

الكافي

AL-KAFI

ج 3

Volume 3

Part 2 out of 7

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

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

AL KAFI VOLUME 3 Part 2

TABLE OF CONTENTS

AL KAFI VOLUME 3 Part 2	1
THE BOOK OF MENSTRUATION (HAYDH).....	4
Chapter 1 – The Menstruation (<i>Haydh</i>)	4

Chapter 2 – The minimum of the menstruation (<i>Haydh</i>), and its maximum, and the minimum of the purity	5
Chapter 3 – The woman sees the blood before her (regular) days, or after her purity	7
Chapter 4 – The woman sees the yellowness before the menstruation (<i>Haydh</i>), or after it	8
Chapter 5 – The first (menstruation (<i>Haydh</i>) which the woman menstruates	9
Chapter 6 – The absolution of the menstruating woman.....	10
Chapter 7 – The washing of the menstruating woman, and what would suffice her from the water	12
Chapter 8 – The woman sees the blood and she is with sexual impurity	14
Chapter 9 – The comprehensive regarding the menstruation (<i>Haydh</i>) and the inter-period bleeding (<i>Istihaza</i>).....	15
Chapter 10 – Recognition of the menstruation (<i>Haydh</i>) blood from the inter-period bleeding (<i>Istihaza</i>).....	23
Chapter 11 – Recognition of the blood of menstruation (<i>Haydh</i>), and the virginity, and the ulcers	25
Chapter 12 – The pregnant woman sees the blood	27
Chapter 13 – The post-childbirth bleeding (<i>Nafsa'a</i>)	30
Chapter 14 – The woman with post-childbirth bleeding (<i>Nafsa'a</i>) (becomes) clean, then she sees the blood, or saw the blood before she gave birth	32
Chapter 15 – What is Obligated upon the menstruating woman during her <i>Salaat</i> times	33
Chapter 16 – The woman menstruates after the entry of the time of the <i>Salaat</i>, before she had prayed or was clean before the entry of her time and she procrastinates regarding the washing	34
Chapter 17 – The woman happens to be in the <i>Salaat</i>, so she feels the menstruation (<i>Haydh</i>).....	36
Chapter 18 – The menstruating woman would make up the (missed) Fasts and she would not make up the (missed) <i>Salaats</i>.....	37
Chapter 19 – The menstruating woman and the one with post-childbirth bleeding (<i>Nafsa'a</i>), reciting the Quran	38
Chapter 20 – The Menstruating woman can take something from the Masjid and she cannot place anything in it	39

Chapter 21 – The woman’s menstruation (<i>Haydh</i>) is raised, then it returns, and a limit of the despair from the menstruation (<i>Haydh</i>) (menopause)	40
Chapter 22 – The woman whose menstruation (<i>Haydh</i>) is raised due to illness, so she drinks the medicine in order for her menstruation (<i>Haydh</i>) to return	41
Chapter 23 – The menstruating woman dyes (hair)	42
Chapter 24 – Washing the clothes of the menstruating woman.....	43
Chapter 25 – The menstruating woman fetching the prayer-mat, or the water	43
THE BOOK OF FUNERALS	44
Chapter 1 – Causes of the death, and that the Believer dies with every (type of) death	44
Chapter 2 – Rewards of the sick one	47
Chapter 3 – Another chapter from it	50
Chapter 4 – The limit of complaints.....	52
Chapter 5 – The sick one permitting the people (to visit him).....	52
Chapter 6 – Regarding how many times to visit the patient, and for how long to sit in his presence, and the completion of the consoling.....	53
Chapter 7 – A limit of the sudden death.....	55
Chapter 8 – Rewards for visiting the sick.....	55
Chapter 9 – Indoctrination (<i>Talqeen</i>) of the deceased	58
Chapter 10 – When the death is difficult upon the dying one and the pangs are intense upon him	63
Chapter 11 – Diverting the deceased to face the Qiblah	64
Chapter 12 – The Believer does not dislike the capture of his soul.....	65
Chapter 13 – What the Believer and the Infidel see	66
Chapter 14 – The extraction of the soul of the Believer and the Infidel.....	75
Chapter 15 – Hastening the burial	78
Chapter 16 – Miscellaneous.....	78
Chapter 17 – The menstruating woman looking after the sick.....	78
Chapter 18 – Washing the deceased	79

Chapter 19 – Embalming the deceased and his enshrouding	83
Chapter 20 – Enshrouding the woman	88
Chapter 21 – Abhorrence of burning the incense for the shroud and warming the water	89
Chapter 22 – What is recommended from the clothes for the shroud and what is disliked	90
Chapter 23 – A limit of the water to wash the deceased with, and (for) the camphor ...	93
Chapter 24 – The Twig.....	94
Chapter 25 – The dying one is dying and he is with sexual impurity, or a menstruating woman, or a woman with post-childbirth bleeding	97
Chapter 26 – The woman dies and in her belly is a moving child.....	98
Chapter 27 – Abhorrence of cutting the nails and the hair from the deceased.....	99
Chapter 28 – What comes out from the deceased after having been washed.....	100
Chapter 29 – The man washes the woman, and the woman washes the man	101
Chapter 30 – A limit of the male child which is allowed for the women that they can wash him	105

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

كِتَابُ الْحَيْضِ

THE BOOK OF MENSTRUATION (HAYD)

بَابُ الْحَيْضِ

Chapter 1 – The Menstruation (*Haydh*)

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أُدَيْمِ بْنِ الْحُرِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَدَّ لِلنِّسَاءِ فِي كُلِّ شَهْرٍ مَرَّةً .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Adeym Bin Al Hurr who said,

'I heard Abu Abdullah^{-asws} saying that Allah^{-azwj} Blessed and High has Limitation for the women, once during every month'.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ أَرْبَعِينَ يَوْمًا فَهِيَ رَيْبَةٌ .

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic [65:4] **if you have a doubt**. So he^{-asws} said: 'Whatever exceeds the month, so it is doubtful'.²

بَابُ أَدْنَى الْحَيْضِ وَ أَقْصَاهُ وَ أَدْنَى الطُّهْرِ

Chapter 2 – The minimum of the menstruation (*Haydh*), and its maximum, and the minimum of the purity

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْتَمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ أَدْنَى مَا يَكُونُ مِنَ الْحَيْضِ فَقَالَ ثَلَاثَةٌ وَ أَكْثَرُهُ عَشْرَةٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Ahmad Bin Asheym, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Abu Al-Hassan^{-asws} about the minimum of what happens to be from the menstruation (*Haydh*). So he^{-asws} said: 'Three (days), and the most of it is ten (days)'.³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَقَلُّ مَا يَكُونُ الْحَيْضُ ثَلَاثَةَ أَيَّامٍ وَ أَكْثَرُ مَا يَكُونُ عَشْرَةَ أَيَّامٍ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The least of what the menstruation (*Haydh*) happens is for three days, and the most of what it can happen to be for is ten days'.⁴

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ أَدْنَى مَا يَكُونُ مِنَ الْحَيْضِ فَقَالَ أَدْنَاهُ ثَلَاثَةٌ وَ أَبْعَدُهُ عَشْرَةٌ .

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

'I asked Abu Al-Hassan^{-asws} about the least of what the menstruation (*Haydh*) can happen to be. So he^{-asws} said: 'The least is for three days, and the furthest (it can go to) is ten (days)'.⁵

¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 1 H 1

² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 1 H 2

³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 2 H 1

⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 2 H 2

⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 2 H 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا يَكُونُ الْفُرْءُ فِي أَقَلِّ مِنْ عَشْرَةِ أَيَّامٍ فَمَا زَادَ أَقَلُّ مَا يَكُونُ عَشْرَةً مِنْ حِينَ تَطْهَرُ إِلَى أَنْ تَرَى الدَّمَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The pure period (menstruation (*Haydh*)-free) cannot happen to be less than ten days. That is the time from the end of one period of *Haydh* (menses) to the beginning of the second one'.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَدْنَى الطَّهْرِ عَشْرَةَ أَيَّامٍ وَ ذَلِكَ أَنَّ الْمَرْأَةَ أَوَّلَ مَا تَحِيضُ رُبَّمَا كَانَتْ كَثِيرَةَ الدَّمِ فَيَكُونُ حَيْضُهَا عَشْرَةَ أَيَّامٍ فَلَا تَزَالُ كُلَّمَا كَبُرَتْ تَقْصَتْ حَتَّى تَرْجِعَ إِلَى ثَلَاثَةِ أَيَّامٍ فَإِذَا رَجَعَتْ إِلَى ثَلَاثَةِ أَيَّامٍ ارْتَفَعَ حَيْضُهَا وَ لَا يَكُونُ أَقَلُّ مِنْ ثَلَاثَةِ أَيَّامٍ

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The least of the pure (period) would be of ten days, and that is because the woman, at the beginning the menstruation (*Haydh*) could be a lot of blood, so her menstruation (*Haydh*) would come to be for ten days. So it would not cease as she gets older, it would keep reducing until it returns to being for three days. So when she returns to the three days (of menstruation (*Haydh*)), her menstruation (*Haydh*) would be Raised (she would enter menopause), and it would not happen to be for less than three days.

فَإِذَا رَأَتْ الْمَرْأَةُ الدَّمَ فِي أَيَّامِ حَيْضِهَا تَرَكَتِ الصَّلَاةَ فَإِنْ اسْتَمَرَّ بِهَا الدَّمُ ثَلَاثَةَ أَيَّامٍ فَهِيَ حَائِضٌ وَ إِنْ انْقَطَعَ الدَّمُ بَعْدَ مَا رَأَتْهُ يَوْمًا أَوْ يَوْمَيْنِ اغْتَسَلَتْ وَ صَلَّتْ وَ انْتَبَهَتْ مِنْ يَوْمِ رَأَتْ الدَّمَ إِلَى عَشْرَةِ أَيَّامٍ فَإِنْ رَأَتْ فِي تِلْكَ الْعَشْرَةِ أَيَّامٍ مِنْ يَوْمِ رَأَتْ الدَّمَ يَوْمًا أَوْ يَوْمَيْنِ حَتَّى يَبَيِّنَ لَهَا ثَلَاثَةَ أَيَّامٍ فَذَلِكَ الَّذِي رَأَتْهُ فِي أَوَّلِ الْأَمْرِ مَعَ هَذَا الَّذِي رَأَتْهُ بَعْدَ ذَلِكَ فِي الْعَشْرَةِ فَهُوَ مِنَ الْحَيْضِ

So when the woman sees the blood during the days of her menstruation (*Haydh*), she should leave the *Salaat*. So if the blood continues with her for three days, so she is menstruating, and if the blood gets cut off after having seen it for a day or two days, she should wash and pray *Salaat*, and she should wait from the day she saw the blood, for up to ten days. So if she were to see the blood during these ten days, from the day she first saw the blood, by a day or two days until it completes the three days for her, so that which she had seen during the beginning of the matter, along with this which sees after that during the ten (days), so it is from the menstruation (*Haydh*).

وَ إِنْ مَرَّ بِهَا مِنْ يَوْمِ رَأَتْ الدَّمَ عَشْرَةَ أَيَّامٍ وَ لَمْ تَرَ الدَّمَ فَذَلِكَ الْيَوْمُ وَ الْيَوْمَانِ الَّذِي رَأَتْهُ لَمْ يَكُنْ مِنَ الْحَيْضِ إِنَّمَا كَانَ مِنْ عِلَّةٍ إِمَّا مِنْ قَرْحَةٍ فِي جَوْفِهَا وَ إِمَّا مِنْ الْجَوْفِ فَعَلَيْهَا أَنْ تُعِيدَ الصَّلَاةَ تِلْكَ الْيَوْمَيْنِ الَّتِي تَرَكَتْهَا لِأَنَّهَا لَمْ تَكُنْ حَائِضًا فَيَجِبُ أَنْ تَقْضِيَ مَا تَرَكَتْ مِنَ الصَّلَاةِ فِي الْيَوْمِ وَ الْيَوْمَيْنِ

And if there pass ten days for her from the days she first saw the blood, and she does not see the blood (anymore), so that day and the two days (after that) which she sees it would not happen to be from the menstruation (*Haydh*). But rather, it would be from an illness, either from an ulcer in her inside or from the internal (problems). Thus, upon her would be that she repeats the *Salaat* for those two days which she had neglected, because it did not happen to be a menstruation (*Haydh*), and it would Obligate upon

⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 2 H 4

her that she makes up what she neglected from the *Salaat* during the day and the two days.

وَ إِنْ تَمَّ لَهَا ثَلَاثَةُ أَيَّامٍ فَهُوَ مِنَ الْحَيْضِ وَ هُوَ أَذْنَى الْحَيْضِ وَ لَمْ يَجِبْ عَلَيْهَا الْقِضَاءُ وَ لَا يَكُونُ الطُّهُرُ أَقَلَّ مِنْ عَشْرَةِ أَيَّامٍ فَإِذَا حَاضَتْ الْمَرْأَةُ وَ كَانَ حَيْضُهَا خَمْسَةَ أَيَّامٍ ثُمَّ انْقَطَعَ الدَّمُ اغْتَسَلَتْ وَ صَلَّتْ فَإِنْ رَأَتْ بَعْدَ ذَلِكَ الدَّمَ وَ لَمْ يَتِمَّ لَهَا مِنْ يَوْمِ طَهَّرَتْ عَشْرَةَ أَيَّامٍ فَذَلِكَ مِنَ الْحَيْضِ تَدْعُ الصَّلَاةَ

And if the three days are completed for her, so it is from the menstruation (*Haydh*), and it is the least of the menstruation (*Haydh*) and would not Obligate the making up (of the *Salaat*) upon her; and the purity would not happen to be for less than ten days. So when the woman menstruates, and her menstruation (*Haydh*) is for five days, then the blood gets cut off, she should wash and pray *Salaat*. So if she were to see the blood after that and ten days are not completed from her from the day when she first saw the blood, so that is from the menstruation (*Haydh*). She should leave the *Salaat*.

وَ إِنْ رَأَتْ الدَّمَ مِنْ أَوَّلِ مَا رَأَتْ الثَّانِي الَّذِي رَأَتْهُ تَمَامَ الْعَشْرَةِ أَيَّامٍ وَ دَامَ عَلَيْهَا عَدَّتْ مِنْ أَوَّلِ مَا رَأَتْ الدَّمَ الْأَوَّلِ وَ الثَّانِي عَشْرَةَ أَيَّامٍ ثُمَّ هِيَ مُسْتَحَاضَةٌ تَعْمَلُ مَا تَعْمَلُهُ الْمُسْتَحَاضَةُ

And if she sees the blood secondly after what she saw for the first complete ten days, and it is upon her for a number (of days), then it is inter-period bleeding (*Istihaza*). She would do what the one with the inter-period bleeding (*Istihaza*) does'.

وَ قَالَ كُلُّ مَا رَأَتْ الْمَرْأَةُ فِي أَيَّامِ حَيْضِهَا مِنْ صُفْرَةٍ أَوْ حُمْرَةٍ فَهُوَ مِنَ الْحَيْضِ وَ كُلُّ مَا رَأَتْهُ بَعْدَ أَيَّامِ حَيْضِهَا فَلَيْسَ مِنَ الْحَيْضِ .

And he^{-asws} said: 'Everything what the woman sees during the days of her menstruation (*Haydh*), from yellowness or redness, so it is from the menstruation (*Haydh*), and everything what she sees after the days of the her menstruation (*Haydh*), so it is not from the menstruation (*Haydh*)'.⁷

باب الْمَرْأَةِ تَرَى الدَّمَ قَبْلَ أَيَّامِهَا أَوْ بَعْدَ طَهْرِهَا

Chapter 3 – The woman sees the blood before her (regular) days, or after her purity

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا رَأَتْ الْمَرْأَةُ الدَّمَ قَبْلَ عَشْرَةِ أَيَّامٍ مِنَ الْحَيْضَةِ الْأُولَى وَ إِنْ كَانَ بَعْدَ الْعَشْرَةِ فَهُوَ مِنَ الْحَيْضَةِ الْمُسْتَقْبَلَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Jameel, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'When the woman sees the blood before ten days (elapsing from the end of the menstruation (*Haydh*)), so it is from the first menstruation (*Haydh*), and if it was after the ten (days), so it is from the next menstruation (*Haydh*)'.⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَرَى الدَّمَ قَبْلَ وَفَتْ حَيْضِهَا فَقَالَ إِذَا رَأَتْ الدَّمَ قَبْلَ وَفَتْ حَيْضِهَا فَلْتَدْعِ الصَّلَاةَ فَإِنَّهُ رَبَّمَا تَعَجَّلَ بِهَا الْوَفْتُ فَإِذَا كَانَ

⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 2 H 5

⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 3 H 1

أَكْثَرَ مِنْ أَيَّامِهَا الَّتِي كَانَتْ تَحِيضُ فِيهِنَّ فَلْتَتَرَبَّصْ ثَلَاثَةَ أَيَّامٍ بَعْدَ مَا تَمْضِي أَيَّامُهَا فَإِذَا تَرَبَّصْتَ ثَلَاثَةَ أَيَّامٍ وَ لَمْ يَنْقَطِعْ عَنْهَا الدَّمُ فَلْتَصْنَعْ كَمَا تَصْنَعُ الْمُسْتَحَاضَةُ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Zur'at, from Sama'at who said,

'I asked him^{-asws} about the woman who sees the blood before the (regular) time of her menstruation (*Haydh*). So he^{-asws} said: 'When she sees the blood before the (regular) time of her menstruation (*Haydh*), so let her leave the *Salaat*, for perhaps the time has hastened with her. So when it was from that her days which she tends to menstruate in, so let her wait for three days after her days have passed. So when she has waited for three days and the blood does not get cut off from her, so let her do just as what the woman with inter-period bleeding (*Istihaza*) would do'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَانَتْ أَيَّامُ الْمَرْأَةِ عَشْرَةَ أَيَّامٍ لَمْ تَسْتَظْهَرْ وَإِذَا كَانَتْ أَقَلَّ اسْتَظْهَرْتِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from the one who informed him,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the (regular) days (of the menstruation (*Haydh*) of the woman are ten days, she would not examine herself, and when it was less, she should examine herself'.¹⁰

بَابُ الْمَرْأَةِ تَرَى الصُّفْرَةَ قَبْلَ الْحَيْضِ أَوْ بَعْدَهُ

Chapter 4 – The woman sees the yellowness before the menstruation (*Haydh*), or after it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تَرَى الصُّفْرَةَ فِي أَيَّامِهَا فَقَالَ لَا تُصَلِّي حَتَّى تَنْقُضِي أَيَّامَهَا وَإِنْ رَأَتْ الصُّفْرَةَ فِي غَيْرِ أَيَّامِهَا تَوَضَّأَتْ وَ صَلَّتْ .

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

'I asked Abu Abdullah^{-asws} about the woman who sees the yellowness during her (regular menstruating) days. So he^{-asws} said: 'She should not pray *Salaat* until her (regular) days have passed; and if she were to see the yellowness during other than her (regular) days, she should perform ablution, and she should pray *Salaat*'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْمَرْأَةِ تَرَى الصُّفْرَةَ فَقَالَ إِنْ كَانَ قَبْلَ الْحَيْضِ بَيُّومِينَ فَهُوَ مِنَ الْحَيْضِ وَإِنْ كَانَ بَعْدَ الْحَيْضِ بَيُّومِينَ فَلَيْسَ مِنَ الْحَيْضِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Is'haq Bin Ammar, from Abu Baseer,

⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 3 H 2

¹⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 3 H 3

¹¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 4 H 1

(It has been narrated) from Abdullah^{-asws} regarding the woman who sees the yellowness. So he^{-asws} said: 'If it was before the menstruation (*Haydh*) by two days, so it is from the menstruation (*Haydh*), and if it was after the menstruation (*Haydh*) by two days, so it is not from the menstruation (*Haydh*)'.¹²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِيَانَ عَنْ إِسْمَاعِيلَ الْجَعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا رَأَتْ الْمَرْأَةُ الصُّفْرَةَ قَبْلَ انْقِضَاءِ أَيَّامِ عِدَّتِهَا لَمْ تُصَلِّ وَ إِنْ كَانَتْ صُفْرَةً بَعْدَ انْقِضَاءِ أَيَّامِ قُرْبِهَا صَلَّتْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Ismail Al Ju'fy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the woman sees the yellowness before the passing of her numbered days, she should not pray *Salaat*; and if the yellowness was after the passing of her days of purity, she should pray *Salaat*'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ أَنَا حَاضِرٌ عَنِ الْمَرْأَةِ تَرَى الصُّفْرَةَ فَقَالَ مَا كَانَ قَبْلَ الْحَيْضِ فَهُوَ مِنَ الْحَيْضِ وَ مَا كَانَ بَعْدَ الْحَيْضِ فَلَيْسَ مِنْهُ .

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

'Abu Abdullah^{-asws} was asked and I was present, about the woman who sees the yellowness. So he^{-asws} said: 'Whatever was before the menstruation (*Haydh*), so it is from the menstruation (*Haydh*), and whatever was after the menstruation (*Haydh*), so it is not from it'.¹⁴

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ قَالَ قَالَ الصُّفْرَةُ قَبْلَ الْحَيْضِ بِيَوْمَيْنِ فَهُوَ مِنَ الْحَيْضِ وَ بَعْدَ أَيَّامِ الْحَيْضِ لَيْسَ مِنَ الْحَيْضِ وَ هِيَ فِي أَيَّامِ الْحَيْضِ حَيْضٌ .

Muhammad Bin Abu Abdullah, from Muawiya Bin Hukeym who said,

'He^{-asws} said: 'The yellowness (before the menstruation (*Haydh*) by two days, so it is from the menstruation (*Haydh*), and (the yellowness) after the days of the menstruation (*Haydh*) is not from the menstruation (*Haydh*); and it (yellowness) during the days of the menstruation (*Haydh*), is a menstruation (*Haydh*)'.¹⁵

باب أَوَّلَ مَا تَحِيضُ الْمَرْأَةُ

Chapter 5 – The first (menstruation (*Haydh*)) which the woman menstruates

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُهُ عَنِ الْجَارِيَةِ الْبِكْرِ أَوَّلَ مَا تَحِيضُ فَتَقَعُ فِي الشَّهْرِ فِي يَوْمَيْنِ وَ فِي الشَّهْرِ ثَلَاثَةَ أَيَّامٍ وَ يَخْتَلِفُ عَلَيْهَا لَا يَكُونُ طَمَثُهَا فِي الشَّهْرِ عِدَّةَ أَيَّامٍ سِوَاءَ مَا قَالَتْ فَلَهَا أَنْ تَجْلِسَ وَ تَدَعَ الصَّلَاةَ مَا دَامَتْ تَرَى الدَّمَ مَا لَمْ تَجْزِ الْعَشْرَةَ فَإِذَا اتَّفَقَ الشَّهْرَانِ عِدَّةَ أَيَّامٍ سِوَاءَ فِتْلِكَ أَيَّامُهَا .

¹² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 4 H 2

¹³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 4 H 3

¹⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 4 H 4

¹⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 4 H 5

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

'I asked him^{-asws} about the virgin girl menstruating the first time, so she sits (menstruating) during the month for two days, and during (another) month, for three days, and it is different upon her, her menstruating not occurring upon her during the month with the same number of days. He^{-asws} said: 'For her is that she sits (awaiting) and leaves the *Salaat* for as long as she sees the blood, as long as she does not exceed the ten (days). So when the two months coincide with the number of days as being the same, so those are her (regular) days'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَرْأَةُ تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تَدْعُ الصَّلَاةَ قُلْتُ فَإِنَّمَا تَرَى الطَّهْرَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تُصَلِّي قُلْتُ فَإِنَّمَا تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تَدْعُ الصَّلَاةَ قُلْتُ فَإِنَّمَا تَرَى الطَّهْرَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تُصَلِّي قُلْتُ فَإِنَّمَا تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تَدْعُ الصَّلَاةَ تَصْنَعُ مَا بَيْنَهَا وَ بَيْنَ شَهْرٍ فَإِذَا انْقَطَعَ الدَّمُ عَنْهَا وَ إِلَّا فَمَيَّ بِمَنْزِلَةِ الْمُسْتَحَاضَةِ .

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

'I said to Abu Abdullah^{-asws}, 'The woman sees the blood for three or four days'. He^{-asws} said: 'She should leave the *Salaat*'. I said, 'Supposing she sees the purity for three days or four?' He^{-asws} said: 'She should pray *Salaat*'. I said, 'Supposing she sees the blood for three days or four?' He^{-asws} said: 'She should leave the *Salaat*'. I said, 'Supposing she sees the purity for three days or four?' He^{-asws} said: 'She should pray *Salaat*'. I said, 'Supposing she sees the blood for three days or four?' He^{-asws} said: 'She should leave the *Salaat*. She should keep doing so for what is between her and a month. So, when the blood does get cut off from her (then fine), otherwise she would be at the status of the woman with inter-period bleeding (*Istihaza*)'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ جَارِيَةٍ حَاضَتْ أَوَّلَ حَيْضِهَا فَدَامَ دَمُهَا ثَلَاثَةَ أَشْهُرٍ وَ هِيَ لَا تَعْرِفُ أَيَّامَ أَفْرَائِهَا فَقَالَ أَفْرَاؤُهَا مِثْلُ أَفْرَاءِ نِسَائِهَا فَإِنْ كَانَتْ نِسَاؤُهَا مُخْتَلِفَاتٍ فَأَكْثَرَ جُلُوسِهَا عَشْرَةَ أَيَّامٍ وَ أَقَلَّهُ ثَلَاثَةَ أَيَّامٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it, from Zur'at, from Sama'at who said,

'I asked him^{-asws} about a girl menstruating the first menstruation (*Haydh*), so the bleeding remains for three months, and she does not recognise the days of her pure period. So he^{-asws} said: 'Her pure period is like the pure periods of her womenfolk. So if it was such that (pure periods of) her womenfolk are different, so the most she can sit (waiting) for is for ten days, and the least is for three days'.¹⁸

باب اسْتِيزَاءِ الْحَائِضِ

Chapter 6 – The absolution of the menstruating woman

¹⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 5 H 1

¹⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 5 H 2

¹⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 5 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ وَغَيْرِهِ عَنْ يُونُسَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سُئِلَ عَنْ امْرَأَةٍ انْقَطَعَ عَنْهَا الدَّمُّ فَلَا تَدْرِي أَطَهَّرَتْ أَمْ لَا قَالَ تَقُومُ قَائِمًا وَتُلْزِقُ بَطْنَهَا بِحَائِطٍ وَتَسْتَدْجِلُ فُطْنَةً بَيْضَاءَ وَتَرْفَعُ رِجْلَهَا الْيُمْنَى فَإِنْ خَرَجَ عَلَى رَأْسِ الْفُطْنَةِ مِثْلُ رَأْسِ الدُّبَابِ دَمٌ عَيْبٌ لَمْ تَطْهَرْ وَ إِنْ لَمْ يَخْرُجْ فَقَدْ طَهَّرَتْ تَغْتَسِلُ وَ تُصَلِّي.

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, and someone else, from Yunus, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'He^{-asws} was asked about a woman from whom the blood had been cut off, but she did not know whether she was pure or not. He^{-asws} said: 'She should stand upright and lean against a wall and insert a (piece of) white cotton and raise her right leg. So if there comes out upon the tip of the cotton, blood like the (size of a) head of an insect, it is premature and she is not clean yet; but if there does not come out (any blood), so she is clean. She should wash and pray *Salaat*'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَادَتِ الْحَائِضُ أَنْ تَغْتَسِلَ فَلْتَسْتَدْجِلْ فُطْنَةً فَإِنْ خَرَجَ فِيهَا شَيْءٌ مِنَ الدَّمِّ فَلَا تَغْتَسِلُ وَ إِنْ لَمْ تَرَ شَيْئًا فَلْتَغْتَسِلُ وَ إِنْ رَأَتْ بَعْدَ ذَلِكَ صُفْرَةً فَلْتَتَوَضَّأْ وَ لْتُصَلِّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'When the menstruating woman intends to wash (for *Salaat*), so let her insert a (piece of) cotton. So if something from the blood comes out in it, then she should not wash (for *Salaat*), but if she does not see anything, so let her wash (for *Salaat*); and if she were to see yellowness after that, so let her perform ablution, and let her pray *Salaat*'.²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحَسَنِ الطَّاطَرِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ ابْنِ مُسْكَانَ عَنْ شُرْحِبِيلِ الْكِنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ كَيْفَ تَعْرِفُ الطَّامِثَ طَهَّرَهَا قَالَ تَعْتَمِدُ بِرِجْلِهَا الْيُسْرَى عَلَى الْحَائِطِ وَ تَسْتَدْجِلُ الْكُرْسُفَ بِيَدِهِ الْيُمْنَى فَإِنْ كَانَ تَمَّ مِثْلُ رَأْسِ الدُّبَابِ خَرَجَ عَلَى الْكُرْسُفِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Abu Hamza, from Ibn Muskan, from Shurahbeyl Al Kindy,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said, 'How would the menstruating woman recognise that she is clean?' He^{-asws} said: 'She would lean with her left leg against the wall, and she would insert the cloth with her right hand. So she was (still) menstruating, (blood) the like of the head of the fly would come out upon the cloth'.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّهُ بَلَغَهُ أَنَّ نِسَاءً كَانَتْ إِخْدَاهُنَّ تَدْعُو بِالْمُصْبَاحِ فِي جَوْفِ اللَّيْلِ تَنْظُرُ إِلَى الطَّهْرِ فَكَانَ يَعْيبُ ذَلِكَ وَ يَقُولُ مَتَى كَانَتِ النِّسَاءُ يَصْنَعْنَ هَذَا .

Muhammad Bin Yahya, from Ahmad Bin Myhammad, from Ibn Mahboub, from Abu Hamza,

Once it was mentioned before Abu Ja'far^{-asws} that, women during the night, asked for a lantern to examine if blood discharge has stopped or not; and it was considered

¹⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 6 H 1

²⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 6 H 2

²¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 6 H 3

laughable. So he^{-asws} said: 'When did the women ever do this? (meaning the proper test is with a piece of cotton)'²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ ثَعْلَبَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ كَانَ يَنْهَى النِّسَاءَ أَنْ يَنْظُرْنَ إِلَى أَنْفُسِهِنَّ فِي الْمَحِيضِ بِاللَّيْلِ وَيَقُولُ إِنَّهَا قَدْ تَكُونُ الصُّوْرَةَ وَالْكُدْرَةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa'alba,

(It has been narrated) from Abu Abdullah^{-asws} having forbidden the women that they should be examining themselves regarding the menstruation (*Haydh*) at night, and he^{-asws} was saying: 'It can happen to be the yellowness or some kind of dirt'.²³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْبَصْرِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الْأَخْبَرَ (عَلَيْهِ السَّلَامُ) وَ قُلْتُ لَهُ إِنَّ ابْنَةَ شِهَابٍ تَقْعُدُ أَيَّامَ أَفْرَائِهَا فَإِذَا هِيَ اغْتَسَلَتْ رَأَتْ الْفَطْرَةَ بَعْدَ الْفَطْرَةِ قَالَ فَقَالَ مُرَّهَا فَلْتَقُمْ بِأَصْلِ الْحَائِطِ كَمَا يَقُومُ الْكَلْبُ ثُمَّ تَأْمُرُ امْرَأَةً فَلْتَعْمُرَ بَيْنَ وَرَكَيْهَا عَمَزاً شَدِيداً فَإِنَّهُ إِئْمَا هُوَ شَيْءٌ يَبْقَى فِي الرَّجْمِ يُقَالُ لَهُ الْإِرَاقَةُ وَ إِنَّهُ سَيَخْرُجُ كُلُّهُ ثُمَّ قَالَ لَا تُحْبِرُوهُنَّ بِهِدَا وَ شِبْهَهُ وَ ذَرُوهُنَّ وَ عَلَّنَهُنَّ الْفَذِرَةَ

Ali Bin Muhammad, from one of our companions, from Muhammad Bin Ali Al Basry who said,

'I asked Abu Al-Hassan^{-asws} the last, and I said to him^{-asws}, 'The daughter of Shihaab sat for days during her purity. But when she washed, she saw drop after the drop (of blood)'. He^{-asws} said: 'Instruct her, so let her stand by the base of the wall just as the dog stands. Then she should instruct a woman to press between her legs with an intense pressing, for it, rather is a thing which remained in the womb, called 'Al-Iraaqat' and it would all be coming out'. Then he^{-asws} said: 'Do not inform them (women) with this and with the likes of it, and leave them and their dirty ailment'.

قَالَ فَعَلْتُ بِالْمَرْأَةِ الَّذِي قَالَ فَانْقَطَعَ عَنْهَا فَمَا عَادَ إِلَيْهَا الدَّمُ حَتَّى مَاتَتْ .

He (the narrator) said, 'So I did it via the woman, that which he^{-asws} said, and it was cut off from her, and the blood (drops) did not return to her until she died'.²⁴

بَابُ غُسْلِ الْحَائِضِ وَ مَا يُجْزئُهَا مِنَ الْمَاءِ

Chapter 7 – The washing of the menstruating woman, and what would suffice her from the water

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ النِّسَاءَ الْيَوْمَ أَحَدْتُنَّ مَشْطاً تَعْمُدُ إِحْدَاهُنَّ إِلَى الْقَرَامِلِ مِنَ الصُّوفِ تَفْعَلُهُ الْمَاشِطَةَ تَصْنَعُهُ مَعَ الشَّعْرِ ثُمَّ تَحْشُوهُ بِالرَّيَاجِينِ ثُمَّ تَجْعَلُ عَلَيْهِ خِرْقَةً رَقِيقَةً ثُمَّ تَحْبِطُهُ بِمَسَلَةٍ ثُمَّ تَجْعَلُهُ فِي رَأْسِهَا ثُمَّ تُصِيبُهَا الْجَنَابَةَ فَقَالَ كَانَ النِّسَاءُ الْأَوَّلُ إِئْمَا يَمْتَشِطْنَ الْمَقَادِيمَ فَإِذَا أَصَابَهُنَّ الْغُسْلُ بِقَدْرِ مُرَّهَا أَنْ تُرَوِّيَ رَأْسَهَا مِنَ الْمَاءِ وَ تَغْصِرَهُ حَتَّى يَرَوِيَ فَإِذَا رَوِيَ فَلَا بَأْسَ عَلَيْهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, altogether from Abdullah Bin Yahya Al Kahily who said,

²² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 6 H 4

²³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 6 H 5

²⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 6 H 6

'I said to Abu Abdullah^{-asws}, 'The women today are innovating combings (of the hair). One of them deliberates to the braid of wool, combing it by plaiting with the hair. Then she applies it with the perfume, then make a thin cloth to be upon it. Then she ties it with a pin upon her head. Then she is hit by the sexual impurity'. So he^{-asws} said: 'The former women, rather, were combing their front hair. So when she has to wash (from the sexual impurity), instruct her that she would soak her head from the water, and squeeze them until they are soaked. So when (her hair) is soaked, then there is no problem upon her'.

قَالَ قُلْتُ فَالْحَائِضُ قَالَ تَتَّقِضُ الْمَشْطَ تَقْضًا .

He (the narrator) said, 'I said, 'So (what about) the menstruating woman?' He^{-asws} said: 'She should undo for the combing, with an undoing'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ مُتْنَى الْحَنَاطِ عَنْ حَسَنِ الصَّيْقَلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الطَّامِثُ تَغْتَسِلُ بِتِسْعَةِ أَرْطَالٍ مِنْ مَاءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Abu Nasr, from Musna Al Hannat, from Hassan Al Sayqal,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The menstruating woman should wash with (at least) nine Rats of water (one Ratl = 450 gms. Approx.)'.²⁶

عَلِيُّ بْنُ مُحَمَّدٍ وَعَبْدُ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَّابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ الْمَرْأَةِ الْحَائِضِ تَرَى الطَّهْرَ وَهِيَ فِي السَّفَرِ وَلَيْسَ مَعَهَا مِنَ الْمَاءِ مَا يَكْفِيهَا لِعُغْلِبِهَا وَقَدْ حَضَرَتِ الصَّلَاةُ قَالَ إِذَا كَانَ مَعَهَا بَقْدِرٌ مَا تَغْسِلُ بِهِ فَرَجَهَا فَتَغْسِلُهُ ثُمَّ تَتَيَّمُ وَتُصَلِّي قُلْتُ فَيَأْتِيهَا زَوْجُهَا فِي تِلْكَ الْحَالِ قَالَ نَعَمْ إِذَا غَسَلْتَ فَرَجَهَا وَتَيَّمَمْتَ فَلَا بَأْسَ .

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

'I asked Abu Abdullah^{-asws} about the menstruating woman seeking the purity, and she is during the journey, and there is no water with her. What would suffice her for her washing, and the *Salaat* has presented itself?' He^{-asws} said: 'When it was such that there was water with her of a measure with which she can wash her private part, so she should wash it. Then she would perform Tayammum and pray *Salaat*'. I said, 'So can her husband come to her during that state?' He^{-asws} said: 'Yes. When she has washed her private part and performed Tayammum, so there is no problem'.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْحَائِضُ مَا بَلَغَ بَلُّ الْمَاءِ مِنْ شَعْرِهَا أَجْزَأُهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahbooub, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

²⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 7 H 1

²⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 7 H 2

²⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 7 H 3

(It has been narrated) from Abu Ja'far^{asws} having said: 'The menstruating woman, whatever moisture of the water reaches from her hair, would suffice her'.²⁸

أَبُو عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الْحَائِضِ تَغْتَسِلُ وَ عَلَى جَسَدِهَا الرَّغْفَرَانُ لَمْ يَذْهَبْ بِهِ الْمَاءُ قَالَ لَا بَأْسَ .

Abu Ali Al Ashary, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah^{asws} regarding the menstruating woman washing herself and upon her body is saffron, not going away with the water'. He^{asws} said: 'There is no problem'.²⁹

بَابُ الْمَرْأَةِ تَرَى الدَّمَ وَ هِيَ جُنُبٌ

Chapter 8 – The woman sees the blood and she is with sexual impurity

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ إِجَامِعُهَا زَوْجَهَا فَتَحِيضُ وَ هِيَ فِي الْمُغْتَسِلِ تَغْتَسِلُ أَوْ لَا تَغْتَسِلُ قَالَ قَدْ جَاءَهَا مَا يُفْسِدُ الصَّلَاةَ فَلَا تَغْتَسِلُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Yahya Al Kahily,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the woman who copulates with her husband, and (then) she menstruates while she is in the bathroom. Should she wash or not wash?' He^{asws} said: 'There has come to her what spoils her *Salaat*, so she does not (need to) wash (for the *Salaat*)'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَحِيضُ وَ هِيَ جُنُبٌ هَلْ عَلَيْهَا غُسْلُ الْجَنَابَةِ قَالَ غُسْلُ الْجَنَابَةِ وَ الْحَيْضُ وَاجِدٌ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the woman who menstruates and she is with sexual impurity. Is there a major ablution (from sexual impurity) upon her?' He^{asws} said: 'The major ablution (for sexual impurity) and (for) the menstruation (*Haydh*), is one'.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْمَرْأَةُ تَرَى الدَّمَ وَ هِيَ جُنُبٌ أ تَغْتَسِلُ مِنَ الْجَنَابَةِ أَمْ غُسْلُ الْجَنَابَةِ وَ الْحَيْضُ فَقَالَ قَدْ أَتَاهَا مَا هُوَ أَعْظَمُ مِنْ ذَلِكَ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Saeed Bin Yasaar who said,

'I said to Abu Abdullah^{asws}, 'The woman sees the blood and she is with sexual impurity. Should she wash from the sexual impurity or wash from the sexual impurity and the

²⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 7 H 4

²⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 7 H 5

³⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 8 H1

³¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 8 H 2

menstruation (*Haydh*)?' So he^{-asws} said: 'There has come to her what is greater than that'.³²

باب جَامِعٍ فِي الْحَائِضِ وَ الْمُسْتَحَاضَةِ

Chapter 9 – The comprehensive regarding the menstruation (*Haydh*) and the inter-period bleeding (*Istihaza*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ غَيْرٍ وَاجِدٍ سَأَلُوا أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحَائِضِ وَالسُّنَّةِ فِي وَقْتِهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سَنَّ فِي الْحَائِضِ ثَلَاثَ سُنَنِ بَيِّنٍ فِيهَا كُلُّ مُشْكِلٍ لِمَنْ سَمِعَهَا وَفَهَمَهَا حَتَّى لَا يَدَعَ لِأَحَدٍ مَقَالًا فِيهِ بِالرَّأْيِ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from someone else,

'They asked Abu Abdullah^{-asws} about the menstruation (*Haydh*) and the Sunnah during his^{-saww} time'. So he^{-asws} said: 'Rasool-Allah^{-saww} established three Sunnahs between these for every difficulty, and made these to be understood to the extent that he^{-saww} did not leave for anyone to speak with regards to it with the opinion.

أَمَّا إِحْدَى السُّنَنِ فَالْحَائِضُ الَّتِي لَهَا أَيَّامٌ مَعْلُومَةٌ قَدْ أَحْصَتْهَا بِلاَ اِخْتِلَاطٍ عَلَيْهَا ثُمَّ اسْتَحَاضَتْ وَ اسْتَمَرَّتْ بِهَا الدَّمُ وَ هِيَ فِي ذَلِكَ تَعْرِفُ أَيَّامَهَا وَ مَبْلُغَ عَدِّهَا فَإِنَّ امْرَأَةً يُقَالُ لَهَا فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ اسْتَحَاضَتْ فَاسْتَمَرَّتْ بِهَا الدَّمُ فَأَتَتْ أُمَّ سَلَمَةَ فَسَأَلَتْ رَسُولَ اللَّهِ (صلى الله عليه وآله) عَنْ ذَلِكَ فَقَالَ تَدْعُ الصَّلَاةَ قُدْرَ أَقْرَانِهَا أَوْ قُدْرَ حَبِضِهَا وَ قَالَ إِنَّمَا هُوَ عِرْقٌ وَ أَمْرُهَا أَنْ تَعْتَسِلَ وَ تَسْتَنْفِرَ بِنُوبٍ وَ تُصَلِّيَ

As for the first of the Sunnahs – so it is for the menstruating woman who has known days for her (menstruation (*Haydh*) and she has counted these without any mix up. Then she has inter-period bleeding (*Istihaza*), and the blood passes with her, and she is in that having recognised her days, and her number has reached. A woman called Fatima Bin Abu Hubeysh had inter-period bleeding (*Istihaza*), and the blood passed with her. So she came over to Umm Salma^{-as}, and she^{-as} asked Rasool-Allah^{-saww} about that. So he^{-saww} said: 'She should leave the *Salaat* either of a measurement of her pure days, or a measurement of her menstruating days'. And he^{-saww} said: 'But rather it is a perspiration', and he^{-saww} ordered her that she should wash, and stuff with a cloth and pray *Salaat*'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذِهِ سُنَّةُ النَّبِيِّ (صلى الله عليه وآله) فِي الَّتِي تَعْرِفُ أَيَّامَ أَقْرَانِهَا لَمْ تَخْتَلِطْ عَلَيْهَا أَلَا تَرَى أَنَّهُ لَمْ يَسْأَلْهَا كَمْ يَوْمٌ هِيَ وَ لَمْ يَقُلْ إِذَا زَادَتْ عَلَى كَذَا يَوْمًا فَأَنْتِ مُسْتَحَاضَةٌ وَ إِنَّمَا سَنَّ لَهَا أَيَّامًا مَعْلُومَةً مَا كَانَتْ مِنْ قَلِيلٍ أَوْ كَثِيرٍ بَعْدَ أَنْ تَعْرِفَهَا

Abu Abdullah^{-asws} said: 'This is a Sunnah of the Prophet^{-saww} regarding the one who recognises the days of her purity, not getting mixed up over it. Do you not see that he^{-saww} did not ask her how many days these were and he^{-saww} did not say: 'When there is an increase upon such and such number of days so you would be in inter-period bleeding (*Istihaza*)? And rather, he^{-saww} established a Sunnah for her known days of whatever was from less or more after having recognised these.

³² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 8 H 3

وَ كَذَلِكَ أَفْتَى أَبِي (عَلَيْهِ السَّلَام) وَ سُئِلَ عَنِ الْمُسْتَحَاضَةِ فَقَالَ إِنَّمَا ذَلِكَ عِرْقٌ غَابِرٌ أَوْ رَحْضَةٌ مِنَ الشَّيْطَانِ فَلْتَدْعِ الصَّلَاةَ أَيَّامَ أَفْرَائِهَا ثُمَّ تَغْتَسِلُ وَ تَتَوَضَّأُ لِكُلِّ صَلَاةٍ قِيْلَ وَ إِنْ سَالَ قَالَ وَ إِنْ سَالَ مِثْلَ الْمُتَعَبِّ

And similar to that is the verdict my-asws father-asws issued, and he-asws had been asked about the one with inter-period bleeding (*Istihaza*), so he-asws said: 'But rather, that is an old perspiration or a run of Satan^{-la}, so let her leave the *Salaat* for the (known number of) days of her purity, then she should wash and perform ablution for every *Salaat*'. It was said, 'Supposing it flows?' He-asws said: 'And even if it flows like the siphoned water'.

قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هَذَا تَفْسِيرُ حَدِيثِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هُوَ مُوَافِقٌ لَهُ فَهَذِهِ سُنَّةُ النَّبِيِّ تَعْرِفُ أَيَّامَ أَفْرَائِهَا لَا وَفَتْ لَهَا إِلَّا أَيَّامَهَا فَلْتَأْتِ أَوْ كَثُرَتْ

Abu Abdullah-asws said: 'This is the interpretation of the Hadeeth of Rasool-Allah-saww, and it is in accordance to it. Thus, this is a Sunnah for the one who recognises the days of her purity, there being no timing for her except of her days, be it less or more.

وَ أَمَّا سُنَّةُ النَّبِيِّ فَذَلِكَ كَانَتْ لَهَا أَيَّامٌ مُتَقَدِّمَةٌ ثُمَّ اخْتَلَطَ عَلَيْهَا مِنْ طَوْلِ الدَّمِ فَرَادَتْ وَ نَقَصَتْ حَتَّى أَغْفَلَتْ عَدَدَهَا وَ مَوَضَعَهَا مِنَ الشَّهْرِ فَإِنَّ سُنَّتَهَا غَيْرُ ذَلِكَ وَ ذَلِكَ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حَبِيبٍ أَنْتِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَتْ إِنِّي اسْتَحَاضُ فَلَا أَطْهُرُ فَقَالَ النَّبِيُّ (عَلَيْهِ السَّلَام) لَيْسَ ذَلِكَ بِحَيْضٍ إِنَّمَا هُوَ عِرْقٌ فَإِذَا أَقْبَلَتْ الْحَيْضَةَ فَدَعِيَ الصَّلَاةَ وَ إِذَا أَدْبَرَتْ فَاعْسَلِي عَنْكَ الدَّمَ وَ صَلَّى وَ كَانَتْ تَغْتَسِلُ فِي كُلِّ صَلَاةٍ وَ كَانَتْ تَجْلِسُ فِي مَرْكَزٍ لِأُخْتِهَا وَ كَانَتْ صُفْرَةُ الدَّمِ تَعْلُو الْمَاءَ

And as for the Sunnah for the one for whom are preceding days, then they get mixed up upon her from the prolongation of the blood, so it increases and reduces until her numbers get disregarded, as well as its placing from the month. So her Sunnah is other than that, and that is because Fatima Bint Abu Hubeysh came over to the Prophet-saww and said, 'I am with inter-period bleeding (*Istihaza*), so I am not clean'. So the Prophet-saww said: 'That is not with a menstruation (*Haydh*). But rather, it is a perspiration. So when the menstruation (*Haydh*) comes, then leave the *Salaat*, and when it leaves, so wash the blood from yourself and pray *Salaat*'. And she used to wash during every *Salaat*, and she used to sit in a washtub of her sister, and the yellowish blood would emerge in the water.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَمَا تَسْمَعُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَمَرَ هَذِهِ بِغَيْرِ مَا أَمَرَ بِهِ تِلْكَ أَلَا تَرَاهُ لَمْ يَقُلْ لَهَا دَعِيَ الصَّلَاةَ أَيَّامَ أَفْرَائِكَ وَ لَكِنْ قَالَ لَهَا إِذَا أَقْبَلَتْ الْحَيْضَةَ فَدَعِيَ الصَّلَاةَ وَ إِذَا أَدْبَرَتْ فَاعْسَلِي وَ صَلَّى فَهَذَا يُبَيِّنُ أَنَّ هَذِهِ امْرَأَةٌ قَدِ اخْتَلَطَ عَلَيْهَا أَيَّامُهَا لَمْ تَعْرِفْ عَدَدَهَا وَ لَا وَفَتْهَا أَلَا تَسْمَعُهَا تَقُولُ إِنِّي اسْتَحَاضُ فَلَا أَطْهُرُ

So Abu Abdullah-asws said: 'Did you not hear Rasool-Allah-saww order this with other than what he-saww had ordered with that (first) one? Do you not see that he-saww did not tell her to leave the *Salaat* for the days of her purity, but said to her: 'When the menstruation (*Haydh*) comes, so leave the *Salaat*, and when it goes, so wash and pray *Salaat*'. So this is clear that this is a woman for whom her days are mixed up and she neither recognises its number nor its timing. Did you not hear her saying, 'I am with inter-period bleeding (*Istihaza*), so I am not clean'?

وَ كَانَ أَبِي يَقُولُ إِنَّهَا اسْتَحْيَضَتْ سَبْعَ سِنِينَ فِي أَقَلِّ مِنْ هَذَا تَكُونُ الرَّبِيَّةُ وَ الْإِخْتِلَاطُ فَلِهَذَا اخْتَلَجَتْ إِلَيَّ أَنْ تَعْرِفَ إِقْبَالَ الدَّمِ مِنْ إِدْبَارِهِ وَ تَعْبِيرُ لَوْنِهِ مِنَ السَّوَادِ إِلَى غَيْرِهِ وَ ذَلِكَ أَنَّ دَمَ الْحَيْضِ أَسْوَدُ يُعْرِفُ وَ لَوْ كَانَتْ تَعْرِفُ أَيَّامَهَا مَا اخْتَلَجَتْ إِلَيَّ مَعْرِفَةَ لَوْنِ الدَّمِ لِأَنَّ السُّنَّةَ فِي الْحَيْضِ أَنْ تَكُونَ الصُّفْرَةُ وَ الْكُدْرَةُ فَمَا فَوْقَهَا فِي أَيَّامِ الْحَيْضِ إِذَا عُرِفَتْ حَيْضًا كُلُّهُ إِنْ كَانَ الدَّمُ أَسْوَدَ أَوْ غَيْرَ ذَلِكَ

My-asws father-asws was saying that she had inter-period bleeding (*Istihaza*) for seven years, so in less than this would happen to be the doubtful and mixed up. Therefore due to this she was in need to recognise the onset of the blood from its outset, and the change of its colour from the black to something else, and that is because the blood of the menstruation (*Haydh*) is black, recognisable, and had she recognised her days she would not have been needy to recognising the colour of the blood, because the Sunnah regarding the menstruation (*Haydh*) is that it happens to be yellow and the brownish. So whatever is above that regarding the days of the menstruation (*Haydh*), when she recognised a menstruation (*Haydh*), all of it, even if the blood was black or other than that.

فَهَذَا يُبَيِّنُ لَكَ أَنَّ قَلِيلَ الدَّمِّ وَكَثِيرَهُ أَيَّامَ الْحَيْضِ حَيْضٌ كُلُّهُ إِذَا كَانَتْ أَيَّامٌ مَعْلُومَةٌ فَإِذَا جَهَلْتَ أَيَّامَ وَعَدَدَهَا اخْتَجَبَتْ إِلَى النَّظَرِ حِينَئِذٍ إِلَى إِقْبَالِ الدَّمِّ وَإِدْبَارِهِ وَتَغْيِيرِ لَوْنِهِ ثُمَّ تَدْعُ الصَّلَاةَ عَلَى قَدْرِ ذَلِكَ وَ لَا أَرَى النَّبِيَّ (صلى الله عليه وآله) قَالَ اجْلِسِي كَذَا وَ كَذَا يَوْمًا فَمَا زَادَتْ فَأَنْتِ مُسْتَحَاضَةٌ كَمَا لَمْ تُؤْمَرِ الْأُولَى بِذَلِكَ

So this is clear for you that whether the blood is little and its days are many, the menstruation (*Haydh*) is menstruation (*Haydh*), all of it, when the days were known. So when she does not know of the days, and its number, she would be needy for the examination at the onset of the blood and its outset, and the changing of its colour. Then she would leave the *Salaat* upon the measurement of that, and I-asws did not see the Prophet-saww say: 'Sit (awaiting) for such and such a number of days, so whatever increases it, then you would be in inter-period bleeding (*Istihaza*)', just as he-saww did not order the first one with that.

وَ كَذَلِكَ أَبِي (عليه السلام) أَقْتَى فِي مِثْلِ هَذَا وَ ذَلِكَ أَنَّ امْرَأَةً مِنْ أَهْلِنَا اسْتَحَاضَتْ فَسَأَلَتْ أَبِي (عليه السلام) عَنْ ذَلِكَ فَقَالَ إِذَا رَأَيْتِ الدَّمَ الْبَحْرَانِيَّ فَدَعِي الصَّلَاةَ وَ إِذَا رَأَيْتِ الطُّهْرَ وَ لَوْ سَاعَةً مِنْ نَهَارٍ فَاغْتَسِلِي وَ صَلِّي

And similar to that is the verdict - my-asws father-asws issued in a case similar to this, and that is that the woman from our-asws family was with inter-period bleeding (*Istihaza*), so she asked my-asws father about that. So he-asws said: 'When you see the sea of blood, so leave the *Salaat*, and when you see the purity, even though it may be for an hour of the day, so wash and pray *Salaat*'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ أَرَى جَوَابَ أَبِي (عليه السلام) هَاهُنَا غَيْرَ جَوَابِهِ فِي الْمُسْتَحَاضَةِ الْأُولَى أَلَا تَرَى أَنَّهُ قَالَ تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَانِهَا لِأَنَّهُ نَظَرَ إِلَى عَدَدِ الْأَيَّامِ وَ قَالَ هَاهُنَا إِذَا رَأَتْ الدَّمَ الْبَحْرَانِيَّ فَلْتَدْعِ الصَّلَاةَ وَ أَمَرَ هَاهُنَا أَنْ تَنْظُرَ إِلَى الدَّمِّ إِذَا أَقْبَلَ وَ أَدْبَرَ وَ تَغْيِيرَ

Abu Abdullah-asws said: 'And I-asws see the answer of my-asws father-asws over here to be other than his-asws answer regarding the one with inter-period bleeding (*Istihaza*), the first one (above). Did you not see that he-asws said that she should leave the *Salaat* for the number of days of her pure period because he-asws looked at the number of the days and said over here: 'When you see the sea of blood so let her leave the *Salaat*', and ordered over there that she should look at the onset of the blood when it comes and leaves, and changes (colour)'.

وَ قَوْلُهُ الْبَحْرَانِيَّ شَبَهُهُ مَعْنَى قَوْلِ النَّبِيِّ (صلى الله عليه وآله) (إِنَّ دَمَ الْحَيْضِ أَسْوَدٌ يُعْرَفُ وَ إِنَّمَا سَمَاءُ أَبِي بَحْرَانِيًّا لِكَثْرَتِهِ وَ لَوْنُهُ فَهَذَا سُنَّةُ النَّبِيِّ (صلى الله عليه وآله) فِي الَّتِي اخْتَلَطَ عَلَيْهَا أَيَّامُهَا حَتَّى لَا تَعْرِفَهَا وَ إِنَّمَا تَعْرِفُهَا بِالْأَيَّامِ مَا كَانَ مِنْ قَلِيلِ الْأَيَّامِ وَ كَثِيرِهِ

And his-asws words, 'The sea (of blood), resembles the meaning of the words of the Prophet-saww that the blood of the menstruation (*Haydh*) is black, recognisable, and rather it has been named as 'sea (of blood)' due to its abundance and its colour. Thus, this is a Sunnah of the Prophet-saww regarding the one for whom her days are mixed up on her to the extent that she does not recognise them, and rather she recognises by the blood, whatever was from the little (number of) days, and more'.

قَالَ وَ أَمَّا السُّنَّةُ الثَّالِثَةُ فَهِيَ الَّتِي لَيْسَ لَهَا أَيَّامٌ مُتَقَدِّمَةٌ وَ لَمْ تَرَ الدَّمَ قَطُّ وَ رَأَتْ أَوَّلَ مَا أَدْرَكَتْ وَ اسْتَمَرَّتْ بِهَا فَإِنَّ سُنَّةَ هَذِهِ غَيْرُ سُنَّةِ الْأُولَى وَ الثَّانِيَةِ وَ ذَلِكَ أَنَّ امْرَأَةً يُقَالُ لَهَا حَمْنَةٌ بِنْتُ جَحْشٍ أَتَتْ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالَتْ إِنِّي اسْتُحِضْتُ حَيْضَةً شَدِيدَةً فَقَالَ لَهَا اخْتَشِي كُرْسُفًا فَقَالَتْ إِنَّهُ أَشَدُّ مِنْ ذَلِكَ إِنِّي أَتُّجُّهُ نَجًّا فَقَالَ تَلَجَّمِي وَ تَحَيَّضِي فِي كُلِّ شَهْرٍ فِي عِلْمِ اللَّهِ سِنَّةٌ أَيَّامٌ أَوْ سَبْعَةٌ ثُمَّ اغْتَسَلِي غُسْلًا وَ صَوْمِي ثَلَاثَةَ وَ عَشْرِينَ يَوْمًا أَوْ أَرْبَعَةَ وَ عَشْرِينَ وَ اغْتَسَلِي لِغَجْرِ غُسْلًا وَ آجْرِي الطَّهْرَ وَ عَجَلِي العَصْرَ وَ اغْتَسَلِي غُسْلًا وَ آجْرِي المَغْرَبَ وَ عَجَلِي العِشَاءَ وَ اغْتَسَلِي غُسْلًا

He-asws said: 'And as for the third Sunnah, so it is for the one for whom there are no preceding days, and she does not see the (inter-period) blood at all, and she sees the beginning of what I-asws mentioned, and it continues with her. So the Sunnah for this is other than the Sunnah for the first and the second (cases), and that is because a woman called Hamnat Bin Jahsh came over to Rasool-Allah-saww and she said, 'I tend to menstruate with intense inter-period bleeding (*Istihaza*)'. So he-saww said to her: 'Insert a cloth'. So she said, 'It is more intense than that. I experience it as a torrent'. So he-saww said: 'Tie it up tightly and you are menstruation (*Haydh*) during every month in the Knowledge of Allah-azwj, for six or seven days. Then wash with a washing and Fast the twenty three days, or twenty four days, and wash for the Fajr (*Salaat*) with a washing, and another for Al-Zohr, and hasten the Asr, and wash with a washing and delay the Maghrib and hasten the Isha (*Salaats*), and wash with a washing'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَأَرَاهُ قَدْ سَنَّ فِي هَذِهِ غَيْرَ مَا سَنَّ فِي الْأُولَى وَ الثَّانِيَةِ وَ ذَلِكَ لِأَنَّ أَمْرَهَا مُخَالِفٌ لِأَمْرِ هَاتَيْنِكَ أَلَّا تَرَى أَنَّ أَيَّامَهَا لَوْ كَانَتْ أَقَلَّ مِنْ سَبْعٍ وَ كَانَتْ حَمْسًا أَوْ أَقَلَّ مِنْ ذَلِكَ مَا قَالَ لَهَا تَحَيَّضِي سَبْعًا فَيَكُونُ قَدْ أَمَرَهَا بِتَرْكِ الصَّلَاةِ أَيَّامًا وَ هِيَ مُسْتَحَاضَةٌ غَيْرُ حَائِضٍ وَ كَذَلِكَ لَوْ كَانَ حَيْضُهَا أَكْثَرَ مِنْ سَبْعٍ وَ كَانَتْ أَيَّامُهَا عَشْرًا أَوْ أَكْثَرَ لَمْ يَأْمُرَهَا بِالصَّلَاةِ وَ هِيَ حَائِضٌ

Abu Abdullah-asws said: 'So I-asws see that he-saww has established a sunnah regarding this as being other than the Sunnah he-saww established regarding the first and the second cases, and that is because he-saww ordered her differently to those two. Do you not see that her days, had they been less than seven, and had been five or less than that, he-saww would not have told her to consider her menstruation (*Haydh*) to be for seven days, so he-saww would have ordered her with the leaving of the *Salaat* for days and she would be in inter-period bleeding (*Istihaza*), other than menstruation (*Haydh*). And similarly, had her menstruation (*Haydh*) been more than seven (days), and he days had been ten or more, he-saww would not have ordered her with the *Salaat* and she is in menstruation (*Haydh*).

ثُمَّ مِمَّا يَرِيدُ هَذَا بَيَانًا قَوْلُهُ (عليه السلام) لَهَا تَحَيَّضِي وَ لَيْسَ يَكُونُ التَّحَيُّضُ إِلَّا لِلْمَرْأَةِ الَّتِي تُرِيدُ أَنْ تُكَلِّفَ مَا تَعْمَلُ الْحَائِضُ أَلَّا تَرَاهُ لَمْ يَقُلْ لَهَا أَيَّامًا مَعْلُومَةً تَحَيَّضِي أَيَّامَ حَيْضِكَ وَ مِمَّا يُبَيِّنُ هَذَا قَوْلُهُ لَهَا فِي عِلْمِ اللَّهِ لِأَنَّهُ قَدْ كَانَ لَهَا وَ إِنْ كَانَتْ الْأَشْيَاءُ كُلُّهَا فِي عِلْمِ اللَّهِ تَعَالَى

Then from whatever increases this would clarify his-saww words to her: 'You are menstruating', and there does not happen to be the menstruation (*Haydh*) except for the woman who want to take the burden of what the menstruating woman does. Do you not see that he-saww did not say to her: 'Known number of days are your

menstruating days. And from what this clarifies is his^{-saww} words to her: 'In the Knowledge of Allah^{-azwj}', because it was for her, and even though all the things are in the Knowledge of Allah^{-azwj} the Exalted.

وَهَذَا بَيِّنٌ وَاضِحٌ أَنَّ هَذِهِ لَمْ تَكُنْ لَهَا أَيَّامٌ قَبْلَ ذَلِكَ قَطُّ وَ هَذِهِ سُنَّةُ النَّبِيِّ اسْتَمَرَّ بِهَا الدَّمُّ أَوَّلَ مَا تَرَاهُ أَفْصَى وَفَتَيْهَا سَبْعٌ وَ أَفْصَى طَهْرُهَا ثَلَاثٌ وَ عَشْرُونَ حَتَّى يَصِيرَ لَهَا أَيَّاماً مَعْلُومَةً فَتَنْتَقِلَ إِلَيْهَا

This, openly clarifies that these did not happen to be her (known) days before that at all, and this is a Sunnah for the one for whom the first blood is continuous. What she saw as the maximum of her duration was seven (days), and the maximum of her purity as twenty three (days) until the days come to be known for her, so she would transfer to it.

فَجَمِيعُ حَالَاتِ الْمُسْتَحَاضَةِ تَدُورُ عَلَى هَذِهِ السُّنَنِ الثَّلَاثَةِ لَا تَكَادُ أَبَدًا تَخْلُو مِنْ وَاجِدَةٍ مِنْهُنَّ إِنْ كَانَتْ لَهَا أَيَّامٌ مَعْلُومَةٌ مِنْ قَلِيلٍ أَوْ كَثِيرٍ فَهِيَ عَلَى أَيَّامِهَا وَ حَلَقِهَا الَّذِي جَرَتْ عَلَيْهِ لَيْسَ فِيهِ عَدَدٌ مَعْلُومٌ مُوقَفٌ غَيْرَ أَيَّامِهَا فَإِنْ اخْتَلَطَتِ الْأَيَّامُ عَلَيْهَا وَ تَقَدَّمَتْ وَ تَأَخَّرَتْ وَ تَغَيَّرَ عَلَيْهَا الدَّمُّ أَلْوَانًا فَسُنَّتُهَا إِبْقَالُ الدَّمِّ وَ إِذْبَارُهُ وَ تَغْيِيرُ حَالَاتِهِ

So the entirety of the situations of the inter-period bleeding (*Istihaza*) revolve around these three Sunnahs, almost never being devoid from any one from these. If it was so that for her are a known (number of) days from the less or more, so she would be upon her days (of menstruation (*Haydh*)), and her mannerisms which she would flow upon is in which there are no known number of days prescribed apart from her (known) days. So if the days get mixed up upon her and they either get preceded or are delayed, and the blood changes its colour upon her, so her Sunnah is based on her onset of the blood and its outset, and the change of its state.

وَ إِنْ لَمْ تَكُنْ لَهَا أَيَّامٌ قَبْلَ ذَلِكَ وَ اسْتَحَاضَتْ أَوَّلَ مَا رَأَتْ فَوَقَّتْهَا سَبْعٌ وَ طَهْرُهَا ثَلَاثٌ وَ عَشْرُونَ فَإِنْ اسْتَمَرَّ بِهَا الدَّمُّ أَشْهُرًا فَعَلَتْ فِي كُلِّ شَهْرٍ كَمَا قَالَ لَهَا فَإِنْ انْقَطَعَ الدَّمُّ فِي أَقَلِّ مِنْ سَبْعٍ أَوْ أَكْثَرَ مِنْ سَبْعٍ فَإِنَّهَا تَغْتَسِلُ سَاعَةً تَرَى الطَّهْرَ وَ تُصَلِّي

And if there do not happen to be (known) days for her before that, and she has inter-period bleeding (*Istihaza*), the first of what she sees, so her timing is of seven (days), and her purity is of twenty three (days). But, if the blood continues with her for a month, she would do during the whole month just as it was said for her. So if the blood is cut off in less than seven (days), or more than seven (days), so she would wash the moment she sees the purity and she would pray *Salaat*.

فَلَا تَزَالُ كَذَلِكَ حَتَّى تَنْظُرَ مَا يَكُونُ فِي الشَّهْرِ الثَّانِي فَإِنْ انْقَطَعَ الدَّمُّ لَوْفَتِهِ فِي الشَّهْرِ الْأَوَّلِ سِوَاءَ حَتَّى تَوَالِي عَلَيْهَا حَبِضَتَانِ أَوْ ثَلَاثٌ فَقَدْ عَلِمَ الْآنَ أَنَّ ذَلِكَ قَدْ صَارَ لَهَا وَفَتْأَ وَ حَلَقًا مَعْرُوفًا تَعْمَلُ عَلَيْهِ وَ تَدْعُ مَا سِوَاهُ وَ تَكُونُ سُنَّتُهَا فِيمَا تَسْتَقْبِلُ إِنْ اسْتَحَاضَتْ قَدْ صَارَتْ سُنَّةً إِلَى أَنْ تُحْبَسَ أَقْرَاؤُهَا

So it would not cease to be like that until she sees what happens in the second month. So if the blood gets cut off for its time that it did so during the first month, in the same way until two or three menstruations (*Haydh*'s) turn around for her, so she has come to know now that, that has come to be a timing for her, and it is a well-known manner that she would work upon, and she would leave what is besides it, and it would happen to be her Sunnah in the future when she has inter-period bleeding (*Istihaza*), and it has become a Sunnah upon the withholding of her pure period.

وَ إِنَّمَا جُعِلَ الْوَقْتُ أَنْ تَوَالِيَ عَلَيْهَا حَيْضَتَانِ أَوْ ثَلَاثَ لِقَوْلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِلسَّائِلَةِ لَتَلْتِي نَعْرِفُ أَيَّامَهَا دَعِيَ الصَّلَاةَ أَيَّامَ أَقْرَانِكَ فَعَلِمْنَا أَنَّهُ لَمْ يَجْعَلِ الْفُرْءَ الْوَاحِدَ سُنَّةً لَهَا فَيَقُولُ دَعِيَ الصَّلَاةَ أَيَّامَ فُرْنِكَ وَ لَكِنْ سَنَّ لَهَا الْأَقْرَاءَ وَ أَدْنَاهُ حَيْضَتَانِ فَصَاعِدًا

And rather, the timing that was made for her, of two menstruation (*Haydhs*) or three, is due to the words of Rasool-Allah^{-saww} for the one who recognises her days: 'Leave the *Salaat* based on the days of your pure periods', so we know that he^{-saww} did not make the one pure period as a Sunnah for her, so he^{-saww} was saying to her: 'Leave the *Salaat* for the days of your pure period', but established a Sunnah for her based on pure periods, and the least of that are two menstruation (*Haydhs*), hereinafter.

وَ إِذَا اخْتَلَطَ عَلَيْهَا أَيَّامُهَا وَ زَادَتْ وَ نَقَصَتْ حَتَّى لَا تَقِفَ مِنْهَا عَلَى حَدٍّ وَ لَا مِنْ الدَّمِ عَلَى لَوْنٍ عَمِلَتْ بِأَقْبَالِ الدَّمِ وَ إِدْبَارِهِ وَ لَيْسَ لَهَا سُنَّةٌ غَيْرُ هَذَا لِقَوْلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا أَقْبَلَتِ الْحَيْضَةَ فَدَعِيَ الصَّلَاةَ وَ إِذَا أَدْبَرَتْ فَاعْتَسَلِي وَ لِقَوْلِهِ إِنَّ دَمَ الْحَيْضِ أَسْوَدُ يُعْرَفُ كَقَوْلِ أَبِي (عَلَيْهِ السَّلَامُ) إِذَا رَأَيْتِ الدَّمَ الْبَحْرَانِيَّ

And when her days are mixed up upon her and they increase and decrease until she cannot rely from it upon a limit, nor from the blood upon colour, she would know by the onset of the blood and its outset, and there is no Sunnah for her other than this, due to the words of Rasool-Allah^{-saww}: 'When the menstruation (*Haydh*) comes, so leave the *Salaat*, and when it leaves, so wash', and due to his^{-saww} words: 'The blood of the menstruation (*Haydh*) is black, recognisable', like the words of my^{-asws} father^{-asws}: 'When you see the sea of blood'.

فَإِنْ لَمْ يَكُنِ الْأَمْرُ كَذَلِكَ وَ لَكِنَّ الدَّمَ أَطْبِقَ عَلَيْهَا فَلَمْ تَزَلِ الْاسْتِحَاضَةَ دَارَةً وَ كَانَ الدَّمُ عَلَى لَوْنٍ وَاجِدٍ وَ حَالَةٍ وَاجِدَةٍ فَسُنَّتُهَا السَّبْعُ وَ الثَّلَاثُ وَ الْعِشْرُونَ لِأَنَّهَا قِصَّتُهَا كَقِصَّةِ حَمْنَةَ حِينَ قَالَتْ إِنِّي أُتَجَّهُ تَجًّا .

So if the matter does not happen to be like that, and the blood is wearing down upon her, so the inter-period bleeding (*Istihaza*) has not ceased its circuit, and the blood would be upon one colour, and its state would be one. Therefore, her Sunnah would be seven (days of menstruation (*Haydh*)), and twenty three (days of pure period), because her maximum is the maximum of Hamnat when she said, 'I am experiencing it like a torrent'.³³

مَحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادِ بْنِ عِيسَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُسْتِحَاضَةُ تَنْظُرُ أَيَّامَهَا فَلَا تُصَلِّي فِيهَا وَ لَا يَفْرُبُهَا بَعْضُهَا فَإِذَا جَارَتْ أَيَّامُهَا وَ رَأَتْ الدَّمَ يَنْقُبُ الْكُرْسُفَ اغْتَسَلَتْ لِلظُّهْرِ وَ الْعَصْرِ تَوَجَّرُ هَذِهِ وَ تَعَجَّلُ هَذِهِ وَ لِلْمَغْرِبِ وَ الْعِشَاءِ غُسْلًا تَوَجَّرُ هَذِهِ وَ تَعَجَّلُ هَذِهِ وَ تَغْتَسِلُ لِلصُّبْحِ وَ تَحْتَسِي وَ تَسْتَنْقِرُ وَ لَا تُحَيِّي وَ تَضُمُّ فِجْدِيهَا فِي الْمَسْجِدِ وَ سَائِرُ جَسَدِهَا خَارِجٌ وَ لَا يَأْتِيهَا بَعْضُهَا فِي أَيَّامِ فُرْنِهَا وَ إِنْ كَانَ الدَّمُ لَا يَنْقُبُ الْكُرْسُفَ تَوَضَّأَتْ وَ دَخَلَتْ الْمَسْجِدَ وَ صَلَّتْ كُلَّ صَلَاةٍ بِوَضُوءٍ وَ هَذِهِ يَأْتِيهَا بَعْضُهَا إِلَّا فِي أَيَّامِ حَيْضِهَا .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one with inter-period bleeding (*Istihaza*) would look at her days, so she would neither pray *Salaat* in them, nor would she go near her husband. So when her days exceed and she sees the blood, she should insert a cloth and wash for the Zoh and Al-Asr (*Salaats*), delaying this one and hastening that one; and for Al-Maghrib and Al-Isha, she would wash, delaying this one and hastening that one, and she should wash for the morning

³³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 1

(*Salaat*), and she would stuff a cloth and she would not bend and spread her thighs in the Masjid and make her body to be outside; and she should not go to her husband during the (regular) days of her purity. And if it was such that the blood cannot be held by the cloth, she should perform ablution before entering the Masjid and pray (*Salaat*), each *Salaat* being with one ablution. And this one can go to her husband except during the days of her menstruation (*Haydh*).³⁴

مُحَمَّدٌ عَنِ الْفَضْلِ عَنِ صَفْوَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَسْتَحَاضُ فَقَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) سَأَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنِ الْمَرْأَةِ تَسْتَحَاضُ فَأَمَرَهَا أَنْ تَمْكُثَ أَيَّامَ حَيْضِهَا لَا تُصَلِّيَ فِيهَا ثُمَّ تَغْتَسِلَ وَ تَسْتَدْجِلَ فُطْنَةً وَ تَسْتَنْفِرَ بِثَوْبٍ ثُمَّ تُصَلِّيَ حَتَّى يَخْرُجَ الدَّمُ مِنْ وَرَاءِ الثَّوْبِ قَالَ تَغْتَسِلُ الْمَرْأَةُ الدَّمِيَّةُ بَيْنَ كُلِّ صَلَاتَيْنِ وَ الْإِسْتِغْفَارُ أَنْ تَطَيَّبَ وَ تَسْتَجِمِرَ بِالذُّخْنَةِ وَ غَيْرَ ذَلِكَ وَ الْإِسْتِغْفَارُ أَنْ تَجْعَلَ مِثْلَ نَقَرِ الدَّابَّةِ .

Muhammad, from Al Fazl, from Safwan, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the woman with inter-period bleeding (*Istihaza*). So he^{-asws} said: 'Abu Ja'far^{-asws} said: 'Rasool-Allah^{-saww} was asked about the woman with inter-period bleeding (*Istihaza*), so he^{-asws} ordered her that she should wait for the (regular) days of her menstruation (*Haydh*), not praying *Salaat* during these. Then she should wash and she would insert cotton, and she would stuff with a cloth. Then she would pray *Salaat* until the blood comes out from other side of the cloth'. He^{-asws} said: 'The bleeding woman would wash between every two *Salaats*, and replace the cloth, and apply perfume and burn incense, and other than that, and the stuffing (cloth) must be like a belt harness animals'.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ الْمُسْتَحَاضَةُ إِذَا تَقَبَّ الدَّمُ الْكُرْسُفَ اغْتَسَلَتْ لِكُلِّ صَلَاتَيْنِ وَ لِلْفَجْرِ غُسْلًا وَ إِنْ لَمْ يَجِرِ الدَّمُ الْكُرْسُفَ فَعَلَيْهَا الْغُسْلُ كُلَّ يَوْمٍ مَرَّةً وَ الْوُضُوءُ لِكُلِّ صَلَاةٍ وَ إِنْ أَرَادَ رَوْحُهَا أَنْ يَأْتِيَهَا فَحِينَ تَغْتَسِلُ هَذَا إِنْ كَانَ دَمُهَا غَيْبًا وَ إِنْ كَانَتْ صُفْرَةً فَعَلَيْهَا الْوُضُوءُ .

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

'He^{-asws} said: 'If the bloods seeps through the cotton pad, she should wash for every two *Salaats*, and a washing for Al-Fajr (*Salaat*); and if the blood does not exceed the cotton pad, so upon her is the washing of once every day, and the ablution for every *Salaat*. And if her husband wants to go to her, so this is where she should wash. This is for if her blood was black; and if it was yellow, so upon her is the ablution'.³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُعْبِرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُسْتَحَاضَةُ تَغْتَسِلُ عِنْدَ صَلَاةِ الظُّهْرِ فَتُصَلِّيُ الظُّهْرَ وَ الْعَصْرَ ثُمَّ تَغْتَسِلُ عِنْدَ الْمَغْرَبِ فَتُصَلِّيُ الْمَغْرِبَ وَ الْعِشَاءَ ثُمَّ تَغْتَسِلُ عِنْدَ الصُّبْحِ فَتُصَلِّيُ الْفَجْرَ وَ لَا بَأْسَ أَنْ يَأْتِيَهَا بَعْلُهَا إِذَا شَاءَ إِلَّا أَيَّامَ حَيْضِهَا فَيَعْتَزُّلُهَا بَعْلُهَا

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one with inter-period bleeding (*Istihaza*) should wash during *Salaat* Al-Zohr, so she would pray Al-Zohr and Al-Asr. Then she should wash during *Salaat* Al-Maghrib, so she would pray Al-Maghrib and Al-Isha. Then she should wash during the morning *Salaat*, so she would

³⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 2

³⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 3

³⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 4

pray Al-Fajr. And there is no problem if her husband were to come to her whenever he so desires to, except for the days of her menstruation (*Haydh*), so she would isolate herself from her husband’.

قَالَ وَ قَالَ لَمْ تَفْعَلْهُ امْرَأَةٌ قَطُّ اِحْتِسَابًا اِلَّا عُوْفِيَتْ مِنْ ذَلِكَ .

He (the narrator) said, ‘And he^{-asws} said: ‘A woman would not do so at all, except that she would regain good health from that’.³⁷

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِذَا مَكَتَبَتِ الْمَرْأَةُ عَشْرَةَ أَيَّامٍ تَرَى الدَّمَ ثُمَّ طَهَّرَتْ فَكَتَبَتْ ثَلَاثَةَ أَيَّامٍ طَاهِرَةً ثُمَّ رَأَتْ الدَّمَ بَعْدَ ذَلِكَ أَمْ تُسَبِّحُ عَنِ الصَّلَاةِ قَالَ لَا هَذِهِ مُسْتَحَاضَةٌ تَغْتَسِلُ وَ تَسْتَدْخِلُ فُطْنَةً بَعْدَ فُطْنَةٍ وَ تَجْمَعُ بَيْنَ الصَّلَاتَيْنِ بِغُسْلٍ وَ يَأْتِيهَا زَوْجُهَا إِنْ أَرَادَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwaan Bin Yahya,

(It has been narrated) from Abu Al-Hassan^{-asws}, said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! When the woman waits for ten days and sees the blood, then she becomes clean, and she awaits for three days as clean, then she sees the blood after that. Should she withhold from the *Salaat*?’ He^{-asws} said: ‘No. This is woman with inter-period bleeding (*Istihaza*). She should wash and insert a cotton (pad) after cotton (pad), and she would gather between the two *Salaats* with one washing, and her husband can come to her if he so intends to’.³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ مَوْلَى أَبِي الْمُعْزَاءِ الْعَجَلِيِّ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَحِيضُ ثُمَّ يَمُضِي وَ قُتَّ طَهْرَهَا وَ هِيَ تَرَى الدَّمَ قَالَ فَقَالَ تَسْتَطْهَرُ بِيَوْمٍ إِنْ كَانَ حَيْضُهَا دُونَ عَشْرَةِ أَيَّامٍ وَ إِنْ اسْتَمَرَّ الدَّمُ فَهِيَ مُسْتَحَاضَةٌ وَ إِنْ انْقَطَعَ الدَّمُ اغْتَسَلَتْ وَ صَلَّتْ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood, a slave of Abu Al Maghra Al Ijaly, from the one who informed him,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him^{-asws} about the woman who menstruates, then the time of the purity passes by, and she sees the blood. So he^{-asws} said: ‘She should memorise the day, if her menstruation (*Haydh*) is less of than ten days; and if the blood continues, so she is a woman with inter-period bleeding (*Istihaza*); and if the blood cuts off, she should wash and pray *Salaat*’.

قَالَ قُلْتُ لَهُ فَالْمَرْأَةُ يَكُونُ حَيْضُهَا سَبْعَةَ أَيَّامٍ أَوْ ثَمَانِيَةَ أَيَّامٍ حَيْضُهَا دَائِمٌ مُسْتَقِيمٌ ثُمَّ تَحِيضُ ثَلَاثَةَ أَيَّامٍ ثُمَّ يَنْقَطِعُ عَنْهَا الدَّمُ فَتَرَى الْبَيَاضَ لَا صُفْرَةَ وَ لَا دَمًا قَالَ تَغْتَسِلُ وَ تُصَلِّي فَتُغْتَسِلُ وَ تُصَلِّي وَ تَصُومُ ثُمَّ يَعُودُ الدَّمُ قَالَ إِذَا رَأَتْ الدَّمَ أَمْسَكَتْ عَنِ الصَّلَاةِ وَ الصِّيَامِ

He (the narrator) said, ‘I said, ‘So (what about) the woman whose menstruation (*Haydh*) happens to be of seven days or eight days, her menstruation (*Haydh*) being constant, even, then she menstruates for three days, then the blood is cut off from her, so she sees the whiteness, not yellowness, and no blood?’ He^{-asws} said: ‘She should wash and pray *Salaat*’. I said, ‘Supposing she washes and prays *Salaat*, and Fasts, then the blood returns?’ He^{-asws} said: ‘If she sees the blood, she would withhold from the *Salaat* and the Fasts’.

³⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 5

³⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 6

قُلْتُ فَإِنَّهَا تَرَى الدَّمَّ يَوْمًا وَ تَطْهُرُ يَوْمًا قَالَ فَقَالَ إِذَا رَأَتْ الدَّمَ أَمْسَكَتْ وَ إِذَا رَأَتْ الطُّهُرَ صَلَّتْ فَإِذَا مَضَتْ أَيَّامُ حَيْضِهَا وَ اسْتَمَرَّ بِهَا الطُّهُرُ صَلَّتْ فَإِذَا رَأَتْ الدَّمَ فَهِيَ مُسْتَحَاضَةٌ قَدْ انْتَضَمَتْ لَكَ أَمْرُهَا كُلُّهُ .

I said, 'Supposing she sees the blood one day and is pure one day?' He (the narrator) said, 'So he-asws said: 'When she sees the blood, she should withhold (from the *Salaat*), and when she sees the purity, she should pray *Salaat*. So when the days of her menstruation (*Haydh*) pass by and the purity continues with her, she should pray *Salaat*. So when she sees the blood, then she is with inter-period bleeding (*Istihaza*). I-asws have organized for you, all of her matters'.³⁹

باب مَعْرِفَةِ دَمِ الْحَيْضِ مِنْ دَمِ الْإِسْتِحَاضَةِ

Chapter 10 – Recognition of the menstruation (*Haydh*) blood from the inter-period bleeding (*Istihaza*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ قَالَ نَحَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) امْرَأَةً فَسَأَلْتُهُ عَنِ الْمَرْأَةِ يَسْتَمِرُّ بِهَا الدَّمُّ فَلَا تَدْرِي حَيْضٌ هُوَ أَوْ غَيْرُهُ قَالَ فَقَالَ لَهَا إِنَّ دَمَ الْحَيْضِ حَارٌّ غَيْبٌ أَسْوَدٌ لَهُ دَفْعٌ وَ حَرَارَةٌ وَ دَمُ الْإِسْتِحَاضَةِ أَصْفَرٌ بَارِدٌ فَإِذَا كَانَ لِلدَّمِّ حَرَارَةٌ وَ دَفْعٌ وَ سَوَادٌ فَلْتَدْعِ الصَّلَاةَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafsa Bin Al Bakhtary who said,

'A woman came over to Abu Abdullah-asws and she asked him-asws about the woman whose bleeding is continuous with her, so she does not know whether it is menstruation (*Haydh*) or something else. So he-asws said to her: 'The blood of the menstruation (*Haydh*) is warm, thick, black, there being a spurt for it and heat; and the blood of the inter-period bleeding (*Istihaza*) is yellow, cold. So when there was heat and spurting and blackness for the blood, so let her leave the *Salaat*'.

قَالَ فَخَرَجَتْ وَ هِيَ تَقُولُ وَ اللَّهُ أَنْ لَوْ كَانَ امْرَأَةٌ مَا زَادَ عَلَى هَذَا .

He (the narrator) said, 'So she went out and she was saying, 'By Allah-azwj! Had he-asws been a woman, she would not have increased upon this (explanation)'.⁴⁰

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى وَ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ دَمَ الْإِسْتِحَاضَةِ وَ الْحَيْضِ لَيْسَ يَخْرُجَانِ مِنْ مَكَانٍ وَاحِدٍ إِنَّ دَمَ الْإِسْتِحَاضَةِ بَارِدٌ وَ دَمَ الْحَيْضِ حَارٌّ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa and Ibn Abu Umeyr, altogether from Muawiya Bin Ammar who said,

'Abu Abdullah-asws said: 'The blood of the inter-period bleeding (*Istihaza*) and the menstruation (*Haydh*) do not come out from one place. The blood of the inter-period bleeding (*Istihaza*) is cold, and the blood of the menstruation (*Haydh*) is hot'.⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ سَأَلْتَنِي امْرَأَةً مِمَّا أَنْ أُدْخِلَهَا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَاسْتَأْذَنْتُ لَهَا فَأَذِنَ لَهَا فَدَخَلْتُ وَ مَعَهَا مَوْلَاةٌ لَهَا فَقَالَتْ لَهَا يَا أَبَا عَبْدِ اللَّهِ تَعَالَى رَبُّنَا لَا شَرِيفَةَ وَ لَا

³⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 9 H 7

⁴⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 10 H 1

⁴¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 10 H 2

عَرَبِيَّةٌ مَا عَنَى بِهِذَا فَقَالَ لَهَا أَيُّهَا الْمَرْأَةُ إِنَّ اللَّهَ تَعَالَى لَمْ يَضْرِبِ الْأَمْثَالَ لِلشَّجَرَةِ إِنَّمَا ضَرَبَ الْأَمْثَالَ لِبَنِي آدَمَ سَلِي عَمَّا تُرِيدِينَ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Is'haq Bin Jareer who said,

'A woman from us asked me if I could get her to see Abu Abdullah^{-asws}. So I sought the permission for her and he^{-asws} permitted for her, and with her was a slave girl of hers. So she said to him, 'O Abu Abdullah^{-asws}! The Words of the Exalted, [24:35] *lit from a blessed olive-tree, neither eastern nor western*, what is Meant by this?' So he^{-asws} said to her: 'O you woman! Allah^{-azwj} the Exalted does not Strike the examples for the trees. But rather, He^{-azwj} struck examples for the children of Adam^{-as}. Ask about whatever you are intending to'.

قَالَتْ أَخْبِرْنِي عَنِ اللَّوَاتِي بِاللَّوَاتِي مَا حَدُّهُنَّ فِيهِ قَالَ حَدُّ الزَّانَا إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَتَى بِهِنَّ وَ أَلْبَسْنَ مَقَطَعَاتٍ مِنْ نَارٍ وَ قُمَعْنَ بِمَقَامِعٍ مِنْ نَارٍ وَ سُرْبِلْنَ مِنْ النَّارِ وَ أَدْخِلَ فِي أَجْوَابِهِنَّ إِلَى رُءُوسِهِنَّ أَعْمِدَةً مِنْ نَارٍ وَ قَذَفَ بِهِنَّ فِي النَّارِ

She said, 'Inform me about the lesbian with the lesbian, what are their legal punishments (*Hadd*)?' He^{-asws} said: 'The legal punishment (*Hadd*) of the adultery. When it will be the Day of Judgement, they will come with them, and they would be wearing cut-outs of Fire, and harnessed by the harnesses of Fire, and wearing trousers of Fire, and columns of Fire would enter inside them to go up to their heads, and they will be thrown into the Fire.

أَيُّهَا الْمَرْأَةُ إِنَّ أَوَّلَ مَنْ عَمِلَ هَذَا الْعَمَلَ قَوْمَ لُوطٍ وَ اسْتَعْنَى الرَّجَالُ بِالرِّجَالِ فَبَقِيَ النِّسَاءُ بِغَيْرِ رِجَالٍ فَفَعَلْنَ كَمَا فَعَلَ رِجَالُهُنَّ لِيَسْتَعْنِيَ بَعْضُهُنَّ بِبَعْضٍ

O you woman! The first ones who did this deed were the people of Lot^{-as}, and the men satisfied their needs with the men. So the women remained without men, and so they did just as their men were doing, satisfying each other'.

فَقَالَتْ لَهُ أَصْلَحَكَ اللَّهُ مَا تَقُولُ فِي الْمَرْأَةِ تَحِيضُ فَتَجُوزُ أَيَّامَ حَيْضِهَا قَالَ إِنْ كَانَ حَيْضُهَا دُونَ عَشْرَةِ أَيَّامٍ اسْتَظْهَرَتْ بِيَوْمٍ وَاجِدِ ثُمَّ هِيَ مُسْتَحَاضَةٌ قَالَتْ فَإِنَّ الدَّمَ يَسْتَمِرُّ بِهَا الشَّهْرَ وَ الشَّهْرَيْنِ وَ الثَّلَاثَةَ كَيْفَ تَصْنَعُ بِالصَّلَاةِ قَالَ تَجْلِسُ أَيَّامَ حَيْضِهَا ثُمَّ تَعْتَسِلُ لِكُلِّ صَلَاتَيْنِ

So she said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! What are you^{-asws} saying regarding the woman who menstruates and it exceeds the (regular) days of her menstruation (*Haydh*)?' He^{-asws} said: 'If her menstruation (*Haydh*) was of less than ten days, she would examine after one day, then she would be with inter-period bleeding (*Istihaza*)'. She said, 'Supposing the blood continues with her for the month and the two months, and the three, how would she deal with the *Salaat*?' He^{-asws} said: 'She would sit (awaiting) for the (regular) days of her menstruation (*Haydh*), then she would wash for every two *Salaats*'.

فَقَالَتْ لَهُ إِنَّ أَيَّامَ حَيْضِهَا تَخْتَلِفُ عَلَيْهَا وَ كَانَ يَنْقَدِمُ الْحَيْضُ الْيَوْمَ وَ الْيَوْمَيْنِ وَ الثَّلَاثَةَ وَ يَتَأَخَّرُ مِثْلَ ذَلِكَ فَمَا عَلِمَهَا بِهِ قَالَ دَمُ الْحَيْضِ لَيْسَ بِهِ حَفَاءٌ هُوَ دَمٌ حَارٌّ تَجِدُ لَهُ حُرْقَةً وَ دَمُ الْإِسْتِحَاضَةِ دَمٌ قَاسِدٌ بَارِدٌ

So she said to him^{-asws}, 'If the days of her menstruation (*Haydh*) are different upon her, and the menstruation (*Haydh*) tended to precede by the day, or two days, and three, and it would get delayed similar to that, so what can she know with it?' He^{-asws} said:

'The blood of the menstruation (*Haydh*) is not unknown. It is a hot blood. You would find a burning sensation with it. And the blood of the inter-period bleeding (*Istihaza*) is putrid, cold'.⁴²

باب معرفة دم الحيض و العذرة و القرحة

Chapter 11 – Recognition of the blood of menstruation (*Haydh*), and the virginity, and the ulcers

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ خَلْفِ بْنِ حَمَّادٍ وَ رَوَاهُ أَحْمَدُ أَيْضاً عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ خَلْفِ بْنِ حَمَّادِ الْكُوفِيِّ قَالَ تَزَوَّجَ بَعْضُ أَصْحَابِنَا جَارِيَةً مُعْصِراً لَمْ تَطْمَثْ فَلَمَّا افْتَضَّهَا سَالَ الدَّمُ فَمَكَتْ سَائِلاً لَا يَنْقَطِعُ نَحْواً مِنْ عَشْرَةِ أَيَّامٍ قَالَ فَأَرَوْهَا الْقَوَائِلَ وَ مَنْ ظَنُّوا أَنَّهُ يُبْصِرُ ذَلِكَ مِنَ النِّسَاءِ فَاحْتَلَفْنَ فَقَالَ بَعْضُ هَذَا مِنْ دَمِ الْحَيْضِ وَ قَالَ بَعْضٌ هُوَ مِنْ دَمِ الْعُذْرَةِ فَسَأَلُوا عَنْ ذَلِكَ فَقَهَاءَهُمْ كَأَبِي حَنِيفَةَ وَ غَيْرِهِ مِنْ فَقَهَائِهِمْ فَقَالُوا هَذَا شَيْءٌ قَدْ أَشْكَلَ وَ الصَّلَاةُ فَرِيضَةٌ وَاجِبَةٌ فَلْتَتَوَضَّأْ وَ لْتُصَلِّ وَ لْتُمْسِكْ عَنْهَا زَوْجُهَا حَتَّى تَرَى الْبَيَاضَ فَإِنْ كَانَ دَمَ الْحَيْضِ لَمْ يَضُرَّهَا الصَّلَاةُ وَ إِنْ كَانَ دَمَ الْعُذْرَةِ كَانَتْ قَدْ أَتَتْ الْفَرْضَ

Ali Bin Ibrahim, from his father and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, altogether from Muhammad Bin Khalid, from Khalaf Bin Hammad, and reported by Ahmad as well, from Muhammad Bin Aslam, from Khalaf Bin Hammad Al Kufy who said,

'One of our companions got married to a young girl who had yet to menstruate. So when he deflowered her, the blood flowed, and it remained flowing, not getting cut off for about ten days. So he showed her to the midwives and the ones from the women he thought had that insight. But they differed. So some of them said, 'This is from the blood of menstruation (*Haydh*)', and some said, 'It is from the blood of virginity'. So he asked their jurists like Abu Haneefa and others from the jurists, and they said, 'This is something which has confusion, and the *Salaat* is a necessity, an Obligation. So let her perform ablution, and let her pray *Salaat*, and let her husband abstain from her until she sees the whiteness (no blood). So if it was the blood of menstruation (*Haydh*), the *Salaat* would not harm her, and if it was the blood of the virginity, she would have fulfilled the Obligation'.

فَفَعَلْتُ الْجَارِيَةَ ذَلِكَ وَ حَجَّجْتُ فِي تِلْكَ السَّنَةِ فَلَمَّا صِرْنَا بِيَمْنَى بَعَثْتُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقُلْتُ جُعِلْتُ فِدَاكَ إِنْ لَنَا مَسْأَلَةٌ قَدْ ضِغْنَا بِهَا دُرْعاً فَإِنْ رَأَيْتَ أَنْ تَأْذِنَ لِي فَاتِيكَ وَ أَسْأَلُكَ عَنْهَا فَبِعَثْ إِلَيَّ إِذَا هَدَاتِ الرَّجُلُ وَ انْقَطَعَ الطَّرِيقُ فَأَقْبِلْ إِنْ شَاءَ اللَّهُ

So the girl did that, and I performed Hajj during that year. So when we came to be at Mina, I sent a message to Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, saying, 'May I be sacrificed for you^{-asws}! There is a problem for us which we have been straitened with and are fed up with it. So if you^{-asws} see fit to permit me so I can come over to see you^{-asws} and ask you^{-asws} about it'. So he^{-asws} sent a message over to me: 'When the man (people) subside and the road is cut off (blocked by someone), so you can come over, Allah^{-azwj} Willing'.

قَالَ خَلْفٌ فَرَأَيْتَ اللَّيْلَ حَتَّى إِذَا رَأَيْتَ النَّاسَ قَدْ قَلَّ اخْتِلَافُهُمْ بِيَمْنَى تَوَجَّهْتُ إِلَى مَضْرَبِهِ فَلَمَّا كُنْتُ قَرِيباً إِذَا أَنَا بِأَسْوَدٍ قَاعِدٍ عَلَى الطَّرِيقِ فَقَالَ مِنَ الرَّجُلِ فَقُلْتُ رَجُلٌ مِنَ الْحَاجِّ فَقَالَ مَا اسْمُكَ قُلْتُ خَلْفُ بْنُ حَمَّادٍ قَالَ ادْخُلْ بَعِيرٍ إِذْنٍ فَقَدْ أَمَرَنِي أَنْ أَقْعُدَ هَاهُنَا فَإِذَا أَتَيْتَ أُدْبِتْ لَكَ

⁴² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 10 H 3

He (the narrator) said, 'I stayed behind and saw the night until when I saw the people had lessened, I stayed behind at Mina to go to his^{-asws} tent. So when I was near, I saw a black man seated upon the road (blocking it). So he said, 'Who is the man (coming over)?' So I said, 'A man from the Pilgrims'. So he said, 'What is your name?' I said, 'Khalaf Bin Hammad'. He said, 'Enter without a permission, for he^{-asws} had ordered me that I should be seated over here, and whenever you come over, so I should permit for you (to enter the tent)'.

فَدَخَلْتُ وَ سَلَّمْتُ فَرَدَّ السَّلَامَ وَ هُوَ جَالِسٌ عَلَى فِرَاشِهِ وَ خَدَّهُ مَا فِي الْفُسْطَاطِ غَيْرُهُ فَلَمَّا صَرْتُ بَيْنَ يَدَيْهِ سَأَلَنِي وَ سَأَلْتُهُ عَنْ حَالِهِ فَقُلْتُ لَهُ إِنَّ رَجُلًا مِنْ مَوَالِيكَ تَزَوَّجَ جَارِيَةً مُعْصِرًا لَمْ تَطْمَئِنِّي فَلَمَّا اقْتَضَى سَأَلَ الدَّمَ فَمَكَثَ سَائِلًا لَا يَنْقَطِعُ نَحْوًا مِنْ عَشْرَةِ أَيَّامٍ وَ إِنَّ الْقَوَائِلَ اخْتَلَفْنَ فِي ذَلِكَ فَقَالَ بَعْضُهُنَّ دَمُ الْحَيْضِ وَ قَالَ بَعْضُهُنَّ دَمُ الْعُدْرَةِ فَمَا يَنْبَغِي لَهَا أَنْ تَصْنَعَ

So I entered and greeted, and he^{-asws} returned the greetings, and he^{-asws} was seated upon his^{-asws} carpet, alone, there being no one else in the tent. So when I came to be in front of him^{-asws}, he^{-asws} asked me and I asked him^{-asws} about his^{-asws} state, and I said to him^{-asws}, 'A man from the ones in your^{-asws} Wilayah married a young girl who had yet to menstruate. So when he deflowered her, the blood flowed and remained flowing, not being cut off, for about ten days, and the midwives differed with regards to that. So some of them said it is the blood of menstruation (*Haydh*), and some of them said it is the blood of virginity. So what is befitting for her to do?'

قَالَ فَلْتَتَّقِ اللَّهَ فَإِنْ كَانَ مِنْ دَمِ الْحَيْضِ فَلْتُمْسِكِ عَنِ الصَّلَاةِ حَتَّى تَرَى الطُّهْرَ وَ لِتُمْسِكِ عَنْهَا بَعْلَهَا وَ إِنْ كَانَ مِنَ الْعُدْرَةِ فَلْتَتَّقِ اللَّهَ وَ لِتَتَوَضَّأَ وَ لِتَنْصَلَّ وَ يَأْتِيَهَا بَعْلَهَا إِنْ أَحَبَّ ذَلِكَ فَقُلْتُ لَهُ وَ كَيْفَ لَهُمْ أَنْ يَعْلَمُوا مِمَّا هُوَ حَتَّى يَفْعَلُوا مَا يَنْبَغِي قَالَ فَالْتَفَتَ يَمِينًا وَ شِمَالًا فِي الْفُسْطَاطِ مَخَافَةَ أَنْ يَسْمَعَ كَلَامَهُ أَحَدًا قَالَ ثُمَّ نَهَدَ إِلَيَّ فَقَالَ يَا خَلْفُ سِرَّ اللَّهِ سِرَّ اللَّهِ فَلَا تُذِيعُوهُ وَ لَا تَعْلَمُوا هَذَا الْخَلْقَ أَصُولَ دِينِ اللَّهِ بَلِ ارْضَوْا لَهُمْ مَا رَضِيَ اللَّهُ لَهُمْ مِنْ ضَلَالٍ

He^{-asws} said: 'So let her fear Allah^{-azwj}, for it was from the blood of menstruation (*Haydh*), so let her abstain from the *Salaat* until she sees the purity, and let her husband abstain from her; and if it was from the blood of virginity, so let her fear Allah^{-azwj}, and let her perform ablution, and let her pray *Salaat*, and her husband can come to her if he likes that'. So I said to him^{-asws}, 'So how is it for them to know what it is from until they do what is befitting?' So he^{-asws} looked towards the right and left in the tent, fearing that someone might hear his^{-asws} speech, then he^{-asws} diverted towards me and he^{-asws} said: 'O Khalaf! A secret of Allah^{-azwj}! A secret of Allah^{-azwj}! Therefore, neither waste it nor teach it to these people, the Principles of the Religion. But, be pleased for them what Allah^{-azwj} is Pleased for them, from the straying'.

قَالَ ثُمَّ عَقَدَ بِيَدِهِ الْبُسْرَى تِسْعِينَ ثُمَّ قَالَ تَسْتَدْجِلُ الْقُطْنَةَ ثُمَّ تَدْعُهَا مَلِيًّا ثُمَّ تُخْرِجُهَا إِخْرَاجًا رَيفِيًّا فَإِنْ كَانَ الدَّمُ مُطَوَّقًا فِي الْقُطْنَةِ فَهُوَ مِنَ الْعُدْرَةِ وَ إِنْ كَانَ مُسْتَنْقِعًا فِي الْقُطْنَةِ فَهُوَ مِنَ الْحَيْضِ

He (the narrator) said: 'Then he^{-asws} he formed the (number) ninety with his^{-asws} left hand, then said: 'She should insert the cotton, then leave it for a while. Then she should take it out with a gentle extraction. So if it was an encircled blood in the cotton, so it is from the virginity, and if it was a splodge in the cotton, so it is from the menstruation (*Haydh*)'.

قَالَ خَلْفُ فَاسْتَحَفَّنِي الْفَرْخُ فَبَكَبْتُ فَلَمَّا سَكَنَ بُكَائِي قَالَ مَا أَبْكَاكُ قُلْتُ جُعِلْتُ فِدَاكَ مَنْ كَانَ يُحْسِنُ هَذَا غَيْرُكَ قَالَ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ وَ اللَّهُ إِلَيَّ مَا أَخْبِرُكَ إِلَّا عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) عَنْ جَبْرِئِيلَ عَنِ اللَّهِ عَزَّ وَ جَلَّ .

Khalaf said, 'I was overcome with the happiness, and I cried. So when my crying settled, he^{-asws} said: 'What made you cry?' I said, 'May I be sacrificed for you^{-asws}! Who can be better at this than you^{-asws}?' So he^{-asws} raised his^{-asws} hand towards the sky and said: 'By Allah^{-azwj!} I^{-asws} did not inform you except from Rasool-Allah^{-saww}, from Jibraeel^{-as}, from Allah^{-azwj} Mighty and Majestic'.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَّابٍ عَنْ زِيَادِ بْنِ سُوْقَةَ قَالَ سَأَلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ أَقْتَضَ امْرَأَتَهُ أَوْ أُمَّتَهُ فَرَأَتْ دَمًا كَثِيرًا لَا يَنْقَطِعُ عَنْهَا يَوْمًا كَيْفَ تَصْنَعُ بِالصَّلَاةِ قَالَ تُمَسِّكُ الْكُرْسُفَ فَإِنْ خَرَجَتِ الْفُطْنَةُ مُطَوَّقَةً بِالدَّمِ فَإِنَّهُ مِنَ الْعُدْرَةِ تَغْتَسِلُ وَ تُمَسِّكُ مَعَهَا فُطْنَةً وَ تُصَلِّي فَإِنْ خَرَجَ الْكُرْسُفُ مُنْعِمَسًا بِالدَّمِ فَهُوَ مِنَ الطَّمْثِ تَقْعُدُ عَنِ الصَّلَاةِ أَيَّامَ الْحَيْضِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibn Raib, from Ziyad Bin Sowqat who said,

'Abu Ja'far^{-asws} was asked about a man who deflowers his wife, or his maid, so she sees a lot of blood, not being cut off from her for a day. How would she deal with the *Salaat*? He^{-asws} said: 'She would insert the cotton. So if the cotton comes out encircled with the blood, so it is from the virginity. She should wash and keep the cotton with her, and she should pray *Salaat*. But if the cotton comes out immersed in blood, so it is from the menstruation (*Haydh*). She should sit (abstaining) from the *Salaat* for the days of the menstruation (*Haydh*)'.⁴⁴

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَبَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَتَاءٌ مِمَّا يَبْهَى قَرْحَةً فِي فَرْجِهَا وَ الدَّمُ سَائِلٌ لَا تَدْرِي مِنْ دَمِ الْحَيْضِ أَوْ مِنْ دَمِ الْفَرْحَةِ فَقَالَ مَرَّهَا فَلْتَسْتَلْقِ عَلَى ظَهْرِهَا ثُمَّ تَرْفَعُ رِجْلَيْهَا ثُمَّ تَسْتَدْجِلُ إِنْصَبَعَهَا الْوُسْطَى فَإِنْ خَرَجَ الدَّمُ مِنَ الْجَانِبِ الْأَيْمَنِ فَهُوَ مِنَ الْحَيْضِ وَ إِنْ خَرَجَ مِنَ الْجَانِبِ الْأَيْسَرِ فَهُوَ مِنَ الْفَرْحَةِ .

Muhammad Bin Yahya, raising it from Aban who said,

'I said to Abu Abdullah^{-asws}, 'A young girl from us had an ulcer in her private part, and the blood flowed. She did not know whether it is from the blood of the ulcer'. So he^{-asws} said: 'Instruct her, so let her lie down upon her back, then raise her two legs, then insert her middle finger. So if the blood comes out from the right hand side, so it is from the menstruation (*Haydh*), but if it comes out from the left hand side, so it is from the ulcer'.⁴⁵

بابُ الْحَبْلِى تَرَى الدَّمَ

Chapter 12 – The pregnant woman sees the blood

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ الْحُسَيْنِ بْنِ نُعَيْمِ الصَّحَّافِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ أُمَّ وَوَلَدِي تَرَى الدَّمَ وَ هِيَ حَامِلٌ كَيْفَ تَصْنَعُ بِالصَّلَاةِ قَالَ فَقَالَ لِي إِذَا رَأَتِ الْحَامِلُ الدَّمَ بَعْدَ مَا تَمَضَى عَشْرُونَ يَوْمًا مِنَ الْوَقْتِ الَّذِي كَانَتْ تَرَى فِيهِ الدَّمَ مِنَ الشَّهْرِ الَّذِي كَانَتْ تَقْعُدُ فِيهِ فَإِنَّ ذَلِكَ لَيْسَ مِنَ الرَّجْمِ وَ لَا مِنَ الطَّمْثِ فَلْتَتَوَضَّأْ وَ تَحْتَشِي بِكُرْسُفٍ وَ تُصَلِّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Husayn Bin Muaym Al Sahhaf who said,

⁴³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 11 H 1

⁴⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 11 H 2

⁴⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 11 H 3

'I said to Abu Abdullah^{-asws} that a mother of my children saw the blood and she is pregnant. How should she deal with the *Salaat*?' So he^{-asws} said to me: 'When the pregnant woman sees the blood after the passing of twenty days from the time in which she (normally) sees the blood during the month which she sits (abstaining from *Salaat* during it), so that is not from the womb, nor from the menstruation (*Haydh*). So let her perform ablution, and she should insert with a cloth, and she should pray *Salaat*.

وَ إِذَا رَأَتْ الْحَامِلُ الدَّمَ قَبْلَ الْوَقْتِ الَّذِي كَانَتْ تَرَى فِيهِ الدَّمَ بِقَلِيلٍ أَوْ فِي الْوَقْتِ مِنْ ذَلِكَ الشَّهْرِ فَإِنَّهُ مِنَ الْحَيْضَةِ فَلْتُمْسِكْ عَنِ الصَّلَاةِ عَدَدَ أَيَّامِهَا الَّتِي كَانَتْ تَفْعُدُ فِي حَيْضِهَا فَإِنْ انْقَطَعَ الدَّمُ عَنْهَا قَبْلَ ذَلِكَ فَلْتُغْتَسِلْ وَ لْتُصَلِّ وَ إِنْ لَمْ يَنْقَطِعِ الدَّمُ عَنْهَا إِلَّا بَعْدَ مَا تَمُضِي الْأَيَّامَ الَّتِي كَانَتْ تَرَى فِيهَا الدَّمَ بِيَوْمٍ أَوْ يَوْمَيْنِ فَلْتُغْتَسِلْ ثُمَّ تَحْتَشِي وَ تَسْتَدْفِرُ وَ تُصَلِّي الظُّهْرَ وَ الْعَصْرَ

And when the pregnant woman sees the blood before the time which she used to see the blood beforehand, by a little, or during the time from that month, so it is from the menstruation (*Haydh*). So let her abstain from the *Salaat* for a number of days which she used to sit (abstaining) during her menstruation (*Haydh*). So if the blood gets cut off from her before that, then let her wash, and let her pray *Salaat*; but if the blood does not get cut off from her except after the passing of the days in which she used to see the blood, by a day or two days, so let her wash, then let her stuff with the cotton, and pray *Al-Zohr* and *Al-Asr Salaat*.

ثُمَّ لْتَنْتَظِرْ فَإِنْ كَانَ الدَّمُ فِيمَا بَيْنَهُمَا وَ بَيْنَ الْمَغْرِبِ لَا يَسِيلُ مِنْ خَلْفِ الْكُرْسُفِ فَلْتَتَوَضَّأْ وَ لْتُصَلِّ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ مَا لَمْ تَطْرَحِ الْكُرْسُفَ فَإِنْ طَرَحَتْ الْكُرْسُفَ عَنْهَا فَسَالَ الدَّمُ وَ جَبَّ عَلَيْهَا الْعُسْلُ وَ إِنْ طَرَحَتْ الْكُرْسُفَ وَ لَمْ يَسِيلِ الدَّمُ فَلْتَتَوَضَّأْ وَ لْتُصَلِّ وَ لَا تُغْسَلْ عَلَيْهَا

Then let her wait. So if it was such that the blood, during what is between these two (*Al-Zohr* and *Al-Asr*) and *Al-Maghrib*, does not flow from the other side of the cloth, so let her perform ablution, and let her pray *Salaat* during the time of every *Salaat* for as long as the cotton is clean. So if the cloth is clean from her but the blood flows, the washing would be Obligated upon her; and if the cloth is clean and the blood does not flow, so let her perform ablution, and let her pray *Salaat*, and there is no washing (Obligated) upon her'.

قَالَ وَ إِنْ كَانَ الدَّمُ إِذَا أُمْسَكَتِ الْكُرْسُفَ يَسِيلُ مِنْ خَلْفِ الْكُرْسُفِ صَبِيحًا لَا يَرِقًا فَإِنَّ عَلَيْهَا أَنْ تَغْتَسِلَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ وَ تَحْتَشِي وَ تُصَلِّي وَ تَغْتَسِلَ لِلْفَجْرِ وَ تَغْتَسِلَ لِلظُّهْرِ وَ الْعَصْرِ وَ تَغْتَسِلَ لِلْمَغْرِبِ وَ الْعِشَاءِ

He^{-asws} said: 'And if it was so that the blood, being withheld by the cloth, flows from the other side of the cloth with an effusion, nor as perspiration, so upon her is that she should wash three times during every day and night, and she should stuff (the cotton), and she should pray *Salaat*; and she would wash for *Al-Fajr*, and wash for *Al-Zohr* and *Al-Asr*, and wash for *Al-Maghrib* and *Al-Isha*'.

قَالَ وَ كَذَلِكَ تَفْعَلُ الْمُسْتَحَاضَةُ فَإِنَّهَا إِذَا فَعَلَتْ ذَلِكَ أَذْهَبَ اللَّهُ بِالدَّمِ عَنْهَا .

He^{-asws} said: 'And similar to that is what the one with inter-period bleeding (*Istihaza*) would do. So if she were to do that, Allah^{-azwj} would Remove the blood from her'.⁴⁶

⁴⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 12 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ رِجَالِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ الْخُبْلَى قَدْ اسْتَبَانَ حَبْلُهَا تَرَى مَا تَرَى الْحَائِضُ مِنَ الدَّمِ قَالَ تِلْكَ الْهَرَاقَةُ مِنَ الدَّمِ إِنْ كَانَ دَمًا كَثِيرًا أَحْمَرَ فَلَا تُصَلِّ وَ إِنْ كَانَ قَلِيلًا أَصْفَرَ فَلَيْسَ عَلَيْهَا إِلَّا الْوُضُوءُ .

Ali Bin Ibrahim, from his father, from one of his men, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}), said, 'I asked him^{-asws} about the pregnant woman whose pregnancy is detected, sees what the menstruating woman sees, from the blood. He^{-asws} said: 'That is the spilling from the blood. If it was a lot of blood, being red, so she should not pray *Salaat*; but if it was a little (blood), being yellow, so there is nothing upon her, except for the ablution'.⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْخُبْلَى تَرَى الدَّمَ كَمَا كَانَتْ تَرَى أَيَّامَ حَيْضِهَا مُسْتَقِيمًا فِي كُلِّ شَهْرٍ فَقَالَ تُمْسِكُ عَنِ الصَّلَاةِ كَمَا كَانَتْ تَصْنَعُ فِي حَيْضِهَا فَإِذَا طَهَّرْتَ صَلَّتْ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}), said, 'I asked him^{-asws} about the pregnant woman seeing the blood just as she would see during the days of her menstruation (*Haydh*), regularly, during every month. So he^{-asws} said: 'She should refrain from the *Salaat* just as she would do during her menstruation (*Haydh*). So when she is clean, she should pray *Salaat*'.⁴⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعًا عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنِ الْخُبْلَى تَرَى الدَّمَ وَ هِيَ حَامِلٌ كَمَا كَانَتْ تَرَى قَبْلَ ذَلِكَ فِي كُلِّ شَهْرٍ هَلْ تَنْتَرِكُ الصَّلَاةَ قَالَ تَنْتَرِكُ إِذَا دَامَ .

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

'I asked Abu Al-Hassan^{-asws} about the pregnant woman seeing the blood, and she is pregnant, just as she used to see before that during every month. Should she neglect the *Salaat*?' He^{-asws} said: 'She should leave it when there is blood'.⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو دَاوُدَ جَمِيعًا عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ وَ فَضَالَةَ بْنِ أَبِي عُبَيْدٍ عَنِ اللَّهِ بْنِ سِنَانَ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنِ الْخُبْلَى تَرَى الدَّمَ أ تَنْتَرِكُ الصَّلَاةَ فَقَالَ نَعَمْ إِنْ الْخُبْلَى رُبَّمَا قَدَفَتْ بِالدَّمِ .

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, altogether from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, and Fazalat Bin Ayoub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having been asked about the pregnant woman seeing the blood, 'Should she leave the *Salaat*?' So he^{-asws} said: 'Yes. Sometimes the pregnant woman does tend to throw out the blood'.⁵⁰

⁴⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 12 H 2

⁴⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 12 H 3

⁴⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 12 H 4

⁵⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 12 H 5

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ الْحَبْلَى رُبَّمَا طُمِنْتُ فَقَالَ نَعَمْ وَ ذَلِكَ أَنَّ الْوَلَدَ فِي بَطْنِ أُمِّهِ غِدَاؤُهُ الدَّمُ فَرُبَّمَا كَثُرَ فَفَصَلَ عَنْهُ فَإِذَا فَضَلَ دَفَعْتُهُ فَإِذَا دَفَعْتُهُ حَرَمْتُ عَلَيْهَا الصَّلَاةَ .

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

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! Does the pregnant woman menstruate sometimes?' So he^{-asws} said: 'Yes, and that is because the child in the belly of its mother, its sustenance is the blood. So, sometimes there is excess from it, it is repelled. So when it is repelled, the *Salaat* is Prohibited upon her'.

وَ فِي رَوَايَةٍ أُخْرَى إِذَا كَانَ كَذَلِكَ تَأَخَّرَ الْوِلَادَةُ .

And in another report, '(He^{-asws} said): 'When it was like that, the birth would be delayed'.⁵¹

باب النَّفْسَاءِ

Chapter 13 – The post-childbirth bleeding (*Nafsa'a*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ وَ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ النَّفْسَاءُ تَكْفُفُ عَنِ الصَّلَاةِ أَيَّامَ أَقْرَانِهَا الَّتِي كَانَتْ تَمْكُثُ فِيهَا ثُمَّ تَعْتَسِلُ وَ تَعْمَلُ كَمَا تَعْمَلُ الْمُسْتَحَاضَةُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl Bin Yasaar, and Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}) having said: 'The woman with post-childbirth bleeding (*Nafsa'a*) would pause from the *Salaat* for the days of her (regular) pure period which she used to await in them. Then she should wash and do just as the one with inter-period bleeding (*Istihaza*) would do'.⁵²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَعْيَنَ قَالَ قُلْتُ لَهُ إِنَّ امْرَأَةً عِنْدَ الْمَلِكِ وَ لَدَتْ فَعَدَّ لَهَا أَيَّامَ حَيْضِهَا ثُمَّ أَمَرَهَا فَاعْتَسَلَتْ وَ اخْتَشَتْ وَ أَمَرَهَا أَنْ تَلْبَسَ ثَوْبَيْنِ نَظِيفَيْنِ وَ أَمَرَهَا بِالصَّلَاةِ فَقَالَتْ لَهُ لَا تَطِيبُ نَفْسِي أَنْ أَدْخُلَ الْمَسْجِدَ فَدَعَانِي أَقَوْمٌ خَارِجاً عَنْهُ وَ أَسْجُدُ فِيهِ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from Abdul Rahman Bin Ayn who said,

'I said to him^{-asws}, 'The wife of Abdul Malik gave birth. So he counted for her the days of her menstruation (*Haydh*), then instructed her to wash and insert a cloth, and he instructed her that she should wear two (layers of) clean clothes, and instructed her with the *Salaat*. So, she said to him, 'I do not feel good for myself that I should enter the Masjid, therefore leave me to stand outside from it, and I shall prostrate therein'.

فَقَالَ قَدْ أَمَرَ بِهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ قَالَ فَانْقَطَعَ الدَّمُ عَنِ الْمَرْأَةِ وَ رَأَتْ الطُّهْرَ وَ أَمَرَ عَلِيُّ (عَلَيْهِ السَّلَامُ) بِهَذَا فَبَلَّغْتُمْ فَانْقَطَعَ الدَّمُ عَنِ الْمَرْأَةِ وَ رَأَتْ الطُّهْرَ فَمَا فَعَلْتُمْ صَاحِبَتِكُمْ قُلْتُ مَا أَدْرِي .

⁵¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 12 H 6

⁵² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 13 H 1

So he^{-asws} said: 'Rasool-Allah^{-saww} had ordered with it and said: 'If the blood gets cut off from the woman and she sees the purity (so she can enter the Masjid)', and Ali^{-asws} had ordered with this before you: 'If the blood gets cut off from the woman and she sees the cleanliness (so she can enter the Masjid)'. So what did your companion do?' I said, 'I do not know'.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفَعَهُ قَالَ سَأَلَتِ امْرَأَةً أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَتْ إِنِّي كُنْتُ أَقْعُدُ مِنْ نَفَاسِي عَشْرِينَ يَوْمًا حَتَّى أَقْتُونِي بِثَمَانِيَةِ عَشْرٍ يَوْمًا فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ لِمَ أَقْتُوكِ بِثَمَانِيَةِ عَشْرٍ يَوْمًا فَقَالَ رَجُلٌ لِلْحَدِيثِ الَّذِي رُوِيَ عَنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ جِئِنِ نَفْسُكَ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ

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

'A woman asked Abu Abdullah^{-asws} saying, 'I was sitting (abstaining from *Salaat*) due to my post-childbirth bleeding (*Nafsa'a*), for twenty days, until I was issued with a verdict of eighteen days'. So Abu Abdullah^{-asws} said: 'And why were you issued with a verdict of eighteen days?' So a man said, 'Due to the Hadeeth which is reported from Rasool-Allah^{-saww} saying to Asma Bint Umayy, when she experienced post-childbirth bleeding (*Nafsa'a*) with Muhammad Bin Abu Bakr'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ أَسْمَاءَ سَأَلَتْ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ قَدْ أَتَيْتِ بِهَا ثَمَانِيَةَ عَشْرٍ يَوْمًا وَ لَوْ سَأَلْتَهُ قَبْلَ ذَلِكَ لَأَمَرَهَا أَنْ تَغْتَسِلَ وَ تَفْعَلَ مَا تَفْعَلُهُ الْمُسْتَحَاضَةُ .

So Abu Abdullah^{-asws} said: 'Asma asked Rasool-Allah^{-saww} and eighteen days had already come to her, and had she asked before that he^{-saww} would have ordered her that she should wash and do what the one with the inter-period bleeding (*Istihaza*) would do'.⁵⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لَهُ النَّفْسَاءُ مَتَى تُصَلِّي قَالَ تَقْعُدُ بِقَدْرِ حَيْضِهَا وَ تَسْتَظْهُرُ بِيَوْمَيْنِ فَإِنْ انْقَطَعَ الدَّمُ وَ إِلَّا اغْتَسَلْتَ وَ احْتَشَشْتَ وَ اسْتَنْقَرْتَ وَ صَلَّتَ وَ إِنْ جَارَ الدَّمُ الْكُرْسُفَ تَعَصَّبْتَ وَ اغْتَسَلْتَ ثُمَّ صَلَّتِ الْعِدَّةَ بِغُسْلٍ وَ الظُّهْرَ وَ الْعَصْرَ بِغُسْلٍ وَ الْمَغْرِبَ وَ الْعِشَاءَ بِغُسْلٍ وَ إِنْ لَمْ يَجْزِ الدَّمُ الْكُرْسُفَ صَلَّتِ بِغُسْلٍ وَاجِدٍ

A number of our companions, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

'I said to him^{-asws}, 'The one with post-childbirth bleeding (*Nafsa'a*), when would she pray *Salaat*?' He^{-asws} said: 'She would sit (abstaining) by a measurement of her menstruation (*Haydh*), and she would examine herself by two days. So if the blood is cut off (fine), or else she should wash, and insert a cotton, and secure it, and pray *Salaat*. And, if the blood exceeds the cloth, she would tighten it and wash. Then she would pray the morning (*Salaat*) with one washing, and Al-Zohr and Al-Asr with one washing, and Al-Maghrib and Al-Isha with one washing; and if the blood does not exceed the cloth, she would pray *Salaat* with one washing.

قُلْتُ وَ الْحَائِضُ قَالَ مِثْلُ ذَلِكَ سِوَاءَ فَإِنْ انْقَطَعَ عَنْهَا الدَّمُ وَ إِلَّا فَهِيَ مُسْتَحَاضَةٌ تَصْنَعُ مِثْلَ النَّفْسَاءِ سِوَاءَ ثُمَّ تُصَلِّي وَ لَا تَدْعُ الصَّلَاةَ عَلَى حَالٍ فَإِنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ الصَّلَاةُ عِمَادُ دِينِكُمْ .

⁵³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 13 H 2

⁵⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 13 H 3

I said, 'And (what about) the menstruating woman?' He^{-asws} said: 'Similar to that, in the same way. So, if the blood is cut off from her (fine), or else she would be as one with inter-period bleeding (*Istihaaza*). She would do the like of the one with post-childbirth bleeding (*Nafsa'a*), in the same way. Then she would pray *Salaat* and she should not leave the *Salaat* upon (any) state, for the Prophet^{-saww} said: 'The *Salaat* is a pillar of your Religion'.⁵⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ تَجْلِسُ النِّفْسَاءُ أَيَّامَ حَيْضِهَا الَّتِي كَانَتْ تَحِيضُ ثُمَّ تَسْتَظْهُرُ وَ تَغْتَسِلُ وَ تُصَلِّي .

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from Yunus Bin Yaqoub who said,

'I heard Abu Abdullah^{-asws} saying: 'The woman with post-childbirth bleeding (*Nafsa'a*) would sit (abstaining) for the days of her menstruation (*Haydh*) which she used to menstruate it. Then she would examine herself, and she would wash and pray *Salaat*'.⁵⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَقْعُدُ النِّفْسَاءُ أَيَّامَهَا الَّتِي كَانَتْ تَقْعُدُ فِي الْحَيْضِ وَ تَسْتَظْهُرُ بِيَوْمَيْنِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The woman with post-childbirth bleeding (*Nafsa'a*) would sit (abstaining) for her days which she used to sit (abstaining) during the menstruation (*Haydh*), and she would examine in two days'.⁵⁷

بَابِ النِّفْسَاءِ تَطْهُرُ ثُمَّ تَرَى الدَّمَ أَوْ رَأَتْ الدَّمَ قَبْلَ أَنْ تَلِدَ

Chapter 14 – The woman with post-childbirth bleeding (*Nafsa'a*) (becomes) clean, then she sees the blood, or saw the blood before she gave birth

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَامُ) فِي امْرَأَةٍ نَفَسَتْ فَتَرَكَتِ الصَّلَاةَ ثَلَاثِينَ يَوْمًا ثُمَّ تَطْهُرَتْ ثُمَّ رَأَتْ الدَّمَ بَعْدَ ذَلِكَ قَالَ تَدْعُ الصَّلَاةَ لِأَنَّ أَيَّامَهَا أَيَّامُ الطَّهْرِ وَ قَدْ جَازَتْ أَيَّامَ النِّفَاسِ

Muhammad Bin Abu Abdullah, from Muawiya Bin Hukeym, from Abdullah Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassan^{-asws} the 1st regarding a woman who had post-childbirth bleeding (*Nafsa'a*). So she left the *Salaat* for thirty days, then she was clean. Then she saw blood after that. He^{-asws} said: 'She should leave the *Salaat*, because her days are the days of purity, and the days of the post-childbirth bleeding (*Nafsa'a*) have passed'.⁵⁸

⁵⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 13 H 4

⁵⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 13 H 5

⁵⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 13 H 6

⁵⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 14 H 1

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) عَنْ امْرَأَةٍ نَفَسَتْ فَمَكَثَتْ ثَلَاثِينَ يَوْماً أَوْ أَكْثَرَ ثُمَّ طَهَّرَتْ وَ صَلَّاتٌ ثُمَّ رَأَتْ دَمًا أَوْ صُفْرَةً قَالَ إِنْ كَانَتْ صُفْرَةً فَلْتَغْتَسِلْ وَ لْتَصَلِّ وَ لَا تُمَسِّكْ عَنِ الصَّلَاةِ .

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

'I asked Abu Ibrahim^{-asws} (7th Imam^{-asws}) about a woman who had post-childbirth bleeding (*Nafsa'a*). So she remained as such for thirty days or more, then she was clean, and she prayed *Salaat*. Then she saw blood, or yellowness. He^{-asws} said: 'If it was yellowness, so let her wash, and let her pray *Salaat*, and she should not refrain from the *Salaat*'.⁵⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْمَرْأَةِ يُصِيبُهَا الطَّلُقُ أَيَّاماً أَوْ يَوْمَيْنِ فَتَرَى الصُّفْرَةَ أَوْ دَمًا فَقَالَ تُصَلِّي مَا لَمْ تَلِدْ فَإِنْ غَلَبَهَا الْوَجَعُ فَقَاتِهَا صَلَاةً لَمْ تَقْدِرْ أَنْ تُصَلِّيَهَا مِنْ الْوَجَعِ فَعَلَيْهَا قِضَاءُ تِلْكَ الصَّلَاةِ بَعْدَ مَا تَطْهُرُ .

Abu Ali Al Ashary, from Muhammad Bin Ahmad,, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah^{-asws} regarding the woman who is hit by the labour pains for days, or two days, and she sees the yellowness or blood. So he^{-asws} said: 'She should pray *Salaat* for as long as she does not give birth. So if the pain overcomes her and she misses the *Salaats*, not being able upon praying due to the pain, so upon her is its making up for it of those *Salaats* after having become clean'.⁶⁰

باب مَا يَجِبُ عَلَى الْحَائِضِ فِي أَوْقَاتِ الصَّلَاةِ

Chapter 15 – What is Obligated upon the menstruating woman during her *Salaat* times

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ الْحَائِضِ تَطْهُرُ يَوْمَ الْجُمُعَةِ وَ تَذْكُرُ اللَّهَ قَالَ أَمَا الطَّهْرُ فَلَا وَ لِكَيْهَا تَتَوَضَّأُ فِي وَقْتِ الصَّلَاةِ ثُمَّ تَسْتَقْبِلُ الْقِبْلَةَ وَ تَذْكُرُ اللَّهَ .

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

'I asked Abu Abdullah^{-asws} about the menstruating woman becoming clean on the day of Friday, and she mentions Allah^{-azwj}. He^{-asws} said: 'As for the purity, so no. But, she should perform ablution during the time of *Salaat*, then she should face the Qiblah and mention Allah^{-azwj}'.⁶¹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ حَمَّادِ بْنِ مُعَاوِيَةَ بْنِ عَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَتَوَضَّأُ الْمَرْأَةُ الْحَائِضُ إِذَا أَرَادَتْ أَنْ تَأْكُلَ وَ إِذَا كَانَ وَقْتُ الصَّلَاةِ تَوَضَّأَتْ وَ اسْتَقْبَلَتْ الْقِبْلَةَ وَ هَلَّتْ وَ كَبَّرَتْ وَ تَلَّتِ الْقُرْآنَ وَ ذَكَرَتْ اللَّهَ عَزَّ وَ جَلَّ .

⁵⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 14 H 2

⁶⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 14 H 3

⁶¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 15 H 1

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The menstruating woman would perform the ablution when she wants to eat, and when it was the time of *Salaat*, she would perform ablution and face towards the Qiblah, and Extol the Holiness and the Greatness of Allah^{-azwj}, and recite the Quran, and mention Allah^{-azwj} Mighty and Majestic'.⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَّامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ يَنْبَغِي لِلْحَائِضِ أَنْ تَتَوَضَّأَ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ ثُمَّ تَسْتَقْبِلَ الْقِبْلَةَ وَتَذْكُرَ اللَّهَ مِقْدَارَ مَا كَانَتْ تُصَلِّي .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ammar Bin Marwan, from Zayd Al Shahham who said,

'I heard Abu Abdullah^{-asws} saying: 'It is befitting for the menstruating woman that she performs ablution during the time of every *Salaat*. Then she should face towards the Qiblah and mention Allah^{-azwj} by a measurement of what she would have prayed *Salaat* (time wise)'.⁶³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا كَانَتْ الْمَرْأَةُ طَائِمَةً فَلَا تَجِلُّ لَهَا الصَّلَاةُ وَ عَلَيْهَا أَنْ تَتَوَضَّأَ وَضُوءَ الصَّلَاةِ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ ثُمَّ تَقْعُدَ فِي مَوْضِعٍ طَاهِرٍ وَ تَذْكُرَ اللَّهَ عَزَّ وَ جَلَّ وَ تُسَبِّحَهُ وَ تُحَمِّدَهُ وَ تُهَلِّلُهُ كَمِقْدَارِ صَلَاتِهَا ثُمَّ تَقْرَأُ لِحَاجَتِهَا .

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: 'When the woman was in menstruation (*Haydh*), so the *Salaat* is not Permissible for her, and upon her is that she performs ablution, an ablution of the *Salaat* during the time of every *Salaat*. Then she would sit in a clean place and mention Allah^{-azwj} Mighty and Majestic, and Glorify Him^{-azwj}, and Praise Him^{-azwj}, and Extol His^{-azwj} Holiness like a measurement of her *Salaat*. Then she would be free for her needs'.⁶⁴

بَابُ الْمَرْأَةِ تَحِيضُ بَعْدَ دُخُولِ وَقْتِ الصَّلَاةِ قَبْلَ أَنْ تُصَلِّيَهَا أَوْ تَطْهُرُ قَبْلَ دُخُولِ وَقْتِهَا فَتَتَوَانَى فِي الْغُسْلِ

Chapter 16 – The woman menstruates after the entry of the time of the *Salaat*, before she had prayed or was clean before the entry of her time and she procrastinates regarding the washing

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْفَضْلِ بْنِ يُونُسَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ (عَلَيْهِ السَّلَام) قُلْتُ الْمَرْأَةُ تَرَى الطَّهْرَ قَبْلَ غُرُوبِ الشَّمْسِ كَيْفَ تَصْنَعُ بِالصَّلَاةِ قَالَ إِذَا رَأَتْ الطَّهْرَ بَعْدَ مَا يَمْضِي مِنْ زَوَالِ الشَّمْسِ أَرْبَعَةَ أَقْدَامٍ فَلَا تُصَلِّي إِلَّا الْعَصْرَ لِأَنَّ وَقْتِ الطَّهْرِ دَخَلَ عَلَيْهَا وَ هِيَ فِي الدَّمِ وَ خَرَجَ عَنْهَا الْوَقْتُ وَ هِيَ فِي الدَّمِ فَلَمْ يَجِبْ عَلَيْهَا أَنْ تُصَلِّي الطَّهْرَ وَ مَا طَرَحَ اللَّهُ عَنْهَا مِنَ الصَّلَاةِ وَ هِيَ فِي الدَّمِ أَكْثَرَ

⁶² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 15 H 2

⁶³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 15 H 3

⁶⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 15 H 4

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Fazl Bin Yunus who said,

'I asked Abu Al-Hassan^{-asws} the 1st, I said, 'The woman sees the purity before the setting of the sun, how would she deal with the *Salaat*?' He^{-asws} said: 'When she sees the purity after the passing of four steps (of the shadow) from the (start of the) decline of the sun, so she should not pray *Salaat* except for the Asr *Salaat*, because the time for Al-Zohr entered upon her and she was in the blood (still menstruating), and the time exited from her and she was in the blood (still menstruating), therefore it does not Obligate upon her that she should pray Al-Zohr, and what Allah^{-azwj} has Dropped from her, from the *Salaats* while she is in the blood (menstruating), is even more'.

قَالَ وَ إِذَا رَأَتْ الْمَرْأَةُ الدَّمَ بَعْدَ مَا يَمْضِي مِنْ زَوَالِ الشَّمْسِ أَرْبَعَةَ أَقْدَامٍ فَلْتُمْسِكْ عَنِ الصَّلَاةِ فَإِذَا طَهَّرَتْ مِنَ الدَّمِ فَلْتَقْضِ صَلَاةَ الظُّهْرِ لِأَنَّ وَقْتِ الظُّهْرِ دَخَلَ عَلَيْهَا وَ هِيَ طَاهِرٌ وَ حَرَجَ عَنْهَا وَقْتُ الظُّهْرِ وَ هِيَ طَاهِرٌ فَضَيَّعَتْ صَلَاةَ الظُّهْرِ فَوَجَبَ عَلَيْهَا قَضَاؤُهَا .

He^{-asws} said: 'And when the woman sees the blood after four steps have passed (for the shadow) from the (start of the) decline of the sun, so let her refrain from the *Salaat*. So when she is clean from the blood, so let her make up for the (missed) Al-Zohr *Salaat*, because the time of Al-Zohr came up upon her and she was clean, and the time of Al-Zohr exited from her and she was clean, so she wasted *Salaat* Al-Zohr, therefore it's payback is Obligated upon her'.⁶⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ ثَعْلَبَةَ عَنْ مَعْمَرِ بْنِ يَحْيَى قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الْخَائِضِ تَطْهَرُ عِنْدَ الْعَصْرِ تُصَلِّي الْأُولَى قَالَ لَا إِنَّمَا تُصَلِّي الصَّلَاةَ الَّتِي تَطْهَرُ عِنْدَهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba, from Muammar Bin Yahya who said,

'I asked Abu Ja'far^{-asws} about the menstruating woman becoming clean during Al-Asr, 'Should she pray the former *Salaats*?' He^{-asws} said: 'No. But rather, she should pray the *Salaats* which there was cleanliness with her'.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ إِذَا رَأَتْ الْمَرْأَةُ الطُّهْرَ وَ قَدْ دَخَلَ عَلَيْهَا وَقْتُ الصَّلَاةِ ثُمَّ أَحْرَزَتْ الْعُسْلَ حَتَّى تَدْخُلَ وَقْتُ صَلَاةٍ أُخْرَى كَانَ عَلَيْهَا قَضَاءُ تِلْكَ الصَّلَاةِ الَّتِي فَرَطَتْ فِيهَا إِذَا طَهَّرَتْ فِي وَقْتُ وَجُوبِ الصَّلَاةِ فَأَحْرَزَتْ الصَّلَاةَ حَتَّى يَدْخُلَ وَقْتُ صَلَاةٍ أُخْرَى ثُمَّ رَأَتْ دَمًا كَانَ عَلَيْهَا قَضَاءُ تِلْكَ الصَّلَاةِ الَّتِي فَرَطَتْ فِيهَا .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib, from Abu Ubeyda,

'He^{-asws} said: 'When the woman sees the purity and the time of the *Salaat* has entered upon her, then she delays the washing until the time for another *Salaat* enters, upon her would be its making up for that *Salaat* which she wasted. So when she is clean during a time of an Obligatory *Salaat*, and she delays the *Salaat* until the time for another *Salaat* comes up, then she sees blood, upon her would be the making up for that *Salaat* which she wasted'.⁶⁷

⁶⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 16 H 1

⁶⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 16 H 2

⁶⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 16 H 3

ابن محبوب عن علي بن رباب عن عبيد بن زرارَةَ عن أبي عبد الله (عليه السلام) قَالَ قَالَ أَيَّمَا امْرَأَةٍ رَأَتْ الطُّهْرَ وَ هِيَ قَادِرَةٌ عَلَى أَنْ تَغْتَسِلَ فِي وَفْتِ صَلَاةٍ فَفَرَطَتْ فِيهَا حَتَّى يَدْخُلَ وَفْتُ صَلَاةٍ أُخْرَى كَانَ عَلَيْهَا قَضَاءُ تِلْكَ الصَّلَاةِ الَّتِي فَرَطَتْ فِيهَا وَ إِنْ رَأَتْ الطُّهْرَ فِي وَفْتِ صَلَاةٍ فَقَامَتْ فِي تَهَيُّبِهِ ذَلِكَ فَجَازَ وَفْتُ صَلَاةٍ وَ دَخَلَ وَفْتُ صَلَاةٍ أُخْرَى فَلَيْسَ عَلَيْهَا قَضَاءُ وَ تُصَلِّي الصَّلَاةَ الَّتِي دَخَلَ وَفْتُهَا .

Ibn Mahboub, from Ali Bin Raib, from Ubed Bin Zurara,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Whichever woman sees the purity and she is able upon the washing during a time of a *Salaat*, but she wastes it until the time for another *Salaat* comes up, upon her would be its making up for that *Salaat* which she wasted; and if she were to see the purity during a time of a *Salaat*, so she stands to prepare for that, the time of the *Salaat* gets exceeded and the time for another *Salaat* comes up, so there is no making up for it upon her, and she should pray the *Salaat* the time of which came up'.⁶⁸

ابن محبوب عن علي بن رباب عن أبي الوَرْدِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ امْرَأَةٍ تَكُونُ فِي صَلَاةِ الطُّهْرِ وَ قَدْ صَلَّتْ رَكْعَتَيْنِ ثُمَّ تَرَى الدَّمَ قَالَ تَقُومُ مِنْ مَسْجِدِهَا وَ لَا تَقْضِي الرُّكْعَتَيْنِ وَ إِنْ كَانَتْ رَأَتْ الدَّمَ وَ هِيَ فِي صَلَاةِ الْمَغْرِبِ وَ قَدْ صَلَّتْ رَكْعَتَيْنِ فَلْتَقُمْ مِنْ مَسْجِدٍ فَإِذَا طَهَّرَتْ فَلْتَقْضِ الرُّكْعَةَ الَّتِي فَاتَتْهَا مِنَ الْمَغْرِبِ .

Ibn Mahboub, from Ali Bin Raib, from Abu Al Warad who said,

'I asked Abu Ja'far^{-asws} about the woman who happens to be in *Salaat* Al-Zohr and she has already prays two Cycles, then she sees the blood. He^{-asws} said: 'She should arise from her prostration place, and she should not complete the two Cycles; and if it was such that she saw the blood while she was in *Salaat* Al-Maghrib, and she had already prays two Cycles, so let her arise from a prostration place. Then, when she is clean, so let her make up for the Cycles of Maghrib which were lost from her'.⁶⁹

باب الْمَرْأَةِ تَكُونُ فِي الصَّلَاةِ فَتَحْسُ بِالْحَيْضِ

Chapter 17 – The woman happens to be in the *Salaat*, so she feels the menstruation (*Haydh*)

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيِّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الْمَرْأَةِ تَكُونُ فِي الصَّلَاةِ فَتَنْظُرُ أَنَّهَا قَدْ حَاصَتْ قَالَ تَدْخُلُ يَدَهَا فَتَمَسُّ الْمَوْضِعَ فَإِنْ رَأَتْ شَيْئًا أَنْصَرَفَتْ وَ إِنْ لَمْ تَرَ شَيْئًا أَتَمَّتْ صَلَاتَهَا .

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the woman who happens to be in the *Salaat*, so she thinks that she has menstruated. He^{-asws} said: 'She should insert her hand and touch the place. So if she sees something, she would leave (the *Salaat*), and if she does not see anything, she would complete her *Salaat*'.⁷⁰

باب الْحَائِضِ تَقْضِي الصَّوْمَ وَ لَا تَقْضِي الصَّلَاةَ

⁶⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 16 H 4

⁶⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 16 H 5

⁷⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 17 H 1

Chapter 18 – The menstruating woman would make up the (missed) Fasts and she would not make up the (missed) *Salaats*

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَا الْحَائِضُ تَقْضِي الصِّيَامَ وَ لَا تَقْضِي الصَّلَاةَ .

Al Hassan Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Aban, from the one who informed him,

(It has been narrated) from Abu Ja'far^{-asws} and Abu Abdullah^{-asws} both having said: 'The menstruating woman would make up the (missed) Fasts and would not make up the (missed) *Salaats*'.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْحَائِضُ تَقْضِي الصَّلَاةَ قَالَ لَا قُلْتُ تَقْضِي الصَّوْمَ قَالَ نَعَمْ قُلْتُ مِنْ أَيْنَ جَاءَ هَذَا قَالَ إِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Rashid who said,

'I said to Abu Abdullah^{-asws}, 'The menstruating woman would make up the (missed) *Salaats*?' He^{-asws} said: 'No'. I said, 'She should make up the (missed) Fasts?' He^{-asws} said: 'Yes'. I said, 'Where has this come from?' He^{-asws} said: 'The first one who analogised was Iblees^{-la}'.⁷²

عَلِيُّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَضَاءِ الْحَائِضِ الصَّلَاةَ ثُمَّ تَقْضِي الصَّوْمَ قَالَ لَيْسَ عَلَيْهَا أَنْ تَقْضِيَ الصَّلَاةَ وَ عَلَيْهَا أَنْ تَقْضِيَ صَوْمَ شَهْرِ رَمَضَانَ

Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from urara who said,

'I asked Abu Ja'far^{-asws} about the menstruating woman making up for the (missed) *Salaats*, then she makes up for the (missed) Fasts'. He^{-asws} said: 'It is not upon her that she makes up for the (missed) *Salaats*, and upon her is that she makes up for the (missed) Fasts of a month of Ramazan'.

ثُمَّ أَقْبَلَ عَلَيَّ وَ قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَأْمُرُ بِذَلِكَ فَاطِمَةَ (عَلَيْهَا السَّلَام) وَ كَانَتْ تَأْمُرُ بِذَلِكَ الْمُؤْمِنَاتِ

Then he^{-asws} turned towards me and said: 'Rasool-Allah^{-saww} had instructed Syeda Fatima^{-asws} with that, and she^{-asws} had ordered the believing women with that'.⁷³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجَعْفَرِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنَّ الْمُغَيْرَةَ بِنَ سَعِيدٍ رَوَى عَنْكَ أَنَّكَ قُلْتَ لَهُ إِنَّ الْحَائِضَ تَقْضِي الصَّلَاةَ فَقَالَ مَا لَهُ لَا وَقَفَهُ اللَّهُ إِنَّ امْرَأَةَ عَمْرَانَ نَذَرَتْ مَا فِي بَطْنِهَا مُحَرَّرًا وَ الْمُحَرَّرُ لِلْمَسْجِدِ يَدْخُلُهُ ثُمَّ لَا يَخْرُجُ مِنْهُ أَبَدًا

Al Husayn Bin Muhammad, from Moalla, from Al Washa, from Aban Bin Usman, from Ismail Al Ju'fy who said,

'I said to Abu Ja'far^{-asws}, 'Al-Mugheira Bin Saeed reported from you^{-asws} that you^{-asws} said to him: 'The menstruating woman would make up for the *Salaat*'. So he^{-asws} said:

⁷¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 18 H 1

⁷² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 18 H 2

⁷³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 18 H 3

'What is the matter with him? May Allah-^{azwj} not Reconcile him. The wife of Imran-^{as} vowed what was in her belly as a dedication, and the one dedicated to the Masjid would enter into it, then would not come out from it, ever.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ اِنِّي وَضَعْتُهَا اُنْثَىٰ... وَ لَيْسَ الذَّكَرُ كَالْاُنْثَىٰ فَلَمَّا وَضَعَتْهَا اَدْخَلْتُهَا الْمَسْجِدَ فَسَاهَمْتُ عَلَيْهَا الْاَنْبِيَاءُ فَاصَابَتْ الْفُرْعَةَ زَكْرِيَّا وَ كَفَّلَهَا زَكْرِيَّا

[3:36] So when she gave birth to it, she said: My Lord! Surely I have brought it forth a female – (and Allah was more Knowing of what she gave birth to) - and the male is not like the female. So when she had given birth to her-^{as} (Maryam-^{as}, she entered her-^{asws} into the Masjid. So the Prophets-^{as} drew lots over her-^{as}, and the vote came out for Zakariyya-^{as}, and Zakariyya-^{as} took the responsibility for her.

فَلَمْ تَخْرُجْ مِنَ الْمَسْجِدِ حَتَّىٰ بَلَغَتْ فَلَمَّا بَلَغَتْ مَا تَبْلُغُ الْبِسَاءُ خَرَجَتْ فَهَلْ كَانَتْ تَقْدِرُ عَلَىٰ اَنْ تَقْضِيَ تِلْكَ الْاَيَّامَ الَّتِي خَرَجَتْ وَ هِيَ عَلَيْهَا اَنْ تَكُونَ الذَّهْرَ فِي الْمَسْجِدِ .

Thus, she-^{as} did not come out from the Masjid until she-^{as} was an adult. So when she-^{as} became an adult to what the women tend to reach in adulthood, she-^{as} went out. So was she-^{as} able upon making up for those days which she went out, and it was upon her-^{as} that she-^{as} would happen to be in the Masjid for ever?⁷⁴

باب الْحَائِضِ وَ النُّفْسَاءِ تَقْرَأُ الْقُرْآنَ

Chapter 19 – The menstruating woman and the one with post-childbirth bleeding (*Nafsa'a*), reciting the Quran

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ حَمَّادٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحَائِضُ تَقْرَأُ الْقُرْآنَ وَ تَحْمَدُ اللَّهَ .

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

(It has been narrated) from Abu Abdullah-^{asws} having said: 'The menstruating woman can recite the Quran and Praise Allah-^{azwj}'.⁷⁵

عَلِيُّ بْنُ اِبْرَاهِيمَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ زَيْدِ الشَّحَّامِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَقْرَأُ الْحَائِضُ الْقُرْآنَ وَ النُّفْسَاءُ وَ الْجُنُبُ اَيْضًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah-^{asws} having said: 'The menstruating woman can recite the Quran, and the one with the post-childbirth bleeding (*Nafsa'a*), and the one with sexual impurity'.⁷⁶

مُحَمَّدُ بْنُ يَحْيَىٰ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنِ عَلِيِّ بْنِ رَبَابٍ عَنِ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الطَّامِثِ تَسْمَعُ السَّجْدَةَ قَالَ اِنْ كَانَتْ مِنَ الْعَرَاِمِ فَلْتَسْجُدْ اِذَا سَمِعَتْهَا .

⁷⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 18 H 4

⁷⁵ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 19 H 1

⁷⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 19 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubeyda who said,

'I asked Abu Ja'far^{asws} about the menstruating woman hearing the (Verse of) the Prostration (in the Quran). He^{asws} said: 'If it was from the determined ones, so let her prostrate when she hears it'.⁷⁷

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ التَّعْوِيزِ يُعَلَّقُ عَلَى الْحَائِضِ فَقَالَ نَعَمْ إِذَا كَانَ فِي جِلْدٍ أَوْ فِضَّةٍ أَوْ قَصَبَةٍ حَدِيدٍ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the amulet hanging upon the menstruating woman. So he^{asws} said: 'Yes, when it was (enveloped) inside a skin, or silver, or an iron tube'.⁷⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ التَّعْوِيزِ يُعَلَّقُ عَلَى الْحَائِضِ قَالَ نَعَمْ لَا بَأْسَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the amulet hanging upon the menstruating woman. He^{asws} said: 'Yes, there is no problem'.

قَالَ وَ قَالَ تَقْرُؤُهُ وَ تَكْتُبُهُ وَ لَا تُصِيبُهُ يَدُهَا وَ رُويَ أَنَّهَا لَا تَكْتُبُ الْقُرْآنَ .

He (the narrator) said, 'And he^{asws} said: 'She can recite it and write it, but her hand cannot touch it'. And it is reported that she cannot write the Quran.⁷⁹

بابُ الْحَائِضِ تَأْخُذُ مِنَ الْمَسْجِدِ وَ لَا تَضَعُ فِيهِ شَيْئاً

Chapter 20 – The Menstruating woman can take something from the Masjid and she cannot place anything in it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ كَيْفَ صَارَتْ الْحَائِضُ تَأْخُذُ مَا فِي الْمَسْجِدِ وَ لَا تَضَعُ فِيهِ فَقَالَ لِأَنَّ الْحَائِضَ تَسْتَطِيعُ أَنْ تَضَعَ مَا فِي يَدِهَا فِي غَيْرِهِ وَ لَا تَسْتَطِيعُ أَنْ تَأْخُذَ مَا فِيهِ إِلَّا مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws}, 'How did it come to be that the menstruating woman can take what is in the Masjid and she cannot place anything in it?' So he^{asws} said: 'Because the menstruating woman does have the leeway that she places whatever is in her hand to be somewhere else, but she does

⁷⁷ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 3

⁷⁸ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 4

⁷⁹ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 5

not have the leeway if she takes what is in it (Masjid), except from it (what is with her to place it)'.⁸⁰

بَاب الْمَرْأَةِ يَرْفَعُ طَمَثُهَا ثُمَّ يَعُودُ وَ حَدِّ الْيَأْسِ مِنَ الْمَحِيضِ

Chapter 21 – The woman's menstruation (*Haydh*) is raised, then it returns, and a limit of the despair from the menstruation (*Haydh*) (menopause)

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ الْعَيْصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ امْرَأَةٍ ذَهَبَ طَمَثُهَا سِنِينَ ثُمَّ عَادَ إِلَيْهَا شَيْءٌ قَالَ تَتْرُكُ الصَّلَاةَ حَتَّى تَطْهُرَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al Ays Bin Al Qasim who said,

'I asked Abu Abdullah^{-asws} about a woman whose menstruation (*Haydh*) had gone away for years, then something returned to her. He^{-asws} said: 'She should leave the *Salaat* until she is clean'.⁸¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَرْأَةُ الَّتِي قَدْ بَيَّسَتْ مِنَ الْمَحِيضِ حَدُّهَا خَمْسُونَ سَنَةً .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from one of our companions who said,

'Abu Abdullah^{-asws} said: 'The woman who has despaired from the menstruation (*Haydh*), her limit is (age of) fifty years'.

و رُوِيَ سِتُّونَ سَنَةً أَيْضًا .

And it has been reported as (age of) sixty years as well.⁸²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ طَرْيْفٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا بَلَغَتِ الْمَرْأَةُ خَمْسِينَ سَنَةً لَمْ تَرَ حُمْرَةً إِلَّا أَنْ تَكُونَ امْرَأَةً مِنْ قُرَيْشٍ .

A number of our copanions, from Ahmad Bin Muhammad, from Al Hassan Bin Tareyf, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the woman reaches fifty years, she would not see red (blood) except if she happens to be a woman from Qureysh'.⁸³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَدُّ الَّتِي قَدْ بَيَّسَتْ مِنَ الْمَحِيضِ خَمْسُونَ سَنَةً .

⁸⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 20 H 1

⁸¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 21 H 1

⁸² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 21 H 2

⁸³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 21 H 3

So I said to him^{-asws}, 'But rather, her menstruation (*Haydh*) had been raised from her for months, and had that been from a pregnancy, rather it would have been a seed like the seed of the man who isolates (ejaculates outside)'. So he^{-asws} said to me: 'The seed, when it falls into the womb, comes to be a cloth, to comes to be a lump, and to whatever Allah^{-azwj} so Desires; and when the seed falls into other than the womb, nothing is Created from it, therefore do not give her the medicine to drink when her menstruation (*Haydh*) is raised for months, or it exceeds her time which she was menstruating in previously'.⁸⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ اشْتَرَى جَارِيَةً مُدْرَكَةً وَ لَمْ تَحِضْ عِنْدَهُ حَتَّى مَضَى لِذَلِكَ سِتَّةَ أَشْهُرٍ وَ لَيْسَ بِهَا حَبْلٌ قَالَ إِنْ كَانَ مِثْلَهَا تَحِضُ وَ لَمْ يَكُنْ ذَلِكَ مِنْ كِبَرٍ فَهَذَا عَيْبٌ تُرَدُّ مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Dawood Bin Farqad who said,

'I asked Abu Abdullah^{-asws} about a man who buys an unaware slave girl (not an adult), and she does not menstruate with him until six months pass by for that, and there is no pregnancy with her. He^{-asws} said: 'If it was such that the likes of her do tend to menstruate, and that does not happen to be due to old age, so that is a fault. You can repudiate from it (they acquisition)'.⁸⁷

بَابُ الْحَائِضِ تَحْتَضِبُ

Chapter 23 – The menstruating woman dyes (hair)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلِ بْنِ أَبِيهِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تَحْتَضِبُ وَ هِيَ حَائِضٌ قَالَ لَا بَأْسَ بِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sahl Bin Al Yas'a, from his father who said,

'I asked Abu Al-Hassan^{-asws} about the woman dyeing (her hair) and she is menstruating. He^{-asws} said: 'There is no prolem with it'.⁸⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ قَالَ قُلْتُ لِأَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) تَحْتَضِبُ الْمَرْأَةُ وَ هِيَ طَامِثٌ قَالَ نَعَمْ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza who said,

'I said to Abu Ibrahim^{-asws} (7th Imam^{-asws}), 'Can the woman dye (her hair) and she is menstruating?' He^{-asws} said: 'Yes'.⁸⁹

بَابُ غَسْلِ ثِيَابِ الْحَائِضِ

⁸⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 21 H 2

⁸⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 21 H 3

⁸⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 22 H 1

⁸⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 22 H 2

Chapter 24 – Washing the clothes of the menstruating woman

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سَوْرَةَ بْنِ كَلَيْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ الْحَائِضِ أَ تَغْسِلُ ثِيَابَهَا الَّتِي لَيْسَتْ فِي طَمَثِهَا قَالَ تَغْسِلُ مَا أَصَابَ ثِيَابَهَا مِنَ الدَّمِ وَ تَدْعُ مَا سِوَى ذَلِكَ فُلْتُ لَهُ وَ قَدْ عَرَفْتُ فِيهَا قَالَ إِنَّ الْعَرَقَ لَيْسَ مِنَ الْحَيْضِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Sowrat Bin Kuleyb who said,

'I asked Abu Abdullah^{-asws} about the menstruating woman, should she wash her clothes which wears during her menstruation (*Haydh*)?' He^{-asws} said: 'She should wash what has been hit, from her clothes, from the blood, and she can leave what is besides that'. I said to him^{-asws}, 'And she has sweated in them'. He^{-asws} said: 'The sweat is not from the menstruation (*Haydh*)'.⁹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُقْبَةَ بْنِ مُحْرَزٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحَائِضُ تُصَلِّي فِي ثَوْبِهَا مَا لَمْ يُصِبْهُ دَمٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Uqba Bin Muhraz, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The menstruating woman can pray *Salaat* in her clothes which have not been hit by the blood'.⁹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنِ الْعَبْدِ الصَّالِحِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ أَمْ وَلَدٌ لِأَبِيهِ فَقَالَتْ جُعِلْتُ فِدَاكَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ وَ أَنَا أَسْتَحْيِي مِنْهُ فَقَالَ سَلِّي وَ لَا تَسْتَحْيِي قَالَتْ أَصَابَ ثَوْبِي دَمُ الْحَيْضِ فَعَسَلْتُهُ فَلَمْ يَذْهَبْ أَنْزُهُ فَقَالَ اصْبَغِيهِ بِمِشْقٍ حَتَّى يَخْتَلِطَ وَ يَذْهَبَ .

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 the child of his^{-asws} father^{-asws} asked him^{-asws}, so she said, 'May I be sacrificed for you^{-asws}! I would like to ask you^{-asws} about something but I am too embarrassed from it'. So he^{-asws} said: 'Ask me^{-asws} and do not be embarrassed'. She said, 'The blood of menstruation (*Haydh*) hit my clothes, so I washed them, but its effects did not go away'. So he^{-asws} said: 'Dye it with Mishq (a dye) until it gets mixed up and goes away'.⁹²

بَابُ الْحَائِضِ تَنَاوُلِ الْخُمْرَةِ أَوْ الْمَاءِ

Chapter 25 – The menstruating woman fetching the prayer-mat, or the water

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْحَائِضِ تَنَاوُلِ الرَّجُلِ الْمَاءَ فَقَالَ قَدْ كَانَ بَعْضُ نِسَاءِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَسْكُبُ عَلَيْهِ الْمَاءَ وَ هِيَ حَائِضٌ وَ تَنَاوُلُهُ الْخُمْرَةَ .

⁹⁰ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 23 H 1

⁹¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 23 H 2

⁹² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 23 H 3

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 menstruating woman fetching the water for the man'. So he^{-asws} said: 'It was so that some of the wives of the Prophet^{-saww} would pour the water for him^{-saww}, and she would be menstruating, and she would fetch the prayer-mat for him^{-saww}'.⁹³

تَمَّ كِتَابُ الْحَيْضِ مِنْ كِتَابِ الْكَافِي وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ .

The book of Menstruation (Haydh) from Al Kafi is completed, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Blessings upon Muhammad^{-saww} and his^{-saww} progeny^{-asws}

كِتَابُ الْجَنَائِزِ

THE BOOK OF FUNERALS

بَابُ عِلَلِ الْمَوْتِ وَ أَنَّ الْمُؤْمِنَ يَمُوتُ بِكُلِّ مَيْتَةٍ

Chapter 1 – Causes of the death, and that the Believer dies with every (type of) death

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَمَّنْ حَدَّثَهُ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ النَّاسُ يَعْتَبِطُونَ اعْتِبَاطًا فَلَمَّا كَانَ زَمَانُ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ يَا رَبِّ اجْعَلْ لِلْمَوْتِ عِلَّةً يُوجَزُ بِهَا الْمَيِّتُ وَ يُسَلَّى بِهَا عَنِ الْمَصَابِ قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْمَوْمَ وَ هُوَ الْبِرْسَامُ ثُمَّ أَنْزَلَ بَعْدَهُ الدَّاءَ .

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from the one who narrated it, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The people used to die arbitrarily. So when it was the era of Ibrahim^{-as}, he^{-as} said: 'O Lord^{-azwj}! Make a cause to be for the death for the deceased to be Recompensed by and for the affected ones to be consoled by'. He^{-asws} said: 'So Allah^{-azwj} Mighty and Majestic Sent down serious illness, and it is the pleurisy. Then He^{-azwj} Sent down the cure after it'.⁹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ النَّاسُ يَعْتَبِطُونَ اعْتِبَاطًا فَقَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) يَا رَبِّ لَوْ جَعَلْتَ لِلْمَوْتِ عِلَّةً يُعْرَفُ بِهَا وَ يُسَلَّى عَنِ الْمَصَابِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْمَوْمَ وَ هُوَ الْبِرْسَامُ ثُمَّ أَنْزَلَ الدَّاءَ بَعْدَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Aasin Bin Humejd, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The people were dying arbitrarily, so Ibrahim^{-as} said: 'O Lord^{-azwj}! If only You^{-azwj} Make a cause to be for the death for it to be recognised by, and for the affected ones to be consoled by'. So Allah⁻

⁹³ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 24 H 1

⁹⁴ Al Kafi V 3 – The Book Of Funerals CH 1 H 1

azwj Mighty and Majestic Sent down the serious illness, and it is the pleurisy. Then He-
azwj Sent down the cure after it'.⁹⁵

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ
سَمِعْتُهُ يَقُولُ الْحُمَى رَائِدُ الْمَوْتِ وَهُوَ سِجْنُ اللَّهِ فِي الْأَرْضِ وَهُوَ حَظُّ الْمُؤْمِنِ مِنَ النَّارِ .

Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Sa'adan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'The fever is the harbinger of death and it is a prison of Allah^{-azwj} in the earth, and it is a share of the Believer from the Fire (of Hell)'.⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَاتَ دَاوُدُ النَّبِيُّ (عَلَيْهِ السَّلَام) يَوْمَ السَّبْتِ مَفْجُوءاً فَأَظْلَمَتْهُ الطُّيُورُ بِأَجْنِحَتِهَا وَ مَاتَ مُوسَى كَلِيمُ اللَّهِ (عَلَيْهِ السَّلَام) فِي النَّبِيِّ فَصَاحَ صَاحِحٌ مِنَ السَّمَاءِ مَاتَ مُوسَى (عَلَيْهِ السَّلَام) (وَ أَيُّ نَفْسٍ لَا تَمُوتُ .

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Muhammad Bin Al Fuzayl, from Abdul Rahman Bin Yazeed,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Prophet Dawood^{-as} passed away suddenly on the day of Saturday, so the birds shaded him^{-as} by their wings; and Musa^{-as}, the Speaker with Allah^{-azwj}, passed away in the wilderness, so a shrieker shrieked from the sky: 'Musa^{-saww} has passed away, and which one would not be dying?'⁹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ وَ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ مَوْتَ الْفَجَاءَةِ تَخْفِيفٌ عَنِ الْمُؤْمِنِ وَ أُحْدَةُ أَسْفٍ عَنِ الْكَافِرِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr and Al Hassan Bin Mahboub, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The sudden death is a lightening upon the Believer and a regrettable seizing of the Infidel'.⁹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ أَكْثَرُ مَنْ يَمُوتُ مِنْ مَوَالِينَا بِالْبَطْنِ الدَّرِيْعِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammd, or someone else, from Ali Bin Hadeed,

(It has been narrated) from Al-Reza^{-asws} having said: 'Most of the dying ones, from those who are in our^{-asws} Wilayah, (are dying) by abdominal illnesses'.⁹⁹

⁹⁵ Al Kafi V 3 – The Book Of Funerals CH 1 H 2

⁹⁶ Al Kafi V 3 – The Book Of Funerals CH 1 H 3

⁹⁷ Al Kafi V 3 – The Book Of Funerals CH 1 H 4

⁹⁸ Al Kafi V 3 – The Book Of Funerals CH 1 H 5

⁹⁹ Al Kafi V 3 – The Book Of Funerals CH 1 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ شَيْخٍ مِنْ أَصْحَابِنَا يُكْنَى بِأَبِي عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْحُمَّى رَائِدُ الْمَوْتِ وَ سِجْنُ اللَّهِ تَعَالَى فِي أَرْضِهِ وَ فَوْزُهَا مِنْ جَهَنَّمَ وَ هِيَ حَظُّ كُلِّ مُؤْمِنٍ مِنَ النَّارِ .

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Al Haysam Bin Abu Masrouq, from a Sheikh from our companions teknonymed with Abu Abdullah, from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The fever is a harbinger of death, and a prison of Allah^{-azwj} the Exalted in His^{-azwj} earth, and its outburst is from Hell, and it is a share of every Believer from the Fire (of Hell)'.¹⁰⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَاجِيَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلِيَّةٍ وَ يَمُوتُ بِكُلِّ مَيْتَةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ .

Muhammad Bin Yahya, from Muhammad, from Muhammad Bin Al Husayn, from Safwan, from Muawiya Bin Ammar, from Najiya who said,

'Abu Ja'far^{-asws} said: 'The Believer would be Tried with every trial and he would be dying with every (type of) death except that he would not kill himself'.¹⁰¹

حُمَيْدُ بْنُ زِيَادٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ وَهَيْبِ بْنِ حَفْصِ بْنِ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ مَيْتَةِ الْمُؤْمِنِ فَقَالَ يَمُوتُ الْمُؤْمِنُ بِكُلِّ مَيْتَةٍ يَمُوتُ عَرَقًا وَ يَمُوتُ بِالْهَدْمِ وَ يُبْتَلَى بِالسَّبْعِ وَ يَمُوتُ بِالصَّاعِقَةِ وَ لَا تُصِيبُ ذَاكَرَ اللَّهِ تَعَالَى .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad, from Wuheyb Bin Hafs, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about the deceased Believer. So he^{-asws} said: 'The Believer dies with every (type) of death, dying with the drowning, and dying with being crushed (by a structure), and afflicted by the predatory wild animals, and dying by the thunderbolt, but not being struck when mentioning Allah^{-azwj} the Exalted'.¹⁰²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عُثْمَانَ النَّوَّاءِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْتَلِي الْمُؤْمِنَ بِكُلِّ بَلِيَّةٍ وَ يُمِيتُهُ بِكُلِّ مَيْتَةٍ وَ لَا يُبْتَلِيهِ بِذَهَابِ عَقْلِهِ أَمَا تَرَى أَيُّوبَ (عَلَيْهِ السَّلَامُ) كَيْفَ سَلَطَ إِبْلِيسَ عَلَى مَالِهِ وَ وُلْدِهِ وَ عَلَى أَهْلِهِ وَ عَلَى كُلِّ شَيْءٍ مِنْهُ وَ لَمْ يُسَلِّطْهُ عَلَى عَقْلِهِ تَرَكَ لَهُ مَا يُوجِدُ اللَّهُ عَزَّ وَ جَلَّ بِهِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Usman Al Nawwa, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Afflict the Believer with every affliction, and he dies with every death, but He^{-azwj} does not afflict him with the departure of his intellect. Did you not see Ayoub^{-as}, how Iblees^{-la} overcame upon his^{-as} wealth, and his^{-as} children, and upon his^{-as} wife, and upon everything from it, but did not overcome upon his^{-as} intellect? It was left for him^{-as} to what he^{-as} could (worship) the One the Undivisible^{-azwj}'.¹⁰³

100 Al Kafi V 3 – The Book Of Funerals CH 1 H 7

101 Al Kafi V 3 – The Book Of Funerals CH 1 H 8

102 Al Kafi V 3 – The Book Of Funerals CH 1 H 9

103 Al Kafi V 3 – The Book Of Funerals CH 1 H 10

باب ثَوَابِ الْمَرَضِ**Chapter 2 – Rewards of the sick one**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيْنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَتَبَسَّمَ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ رَأَيْتَكَ رَفَعْتَ رَأْسَكَ إِلَى السَّمَاءِ فَتَبَسَّمْتَ قَالَ نَعَمْ عَجِبْتُ لِمَلَائِكَيْنِ هَبَطَا مِنَ السَّمَاءِ إِلَى الْأَرْضِ يَلْتَمِسَانِ عَبْدًا مُؤْمِنًا صَالِحًا فِي مُصَلًّى كَانَ يُصَلِّي فِيهِ لِيَكْتُبَا لَهُ عَمَلَهُ فِي يَوْمِهِ وَ لَيْلَتِهِ فَلَمْ يَجِدَاهُ فِي مُصَلَّاهُ فَعَرَجَا إِلَى السَّمَاءِ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} raised his^{-saww} head towards the sky and he^{-saww} smiled. So it was said to him^{-saww}, ‘O Rasool-Allah^{-saww}! We saw you^{-saww} raising your^{-saww} head towards the sky’. So he^{-saww} smiled and said: ‘Yes. I^{-saww} was astounded at two Angels who had descended from the sky to the earth, seeking a righteous believing servant in a Prayer mat which he used to pray *Salaat* in, in order to record his deeds for him for his day and his night. But they did not find him to be on his Prayer mat.

فَقَالَا رَبَّنَا عَبْدُكَ الْمُؤْمِنُ فَلَانَ التَّمَسَّنَا فِي مُصَلَّاهُ لِنَكْتُبَ لَهُ عَمَلَهُ لِيَوْمِهِ وَ لَيْلَتِهِ فَلَمْ نُصِبْهُ فَوَجَدْنَاهُ فِي جِبَالِكَ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ أَكْتُبَا لِعَبْدِي مِثْلَ مَا كَانَ يَعْمَلُهُ فِي صِحَّتِهِ مِنَ الْخَيْرِ فِي يَوْمِهِ وَ لَيْلَتِهِ مَا دَامَ فِي جِبَالِي فَإِنَّ عَلَيَّ أَنْ أَكْتُبَ لَهُ أَجْرَ مَا كَانَ يَعْمَلُهُ فِي صِحَّتِهِ إِذَا حَبَسْتُهُ عَنْهُ .

So they ascended to the sky and said: ‘Our Lord^{-azwj}! Your^{-azwj} believing servant, so and so, we sought him on his prayer-mat in order for us to record his deeds for him for his day and his night, but we did not come across him, and we found him in Your^{-azwj} ropes (i.e. tied down by illness)’. So Allah^{-azwj} Mighty and Majestic Said: “Write down for My^{-azwj} servant the likes of what he would have doing during his well-being, from the goodness during his day and his night, for as long as he is in My^{-azwj} ropes (Illness from Me^{-azwj}), for it is upon Me^{-azwj} that I^{-azwj} Write for him a Recompense of what he would have done during his well-being when I^{-azwj} Reckon from him”¹⁰⁴.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ عَثْمَانَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ الْمُسْلِمَ إِذَا غَلَبَهُ ضَعْفُ الْكِبَرِ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ الْمَلَكَ أَنْ يَكْتُبَ لَهُ فِي حَالِهِ تِلْكَ مِثْلَ مَا كَانَ يَعْمَلُ وَ هُوَ شَابٌ تَشْبِيهُ صَحِيحٍ وَ مِثْلَ ذَلِكَ إِذَا مَرَضَ وَ كَلَّ اللَّهُ بِهِ مَلَكًا يَكْتُبُ لَهُ فِي سُقْمِهِ مَا كَانَ يَعْمَلُ مِنَ الْخَيْرِ فِي صِحَّتِهِ حَتَّى يَرْفَعَهُ اللَّهُ وَ يَقْبِضَهُ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Al Mufazzal Bin Salih,

(It has been narrated) from Jabir, from Abu Ja’far^{-asws} having said: ‘The Prophet^{-saww} said: ‘When the Muslim is overcome by weakness of the old age, Allah^{-azwj} Mighty and Majestic Commands the Angel that he should record for him during that state of his, similar to what he would have done had he been young, energetic, healthy. And similar to that is when he is sick, Allah^{-azwj} Allocates two Angels with him, to write for him during his sickness what he would have done from the goodness during his good health, until Allah^{-azwj} Raises him, and Captures him (death).

¹⁰⁴ Al Kafi V 3 – The Book Of Funerals CH 2 H 1

وَ كَذَلِكَ الْكَافِرُ إِذَا اشْتَغَلَ بِسُؤْمٍ فِي جَسَدِهِ كَتَبَ اللَّهُ لَهُ مَا كَانَ يَعْمَلُ مِنَ الشَّرِّ فِي صِحَّتِهِ .

And similar to that is the Infidel, when he labours with sickness in his body, Allah^{-azwj} Writes down for him what he would have done, from the evil (deeds), during his well-being'.¹⁰⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ اللَّهُ عَزَّ وَجَلَّ لِلْمَلَكِ الْمُوَكَّلِ بِالْمُؤْمِنِ إِذَا مَرَضَ أَكْتُبُ لَهُ مَا كُنْتَ تَكْتُبُ لَهُ فِي صِحَّتِهِ فَإِنِّي أَنَا الَّذِي صَيَّرْتُهُ فِي جَنَابِي .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic is Saying to the Angel Allocated with the Believer when he is sick: "Write for him what you would have written for him during his good health, for it is I^{-azwj} Who have Caused him to be in My^{-azwj} ropes (tied down by illness)'.¹⁰⁶

عَلِيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الصَّبَّاحِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) سَهْرُ لَيْلَةٍ مِنْ مَرَضٍ أَفْضَلُ مِنْ عِبَادَةِ سَنَةٍ .

Ali, from his father, from Abdullah Bin Al Mugheira, from Abu Al Sabbah who said,

'Abu Ja'far^{-asws} said: 'Staying awake for one night out of sickness is superior than the worship for a year'.¹⁰⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْحَمِيدِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا صَعِدَ مَلَكُ الْعَبْدِ الْمَرِيضِ إِلَى السَّمَاءِ عِنْدَ كُلِّ مَسَاءٍ يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى مَا دَا كَتَبْتُمَا لِعَبْدِي فِي مَرَضِهِ فَيَقُولَانِ الشِّكَايَةَ فَيَقُولُ مَا أَنْصَفْتُ عَبْدِي إِنْ حَبَسْتُهُ فِي حَبْسٍ مِنْ حَبْسِي ثُمَّ أَمْنَعُهُ الشِّكَايَةَ فَيَقُولُ أَكْتُبَا لِعَبْدِي مِثْلَ مَا كُنْتُمَا تَكْتُبَانِ لَهُ مِنَ الْخَيْرِ فِي صِحَّتِهِ وَ لَا تَكْتُبَا عَلَيْهِ سِنَةً حَتَّى أَطْلِقَهُ مِنْ حَبْسِي فَإِنَّهُ فِي حَبْسٍ مِنْ حَبْسِي .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Hameed,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the two Angels Allocated to the sick person ascend to the sky during every evening, the Lord^{-azwj} Blessed and High is Saying: "What is that which the two of you have written for My^{-azwj} servant during his illness?" So they are saying: 'The complaints'. So He^{-azwj} is Saying: "There would not be justice for My^{-azwj} servant if I^{-azwj} were to Imprison him in a prison of My^{-azwj} prisons, then Forbid him from complaining. Write down for My^{-azwj} servant the like of what you two would have written for him from the goodness during his good health, and do not write sins against him until I^{-azwj} Release him from My^{-azwj} prison, for he is in a prison from My^{-azwj} prisons".¹⁰⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دُرُسْتِ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَهْرُ لَيْلَةٍ مِنْ مَرَضٍ أَوْ وَجَعٍ أَفْضَلُ وَ أَعْظَمُ أَجْرًا مِنْ عِبَادَةِ سَنَةٍ .

¹⁰⁵ Al Kafi V 3 – The Book Of Funerals CH 2 H 2

¹⁰⁶ Al Kafi V 3 – The Book Of Funerals CH 2 H 3

¹⁰⁷ Al Kafi V 3 – The Book Of Funerals CH 2 H 4

¹⁰⁸ Al Kafi V 3 – The Book Of Funerals CH 2 H 5

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Dorost, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam-asws) having said: 'Staying awake at night due to illness or pain is superior and with greater Recompense than worship for a year'.¹⁰⁹

عَنْهُ عَنْ أَحْمَدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ دُرُسْتٍ قَالَ سَمِعْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا مَرَضَ الْمُؤْمِنُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى صَاحِبِ الشَّمَالِ لَا تَكْتُبْ عَلَيَّ عَبْدِي مَا دَامَ فِي حَبْسِي وَتَأْقِي ذَنْبًا وَ يُوجِي إِلَى صَاحِبِ الْيَمِينِ أَنْ أَكْتُبَ لِعَبْدِي مَا كُنْتُ تَكْتُبُهُ فِي صِحَّتِهِ مِنَ الْحَسَنَاتِ .

From him, from Ahmad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dorost who said,

'I heard Abu Ibrahim-asws (7th Imam-asws) saying: 'When the Believer is sick, Allah-azwj Mighty and Majestic Reveals unto the companion (Angel) on the left hand side: "Do not write (bad deeds) against My-azwj servant for as long as he is in My-azwj prison and My-azwj fetters"; and He-azwj Reveals unto the companion (Angel) of the right hand side: "Write for My-azwj servant what you would have written for him during his good health, from the good deeds"'.¹¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ حَجَّاجٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الْجَسَدُ إِذَا لَمْ يَمْرَضْ أَشِيرَ وَ لَا خَيْرَ فِي جَسَدٍ لَا يَمْرَضُ بِأَشِيرٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hafs Bin Giyaas, from Hajjaj,

(It has been narrated) from Abu Ja'far-asws having said: 'The body is joyful when it does not get sick, and there is no goodness in a body which does not get sick by a bit'.¹¹¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ حُمَّى لَيْلَةٍ تَعْدِلُ عِبَادَةَ سَنَةٍ وَ حُمَّى لَيْلَتَيْنِ تَعْدِلُ عِبَادَةَ سَنَتَيْنِ وَ حُمَّى ثَلَاثٍ تَعْدِلُ عِبَادَةَ سَبْعِينَ سَنَةً

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far-asws having said: 'Fever for a night equates to worship for a year, and fever for two nights equates to worship for two years, and fever for three (nights) equates to worship for seventy years'.

قَالَ قُلْتُ فَإِنْ لَمْ يَبْلُغْ سَبْعِينَ سَنَةً قَالَ فَلَأُمِّهِ وَ أَبِيهِ قَالَ قُلْتُ فَإِنْ لَمْ يَبْلُغْ قَرَابَتُهُ قَالَ فَلِجِيرَانِهِ

He (the narrator) said, 'I said, 'Supposing he does not reach (to the age of) seventy years?' He-asws said: 'So it would be for his mother and his father'. I said, 'Supposing they both don't reach (to that)'. He-asws said: 'So it would be for his relatives'. I said, 'Supposing his relatives don't reach to that?' He-asws said: 'So it would be for his neighbours'.¹¹²

¹⁰⁹ Al Kafi V 3 – The Book Of Funerals CH 2 H 6

¹¹⁰ Al Kafi V 3 – The Book Of Funerals CH 2 H 7

¹¹¹ Al Kafi V 3 – The Book Of Funerals CH 2 H 8

¹¹² Al Kafi V 3 – The Book Of Funerals CH 2 H 9

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ حُمَى لَيْلَةً كَفَّارَةٌ لِمَا قَبْلَهَا وَ لِمَا بَعْدَهَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husay, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan,

from Abu Abdullah^{asws} having said: 'Fever for a night is an expiation for his previous and future (sins).¹¹³

باب آخِرُ مِنْهُ

Chapter 3 – Another chapter from it

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمِيرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ عَزَّ وَجَلَّ مَنْ مَرَّضَ ثَلَاثًا فَلَمْ يَشْكُ إِلَى أَحَدٍ مِنْ عَوَادِهِ أُبْدَلَتْهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ وَ دَمًا خَيْرًا مِنْ دَمِهِ فَإِنْ عَافَيْتُهُ عَافَيْتُهُ وَ لَا ذَنْبَ لَهُ وَ إِنْ قَبَضْتُهُ قَبَضْتُهُ إِلَى رَحْمَتِي .

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} having said: 'Allah^{azwj} Mighty and Majestic Said: "The one who gets sick for three (days) and he does not complain to anyone from his consolers, I^{azwj} would Change his flesh to better than his (current) flesh, and to better blood than his (current) blood. So if I^{azwj} were to Grant him good health, it would be with no sins for him, and if I^{azwj} were to Capture him (Cause him to die), would do so to My^{azwj} Mercy"¹¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا مِنْ عَبْدٍ ابْتَلَيْتُهُ بِبَلَاءٍ فَلَمْ يَشْكُ إِلَى عَوَادِهِ إِلَّا أُبْدَلَتْهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ وَ دَمًا خَيْرًا مِنْ دَمِهِ فَإِنْ قَبَضْتُهُ قَبَضْتُهُ إِلَى رَحْمَتِي وَ إِنْ عَافَيْتُهُ عَافَيْتُهُ وَ لَا ذَنْبَ لَهُ .

Ali Bin Ibrahim, from his father, from one of his companions, from Abu Hama,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and High Said: "There is none from a servant whom I^{azwj} Try with an affliction and he does not complain to his visitors, except that I^{azwj} Change him to a flesh better than his (current) flesh, and to a blood better than his (current) blood. So if I^{azwj} were to Capture him (Cause him to die), it would be to My^{azwj} Mercy, and if I^{azwj} were to (Let him) live, he would live and there would be no sin for him"¹¹⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنِ الْحَسَنِ بْنِ الْفَضْلِ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ أَيُّمَا عَبْدٍ ابْتَلَيْتُهُ بِبَلَاءٍ فَكَلَّمْتُمْ ذَلِكَ مِنْ عَوَادِهِ ثَلَاثًا أُبْدَلَتْهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ وَ دَمًا خَيْرًا مِنْ دَمِهِ وَ بَشْرًا خَيْرًا مِنْ بَشْرِهِ فَإِنْ أَبْقَيْتُهُ أَبْقَيْتُهُ وَ لَا ذَنْبَ لَهُ وَ إِنْ مَاتَ مَاتَ إِلَى رَحْمَتِي .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Hassan Bin Al Fazl, from Ghalib Bin Usman, from Bashir Al Dahhan,

¹¹³ Al Kafi V 3 – The Book Of Funerals CH 2 H 10

¹¹⁴ Al Kafi V 3 – The Book Of Funerals CH 3 H 1

¹¹⁵ Al Kafi V 3 – The Book Of Funerals CH 3 H 2

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Said: “Whichever servant I^{-azwj} Try him with an affliction and he conceals that from his visitors for three (days), I^{-azwj} Change him to a flesh better than his (current) flesh, and to a blood better than his (current) blood, and to skin better than his (current) skin. So if I^{-azwj} Cause him to remain (living), would do so and there would be no sin for him, and if he dies, would do so to My^{-azwj} Mercy”’.¹¹⁶

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْكِنْدِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنِ رَجُلٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ مَرَضَ لَيْلَةً فَقَبِلَهَا بِقَبُولِهَا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ عِبَادَةَ سِتِّينَ سَنَةً قُلْتُ مَا مَعْنَى قَبُولِهَا قَالَ لَا يَشْكُو مَا أَصَابَهُ فِيهَا إِلَى أَحَدٍ .

Humeyd Bin Ziyad, from Al Hassan Bin Ali Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one who gets sick for a night and he accepts it with an acceptance, Allah^{-azwj} Mighty and Majestic would Write for him worship performed for sixty years’. I said, ‘What is the meaning of ‘an acceptance?’’ He^{-asws} said: ‘He does not complain of what has afflicted him during it, to anyone’.¹¹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْعَزْرَمِيِّ عَنِ أَبِيهِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ اشْتَكَى لَيْلَةً فَقَبِلَهَا بِقَبُولِهَا وَ أَدَّى إِلَى اللَّهِ شُكْرَهَا كَانَتْ كَعِبَادَةِ سِتِّينَ سَنَةً قَالَ أَبِي فَقُلْتُ لَهُ مَا قَبُولُهَا قَالَ يَصْبِرُ عَلَيْهَا وَ لَا يُخْبِرُ بِمَا كَانَ فِيهَا فَإِذَا أَصْبَحَ حَمِدَ اللَّهُ عَلَى مَا كَانَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Azramy, from his father,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one who (suffers from) complaints (of an illness) for a night and he accepts it with an acceptance and pays his gratitude to Allah^{-azwj} for it, would be like sixty years of his worship’. My father said, ‘So I said to him^{-asws}, ‘What is its acceptance?’ He^{-asws} said: ‘His being patient over it and not inform (anyone) with whatever was in it. So when it is the morning, he Praises Allah^{-azwj} upon what was before’.¹¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ بَعْضِ أَصْحَابِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ مَرَضَ ثَلَاثَةَ أَيَّامٍ فَكَتَمَهُ وَ لَمْ يُخْبِرْ بِهِ أَحَدًا أَبَدَلَّ اللَّهُ عَزَّ وَجَلَّ لَهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ وَ دَمًا خَيْرًا مِنْ دَمِهِ وَ بَشْرَةً خَيْرًا مِنْ بَشْرَتِهِ وَ شَعْرًا خَيْرًا مِنْ شَعْرِهِ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ كَيْفَ يُبَدِّلُهُ قَالَ يُبَدِّلُهُ لَحْمًا وَ دَمًا وَ شَعْرًا وَ بَشْرَةً لَمْ يُدَيَّبْ فِيهَا .

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

‘Abu Abdullah^{-asws} said: ‘The one who is sick for three days and he conceals it, and does not inform anyone with it, Allah^{-azwj} Mighty and Majestic would Change for him, his flesh to better than his (current) flesh, and blood to better than his (current) blood’. He^{-asws} said: ‘He^{-azwj} would Change his flesh, and his blood, and his hair, and his skin in which he has not committed a sin’.¹¹⁹

بَابُ حَدِّ الشُّكَايَةِ

¹¹⁶ Al Kafi V 3 – The Book Of Funerals CH 3 H 3

¹¹⁷ Al Kafi V 3 – The Book Of Funerals CH 3 H 4

¹¹⁸ Al Kafi V 3 – The Book Of Funerals CH 3 H 5

¹¹⁹ Al Kafi V 3 – The Book Of Funerals CH 3 H 6

Chapter 4 – The limit of complaints

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سُئِلَ عَنْ حَدِّ الشُّكَايَةِ لِلْمَرِيضِ فَقَالَ إِنَّ الرَّجُلَ يَقُولُ حُمَمْتُ الْيَوْمَ وَ سَهَرْتُ الْبَارِحَةَ وَ قَدْ صَدَقَ وَ لَيْسَ هَذَا شِكَايَةً وَ إِنَّمَا الشُّكْوَى أَنْ يَقُولَ قَدْ ابْتُلَيْتُ بِمَا لَمْ يُتَّكَلَّ بِهِ أَحَدٌ وَ يَقُولَ لَقَدْ أَصَابَنِي مَا لَمْ يُصِبْ أَحَدًا وَ لَيْسَ الشُّكْوَى أَنْ يَقُولَ سَهَرْتُ الْبَارِحَةَ وَ حُمَمْتُ الْيَوْمَ وَ تَحَوَّرَ هَذَا .

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'He^{-asws} was asked about the limit of the complaints of the sick person. So he^{-asws} said: 'The man is saying, 'I have fever today and I stayed awake last night', and he is truthful, this is not a complaint. But rather, the complaint is that he is saying, 'I have been afflicted with what no one (else) has been afflicted with', and he is saying, 'What has hit me is what no one (else) has been hit with. And it is not a complaint if he is saying, 'I stayed awake last night and have fever today', and such as this'.¹²⁰

باب الْمَرِيضِ يُؤْذِنُ بِهِ النَّاسَ

Chapter 5 – The sick one permitting the people (to visit him)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَ لَادِ الْحَنَّاظِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ يُنْبَغِي لِلْمَرِيضِ مِنْكُمْ أَنْ يُؤْذِنَ إِخْوَانَهُ بِمَرَضِهِ فَيَعُودُونَ فَيُؤْجِرُ فِيهِمْ وَ يُؤْجِرُونَ فِيهِ قَالَ فَقِيلَ لَهُ نَعَمْ هُمْ يُؤْجِرُونَ بِمَمَشَاهُمْ إِلَيْهِ فَكَيْفَ يُؤْجِرُ هُوَ فِيهِمْ قَالَ قَالَ بِاِكْتِسَابِهِ لَهُمُ الْحَسَنَاتِ فَيُؤْجِرُ فِيهِمْ فَيَكْتَسِبُ لَهُ بِذَلِكَ عَشْرَ حَسَنَاتٍ وَ يُزْفَعُ لَهُ عَشْرُ دَرَجَاتٍ وَ يُمَحَى بِهَا عَنْهُ عَشْرُ سَيِّئَاتٍ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Wallad Al Hannat, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'It is befitting for the sick one among you that he permits his brethren (to visit him) in his illness, so they would be visiting him, and he would be Recompensed regarding them, and they would be Recompensed regarding him'. So it was said to him^{-asws}, 'Yes, they would be Recompensed with their walking to him, so how would he be recompensed regarding them?' So he^{-asws} said: 'By earning the good deeds for them, so he would be Recompensed regarding them, and ten good deeds would be written for him due to that, and ten Levels would be raised for him, and ten evil deeds would be deleted from him'.¹²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ يُونُسَ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِذَا مَرَضَ أَحَدُكُمْ فَلْيَأْذِنْ لِلنَّاسِ يَدْخُلُونَ عَلَيْهِ فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَ لَهُ دَعْوَةٌ مُسْتَجَابَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Aziz Bin Muhtada, from Yunus who said,

¹²⁰ Al Kafi V 3 – The Book Of Funerals CH 4 H 1

¹²¹ Al Kafi V 3 – The Book Of Funerals CH 5 H 1

'Abu Al-Hassan^{asws} said: 'When one of you gets sick, so let him give permission to the people to come over to him, for there is no one except for him is an Answered supplication'.¹²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ عَائِدًا لَهُ فَلْيَسْأَلْهُ يَدْعُو لَهُ فَإِنَّ دُعَاءَهُ مِثْلُ دُعَاءِ الْمَلَائِكَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Muhammad, from Abdul Rahman Bin Muhammad, from Sayf Bin Aameyra who said,

'Abu Abdullah^{asws} said: 'When one of you goes over to his brother as a visitor for him, so let him (the patient) ask him (the visitor) to supplicate for him, for his supplication is like a supplication of the Angels'.¹²³

باب فِي كَيْفِ يُعَادُ الْمَرِيضُ وَ قَدْرُ مَا يَجْلِسُ عِنْدَهُ وَ تَمَامُ الْعِيَادَةِ

Chapter 6 – Regarding how many times to visit the patient, and for how long to sit in his presence, and the completion of the consoling

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا عِيَادَةَ فِي وَجَعِ الْعَيْنِ وَ لَا تَكُونُ عِيَادَةٌ فِي أَقَلِّ مِنْ ثَلَاثَةِ أَيَّامٍ فَإِذَا وَجِبَتْ فَيَوْمٌ وَ يَوْمٌ لَا فَإِذَا طَالَتْ الْعِلَّةُ تَرَكَ الْمَرِيضُ وَ عِيَالَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no visiting regarding the eye sores, and a visitation does not happen to be in less than three days. So when it necessitates, so one day, and one day not (every other day). So when the illness gets prolonged, leave the patient and his family (to look after him)'.¹²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْعِيَادَةُ قَدْرُ فُوقِ نَاقَةٍ أَوْ حَلَبِ نَاقَةٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The visitation is of a measurement of a suckling of a she-camel or milking of a she-camel'.¹²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنِ الْفَضْلِ بْنِ عَامِرٍ أَبِي الْعَبَّاسِ عَنْ مُوسَى بْنِ الْقَاسِمِ قَالَ حَدَّثَنِي أَبُو زَيْدٍ قَالَ أَخْبَرَنِي مَوْلَى لَجَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) قَالَ مَرَضَ بَعْضُ مَوَالِيهِ فَحَرَجْنَا إِلَيْهِ نَعُوذُهُ وَ نَحْنُ عِدَّةٌ مِنْ مَوَالِي جَعْفَرٍ فَاسْتَقْبَلْنَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) فِي بَعْضِ الطَّرِيقِ فَقَالَ لَنَا أَيْنَ تُرِيدُونَ فَقُلْنَا نُرِيدُ فَلَانَا نَعُوذُهُ فَقَالَ لَنَا فَوَقَفْنَا فَقَالَ مَعَ أَحَدِكُمْ نَفَاحَةٌ أَوْ سَفَرَجَلَةٌ أَوْ أَنْزَجَةٌ أَوْ لَعْفَةٌ مِنْ طَيْبٍ أَوْ قِطْعَةٌ مِنْ عُودِ بَحُورٍ فَقُلْنَا مَا مَعَنَا شَيْءٌ مِنْ هَذَا فَقَالَ أَمَا تَعْلَمُونَ أَنَّ الْمَرِيضَ يَسْتَرِيحُ إِلَى كُلِّ مَا أُدْخِلَ بِهِ عَلَيْهِ .

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Al Fazl Bin Aamir Abu Al Abbas, from Musa Bin Al Qasim who said,

¹²² Al Kafi V 3 – The Book Of Funerals CH 5 H 2

¹²³ Al Kafi V 3 – The Book Of Funerals CH 5 H 3

¹²⁴ Al Kafi V 3 – The Book Of Funerals CH 6 H 1

¹²⁵ Al Kafi V 3 – The Book Of Funerals CH 6 H 2

'Abu Zayd narrated to me saying, 'A slave of Ja'far Bin Muhammad^{-asws} said: 'One of the ones in his^{-asws} Wilayah became sick, so we went out to visit him, and we were a number of the ones in the Wilayah of Ja'far^{-asws}. So we met Ja'far^{-asws} in one of the streets. He^{-asws} said to us: 'Where are you intending (to go to)?' So we said, 'We are intending to visit so and so'. So he^{-asws} said to us: 'Pause'. So we paused. So he^{-asws} said: 'Is there with one of you, an apple, or a quince, or a citron, or a spoonful of perfume, or a piece of incense fragrance?' So we said, 'There is nothing from this with us'. So he^{-asws} said: 'Are you not knowing that the patient is relieved to see what everyone comes over to him with?'¹²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُوسَى بْنِ قَادِمٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَمَامُ الْعِيَادَةِ لِلْمَرِيضِ أَنْ تَضَعَ يَدَكَ عَلَى ذِرَاعِهِ وَ تُعَجِّلَ الْفَيْتَامَ مِنْ عِنْدِهِ فَإِنَّ عِيَادَةَ النَّوْكَى أَشَدُّ عَلَى الْمَرِيضِ مِنْ وَجَعِهِ.

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from Musa Bin Qadim, from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The completion of the visitation to the sick is that you place your hand upon his forearm and hasten the arising from his presence, for the foolish visitation is difficult upon the patient due to his pain'.¹²⁷

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي بَانَ عَنْ أَبِي يَحْيَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) تَمَامُ الْعِيَادَةِ أَنْ تَضَعَ يَدَكَ عَلَى الْمَرِيضِ إِذَا دَخَلْتَ عَلَيْهِ .

Humeyd Bin Ziyad, from Al Hasan Bin Muhammad, from Sama'at, from someone else, from Aban, from Abu Yahya who said,

'Abu Abdullah^{-asws} said: 'The completion of the visitation is that you place your hand upon the patient when you go over to him'.¹²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ إِنَّ مِنْ أَعْظَمِ الْعَوَادِ أَجْرًا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ لَمَنْ إِذَا عَادَ أَخَاهُ خَفَّفَ الْجُلُوسَ إِلَّا أَنْ يَكُونَ الْمَرِيضُ يُحِبُّ ذَلِكَ وَ يُرِيدُهُ وَ يَسْأَلُهُ ذَلِكَ

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

(It has been narrated) from Abu Abdullah^{-asws} having said that Amir Al-Momineen^{-asws} said: 'The visitation with the greatest Recompense in the Presence of Allah^{-azwj} Mighty and Majestic is for the one who, when he visits his brother, lightens the seating (stays for less) unless the patient happens to love that (the prolonged sitting) and wants it, and he asks him for that'.

وَ قَالَ (عَلَيْهِ السَّلَام) مِنْ تَمَامِ الْعِيَادَةِ أَنْ يَضَعَ الْعَائِدُ يَدَهُ عَلَى الْأُخْرَى أَوْ عَلَى جَبْهَتِهِ .

¹²⁶ Al Kafi V 3 – The Book Of Funerals CH 6 H 3

¹²⁷ Al Kafi V 3 – The Book Of Funerals CH 6 H 5

¹²⁸ Al Kafi V 3 – The Book Of Funerals CH 6 H 5

And he^{-asws} said: 'From the completion of the visitation is that the visitor places one of his hand upon the other or upon his forehead'.¹²⁹

باب حَدِّ مَوْتِ الْفَجَاءَةِ

Chapter 7 – A limit of the sudden death

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ أَبِي الْحَسَنِ النَّهْدِيِّ رَفَعَ الْحَدِيثَ قَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ مَاتَ دُونَ الْأَرْبَعِينَ فَقَدْ أَحْزَنَ وَمَنْ مَاتَ دُونَ أَرْبَعَةِ عَشَرَ يَوْمًا فَمَوْتُهُ مَوْتٌ فَجَاءَةٌ .

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Abu Al Hassan Al Nahdy, raising the Hadeeth, said,

'Abu Ja'far^{-asws} was saying: 'The one who dies below (the age of) forty, so (his life is) cut (short); and the one who dies in less than fourteen days (of illness), so his death is sudden'.¹³⁰

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ بُهْلُولِ بْنِ مُسْلِمٍ عَنْ حَفْصِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ مَاتَ فِي أَقَلِّ مِنْ أَرْبَعَةِ عَشَرَ يَوْمًا كَانَ مَوْتُهُ مَوْتٌ فَجَاءَةٌ .

From him, from Yaqoub Bin Yazeed, from Yahya Bin Al Mubarak, from Buhloul Bin Muslim, from Hafs,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who dies in less than fourteen days (of illness), his death would have been a sudden death'.¹³¹

باب ثَوَابِ عِبَادَةِ الْمَرِيضِ

Chapter 8 – Rewards for visiting the sick

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ مُبَيْرِ بْنِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ عَادَ امْرَأً مُسْلِمًا فِي مَرَضِهِ صَلَّى عَلَيْهِ يَوْمَئِذٍ سَبْعُونَ أَلْفَ مَلَكٍ إِنْ كَانَ صَبَاحًا حَتَّى يُمْسُوا وَإِنْ كَانَ مَسَاءً حَتَّى يُصْبِحُوا مَعَ أَنْ لَهُ حَرِيفًا فِي الْجَنَّةِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Uqba, from Muyassar who said,

'I heard Abu Ja'far^{-asws} saying: 'The one who visits a Muslim person during his illness, on that day seventy thousand Angels would send Blessings upon him. If it was in the morning, until the evening, and if it was in the evening, until the morning, along with that for him would be a corner in the Paradise'.¹³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ عَادَ مَرِيضًا سَبْعَةَ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ .

¹²⁹ Al Kafi V 3 – The Book Of Funerals CH 6 H 6

¹³⁰ Al Kafi V 3 – The Book Of Funerals CH 7 H 1

¹³¹ Al Kafi V 3 – The Book Of Funerals CH 7 H 2

¹³² Al Kafi V 3 – The Book Of Funerals CH 8 H 1

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazal, from Abdullah Bin Bukeyr, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who visits a patient, Seventy thousand Angels would accompany him seeking Forgiveness for him until he returns to his house'.¹³³

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِنًا حَاضِرًا فِي الرَّحْمَةِ حَوْضًا فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ فَإِذَا أَنْصَرَفَ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ وَ يَسْتَرْجِمُونَ عَلَيْهِ وَ يَقُولُونَ طِبَّتْ وَ طَابَتْ لَكَ الْجَنَّةُ إِلَى تِلْكَ السَّاعَةِ مِنْ غَدٍ وَ كَانَ لَهُ يَا أَبَا حَمْرَةَ حَرِيفٌ فِي الْجَنَّةِ قُلْتُ وَ مَا الْحَرِيفُ جَعَلْتُ فِدَاكَ قَالَ زَاوِيَةٌ فِي الْجَنَّةِ يَسِيرُ الرَّكَّابُ فِيهَا أَرْبَعِينَ عَامًا .

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Whichever believer visits a Believer, he would plunge into the Mercy with a plunging. So when he sits, the Mercy would overwhelm him. So when he leaves, Allah^{-azwj} would Allocate seventy thousand Angels to be with him, seeking Forgiveness for him and seeking Mercy for him, and they would be saying: 'You have done good, and the Paradise is Made good for you', upto to that very hour the next day, and there would be for him, O Abu Hamza, a *Khareyf* in the Paradise'. I said, 'And what is a *Khareyf*, may I be sacrificed for you^{-asws}? He^{-asws} said: 'A corner in the Paradise which a rider could ride in it for forty years'.¹³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِيِّ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِنًا فِي اللَّهِ عَزَّ وَ جَلَّ فِي مَرَضِهِ وَكَلَّ اللَّهُ بِهِ مَلَكًا مِنَ الْعَوَادِ يَعُودُهُ فِي قَبْرِهِ وَ يَسْتَغْفِرُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Dawood Al Raqqy, from a man from his companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Whichever Believer visits a Believer for the Sake of Allah^{-azwj} Mighty and Majestic during his illness, Allah^{-azwj} would Allocate an Angel to be with him from the visitors, visiting him in his grave, and seeking Forgiveness for him up to the Day of Judgement'.¹³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ عَادَ مَرِيضًا مِنَ الْمُسْلِمِينَ وَكَلَّ اللَّهُ بِهِ أَبَدًا سَبْعِينَ أَلْفًا مِنَ الْمَلَائِكَةِ يَغْشَوْنَ رَحْلَهُ وَ يُسَبِّحُونَ فِيهِ وَ يُعَدِّسُونَ وَ يَهْلِلُونَ وَ يُكَبِّرُونَ إِلَى يَوْمِ الْقِيَامَةِ نِصْفَ صَلَاتِهِمْ لِعَائِدِ الْمَرِيضِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Abdul Rahman Bin Abu Najran, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who visits a sick one from the Muslims, Allah^{-azwj} would Allocate with him, forever, seventy thousand from the Angels enveloping his ride, and they would be seeking Forgiveness for him

¹³³ Al Kafi V 3 – The Book Of Funerals CH 8 H 2

¹³⁴ Al Kafi V 3 – The Book Of Funerals CH 8 H 3

¹³⁵ Al Kafi V 3 – The Book Of Funerals CH 8 H 4

in it, and Extolling and Sanctifying and Exclaiming the Greatness of Allah^{-azwj} up to the Day of Judgement, half of their *Salaats* being for the visitor of the sick one'.¹³⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِنًا مَرِيضًا فِي مَرَضِهِ حِينَ يُصْبِحُ شَبَعُونَ سَبْعُونَ أَلْفَ مَلَكٍ فَإِذَا قَعَدَ عَمَرْتُهُ الرَّحْمَةُ وَاسْتَعْفَرُوا اللَّهَ عَزَّ وَجَلَّ لَهُ حَتَّى يُمِيسِيَ وَإِنْ عَادَهُ مَسَاءً كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Wahab Bin Abd Rabbih who said,

'I heard Abu Abdullah^{-asws} saying: 'Whichever Believer visits a sick Believer in the morning during his illness. Seventy thousand Angels would escort him. So when he sits, the Mercy would overwhelm him, and they would seek Forgiveness of Allah^{-azwj} Mighty and Majestic for him until evening; and if he visits him in the evening, there would be for him the like of that until the morning'.¹³⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عُيَيْبِ بْنِ هِشَامٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْزَمٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ عَادَ مَرِيضًا وَكَلَّ اللَّهُ عَزَّ وَجَلَّ بِهِ مَلَكًا يَعُودُهُ فِي قَبْرِهِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali, from Abdullah Bin Al Mugheira, from Ubays Bin Hisham, from Ibrahim Bin Mihzam, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who visits a sick one, Allah^{-azwj} Mighty and Majestic would Allocate an Angel with him, visiting him in his grave'.¹³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِنًا حِينَ يُصْبِحُ شَبَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ فَإِذَا قَعَدَ عَمَرْتُهُ الرَّحْمَةُ وَاسْتَعْفَرُوا لَهُ حَتَّى يُمِيسِيَ وَإِنْ عَادَهُ مَسَاءً كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Whichever Believer visits a (sick) Believer in the morning, seventy thousand Angels would escort him. So when he sits, the Mercy would overwhelm him, and they would seek Forgiveness for him until evening; and if he visits him in the evening, there would be for him the like of that until the morning'.¹³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَ فِيمَا نَاجَى بِهِ مُوسَى رَبَّهُ أَنْ قَالَ يَا رَبِّ مَا بَلَغَ مِنْ عِيَادَةِ الْمَرِيضِ مِنَ الْأَجْرِ فَقَالَ اللَّهُ عَزَّ وَجَلَّ أَوْكَلُ بِهِ مَلَكًا يَعُودُهُ فِي قَبْرِهِ إِلَى مَحْشَرِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'It was in what Musa^{-as} whispered with to his^{-as} Lord^{-azwj}, that he^{-as} said: 'O Lord^{-azwj}! What Recompense would

¹³⁶ Al Kafi V 3 – The Book Of Funerals CH 8 H 5

¹³⁷ Al Kafi V 3 – The Book Of Funerals CH 8 H 6

¹³⁸ Al Kafi V 3 – The Book Of Funerals CH 8 H 7

¹³⁹ Al Kafi V 3 – The Book Of Funerals CH 8 H 8

reach the one who visits the sick one?’ So Allah-^{azwj} Mighty and Majestic Said: “I-^{azwj} would Allocated an Angel with him, visiting him in his grave up to his Resurrection”.¹⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ عَادَ مَرِيضًا نَادَاهُ مُنَادٍ مِنَ السَّمَاءِ بِاسْمِهِ يَا فُلَانُ طَبِّتْ وَ طَابَ لَكَ مَمَشَاكَ بِتُؤَابٍ مِنَ الْجَنَّةِ .

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

(It has been narrated) from Abu Abdullah-^{asws} having said: ‘Rasool-Allah-^{saww} said: ‘The one who visits a patient, a Caller would Call out from the sky with his name: ‘O so and so! You have done good, and your walking (to the patient) has been made to be good for you by the Rewards from the Paradise’.¹⁴¹

باب تَلْقِينِ الْمَيِّتِ

Chapter 9 – Indoctrination (*Talqeen*) of the deceased

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا حَضَرَتْ الْمَيِّتِ قَبْلَ أَنْ يَمُوتَ فَلَقْنَاهُ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ .

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 you attend to be with the deceased before he dies, so indoctrinate him with the testimony that there is no god except for Allah-^{azwj} Alone and there is no associate for Him-^{azwj}, and that Muhammad-^{saww} is His-^{azwj} servant and His-^{azwj} Rasool-^{saww}’.¹⁴²

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّكُمْ تَلْقَوْنَ مَوْتَكُمْ عِنْدَ الْمَوْتِ لَا إِلَهَ إِلَّا اللَّهُ وَ نَحْنُ نُلْقِيَنَّ مَوْتَنَا مُحَمَّدٌ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) .

From him, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far-^{asws}, and Hafs Bin Al-Bakhtary from Abu Abdullah-^{asws} having said: ‘You should be indoctrinating your dying ones during the death, ‘There is no god except for Allah-^{azwj}’, and we-^{asws} are indoctrinating our-^{asws} dying ones, ‘Muhammad-^{saww} is Rasool-Allah-^{saww}’.¹⁴³

عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَدْرَكَتِ الرَّجُلَ عِنْدَ النَّزْعِ فَلَقْنَاهُ كَلِمَاتِ الْفَرَجِ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

(It has been narrated) from Abu Ja'far-^{asws} having said: ‘When you see the man during the agony (of death), so indoctrinate him the words of relief, ‘There is no god except

¹⁴⁰ Al Kafi V 3 – The Book Of Funerals CH 8 H 9

¹⁴¹ Al Kafi V 3 – The Book Of Funerals CH 8 H 10

¹⁴² Al Kafi V 3 – The Book Of Funerals CH 9 H 1

¹⁴³ Al Kafi V 3 – The Book Of Funerals CH 9 H 2

for Allah-azwj, the Forbearing. There is no god except for Allah-azwj, the Lofty, the Magnificent. Glorious is Allah-azwj Lord-azwj of the seven skies and Lord-azwj of the seven firmaments, and whatever is within them and whatever is between them and whatever is beneath them; and Lord-azwj of the Magnificent Throne, and the Praise is for Allah-azwj, Lord-azwj of the worlds’.

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) لَوْ أَدْرَكْتُ عِكْرَمَةَ عِنْدَ الْمَوْتِ لَنْفَعْتُهُ قَبِيلَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بِمَاذَا كَانَ يُنْفَعُهُ قَالَ يُلْقِنُهُ مَا أَنْتُمْ عَلَيْهِ .

He (the narrator) said, ‘So Abu Ja’far-asws said: ‘Had you seen Ikrama during the death, you would have benefitted him’. It was said to Abu Abdullah-asws, ‘With what would he have benefitted him?’ He-asws said: ‘He could have been indoctrinated with what you are upon (Al-Wilayah)’.¹⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دَاوُدَ بْنِ سَلِيمَانَ الْكُوفِيِّ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ مَرَضَ رَجُلٌ مِنْ أَهْلِ بَيْتِي فَأَتَيْتُهُ عَائِدًا فَقُلْتُ لَهُ يَا ابْنَ أَخِي إِنَّ لَكَ عِنْدِي نَصِيحَةً أَتَقْبَلُهَا فَقَالَ نَعَمْ فَقُلْتُ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فَشَهِدَ بِذَلِكَ فَقُلْتُ إِنَّ هَذَا لَا تَنْتَفِعُ بِهِ إِلَّا أَنْ يَكُونَ مِنْكَ عَلَى يَقِينٍ فَذَكَرَ أَنَّهُ مِنْهُ عَلَى يَقِينٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Dawood Bin Suleyman Al Kufy, from Abu Bakr Al Hazramy who said,

‘A man from my family became sick, so I went over to him as a visitor. I said to him, ‘O son of my brother! There is an advice with me for you, will you accept it?’. So he said, Yes’. So I said, ‘Say, ‘I testify that there is no god except for Allah-azwj Alone, there being no associates for Him-azwj’. So he testified with that. I said, ‘This, you will not benefit by it unless it happens from you upon conviction’. So he mentioned that he was upon conviction of it.

فَقُلْتُ قُلْ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَشَهِدَ بِذَلِكَ فَقُلْتُ إِنَّ هَذَا لَا تَنْتَفِعُ بِهِ حَتَّى يَكُونَ مِنْكَ عَلَى يَقِينٍ فَذَكَرَ أَنَّهُ مِنْهُ عَلَى يَقِينٍ

So I said, ‘Say, ‘I testify that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww’. So he testified with that. So I said, ‘This, you will not benefit by it unless it happens from you upon conviction’. So he mentioned that he was upon conviction of it.

فَقُلْتُ قُلْ أَشْهَدُ أَنَّ عَلِيًّا وَصِيُّهُ وَهُوَ الْخَلِيفَةُ مِنْ بَعْدِهِ وَ الْإِمَامُ الْمُفْتَرَضُ الطَّاعَةَ مِنْ بَعْدِهِ فَشَهِدَ بِذَلِكَ فَقُلْتُ لَهُ إِنَّكَ لَنْ تَنْتَفِعَ بِذَلِكَ حَتَّى يَكُونَ مِنْكَ عَلَى يَقِينٍ فَذَكَرَ أَنَّهُ مِنْهُ عَلَى يَقِينٍ

So I said, ‘Say, ‘I testify that Ali-asws is his-saww successor and he-asws is the Caliph from after him-saww, and the Imam-asws of Obligatory obedience from after him-saww’. So he testified with that. So I said to him, ‘You will never benefit with that until it happens from you upon conviction’. So he mentioned that he was upon conviction of it. Then I named the Imams-asws, man by man, and he acknowledged with that and mentioned that he was upon conviction.

فَلَمْ يَلْبَثِ الرَّجُلُ أَنْ تُوقِيَ فَجَزَعَ أَهْلُهُ عَلَيْهِ جَزَعًا شَدِيدًا قَالَ فَعَبِثُ عَنْهُمْ ثُمَّ أَتَيْتُهُمْ بَعْدَ ذَلِكَ فَرَأَيْتُ عَرَاءً حَسَنًا فَقُلْتُ كَيْفَ تَجِدُونَكُمْ كَيْفَ عَزَاؤُكَ أَيَّتُهَا الْمَرْأَةُ فَقَالَتْ وَاللَّهِ لَقَدْ أُصِيبْنَا بِمُصِيبَةٍ عَظِيمَةٍ بَوَفَاءِ فُلَانٍ رَحِمَهُ اللَّهُ وَ كَانَ مِمَّا سَخَا بِنَفْسِي لِرُؤْيَا

¹⁴⁴ Al Kafi V 3 – The Book Of Funerals CH 9 H 3

رَأَيْتُهَا اللَّيْلَةَ فَقُلْتُ وَ مَا تِلْكَ الرَّؤْيَا قَالَتْ رَأَيْتُ فُلَانًا تَعْنِي الْمَيِّتَ حَيًّا سَلِيمًا فَقُلْتُ فُلَانٌ قَالَ نَعَمْ فَقُلْتُ لَهُ أَمَا كُنْتَ مِتَّ فَقَالَ بَلَى وَ لَكِنْ نَجَوْتُ بِكَلِمَاتٍ لَقَّبِيهَا أَبُو بَكْرٍ وَ لَوْ لَا ذَلِكَ لَكِدْتُ أَهْلَكَ .

It was not long before the man died and his family panicked upon him with an intense panic. So I was absent from them, then went over to them after that, and saw them in good condition. So I said, 'How come I am finding you all (like this). How was your grieving, O woman?' So she said, 'By Allah^{-azwj}! We have been hit by great difficulty by the death of so and so, may Allah^{-azwj} have Mercy on him, and he was generous with myself due to a dream I dreamt last night'. So I said, 'And what is that dream?' She said, 'I saw so and so, meaning the deceased, as alive, safe. So I said, '(Are you) So and so?' He said, 'Yes'. So I said to him, 'Had you not died?' So he said, 'Yes, but I was salvaged by the words which Abu Bak (the narrator) indoctrinated with, and had it not been for that, I was almost destroyed'.¹⁴⁵

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كُنَّا عِنْدَهُ وَ عِنْدَهُ حُمْرَانُ إِذْ دَخَلَ عَلَيْهِ مَوْلَى لَهُ فَقَالَ جُعِلَتْ فِدَاكَ هَذَا عِكْرَمَةٌ فِي الْمَوْتِ وَ كَانَ يَرَى رَأْيَ الْخَوَارِجِ وَ كَانَ مُنْقَطِعًا إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالَ لَنَا أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) أَنْظِرُونِي حَتَّى أَرْجِعَ إِلَيْكُمْ فَقُلْنَا نَعَمْ

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'We were in his^{-asws} presence, and in his^{-asws} presence was Humran, when a slave of his^{-asws} came over, and he said, 'May I be sacrificed for you^{-asws}! This Ikrama is in (pangs of) death, and he views with the views of the Kharijites, and he was (also) devoted to Abu Ja'far^{-asws}'. So Abu Ja'far^{-asws} said to us: 'Wait for me^{-asws} until I^{-asws} return to you'. So we said, 'Yes'.

فَمَا لَبِثَ أَنْ رَجَعَ فَقَالَ أَمَا إِنِّي لَوْ أَدْرَكْتُ عِكْرَمَةَ قَبْلَ أَنْ تَفْعَ النَّفْسُ مَوْجِعَهَا لَعَلَّمْتُهُ كَلِمَاتٍ يَنْتَفِعُ بِهَا وَ لَكِنِّي أَدْرَكْتُهُ وَ قَدْ وَقَعَتِ النَّفْسُ مَوْجِعَهَا فَلْتُ جُعِلَتْ فِدَاكَ وَ مَا ذَلِكَ الْكَلَامُ قَالَ هُوَ وَ اللَّهُ مَا أَنْتُمْ عَلَيْهِ فَلَقِينَا مَوْتَاكُمْ عِنْدَ الْمَوْتِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْوَلَايَةُ .

So it was not long before he^{-asws} returned, and he^{-asws} said: 'But, had I^{-asws} seen Ikrama before the soul had reached its place, I^{-asws} would have taught him certain words he would have benefitted by. But I^{-asws} saw him, and the soul had already reached its place'. I said, 'And what is that speech?' He^{-asws} said: 'It is, by Allah^{-azwj}, what you all are upon, therefore indoctrinate your dying ones during the death, the testimony that there is no god except for Allah^{-azwj}, and the Wilayah'.¹⁴⁶

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا مِنْ أَحَدٍ يَحْضُرُهُ الْمَوْتُ إِلَّا وَكَلَّ بِهِ إبليسُ مِنْ شَيْطَانِهِ أَنْ يَأْمُرَهُ بِالْكَفْرِ وَ يُشَكِّكَهُ فِي دِينِهِ حَتَّى تَخْرُجَ نَفْسُهُ فَمَنْ كَانَ مُؤْمِنًا لَمْ يَقْدِرْ عَلَيْهِ فَإِذَا حَضَرْتُمْ مَوْتَاكُمْ فَلَقِّنُوهُمْ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّى يَمُوتَ

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

¹⁴⁵ Al Kafi V 3 – The Book Of Funerals CH 9 H 4

¹⁴⁶ Al Kafi V 3 – The Book Of Funerals CH 9 H 5

(It has been narrated) from Abu Abdullah^{-asws} having said, 'There is no one to whom death presents itself except that Iblees^{-as} allocates one of his^{-la} devils instructing him with the infidelity, and making him doubt in his Religion until his soul exits. So the one who was a Believer, he^{-la} would not be able over him. Thus, whenever death presents to your dying ones, indoctrinate them with the testimony, 'There is no god except for Allah^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} Rasool^{-saww}', until he dies'.

وَ فِي رَوَايَةٍ أُخْرَى قَالَ فَلَقْنَهُ كَلِمَاتِ الْفَرَجِ وَ الشَّهَادَتَيْنِ وَ تُسَمِّي لَهُ الْإِقْرَارَ بِالْأَيْمَةِ (عَلَيْهِمُ السَّلَام) وَاجِدْ بَعْدَ وَاجِدِ حَتَّى يَنْقَطِعَ عَنْهُ الْكَلَامُ .

And in another report, 'He^{-asws} said: 'Indoctrinate him with the words of relief, and the two testimonies, and specify for him the acknowledgement in the Imams^{-asws}, one after one, until the speech is cut off from him'.¹⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِذَا حَضَرَ أَحَدًا مِنْ أَهْلِ بَيْتِهِ الْمَوْتُ قَالَ لَهُ قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا بَيْنَهُمَا وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَإِذَا قَالَهَا الْمَرِيضُ قَالَ أَذْهَبَ فَلَئْسَ عَلَيْكَ بَأْسٌ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'When the death presents itself for anyone from his family, so he should say to him, 'Say, 'There is no god except for Allah^{-azwj}, the Lofty, the Magnificent. Glorious is Allah^{-azwj}, Lord^{-azwj} of the seven skies and Lord^{-azwj} of the seven firmaments and whatever is between them, and Lord^{-azwj} of the Magnificent Throne; and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds'. So when the patient says it, he^{-asws} said: 'So go, for there is no problem upon him'.¹⁴⁸

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ اللَّهُ لَوْ أَنَّ غَائِدًا وَثَنَ وَصَفَ مَا تَصِفُونَ عِنْدَ خُرُوجِ نَفْسِهِ مَا طَعِمَتِ النَّارُ مِنْ جَسَدِهِ شَيْئًا أَبَدًا .

Sohl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Abu Bakr Al Hazramy who said,

'Abu Abdullah^{-asws} said: 'By Allah^{-azwj}! Even if an idol worshipper were to describe what you are describe during the exit of his soul, the Fire would not consume anything from his body, ever!'.¹⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) دَخَلَ عَلَى رَجُلٍ مِنْ بَنِي هَاشِمٍ وَ هُوَ يَقْضِي فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْحَمْدُ لِلَّهِ الَّذِي اسْتَنْقَذَهُ مِنَ النَّارِ .

¹⁴⁷ Al Kafi V 3 – The Book Of Funerals CH 9 H 6

¹⁴⁸ Al Kafi V 3 – The Book Of Funerals CH 9 H 7

¹⁴⁹ Al Kafi V 3 – The Book Of Funerals CH 9 H 8

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

(It has been narrated) from Abu Abdullah^{-asws} that Rasool-Allah^{-saww} went over to a man from the Clan of Hashim^{-as} and he was expiring. So Rasool-Allah^{-saww} said to him: 'Say, 'There is no god except for Allah^{-azwj}, the Lofty, the Magnificent. There is no god except for Allah^{-azwj}, the Forbearing, the Benevolent. Glory be to the Lord^{-azwj} of the seven skies and the seven firmaments, and whatever is between them, and Lord^{-azwj} of the Magnificent Throne. And the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds'. So he said it, and Rasool-Allah^{-saww} said: 'The Praise is for Allah^{-azwj} Who Rescued him from the Fire".¹⁵⁰

مَحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ حَضَرَ رَجُلًا الْمَوْتَ فَقِيلَ يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا قَدْ حَضَرَهُ الْمَوْتُ فَتَهَضَّنْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَعَهُ أَنَسٌ مِنْ أَصْحَابِهِ حَتَّى أَتَاهُ وَ هُوَ مُعَمَّى عَلَيْهِ قَالَ قَالَ يَا مَلَكَ الْمَوْتِ كُفَّ عَنِ الرَّجُلِ حَتَّى أَسْأَلَهُ فَأَفَاقَ الرَّجُلُ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Abu Salama,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The death presented itself to a man, so it was said, 'O Rasool-Allah^{-saww}! The death has presented itself to so and so'. So Rasool-Allah^{-saww} stood up, and with him^{-saww} were some people from his^{-saww} companions, and went until he^{-saww} came over to him, and there was unconsciousness upon him. So he^{-saww} said: 'O Angel of death, restrain from the man until I^{-saww} question him'. So the man woke up.

فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا رَأَيْتَ قَالَ رَأَيْتُ بَيَاضًا كَثِيرًا وَ سَوَادًا كَثِيرًا قَالَ فَأَيُّهُمَا كَانَ أَقْرَبَ إِلَيْكَ فَقَالَ السَّوَادُ فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قُلِ اللَّهُمَّ اغْفِرْ لِي الْكَثِيرَ مِنْ مَعَاصِيكَ وَ اقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ فَقَالَ

So the Prophet^{-saww} said: 'What did you see?' He said, 'I saw a lot of whiteness and a lot of darkness'. He^{-saww} said: 'So which of the two was nearer to you?' So he said, 'The darkness'. So the Prophet^{-saww} said: 'Say, 'O Allah^{-azwj}! Forgive me the abundance of my disobedience to You^{-azwj}, and Accept from the little from my obedience to You^{-azwj}'. So he said it'.

ثُمَّ أُغْمِيَ عَلَيْهِ فَقَالَ يَا مَلَكَ الْمَوْتِ خَفَّفْ عَنْهُ حَتَّى أَسْأَلَهُ فَأَفَاقَ الرَّجُلُ فَقَالَ مَا رَأَيْتَ قَالَ رَأَيْتُ بَيَاضًا كَثِيرًا وَ سَوَادًا كَثِيرًا قَالَ فَأَيُّهُمَا كَانَ أَقْرَبَ إِلَيْكَ فَقَالَ الْبَيَاضُ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) غَفَرَ اللَّهُ لِصَاحِبِكُمْ

Then unconsciousness came upon him, so he^{-saww} said: 'O Angel of death! Lighten from him until I question him'. So the man awoke, and he^{-saww} said: 'What did you see?' I saw a lot of whiteness and a lot of darkness'. He^{-saww} said: 'So which of the two was nearer to you?' So he said, 'The whiteness'. So Rasool-Allah^{-saww} said: 'Allah^{-azwj} has Forgiven your companion'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا حَضَرْتُمْ مَيِّتًا فَقُولُوا لَهُ هَذَا الْكَلَامَ لِيَقُولَهُ .

He (the narrator) said, 'So Abu Abdullah^{-asws} said: 'Whenever you are present with a dying one, so you should be saying to him these words, for him to be saying it'.¹⁵¹

¹⁵⁰ Al Kafi V 3 – The Book Of Funerals CH 9 H 9

¹⁵¹ Al Kafi V 3 – The Book Of Funerals CH 9 H 10

باب إِذَا عَسُرَ عَلَى الْمَيِّتِ الْمَوْتُ وَ اشْتَدَّ عَلَيْهِ النَّزْعُ

Chapter 10 – When the death is difficult upon the dying one and the pangs are intense upon him

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُمَانَ عَنْ دَرِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) إِنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ كَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَكَانَ مُسْتَقِيمًا فَتَزَعُ ثَلَاثَةَ أَيَّامٍ فَعَسَلَهُ أَهْلُهُ ثُمَّ حُمِلَ إِلَى مُصَلَّاهُ فَمَاتَ فِيهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from Zareeh who said,

'I heard Abu Abdullah^{-asws} saying: 'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Abu Saeed Al-Khudry was from the companions of Rasool-Allah^{-saww}, and he was straightforward, but he was in agony for three days. So his family washed him, then carried him over to his prayer-mat, and he died in it' (in the Hadith below, it is said to take a dying one to the place of his worship).¹⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا عَسُرَ عَلَى الْمَيِّتِ مَوْتُهُ وَ تَزَعُهُ فُرِّبَ إِلَى مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the death is difficult upon the dying one and is snatching him, so take him closer to his prayer-mat which he was praying *Salaat* in'.¹⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ إِذَا اشْتَدَّتْ عَلَيْهِ النَّزْعُ فَضَعُهُ فِي مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ أَوْ عَلَيْهِ .

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

'When the snatching (of the soul) is difficult upon him, place him in his prayer-mat which he was praying *Salaat* in, or on it'.¹⁵⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانَ عَنْ لَيْثِ بْنِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ إِنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَدْ رَزَقَهُ اللَّهُ هَذَا الرَّأْيَ وَ إِنَّهُ قَدْ اشْتَدَّ نَزْعُهُ فَقَالَ أَحْمَلُونِي إِلَى مُصَلَّايَ فَحَمَلُوهُ فَلَمْ يَلْبَثْ أَنْ هَلَكَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Lays Al Murady,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Abu Saeed Al-Khudry, Allah^{-azwj} had Graced him this view, and his snatching (of his soul) was difficult upon

¹⁵² Al Kafi V 3 – The Book Of Funerals CH 10 H 1

¹⁵³ Al Kafi V 3 – The Book Of Funerals CH 10 H 2

¹⁵⁴ Al Kafi V 3 – The Book Of Funerals CH 10 H 3

him. So he said, 'Carry me to my prayer-mat'. So they carried him, and it was not long that he died'.¹⁵⁵

مَحْمَدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ رَأَيْتُ أَبَا الْحَسَنِ يَقُولُ لِابْنِهِ الْقَاسِمِ فَمَا يَا بُنَيَّ قَافِرًا عِنْدَ رَأْسِ أَحَبِّكَ وَ الصَّافَاتِ صَفًا حَتَّى تَسْتَيْمَهَا فَقَرَأَ فَلَمَّا بَلَغَ أَهُمْ أَشَدَّ خَلْفًا أَمْ مِنْ خَلْفُنَا فَضَى الْفَتَى

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Suleyman Al Ja'fary who said,

'I saw Abu Al-Hassan^{-asws} saying to his^{-asws} son Al-Qasim: 'Arise O my^{-asws} son, and recite by the head of your (dying) brother [37:1] **I swear by those who draw themselves out in ranks** (i.e., Chapter 37) until you complete it'. So he recited, and when he reached [37:11] **Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created**, the youth expired.

فَلَمَّا سُجِّيَ وَ حَرَجُوا أَقْبَلَ عَلَيْهِ يَعْقُوبُ بْنُ جَعْفَرٍ فَقَالَ لَهُ كُنَّا نَعْبُدُ الْمَيِّتَ إِذَا نُزِلَ بِهِ يُقْرَأُ عِنْدَهُ بِس. وَ الْقُرْآنَ الْحَكِيمَ وَ صِرْتِ تَأْمُرُنَا بِالصَّافَاتِ فَقَالَ يَا بُنَيَّ لَمْ يَقْرَأَ عَبْدٌ مَكْرُوبٌ مِنْ مَوْتٍ قَطُّ إِلَّا عَجَّلَ اللَّهُ رَاحَتَهُ .

So when he was shrouded and they went out, Yaqoub Bin Ja'far turned towards him^{-asws} and said to him^{-asws}, 'We used to entrust the deceased, when we are with him, reciting in his presence [36:1] **Ya Seen** [36:2] **I swear by the Wise Quran** (i.e. Chapter 36) and you^{-asws} have come ordering us with Al-Saffaat (Chapter 37)?' So he^{-asws} said: 'O my^{-asws} son! It would not be recited for one who is suffering from death at all, except that Allah^{-azwj} would Hasten his departure'.¹⁵⁶

باب تُوْجِيهِ الْمَيِّتِ إِلَى الْقِبْلَةِ

Chapter 11 – Diverting the deceased to face the Qiblah

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ الشَّعْبِيِّ وَ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي تُوْجِيهِ الْمَيِّتِ تَسْتَقْبِلُ بِوَجْهِهِ الْقِبْلَةَ وَ تَجْعَلُ قَدَمَيْهِ مِمَّا بِي الْقِبْلَةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Al Shaery and someone else,

(It has been narrated) from Abu Abdullah^{-asws} having said regarding making the deceased to face by his face towards the Qiblah: 'You should make his feet from what follows the Qiblah'.¹⁵⁷

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمَيِّتِ فَقَالَ اسْتَقْبِلْ بِبَاطِنِ قَدَمَيْهِ الْقِبْلَةَ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Muhammad Bin Abu Hamza, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah^{-asws} about the deceased, so he^{-asws} said: 'Get him to face the Qiblah with the underside of his feet'.¹⁵⁸

¹⁵⁵ Al Kafi V 3 – The Book Of Funerals CH 10 H 4

¹⁵⁶ Al Kafi V 3 – The Book Of Funerals CH 10 H 5

¹⁵⁷ Al Kafi V 3 – The Book Of Funerals CH 11 H 1

¹⁵⁸ Al Kafi V 3 – The Book Of Funerals CH 11 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا مَاتَ لِأَحَدِكُمْ مَيِّتٌ فَسَجُّوهُ تَجَاهَ الْقِبْلَةِ وَ كَذَلِكَ إِذَا غُسِلَ يُحْفَرُ لَهُ مَوْضِعُ الْمُغْتَسَلِ تَجَاهَ الْقِبْلَةِ فَيَكُونُ مُسْتَقْبِلًا بِبَاطِنِ قَدَمَيْهِ وَ وَجْهِهِ إِلَى الْقِبْلَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

'I heard Abu Abdullah^{-asws} saying: 'When one of your dying one dies, so shroud him to face towards the Qiblah; and similarly, when you wash him, dig up for him a place for the washing to face towards the Qiblah, so that he would happen to face it with the undersides of his feet and his face, towards the Qiblah'.¹⁵⁹

بَابُ أَنَّ الْمُؤْمِنَ لَا يَكْرَهُ عَلَى قَبْضِ رُوحِهِ

Chapter 12 – The Believer does not dislike the capture of his soul

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ قَالَ وَ كَانَ خَيْرًا قَالَ حَدَّثَنِي أَبُو الْيُقْطَانَ عَمَّا الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَوْ أَنَّ مُؤْمِنًا أَقْسَمَ عَلَى رَبِّهِ أَنْ لَا يُمِيتَهُ مَا أَمَاتَهُ أَبَدًا وَ لَكِنْ إِذَا كَانَ ذَلِكَ أَوْ إِذَا حَضَرَ أَجَلُهُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ رِيحَيْنِ رِيحًا يُقَالُ لَهَا الْمُنْسِييَةُ وَ رِيحًا يُقَالُ لَهَا الْمُسَاكْهِيَةُ فَأَمَّا الْمُنْسِييَةُ فَإِنَّهَا تُنْسِيهِ أَهْلَهُ وَ مَالَهُ وَ أَمَّا الْمُسَاكْهِيَةُ فَإِنَّهَا تُسْجِي نَفْسَهُ عَنِ الدُّنْيَا حَتَّى يَخْتَارَ مَا عِنْدَ اللَّهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abu Muhammad Al Ansary who said, and he was good, saying,

'Abu Al-Yaqzaan Ammar Al-Asady narrated to me, from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'If a Believer were to swear upon his Lord^{-azwj} that He^{-azwj} should not Cause him to die, He^{-azwj} would not Cause him to die, ever. But, when it was that, or when his term approaches (its end), Allah^{-azwj} Mighty and Majestic Sends two aromas to him, an aroma called Al-Munsiyya and an aroma called Musakhhiya. So, as for the Munsiyya, so it would cause him to forget his family and his wealth; and as for Al-Musakhhiya, so it would cause him to be generous upon (giving up) the world until he chooses what is in the Presence of Allah^{-azwj}'.¹⁶⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرِ الصَّبْرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يَكْرَهُ الْمُؤْمِنُ عَلَى قَبْضِ رُوحِهِ قَالَ لَا وَ اللَّهُ إِنَّهُ إِذَا آتَاهُ مَلَكُ الْمَوْتِ لِقَبْضِ رُوحِهِ جَزَعٌ عِنْدَ ذَلِكَ فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ يَا وَلِيَّ اللَّهِ لَا تَجْرَعْ فَوَ الَّذِي بَعَثَ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَأَنَا أَبْرُ بِكَ وَ أَشْفُقُ عَلَيْكَ مِنْ وَالِدِ رَجِيمٍ لَوْ حَضَرَكَ افْتَحَ عَيْنَكَ فَانظُرْ

A number of companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Sadeyr Al Sayrafi who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! Does the Believer dislike it, upon the capture of his soul?' He^{-asws} said: 'No. By Allah^{-azwj}, when the Angel of death comes over to him in order to capture his soul, he panics during that. So the Angel of death is saying to him: 'O friend of Allah^{-azwj}, do not panic! By the One^{-azwj} Who Send Muhammad^{-saww}, I will be more good to you and more

¹⁵⁹ Al Kafi V 3 – The Book Of Funerals CH 11 H 3

¹⁶⁰ Al Kafi V 3 – The Book Of Funerals CH 12 H 1

kind upon you than a merciful parent, if he was present with you. Open your eyes and look!

قَالَ وَ يُمَثَّلُ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِهِمْ (عَلَيْهِمُ السَّلَامُ) فَيَقَالُ لَهُ هَذَا رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ (عَلَيْهِمُ السَّلَامُ) رُفَقَاؤُكَ

He^{-asws}, and he would make resemblances for him of Rasool-Allah^{-saww}, and Amir Al-Momineen^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws} from their^{-asws} offspring, and he would say to him: 'This is Rasool-Allah^{-saww}, and Amir Al-Momineen^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws}, your friends'.

قَالَ فَيَفْتَحُ عَيْنَهُ فَيَنْظُرُ فَيَنَادِي رُوحَهُ مُنَادٍ مِنْ قِبَلِ رَبِّ الْعِزَّةِ فَيَقُولُ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ إِلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ارْجِعِي إِلَى رَبِّكَ رَاضِيَةً بِالْوَلَايَةِ مَرْضِيَةً بِالتَّوَابِ فَادْخُلِي فِي عِبَادِي بِعَنِي مُحَمَّدًا وَ أَهْلَ بَيْتِهِ وَ ادْخُلِي جَنَّتِي فَمَا شِئْتُ أَحَبَّ إِلَيْهِ مِنْ اسْتِلَالِ رُوحِهِ وَ اللُّحُوقِ بِالمَنَادِي .

He^{-asws} said: 'So he would open his eyes and looks, and a Caller Calls our to his soul, from the Lord^{-azwj} of Might saying: **[89:27] O soul that art at rest!** Upon Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household **[89:28] Return to your Lord, well-pleased** with the Wilayah, **well-pleasing** with the Rewards **[89:29] So enter among My servants**, Meaning Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household **[89:30] And enter into My garden**'. So there would be nothing more beloved to him than the extraction of his soul, and be attached with the Caller'.¹⁶¹

باب مَا يُعَايِنُ الْمُؤْمِنُ وَ الْكَافِرُ

Chapter 13 – What the Believer and the Infidel see

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقَيْبَةَ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا عُقَيْبَةُ لَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ يَوْمَ الْقِيَامَةِ إِلَّا هَذَا الْأَمْرَ الَّذِي أَنْتُمْ عَلَيْهِ وَ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا نَقَرُ بِهِ عَيْنَهُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ إِلَى هَذِهِ ثُمَّ أَهْوَى بِيَدِهِ إِلَى الْوَرِيدِ ثُمَّ اتَّكَأَ وَ كَانَ مَعِيَ الْمُعَلَى فَعَمَزَنِي أَنْ أَسْأَلَهُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَإِذَا بَلَغَتْ نَفْسُهُ هَذِهِ أَيُّ شَيْءٍ يَرَى فَقُلْتُ لَهُ بَضْعَ عَشْرَةَ مَرَّةً أَيُّ شَيْءٍ فَقَالَ فِي كُلِّهَا يَرَى وَ لَا يَزِيدُ عَلَيْهَا

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

'Abu Abdullah^{-asws} said to me: 'O Uqba! Allah^{-azwj} will not Accept from the servant on the Day of Judgement except for this matter (Al-Wilayah) which you are upon, and there is nothing between one of you and him seeing what his eyes would be delighted with except for his soul to reach upto this', and he^{-asws} gestured by his^{-asws} to the jugular (vein), then he^{-asws} reclined. And Mualla was with me, so he winked at me that I should ask him^{-asws}, so I said, 'O son^{-asws} of Rasool-Allah^{-saww}! So when his soul reaches to this, which thing would he see?' And I said it to him^{-asws} ten times, 'Which thing?', and every time he^{-asws} said: 'He sees', and would not increase upon it.

¹⁶¹ Al Kafi V 3 – The Book Of Funerals CH 12 H 2

ثُمَّ جَلَسَ فِي آخِرِهَا فَقَالَ يَا عَفِيَّةُ فَقُلْتُ لَبَّيْكَ وَ سَعَدَيْكَ فَقَالَ أَبَيْتَ إِلَّا أَنْ تَعْلَمَ فَقُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ إِنَّمَا دِينِي مَعَ دِينِكَ فَإِذَا ذَهَبَ دِينِي كَانَ ذَلِكَ كَيْفَ لِي بِكَ يَا ابْنَ رَسُولِ اللَّهِ كُلَّ سَاعَةٍ وَ بَكَيْتُ فَرَقَّ لِي فَقَالَ يَرَاهُمَا وَ اللَّهُ فَقُلْتُ بِأَبِي وَ أُمِّي مَنْ هُمَا

Then he^{-asws} sat up during the last of it and he^{-asws} said: 'O Uqba! So I said, 'At your^{asws} service and your^{-asws} assistance!' So he^{-asws} said: 'You refuse except that I^{-asws} teach you?'. So I said, 'Yes, O Rasool-Allah^{-saww}! But rather, my Religion is with your^{asws} Religion. So when my Religion goes away to what it was beforehand, how would it be for me with you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}, every moment?' And I cried, so he^{-asws} was sympathetic to me, and he^{-asws} said: 'He sees them both, by Allah^{-azwj}'. So I said, 'May my father and my mother be sacrifice for you^{-asws}! Who are the two (he would be seeing)?'

قَالَ ذَلِكَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٌّ (عليه السلام) يَا عَفِيَّةُ لَنْ تَمُوتَ نَفْسٌ مُؤْمِنَةٌ أَبَدًا حَتَّى تَرَاهُمَا قُلْتُ فَإِذَا نَظَرَ إِلَيْهِمَا الْمُؤْمِنُ أ يَرْجِعُ إِلَى الدُّنْيَا فَقَالَ لَا يَمُضِي أَمَامَهُ إِذَا نَظَرَ إِلَيْهِمَا مَضَى أَمَامَهُ فَقُلْتُ لَهُ يَفُورَانِ شَيْئًا قَالَ نَعَمْ يَدْخُلَانِ جَمِيعًا عَلَى الْمُؤْمِنِ فَيَجْلِسُ رَسُولُ اللَّهِ (صلى الله عليه وآله) عِنْدَ رَأْسِهِ وَ عَلِيٌّ (عليه السلام) عِنْدَ رِجْلَيْهِ

He^{-asws} said: 'That would be Rasool-Allah^{-saww} and Ali^{-asws}. O Uqba! Never would a Believer be drying, ever, until he sees them both^{-asws}'. I said, 'So when the Believer looks at them^{-asws} both, would he return to the world?' So he^{-asws} said: 'No, he would go ahead when he looks at them^{-asws} in front of him'. So I said to him^{-asws}, 'Would they^{asws} be saying anything?' He^{-asws} said: 'Yes. They^{-asws} would both be coming over to the Believer, so Rasool-Allah^{-saww} would be seated by his head, and Ali^{-asws} by his feet.

فَيَكِبُّ عَلَيْهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَقُولُ يَا وَلِيَّ اللَّهِ أَبَشِّرُ أَنَا رَسُولُ اللَّهِ إِيَّيْكَ خَيْرٌ لَكَ مِمَّا تَرَكْتَ مِنَ الدُّنْيَا ثُمَّ يَنْهَضُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَقُولُ يَا وَلِيَّ اللَّهِ أَبَشِّرُ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي كُنْتُ تُحِبُّهُ أَمَا لَأَنْفَعَنَّكَ

So Rasool-Allah^{-saww} would lean over and he^{-saww} would be saying: 'O friend of Allah^{-azwj}! Receive glad tidings. I^{-saww} am Rasool-Allah^{-saww}. I^{-saww} am better for you than whatever you left from the world'. Then Rasool-Allah^{-saww} would get up and Ali^{-asws} would stand until he^{-asws} leans over him, and he^{-asws} would be saying: 'O friend of Allah^{-azwj}! Receive glad tidings. I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws} whom you used to love, I^{asws} shall benefitting me'.

ثُمَّ قَالَ إِنَّ هَذَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ قُلْتُ أَيْنَ جَعَلَنِي اللَّهُ فَذَلِكَ هَذَا مِنْ كِتَابِ اللَّهِ قَالَ فِي يُوسُفَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ هَاهُنَا الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ. لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ .

Then he^{-asws} said: 'This is in the Book of Allah^{-azwj}, Mighty and Majestic'. I said, 'May I be sacrificed for you^{-asws}! Where is this from the Book of Allah^{-azwj}?' He^{-asws} said: 'In (Surah) Yunus^{-as} (Chapter 10), the Words of Allah^{-azwj} Mighty and Majestic **[10:63] Those who had believed and were pious [10:64] For them is good news in the life of the world and in the Hereafter; there is no changing the Words of Allah; that is the mighty achievement**'.¹⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُوسُفَ عَنْ خَالِدِ بْنِ عَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا جَلَسَ بَيْنَهُ وَ بَيْنَ الْكَلَامِ أَتَاهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ مَنْ شَاءَ اللَّهُ فَجَلَسَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْ

يَمِينِهِ وَ الْآخِرُ عَنْ يَسَارِهِ فَيَقُولُ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَمَا مَا كُنْتَ تَرْجُو فُهِوَ ذَا أَمَامِكَ وَ أَمَا مَا كُنْتَ تَخَافُ مِنْهُ فَقَدْ أَمِنْتَ مِنْهُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Kjalid Bin Umara, from Abu Baseer who said,

‘Abu Abdullah^{-asws} said: ‘When there is a cessation between him and the speech, Rasool-Allah^{-saww} comes over to him along with the one whom Allah^{-azwj} Desires. So Rasool-Allah^{-saww} would get seated on his right, and the other one^{-asws} on his left, and Rasool-Allah^{-saww} would be saying to him: ‘As for what you were desiring for, so it is in front of you, and as for what you used to fear from, so you are safe from it’.

ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَقُولُ هَذَا مَنْزِلُكَ مِنَ الْجَنَّةِ فَإِنْ شِئْتَ رَدَدْنَاكَ إِلَى الدُّنْيَا وَ لَكَ فِيهَا ذَهَبٌ وَ فضةٌ فَيَقُولُ لَا حَاجَةَ لِي فِي الدُّنْيَا فَعِنْدَ ذَلِكَ يَبْيَضُ لَوْنُهُ وَ يَرشَحُ جَبِينُهُ وَ تَقْلَصُ شَفَتَاهُ وَ تَنْتَشِرُ مَنْجَرَاهُ وَ تَدْمَعُ عَيْنُهُ الْيُسْرَى فَأَيُّ هَذِهِ الْعَلَامَاتِ رَأَيْتَ فَانْكُتِفِ بِهَا

Then the Door to the Paradise is opened up for him, and they^{-asws} would be saying: ‘This is your house from the Paradise, and if you so desire to, we^{-asws} can return you to the world and for you would be gold and silver therein’. So he would be saying, ‘There is no need for me with regards to the world’. Thus, during that, his colour would whiten, and his forehead would drip, his lips would shrivel, and his nostrils would spread, and his left eye would fill up with tears. So whichever of these signs you see, suffice with it.

فَإِذَا خَرَجَتِ النَّفْسُ مِنَ الْجَسَدِ فَيُعْرَضُ عَلَيْهَا كَمَا عُرِضَ عَلَيْهِ وَ هِيَ فِي الْجَسَدِ فَتَخْتَارُ الْآخِرَةَ فَتُغَسَّلُهُ فِيمَنْ يُغَسِّلُهُ وَ تَقْلَبُهُ فِيمَنْ يُقْلَبُهُ فَإِذَا أُدْرِجَ فِي أَكْفَانِهِ وَ وُضِعَ عَلَى سَرِيرِهِ خَرَجَتْ رُوحُهُ تَمْشِي بَيْنَ أَيْدِي الْقَوْمِ قُدَمَا وَ تَلْفَاهُ أَرْوَاحُ الْمُؤْمِنِينَ يُسَلِّمُونَ عَلَيْهِ وَ يُبَشِّرُونَهُ بِمَا أَعَدَّ اللَّهُ لَهُ جَلَّ تَنَاوُهُ مِنَ النَّعِيمِ

So when the soul comes out from the body, it (the world and the Hereafter) would be displayed to it just as it had been displayed to him when it was in the body, and he would choose the Hereafter. So you would wash him among the ones who wash him, and turn him over among the ones who turn him over. So when he is enshrouded in his shroud and placed upon his bed, his soul comes out walking in front of the people ahead, and the souls of the Believers meet him, greeting him, and giving him glad tidings with what Allah^{-azwj}, Majestic is His^{-azwj} Praise has Prepared for him, from the Bounties.

فَإِذَا وُضِعَ فِي قَبْرِهِ رُدَّ إِلَيْهِ الرُّوحُ إِلَى وَرَكَيْهِ ثُمَّ يُسْأَلُ عَمَّا يَعْلَمُ فَإِذَا جَاءَ بِمَا يَعْلَمُ فُتِحَ لَهُ ذَلِكَ الْبَابُ الَّذِي أَرَاهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَدْخُلُ عَلَيْهِ مِنْ نُورِهَا وَ ضَوْئِهَا وَ بَرْدِهَا وَ طِيبِ رِيحِهَا

So when he is placed in his grave, the soul is returned to him up to his knees. Then he is asked about what he knows. So when he comes with what he knows, that Door which Rasool-Allah^{-saww} had shown would be opened up for him, and there would enter upon him, its light, and its illumination, and its coolness, and its aromatic fragrances’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَيْنَ ضَعَطَةُ الْقَبْرِ فَقَالَ هِيَ هَاتِ مَا عَلَى الْمُؤْمِنِينَ مِنْهَا شَيْءٌ وَ اللَّهُ إِنَّ هَذِهِ الْأَرْضَ لَتَفْتَحُرُ عَلَى هَذِهِ فَيَقُولُ وَطِيٌّ عَلَى ظَهْرِي مُؤْمِنٌ وَ لَمْ يَطَأْ عَلَى ظَهْرِكَ مُؤْمِنٌ وَ تَقُولُ لَهُ الْأَرْضُ وَ اللَّهُ لَقَدْ كُنْتُ أُحِبُّكَ وَ أَنْتَ تَمْشِي عَلَى ظَهْرِي فَأَمَّا إِذَا وُلِّيْتِكَ فَسْتَعْلَمُ مَا دَا أُصْنَعُ بِكَ فَتَسْخَعُ لَهُ مَدَّ بَصَرِهِ .

He (the narrator) said, 'I said, 'May I be sacrificed for you-asws! So where is the squeezing of the grave?' So he-asws said: 'Far be it! There is nothing upon the Believers from it. This earth would pride upon this, and it would be saying, 'A Believer trod upon my back and a Believer did not tread upon you', and the earth would be saying to it, 'By Allah-azwj! I used to love you when you were walking upon my back. So when I loved you, then you shall soon come to know what I would be doing with you'. So it expands for him to the extent of his vision'.¹⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ حَضَرَ أَحَدَ ابْنَيْ سَابُورَ وَكَانَ لَهُمَا فَضْلٌ وَوَرَعٌ وَإِحْبَابٌ فَمَرَضَ أَحَدُهُمَا وَ مَا أَحْسَبُهُ إِلَّا زَكَرِيَّا بْنَ سَابُورَ قَالَ فَحَضَرْتُهُ عِنْدَ مَوْتِهِ فَبَسَطَ يَدَهُ ثُمَّ قَالَ أَبْيَضَتْ يَدِي يَا عَلِيُّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Yunus Bin Yaqoub,

(It has been narrated) from Saeed Bin Yasaar that he was present with one of the two sons of Sabour, and for them was merit, and piety, and sincerity. So one of them became sick, and I do not reckon except that it was Zakariyya Bin Sabour. He said, 'So I was present with him during his death, and he extended his hand, then said, 'My hands have whitened, O Ali'.

قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ عِنْدَهُ مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ فَلَمَّا قُتِمْتُ مِنْ عِنْدِهِ ظَنَنْتُ أَنَّ مُحَمَّدًا يُخْبِرُهُ بِخَبَرِ الرَّجُلِ فَأَتَيْتَنِي بِرَسُولٍ فَرَجَعْتُ إِلَيْهِ فَقَالَ أَخْبِرْنِي عَنْ هَذَا الرَّجُلِ الَّذِي حَضَرْتَهُ عِنْدَ الْمَوْتِ أَيِّ شَيْءٍ سَمِعْتَهُ يَقُولُ قَالَ قُلْتُ بَسَطَ يَدَهُ ثُمَّ قَالَ أَبْيَضَتْ يَدِي يَا عَلِيُّ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ اللَّهُ رَأَهُ وَ اللَّهُ رَأَهُ وَ اللَّهُ رَأَهُ .

He (the narrator) said, 'So I went over to Abu Abdullah-asws, and in his-asws presence was Muhammad Bin Muslim. So when I arose from his-asws presence, I think that Muhammad informed him-asws with the news of the man. So a messenger pursued me and I returned back to him-asws. So he-asws said: 'Inform me about this man whom you were present with during his death. Which thing did you hear him saying?' I said, 'He extended his hand, then said, 'My hands have whitened, O Ali'. So Abu Abdullah-asws said: 'By Allah-azwj, he saw him-saww! By Allah-azwj, he saw him-saww! By Allah-azwj, he saw him-saww!'.¹⁶⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مِنْكُمْ وَ اللَّهُ يُفِيْلُ وَ لَكُمْ وَ اللَّهُ يُغْفِرُ إِنَّهُ لَيْسَ بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَغْتَبِطَ وَ يَرَى السُّرُورَ وَ قُرَّةَ الْعَيْنِ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَاهُنَا وَ أَوْ مَا بِيَدِهِ إِلَى حَلْقِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan who said,

'It was narrated to me by the one who heard Abu Abdullah-asws saying: 'By Allah-azwj, there would be Acceptance from you, and by Allah-azwj there would be Forgiveness for you! There is nothing between one of you and his exultation, and him seeing the joy and the delight of his eyes, except the reaching of his soul to over here', and he-asws gestured with his-asws hand to his-asws throat.

ثُمَّ قَالَ إِنَّهُ إِذَا كَانَ ذَلِكَ وَ احْتَضَرَ حَضْرَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَلِيٌّ (عَلَيْهِ السَّلَام) وَ جَبْرَيْلُ وَ مَلَكَ الْمَوْتِ (عَلَيْهِ السَّلَام) فَيَدْنُو مِنْهُ عَلِيٌّ (عَلَيْهِ السَّلَام) فَيَقُولُ يَا رَسُولَ اللَّهِ إِنَّ هَذَا كَانَ يُحِبُّنَا أَهْلَ الْبَيْتِ فَأَجِبْهُ وَ يَقُولُ رَسُولُ اللَّهِ (

¹⁶³ Al Kafi V 3 – The Book Of Funerals CH 12 H 2

¹⁶⁴ Al Kafi V 3 – The Book Of Funerals CH 12 H 3

صلى الله عليه وآله (يَا جِبْرَائِيلُ إِنَّ هَذَا كَانَ يُحِبُّ اللَّهَ وَرَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأَجِبْهُ وَ يَقُولُ جِبْرَائِيلُ لِمَلِكِ الْمَوْتِ إِنَّ هَذَا كَانَ يُحِبُّ اللَّهَ وَرَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأَجِبْهُ وَ ارْفُقْ بِهِ

Then he^{-asws} said: 'When it would be like that, and he is about to die, Rasool-Allah^{-saww} and Ali^{-asws} and Jibraeel^{-as} and the Angel of death attend him, and Ali^{-asws} would approach him and he^{-asws} would be saying: 'O Rasool-Allah^{-saww}! This one used to love us^{-asws}, the People^{-asws} of the Household, so love him. And Rasool-Allah^{-saww} would be saying: 'O Jibraeel^{-as}! This one used to love Allah^{-azwj}, and His^{-azwj} Rasool^{-saww}, and the People^{-asws} of the Household of His^{-azwj} Rasool^{-saww}, so love him. And Jibraeel^{-as} would be saying to the Angel of death: 'This one used to love Allah^{-azwj}, and His^{-azwj} Rasool^{-saww} and the People^{-asws} of the Household of His^{-azwj} Rasool^{-saww}, so I^{-as} love him and be kind with him.

فَيَذْنُو مِنْهُ مَلِكُ الْمَوْتِ فَيَقُولُ يَا عَبْدَ اللَّهِ أَخَذْتَ فَكَأَنَّكَ رَقِيبَكَ أَخَذْتَ أَمَانَ بَرَاءَتِكَ تَمَسَّكَتَ بِالْعَصْمَةِ الْكُبْرَى فِي الْحَيَاةِ الدُّنْيَا قَالَ فَيَقُولُهُ اللَّهُ عَزَّ وَجَلَّ فَيَقُولُ نَعَمْ فَيَقُولُ وَ مَا ذَلِكَ فَيَقُولُ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) فَيَقُولُ صَدَقْتَ أَمَا الَّذِي كُنْتَ تَحَذَرُهُ فَقَدْ أَمَنَّاكَ اللَّهُ مِنْهُ وَ أَمَا الَّذِي كُنْتَ تَرْجُوهُ فَقَدْ أَدْرَكْتَهُ بِأَنْبِيَاءِ الصَّالِحِينَ مُرَافَقَةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَلِيٍّ وَ فَاطِمَةَ (عَلَيْهَا السَّلَام)

So the Angel of death approaches him and would be saying to him: 'O servant of Allah^{-azwj}! Did you take the redemption of your neck (from the Fire)? Did you take the deed of security of your freedom (from the Fire), attaching with the greatest immunity in the life of the world?' So Allah^{-azwj} would Cause him to speak and he would be saying, 'Yes'. So he (the Angel of death) would be saying: 'And what is that?' So he (the deceased) would be saying, 'The Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}'. He would be saying, 'You have spoken the truth. As for that which you were cautious of, so Allah^{-azwj} has Secured you from it, and as for that which you were wishing for, so will realise it. Receive glad tidings to be with the righteous ancestors as friends of Rasool-Allah^{-saww} and Ali^{-asws} and (Syeda) Fatima^{-asws}'.

ثُمَّ يَسْأَلُ نَفْسَهُ سَلًّا رَفِيقًا ثُمَّ يَنْزِلُ بِكَفَنِهِ مِنَ الْجَنَّةِ وَ حَنُوطِهِ مِنَ الْجَنَّةِ بِمِسْكِكَ أَدْفَرَ فَيَكْفَنُ بِذَلِكَ الْكَفَنِ وَ يُحَنِّطُ بِذَلِكَ الْحَنُوطِ ثُمَّ يُكْسِي حُلَّةً صَفْرَاءَ مِنْ حُلِيِّ الْجَنَّةِ فَإِذَا وَضِعَ فِي قَبْرِهِ فُتِّحَ لَهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ يَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَ رِيحَانِهَا ثُمَّ يُفْسَحُ لَهُ عَنْ أَمَامِهِ مَسِيرَةَ شَهْرٍ وَ عَنْ يَمِينِهِ وَ عَنْ يَسَارِهِ ثُمَّ يُقَالُ لَهُ نَمِ نَوْمَةَ الْعُرُوسِ عَلَى فِرَاشِهَا أَبَشِيرٍ بِرُوحٍ وَ رِيحَانٍ وَ جَنَّةٍ نَعِيمٍ وَ رَبِّ غَيْرِ غَضَبَانَ

Then his soul would flow (out of his body) with a gentle flowing. Then they would descend with his shroud from the Paradise, and his embalming from the Paradise with the saffron musk, so he would be enshrouded with that shroud and embalmed with that embalming. Then he would be clothed with a yellow garment from the garments of the Paradise. So when he would be placed in his grave, a Door from the Doors of the Paradise would be opened up for him, and there would be entering upon him its breezes and its fragrances. Then there would be expanded for him, from ahead of him, a travel distance of a year, and from his right and from his left. Then it would be said to him: 'Sleep the sleep of a newly wedded bride upon her bed. Receive glad tidings with the breezes and the fragrances and a blissful garden and a Lord^{-azwj} not Angered'.

ثُمَّ يَزُورُ آلَ مُحَمَّدٍ فِي جَنَّاتِ رَضْوَى فَيَأْكُلُ مَعَهُمْ مِنْ طَعَامِهِمْ وَ يَشْرَبُ مِنْ شَرَابِهِمْ وَ يَتَحَدَّثُ مَعَهُمْ فِي مَجَالِسِهِمْ حَتَّى يَقُومَ قَائِمًا أَهْلَ الْبَيْتِ فَإِذَا قَامَ قَائِمًا بَعَثَهُمُ اللَّهُ فَأَقْبَلُوا مَعَهُ يُلْبُونَ زُمْرًا زُمْرًا

Then he would be visiting the Progeny^{-asws} of Muhammad^{-saww} in Gardens of Pleasure, so he would eat with them^{-asws} from their^{-asws} meals, and drink from their^{-asws} drinks,

and would be discussing with them-asws in their-asws gatherings until the rising of our-asws Qaim-asws of the People-asws of the Household. So when our-asws Qaim-asws rises, Allah-azwj would Send for them, and they would meet up with him-asws exclaiming *Talbiyya* (Here I am, Here I am), in groups and groups.

فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُبْطِلُونَ وَ يَضْمَحِلُّ الْمُجْلُونَ وَ قَلِيلٌ مَا يَكُونُونَ هَلَكَتِ الْمَحَاضِيرُ وَ نَجَا الْمُفْرَبُونَ مِنْ أَجْلِ ذَلِكَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَلِيِّ (عليه السلام) أَنْتَ أَخِي وَ مِعَادُ مَا بَيْنِي وَ بَيْنَكَ وَادِي السَّلَامِ

Therefore, during that, the doubters would be invalidated, and be destroyed by an annihilation, and very few of the cautioning ones (of the appearance of Al-Qaim-asws) would happen to perish, and the ones speaking of its nearness (of the appearance of Al-Qaim-asws) would attain salvation. Due to that, Rasool-Allah-saww said to Ali-asws: 'You-asws are my-saww brother-asws, and an appointment between me-saww and you-asws is in the Valley of Peace'.

قَالَ وَ إِذَا اخْتَضِرَ الْكَافِرُ حَضْرَةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٍّ (عليه السلام) وَ جِبْرِئِيلَ (عليه السلام) وَ مَلَكَ الْمَوْتِ (عليه السلام) فَيَدْنُو مِنْهُ عَلِيٌّ (عليه السلام) فَيَقُولُ يَا رَسُولَ اللَّهِ إِنَّ هَذَا كَانَ يُبْغِضُنَا أَهْلَ الْبَيْتِ فَأَبْغِضْهُ وَ يَقُولُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا جِبْرِئِيلُ إِنَّ هَذَا كَانَ يُبْغِضُ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأَبْغِضْهُ فَيَقُولُ جِبْرِئِيلُ يَا مَلَكَ الْمَوْتِ إِنَّ هَذَا كَانَ يُبْغِضُ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأَبْغِضْهُ وَ اغْنُفْ عَلَيْهِ

When the infidel is near to dying, Rasool-Allah-saww and Ali-asws and Jibraeel-as and the Angel of death come over to him. So Ali-asws approaches him and would be saying: 'O Rasool-Allah-saww! This one used to hate the People-asws of the Household, so hate him'. And Rasool-Allah-saww would be saying: 'O Jibraeel-as! This one used to hate Allah-azwj and His-azwj Rasool-saww, and the People-asws of the Household of His-azwj Rasool-saww, so hate him'. So Jibraeel-as would be saying: 'O Angel of death! This is one who used to hate Allah-azwj and His-azwj Rasool-saww and the People-asws of his-saww Household, so hate him and be fierce upon him.

فَيَدْنُو مِنْهُ مَلَكَ الْمَوْتِ فَيَقُولُ يَا عَبْدَ اللَّهِ أَخَذْتَ فَكَأكَ رَهَانِكَ أَخَذْتَ أَمَانَ بَرَاعَتِكَ تَمَسَّكَتِ بِالْعَصْمَةِ الْكُبْرَى فِي الْحَيَاةِ الدُّنْيَا فَيَقُولُ لَا فَيَقُولُ أُبَشِّرُ يَا عَبْدَ اللَّهِ بِسَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَ عَذَابِهِ وَ النَّارِ أَمَا الَّذِي كُنْتَ تَحْذَرُهُ فَقَدْ نَزَلَ بِكَ ثُمَّ يَسْأَلُ نَفْسَهُ سَلًا عَنِينًا ثُمَّ يُوَكَّلُ بِرُوحِهِ ثَلَاثِمِائَةَ شَيْطَانٍ كُلُّهُمْ يَبْرُقُ فِي وَجْهِهِ وَ يَبْأَدَى بِرُوحِهِ فَيَأْذَى وَضِعَ فِي قَبْرِهِ فَيُفْتَحُ لَهُ بَابٌ مِنْ أَبْوَابِ النَّارِ فَيَدْخُلُ عَلَيْهِ مِنْ فَيْحِهَا وَ لَهْبِهَا .

So the Angel of death approaches him and would be saying to him: 'O servant of Allah-azwj! Did you take the redemption of your neck (from the Fire)? Did you take the deed of security of your freedom (from the Fire), attaching with the greatest immunity in the life of the world?' So he would say, 'No'. So he would be saying, 'Receive news, O enemy of Allah-azwj Mighty and Majestic, of His-azwj Punishment and the Fire. As for that which you were scared of, so it would descend unto you'. Then his soul would flow (out from his body) with a rough flowing. Then three hundred devils would be allocated with him, all of them spitting in his face, and hurting his soul. So when he is placed in his grave, a Door from the Doors of the Fire would be opened up for him, and there would enter upon him its pus and its flames'.¹⁶⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ ابْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) حَدَّثْتَنِي صَالِحُ بْنُ مَيْمُونٍ عَنْ عَبَّادَةَ الْأَسَدِيِّ أَنَّهُ سَمِعَ عَلِيًّا (عليه السلام) يَقُولُ وَ

¹⁶⁵ Al Kafi V 3 – The Book Of Funerals CH 12 H 4

اللَّهِ لَا يُبْغِضُنِي عَبْدٌ أَبَدًا يَمُوتُ عَلَيَّ بُغْضِي إِلَّا رَأَى عِنْدَ مَوْتِهِ حَيْثُ يَكْرَهُ وَ لَا يُحِبُّنِي عَبْدٌ أَبَدًا فَيَمُوتُ عَلَيَّ حُبِّي إِلَّا رَأَى عِنْدَ مَوْتِهِ حَيْثُ يُحِبُّ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) نَعَمْ وَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِالْيَمِينِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yaya Al Halby, from Ibn Muskan, from Abdul Raheem who said,

'I said to Abu Ja'far^{-asws}, 'Salih Bin Maysam narrated to me from Abayat Al-Asady, that he heard Ali^{-asws} saying: 'By Allah^{-azwj}! No servant would hate me^{-asws} ever, dying on hatred, except that he would see me^{-asws} during his death abhorring it, and no servant would love me^{-asws} ever, dying upon my^{-asws} love, except that he would see me^{-asws} during his death loving it'. So Abu Ja'far^{-asws} said: 'Yes, and with Rasool-Allah^{-saww} upon his right'.¹⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ يَحْيَى بْنِ سَابُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ فِي الْمَيِّتِ تَدْمَعُ عَيْنُهُ عِنْدَ الْمَوْتِ فَقَالَ ذَلِكَ عِنْدَ مُعَايِنَةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَيَرَى مَا يَسْرُهُ ثُمَّ قَالَ أَمَا تَرَى الرَّجُلَ يَرَى مَا يَسْرُهُ وَ مَا يُحِبُّ فَتَدْمَعُ عَيْنُهُ لِذَلِكَ وَ يَضْحَكُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Yahya Bin Sabour who said,

'I heard Abu Abdullah^{-asws} saying regarding the deceased, tears flowing from his eyes: 'That is during him seeing Rasool-Allah^{-saww}, so he sees what overjoys him'. Then he^{-asws} said: 'Have you not seen the man seeing what overjoys him and what he loves, so his eyes fill up with tears due to that, and he laughs?'¹⁶⁷

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ جُدَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ النَّفْسَ إِذَا وَقَعَتْ فِي الْخَلْقِ أَتَاهُ مَلَكٌ فَقَالَ لَهُ يَا هَذَا أَوْ يَا فُلَانٌ أَمَا مَا كُنْتَ تَرْجُو فَأَيْسُ مِنْهُ وَ هُوَ الرَّجُوعُ إِلَى الدُّنْيَا وَ أَمَا مَا كُنْتَ تَخَافُ فَقَدْ أَمِنْتَ مِنْهُ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from Aban Bin Usman, from Aamir Bin Abdullah Bin Juza'at,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'When the soul comes to be in the throat, an Angel comes over to him and says to him: 'O you!', or 'O so and so! As for what you were hoping for, so despair from it', and it is the returning to the world, 'And as for what you were fearing, so you are (now) secured from it'.¹⁶⁸

أَبَانُ بْنُ عُثْمَانَ عَنْ عُقْبَةَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ الرَّجُلَ إِذَا وَقَعَتْ نَفْسُهُ فِي صَدْرِهِ يَرَى فُلْتًا جُعِلَتْ فَذَلِكَ وَ مَا يَرَى قَالَ يَرَى رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَيَقُولُ لَهُ رَسُولُ اللَّهِ أَنَا رَسُولُ اللَّهِ أَبَشِرْ ثُمَّ يَرَى عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) فَيَقُولُ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي كُنْتُ تُحِبُّهُ تُحِبُّ أَنْ أَنْفَعَكَ الْيَوْمَ

Aban Bin Usman,

(It has been narrated) from Uqba who heard Abu Abdullah^{-asws} saying: 'The man, when his soul comes up to be in his chest, sees'. I said, 'May I be sacrificed for you^{-asws}! And what does he see?' He^{-asws} said: 'He sees Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} is saying to him: 'Receive glad tidings!' The he sees Ali^{-asws} Bin Abu Talib^{-asws}, and he-

¹⁶⁶ Al Kafi V 3 – The Book Of Funerals CH 12 H 5

¹⁶⁷ Al Kafi V 3 – The Book Of Funerals CH 12 H 6

¹⁶⁸ Al Kafi V 3 – The Book Of Funerals CH 12 H 7

asws is saying to him: 'I-asws am Ali-asws Bin Abu Talib-asws, whom you used to love. Your love would benefit you today'.

قَالَ قُلْتُ لَهُ أَيْكُونُ أَحَدًا مِنَ النَّاسِ يَرَى هَذَا ثُمَّ يَرْجِعُ إِلَى الدُّنْيَا قَالَ لَا إِذَا رَأَى هَذَا أَبَدًا مَاتَ وَ أَعْظَمَ ذَلِكَ قَالَ وَ ذَلِكَ فِي الْقُرْآنِ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ. لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ .

He (the narrator) said, 'I said to him-asws, 'Can it happen for anyone from the people when he sees this, then he would return to the world?' He-asws said: 'No. When he sees this, he would be dead forever, and that is a great thing. And that is in the Quran, the Words of Allah-azwj Mighty and Majestic [10:64] **For them is good news in the life of the world and in the Hereafter; there is no changing the Words of Allah**'.¹⁶⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَدِيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ كَانَ خَطَابُ الْجُهَنِيِّ خَلِيطًا لَنَا وَ كَانَ شَدِيدَ النَّصَبِ لِأَلِ مُحَمَّدٍ (عَلَيْهِ السَّلَامِ) وَ كَانَ يَصْحَبُ نَجْدَةَ الْحَزْرَوِيَّةَ قَالَ فَدَخَلْتُ عَلَيْهِ أَعُوذُهُ لِلْخُلْطَةِ وَ التَّقِيَّةِ فَإِذَا هُوَ مُعَمَّى عَلَيْهِ فِي حَدِّ الْمَوْتِ فَسَمِعْتُهُ يَقُولُ مَا لِي وَ لَكَ يَا عَلِيُّ فَأُخْبِرْتُ بِذَلِكَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامِ) فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامِ) رَأَاهُ وَ رَبَّ الْكَعْبَةِ رَأَاهُ وَ رَبَّ الْكَعْبَةِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

'Khattab Al-Juhny used to blend in with us and he was extremely hostile to the Progeny-asws of Muhammad-saww, and he was a companions of Najdat Al-Harouriyya. So I went over to him for a short visit (during his death) due to his blending in with us and the (observance of) dissimulation. So when he was gloomy upon it during a limit of the death, I heard him saying, 'What is the matter with me and you, (i.e., 'Why am I against you') O Ali?' So I informed Abu Abdullah-asws about that. So Abu Abdullah-asws said: 'He saw him-saww, by the Lord-azwj of the Kabah! He saw him-saww, by the Lord-azwj of the Kabah!'¹⁷⁰

سَهْلُ بْنُ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَاضٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامِ) يَقُولُ إِذَا بَلَغَتْ نَفْسُ أَحَدِكُمْ هَذِهِ قَبِيلَ لَهُ أَمَّا مَا كُنْتَ تَحَدَّرُ مِنْ هَمِّ الدُّنْيَا وَ حُزْنِهَا فَقَدْ أَمِنْتَ مِنْهُ وَ يُقَالُ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آله) وَ عَلِيٌّ (عَلَيْهِ السَّلَامِ) وَ فَاطِمَةُ (عَلَيْهَا السَّلَامِ) أَمَامَكَ .

Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abdul Hameed Bin Awwaz who said,

'I heard Abu Abdullah-asws saying: 'When a soul of one of you reaches this (point), it is said to him: 'As for what you were cautious of from the worries of the world and its grief, so you are safe from it'; and it is said to him: 'Rasool-Allah-saww and Ali-asws and Fatima-asws are in front of you'.¹⁷¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامِ) يَقُولُ إِنَّ آيَةَ الْمُؤْمِنِ إِذَا حَضَرَهُ الْمَوْتُ بَيَاضٌ وَجْهُهُ أَشَدُّ مِنْ بَيَاضِ لَوْنِهِ وَ يَرُشِحُ جَبِينَهُ وَ يَسِيلُ مِنْ عَيْنَيْهِ كَهَيْئَةِ الدَّمْعِ فَيَكُونُ ذَلِكَ خُرُوجَ نَفْسِهِ وَ إِنَّ الْكَافِرَ تَخْرُجُ نَفْسُهُ سَلًا مِنْ شِدْقِهِ كَرَبْدِ الْبَعِيرِ أَوْ كَمَا تَخْرُجُ نَفْسُ الْبَعِيرِ .

¹⁶⁹ Al Kafi V 3 – The Book Of Funerals CH 12 H 8

¹⁷⁰ Al Kafi V 3 – The Book Of Funerals CH 12 H 9

¹⁷¹ Al Kafi V 3 – The Book Of Funerals CH 12 H 10

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ali, from Muhammad Bin Ali Fuzayl, from Abu Hamza who said,

'I heard Abu Ja'far^{-asws} saying: 'A sign of the Believer when the death presents itself (is that) his face whitens more intensely than the whitening of his colour, and his forehead sweats, and (water) flows from his eyes like tears, so that would happen during the exit of his soul; and the Infidel, his soul flows from the angle of his mouth like the foam of the camel, or just as the exiting of the soul of the camel'.¹⁷²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَ مَنْ أَبْغَضَ لِقَاءَ اللَّهِ أَبْغَضَ اللَّهُ لِقَاءَهُ قَالَ نَعَمْ قُلْتُ فَوَ اللَّهُ إِنَّا لَنَكْرَهُ الْمَوْتَ فَقَالَ لَيْسَ ذَلِكَ حَيْثُ تَذْهَبُ إِنَّمَا ذَلِكَ عِنْدَ الْمُعَايَنَةِ إِذَا رَأَى مَا يُحِبُّ فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَتَقَدَّمَ وَ اللَّهُ تَعَالَى يُحِبُّ لِقَاءَهُ وَ هُوَ يُحِبُّ لِقَاءَ اللَّهِ حِينَئِذٍ وَ إِذَا رَأَى مَا يَكْرَهُ فَلَيْسَ شَيْءٌ أَبْغَضَ إِلَيْهِ مِنْ لِقَاءِ اللَّهِ وَ اللَّهُ يُبْغِضُ لِقَاءَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Qasim Bin Muhammad, from Abdul Samad Bin Basheer, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said, 'May Allah^{-azwj} Keep you^{-asws} well! The one who loves to meet Allah^{-azwj}, Allah^{-azwj} Loves to meet him, and the one who hates meeting Allah^{-azwj}, Allah^{-azwj} would Hate to meet him?' He^{-asws} said: 'Yes'. I said, 'By Allah^{-azwj}! I dislike the death'. So he^{-asws} said: 'That is not where you are going with it. But rather, that is during the eye-witnessing when he sees what he loves. So there would be nothing more beloved to him than him proceeding, and Allah^{-azwj} the Exalted would Love to meet him, and he would love to meet Allah^{-azwj}, then and there. And when he sees what he dislikes, so there would be nothing more hateful to him than meeting Allah^{-azwj} and Allah^{-azwj} would Hate to meet him'.¹⁷³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْمُسْتَوَلِّ عَنْ مُحَمَّدِ بْنِ حَنْظَلَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ حَدِيثٌ سَمِعْتُهُ مِنْ بَعْضِ شِيعَتِكَ وَ مَوَالِيكَ بِرُؤْيِهِ عَنْ أَبِيكَ قَالَ وَ مَا هُوَ قُلْتُ زَعَمُوا أَنَّهُ كَانَ يَقُولُ أُغْبِطُ مَا يَكُونُ أَمْرًا بِمَا نَحْنُ عَلَيْهِ إِذَا كَانَتْ النَّفْسُ فِي هَذِهِ فَقَالَ نَعَمْ إِذَا كَانَ ذَلِكَ أَتَاهُ نَبِيُّ اللَّهِ وَ أَتَاهُ عَلِيٌّ وَ أَتَاهُ جِبْرَائِيلُ وَ أَتَاهُ الْمَلَكُ الْمَوْتِ (عَلَيْهِ السَّلَام) فَيَقُولُ ذَلِكَ الْمَلَكُ لِعَلِيِّ (عَلَيْهِ السَّلَام) يَا عَلِيُّ إِنَّ فَلَانًا كَانَ مَوْلِيًا لَكَ وَ لِأَهْلِ بَيْتِكَ فَيَقُولُ نَعَمْ كَانَ يَتَوَلَّانا وَ يَتَبَرَّأُ مِنْ عَدُوِّنَا فَيَقُولُ ذَلِكَ نَبِيُّ اللَّهِ لِجِبْرَائِيلَ فَيَرْفَعُ ذَلِكَ جِبْرَائِيلُ إِلَى اللَّهِ عَزَّ وَ جَلَّ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abu Al Mustahil, from Muhammad Bin Hanzala who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! A Hadeeth which I heard from one of your^{-asws} Shia and the one in your^{-asws} Wilayah, reporting it from your^{-asws} father^{-asws}'. He^{-asws} said: 'And what is it?' I said, 'He was claiming that he^{-asws} had said: 'Overjoyed is what a person would happen to be with what we^{-asws} are upon, when the soul was in this (point)'. So he^{-asws} said: 'Yes. When it would be that, the Prophet^{-saww} of Allah^{-azwj} would come to him, and Ali^{-asws} would come to him, and Jibraeel^{-as} would come to him, and the Angel of death would come to him. So that Angel would be saying to Ali^{-asws}: 'O Ali^{-asws}! Was so and so in your^{-asws} Wilayah and of the People^{-asws} of your^{-asws} Household?' So he^{-asws} would be saying: 'Yes, he used to be with our^{-asws} Wilayah,

¹⁷² Al Kafi V 3 – The Book Of Funerals CH 12 H 11

¹⁷³ Al Kafi V 3 – The Book Of Funerals CH 12 H 12

and used to disavow from our^{asws} enemies'. And Rasool-Allah^{azwj} would be saying that to Jibraeel^{as}, and Jibraeel^{as} would raise that to Allah^{azwj} Mighty and Majestic'.¹⁷⁴

وَ عَنْهُ عَنْ صَفْوَانَ عَنْ جَارُودِ بْنِ الْمُنْذِرِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا بَلَغَتْ نَفْسُ أَحَدِكُمْ هَذِهِ وَ أَوْمَأَ بِيَدِهِ إِلَى حَلْقِهِ قَرَّتْ عَيْنُهُ .

And from him, from Safwan, from Jaroud Bin Al Munzar who said,

'I heard Abu Abdullah^{asws} saying: 'When the soul of one of you reaches this (point)', and he^{asws} gestured with his^{asws} hand to his^{asws} throat, his eyes would be delighted'.¹⁷⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَوْلُهُ عَزَّ وَ جَلَّ فَلَوْ لَا إِذَا بَلَغَتْ الْحُلُقُومَ إِلَى قَوْلِهِ إِنْ كُنْتُمْ صَادِقِينَ فَقَالَ إِنَّهَا إِذَا بَلَغَتْ الْحُلُقُومَ ثُمَّ أَرَى مَنْزِلَهُ مِنَ الْجَنَّةِ فَيَقُولُ رُدُّونِي إِلَى الدُّنْيَا حَتَّى أَخْبِرَ أَهْلِي بِمَا أَرَى فَيَقَالَ لَهُ لَيْسَ إِلَيَّ ذَلِكَ سَبِيلٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Suleyman Bin Dawood, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic **[56:83] So why is it not then that when it (soul) comes up to the throat** – up to His^{azwj} Words **[56:87] That you do not send it back, if you are truthful?** So he^{asws} said: 'When it (soul) reaches the throat, then he sees his house from the Paradise, so he is saying, 'Return me to the world until I inform my family with what I see'. So it is said to him: 'There is no way to that'.¹⁷⁶

سَهْلُ بْنُ زِيَادٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا قَالَ إِذَا رَأَيْتَ الْمَيِّتَ قَدْ شَخَّصَ بِيَصْرِهِ وَ سَالَتَ عَيْنُهُ الْيُسْرَى وَ رَشَحَ جَبِينُهُ وَ تَفَلَّصَتْ شَفَتَاهُ وَ انْتَشَرَتْ مَنْجَرَاهُ فَأَيُّ شَيْءٍ رَأَيْتَ مِنْ ذَلِكَ فَحَسْبُكَ بِهَا .

Sahl Bin Ziyad, from someone else from our companions who said,

'He^{asws} said: 'When you see the decease to have fixed his gaze, and his left eye flows (with tears), and his forehead sweats, and his lips shrivel, and his nostrils expand, so whichever thing you see from that, it would suffice you with it (of his salvation)'.¹⁷⁷

وَ فِي رِوَايَةٍ أُخْرَى وَ إِذَا ضَجَّكَ أَيْضاً فَهُوَ مِنَ الدَّلَالَةِ قَالَ وَ إِذَا رَأَيْتَهُ قَدْ حَمَصَ وَجْهَهُ وَ سَالَتَ عَيْنُهُ الْيُمْنَى فَاعْلَمْ أَنَّهُ .

And in another report, (He^{asws} said): 'And when he laughs as well, so it is from the evidence (of the salvation). And when you see his face to have frowned and his right eye to have flowed (with tears), so know that he . . .(perished)'.¹⁷⁷

بَابُ إِخْرَاجِ رُوحِ الْمُؤْمِنِ وَ الْكَافِرِ

Chapter 14 – The extraction of the soul of the Believer and the Infidel

¹⁷⁴ Al Kafi V 3 – The Book Of Funerals CH 12 H 13

¹⁷⁵ Al Kafi V 3 – The Book Of Funerals CH 12 H 14

¹⁷⁶ Al Kafi V 3 – The Book Of Funerals CH 12 H 15

¹⁷⁷ Al Kafi V 3 – The Book Of Funerals CH 12 H 16

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ إِدْرِيسَ الْقَمِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُ مَلَكَ الْمَوْتِ فَيَرُدُّ نَفْسَ الْمُؤْمِنِ لِيُهَوِّنَ عَلَيْهِ وَ يُخْرِجَهَا مِنْ أَحْسَنِ وَجْهٍهَا فَيَقُولُ النَّاسُ لَقَدْ شَدَّدَ عَلَيَّ فُلَانُ الْمَوْتِ وَ ذَلِكَ تَهْوِينٌ مِنَ اللَّهِ عَزَّ وَجَلَّ عَلَيْهِ وَ قَالَ يُصْرَفُ عَنْهُ إِذَا كَانَ مِنْ مَمَّنْ سَخَطَ اللَّهُ عَلَيْهِ أَوْ مِمَّنْ أَبْغَضَ اللَّهُ أَمْرَهُ أَنْ يَجْذِبَ الْجَذْبَةَ الَّتِي بَلَعْتُمْ بِمَثَلِ السَّفُودِ مِنَ الصُّوفِ الْمُبْلُولِ فَيَقُولُ النَّاسُ لَقَدْ هَوَّنَ اللَّهُ عَلَيَّ فُلَانٍ الْمَوْتِ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, from Idrees Al Qumy who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic Commands the Angel of death, so he returns the soul of the Believer in order to ease upon him, and extracts it from the best of its modes'.¹⁷⁸

عَنْهُ عَنْ يُونُسَ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ دَخَلَ رَسُولُ اللَّهِ (عَلَيْهِ السَّلَامُ) عَلَى رَجُلٍ مِنْ أَصْحَابِهِ وَ هُوَ يَجُودُ بِنَفْسِهِ فَقَالَ يَا مَلَكَ الْمَوْتِ ارْفُقْ بِصَاحِبِي فَإِنَّهُ مُؤْمِنٌ فَقَالَ أَبَشِرَ يَا مُحَمَّدُ فَإِنِّي بِكُلِّ مُؤْمِنٍ رَفِيقٌ وَ أَعْلَمُ يَا مُحَمَّدُ أَنِّي أَقْبِضُ رُوحَ ابْنِ آدَمَ فَيَجْزَعُ أَهْلُهُ فَأَقُومُ فِي تَاجِئَةٍ مِنْ دَارِهِمْ فَأَقُولُ مَا هَذَا الْجَزَعُ فَوَ اللَّهُ مَا تَعَجَّلْنَا قَبْلَ أَجَلِهِ وَ مَا كَانَ لَنَا فِي قَبْضِهِ مِنْ ذَنْبٍ

From him, from Yunus, from Al Haysam Bin Waqid, from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} went over to a man from his^{-saww} companions and he was in his last breaths. So he^{-saww} said: 'O Angel of death! Be kind to my^{-saww} companions for he is a Believer'. So he said, 'Receive glad tidings, O Muhammad^{-saww}, for I am kind with every Believer, and know, O Muhammad^{-saww}, I capture the soul of a son of Adam^{-as} and his family members panic. So I stand in a corner of their room and I am saying: 'What is this panic? By Allah^{-azwj}! We do not hasten it before its term and there is no sin for us with regards to its capture.

فَإِنْ تَحْتَسِبُوا وَ تَصْبِرُوا تُؤْجَرُوا وَ إِنْ تَجَزَعُوا تَأْتُمُوا وَ تُؤْزَرُوا وَ أَعْلَمُوا أَنَّ لَنَا فِيكُمْ عَوْدَةً ثُمَّ عَوْدَةً فَالْحَدَرَ الْحَدَرَ إِنَّهُ لَيْسَ فِي شَرْقِهَا وَ لَا فِي غَرْبِهَا أَهْلٌ يَبْتَئِ مَدْرٍ وَ لَا وَبْرٍ إِلَّا وَ أَنَا أَتَصَفَّحُهُمْ فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ وَ لَأَنَا أَعْلَمُ بِصَغِيرِهِمْ وَ كَبِيرِهِمْ مِنْهُمْ بِأَنْفُسِهِمْ وَ لَوْ أَرَدْتُ قَبْضَ رُوحِ بَعُوضَةٍ مَا قَدَرْتُ عَلَيْهَا حَتَّى يَأْمُرَنِي رَبِّي بِهَا

So if you were to be considerate and observe patience, you would be Recompensed, and if you were to panic, you would be sinning be burdened, and you know that there is a return for us regarding you, then a (another) return. So the caution is the caution. There is neither a family in the east nor in the west, urban or rural, except that I scan them five times during every day, and I am more knowing of their young ones and their elder ones than their own selves are, and had I wanted to capture the soul of a fly, I would not have the ability over it until my Lord^{-azwj} were to Command me with it'.

فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّمَا يَتَصَفَّحُهُمْ فِي مَوَاقِيتِ الصَّلَاةِ فَإِنْ كَانَ مِنْ مِمَّنْ يُؤَاطِبُ عَلَيْهَا عِنْدَ مَوَاقِيتِهَا لَقَنَهُ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ نَحَى عَنْهُ مَلَكَ الْمَوْتِ إِبْلِيسَ .

So Rasool-Allah^{-saww} said: 'But rather, he (the Angel of death) scans them during the timings of the *Salaat*. So if he was from the ones who were regular upon it during its timings, he indoctrinates him with, 'There is no god except for Allah^{-azwj} and that Muhammad^{-saww} is Rasool-Allah^{-saww}', and the Angel of death would prevent Iblees^{-la} from him'.¹⁷⁹

¹⁷⁸ Al Kafi V 3 – The Book Of Funerals CH 13 H 1

¹⁷⁹ Al Kafi V 3 – The Book Of Funerals CH 13 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ حَضَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) رَجُلًا مِنَ الْأَنْصَارِ وَكَانَتْ لَهُ حَالَةٌ حَسَنَةٌ عِنْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَحَضَرَهُ عِنْدَ مَوْتِهِ فَنَظَرَ إِلَى مَلَكِ الْمَوْتِ عِنْدَ رَأْسِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) ارْفُقْ بِصَاحِبِي فَإِنَّهُ مُؤْمِنٌ

Ali Bin Ibrahim, from Ibn Mahboub, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} attended a man from the Helpers, and there was a good status for him in the presence of Rasool-Allah^{saww}. So he^{saww} attended him during his death, and he^{saww} looked towards the Angel of death by his head, and Rasool-Allah^{saww} said to him: 'Be kind with my^{saww} companion, for he is a Believer'.

فَقَالَ لَهُ مَلَكُ الْمَوْتِ يَا مُحَمَّدُ طِبَّ نَفْسًا وَفَرَّ عَيْنًا فَإِنِّي بِكُلِّ مُؤْمِنٍ رَفِيقٌ شَفِيقٌ وَاعْلَمْ يَا مُحَمَّدُ إِنِّي لِأَحْضُرُ ابْنَ آدَمَ عِنْدَ قَبْضِ رُوحِهِ فَإِذَا قَبَضْتُهُ صَرَخَ صَارِخٌ مِنْ أَهْلِهِ عِنْدَ ذَلِكَ فَأَتْنَحَى فِي جَانِبِ الدَّارِ وَمَعِيَ رُوحُهُ فَأَقُولُ لَهُمْ وَاللَّهِ مَا ظَلَمْنَاكَ وَلَا سَبَقْنَا بِهِ أَجْلَهُ وَلَا اسْتَعْجَلْنَا بِهِ قَدْرَهُ وَمَا كَانَ لَنَا فِي قَبْضِ رُوحِهِ مِنْ ذَنْبٍ

So the Angel of death said to him^{saww}: 'O Muhammad^{saww}! Feel good with yourself^{saww} and delight the eyes, for I am kind, compassionate with every Believer. And know, O Muhammad^{saww}! I am present with a son of Adam^{as} during the capture of his soul. So when I capture it, a shrieker from his family shrieks out during that. So I stand aside by the side of the house, and with me is his soul, and I am saying to them: 'By Allah^{azwj}! We have neither oppressed you nor have be preceded his term with him, nor have we hastened his Ordainment with him; and there was never a sin for us during the capture of his soul.

فَإِنْ تَرْضَوْا بِمَا صَنَعَ اللَّهُ بِهِ وَتَصْبِرُوا تُوجَرُوا وَتُحْمَدُوا وَإِنْ تَجَزَعُوا وَتَسْحَطُوا تَأْتُمُوا وَتُوزَرُوا وَمَا لَكُمْ عِنْدَنَا مِنْ عُتْبَى وَإِنَّا لَنَا عِنْدَكُمْ أَيْضًا لَبِيقِيَّةً وَعُودَةً فَالْحَذَرَ الْحَذَرَ فَمَا مِنْ أَهْلِ بَيْتِ مَدْرٍ وَلَا شَعْرِ فِي بَرٍّ وَلَا بَحْرِ إِلَّا وَأَنَا أَتَصَفَّحُهُمْ فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ عِنْدَ مَوَاقِيتِ الصَّلَاةِ حَتَّى لَأَنَا أَعْلَمُ مِنْهُمْ بِأَنْفُسِهِمْ

So if you were to be pleased with what Allah^{azwj} has Done with him, and are patient, you would be Recompensed and you would be Praised; and if you were to panic and are angered, you would be sinning, and be burdened, and there should not be a criticism for you about us, and that for us with you as well, is a remainder and a return. So the caution is the caution, and there is none from a family, neither urban nor rural, in a land nor in a sea, except that I scan them five times during every day during the timings of their *Salaat* until I am more knowing of them than their own selves are.

وَ لَوْ أَنِّي يَا مُحَمَّدُ أَرَدْتُ قَبْضَ نَفْسِ بَعُوضَةٍ مَا قَدَرْتُ عَلَى قَبْضِهَا حَتَّى يَكُونَ اللَّهُ عَزَّ وَجَلَّ هُوَ الْأَمْرَ بِقَبْضِهَا وَإِنِّي لَمُؤَقِنٌ الْمُؤْمِنِ عِنْدَ مَوْتِهِ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صلى الله عليه وآله) .

And had I wanted, O Muhammad^{saww}, to capture the soul of a fly, I would not have the ability upon its capture until Allah^{azwj} Mighty and Majestic happened to have Commanded with its capture, and I prompt the Believer during his death, the testimony that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}' 180

باب تَعْجِيلِ الدُّنَى

Chapter 15 – Hastening the burial

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا مَعْشَرَ النَّاسِ لَا الْفَيْنَ رَجُلًا مَاتَ لَهُ مَيِّتٌ فَانْتَظِرْ بِهِ الصُّبْحَ وَ لَا رَجُلًا مَاتَ لَهُ مَيِّتٌ نَهَارًا فَانْتَظِرْ بِهِ اللَّيْلَ لَا تَنْتَظِرُوا بِمَوْتَاكُمْ طُلُوعَ الشَّمْسِ وَ لَا غُرُوبَهَا عَجَلُوا بِهِمْ إِلَى مَضَاجِعِهِمْ يَرْحَمُكُمْ اللَّهُ فَقَالَ النَّاسُ وَ أَنْتَ يَا رَسُولَ اللَّهِ يَرْحَمُكَ اللَّهُ .

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O group of people! He should not delay, a man from whom there is a deceased, so that he waits with him for the morning, nor a man for whom there is a deceased by the day so he await with him for the night; and do not wait with your dead ones for the emergence of the sun, nor for its setting. Hasten with them to their sleeping places. May Allah^{-azwj} have Mercy on you'. So the people said, 'And you^{-saww}, O Rasool-Allah^{-saww}, may Allah^{-azwj} have Mercy on you (as well)'.¹⁸¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْبُقَيْرِيِّ عَنِ مُوسَى بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ مُبَسَّرٍ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا مَاتَ الْمَيِّتُ أَوَّلَ النَّهَارِ فَلَا يَقِيلُ إِلَّا فِي قَبْرِهِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Abbas Bin Marouf, from Al Yaqouby, from Musa Bin Isa, from Muhammad Bin Muyassar, from Haroun Bin Al Jahm, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the dying one dies at the beginning of the day, he should not snooze except in his grave' (spend night in the grave – so should be buried during the day).¹⁸²

بَابُ نَادِرٍ

Chapter 16 – Miscellaneous

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ مِنْ مَيِّتٍ يَمُوتُ وَ يَنْتَرِكُ وَحْدَهُ إِلَّا لَعِبَ بِهِ الشَّيْطَانُ فِي جَوْفِهِ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Washha, from Ahmad Bin A'iz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'There is none from deceased who dies and he is left alone except that the Satan^{-la} would play with him in his inside'.¹⁸³

بَابُ الْحَائِضِ تَمَرَضُ الْمَرِيضِ

Chapter 17 – The menstruating woman looking after the sick

¹⁸¹ Al Kafi V 3 – The Book Of Funerals CH 14 H 1

¹⁸² Al Kafi V 3 – The Book Of Funerals CH 14 H 2

¹⁸³ Al Kafi V 3 – The Book Of Funerals CH 15 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) الْمَرْأَةُ تَقْعُدُ عِنْدَ رَأْسِ الْمَرِيضِ وَ هِيَ حَائِضٌ فِي حَدِّ الْمَوْتِ فَقَالَ لَا بَأْسَ أَنْ تُمَرِّضَهُ فَإِذَا خَافُوا عَلَيْهِ وَ قَرُبَ ذَلِكَ فَاتَّقَتْ عَنْهُ وَ عَنْ قُرْبِهِ فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى بِذَلِكَ .

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Abu Hamza who said,

'I said to Abu Al-Hassan^{-asws}, 'The woman sits by the side of the head of the patient during the limit of death, and she is menstruating'. So he^{-asws} said: 'There is no problem with it if she looks after him. So when there is fear (of dying) upon him and that (time) is near, so let her desist from him and from his proximity, for the Angels are harmed by that (menstruation)'.¹⁸⁴

بَابُ غَسْلِ مَيِّتٍ

Chapter 18 – Washing the deceased

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَدْتَ غُسْلَ الْمَيِّتِ فَاجْعَلْ بَيْنَكَ وَ بَيْنَهُ ثَوْبًا يَسْتُرُ عَنْكَ عَوْرَتَهُ إِذَا قَمِيصٌ وَ إِذَا غَيْرُهُ ثُمَّ تَبَدَّأْ بِكَفَيْهِ وَ رَأْسِهِ ثَلَاثَ مَرَّاتٍ بِالسِّدْرِ ثُمَّ سَائِرِ جَسَدِهِ وَ اِبْدَأْ بِشِقِّهِ الْأَيْمَنِ

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 you want to wash the deceased, so make a cloth to be between you and him to veil his private part from you, whether it is a shirt or something else. Then begin with his palm and his head (washing it) three times with the lotus (leaves), then the rest of his body, and beginning with the right hand side.

فَإِذَا أَرَدْتَ أَنْ تَغْسِلَ فَرْجَهُ فَخُذْ خِرْقَةً تَطْبِيفَةً فَلَفِّهَا عَلَى يَدِكَ الْيُسْرَى ثُمَّ ادْخُلْ بِدَاخِلِ يَدِكَ مِنْ تَحْتِ الثَّوْبِ الَّذِي عَلَى فَرْجِ الْمَيِّتِ فَاعْسِلْهُ مِنْ غَيْرِ أَنْ تَرَى عَوْرَتَهُ فَإِذَا فَرَعْتَ مِنْ غُسْلِهِ بِالسِّدْرِ فَاعْسِلْهُ مَرَّةً أُخْرَى بِمَاءٍ وَ كَافُورٍ وَ شَيْءٍ مِنْ حَنُوطِهِ ثُمَّ اغْسِلْهُ بِمَاءٍ بَحْتِ غَسْلَةِ أُخْرَى حَتَّى إِذَا فَرَعْتَ مِنْ ثَلَاثِ جَعَلْتَهُ فِي ثَوْبٍ ثُمَّ جَفَّفْتَهُ .

So when you intend to wash his private part, then take a clean rag and wrap it around your right hand, then enter your hand from beneath the cloth which is upon the private part of the deceased, and wash it from without seeing his nakedness. So when you are free from washing him with the lotus (leaves), then wash him again with water and camphor, and something from his embalming. Then wash him with pure water with another washing until when you are free from the three (washings), then make him to be in a cloth, then enshroud him'.¹⁸⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ غُسْلِ الْمَيِّتِ فَقَالَ اغْسِلْهُ بِمَاءٍ وَ سِدْرٍ ثُمَّ اغْسِلْهُ عَلَى أَنْتِ ذَلِكَ غَسْلَةَ أُخْرَى بِمَاءٍ وَ كَافُورٍ وَ دَرِيْرَةٍ إِنْ كَانَتْ وَ اغْسِلْهُ الثَّلَاثَةَ بِمَاءٍ قَرَّاحٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed and Muhammad Bin Khalid, from Al Naar Bin Suweyd, from Ibn Muskan,

¹⁸⁴ Al Kafi V 3 – The Book Of Funerals CH 16 H 1

¹⁸⁵ Al Kafi V 3 – The Book Of Funerals CH 17 H 1

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about washing the deceased, so he^{-asws} said: 'Wash him with water and lotus (leaves). Then wash him upon the footsteps of that with another washing with water and camphor and fragrant powder if there was, and wash him for the third washing with clear water'.

فُلْتُ ثَلَاثَ غَسَلَاتٍ لِحَسَدِهِ كُلِّهِ قَالَ نَعَمْ فُلْتُ يَكُونُ عَلَيْهِ ثَوْبٌ إِذَا غُسِلَ قَالَ إِنْ اسْتَطَعْتَ أَنْ يَكُونَ عَلَيْهِ قَمِيصٌ فَعَسَلُهُ مِنْ تَحْتِهِ وَ قَالَ أَجِبْ لِمَنْ غَسَلَ الْمَيِّتَ أَنْ يُلْفَ عَلَى يَدِهِ الْخُرْقَةُ جِبْنَ يُعَسَلُهُ .

I said, 'Three washings for his body, all of it?' He^{-asws} said: 'Yes'. I said, 'There would happen to be a cloth upon him when he is washed?' He^{-asws} said: 'If there is capacity that there happens to be a shirt upon him, so wash him from beneath it'. And he^{-asws} said: 'I would love it for the one who wash the deceased if he wraps a rag upon his hand when he washes him'.¹⁸⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يُغَسَّلُ الْمَيِّتُ ثَلَاثَ غَسَلَاتٍ مَرَّةً بِالسِّدْرِ وَ مَرَّةً بِالْمَاءِ يُطْرَحُ فِيهِ الْكَافُورُ وَ مَرَّةً أُخْرَى بِالْمَاءِ الْقَرَّاحِ ثُمَّ يَكْفَنُ

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Al Halby who said,

'Abu Abdullah^{-asws} said: 'The deceased should be washed with three washings – once with the lotus (leaves), and once with the pure water where is camphor, and once more with clear water. Then he should be enshrouded'.

وَ قَالَ إِنَّ أَبِي كَتَبَ فِي وَصِيَّتِهِ أَنْ أَكْفَنَهُ فِي ثَلَاثَةِ أَثْوَابٍ أَحَدُهَا رِذَاءٌ لَهُ جَبْرَةٌ وَ ثَوْبٌ آخَرُ وَ قَمِيصٌ فُلْتُ وَ لِمَ كَتَبَ هَذَا قَالَ مَخَافَةَ قَوْلِ النَّاسِ وَ عَصْبَانَاهُ بَعْدَ ذَلِكَ بِعِمَامَةٍ وَ شَقَقْنَا لَهُ الْأَرْضَ مِنْ أَجْلِ أَنَّهُ كَانَ بَادِنًا وَ أَمَرَنِي أَنْ أَرْفَعُ الْقَبْرَ مِنَ الْأَرْضِ أَرْبَعِ أَصَابِعٍ مُفَرَّجَاتٍ وَ ذَكَرَ أَنْ رَشَّ الْقَبْرَ بِالْمَاءِ حَسَنٌ .

And he^{-asws} said: 'My^{-asws} father^{-asws} wrote in his^{-asws} bequest that I^{-asws} should enshroud him^{-asws} in three clothes – one of them being a cloak of his^{-asws} as a veil, and another cloth, and a shirt'. I said, 'And why did he^{-asws} write this?' He^{-asws} said: 'Fearing the words of the people, and we placed a turban on him^{-asws} after that, and we^{-asws} cleaved the ground for him for the reason that he^{-asws} was hefty, and had instructed me^{-asws} that I^{-asws} raise the grave from the ground by four thin fingers, and he^{-asws} mentioned that sprinkling the grave with the water is good'.¹⁸⁷

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ الْكَاهِلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ غُسْلِ الْمَيِّتِ فَقَالَ اسْتَقْبِلْ بِبَاطِنِ قَدَمَيْهِ الْقَبْلَةَ حَتَّى يَكُونَ وَجْهُهُ مُسْتَقْبِلَ الْقَبْلَةِ ثُمَّ تَلَيِّنْ مَفَاصِلَهُ فَإِنْ امْتَنَعَتْ عَلَيْكَ فَدَعِّهَا ثُمَّ ابْدَأْ بِفَرْجِهِ بِمَاءِ السِّدْرِ وَ الْخُرْصِ فَاعْسَلُهُ ثَلَاثَ غَسَلَاتٍ وَ أَكْثِرْ مِنَ الْمَاءِ وَ امْسَحْ بِطَنَّهُ مَسْحًا رَفِيقًا

From him, from Muhammad Bin Sinan, from Abullah Al Kahily who said,

'I asked Abu Abdullah^{-asws} about washing the deceased, so he^{-asws} said: 'Face the undersoles of his feet towards the Qiblah until his face happens to be facing the Qiblah. Then soften the joints, and if it is not possible for you, then leave it. Then begin with his private part with water of lotus (leaves) and potash, so wash him with three washings and frequent from the water, and wipe his body with gentle wiping.

¹⁸⁶ Al Kafi V 3 – The Book Of Funerals CH 17 H 2

¹⁸⁷ Al Kafi V 3 – The Book Of Funerals CH 17 H 3

ثُمَّ تَحَوَّلَ إِلَى رَأْسِهِ وَ أَيْدِي بِشِقِّهِ الْأَيْمَنِ مِنْ لِحْيَتِهِ وَ رَأْسِهِ ثُمَّ نَتَّ بِشِقِّهِ الْأَيْسَرِ مِنْ رَأْسِهِ وَ لِحْيَتِهِ وَ وَجْهِهِ وَ اغْسِلْهُ بِرَفْقٍ وَ إِيَّاكَ وَ الْعُنْفَ وَ اغْسِلْهُ غَسَلًا نَاعِمًا ثُمَّ اصْنَعْهُ عَلَى شِقِّهِ الْأَيْسَرِ لِيَبْدُوَ لَكَ الْأَيْمَنُ ثُمَّ اغْسِلْهُ مِنْ قَرْنِهِ إِلَى قَدَمَيْهِ وَ امْسَحْ يَدَكَ عَلَى ظَهْرِهِ وَ بَطْنِهِ ثَلَاثَ غَسَلَاتٍ ثُمَّ رُدَّهُ إِلَى جَنْبِهِ الْأَيْمَنِ حَتَّى يَبْدُوَ لَكَ الْأَيْسَرُ فَاغْسِلْهُ مَا بَيْنَ قَرْنِهِ إِلَى قَدَمَيْهِ وَ امْسَحْ يَدَكَ عَلَى ظَهْرِهِ وَ بَطْنِهِ ثَلَاثَ غَسَلَاتٍ

Then turn around to his head and begin with his right side from his beard and his head. Then deal with his left side from his head, and his beard, and his face, and wash him with gentleness, and beware of the roughness and wash him with a gentle washing. Then lie him down upon his left side for the right side to be exposed to you. Then wash him from his head to his feet and wipe your hand upon his back and his belly with three washings. Then return him to his right side until the left side is exposed to you, so wash it what is between his head up to his feet, and wipe your hand upon his back and his belly with three washings.

ثُمَّ رُدَّهُ إِلَى قَفَاهُ فَإِبْدَأُ بِفَرْجِهِ بِمَاءِ الْكَافُورِ فَاصْنَعْ كَمَا صَنَعْتَ أَوَّلَ مَرَّةٍ اغْسِلْهُ ثَلَاثَ غَسَلَاتٍ بِمَاءِ الْكَافُورِ وَ الْحُرْضِ وَ امْسَحْ يَدَكَ عَلَى بَطْنِهِ مَسْحًا رَفِيقًا ثُمَّ تَحَوَّلْ إِلَى رَأْسِهِ فَاصْنَعْ كَمَا صَنَعْتَ أَوَّلًا بِلِحْيَتِهِ مِنْ جَانِبَيْهِ كِلَيْهِمَا وَ رَأْسِهِ وَ وَجْهِهِ بِمَاءِ الْكَافُورِ ثَلَاثَ غَسَلَاتٍ

Then return him to his back and begin with his private parts with water (with) camphor and deal with him just as you dealt the first times, washing him with three washings – with the water with camphor and the fragrant powder, and wipe your hand upon his belly with a gentle wiping. Then turn towards his head and deal with it just as you dealt firstly, with his beard from both its sides, and his head, and his face, with the water with camphor with three washings.

ثُمَّ رُدَّهُ إِلَى الْجَانِبِ الْأَيْسَرِ حَتَّى يَبْدُوَ لَكَ الْأَيْمَنُ فَاغْسِلْهُ مِنْ قَرْنِهِ إِلَى قَدَمَيْهِ ثَلَاثَ غَسَلَاتٍ ثُمَّ رُدَّهُ إِلَى الْجَانِبِ الْأَيْمَنِ حَتَّى يَبْدُوَ لَكَ الْأَيْسَرُ فَاغْسِلْهُ مِنْ قَرْنِهِ إِلَى قَدَمَيْهِ ثَلَاثَ غَسَلَاتٍ وَ ادْخُلْ يَدَكَ تَحْتَ مَنْكَبَيْهِ وَ ذِرَاعَيْهِ وَ يَكُونُ الذِّرَاعُ وَ الْكَفُّ مَعَ جَنْبِهِ طَاهِرَةً كُلَّمَا غَسَلْتَ شَيْئًا مِنْهُ ادْخَلْتَ يَدَكَ تَحْتَ مَنْكَبَيْهِ وَ فِي بَاطِنِ ذِرَاعَيْهِ

Then return him to the left side until the right side is exposed to you, so wash him from his head up to his feet with three washings. Then return him to the right side until the left side is exposed to you, so wash him from his head up to his feet with three washings, and enter your hand under his shoulders and his forearms, and make the forearms, and the palms, along with his side, to be clean. Every time you wash anything from it, enter your hand under his shoulder and in the inside of his forearms.

ثُمَّ رُدَّهُ إِلَى ظَهْرِهِ ثُمَّ اغْسِلْهُ بِمَاءِ قَرَّاحٍ كَمَا صَنَعْتَ أَوْ لَا تَبْدَأُ بِالْقَرَّاحِ ثُمَّ تَحَوَّلْ إِلَى الرَّأْسِ وَ اللَّحْيَةِ وَ الْوَجْهِ حَتَّى تَصْنَعْ كَمَا صَنَعْتَ أَوْ لَا بِمَاءِ قَرَّاحٍ ثُمَّ أَرِّزْهُ بِالْحَرْقَةِ وَ يَكُونُ تَحْتَهَا الْفُطْنُ تُذْفِرُهُ بِهِ إِذْفَارًا فُطْنًا كَثِيرًا ثُمَّ تَشُدُّ فُجْدِيَهُ عَلَى الْفُطْنِ بِالْحَرْقَةِ شَدًّا شَدِيدًا حَتَّى لَا تَخَافَ أَنْ يَظْهَرَ شَيْءٌ وَ إِيَّاكَ أَنْ تَفْعِدَهُ أَوْ تَعْمِرَ بَطْنَهُ وَ إِيَّاكَ أَنْ تَحْشُرَ فِي مَسَامِعِهِ شَيْئًا فَإِنْ خَفْتَ أَنْ يَظْهَرَ مِنَ الْمُخْرَجِينَ شَيْءٌ فَلَا عَلَيْنِكَ أَنْ تُصَيِّرَ ثُمَّ فُطْنًا وَ إِنْ لَمْ تَخَفْ فَلَا تَجْعَلْ فِيهِ شَيْئًا وَ لَا تُحْلِلْ أَظْفِيرَهُ وَ كَذَلِكَ غُسْلُ الْمَرْأَةِ .

Then return him to his back, then wash him with clear water just as you did at first, beginning with the private part. Then turn towards the head and the beard and the face until you do just as you did firstly with clear water. Then put on a loin cloth on him with a cloth and place the cotton to be under it to pad him with a lot of cotton. Then tighten his thighs upon the cotton with the cloth with an intense tightening until you do not fear that anything might become apparent (from his private part). And beware of sitting him up or pressing his belly, and beware of placing anything in his ears. So if you were to fear that something might become apparent from his nostrils, so it is not upon you that

you stuff is with cotton, and if you do not fear such, so do not make anything to be in it, and do not clean (under) his nails. Similar to that is the washing of the woman'.¹⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ رَجَالِهِ عَنْ يُونُسَ عَنْهُمْ (عليهم السلام) قَالَ إِذَا أَرَدْتَ غُسْلَ الْمَيِّتِ فَصَعْهُ عَلَى الْمُعْتَسِلِ مُسْتَقْبِلَ الْقِبْلَةِ فَإِنْ كَانَ عَلَيْهِ قَمِيصٌ فَأَخْرِجْ يَدَهُ مِنَ الْقَمِيصِ وَاجْمَعْ قَمِيصَهُ عَلَى عَوْرَتِهِ وَارْفَعَهُ مِنْ رِجْلَيْهِ إِلَى فَوْقِ الرُّكْبَةِ وَإِنْ لَمْ يَكُنْ عَلَيْهِ قَمِيصٌ فَأَلْقِ عَلَى عَوْرَتِهِ خِرْقَةً وَاعْمُدْ إِلَى السِّدْرِ فَصَيِّرْهُ فِي طَسْتٍ وَصَبَّ عَلَيْهِ الْمَاءَ وَاضْرِبْهُ بِيَدِكَ حَتَّى تَرْتَفِعَ رَغْوَتُهُ وَاعْزِلِ الرَّغْوَةَ فِي شَيْءٍ وَصَبَّ الْأَخْرَ فِي الْإِجَانَةِ الَّتِي فِيهَا الْمَاءُ

Ali Bin Ibrahim, from his father, from his men, from Yunus,

(It has been narrated) from them^{asws} having said: 'When you want to wash the deceased, so place him upon the washing place facing the Qiblah. So if there was a shirt upon him, then extract his hand from the shirt, and gather his shirt to be upon his private part, and raise it from his legs up to above the knees. And if there does not happen to be a shirt upon him, so cast a cloth to be upon his private part and pour water on to the chest, and make some of it to be in a utensil and pour the water upon it, and pat it with your hand until its foam raises and isolate the foam into something and pour the latter into the bucket in which is the water.

ثُمَّ اغْسِلْ يَدَيْهِ ثَلَاثَ مَرَّاتٍ كَمَا يَغْتَسِلُ الْإِنْسَانُ مِنَ الْجَنَابَةِ إِلَى نِصْفِ الذِّرَاعِ ثُمَّ اغْسِلْ فَرْجَهُ وَنَفِّهِ ثُمَّ اغْسِلْ رَأْسَهُ بِالرَّغْوَةِ وَبَالِغٍ فِي ذَلِكَ وَاجْتَهِدْ أَنْ لَا يَدْخُلَ الْمَاءُ مَنْخَرِيهِ وَمَسَامِعَهُ ثُمَّ اضْجَعُهُ عَلَى جَانِبِهِ الْأَيْسَرِ وَصَبَّ الْمَاءَ مِنْ نِصْفِ رَأْسِهِ إِلَى قَدَمَيْهِ ثَلَاثَ مَرَّاتٍ وَاذْلُكُ بَدَنَهُ ذَلِكَا رَفِيقًا وَكَذَلِكَ ظَهْرَهُ وَبَطْنَهُ ثُمَّ اضْجَعُهُ عَلَى جَانِبِهِ الْأَيْمَنِ وَافْعَلْ بِهِ مِثْلَ ذَلِكَ

Then wash his hands three times just as the person would do so from the sexual impurity, up to the half forearm. Then wash his private part and clean it. Then wash his head with the foam and be thorough in that, and strive that the water should not enter his nostrils and his hearing. Then turn him upon his left side and pour the water from half of his head to his feet, three times, and rub his body gently, and similar to that his back and his belly. Then turn him upon his right side and do with him similar to that.

ثُمَّ صَبَّ ذَلِكَ الْمَاءَ مِنَ الْإِجَانَةِ وَاغْسِلِ الْإِجَانَةَ بِمَاءٍ قَرَّاحٍ وَاغْسِلْ يَدَيْكَ إِلَى الْمِرْفَقَيْنِ ثُمَّ صَبَّ الْمَاءَ فِي الْإِنْبِيَةِ وَالْقَى فِيهِ حَبَّاتٍ كَافُورٍ وَافْعَلْ بِهِ كَمَا فَعَلْتَ فِي الْمَرَّةِ الْأُولَى ابْدَأْ بِيَدَيْهِ ثُمَّ بِفَرْجِهِ وَامْسَحْ بَطْنَهُ مَسْحًا رَفِيقًا فَإِنْ حَرَجَ شَيْءٌ فَأَنْفِهِ ثُمَّ اغْسِلْ رَأْسَهُ ثُمَّ اضْجَعُهُ عَلَى جَانِبِهِ الْأَيْسَرِ وَاغْسِلْ جَنْبَهُ الْأَيْمَنِ وَظَهْرَهُ وَبَطْنَهُ ثُمَّ اضْجَعُهُ عَلَى جَنْبِهِ الْأَيْمَنِ وَاغْسِلْ جَنْبَهُ الْأَيْسَرِ كَمَا فَعَلْتَ أَوَّلَ مَرَّةٍ

The pour out that water from the bucket and wash the bucket with clear water and wash your hands (up) to the two elbows. Then pour the water into a utensil and throw some seeds of camphor into it and do with him just as you did in the first time, beginning with his hands, then with his private parts, and wipe his belly with a gentle wiping. So if something were to come out, so clean it. Then wash his head. Then turn him upon his left side and wash his right side, and his back and his belly. Then turn him upon his right side and wash his left side just as you did the first time.

ثُمَّ اغْسِلْ يَدَيْكَ إِلَى الْمِرْفَقَيْنِ وَالْإِنْبِيَةَ وَصَبَّ فِيهَا الْمَاءَ الْقَرَّاحَ وَاغْسِلْهُ بِمَاءٍ قَرَّاحٍ كَمَا غَسَلْتَهُ فِي الْمَرَّتَيْنِ الْأُولَتَيْنِ ثُمَّ نَسَفُهُ بِثَوْبٍ طَاهِرٍ وَاعْمُدْ إِلَى فُطْنٍ فَدُرَّ عَلَيْهِ شَيْئًا مِنْ حَنُوطٍ وَصَنَعُهُ عَلَى فَرْجِهِ قُبُلٌ وَدُبُرٌ وَاحْشُ الْفُطْنَ فِي دُبُرِهِ لِنَلَا يَخْرُجَ مِنْهُ شَيْءٌ وَحُدِّ خِرْقَةً طَوِيلَةً عَزَّضَهَا شِبْرًا فَشُدَّهَا مِنْ حَقْوِيهِ وَصَمَّ فَخَذَيْهِ صَمًّا شَدِيدًا وَافْعَلْ فِي فَخَذَيْهِ

Then wash your hands up to the two elbows and the bucket, and pour clear water into it and wash him with clear water just as you washed him the two times beforehand. Then wipe him with a clean cloth and deliberate to cotton (pads), and scatter something from the camphor upon him, and place it upon his private part and behind, and tamp the cotton in his behind, lest something might come out from him, and take a long cloth of a palms width, so tighten it from his loins and his thighs with an intense tightening, and wrap it in his thighs.

ثُمَّ أَخْرَجَ رَأْسَهَا مِنْ تَحْتِ رِجْلَيْهِ إِلَى جَانِبِ الْأَيْمَنِ وَأَعْرَزَهَا فِي الْمَوْضِعِ الَّذِي لَفَفْتَ فِيهِ الْخِرْقَةَ وَتَكُونُ الْخِرْقَةُ طَوِيلَةً تَلْفُ فُجْدَيْهِ مِنْ حَقْوَيْهِ إِلَى رُكْبَتَيْهِ لَفًّا شَدِيدًا .

Then bring out its top end from under his legs up to the right hand side, and push it into the place which the cloth had been wrapped it, and the cloth should happen to be long enveloping his thighs from his loins down to his two knees with a tight enveloping'.¹⁸⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِكِيِّ بْنِ عَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمَيِّتِ هَلْ يُعَسَلُ فِي الْفَضَاءِ قَالَ لَا بَأْسَ وَإِنْ سَتِرَ بِسِتْرٍ فَهُوَ أَحَبُّ إِلَيَّ .

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 the deceased, 'Can he be washed in the open?' He^{asws} said: 'There is no problem, and if he were to be veiled with a curtain, so it would be more beloved to me^{asws}'.¹⁹⁰

بَابُ تَحْنِيطِ الْمَيِّتِ وَتَكْفِينِهِ

Chapter 19 – Embalming the deceased and his enshrouding

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ رَجَالِهِ عَنْ يُونُسَ عَنْهُمْ (عَلَيْهِمُ السَّلَام) قَالَ فِي تَحْنِيطِ الْمَيِّتِ وَتَكْفِينِهِ قَالَ ابْسُطِ الْجَبْرَةَ بَسْطًا ثُمَّ ابْسُطْ عَلَيْهَا الْإِزَارَ ثُمَّ ابْسُطِ الْقَمِيصَ عَلَيْهِ وَتَرُدُّ مُقَدَّمَ الْقَمِيصِ عَلَيْهِ ثُمَّ اعْمِدْ إِلَى كَافُورٍ مَسْحُوقٍ فَضَعَّهُ عَلَى جَبْهَتِهِ مَوْضِعَ سُجُودِهِ وَامْسَحْ بِالْكَافُورِ عَلَى جَمِيعِ مَفَاصِلِهِ مِنْ قَرْزِهِ إِلَى قَدَمَيْهِ وَفِي رَأْسِهِ وَفِي عُنُقِهِ وَمَنْكَبَيْهِ وَمَرَافِقِهِ وَفِي كُلِّ مَفْصَلٍ مِنْ مَفَاصِلِهِ مِنَ الْيَدَيْنِ وَالرِّجْلَيْنِ وَفِي وَسْطِ رَاخَتَيْهِ

Ali Bin Ibrahim, from his father, from his men, from Yunus,

(It has been narrated) from them^{asws} having said regarding the embalming of the deceased and his enshrouding, said: 'Spread the wrapping with a spreading. Then spread the loincloth upon it. Then spread the shirt upon it and fold the front of the shirt upon it. Then deliberate to the camphor powder and place it upon his forehead, the place of his prostrations, and wipe it with the camphor upon the entirety of his joints, from his head up to his feet, and in his head, and in his neck, and his shoulders, and his elbows, and in every joint from his joints, from the two hands and the two legs, and in the middle of his palms.

¹⁸⁹ Al Kafi V 3 – The Book Of Funerals CH 17 H 5

¹⁹⁰ Al Kafi V 3 – The Book Of Funerals CH 17 H 6

ثُمَّ يُحْمَلُ فَيُوضَعُ عَلَى قَمِيصِهِ وَ يُرَدُّ مَقَدَّمُ الْقَمِيصِ عَلَيْهِ وَ يَكُونُ الْقَمِيصُ غَيْرَ مَكْفُوفٍ وَ لَا مَزْرُورٍ وَ يَجْعَلُ لَهُ قِطْعَتَيْنِ مِنْ جَرِيدِ النَّخْلِ رَطْباً فَذَرَّ ذِرَاعَ يُجْعَلُ لَهُ وَاحِدَةٌ بَيْنَ رُكْبَتَيْهِ نِصْفٌ مِمَّا يَلِي السَّاقَ وَ نِصْفٌ مِمَّا يَلِي الْفَخَذَ وَ يُجْعَلُ الْأُخْرَى تَحْتَ إِبْطِهِ الْأَيْمَنِ وَ لَا يُجْعَلُ فِي مَنْخَرَيْهِ وَ لَا فِي بَصَرِهِ وَ مَسَامِعِهِ وَ لَا عَلَى وَجْهِهِ قُطْناً وَ لَا كَافُوراً

Then carry him and place him upon his shirt and fold the front of the shirt upon him, and the shirt should happen to be without any hemming or buttons, and make two pieces of wet branches to be for him, of an arm's length, making one of it to be in between his knees, halfway from what follows the leg, and halfway from what follows the thigh, and make the other one to be under his right armpit, and do not make cotton or camphor to be in his nostrils, nor in his eyes, nor his ears, nor upon his face.

ثُمَّ يُعَمَّمُ يُؤَخِّدُ وَسَطَ الْعِمَامَةِ فَيُنْتَى عَلَى رَأْسِهِ بِالتَّدْوِيرِ ثُمَّ يُلْفَى فَضْلُ الشَّقِ الْأَيْمَنِ عَلَى الْأَيْسَرِ وَ الْأَيْسَرِ عَلَى الْأَيْمَنِ ثُمَّ يُمَدُّ عَلَى صَدْرِهِ .

Then make a turban by taking the middle of the turban and wrapping it around his head in circles. Then cast the extra ends, the right one upon the left and the left one upon the right. Then extend it upon his chest'.¹⁹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَامِ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِمَ كُنَّ قَالَ فِي ثَلَاثَةِ أَثْوَابٍ تُؤَبِّينَ صُحَارِيئِينَ وَ بُرْدِ جَبْرِةَ .

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Mufazzal Bin Salih, from Zayd Al Shahham who said,

'Abu Abdullah^{-asws} was asked about Rasool-Allah^{-saww}, by what he^{-saww} was enshrouded. He^{-asws} said: 'In three clothes, two 'Suhary' fabrics and one garment wrapping'.¹⁹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَفَّنْتَ الْمَيِّتَ فَذَرَّ عَلَى كُلِّ ثَوْبٍ شَيْئاً مِنْ دَرِيْرَةٍ وَ كَافُورٍ .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When you enshroud the deceased, so scatter upon every cloth, something from the fragrant powder and camphor'.¹⁹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَدْتَ أَنْ تُحَيِّطَ الْمَيِّتَ فَاعْمِدْ إِلَى الْكَافُورِ فَامْسَحْ بِهِ أَثَارَ السُّجُودِ مِنْهُ وَ مَفَاصِلَهُ كُلَّهَا وَ رَأْسَهُ وَ لِحْيَتَهُ وَ عَلَى صَدْرِهِ مِنَ الْخُنُوطِ وَ قَالَ خُنُوطُ الرَّجُلِ وَ الْمَرْأَةِ سَوَاءً وَ قَالَ وَ أَكْرَهُ أَنْ يُتَّبَعَ بِمَجْمَرَةٍ .

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 you want to embalm the deceased, so deliberate to the camphor and wipe with it the places of the prostrations from it, and the joints, all of them, and his head, and his beard, and upon his chest, from the embalming (camphor)'. And he^{-asws} said: 'The embalming of the

¹⁹¹ Al Kafi V 3 – The Book Of Funerals CH 18 H 1

¹⁹² Al Kafi V 3 – The Book Of Funerals CH 18 H 2

¹⁹³ Al Kafi V 3 – The Book Of Funerals CH 18 H 3

man and the woman is the same'. And he^{-asws} said: 'And it is disliked that it be followed by the (smoke of) incense burning'.¹⁹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ حَرِيزِ بْنِ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَا قُلْنَا لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ)
الْعِمَامَةُ لِلْمَيِّتِ مِنَ الْكَفَنِ قَالَ لَا إِنَّمَا الْكَفَنُ الْمَفْرُوضُ ثَلَاثَةٌ أَنْوَاعٍ وَ تَوْبٌ تَامٌ لَا أَقْلَ مِنْهُ يُوَارِي جَسَدَهُ كُلَّهُ فَمَا زَادَ فَهُوَ سُنَّةٌ
إِلَى أَنْ يَبْلُغَ خَمْسَةَ أَنْوَاعٍ فَمَا زَادَ فَهُوَ مُبْتَدِعٌ وَ الْعِمَامَةُ سُنَّةٌ

Ali Bin Ibrahim, from his father, from Hammad Bin usman, from Hareyz, from Zurara and Muhammad Bin Muslim who both said,

'We said to Abu Ja'far^{-asws}, 'The turban of the deceased, is from the enshrouding'. He^{-asws} said: 'No. But rather, the Obligatory shroud is of three clothes and a complete cloth, not being less than it to cover his body, all of it. So whatever increase, so it is a Sunnah, up it reaching five clothes. So whatever increase, it would be an innovation. And the turban is a Sunnah'.

وَ قَالَ أَمَرَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِالْعِمَامَةِ وَ عَمَّمَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

And he^{-asws} said: 'The Prophet^{-saww} ordered with the turban, and the Prophet^{-saww} was turbaned'.

وَ بَعَثَ إِلَيْنَا الشَّيْخُ الصَّادِقُ (عَلَيْهِ السَّلَامُ) وَ نَحْنُ بِالْمَدِينَةِ لَمَّا مَاتَ أَبُو عَبْدِ اللَّهِ الْخَدَاءُ بِدِينَارٍ وَ أَمَرْنَا أَنْ نَشْتَرِيَ لَهُ خُوطًا
وَ عِمَامَةً فَفَعَلْنَا .

The Sheykh Al-Sadiq^{-asws} sent a Dinar to us, when Abu Ubeyday Al-Haza'a died, and we were in Al-Medina, and ordered us that we should buy embalming material (camphor etc.), and a turban. So we did it'.¹⁹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ)
(قَالَ الْمَيِّتُ يُكْفَنُ فِي ثَلَاثَةٍ سِوَى الْعِمَامَةِ وَ الْحِرْقَةِ يَشُدُّ بِهَا وَرَكْيَهُ لِكَيْلَا يَبْدُو مِنْهُ شَيْءٌ وَ الْحِرْقَةُ وَ الْعِمَامَةُ لَا بُدَّ مِنْهُمَا وَ
لَيْسَتْ مِنَ الْكَفَنِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The deceased would be enshrouded in three (clothes) besides the turban, and the cloth would be tightened around his hips lest something be apparent from it, and the cloth and the turban are both inevitable and they are both from the shroud'.¹⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَتَبَ أَبِي فِي وَصِيَّتِهِ
أَنْ أَكْفَنَهُ فِي ثَلَاثَةِ أَنْوَاعٍ أَحَدُهَا رِدَاءٌ لَهُ جِبْرَةٌ كَانَ يُصَلِّي فِيهِ يَوْمَ الْجُمُعَةِ وَ تَوْبٌ آخَرَ وَ قَمِيصٌ فَقُلْتُ لِأَبِي لِمَ تَكْتُبُ هَذَا فَقَالَ
أَخَافُ أَنْ يَغْلِبَكَ النَّاسُ وَ إِنْ قَالُوا كَفَنَهُ فِي أَرْبَعَةٍ أَوْ خَمْسَةٍ فَلَا تَفْعَلْ وَ عَمَمْنِي بِعِمَامَةٍ وَ لَيْسَ تُعَدُّ الْعِمَامَةُ مِنَ الْكَفَنِ إِنَّمَا يُعَدُّ
مَا يُلْفُ بِهِ الْجَسَدُ .

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

¹⁹⁴ Al Kafi V 3 – The Book Of Funerals CH 18 H 4

¹⁹⁵ Al Kafi V 3 – The Book Of Funerals CH 18 H 5

¹⁹⁶ Al Kafi V 3 – The Book Of Funerals CH 18 H 6

(It has been narrated) from Abu Abdullah-asws having said: 'My-asws father-asws wrote in his-asws bequest that I-asws should enshroud him-asws in three clothes – one of them being a cloak of his-asws which he-asws used to pray *Salaat* in on the day of Friday, and another cloth, and a shirt. So I-asws said to my-asws father-asws, 'Why did you-asws write this?' So he-asws said: 'Out of fear that the people might overcome you and if they were to say, 'Shroud him-asws in four, or five (clothes)', do not do it, and turban me-asws with a turban, and do not count the turban as being from the shroud. But rather, count what the body is wrapped with'.¹⁹⁷

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ عُثْمَانَ النَّوَّاءِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي أَغْسِلُ الْمَوْتَى قَالَ وَتُحْسِنُ قُلْتُ إِنِّي أَغْسِلُ فَقَالَ إِذَا غَسَلْتَ فَارْفُقْ بِهِ وَ لَا تَعْمُرُهُ وَ لَا تَمَسَّ مَسَامِعَهُ بِكَافُورٍ وَ إِذَا عَمَّمْتَهُ فَلَا تُعَمِّمَهُ عِمَّةَ الْأَعْرَابِيِّ قُلْتُ كَيْفَ أَصْنَعُ قَالَ خُذِ الْعِمَامَةَ مِنْ وَسْطِهَا وَ انْشُرْهَا عَلَى رَأْسِهِ ثُمَّ رُدَّهَا إِلَى خَلْفِهِ وَ اطْرَحْ طَرَفَيْهَا عَلَى صَدْرِهِ .

Ali, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Usman Al Nawa'a who said,

'I said to Abu Abdullah-asws, 'I tend to wash the dead bodies'. He-asws said: 'And you are good (at it)?' I said, 'I wash'. So he-asws said: 'When you wash, so be gentle with it and neither press it nor touch its ears with camphor; and when you turban him, so do not turban him the turbanding of the Bedouins'. I said, 'How should I do (it)?' He-asws said: 'Take the turban from its middle and display is upon his head, then turn it to its behind, and drop its two ends upon his chest'.¹⁹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَيْفَ أَصْنَعُ بِالْكَفَنِ قَالَ تَأْخُذُ خَرْقَةً فَتَشُدُّ بِهَا عَلَى مَقْعَدَيْهِ وَ رِجْلَيْهِ قُلْتُ فَأَلِزَارُ قَالَ إِنَّهَا لَا تُعَدُّ شَيْئاً إِنَّمَا تَصْنَعُ لِضَمِّ مَا هُنَاكَ لِئَلَّا يَخْرُجَ مِنْهُ شَيْءٌ وَ مَا يُصْنَعُ مِنَ الْفُطْنِ أَفْضَلُ مِنْهَا ثُمَّ يُحَرِّقُ الْقَمِيصُ إِذَا غَسِلَ وَ يُنَزَّغُ مِنْ رِجْلَيْهِ قَالَ ثُمَّ الْكَفْنَ فَمِيصٌ غَيْرُ مَزْرُورٍ وَ لَا مَكْفُوفٍ وَ عِمَامَةٌ يُعَصَّبُ بِهَا رَأْسُهُ وَ يُرَدُّ فَضْلُهَا عَلَى رِجْلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah-asws, 'How should I deal with the shroud?' He-asws said: 'Take a cloth and tighten it upon his seat and his legs'. I said, 'So (what about) the loincloth?' He-asws said: 'It does not count as anything. But rather, you should do so to secure what it is over there, lest something might come out from it, and what you do from the cotton (padding) is superior to it. Then the shirt is torn, when you wash, and removed from his legs'. He-asws said: 'Then the shrouding shirt should be without any buttons and hemming, and a turban is what his head is wrapped with, and its extra ends would be returned upon his legs'.¹⁹⁹

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْعِمَامَةِ لِلْمَيِّتِ فَقَالَ حَتَّكَهُ .

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

¹⁹⁷ Al Kafi V 3 – The Book Of Funerals CH 18 H 7

¹⁹⁸ Al Kafi V 3 – The Book Of Funerals CH 18 H 8

¹⁹⁹ Al Kafi V 3 – The Book Of Funerals CH 18 H 9

(It has been narrated) from Abu Abdullah^{-asws} regarding the turban for the deceased. So he^{-asws} said: 'Wrap it (around his head)'.²⁰⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يُكْفَنُ الْمَيِّتُ فِي خَمْسَةِ أَتْوَابٍ قَمِيصٍ لَا يَزُرُّ عَلَيْهِ وَ إِزَارٍ وَ خِرْقَةٍ يُعَصَّبُ بِهَا وَسَطُهُ وَ بُرْدٍ يُلْفُ فِيهِ وَ عِمَامَةٍ يُعَمَّمُ بِهَا وَ يُلْفَى فَضْلُهَا عَلَى صَدْرِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Enshroud the deceased in five clothes – A shirt with no buttons upon it, and a loincloth, and a cloth to wrap around his middle, and a cloak to wrap him in, and a turban to turban him with, and cast its excess upon his chest'.²⁰¹

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ غَيْرِ وَاجِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْكَافُورُ هُوَ الْحَنُوطُ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The camphor, it is the embalming (material)'.²⁰²

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِي فِي كَفْنِ أَبِي عُبَيْدَةَ الْحَدَاءِ إِنَّمَا الْحَنُوطُ الْكَافُورُ وَ لَكِنْ أَذْهَبَ فَاصْنَعْ كَمَا يَصْنَعُ النَّاسُ .

Ali Bin Ibrahim, from his father, from Salih Bin Al Sandy, from Ja'far Bin Bashir, from Dawood Bin Sirham who said,

'Abu Abdullah^{-asws} said to me regarding the shroud of Abu Ubeyda Al-Haza'a: 'But rather, the embalming (material) is the camphor, but go and do just as the people are doing'.²⁰³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ مَاتَ أَبُو عُبَيْدَةَ الْحَدَاءِ وَ أَنَا بِالْمَدِينَةِ فَأَرْسَلَ إِلَيَّ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بِدِينَارٍ وَ قَالَ اشْتَرِ بِهَذَا حَنُوطاً وَ اعْلَمْ أَنَّ الْحَنُوطَ هُوَ الْكَافُورُ وَ لَكِنْ اصْنَعْ كَمَا يَصْنَعُ النَّاسُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Dawood Bin Sirham who said,

'Abu Ubeyda Al-Haza'a died and I was in Al-Medina, so Abu Abdullah^{-asws} sent a Dinar to me and said: 'Buy embalming (material), and know that the embalming (material), it is the camphor, but do as what the people are doing'.

قَالَ فَلَمَّا مَضَيْتُ أَتْبَعَنِي بِدِينَارٍ وَ قَالَ اشْتَرِ بِهَذَا كَافُوراً .

He (the narrator) said, 'So when I went, he^{-asws} followed me with a Dinar and said: 'Buy camphor with this'.²⁰⁴

²⁰⁰ Al Kafi V 3 – The Book Of Funerals CH 18 H 10

²⁰¹ Al Kafi V 3 – The Book Of Funerals CH 18 H 11

²⁰² Al Kafi V 3 – The Book Of Funerals CH 18 H 12

²⁰³ Al Kafi V 3 – The Book Of Funerals CH 18 H 13

²⁰⁴ Al Kafi V 3 – The Book Of Funerals CH 18 H 14

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْحَنُوطِ لِلْمَيِّتِ قَالَ اجْعَلْهُ فِي مَسَاجِدِهِ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

‘I asked Abu Abdullah^{-asws} about the embalming for the deceased. He^{-asws} said: ‘Make it to be in his praying places (forehead, two palms, two knees, two toes)’.²⁰⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَهَى أَنْ يُوَضَعَ عَلَى النَّعْشِ الْحَنُوطُ .

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

(It has been narrated) from Abu Abdullah^{-asws} that the Prophet^{-saww} forbade from places the embalming material (camphor) upon the coffin’.²⁰⁶

بَابُ تَكْفِينِ الْمَرْأَةِ

Chapter 20 – Enshrouding the woman

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي كَمْ تُكْفَنُ الْمَرْأَةُ قَالَ تُكْفَنُ فِي خَمْسَةِ أَثْوَابٍ أَحَدُهَا الْخِمَارُ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah, said,

‘Abu Abdullah^{-asws} was asked regarding enshrouding the woman. He^{-asws} said: ‘She would be shrouded in five clothes, one of them being the scarf’.²⁰⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ سَأَلْتُهُ كَيْفَ تُكْفَنُ الْمَرْأَةُ فَقَالَ كَمَا يُكْفَنُ الرَّجُلُ غَيْرَ أَنَّهَا تُشَدُّ عَلَى تَدْيِيهَا خِرْقَةً نَضْمُ النَّدْيِ إِلَى الصَّدْرِ وَ تُشَدُّ عَلَى ظَهْرِهَا وَ يُصْنَعُ لَهَا الْقُطْنُ أَكْثَرَ مِمَّا يُصْنَعُ لِلرَّجَالِ وَ يُحْشَى الْقُبُلُ وَ الدُّبُرُ بِالْقُطْنِ وَ الْحَنُوطُ ثُمَّ تُشَدُّ عَلَيْهَا الْخِرْقَةُ شَدًّا شَدِيدًا .

A number of our companions, from Sahl Bin Ziyad, from one of our companions, raising it, said,

‘I asked him^{-asws} about how the woman would be enshrouded. So he^{-asws} said: ‘Just as the man would be enshrouded, apart from that a cloth would be tightened upon her breasts to press the breasts upon the chest and it would be tightened upon her back, and the cotton (padding) would be done for her more than what would be done for the man, and stuffing the front and the back with the cotton and the embalming (camphor), then the cloth would be tightened upon her with an intense tightening’.²⁰⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ فَضَالَةَ عَنْ قَاسِمِ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ يُكْفَنُ الرَّجُلُ فِي ثَلَاثَةِ أَثْوَابٍ وَ الْمَرْأَةُ إِذَا كَانَتْ عَظِيمَةً فِي خَمْسَةِ دِرْعٍ وَ مَنْطِقٍ وَ خِمَارٍ وَ لِفَافَتَيْنِ .

²⁰⁵ Al Kafi V 3 – The Book Of Funerals CH 18 H 15

²⁰⁶ Al Kafi V 3 – The Book Of Funerals CH 18 H 16

²⁰⁷ Al Kafi V 3 – The Book Of Funerals CH 19 H 1

²⁰⁸ Al Kafi V 3 – The Book Of Funerals CH 19 H 2

Al Husayn Bin Muhammad, from Adullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Qasim Bin Yazeed, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said 'The man would be enshrouded in three clothes, and the woman, when she was large, in five – a shirt and a loincloth and a veil and two wrappings'.²⁰⁹

باب كَرَاهِيَةِ تَجْمِيرِ الْكَفْنِ وَ تَسْحِينِ الْمَاءِ

Chapter 21 – Abhorrence of burning the incense for the shroud and warming the water

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يُجَمَّرُ الْكَفْنُ .

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: 'Do not burn incense for the shroud'.²¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يُسَخَّنُ الْمَاءَ لِلْمَيِّتِ وَلَا يُعْجَلُ لَهُ النَّارُ وَلَا يُحْتَطُّ بِمِسْكِ .

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from a number of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neither warm up the water for the deceased nor make the fire for him, nor embalm him with musk'.²¹¹

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنِ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ وَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَرِيْزِ بْنِ مُحَمَّدٍ عَنْ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) لَا تُجَمَّرُوا الْأَكْفَانَ وَلَا تَمَسُّحُوا مَوْتَاكُمْ بِالطِّيبِ إِلَّا بِالْكَافُورِ فَإِنَّ الْمَيِّتَ بِمَنْزِلَةِ الْمُحْرَمِ .

Ahmad Bin Muhammad Al Kufy, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Abdullah Bin Abdul Rahman, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Neither smoke the shrouds with incense burning, nor touch your dead ones with the perfume except with the camphor, for the deceased is at the status of the one in *Ihraam* (pilgrim)'.²¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ النَّبِيَّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) نَهَى أَنْ تَتَّبَعَ جَنَازَةَ بِمَجْمَرَةٍ .

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

²⁰⁹ Al Kafi V 3 – The Book Of Funerals CH 19 H 3

²¹⁰ Al Kafi V 3 – The Book Of Funerals CH 20 H 1

²¹¹ Al Kafi V 3 – The Book Of Funerals CH 20 H 2

²¹² Al Kafi V 3 – The Book Of Funerals CH 20 H 3

(It has been narrated) from Abu Abdullah^{-asws} that the Prophet^{-saww} forbade to follow the funeral pyre with burning incense'.²¹³

بَاب مَا يُسْتَحَبُّ مِنَ الثِّيَابِ لِلْكَفْنِ وَ مَا يُخْرَهُ

Chapter 22 – What is recommended from the clothes for the shroud and what is disliked

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَجِيدُوا أَكْفَانَ مَوْتَاكُمْ فَإِنَّهَا زِينَتُهُمْ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Get the best shrouds for your dead ones, for these are their adornments'.²¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَيْسَ مِنْ لِبَاسِكُمْ شَيْءٌ أَحْسَنَ مِنَ الْبَيَاضِ فَالْبَيْسُوهُ مَوْتَاكُمْ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is nothing better from your apparels than the white, therefore clothe your dead ones (in white)'.²¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَمْرٍو بْنِ عُثْمَانَ وَ غَيْرِهِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَيْسَ مِنْ لِبَاسِكُمْ شَيْءٌ أَحْسَنَ مِنَ الْبَيَاضِ فَالْبَيْسُوهُ وَ كَفُّوهَا فِيهِ مَوْتَاكُمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Amro Bin Usman, and someone else, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The Prophet^{-saww} said: 'There is nothing better from your apparels than the white, therefore wear it, and enshroud your dead ones in it'.²¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ بَعْضِ أَصْحَابِهِ قَالَ يُسْتَحَبُّ أَنْ يَكُونَ فِي كَفْنِهِ تَوْبٌ كَانَ يُصَلِّي فِيهِ نَظِيفٌ فَإِنَّ ذَلِكَ يُسْتَحَبُّ أَنْ يَكْفَنَ فِيهَا كَانَ يُصَلِّي فِيهِ .

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

²¹³ Al Kafi V 3 – The Book Of Funerals CH 20 H 4

²¹⁴ Al Kafi V 3 – The Book Of Funerals CH 21 H 1

²¹⁵ Al Kafi V 3 – The Book Of Funerals CH 21 H 2

²¹⁶ Al Kafi V 3 – The Book Of Funerals CH 21 H 3

'It is recommended that there happens to be in his shroud a (piece of cloth) which he used to pray *Salaat* in, clean, for that is recommended that you enshroud him in what he used to pray *Salaat* in'.²¹⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ فَضَّالٍ عَنْ مَرْوَانَ عَنْ عَبْدِ الْمَلِكِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ اشْتَرَى مِنْ كِسْوَةِ الْكُغْبَةِ شَيْئًا فَقَضَى بِبَعْضِهِ حَاجَتَهُ وَ بَقِيَ بَعْضُهُ فِي يَدِهِ هَلْ يَصْلُحُ بَيْعُهُ قَالَ يَبِيعُ مَا أَرَادَ وَ يَهَبُ مَا لَمْ يُرِدْ وَ يَسْتَنْفَعُ بِهِ وَ يَطْلُبُ بَرَكَتَهُ قُلْتُ أَيْ كَيْفَ بِهِ الْمَيْتُ قَالَ لَا .

Abu Ali Al Ashary, from one of our companions, from Ibn Fazzal, from Marwan, from Abdul Malik who said,

'I asked Abu Al-Hassan^{-asws} about a man who bought something (a piece) from the covering of the Kabah. So he fulfilled his need with part of it and there remained part of it in his hand. Is it correct for him that he sells it?' He^{-asws} said: 'He can sell what he wants and gift what he does not want and benefit (someone else) by it and seek its Blessings'. I said, 'Can he enshroud the deceased with it?' He^{-asws} said: 'No'.²¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَتَوَفَّوْا فِي الْأَكْفَانِ فَإِنَّكُمْ تُبْعَثُونَ بِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Be choosy regarding the shrouds for you would be Resurrected in it'.²¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْكُتَّانُ كَانَ لِبَنِي إِسْرَائِيلَ يُكْفَنُونَ بِهِ وَ الْفُطْنُ لِأُمَّةِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The flax (linen) was for the Children of Israel, they were enshrouding with it, and the cotton is for the community of Muhammad^{-saww}'.²²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنِّي كَفَّنْتُ أَبِي فِي ثَوْبَيْنِ شَطَوِيِّينَ كَانَ يُحْرَمُ فِيهِمَا وَ فِي قَمِيصٍ مِنْ قَمِيصِهِ وَ عِمَامَةٍ كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) وَ فِي بُرْدٍ اشْتَرَيْتُهُ بِأَرْبَعِينَ دِينَارًا لَوْ كَانَ الْيَوْمَ لَسَاوَى أَرْبَعِمِائَةَ دِينَارٍ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Amro Bin Saeed, from Yunus Bin Yaqaoub,

(It has been narrated) from Abu Al-Hassan^{-asws} the 1st, said, 'I heard him^{-asws} saying: 'My^{-asws} father^{-asws} was enshrouded in two clothes, *Shatwayn* (a type of Egyptian fabric) which he^{-asws} used to wear *Ihraam* with, and in a shirt from his^{-asws} shirts, and a

²¹⁷ Al Kafi V 3 – The Book Of Funerals CH 21 H 4

²¹⁸ Al Kafi V 3 – The Book Of Funerals CH 21 H 5

²¹⁹ Al Kafi V 3 – The Book Of Funerals CH 21 H 6

²²⁰ Al Kafi V 3 – The Book Of Funerals CH 21 H 7

turban which was for Ali^{-asws} Bin Al-Husayn^{-asws}, and in a cloak which had been bought for forty Dinars. If it was today, it would equate to four hundred Dinars'.²²¹

سَهْلُ بْنُ زِيَادٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَمَّنْ رَوَاهُ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّ الْحَسَنَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) كَفَّنَ أَسَامَةَ بْنَ زَيْدٍ بِرِدِّ أَحْمَرَ حَبْرَةَ وَ أَنَّ عَلِيًّا (عَلَيْهِ السَّلَامُ) كَفَّنَ سَهْلَ بْنَ حُنَيْفٍ بِرِدِّ أَحْمَرَ حَبْرَةَ .

Sahl Bin Ziyad, from Ayoub Bin Nuh, from the one who reported it, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja'far^{-asws} that Al-Hassan^{-asws} Bin Ali^{-asws} enshrouded Asama Bin Zayd with a red cloak of *Hibra* (a type of fabric), and that Ali^{-asws} enshrouded Sahl Bin Huneyf with a red cloak of *Hibra*'.²²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْكَفْنُ يُكُونُ بُرْدًا فَإِنْ لَمْ يَكُنْ بُرْدًا فَاجْعَلْهُ كُلَّهُ قُطْنًا فَإِنْ لَمْ تَجِدْ عِمَامَةً قُطْنٍ فَاجْعَلِ الْعِمَامَةَ سَابِرِيًّا .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The shroud should happen to be *Burda* (a fabric), so if it cannot happen to be *Burda*, so make all of it to be cotton. If you cannot find a cotton turban, so make the turban to be of *Sabiriyya* (a fabric)'.²²³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْوَشَّاءِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يُكْفَنُ الْمَيِّتُ بِالسَّوَادِ .

Ali Bin Muhammad, from one of his companions, from Al Washha, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Do not enshroud the deceased in black'.²²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ قَالَ سَأَلْتُهُ عَنْ ثِيَابِ تُعْمَلُ بِالْبَصْرَةِ عَلَى عَمَلِ الْعَصَبِ الْيَمَانِيِّ مِنْ قَرٍّ وَ قُطْنٍ هَلْ يَصْلُحُ أَنْ يُكْفَنَ فِيهَا الْمَوْتَى قَالَ إِذَا كَانَ الْقُطْنُ أَكْثَرَ مِنَ الْقَرِّ فَلَا بَأْسَ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Al Husayn Bin Rashid who said,

'I asked him^{-asws} about the clothes made in Al-Basra upon Yemenite workmanship from silk and cotton. Is it correct for the deceased to be enshrouded in it?' He^{-asws} said: 'When it was more cotton that the silk, so there is no problem'.²²⁵

بَابُ حَدِّ الْمَاءِ الَّذِي يُعَسَّلُ بِهِ الْمَيِّتُ وَ الْكَافُورِ

²²¹ Al Kafi V 3 – The Book Of Funerals CH 21 H 8

²²² Al Kafi V 3 – The Book Of Funerals CH 21 H 9

²²³ Al Kafi V 3 – The Book Of Funerals CH 21 H 10

²²⁴ Al Kafi V 3 – The Book Of Funerals CH 21 H 11

²²⁵ Al Kafi V 3 – The Book Of Funerals CH 21 H 12

Chapter 23 – A limit of the water to wash the deceased with, and (for) the camphor

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ فَضَيْلِ سَكْرَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ هَلْ لِلْمَاءِ حَدٌّ مَحْدُودٌ قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ لِعَلِيِّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِذَا أَنَا مِتُّ فَاسْتَقِ لِي سِتًّا قَرِيبًا مِنْ مَاءِ بئرِ عَرَسٍ فَغَسِّلْنِي وَكَفِّنِي وَحَطِّبْنِي فَإِذَا فَرَغْتَ مِنْ غُسْلِي وَكَفْنِي وَتَحْنِيطِي فَخُذْ بِمَجَامِعِ كَفْنِي وَاجْلِسْنِي ثُمَّ سَلِّنِي عَمَّا شِئْتَ فَوَ اللَّهُ لَا تَسْأَلْنِي عَنْ شَيْءٍ إِلَّا أَحْبَبْتُكَ فِيهِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Fuzayl Sukkara who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! Is there a restriction limit for the water?' He^{-asws} said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'When I^{-saww} pass away, so draw for me^{-saww}, six buckets of water from the well of Ghars, and wash me^{-saww}, and enshroud me^{-saww}, and embalm me^{-saww}. So when you^{-asws} are free from washing me^{-saww}, and enshrouding me^{-saww}, and embalming me^{-saww}, then take the entirety of my^{-saww} shroud and sit me^{-saww} upright and ask me^{-saww} about whatever you^{-asws} so desire to, for, by Allah^{-azwj}, you^{-asws} will not ask me^{-saww} anything except that I^{-saww} will answer you^{-asws} with regards to it'.²²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْخُثَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا أَنَا مِتُّ فَغَسِّلْنِي بِسَبْعِ قَرِيبٍ مِنْ بئرِ عَرَسٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! When I^{-saww} pass away, so wash me^{-saww} with seven buckets from the well of Ghars'.²²⁷

مُحَمَّدُ بْنُ يَحْيَى قَالَ كَتَبَ مُحَمَّدُ بْنُ الْحَسَنِ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) فِي الْمَاءِ الَّذِي يُغَسَّلُ بِهِ الْمَيِّتُ كَمْ حُدُّهُ فَوَقَّعَ (عَلَيْهِ السَّلَامُ) حُدُّ غُسْلِ الْمَيِّتِ يُغَسَّلُ حَتَّى يَطْهَرَ إِنْ شَاءَ اللَّهُ

Muhammad Bin Yahya who said,

'Muhammad Bin Al-Hassan wrote to Abu Muhammad^{-asws} regarding the water by which the deceased is to be washed, how much is it's limit?' So he^{-asws} signed: 'A limit of washing the deceased is until he is clean, Allah^{-azwj} Willing'.

قَالَ وَكَتَبَ إِلَيْهِ هَلْ يَجُوزُ أَنْ يُغَسَّلَ الْمَيِّتُ وَ مَائُهُ الَّذِي يُصَبُّ عَلَيْهِ يَدْخُلُ إِلَى بئرِ كَنَيْفٍ أَوْ الرَّجُلُ يَتَوَضَّأُ وَضُوءَ الصَّلَاةِ أَنْ يُصَبَّ مَاءٌ وَضُوءُهُ فِي كَنَيْفٍ فَوَقَّعَ (عَلَيْهِ السَّلَامُ) يَكُونُ ذَلِكَ فِي بَلَايِعِ .

He (the narrator) said, 'And he wrote to him^{-asws}, 'Is it allowed to wash the deceased and the water which is poured upon him enters into a bathroom cesspool (underground reservoir), or the man performs an ablution for the *Salaat* and the water of his ablution pours into a cesspool'. So he^{-asws} signed: 'That would happen (end up) to be in a cesspool anyway'.²²⁸

²²⁶ Al Kafi V 3 – The Book Of Funerals CH 22 H 1

²²⁷ Al Kafi V 3 – The Book Of Funerals CH 22 H 2

²²⁸ Al Kafi V 3 – The Book Of Funerals CH 22 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفَعَهُ قَالَ السُّنَّةُ فِي الْحُنُوطِ ثَلَاثَةٌ عَشْرَ دِرْهَمًا وَ ثَلُثُ أَكْثَرُهُ وَ قَالَ إِنَّ جِبْرَائِيلَ (عَلَيْهِ السَّلَام) نَزَلَ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِحُنُوطٍ وَ كَانَ وَزْنُهُ أَرْبَعِينَ دِرْهَمًا فَفَسَمَهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثَلَاثَةً أَجْزَاءٍ جُزْءٌ لَهُ وَ جُزْءٌ لِعَلِيِّ وَ جُزْءٌ لِفَاطِمَةَ (عَلَيْهَا السَّلَام) .

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

‘The Sunnah regarding the embalming is thirteen Dirhams and a third (in weight) at most’. And he^{-asws} said: ‘Jibraeel^{-as} descended unto Rasool-Allah^{-saww} with embalming (camphor), and its weight was of forty Dirhams. So Rasool-Allah^{-saww} divided it into three parts – a part for himself^{-saww}, and a part for Ali^{-asws}, and a part for (Syeda) Fatima^{-asws}’ 229

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَقَلُّ مَا يُجْزَى مِنَ الْكَافُورِ لِلْمَيِّتِ مِثْقَالٌ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The least of what is allowed from the camphor for the deceased is one *Misqaal* (approx 4.7 gms).’

وَ فِي رِوَايَةِ الْكَاهِلِيِّ وَ حُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْقَصْدُ مِنْ ذَلِكَ أَرْبَعَةُ مِثْقَالٍ .

And in a report of Al-Kahily, and Husayn Bin Al-Mukhtar, from Abu Abdullah^{-asws} having said: ‘The moderate from that is four *Misqaals*’.²³⁰

بَابُ الْجَرِيدَةِ

Chapter 24 – The Twig

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ بْنِ زِيَادِ الصَّقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يُوضَعُ لِلْمَيِّتِ جَرِيدَتَانِ وَاحِدَةٌ فِي الْيَمِينِ وَ الْأُخْرَى فِي الْأَيْسَرِ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Ibn Muskan, from Al Hassan Bin Ziyad Al Sayqal,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Two twigs would be placed for the deceased – one on the right and the other on the left’.

قَالَ قَالَ الْجَرِيدَةُ تَنْفَعُ الْمُؤْمِنَ وَ الْكَافِرَ .

He (the narrator) said, ‘He^{-asws} said:’ The twig would benefit the Believer and (as well as) the infidel’.²³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ يَحْيَى بْنِ عُبَادَةَ الْمَكِّيِّ قَالَ سَمِعْتُ سَفِيَانَ الثَّوْرِيَّ يَسْأَلُهُ عَنِ التَّخْضِيرِ فَقَالَ إِنَّ رَجُلًا مِنَ الْأَنْصَارِ هَلَكَ فَأَوْذِنَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِمَوْتِهِ

229 Al Kafi V 3 – The Book Of Funerals CH 22 H 4

230 Al Kafi V 3 – The Book Of Funerals CH 22 H 5

231 Al Kafi V 3 – The Book Of Funerals CH 23 H 1

فَقَالَ لِمَنْ يَلِيهِ مِنْ قَرَابَتِهِ خَضِرُوا صَاحِبَكُمْ فَمَا أَقَلَّ الْمُخَضَّرِينَ قَالَ وَ مَا التَّخْضِيرُ قَالَ جَرِيدَةٌ خَضِرَاءُ تَوْضَعُ مِنْ أَصْلِ الْيَدَيْنِ إِلَى التَّرْفُوفَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie, from Hanan Bin Sadeyr, from Yahya Bin Ubada Al Makky who said,

'I heard Sufyan Al-Sowry asking him^{-asws} about the greenery, so he^{-asws} said: 'A man from the Helpers died and Rasool-Allah^{-saww} advised in his death and he^{-saww} said to the one who was the closest from his relatives: '(Make) greenery (to be with) your companions, and what is the least are two green plants'. He said, 'And what is the greenery?' He^{-saww} said: 'A green twig placed at the root of the hands up to the clavicle' (collarbone).²³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ رَجُلٍ عَنْ يَحْيَى بْنِ عُبَادَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تُوْحَدُ جَرِيدَةٌ رَطْبَةٌ قَدْرَ ذِرَاعٍ فَتَوْضَعُ وَ أَشَارَ بِيَدِهِ مِنْ عِنْدِ تَرْفُوفَتِهِ إِلَى يَدِهِ تَلْفُ مَعَ تِيَابِهِ

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from a man, from Yahya Bin Ubada,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'You should take a wet twig of the measurement of a cubit and you should place it', and he^{-asws} gestured by his^{-asws} from his^{-asws} clavicle up to his^{-asws} hand', 'wrapped with his cloth (shroud)'.
 قَالَ وَ قَالَ الرَّجُلُ لَقِيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بَعْدَ فَسْأَلْتُهُ عَنْهُ فَقَالَ نَعَمْ فَدَ حَدَّثْتُ بِهِ يَحْيَى بْنَ عُبَادَةَ .

He (the narrator) said, 'And the man who met Abu Abdullah^{-asws} said afterwards, 'I asked him^{-asws} about it, so he^{-asws} said: 'Yes, I^{-asws} had narrated with it to Yahya Bin Ubada (the narrator of this Hadeeth)'.²³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَرَأَيْتَ الْمَيِّتَ إِذَا مَاتَ لَمْ تُجْعَلْ مَعَهُ الْجَرِيدَةُ قَالَ يَتَجَافَى عَنْهُ الْعَذَابُ وَ الْجِسَابُ مَا دَامَ الْعُودُ رَطْبًا

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

'I said to Abu Ja'far^{-asws}, 'What is your^{-asws} view of the deceased when he died and the twig was not made to be with him?' He^{-asws} said: 'The Punishment and the Reckoning would be staved off from him as long as the branch is wet'.

قَالَ وَ الْعَذَابُ كُلُّهُ فِي يَوْمٍ وَاحِدٍ فِي سَاعَةٍ وَاحِدَةٍ قَدْرَ مَا يُدْخَلُ الْقَبْرُ وَ يَرْجِعُ الْقَوْمُ وَ إِنَّمَا جُعِلَتِ السَّعْفَتَانِ لِذَلِكَ فَلَا يُصِيبُهُ عَذَابٌ وَ لَا جِسَابٌ بَعْدَ جُفُوفِهِمَا إِنْ شَاءَ اللَّهُ .

He^{-asws} said: 'And the Punishment, all of it, is in one day and one hour, a measurement of what it takes to enter the grave and the people returning, and rather, the two foliage's have been made to be for that, thus there would neither be a Punishment nor a Reckoning after these two dry up, Allah^{-azwj} Willing'.²³⁴

He^{-asws} said: 'And the Punishment, all of it, is in one day and one hour, a measurement of what it takes to enter the grave and the people returning, and rather, the two foliage's have been made to be for that, thus there would neither be a Punishment nor a Reckoning after these two dry up, Allah^{-azwj} Willing'.²³⁴

²³² Al Kafi V 3 – The Book Of Funerals CH 23 H 2

²³³ Al Kafi V 3 – The Book Of Funerals CH 23 H 3

²³⁴ Al Kafi V 3 – The Book Of Funerals CH 23 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ إِنَّ الْجَرِيدَةَ قَدْرُ شِبْرٍ تُوضَعُ وَاحِدَةً مِنْ عِنْدِ التَّرْفُوفَةِ إِلَى مَا بَلَغَتْ مِمَّا يَلِي الْجِلْدَ وَ الْأُخْرَى فِي الْأَيْسَرِ مِنْ عِنْدِ التَّرْفُوفَةِ إِلَى مَا بَلَغَتْ مِنْ فَوْقِ الْقَمِيصِ .

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

'He-asws said: 'The twigs are to be of the measurement of a palm's width – one would be placed by the clavicle to what reaches from what follows the skin, and the other one on the right by the clavicle up to what reaches from the top of the shirt'.²³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تُوضَعُ لِلْمَيِّتِ جَرِيدَتَانِ وَاحِدَةٌ فِي الْأَيْمَنِ وَ الْأُخْرَى فِي الْأَيْسَرِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Sama'at, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah-asws having said: 'Two twigs would be placed for the deceased – one of the right and the other one on the left'.²³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ حَرِيزٍ وَ فَضَيْلٍ وَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِأَيِّ شَيْءٍ تُوضَعُ مَعَ الْمَيِّتِ الْجَرِيدَةُ قَالَ إِنَّهُ يَتَجَافَى عَنْهُ الْعَذَابُ مَا دَامَتْ رَطْبَةً .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Hareyz, and Fuzayl, and Abdul Rahman Bin Abu Abdullah who said,

'It was said to Abu Abdullah-asws, 'For which thing is the twig placed with the deceased?' He-asws said: 'It would stave off the Punishment from him as long as it is wet'.²³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ قِيلَ لَهُ جُعِلْتُ فِدَاكَ رُبَّمَا حَضَرَنِي مَنْ أَخَافُهُ فَلَا يُمَكِّنُ وَضْعَ الْجَرِيدَةِ عَلَى مَا رَوَيْنَا قَالَ أَدْخِلْهَا حَيْثُ مَا أَمَكَنَ .

A number of our companions, from Sahl Bin Ziyad, raising it, said,

'It was said to him-asws, 'May I be sacrificed for you-asws! Sometimes there is danger for me from the one whom I fear, so it is not possible to place the twig upon what you-asws have narrated to us'. He-asws said: 'Enter it (in the grave) wherever it is possible'.²³⁸

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنِ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْجَرِيدَةِ تُوضَعُ فِي الْقَبْرِ قَالَ لَا بَأْسَ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the twig placed in the grave. He-asws said: 'No problem'.²³⁹

²³⁵ Al Kafi V 3 – The Book Of Funerals CH 23 H 5

²³⁶ Al Kafi V 3 – The Book Of Funerals CH 23 H 6

²³⁷ Al Kafi V 3 – The Book Of Funerals CH 23 H 7

²³⁸ Al Kafi V 3 – The Book Of Funerals CH 23 H 8

²³⁹ Al Kafi V 3 – The Book Of Funerals CH 23 H 9

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ غَيْرٍ وَاجِدٍ مِنْ أَصْحَابِنَا قَالُوا قُلْنَا لَهُ جُعَلْنَا فِدَاكَ إِنْ لَمْ نَقْدِرْ عَلَى الْجَرِيدَةِ فَقَالَ عُدَّ السِّدْرَ قِيلَ فَإِنْ لَمْ نَقْدِرْ عَلَى السِّدْرِ فَقَالَ عُدَّ الْخِلَافَ .

A number of our companions, from Sahl Bin Ziyad, from someone else from our companions who said,

'We said to him^{-asws}, 'May we be sacrificed for you^{-asws}! (Supposing) we are not able upon the (palm) twigs?' So he^{-asws} said: 'A lotus twig'. It was said, 'Supposing we are not able upon the lotus?' So he^{-asws} said: 'A different twig'.²⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ بِلَالٍ أَنَّهُ كَتَبَ إِلَيْهِ يَسْأَلُهُ عَنِ الْجَرِيدَةِ إِذَا لَمْ نَجِدْ نَجْعَلْ بَدَلَهَا غَيْرَهَا فِي مَوْضِعٍ لَا يُمَكِّنُ النَّخْلَ فَكَتَبَ يَجُوزُ إِذَا أُعْزِرَتِ الْجَرِيدَةُ وَالْجَرِيدَةُ أَفْضَلُ وَبِهِ جَاءَتِ الرَّوَايَةُ .

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Muhammad Bin Muhammad,

(It has been narrated) from Ali Bin Bilal who wrote to him^{-asws} asking him^{-asws} about the twig, 'When it cannot be found, can we make something else to be in its place, if the palm tree is not possible to get to?' So he^{-asws} wrote: 'When the twig (of the palm tree) is scarce; and the twig (of the palm tree) is superior, and with it has the report come'.²⁴¹

وَرَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ فِي رَوَايَةٍ أُخْرَى قَالَ يُجْعَلُ بَدَلَهَا عُدُّ الرَّمَانِ .

And Ali Bin Ibrahim reported in another report,

'He^{-asws} said: 'You should make the pomegranate stick to be in its place'.²⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ سَأَلْتُهُ عَنِ الْجَرِيدَةِ تُوضَعُ مِنْ دُونَ النَّيَّابِ أَوْ مِنْ فَوْقِهَا قَالَ فَوْقَ الْقَمِيصِ وَدُونَ الْخَاصِرَةِ فَسَأَلْتُهُ مِنْ أَيِّ جَانِبٍ فَقَالَ مِنَ الْجَانِبِ الْأَيْمَنِ .

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

'I asked him^{-asws} about the twig to be placed below the cloth (shroud), or from above it?' He^{-asws} said: 'Above the shirt and below the loins'. So I asked him^{-asws}, 'From which side?' So he^{-asws} said: 'On the right side'.²⁴³

بَابُ الْمَيِّتِ يَمُوتُ وَهُوَ جُنُبٌ أَوْ حَائِضٌ أَوْ نَفْسَاءٌ

Chapter 25 – The dying one is dying and he is with sexual impurity, or a menstruating woman, or a woman with post-childbirth bleeding

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لَهُ مَاتَ مَيِّتٌ وَهُوَ جُنُبٌ كَيْفَ يُغَسَّلُ وَ مَا يُجْرئُهُ مِنَ الْمَاءِ فَقَالَ يُغَسَّلُ غُسْلًا وَاجِدًا يُجْزَى ذَلِكَ عَنْهُ لِجَنَابَتِهِ وَ لِيُغَسَّلَ الْمَيِّتُ لِأَنَّهُمَا حُرْمَتَانِ اجْتَمَعَتَا فِي حُرْمَةٍ وَاجِدَةٍ .

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

'I said to him^{-asws}, 'A dying one died and he was with sexual impurity. How should he be washed and what would suffice him from the water?' So he^{-asws} said: 'He would be

²⁴⁰ Al Kafi V 3 – The Book Of Funerals CH 23 H 10

²⁴¹ Al Kafi V 3 – The Book Of Funerals CH 23 H 11

²⁴² Al Kafi V 3 – The Book Of Funerals CH 23 H 12

²⁴³ Al Kafi V 3 – The Book Of Funerals CH 23 H 13

washed with one washing, that would suffice him from it for his sexual impurity and for the washing of the deceased, because these two (washings) are two sacred ones, being together in one sanctity'.²⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ إِذَا مَاتَتْ فِي نَفْسِهَا كَيْفَ تُغَسَّلُ قَالَ مِثْلُ غَسَلِ الطَّاهِرَةِ وَكَذَلِكَ الْحَائِضُ وَكَذَلِكَ الْجُنُبُ إِذَا يُغَسَّلُ غُسْلًا وَاحِدًا فَقَطَّ .

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the woman when she dies in her post-childbirth bleeding, how would she be washed. He^{-asws} said: 'Similar to the washing for the cleanliness (menstruation free), and similar to that is the menstruating woman, and similar to that is the one with sexual impurity. But rather, she would be washed with one washing only'.²⁴⁵

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ وَ أَحْمَدُ بْنُ مُحَمَّدٍ فِي الْمَرْأَةِ إِذَا مَاتَتْ نَفْسَاءَ وَ كَثُرَ دَمُهَا أُدْخِلَتْ إِلَى السُّرَّةِ فِي الْأَدَمِ أَوْ مِثْلِ الْأَدَمِ تَطْيِيفٍ ثُمَّ تُكْفَنُ بَعْدَ ذَلِكَ .

Sahl Bin Ziyad, from Ibn Mahboub, and Ahmad Bin Muhammad,

'Regarding the woman, when she dies with post-childbirth bleeding, and there is a lot of blood, she would be entered into the bag up to the navel, or like a clean bag, then she would be enshrouded after that'.²⁴⁶

بَابُ الْمَرْأَةِ تَمُوتُ وَ فِي بَطْنِهَا وَلَدٌ يَتَحَرَّكُ

Chapter 26 – The woman dies and in her belly is a moving child

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ يَفْطِينَ قَالَ سَأَلْتُ الْعَبْدَ الصَّالِحَ (عَلَيْهِ السَّلَام) عَنِ الْمَرْأَةِ تَمُوتُ وَ وَلَدُهَا فِي بَطْنِهَا قَالَ يُشَقُّ بَطْنُهَا وَ يُخْرَجُ وَلَدُهَا .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Muhammad Bin Abu Hama, from Ali Bin Yaqteen who said,

'I asked Al-Abd Al-Salih^{-asws} (7th Imam^{-asws}) about the woman dying and her child is in her belly. He^{-asws} said: 'Her belly would be split and her child would be extracted'.²⁴⁷

سَهْلُ بْنُ زِيَادٍ عَنِ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَمُوتُ وَ يَتَحَرَّكُ الْوَلَدُ فِي بَطْنِهَا أَوْ يُشَقُّ بَطْنُهَا وَ يُسْتَخْرَجُ وَلَدُهَا قَالَ نَعَمْ .

Sahl Bin Ziyad, from Ismail Bin Mihran, from Ali Bin Abu Hamza,

²⁴⁴ Al Kafi V 3 – The Book Of Funerals CH 24 H 1

²⁴⁵ Al Kafi V 3 – The Book Of Funerals CH 24 H 2

²⁴⁶ Al Kafi V 3 – The Book Of Funerals CH 24 H 3

²⁴⁷ Al Kafi V 3 – The Book Of Funerals CH 25 H 1

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the woman dying and the child is moving in her belly, should her belly be split open and her child extracted?' He^{-asws} said: 'Yes'.

و فِي رَوَايَةِ ابْنِ أَبِي عُمَيْرٍ زَادَ فِيهِ يُحْرَجُ الْوَلَدُ وَ يُخَاطُ بَطْنُهَا .

And in a report of Abu Umeyr there is an increase in it, 'The child would be extracted and her belly would be stitched up'.²⁴⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ ابْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِذَا مَاتَتِ الْمَرْأَةُ وَ فِي بَطْنِهَا وَلَدٌ يَتَحَرَّكُ شَقَّ بَطْنُهَا وَ يُحْرَجُ الْوَلَدُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Wahab,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'When the woman dies and in her belly is a moving child, split open her belly and extract the child'.

وَ قَالَ فِي الْمَرْأَةِ تَمُوتُ فِي بَطْنِهَا الْوَلَدُ فَيَتَحَوَّفُ عَلَيْهَا قَالَ لَا بَأْسَ أَنْ يُدْخَلَ الرَّجُلُ يَدَهُ فَيَقْطَعَهُ وَ يُحْرَجَهُ .

And he^{-asws} said regarding the woman dying and the child is in her belly, so there is fear upon her, said: 'There is no problem if the man inserts his hand, so he cuts it and extracts it'.²⁴⁹

باب كَرَاهِيَةِ أَنْ يُقَصَّ مِنَ الْمَيِّتِ ظْفُرٌ أَوْ شَعْرٌ

Chapter 27 – Abhorrence of cutting the nails and the hair from the deceased

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يُمَسُّ مِنَ الْمَيِّتِ شَعْرٌ وَ لَا ظْفُرٌ وَ إِنْ سَقَطَ مِنْهُ شَيْءٌ فَاجْعَلْهُ فِي كَفْنِهِ .

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: 'Do not touch from the deceased, neither hair nor a nail, and if something falls off from him, so make it to be in his shroud'.²⁵⁰

عَنْهُ عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَرِهَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) أَنْ تُحْلَقَ عَانَةُ الْمَيِّتِ إِذَا عُسِلَ أَوْ يُقْلَمَ لَهُ ظْفُرٌ أَوْ يُجَزَّ لَهُ شَعْرٌ .

From him, from his father, from Abdullah Bin Al Mugheira, from Giyas,

²⁴⁸ Al Kafi V 3 – The Book Of Funerals CH 25 H 2

²⁴⁹ Al Kafi V 3 – The Book Of Funerals CH 25 H 3

²⁵⁰ Al Kafi V 3 – The Book Of Funerals CH 26 H 1

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} disliked shaving the pubic hair of the deceased when washing, or clipping a nail of his, or shearing his hair'.²⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْرَاهِيمَ بْنِ مِهْرَمٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كُرِهَ أَنْ يُقَصَّ مِنَ الْمَيِّتِ ظُفْرٌ أَوْ يُقَصَّ لَهُ شَعْرٌ أَوْ تُحْلَقَ لَهُ عَانَةٌ أَوْ يُعْمَضَ لَهُ مَفْصِلٌ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibrahim Bin Mahziyar, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It is disliked to shorten the nails of the deceased, or shorten his hair, or shave off his pubic hair, or close down a joint of his'.²⁵²

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنِ ابْنِ بِنِ غُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمَيِّتِ يَكُونُ عَلَيْهِ الشَّعْرُ فَيُحْلَقُ عَنْهُ أَوْ يُقَلَّمُ قَالَ لَا يُمْسُ مِنْهُ شَيْءٌ اغْسِلُهُ وَادْفِنُهُ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah^{-asws} about the decease who happens to have the hair upon him, so can it be shaved off from it or clipped?' He^{-asws} said: 'Do not touch anything from him. Wash him and bury him'.²⁵³

بَاب مَا يَخْرُجُ مِنَ الْمَيِّتِ بَعْدَ أَنْ يُغَسَّلَ

Chapter 28 – What comes out from the deceased after having been washed

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا خَرَجَ مِنْ مَنْخَرِ الْمَيِّتِ الدَّمُ أَوْ الشَّيْءُ بَعْدَ الْغُسْلِ وَ أَصَابَ الْعِمَامَةَ أَوْ الْكَفْنَ قَرَضْنَهُ بِالْمِقْرَاضِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Yahya Al Kahily,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the blood comes out from a nostril of the deceased, or something (else) after the washing and hits the turban or the shroud, cut it off with the cutter'.²⁵⁴

عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ إِذَا غُسِلَ الْمَيِّتُ ثُمَّ أُحْدِثَ بَعْدَ الْغُسْلِ فَإِنَّهُ يُغَسَّلُ الْحَدَثُ وَ لَا يُعَادُ الْغُسْلُ .

From him, from one of his companions, raising it, said:

²⁵¹ Al Kafi V 3 – The Book Of Funerals CH 26 H 2

²⁵² Al Kafi V 3 – The Book Of Funerals CH 26 H 3

²⁵³ Al Kafi V 3 – The Book Of Funerals CH 26 H 4

²⁵⁴ Al Kafi V 3 – The Book Of Funerals CH 27 H 1

'When the deceased is washed, then excretes after the washing, so the excretion should be washed off, and the (whole) washing would not be repeated'.²⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا خَرَجَ مِنَ الْمَيِّتِ شَيْءٌ بَعْدَ مَا يُكْفَنُ فَأَصَابَ الْكَفْنَ فَرَضَ مِنْهُ .

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: 'When something comes out from the deceased after having been shrouded, and it hits the shroud, it should be cut off from it'.²⁵⁶

بَابِ الرَّجُلِ يُغَسِّلُ الْمَرْأَةَ وَالْمَرْأَةَ تُغَسِّلُ الرَّجُلَ

Chapter 29 – The man washes the woman, and the woman washes the man

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُنْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَمُوتُ وَ لَيْسَ عِنْدَهُ مَنْ يُغَسِّلُهُ إِلَّا النِّسَاءُ فَقَالَ تُغَسِّلُهُ امْرَأَتُهُ أَوْ ذَاتُ قَرَابَةٍ إِنْ كَانَتْ لَهُ وَ تَصُبُّ النِّسَاءُ عَلَيْهِ الْمَاءَ صَبًّا وَ فِي الْمَرْأَةِ إِذَا مَاتَتْ يُدْخَلُ زَوْجُهَا يَدَهُ تَحْتَ قَمِيصِهَا فَيُغَسِّلُهَا .

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

(It has been narrated) from Abu Abdullah^{-asws} having been asked about the man who is dying and there is no one in his presence to wash him except for the women. So he^{-asws} said: 'His wife should wash him, or a near relative if there was one for him, and the women would pour water over him with a pouring, and regarding the woman, when she dies, her husband would insert his hand under her shirt, so he would wash her'.²⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ أَوْ يَصْلُحُ لَهُ أَنْ يَنْظُرَ إِلَى امْرَأَتِهِ جِئِن تَمُوتُ أَوْ يُغَسِّلُهَا إِنْ لَمْ يَكُنْ عِنْدَهَا مَنْ يُغَسِّلُهَا وَ عَنِ الْمَرْأَةِ هَلْ تَنْظُرُ إِلَى مِثْلِ ذَلِكَ مِنْ زَوْجِهَا جِئِن يَمُوتُ فَقَالَ لَا بَأْسَ بِذَلِكَ إِنَّمَا يَفْعَلُ ذَلِكَ أَهْلُ الْمَرْأَةِ كَرَاهَةً أَنْ يَنْظُرَ زَوْجُهَا إِلَى شَيْءٍ يَكْرَهُونَهُ مِنْهَا .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{-asws} about the man, 'Is it correct for him that he looks at his wife when she dies, or he washes her if there does not happen to be in her presence the one who can wash her; and about the woman, can she look to similar to that from her husband when he dies?' So he^{-asws} said: 'There is no problem with that. But rather, his doing that, the family of the woman may dislike her husband looking at something which they are disliking for her'.²⁵⁸

²⁵⁵ Al Kafi V 3 – The Book Of Funerals CH 27 H 2

²⁵⁶ Al Kafi V 3 – The Book Of Funerals CH 27 H 3

²⁵⁷ Al Kafi V 3 – The Book Of Funerals CH 28 H 1

²⁵⁸ Al Kafi V 3 – The Book Of Funerals CH 28 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُغَسِّلُ امْرَأَتَهُ قَالَ نَعَمْ مِنْ وَرَاءِ التُّوبِ .

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

'I asked him^{-asws} about the man washing his wife. He^{-asws} said: 'Yes, from behind the cloth'.²⁵⁹

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ غَيْرِ وَاجِدٍ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَمُوتُ وَ لَيْسَ عِنْدَهُ مَنْ يُغَسِّلُهُ إِلَّا النِّسَاءَ هَلْ تُغَسِّلُهُ النِّسَاءُ فَقَالَ تُغَسِّلُهُ امْرَأَتُهُ أَوْ دَاثُ مَحْرَمَةٍ وَ تَصُبُّ عَلَيْهِ النِّسَاءُ الْمَاءَ صَبًّا مِنْ فَوْقِ الثِّيَابِ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah^{-asws} about the man who is dying and there is no one in his presence who can wash him except for the women. Can the women wash him?' So he^{-asws} said: 'His wife should wash him, or the one with sanctity (one he cannot be married to), and the (other) women would pour water with a pouring from above the clothes'.²⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النَّعْمَانِ عَنْ دَاوُدَ بْنِ فَرْقِدٍ قَالَ سَمِعْتُ صَاحِبًا لَنَا يَسْأَلُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تَمُوتُ مَعَ رَجَالٍ لَيْسَ فِيهِمْ ذُو مَحْرَمٍ هَلْ يُغَسِّلُونَهَا وَ عَلَيْهَا ثِيَابُهَا قَالَ إِذَا يُدْخَلُ ذَلِكَ عَلَيْهِمْ وَ لَكِنْ يُغَسَّلُونَ كَفِّيَهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Dawood Bin Farqad who said,

'I heard a companion of ours asking Abu Abdullah^{-asws} about the woman who is dying with men, there not being among them one with sanctity (the one she cannot be married to). Can they wash her and upon her are her clothes?' He^{-asws} said: 'When that (situation) comes upon them, but they should be washing her palms'.²⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ إِذَا مَاتَتْ فَقَالَ يُدْجَلُ رَوْجُهَا يَدَهُ تَحْتَ قَمِيصِهَا إِلَى الْمَرَافِقِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Usman, from Sama'at who said,

'I asked about the woman when she dies. So he^{-asws} said: 'Her husband would insert his hand under her shirt up to the elbows'.²⁶²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَمُوتُ فِي السَّفَرِ أَوْ فِي أَرْضٍ لَيْسَ مَعَهُ فِيهَا إِلَّا النِّسَاءُ قَالَ يُدْفَنُ وَ لَا يُغَسَّلُ

²⁵⁹ Al Kafi V 3 – The Book Of Funerals CH 28 H 3

²⁶⁰ Al Kafi V 3 – The Book Of Funerals CH 28 H 4

²⁶¹ Al Kafi V 3 – The Book Of Funerals CH 28 H 5

²⁶² Al Kafi V 3 – The Book Of Funerals CH 28 H 6

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who dies during the journey, or in a land, (where) there being no one with him except for the women. He^{-asws} said: 'He should be buried and not washed'.

وَقَالَ فِي الْمَرْأَةِ تَكُونُ مَعَ الرَّجَالِ بِتِلْكَ الْمَنْزِلَةِ إِلَّا أَنْ يَكُونَ مَعَهَا زَوْجُهَا فَإِنْ كَانَ مَعَهَا زَوْجُهَا فَلْيُغَسِّلْهَا مِنْ فَوْقِ الدَّرْعِ وَ يَسْكُبْ عَلَيْهَا الْمَاءَ سَكْبًا وَ لَتُغَسِّلَهُ امْرَأَتُهُ إِذَا مَاتَ وَ الْمَرْأَةُ لَيْسَتْ مِثْلَ الرَّجُلِ الْمَرْأَةُ أَسْوَأُ مَنْظَرًا حِينَ تَمُوتُ .

And he^{-asws} said regarding the woman who happens to be with the men to be at that very status, except that if there happens to be her husband with her. So if her husband was with her, so let him wash her from above the shirt, and the water to be poured with a pouring; and let his wife wash him when he dies, and the women are not like the men. The woman is an evil sight when she is dying'.²⁶³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَخْرُجُ فِي السَّفَرِ وَ مَعَهُ امْرَأَتُهُ يُغَسِّلُهَا قَالَ نَعَمْ وَ أُمُّهُ وَ أُخْتُهُ وَ نَحْوُ هَذَا يُلْقَى عَلَى عَوْرَتِهَا خِرْقَةٌ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Mansour Bin Hazim who said,

'I asked Abu Abdullah^{-asws} about the man going out in a journey and with him is his wife, can he wash her (if she were to die)?' He^{-asws} said: 'Yes, and (he can wash) his mother, and his sister and such as this, casting a cloth upon her private part'.²⁶⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ دَاوُدَ بْنِ فَرْقِدٍ قَالَ سَمِعْتُ صَاحِبًا لَنَا يَسْأَلُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تَمُوتُ مَعَ رَجَالٍ لَيْسَ مَعَهُمْ ذُو مَحْرَمٍ هَلْ يُغَسَّلُونَهَا وَ عَلَيْهَا ثِيَابُهَا فَقَالَ إِذَا يُدْخَلُ عَلَيْهِمْ وَ لَكِنْ يُغَسَّلُونَ كَفِّئَهَا .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Dawood Bin Farqad who said,

'I heard a companion of ours asking Abu Abdullah^{-asws} about the woman dying with men and there is none with them with sanctity (the one she cannot be married to). Can they wash her and upon her are her clothes?' So he^{-asws} said: 'When it comes up upon them, but they would be washing her palms'.²⁶⁵

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِبٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْمَرْأَةِ إِذَا مَاتَتْ وَ لَيْسَ مَعَهَا امْرَأَةٌ تُغَسِّلُهَا قَالَ يُدْخَلُ زَوْجُهَا يَدُهُ تَحْتَ قَمِيصِهَا فَيُغَسِّلُهَا إِلَى الْمَرَافِقِ .

Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Al Halbi,

²⁶³ Al Kafi V 3 – The Book Of Funerals CH 28 H 7

²⁶⁴ Al Kafi V 3 – The Book Of Funerals CH 28 H 8

²⁶⁵ Al Kafi V 3 – The Book Of Funerals CH 28 H 9

(It has been narrated) from Abu Abdullah^{-asws} regarding the woman when she dies and there is no woman with her to wash her. He^{-asws} said: 'Her husband would insert his hand under her shirt, up to the elbows, and he would wash her'.²⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُعْسِلُ امْرَأَتَهُ قَالَ نَعَمْ إِنَّمَا يَمْنَعُهَا أَهْلُهَا تَعْصَبًا .

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

'I asked him^{-asws} about the man, 'Can his wife washing him?' He^{-asws} said: 'Yes. But rather her family would prevent him out of prejudice'.²⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ الْمُسْلِمِ يَمُوتُ فِي السَّفَرِ وَ لَيْسَ مَعَهُ رَجُلٌ مُسْلِمٌ وَ مَعَهُ رَجَالٌ نَصَارَى وَ مَعَهُ عَمَّتُهُ وَ خَالَتُهُ مُسْلِمَتَانِ كَيْفَ يُصْنَعُ فِي غُسْلِهِ قَالَ تُعْسَلُهُ عَمَّتُهُ وَ خَالَتُهُ فِي قَمِيصِهِ وَ لَا تَقْرُبُهُ النَّصَارَى

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

(It has been narrated) from Abu Abdullah^{-asws} having been asked about the Muslim man dying during a journey and there is no Muslim man with him, and with him are Christian men, and with him is his paternal aunt and his maternal aunt, both Muslim. How would his washing be dealt with?' He^{-asws} said: 'His paternal aunt and his maternal aunt should wash him in his shirt, and the Christians should not go near him'.

وَ عَنِ الْمَرْأَةِ تَمُوتُ فِي السَّفَرِ وَ لَيْسَ مَعَهَا امْرَأَةٌ مُسْلِمَةٌ وَ مَعَهَا نِسَاءٌ نَصَارَى وَ عَمَّتُهَا وَ خَالَهَا مُسْلِمَانِ قَالَ يُعْسَلَانِهَا وَ لَا تَقْرُبُهَا النَّصْرَانِيَّةُ كَمَا كَانَتْ الْمُسْلِمَةُ تُعْسَلُهَا غَيْرَ أَنَّهُ يَكُونُ عَلَيْهَا دِرْعٌ فَيَصَبُّ الْمَاءُ مِنْ فَوْقِ الدِّرْعِ

And about the woman who is dying during the journey and there is no Muslim man with her, and with her are Christian women, and her paternal uncle and her maternal uncle, both Muslims. He^{-asws} said: 'They can both wash her, and the Christian women would not go near her, just as the Muslim women would wash her apart from that there would happen to be a shield upon her, so the water would be poured from above the shield'.

قُلْتُ فَإِنْ مَاتَ رَجُلٌ مُسْلِمٌ وَ لَيْسَ مَعَهُ رَجُلٌ مُسْلِمٌ وَ لَا امْرَأَةٌ مُسْلِمَةٌ مِنْ ذِي قَرَابَتِهِ وَ مَعَهُ رَجَالٌ نَصَارَى وَ نِسَاءٌ مُسْلِمَاتٌ لَيْسَ بَيْنَهُنَّ وَ بَيْنَهُمْ قَرَابَةٌ قَالَ يُعْتَسَلُ النَّصْرَانِيُّ ثُمَّ يُعْسَلُ فَقَدْ اضْطَرَّ

I said, 'Supposing a Muslim man dies and there is neither a Muslim man with him nor a Muslim woman from his relatives, and with him are Christian men and Christian women, there not being any relationship between him and them'. He^{-asws} said: 'The Christian men would wash (themselves), then they would wash him, for there is (a state of) desperation'.

وَ عَنِ الْمَرْأَةِ الْمُسْلِمَةِ تَمُوتُ وَ لَيْسَ مَعَهَا امْرَأَةٌ مُسْلِمَةٌ وَ لَا رَجُلٌ مُسْلِمٌ مِنْ ذَوِي قَرَابَتِهَا وَ مَعَهَا نَصْرَانِيَّةٌ وَ رَجَالٌ مُسْلِمُونَ لَيْسَ بَيْنَهُمْ وَ بَيْنَهُمْ قَرَابَةٌ قَالَ تَعْتَسِلُ النَّصْرَانِيَّةُ ثُمَّ تُعْسَلُهَا

²⁶⁶ Al Kafi V 3 – The Book Of Funerals CH 28 H 10

²⁶⁷ Al Kafi V 3 – The Book Of Funerals CH 28 H 11

And about the Muslim woman dying and there is neither a Muslim woman with her nor a Muslim man from her relatives, and with her are Christian woman and Muslim men, there not being any relationship between her and them. He^{-asws} said: 'The Christian women would wash (themselves), then they would wash her'.

وَعَنِ النَّصْرَانِيِّ يَكُونُ فِي السَّفَرِ وَهُوَ مَعَ الْمُسْلِمِينَ فَيَمُوتُ قَالَ لَا يُغَسِّلُهُ مُسْلِمٌ وَلَا كِرَامَةٌ وَلَا يَدْفِنُهُ وَلَا يَقُومُ عَلَى قَبْرِهِ.

And about the Christian man who happens to be in the journey and he is with the Muslims, and he dies. He^{-asws} said: 'The Muslim should not wash him nor is there a prestige, nor should he bury him, nor stand upon his grave'.²⁶⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ مُضَلِّ بْنِ عُمَرَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ غَسَلَ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَأَنَّكَ اسْتَفْطَعْتَ ذَلِكَ مِنْ قَوْلِهِ فَقَالَ لِي كَأَنَّكَ ضَفْتِ مِمَّا أَحْبَبْتِكِ فَقُلْتُ قَدْ كَانَ ذَلِكَ جُعِلْتُ فِدَاكَ فَقَالَ لِي لَا تَضِيقَنَّ فَإِنَّهَا صِدِّيقَةٌ لَمْ يَكُنْ يُغَسِّلُهَا إِلَّا صِدِّيقٌ أَمَا عَلِمْتَ أَنَّ مَرْيَمَ (عَلَيْهَا السَّلَامُ) لَمْ يُغَسِّلُهَا إِلَّا عِيْسَى (عَلَيْهِ السَّلَامُ)

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Salim, from Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{-asws}, 'Who washed Syeda Fatima^{-asws}?' He^{-asws} said: 'Amir Al-Momineen^{-asws}'. It was as if I was astonished from his^{-asws} words, so he^{-asws} said to me: 'It is as if you are constricted from what I^{-asws} informed you'. So I said, 'It was that, may I be sacrificed for you^{-asws}'. So he^{-asws} said to me: 'Do not be constricted, for she^{-asws} is a truthful. None could have washed her^{-asws} except for a truthful. Do you not know that Maryam^{-as}, none washed her^{-as} except for Isa^{-as}'?

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا تَقُولُ فِي الْمَرْأَةِ تَكُونُ فِي السَّفَرِ مَعَ الرِّجَالِ لَيْسَ لَهَا مَعَهُمْ ذُو مَحْرَمٍ وَلَا مَعَهُمْ امْرَأَةٌ فَتَمُوتُ الْمَرْأَةُ مَا يُصْنَعُ بِهَا قَالَ يُغَسَّلُ مِنْهَا مَا أَوْجَبَ اللَّهُ عَلَيْهِ التَّيْمُمَ وَلَا تَمَسُّ وَلَا يُكْشَفُ شَيْءٌ مِنْ مَخَاسِنِهَا الَّذِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِسِتْرِهِ قُلْتُ كَيْفَ يُصْنَعُ بِهَا قَالَ يُغَسَّلُ بَطْنُ كَفِّيْهَا وَوَجْهَهَا وَ يُغَسَّلُ ظَهْرُ كَفِّيْهَا .

I said, 'May I be sacrificed for you^{-asws}! So what are you^{-asws} saying regarding the woman who happens to be in the journey with the men, there not being anyone with sanctity for her with them, nor is there a woman with them, and the woman dies. What should be done with her?' He^{-asws} said: 'He would wash from her what Allah^{-azwj} Obligated the *Tayammum* upon, and she would neither be touched nor anything being uncovered from her beauty which Allah^{-azwj} Mighty and Majestic Commanded with its concealment'. I said, 'How would he deal with it?' He^{-asws} said: 'He would wash the inside of her palms, and her face, and he would wash the back of her palms'.²⁶⁹

بَابُ حَدِّ الصَّبِيِّ الَّذِي يَجُوزُ لِلنِّسَاءِ أَنْ يُغَسِّلَنَّهُ

Chapter 30 – A limit of the male child which is allowed for the women that they can wash him

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ بُرَيْسِ بْنِ يَعْقُوبَ عَنْ ابْنِ النُّمَيْرِ مَوْلَى الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) حَدَّثَنِي عَنْ الصَّبِيِّ إِلَى كَمْ تُغَسِّلُهُ النِّسَاءُ فَقَالَ إِلَى ثَلَاثِ سِنِينَ .

²⁶⁸ Al Kafi V 3 – The Book Of Funerals CH 28 H 12

²⁶⁹ Al Kafi V 3 – The Book Of Funerals CH 28 H 13

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Yunus Bin Yaqoub, from Ibn Al Numeyr, a slave of Al Haris Bin Al Mugheira who said,

'I said to Abu Abdullah^{-asws}, 'Narrate to me about the male child, up to how much (age) can the women wash him?' So he^{-asws} said: 'Up to three years'.²⁷⁰

²⁷⁰ Al Kafi V 3 – The Book Of Funerals CH 29 H 1