكَ كَمَا تَنَمَعُكَ الدَّابَّةُ فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا عَمَّارُ تَنَمَعْتَ كَمَا تَنَمَعُكَ الدَّابَّةُ فَقُلْتُ لَهُ كَيْفَ النَّيْمُ فَوَضَعَ يَدَهُ عَلَى الْمَسْحِ ثُمَّ رَفَعَهَا فَمَسَحَ وَجْهَهُ ثُمَّ مَسَحَ فَوْقَ الْكَفِّ قَلِيلًا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Ayoub Al Khazza,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the *Tayammum*, so he^{asws} said: 'Ammar Bin Yasser was hit by the sexual impurity, so he rolled upon the ground like the rolling of the animal. So Rasool-Allah^{saww} said to him: 'O Ammar! You are rolling just as the animal does'. So I said to him^{asws}, 'How is the *Tayammum*?' So he^{asws} placed his^{asws} hand upon the rough cloth, then raised it, so he^{asws} wiped his^{asws} face, then wiped above the wrist, a little'.

وَرَوَاهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ .

And it is reported from his father, from Ibn Abu Umeyr, from Abu Ayoub.¹³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ النَّوْفَلِيِّ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) لَا وُضُوءَ مِنْ مَوْطِئٍ

Muhammad Bin Yahya, from Al Husayn Bin Ali Al Kufy, from Al Nowfaly, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Ablution (*Wudhu*) is invalid from the place you walk on'.

¹³² Al Kafi – V 3 – The Book of Cleanliness Ch 40 H 2

¹³³ Al Kafi – V 3 – The Book of Cleanliness Ch 40 H 3

¹³⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 40 H 4

قَالَ النَّوْفَلِيُّ يَعْنِي مَا تَطَأُ عَلَيْهِ بِرَجْلِكَ .

Al-Nowfaly (the narrator) said, 'It means the place on which one steps'.¹³⁵

الْحَسَنُ بْنُ عَلِيٍّ الْعَلَوِيُّ عَنْ سَهْلِ بْنِ جُمُهورٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ الْحَسَنِ بْنِ الْحُسَيْنِ الْعُرَيْبِيِّ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ نَهَى أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَنْ يَتَيَّمَّ الرَّجُلُ بِتُرَابٍ مِنْ أَثَرِ الطَّرِيقِ .

Al Hassan Bin Ali Al Alawy, from Sahl Bin Jamhour, from Abdul Azeem Bin Abdullah Al Hasany, from Al Hassan Bin Al Husayn Al Urny, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} forbade that a man performs *Tayammum* with the dust of the road'.¹³⁶

بَابُ الْوَقْتِ الَّذِي يُوجِبُ التَّيْمَمَ وَمَنْ تَيَّمَّمَ ثُمَّ وَجَدَ الْمَاءَ

Chapter 41 – The timing which Obligates the *Tayammum*, and the one who performs *Tayammum*, then finds the water

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُهُ يَقُولُ إِذَا لَمْ تَجِدْ مَاءً وَ أَرَدْتَ التَّيْمَمَ فَأَخَّرِ التَّيْمَمَ إِلَى آخِرِ الْوَقْتِ فَإِنَّ فَاتَكَ الْمَاءَ لَمْ تَفْتَكِ الْأَرْضُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al A'ala, from Muhammad Bin Muslim, who said,

'I heard him^{asws} saying: 'When you cannot find water and intend the *Tayammum*, so delay the *Tayammum* up to the end of the time (of *Salaat*). So if the water is missed, (but) the earth would not be missed'.¹³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ إِذَا لَمْ يَجِدِ الْمُسَافِرُ الْمَاءَ فَلْيَطْلُبْ مَا دَامَ فِي الْوَقْتِ فَإِذَا خَافَ أَنْ يَفُوتَهُ الْوَقْتُ فَلْيَتَيَّمَّ وَ لِيُصَلِّ فِي آخِرِ الْوَقْتِ فَإِذَا وَجَدَ الْمَاءَ فَلَا قَضَاءَ عَلَيْهِ وَ لِيَتَوَضَّأَ لِمَا يَسْتَقْبِلُ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'When the traveller cannot find the water, so let him seek for as long as he is within the time (for the *Salaat*). But if he fears missing the time, so let him perform *Tayammum*, and let him pray *Salaat* during the end time. So when he does find the water, there would be no repayment (of the *Salaat*) upon him, and let him perform Ablution (*Wudhu*) for what is next (*Salaat*)'.¹³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا لَمْ يَجِدِ الرَّجُلُ طَهُورًا وَ كَانَ جُنُبًا فَلْيَمْسَحْ مِنَ الْأَرْضِ وَ يُصَلِّ فَإِذَا وَجَدَ مَاءً فَلْيَغْتَسِلْ وَ قَدْ أُجْرَأَتْهُ صَلَاتُهُ الَّتِي صَلَّى .

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

¹³⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 40 H 5

¹³⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 40 H 6

¹³⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 1

¹³⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 2

'I heard Abu Abdullah^{asws} saying: 'When the man does not find cleanliness and he was with sexual impurity, so let him wipe from the earth, and he should pray *Salaat*. So when he does find water, so let him wash, and his *Salaat* would suffice him, which he prayed'.¹³⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يُصَلِّي الرَّجُلُ بَوْضُوءٍ وَاحِدٍ صَلَاةَ اللَّيْلِ وَ النَّهَارِ كُلَّهَا قَالَ نَعَمْ مَا لَمْ يُحَدِّثْ قُلْتُ فَيُصَلِّي بِنَيْمٍ وَاحِدٍ صَلَاةَ اللَّيْلِ وَ النَّهَارِ كُلَّهَا قَالَ نَعَمْ مَا لَمْ يُحَدِّثْ أَوْ يُصِيبَ مَاءً

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

'I said to Abu Ja'far^{asws}, 'The man prays *Salaat* with one Ablution (*Wudhu*), the night *Salaats* and the day *Salaats*, all of them'. He^{asws} said: 'Yes, for as long as an event does not occur (breaking his Ablution (*Wudhu*))'. I said, 'Supposing he prays *Salaats* with one *Tayammum*, the night *Salaats* and the day *Salaats*, all of them?' He^{asws} said: 'Yes, for as long as an event does not occur (breaking his *Tayammum*), or he finds water'.

قُلْتُ فَإِنْ أَصَابَ الْمَاءَ وَ رَجَا أَنْ يَقْدِرَ عَلَى مَاءٍ آخَرَ وَ ظَنَّ أَنَّهُ يَقْدِرُ عَلَيْهِ كُلَّمَا أَرَادَ فَعَسَرَ ذَلِكَ عَلَيْهِ قَالَ يَنْقُضُ ذَلِكَ نَيْمَهُ وَ عَلَيْهِ أَنْ يُعِيدَ النَّيْمَ

I said, 'Supposing he does find the water and hopes that he would be able upon finding another water, and if he thinks that he would be able upon it every time, but that is difficult upon him?' He^{asws} said: 'That would break his *Tayammum*, and upon him that he repeats the *Tayammum*'.

قُلْتُ فَإِنْ أَصَابَ الْمَاءَ وَ قَدْ دَخَلَ فِي الصَّلَاةِ قَالَ فَلْيُنْصِرِفْ وَ لْيَتَوَضَّأْ مَا لَمْ يَرَكَعْ فَإِنْ كَانَ قَدْ رَكَعَ فَلْيَمْضِ فِي صَلَاتِهِ فَإِنَّ النَّيْمَ أَحَدُ الطَّهْرَيْنِ .

I said, 'Supposing if he finds the water and already entered into the *Salaat*?' He^{asws} said: 'So let him leave it for as long as he has not performed a bowing. So if it was so that he had performed a bowing, so let him continue in his *Salaat*, for the *Tayammum* is one of the two purifiers'.¹⁴⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَاصِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ لَا يَجِدُ الْمَاءَ فَيَتَيَّمُ وَ يُعِيمُ فِي الصَّلَاةِ فَجَاءَ الْعُلَامُ فَقَالَ هُوَ ذَا الْمَاءِ فَقَالَ إِنْ كَانَ لَمْ يَرَكَعْ فَلْيُنْصِرِفْ وَ لْيَتَوَضَّأْ وَ إِنْ كَانَ قَدْ رَكَعَ فَلْيَمْضِ فِي صَلَاتِهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Abdullah Bin Aasim who said,

'I asked Abu Abdullah^{asws} about the man not finding the water, so he performs *Tayammum* and stands regarding his *Salaat*. So the boy (servant) comes over and says, 'Here is the water'. So he^{asws} said: 'If he had not performed a bowing, so let

¹³⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 3

¹⁴⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 4

him leave, and let him perform Ablution (*Wudhu*); and if it was so that he had already performed a bowing, so let him continue in his *Salaat*.¹⁴¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَكُونُ فِي السَّفَرِ وَتَحْضُرُ الصَّلَاةَ وَ لَيْسَ مَعِيَ مَاءٌ وَ يُقَالُ إِنَّ الْمَاءَ قَرِيبٌ مِنَّا فَأَطْلُبُ الْمَاءَ وَ أَنَا فِي وَقْتِ يَمِينًا وَ شِمَالًا قَالَ لَا تَطْلُبِ الْمَاءَ وَ لَكِنْ تَتِمِّمْ فَإِنِّي أَخَافُ عَلَيْكَ التَّخَلُّفَ عَنْ أَصْحَابِكَ فَتَضِلَّ فَيَأْكُلَكَ السَّبُعُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Dawood Al Raqqy who said,

'I said to Abu Abdullah^{asws}, 'I happen to be in the journey and the *Salaat* becomes due, and there is no water with me, and it is said that the water is nearby from us, should I seek the water left and right and I am in the time (for *Salaat*)?' He^{asws} said: 'Do not seek the water, but perform *Tayammum*, for I^{asws} fear upon you, being left behind from your companions, so would stray and the predators might devour you'.¹⁴²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَمُرُّ بِالرَّكِيَّةِ وَ لَيْسَ مَعَهُ دَلْوٌ قَالَ لَيْسَ عَلَيْهِ أَنْ يَنْزِلَ الرَّكِيَّةَ إِنَّ رَبَّ الْمَاءِ هُوَ رَبُّ الْأَرْضِ فَلْيَتِمِّمْ .

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

'I asked Abu Abdullah^{asws} about the man who passes by the water well and there is no bucket with him (to draw the water with)'. He^{asws} said: 'It is not upon him that he descends into the water well. The Lord^{azwj} of the water, He^{azwj} is (also) the Lord^{azwj} of the earth. So let him perform *Tayammum*'.¹⁴³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ بَعْضِ بَنِي سَالِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ لَا يَكُونُ مَعَهُ مَاءٌ وَ الْمَاءُ عَنْ يَمِينِ الطَّرِيقِ وَ يَسَارِهِ غُلُوتَيْنِ أَوْ نَحْوَ ذَلِكَ قَالَ لَا أَمْرُهُ أَنْ يُعَرَّرَ بِنَفْسِهِ فَيَعْرِضَ لَهُ لِصٌّ أَوْ سَبْعٌ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Yaqoub Bin Salim who said,

'I asked Abu Abdullah^{asws} about a man who does not happen to have water with him, and the water is on the right of the road and the left, a couple of stone's throw away or approximately that. He^{asws} said: 'I^{asws} do not order him that he should endanger himself, so a thief would present himself or a predator'.¹⁴⁴

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنِ ابْنِ أَبِي يَعْقُوبٍ وَ عَنبَسَةَ بْنِ مُصْعَبٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَنْتَبْتَ الْبَيْتَ وَ أَنْتَ جُنُبٌ وَ لَمْ تَجِدْ دَلْوًا وَ لَا شَيْئًا تُعْرِفُ بِهِ فَنَتِمِّمْ بِالصَّعِيدِ فَإِنَّ رَبَّ الْمَاءِ وَ رَبَّ الصَّعِيدِ وَاحِدٌ وَ لَا تَقَعُ فِي الْبَيْتِ وَ لَا تُفْسِدَ عَلَى الْقَوْمِ مَاءَهُمْ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Mansour Bin Hazim, from Ibn Abu Yafour and Anbasa Bin Mus'ab,

¹⁴¹ Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 5

¹⁴² Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 6

¹⁴³ Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 7

¹⁴⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 8

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you come to the well and you are with sexual impurity and cannot find a bucket (to withdraw the water with) and there is nothing else to scoop it with, so perform *Tayammum* with the soil, for the Lord^{azwj} of the water and the Lord^{azwj} of the soil, is One; and neither fall into the well, nor spoil upon the people, their water'.¹⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ كَانَ فِي سَفَرٍ وَكَانَ مَعَهُ مَاءٌ فَتَسْبِيَهُ وَتَيَمَّمُ وَصَلَّى ثُمَّ ذَكَرَ أَنَّ مَعَهُ مَاءً قَبْلَ أَنْ يَخْرُجَ الْوَقْتُ قَالَ عَلَيْهِ أَنْ يَتَوَضَّأَ وَيُعِيدَ الصَّلَاةَ

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

'I asked him^{asws} about a man who was in a journey and with his was some water, but he forgot it and performed *Tayammum* and prayed *Salaat*. Then he remember that with him was some water before the exit of the time (of the *Salaat*). He^{asws} said: 'Upon him is that he should perform Ablution (*Wudhu*) and repeat the *Salaat*'.

قَالَ وَ سَأَلْتُهُ عَنْ تَيَمُّمِ الْحَائِضِ وَالْجُنْبِ سِوَاءَ إِذَا لَمْ يَجِدْ مَاءً قَالَ نَعَمْ .

He (the narrator) said, 'And I asked him^{asws} about the *Tayammum* of the menstruating woman and the one with sexual impurity was the saw when they cannot find the water?' He^{asws} said: 'Yes'.¹⁴⁶

بَابُ الرَّجُلِ يَكُونُ مَعَهُ الْمَاءُ الْقَلِيلُ فِي السَّفَرِ وَ يَخَافُ الْعَطَشَ

Chapter 42 – The man happens to have very little water with him during the journey and he fears the thirst

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ أَصَابَتْهُ جَنَابَةٌ فِي السَّفَرِ وَ لَيْسَ مَعَهُ مَاءٌ إِلَّا قَلِيلٌ وَ خَافَ إِنْ هُوَ اغْتَسَلَ أَنْ يُعْطَشَ قَالَ إِنْ خَافَ عَطَشًا فَلَا يُهْرِيقُ مِنْهُ قَطْرَةً وَ لَيَتَيَمَّمُ بِالصَّعِيدِ فَإِنَّ الصَّعِيدَ أَحَبُّ إِلَيَّ .

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

(It has been narrated) from Abu Abdullah^{asws} regard a man who is hit by sexual impurity during the journey and there is no water with him except for a little, and he fears if he were to wash, he would be thirsty. He^{asws} said: 'If he fears thirst, so he should not spill a drop from it, and let him perform *Tayammum* with the soil, for the soil would be more beloved to me^{asws},¹⁴⁷

الْحُسَيْنِيُّ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُجْنِبُ وَ مَعَهُ مِنَ الْمَاءِ قَدْرٌ مَا يَكْفِيهِ لِشُرْبِهِ أَوْ يَتَيَمَّمُ أَوْ يَتَوَضَّأُ قَالَ التَّيَمُّمُ أَفْضَلُ أَوْ لَا تَرَى أَنَّهُ إِنَّمَا جُعِلَ عَلَيْهِ نِصْفُ الطَّهْرِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from hammad Bin Usman, from Ibn Abu Yafour who said,

¹⁴⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 9

¹⁴⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 10

¹⁴⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 42 H 1

'I asked Abu Abdullah^{asws} about the man who comes to be with sexual impurity and with him is the water of a measurement of what would suffice him for his drinking. Should he perform *Tayammum* or an Ablution (*Wudhu*)?' He^{asws} said: 'The *Tayammum* is superior. Do you not see that rather half the purification has been made to be upon him?'¹⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ وَجَمِيلٍ قَالَا قُلْنَا لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِمَامُ قَوْمِ أَصَابَتْهُ جَنَابَةٌ فِي السَّفَرِ وَ لَيْسَ مَعَهُ مَاءٌ يَكْفِيهِ لِلْغُسْلِ أَوْ يَتَوَضَّأُ بَعْضُهُمْ وَ يُصَلِّي بِهِمْ قَالَ لَا وَ لَكِنْ يَتَيَمَّمُ وَ يُصَلِّي بِهِمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ جَعَلَ التُّرَابَ طَهُورًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran and Jameel who both said,

'We said to Abu Abdullah^{asws}, 'A Prayer leader of a group of people gets him by the sexual impurity during the journey and there is no water with him which would suffice him for the washing. Should one of them perform Ablution (*Wudhu*) and he should pray *Salaat* with them?' He^{asws} said: 'No, but let him perform *Tayammum*, and he should pray *Salaat* with them, for Allah^{azwj} Mighty and Majestic has made the dust to be a purifier'.¹⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ قَالَ إِنْ كَانَتْ الْأَرْضُ مُنْتَلَّةً وَ لَيْسَ فِيهَا تُرَابٌ وَ لَا مَاءٌ فَانظُرْ أَجَفَّ مَوْضِعٍ تَجِدُهُ فَنَتَيَمَّمْ مِنْ غُبَارِهِ أَوْ شَيْءٍ مُغْبَرٍّ وَ إِنْ كَانَ فِي حَالٍ لَا تَجِدُ إِلَّا الطِّينَ فَلَا بَأْسَ أَنْ تَتَيَمَّمْ بِهِ .

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

'He^{asws} said: 'If it was so that the earth was wet and there was not dust therein nor any water, so look around for the most dry of places you can find, then perform *Tayammum* from its dust or something covered in dust; and if it was is a situation where you cannot find except for the clay, then there is no problem if you were to perform *Tayammum* with it'.¹⁵⁰

بَابُ الرَّجُلِ يُصِيبُهُ الْجَنَابَةُ فَلَا يَجِدُ إِلَّا التَّلْجَ أَوْ الْمَاءَ الْجَامِدَ

Chapter 43 – The man is hit by the sexual impurity but he cannot find except for the snow or the frozen water

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَجْنَبَ فِي السَّفَرِ وَ لَمْ يَجِدْ إِلَّا التَّلْجَ أَوْ مَاءً جَامِدًا فَقَالَ هُوَ بِمَنْزِلَةِ الضَّرُورَةِ يَتَيَمَّمُ وَ لَا أَرَى أَنْ يَعُودَ إِلَى هَذِهِ الْأَرْضِ الَّتِي تُؤَيِّقُ دِينَهُ .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man who comes to be with sexual impurity during the journey and cannot find except for the snow or frozen water. So he^{asws} said: 'He would be at the status of the desperate

¹⁴⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 42 H 2

¹⁴⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 42 H 3

¹⁵⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 42 H 4

one. He should perform *Tayammum*, and I^{asws} do not view that he should return to such a land which ruins his Religion'.¹⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ ابْنُ أَجْنَبٍ فَعَلَيْهِ أَنْ يَغْتَسِلَ عَلَى مَا كَانَ عَلَيْهِ وَ إِنْ احْتَلَمَ تَيَمَّمَ .

Ali Bin Ibrahim, from his father, raising it, said,

'He^{asws} said: 'If one comes to be with sexual impurity, so upon him is that he should wash upon whatever was upon him, and if he were to bed-wet, he should perform *Tayammum*'.¹⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَصَابَتْهُ الْجَنَابَةُ فِي لَيْلَةٍ بَارِدَةٍ يَخَافُ عَلَى نَفْسِهِ التَّلَفَ إِنْ اغْتَسَلَ قَالَ يَتَيَمَّمُ وَيُصَلِّي فَإِذَا أَمِنَ الْبُرْدَ اغْتَسَلَ وَ أَعَادَ الصَّلَاةَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ja'far Bin basher, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man who is hit by the sexual impurity during a cold night, fearing upon himself of the damage if he were to wash'. He^{asws} said: 'He should perform *Tayammum*, and he should pray *Salaat*. So when he is safe from the cold, he should wash and repeat the *Salaat*'.¹⁵³

بَابُ التَّيَمُّمِ بِالطِّينِ

Chapter 44 – The *Tayammum* with the clay

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبِابٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا كُنْتَ فِي حَالٍ لَا تَقْدِرُ إِلَّا عَلَى الطِّينِ فَتَيَمَّمْ بِهِ فَإِنَّ اللَّهَ أَوْلَى بِالْعَدْرِ إِذَا لَمْ يَكُنْ مَعَكَ تَوْبٌ جَافٌ أَوْ لَبْدٌ تَقْدِرُ أَنْ تَنْفُضَهُ وَ تَتَيَمَّمَ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you were is a situation not being able upon except for the clay, so perform *Tayammum* with it, for Allah^{azwj} is the Highest for the Excusing, when there does not happen to be dry clothes with you, or a brick to be able to break it and perform *Tayammum* with it'.

وَ فِي رِوَايَةٍ أُخْرَى صَعِيدٌ طَيِّبٌ وَ مَاءٌ طَهُورٌ .

And in another report, 'Soil is good and water is a purifier'.¹⁵⁴

¹⁵¹ Al Kafi – V 3 – The Book of Cleanliness Ch 43 H 1

¹⁵² Al Kafi – V 3 – The Book of Cleanliness Ch 43 H 2

¹⁵³ Al Kafi – V 3 – The Book of Cleanliness Ch 43 H 3

¹⁵⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 44 H 1

بَابُ الْكَسِيرِ وَالْمَجْدُورِ وَمَنْ بِهِ الْجَرَاحَاتُ وَتُصِيبُهُمُ الْجَنَابَةُ

Chapter 45 – The one with a broken (limb), and the one with pockmarks, and the one with the injuries, and they are hit by the sexual impurity

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَكُونُ بِهِ الْقَرْحُ وَالْجِرَاحَةُ يُجْنِبُ قَالَ لَا بَأْسَ بِأَنْ لَا يَغْتَسِلَ وَ يَتَيَمَّمُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the man who happens to be with the sores and the injuries, experiences the sexual impurity. He^{asws} said: 'There is no problem with it if he does not wash, and he performs *Tayammum*'.¹⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ يَتَيَمَّمُ الْمَجْدُورُ وَالْكَسِيرُ بِالتُّرَابِ إِذَا أَصَابَتْهُ الْجَنَابَةُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one with pockmarks and with the broken limb would perform *Tayammum* with the dust when the sexual impurity hits him'.¹⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ مَجْدُورٍ أَصَابَتْهُ جَنَابَةٌ قَالَ إِنْ كَانَ أَجْنَبَ هُوَ فَلْيَغْتَسِلْ وَإِنْ كَانَ احْتَلَمَ فَلْيَتَيَمَّمْ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Ahmad, raising it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the one with pockmarks hit by the sexual impurity. He^{asws} said: 'If he was with sexual impurity, so let him wash, and if he had bed-wet, so let him perform *Tayammum*'.¹⁵⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ وَ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْغِفَارِيِّ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ذَكَرَ لَهُ أَنَّ رَجُلًا أَصَابَتْهُ جَنَابَةٌ عَلَى جُرْحٍ كَانَ بِهِ فَأَمَرَ بِالْغَسْلِ فَأَغْتَسَلَ فَكَرَّرَ فَمَاتَ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَتَلُوهُ قَتَلَهُمُ اللَّهُ إِنْ مَا كَانَ دَوَاءُ الْعِيِّ السُّؤَالَ .

Ahmad Bin Muhammad, from Bakr Bin Salih and Ibn Fazzal, from Abdullah Bin Ibrahim Al Ghifary, from Ja'far Bin Ibrahim Al Ja'fary,

(It has been narrated) from Abu Abdullah^{asws} having said that the Prophet^{saww}, it was mentioned to him^{saww} that a man was hit by the sexual impurity upon a wound which he was with, so he was instructed with the washing. So he washed, and it got

¹⁵⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 45 H 1

¹⁵⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 45 H 2

¹⁵⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 45 H 3

infected, so he died. So Rasool-Allah^{saww} said: ‘They killed him, may Allah^{azwj} Kill them. But rather the cure was prevented by the asking (for it)’.¹⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ سَكِينٍ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قِيلَ لَهُ إِنَّ فُلَانًا أَصَابَتْهُ جَنَابَةٌ وَهُوَ مَجْدُورٌ فَعَسَلُوهُ فَمَاتَ فَقَالَ قَتَلُوهُ أَلَا سَأَلُوا أَلَا يَمَمُوهُ إِنَّ شِفَاءَ الْعِيِّ السُّؤَالُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Sukeyn, and someone else,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘It was said to him^{asws}, ‘So and so was hit by the sexual impurity and he was with pockmarks. So he washed, and he died’. So he^{asws} said: ‘They killed him. Why did they not ask? He could have performed *Tayammum*. The healing is prevented by the asking (for it)’.

قَالَ وَرُويَ ذَلِكَ فِي الْكَسِيرِ وَ الْمَبْطُونِ يَنْيَمُ وَ لَا يَغْتَسِلُ .

He (the narrator) said, ‘And that is reported regarding the one with a broken limb, and the internal illness that they should be performing *Tayammum* and should not be washing’.¹⁵⁹

باب النّوادر

Chapter 46 – Miscellaneous

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ قَالَ دَخَلْتُ عَلَى الرَّضَا (عَلَيْهِ السَّلَام) وَ بَيْنَ يَدَيْهِ إِبْرِيْقٌ بُرِيدٌ أَنْ يَنْهَيَا مِنْهُ لِلصَّلَاةِ فَدَنَوْتُ مِنْهُ لِأَصْبَ عَلَيْهِ فَأَبَى ذَلِكَ وَ قَالَ مَهْ يَا حَسَنُ فَقُلْتُ لَهُ لِمَ تَنْهَانِي أَنْ أَصْبَ عَلَى يَدِكَ تَكْرَهُ أَنْ أُوجِرَ قَالَ تُوجِرُ أَنْتَ وَ أُوزِرُ أَنَا

Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is’haq Al Ahmar, from Al Hassan Bin Ali Al Washa who said,

I went over to Al-Reza^{asws} and in front of him^{asws} was a jug intending to prepare from it for the *Salaat*. So I approached him^{asws} to pour it upon him^{asws}, but he^{asws} refused that and said: ‘No, O Hassan!’ So I said to him^{asws}, ‘Why are you^{asws} forbidding be to pour upon your^{asws} hand? Do you^{asws} dislike for me to be Recompensed (for it)?’ He^{asws} said: ‘You will be Recompensed and I^{asws} would be burdened’.

فَقُلْتُ لَهُ وَ كَيْفَ ذَلِكَ فَقَالَ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا وَ هَا أَنَا ذَا أَتَوَضَّأُ لِلصَّلَاةِ وَ هِيَ الْعِبَادَةُ فَأَكْرَهُ أَنْ يَشْرَكَنِي فِيهَا أَحَدٌ .

So I said to him^{asws}, ‘And how can that be?’ So he^{asws} said: ‘Have you not heard Allah^{azwj} Mighty and Majestic Saying [18:110] **therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate anyone in the worship of his Lord**, and here I^{asws} am performing Ablution (*Wudhu*) for the *Salaat*, and it is the (act of) worship, therefore I^{asws} dislike for anyone to participate with me therein’.¹⁶⁰

¹⁵⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 45 H 4

¹⁵⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 45 H 5

¹⁶⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 1

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (أَفْتَتِاحُ الصَّلَاةِ الْوُضُوءُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Begin the *Salaat* is the Ablution (*Wudhu*) and its sanctity is the exclamation of the Takbeer, and its legalization is the greetings (ending the *Salaat*)'.¹⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ صَبَّاحِ الْحَدَّاءِ عَنْ أَبِي أُسَامَةَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَسَأَلَهُ رَجُلٌ مِنَ الْمُغْبِرِيَّةِ عَنْ شَيْءٍ مِنَ السُّنَنِ فَقَالَ مَا مِنْ شَيْءٍ يَحْتَاجُ إِلَيْهِ أَحَدٌ مِنْ وُلْدِ آدَمَ إِلَّا وَ قَدْ جَرَتْ فِيهِ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ سُنَّةٌ عَرَفَهَا مَنْ عَرَفَهَا وَ أَنْكَرَهَا مَنْ أَنْكَرَهَا

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Bashir, from Sabbahh Al Haza'a, from Abu Asama who said,

'I was in the presence of Abu Abdullah^{asws}, and a man from the Mugheira clan asked him^{asws} about something from the Sunnah, so he^{asws} said: 'There is nothing which anyone from the children of Adam^{as} would be needy to except that there has flowed a Sunnah from Allah^{azwj} and a Sunnah from His^{azwj} Rasool^{saww} with regards to it. The one who recognises it recognises it, and the one who denies it, denies it'.

فَقَالَ رَجُلٌ فَمَا السُّنَّةُ فِي دُخُولِ الْخَلَاءِ قَالَ تَذَكُّرُ اللَّهِ وَ تَتَعَوُّدُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ إِذَا فَرَعْتَ قُلْتَ الْحَمْدُ لِلَّهِ عَلَى مَا أَخْرَجَ مِنِّي مِنَ الْأَذَى فِي يُسْرٍ وَ عَافِيَةٍ

So the man said, 'So what is the Sunnah regarding entering the toilet?' He^{asws} said: 'Mentioning Allah^{azwj} and seeking refuge with Allah^{azwj} from the Satan^{la}, the Pelted one. And when you are free, you should say, 'The Praise is for Allah^{azwj} upon what exited from me from the harm, in ease and good health'.

قَالَ الرَّجُلُ فَأَلَيْسَ الْإِنْسَانُ يَكُونُ عَلَى تِلْكَ الْحَالِ وَ لَا يَصْبِرُ حَتَّى يَنْظُرَ إِلَى مَا يَخْرُجُ مِنْهُ قَالَ إِنَّهُ لَيْسَ فِي الْأَرْضِ آدَمِيٌّ إِلَّا وَ مَعَهُ مَلَكَانِ مُوَكَّلَانِ بِهِ فَإِذَا كَانَ عَلَى تِلْكَ الْحَالِ تَنَبَّأَ بِرَقَبَتِهِ ثُمَّ قَالَ يَا ابْنَ آدَمَ أَنْظِرْ إِلَى مَا كُنْتَ تَكْدُحُ لَهُ فِي الدُّنْيَا إِلَى مَا هُوَ صَائِرٌ .

Then man said, 'So the human being who happens to be in that state (excreting) and he cannot be patient until he looks at what comes out from him'. He^{asws} said: 'There is no person in the earth except with him are two Angels Allocated with him. So when he was upon that state, they bend his neck, then they say: 'O son of Adam^{as}! Look at what you were toiling for in the world, to what it has become'.¹⁶²

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّفَّيِّ عَنْ عَلِيِّ بْنِ الْمَعْلَى عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ تَوَضَّأَ فَتَمَنَّدَلَ كَانَتْ لَهُ حَسَنَةٌ وَ إِنْ تَوَضَّأَ وَ لَمْ يَتَمَنَّدَلَ حَتَّى يَجِفَّ وَضُوءُهُ كَانَتْ لَهُ ثَلَاثُونَ حَسَنَةً .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Ibrahim Bin Muhammad Bin Humran,

¹⁶¹ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 2

¹⁶² Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 3

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who performs Ablution (*Wudhu*) and wipes with a towel, for him would be one Reward; but if he performs Ablution (*Wudhu*) and does not wipe with a towel, (letting it naturally) dry his Ablution (*Wudhu*) (upon himself), for him would be thirty Rewards’.¹⁶³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ جَرَّاحِ الْحَدَّاءِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) مَنْ تَوَضَّأَ لِلْمَغْرِبِ كَانَ وَضُوؤُهُ ذَلِكَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ فِي نَهَارِهِ مَا خَلَا الْكَبَائِرَ وَ مَنْ تَوَضَّأَ لِصَلَاةِ الصُّبْحِ كَانَ وَضُوؤُهُ ذَلِكَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ فِي لَيْلَتِهِ إِلَّا الْكَبَائِرَ .

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Jarrah Al Haza'a, from Sama'at Bin Mihran who said,

‘Abu Al-Hassan Musa^{asws} said: ‘The one who performs Ablution (*Wudhu*) for the Maghrib (evening *Salaat*), that Ablution (*Wudhu*) of his would be an expiation for what is past from his sins during his day, except the major sins; and the one who performs Ablution (*Wudhu*) for the morning *Salaat*, that Ablution (*Wudhu*) of his would be an expiation for what is past from his sins during his night, except the major sins’.¹⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ قَاسِمِ الْخَزَّازِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ بَيْنَمَا أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قَاعِدٌ وَ مَعَهُ ابْنُهُ مُحَمَّدٌ إِذْ قَالَ يَا مُحَمَّدُ انْتَبِئْ بِإِنَاءٍ مِنْ مَاءٍ قَاتَاهُ بِهِ فَصَبَّهُ بِيَدِهِ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَ لَمْ يَجْعَلْهُ نَجِسًا

Ali Bin Ibrahim, from his father, from Qasim Al Khazzaz, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘While Amir Al-Momineen^{asws} was seated and with him^{asws} was his^{asws} son Muhammad, when he^{asws} said: ‘O Muhammad! Bring me a container of water’. So he gave it to him^{asws}, and he^{asws} poured by his^{asws} right hand upon his^{asws} hand, then said: ‘The Praise is for Allah^{azwj} Who Made the water as a purifier and did not Make it unclean’.

ثُمَّ اسْتَنْجَى فَقَالَ اللَّهُمَّ حَصِّنْ فَرْجِي وَ أَعْفَهُ وَ اسْتُرْ عَوْرَتِي وَ حَرِّمْهَا عَلَى النَّارِ

Then he^{asws} cleaned his^{asws} private part and he^{asws} said: ‘O Allah^{azwj}! Fortify my^{asws} private part and Keep it chaste, and conceal my^{asws} nakedness and Prohibit it upon the Fire’.

ثُمَّ اسْتَنْشَقَ فَقَالَ اللَّهُمَّ لَا تُحَرِّمْ عَلَيَّ رِيحَ الْجَنَّةِ وَ اجْعَلْنِي مِمَّنْ يَشْمُ رِيحَهَا وَ طِيْبَهَا وَ رِيْحَانَهَا

Then he^{asws} inhaled and he^{asws} said: ‘O Allah^{azwj}! Do no Prohibit the aroma of the Paradise upon me^{asws} and Make me^{asws} to be from the one who smell its aroma, and its perfume, and its fragrances’.

ثُمَّ تَمَضَّمَصَ فَقَالَ اللَّهُمَّ أَنْطِقْ لِسَانِي بِذِكْرِكَ وَ اجْعَلْنِي مِمَّنْ تَرْضَى عَنْهُ

Then he rinsed his^{asws} mouth and he^{asws} said: ‘O Allah^{azwj}! Cause my^{asws} tongue to speak with Your^{azwj} Mention, and Make me to be from the ones You^{azwj} are Pleased with’.

¹⁶³ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 4

¹⁶⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 5

ثُمَّ غَسَلَ وَجْهَهُ فَقَالَ اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُ فِيهِ الْوُجُوهُ وَ لَا تَسْوَدْ وَجْهِي يَوْمَ تَبْيِضُ فِيهِ الْوُجُوهُ

Then he^{asws} washed his^{asws} face and he^{asws} said: 'O Allah^{azwj}! Whiten my^{asws} face on the Day in which the faces would be Blackened, and do not Blacken my^{asws} face on the Day in which faces would be Whitened'.

ثُمَّ غَسَلَ يَمِينَهُ فَقَالَ اللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي وَ الْخُلْدَ بِيَسَارِي

Then he^{asws} washed his^{asws} right hand and he^{asws} said: 'O Allah^{azwj}! Give me^{asws} my Book (Register of deeds) in my^{asws} right hand and the eternity (the eternal life) to be in my^{asws} left hand'.

ثُمَّ غَسَلَ شِمَالَهُ فَقَالَ اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَ لَا تَجْعَلْهَا مَغْلُولَةً إِلَى عُنُقِي وَ أَعُوذُ بِكَ مِنْ مُقَطَّعَاتِ النَّيِّرَانِ

Then he^{asws} washed his^{asws} left hand and he^{asws} said: 'O Allah^{azwj}! Do not Give me^{asws} my^{asws} Book (Register of deeds) in my^{asws} left hand, nor Make it to be a tied to my^{asws} neck, and I^{asws} hereby seek Refuge with You^{azwj} from the pieces of the Fires'.

ثُمَّ مَسَحَ رَأْسَهُ فَقَالَ اللَّهُمَّ عَشِّنِي بِرَحْمَتِكَ وَ بَرَكَاتِكَ وَ عَفْوِكَ

Then he^{asws} wiped his^{asws} head and said: 'O Allah^{azwj}! Overwhelm me^{asws} with Your^{azwj} Mercy and Your^{azwj} Forgiveness'.

ثُمَّ مَسَحَ عَلَى رِجْلَيْهِ فَقَالَ اللَّهُمَّ نَبِّتْ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ فِيهِ الْأَقْدَامُ وَ اجْعَلْ سَعْيِي فِيمَا يُرِضِيكَ عَنِّي

Then he^{asws} wiped upon his^{asws} feet and he^{asws} said: 'O Allah^{azwj}! Affirm my^{asws} feet upon the Bridge on the Day on which the feet would waver upon it, and Make my^{asws} striving to be in what Pleases You^{azwj} about me^{asws}'.

ثُمَّ التَفَتَ إِلَى مُحَمَّدٍ فَقَالَ يَا مُحَمَّدُ مَنْ تَوَضَّأَ بِمِثْلِ مَا تَوَضَّأْتُ وَ قَالَ مِثْلَ مَا قُلْتُ خَلَقَ اللَّهُ لَهُ مِنْ كُلِّ قَطْرَةٍ مَلَكًا يُقَدِّسُهُ وَ يُسَبِّحُهُ وَ يُكَبِّرُهُ وَ يَهْلَلُهُ وَ يَكْتُبُ لَهُ ثَوَابَ ذَلِكَ .

Then he^{asws} turned towards Muhammad, so he^{asws} said: 'O Muhammad! The one who performs Ablution (*Wudhu*) with the likes of what I^{asws} performed the Ablution (*Wudhu*) and says the like of what I^{asws} said, Allah^{azwj} would Create for him and Angel from every drop, Extolling Him^{azwj}, and Glorifying Him^{azwj}, and Exclaiming His^{azwj} Greatness, and Extolling His^{azwj} Holiness, and Write for him the Rewards of that'.¹⁶⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ وَ هُوَ يُحَدِّثُ النَّاسَ بِمَكَّةَ صَلَّى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْفَجْرَ ثُمَّ جَلَسَ مَعَ أَصْحَابِهِ حَتَّى طَلَعَتِ الشَّمْسُ فَجَعَلَ يَقُومُ الرَّجُلُ بَعْدَ الرَّجُلِ حَتَّى لَمْ يَبْقَ مَعَهُ إِلَّا رَجُلَانِ أَنْصَارِيٌّ وَ تَقْفِيٌّ فَقَالَ لَهُمَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَدْ عَلِمْتُ أَنَّ لَكُمَا حَاجَةً وَ تُرِيدَانِ أَنْ تَسْأَلَا عَنْهَا فَإِنْ سَأَلْتُمَا أَخْبَرْتُكُمَا بِحَاجَتِكُمَا قَبْلَ أَنْ تَسْأَلَانِي وَ إِنْ سَأَلْتُمَا فَاسْأَلَا عَنْهَا فَإِنَّا بَلَّ تَخْبِرُنَا قَبْلَ أَنْ نَسْأَلَكَ عَنْهَا فَإِنَّ ذَلِكَ أَجْلَى لِلْعَمَى وَ أَبْعَدُ مِنَ الْإِرْتِيَابِ وَ أَثْبَتُ لِلْإِيمَانِ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Muhammad Bin Qays who said,

¹⁶⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 6

'I heard Abu Ja'far^{asws} saying, and he^{asws} was narrating to the people in Makkah: 'Rasool-Allah^{saww} prayed the Fajr *Salaat*, then sat along with his^{saww} companions until the sun emerged. So the man after the man arose until there did not remain with him^{saww} anyone except for two man, one from the 'Helpers' and one from 'Saqeef'. So Rasool-Allah^{saww} said to them both: 'I^{saww} know that there is a need for the two of you that you would like to ask about it. So if you two want I^{saww} can inform both of you before you even ask me^{saww}, and if you want you can both ask me yourselves about it'. They both said, 'But, inform us before we ask you about it, for that is more clarifying for the blindness, and more remote from the doubts, and more affirming for the faith'.

فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَمَا أَنْتَ يَا أَخَا تَقِيْفٍ فَإِنَّكَ جِئْتَ أَنْ تَسْأَلَنِي عَنْ وُضُوئِكَ وَصَلَاتِكَ مَا لَكَ فِي ذَلِكَ مِنَ الْخَيْرِ أَمَا وُضُوئُكَ فَإِنَّكَ إِذَا وَضَعْتَ يَدَكَ فِي إِنَائِكَ ثُمَّ قُلْتَ بِسْمِ اللَّهِ تَنَاطَرَتْ مِنْهَا مَا اكْتَسَبْتَ مِنَ الذُّنُوبِ فَإِذَا غَسَلْتَ وَجْهَكَ تَنَاطَرَتْ الذُّنُوبُ الَّتِي اكْتَسَبْتَهَا عَيْنَاكَ بِنَظَرِهِمَا وَفُوكَ فَإِذَا غَسَلْتَ ذِرَاعَيْكَ تَنَاطَرَتْ الذُّنُوبُ عَنْ يَمِينِكَ وَشِمَالِكَ فَإِذَا مَسَحْتَ رَأْسَكَ وَقَدَمَيْكَ تَنَاطَرَتْ الذُّنُوبُ الَّتِي مَشَيْتَ إِلَيْهَا عَلَى قَدَمَيْكَ فَهَذَا لَكَ فِي وُضُوئِكَ .

Rasool-Allah^{saww} said: 'As for you, O brother of Saqeef, so you came over to ask me^{saww} about your Ablution (*Wudhu*) and your *Salaat*, what there is for you regarding that from the goodness. As for your Ablution (*Wudhu*), so you, when you place your hand into your container, then you say, 'In the Name of Allah^{azwj}', there scatter from it what you accumulated from the sins. So when you wash your face, the sins which your eyes had accumulated with their looks, scatter away from you and are lost. So when you wash your arms, the sins which your right hand and your left hand had accumulated, scatter away from you. So when you wipe your head and your feet, the sins which you walked towards upon your feet scatter away from you. So this is for you from your Ablution (*Wudhu*)'.¹⁶⁶

(Please note that the full Hadeeth is to be found in Al Kafi – V 4 – The Book of Hajj Ch 28 H 37, for the answer to the second man)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْوُضُوءُ شَطْرُ الْإِيمَانِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Ablution (*Wudhu*) is part of the *Emaan* (faith)'.¹⁶⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ صَبَّاحِ الْحَدَّاءِ عَنْ سَمَاعَةَ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) فَصَلَّى الظُّهْرَ وَالعَصْرَ بَيْنَ يَدَيَّ وَجَلَسْتُ عِنْدَهُ حَتَّى حَضَرَتِ الْمَغْرِبَ فَدَعَا بِوُضُوءٍ فَتَوَضَّأَ لِلصَّلَاةِ ثُمَّ قَالَ لِي تَوَضَّأُ فَقُلْتُ جُعِلَتْ فِدَاكَ أَنَا عَلَى وُضُوئِي فَقَالَ وَ إِن كُنْتُ عَلَى وُضُوءٍ إِنْ مَنْ تَوَضَّأَ لِلْمَغْرِبِ كَانَ وُضُوؤُهُ ذَلِكَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ فِي يَوْمِهِ إِلَّا الْكَبَائِرَ وَ مَنْ تَوَضَّأَ لِلصُّبْحِ كَانَ وُضُوؤُهُ ذَلِكَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ فِي لَيْلَتِهِ إِلَّا الْكَبَائِرَ .

Abu Ali Al Ashary, from one of our companions, from Ismail Bin Mihran, from Sabbah Al Haza'a, from Sama'at who said,

'I was in the presence of Abu Al-Hassan^{asws}. So he^{asws} prayed Al-Zohar and Al-Asr *Salaats* in front of me, and I sat in his^{asws} present until the Maghrib *Salaat* presented

¹⁶⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 7

¹⁶⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 8

itself. So he^{asws} called for the Ablution (*Wudhu*) and he^{asws} performed the Ablution (*Wudhu*) for the *Salaat*, then said to me: 'Perform Ablution (*Wudhu*)'. So I said, 'May I be sacrificed for you^{asws}! I am already upon my Ablution (*Wudhu*)'. So he^{asws} said: 'And even if you were upon an Ablution (*Wudhu*). It is from the reverence of the Maghrib (*Salaat*) is its Ablution (*Wudhu*). That would be an expiation for whatever has passed from his sins during his day, except for the major sins. And the one who perform Ablution (*Wudhu*) for the morning (*Salaat*), that Ablution (*Wudhu*) of his would be an expiation for whatever had passed from his sins during his night except for the major sins'.¹⁶⁸

مُحَمَّدُ بْنُ يَحْيَىٰ وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الطَّهْرُ عَلَى الطَّهْرِ عَشْرُ حَسَنَاتٍ .

Muhammad Bin Yahya and Ahmad bin Idrees, from Ahmad Bin Is'haq, from Sa'dan, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The purification upon the purity has ten Rewards'.¹⁶⁹

مُحَمَّدُ بْنُ الْحَسَنِ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا فَرَعْتَ أَحَدَكُمْ مِنْ وُضُوئِهِ فَلْيَأْخُذْ كَفًّا مِنْ مَاءٍ فَلْيَمْسَحْ بِهِ فَفَاهُ يَكُونُ ذَلِكَ فَكَأَنَّكَ رَقَبْتَهُ مِنَ النَّارِ .

Muhammad Bin Al Hassan, and someone else from Sahl Bin Ziyad, by his chain,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When one of you is free from his Ablution (*Wudhu*), so let him take a handful of water, so let him wipe his wrist for that would happen to be the freedom of his neck from the Fire'.¹⁷⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَىٰ عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ الرَّجُلُ يَغْتَسِلُ بِمَاءِ الْوَرْدِ وَ يَتَوَضَّأُ بِهِ لِلصَّلَاةِ قَالَ لَا بَأْسَ بِذَلِكَ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Yunus,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I said to him^{asws}, 'The man washes with the rose water and performs Ablution (*Wudhu*) with it for the *Salaat*. He^{asws} said: 'There is no problem with that'.¹⁷¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الْوَهَّابِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَمَّنْ مَسَّ عَظْمَ الْمَيِّتِ قَالَ إِذَا كَانَ سَنَةً فَلَيْسَ بِهِ بَأْسٌ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abdul Wahhab, from Muhammad Bin Abu Hamza, from Hisham Bin Salim, from Ismail Al Ju'fy,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the one who touches a bone of a deceased. He^{asws} said: 'When it was a year old, so there is no problem with it'.¹⁷²

¹⁶⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 9

¹⁶⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 10

¹⁷⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 11

¹⁷¹ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 12

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَبِي حَمَزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِذَا كَانَ الرَّجُلُ نَائِمًا فِي الْمَسْجِدِ الْحَرَامِ أَوْ مَسْجِدِ الرَّسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَاحْتَلَمَ فَأَصَابَتْهُ جَنَابَةٌ فَلْيَتَيَمَّمْ وَلَا يَمُرَّ فِي الْمَسْجِدِ إِلَّا مُتَيَمِّمًا حَتَّى يَخْرُجَ مِنْهُ ثُمَّ يَغْتَسِلُ وَكَذَلِكَ الْحَائِضُ إِذَا أَصَابَهَا الْحَيْضُ تَفَعَّلَ كَذَلِكَ وَلَا بَأْسَ أَنْ يَمُرَّ فِي سَائِرِ الْمَسَاجِدِ وَلَا يَجْلِسَ فِيهَا .

Muhammad Bin Yahya, raising it, from Abu Hamza who said,

‘Abu Ja’far^{asws} said: ‘When a man was asleep in the Sacred Masjid or Masjid of the Rasool^{saww} and he bed-wets and is hit by the sexual impurity, so let him perform *Tayammum*, and he should not pass in the Masjid except while being in *Tayammum* until he exits from it, then he should wash. And similar to that is the menstruating woman when the menstruation hits her, she should do like that; and there is not problem if he were to pass by in the rest of the Masjids and does not sit in it’.¹⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنْ حَيَّةٍ تَخَلَّتْ حُبًّا فِيهِ مَاءٌ وَخَرَجَتْ مِنْهُ قَالَ إِنْ وَجَدَ مَاءً غَيْرَهُ فَلْيَهْرِفْهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I asked him^{asws} about a snake which enters into a container of water and exits from it. He^{asws} said: ‘If you can find water other than it, so spill it’.¹⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعُمَرَكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ رَعَفَ فَاْمْتَحَطَ فَصَارَ بَعْضُ ذَلِكَ الدَّمِ قِطْعًا صِغَارًا فَأَصَابَ إِنَاءَهُ هَلْ يَصْلِحُ لَهُ الْوُضُوءُ مِنْهُ فَقَالَ إِنْ لَمْ يَكُنْ شَيْءٌ يَسْتَنْبِي فِي الْمَاءِ فَلَا بَأْسَ وَإِنْ كَانَ شَيْئًا بَيِّنًا فَلَا يَتَوَضَّأُ مِنْهُ

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja’far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws}, said, ‘I asked him^{asws} about a man with nose bleed, so he cleared it by blowing, so some of that blood came to be in small pieces and hit a water container. Is it correct for him to perform Ablution (*Wudhu*) from it?’ So he^{asws} said: ‘If there does not happen to be anything which is apparent in the water, so there is no problem; but if there was something apparent, so he should not perform Ablution (*Wudhu*) from it’.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ رَعَفَ وَ هُوَ يَتَوَضَّأُ فَيَقْطُرُ قَطْرَةً فِي إِنَائِهِ هَلْ يَصْلِحُ الْوُضُوءُ مِنْهُ قَالَ لَا .

He (the narrator) said, ‘And I asked him^{asws} about a man with nose bleed, and he is performing Ablution (*Wudhu*), so a drop drops into his water container. Is it correct to do the Ablution (*Wudhu*) from it?’ He^{asws} said: ‘No’.¹⁷⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ صَفْوَانَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ احْتَأَجَ إِلَى الْوُضُوءِ لِلصَّلَاةِ وَ هُوَ لَا يَقْدِرُ عَلَى الْمَاءِ فَوَجَدَ يَقْدِرُ مَا يَتَوَضَّأُ بِهِ بِمَاءَةِ دِرْهَمٍ أَوْ بِأَلْفِ دِرْهَمٍ وَ هُوَ وَاجِدٌ لَهَا يَشْتَرِي وَ يَتَوَضَّأُ أَوْ يَتَيَمَّمُ قَالَ لَا بَلْ يَشْتَرِي قَدْ أَصَابَنِي مِثْلُ ذَلِكَ فَاشْتَرَيْتُ وَ تَوَضَّأْتُ وَ مَا يَشْتَرِي بِذَلِكَ مَالٌ كَثِيرٌ .

¹⁷² Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 13

¹⁷³ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 14

¹⁷⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 15

¹⁷⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 16

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Sa'ad Bin Sa'ad, from Safwan who said,

'I asked Abu Al-Hassan^{asws} about a man who is needy to the Ablution (*Wudhu*) for the *Salaat*, and he is not able upon the water. So he finds it of a measurement of what he can perform Ablution (*Wudhu*) with for one hundred Dirhams or for a thousand Dirhams, and he can find (the money) for it. Should he buy and perform Ablution (*Wudhu*) or perform *Tayammum*?' He^{asws} said: 'No, but he should buy. I^{asws} had come across the like of that, so I^{asws} bought and performed Ablution (*Wudhu*); and whatever he buys with that wealth, is a lot'.¹⁷⁶

هَذَا آخِرُ كِتَابِ الطَّهَارَةِ مِنْ كِتَابِ الْكَافِي وَهُوَ خَمْسَةٌ وَأَرْبَعُونَ بَاباً وَيَتْلُوهُ كِتَابُ الْحَيْضِ إِنْ شَاءَ اللَّهُ تَعَالَى.

The is the end of the Book of Cleanliness from the Book Al Kafi, and it is of forty six Chapters, and it would be followed by the Book of Menstruation, Allah^{azwj} Willing.

¹⁷⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 17