

# الكافي

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Of the majestic narrator and the scholar, the jurist, the Sheykh  
Muhammad Bin Yaqoub Al-Kulayni

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

Who died in the year 329 H

كتاب النّكاح

THE BOOK OF MARRIAGE (6)

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

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

### بَابُ أَنْ النَّسَاءَ أَشْبَاهُ

## Chapter 135 – The women are similar

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا نَظَرَ أَحَدُكُمْ إِلَى الْمَرْأَةِ الْحَسَنَاءِ فَلْيَأْتِ أَهْلَهُ فَإِنَّ الَّذِي مَعَهَا مِثْلُ الَّذِي مَعَ تِلْكَ فَقَالَ يَا رَسُولَ اللَّهِ فَإِنْ لَمْ يَكُنْ لَهُ أَهْلٌ فَمَا يَصْنَعُ قَالَ فَلْيُرْفَعْ نَظْرَهُ إِلَى السَّمَاءِ وَ لْيُرَافِقْهُ وَ لْيَسْأَلْهُ مِنْ فَضْلِهِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a,

Abu Abdullah<sup>asws</sup> has says that Rasool-Allah<sup>saww</sup> said: 'Whenever one of you looks at the beautiful woman, so let him go to his wife, for that which is in her is similar to that which is with that one'. So a man stood up and said, 'O Rasool-Allah<sup>saww</sup>! Supposing he does not happen to have a wife for him, so what should he do?' He<sup>saww</sup> said: 'So let him raise his sight to the sky and let him anticipate it, and let him Ask Him<sup>azwj</sup> from His<sup>azwj</sup> Grace'.<sup>1</sup>

### بَابُ كَرَاهِيَةِ الرَّهْبَانِيَّةِ وَ تَرْكِ النِّبَاهِ

## Chapter 136 – Abhorrence of the monasticism and neglecting the copulation

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ جَاءَتْ امْرَأَةٌ عُثْمَانَ بْنِ مَطْعُونٍ إِلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ عُثْمَانَ يَصُومُ النَّهَارَ وَ يَقُومُ اللَّيْلَ فَخَرَجَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مُغْضَبًا يَحْمِلُ نَعْلَيْهِ حَتَّى جَاءَ إِلَى عُثْمَانَ فَوَجَدَهُ يُصَلِّي فَانصَرَفَ عُثْمَانُ حِينَ رَأَى رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ لَهُ يَا عُثْمَانُ لَمْ يُرْسِلْنِي اللَّهُ تَعَالَى بِالرَّهْبَانِيَّةِ وَ لَكِنْ بَعَثَنِي بِالْحَنِيفِيَّةِ السَّهْلَةِ السَّمْحَةِ أَصُومُ وَ أَصَلِّي وَ أَلْمَسُ أَهْلِي فَمَنْ أَحَبَّ فِطْرَتِي فَلْيَسْتَنْ بِسُنَّتِي وَ مِنْ سُنَّتِي النِّكَاحُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The wife of Usman Bin Mazoun came over to the Prophet<sup>saww</sup>, so she said, 'O Rasool-Allah<sup>saww</sup>! Usman tends to Fast during the day, and he stands (for the Prayer) during the night'. So Rasool-Allah<sup>saww</sup> went out angered, carrying his<sup>saww</sup> slippers until he<sup>saww</sup> came over to Usman, and he<sup>saww</sup> found him Praying. So when Usman saw Rasool-Allah<sup>saww</sup> he finished it. So he<sup>saww</sup> said: 'O Usman! Allah<sup>azwj</sup> the Exalted did not Send me<sup>saww</sup> with the monasticism, but He<sup>azwj</sup> Sent me<sup>saww</sup> with the straightness, and the ease, and the tolerance. I<sup>saww</sup> Fast, and I<sup>saww</sup> Pray, and I<sup>saww</sup> touch my<sup>saww</sup> wife. So the one who

<sup>1</sup> Al Kafi – V 5 – The Book of Marriage Ch 134 H 1

loves my<sup>saww</sup> nature, so let him adopt a way with my<sup>saww</sup> Sunnah, and from my<sup>saww</sup> Sunnah is the marriage'.<sup>2</sup>

جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ لِرَجُلٍ أَصْبَحْتَ صَائِمًا قَالَ لَا قَالَ فَأَطَعَمْتَ مِسْكِينًا قَالَ لَا قَالَ فَارْجِعْ إِلَى أَهْلِكَ فَإِنَّهُ مِنْكَ عَلَيْهِمْ صَدَقَةٌ .

Ja'far Bin Muhammad, from Abdullah Bin Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to a man: 'Are you Fasting this morning?' He said, 'No'. He<sup>saww</sup> said: 'Have you fed a poor one?' He said, 'No'. He<sup>saww</sup> said: 'So return to your family, for it would be a charity from you, upon them'.<sup>3</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَكُونُ مَعَهُ أَهْلُهُ فِي السَّفَرِ لَا يَجِدُ الْمَاءَ أ يَأْتِي أَهْلَهُ قَالَ مَا أَحَبُّ أَنْ يَفْعَلَ إِلَّا أَنْ يَخَافَ عَلَى نَفْسِهِ قَالَ قُلْتُ طَلَبَ بِذَلِكَ اللَّذَّةَ أَوْ يَكُونُ شَبَقًا إِلَى النِّسَاءِ قَالَ إِنْ الشَّبِقُ يَخَافُ عَلَى نَفْسِهِ قُلْتُ يَطْلُبُ بِذَلِكَ اللَّذَّةَ قَالَ هُوَ حَلَالٌ

Ali Bin Ibrahim, from his father, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar who said,

'I asked Abu Abdullah<sup>asws</sup> about the man who happens to have his wife with him in the journey. He cannot find the water, can he sleep with his wife?' He<sup>asws</sup> said: 'I<sup>asws</sup> do not like it if he were to do so, except if he fears upon himself'. I said, 'He seeks the pleasure with that or he happens to have craving for the women?'. He<sup>asws</sup> said: 'The craving is his fear upon himself'. I said, 'He seeks the pleasure with that?' He<sup>asws</sup> said: 'It is Permissible'.

قُلْتُ فَإِنَّهُ يَرَوِي عَنِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) أَنْ أَبَا ذَرٍّ رَجِمَهُ اللهُ سَأَلَهُ عَنْ هَذَا فَقَالَ أَنْتَ أَهْلَكَ تُوجِرُ فَقَالَ يَا رَسُولَ اللهِ أَتَيْهِمْ وَ أوجِرُ فَقَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) كَمَا أَنْكَ إِذَا أَتَيْتَ الْحَرَامَ أُرِزْتَ فَكَذَلِكَ إِذَا أَتَيْتَ الْحَلَالَ أوجِرْتَ

I said, 'But is has been reported from the Prophet<sup>saww</sup> that Abu Zarr<sup>as</sup> asked him<sup>saww</sup> about this, so he<sup>saww</sup> said: 'Go to you wife, you will be Rewarded'. So he<sup>as</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>as</sup> go to them and I<sup>as</sup> get Rewarded (for it)?' So Rasool-Allah<sup>saww</sup> said: 'Just as when you<sup>as</sup> go to the Prohibition, you<sup>as</sup> are burdened, so similar to that, when you go to the Permissible, you will be Rewarded'.

فَقَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلَامُ) أ لَا تَرَى أَنَّهُ إِذَا خَافَ عَلَى نَفْسِهِ فَأَتَى الْحَلَالَ أوجِرَ .

So Abu Abdullah<sup>asws</sup> said: 'Do you not see that he, when he fears upon himself, so he goes to the Permissible, would be Rewarded?'<sup>4</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) دَخَلَ بَيْتَ أُمِّ سَلَمَةَ فَسَمَّ رِيحًا طَيِّبَةً فَقَالَ أَنْتُمْ الْحَوْلَاءُ فَقَالَتْ هُوَ ذَا هِيَ تَشْكُو زَوْجَهَا فَحَرَجَتْ عَلَيْهِ الْحَوْلَاءُ فَقَالَتْ يَا بِي أَنْتَ وَ أُمِّي إِنَّ زَوْجِي عَنِّي مُعْرِضٌ فَقَالَ زَيْدِيهِ يَا حَوْلَاءُ قَالَتْ مَا أَتْرُكُ شَيْئًا طَيِّبًا مِمَّا أَطْيَبُ لَهُ بِهِ وَ هُوَ عَنِّي مُعْرِضٌ فَقَالَ أَمَا لَوْ يَدْرِي مَا لَهُ بِإِقْبَالِهِ عَلَيْكَ قَالَتْ وَ

<sup>2</sup> Al Kafi – V 5 – The Book of Marriage Ch 135 H 1

<sup>3</sup> Al Kafi – V 5 – The Book of Marriage Ch 135 H 2

<sup>4</sup> Al Kafi – V 5 – The Book of Marriage Ch 135 H 3

مَا لَهُ بِأَقْبَالِهِ عَلَيَّ فَقَالَ أَمَا إِنَّهُ إِذَا أَقْبَلَ اِكْتَنَفَهُ مَلَكَانِ فَكَانَ كَالشَّاهِرِ سَيْفُهُ فِي سَبِيلِ اللَّهِ فَإِذَا هُوَ جَامِعٌ تَحَاتُّ عَنْهُ الذُّنُوبُ كَمَا يَتَحَاتُّ وَرَقُ الشَّجَرِ فَإِذَا هُوَ اغْتَسَلَ انْسَلَخَ مِنَ الذُّنُوبِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Is'haq Bin Ibrahim Al Ju'fy who said,

'I heard Abu Abdullah<sup>asws</sup> saying that Rasool-Allah<sup>saww</sup> entered the chamber of Umm Salma<sup>as</sup>, so he<sup>saww</sup> smelt a good aroma. So he<sup>saww</sup> said: 'Al-Hawla came to you<sup>as</sup>?'. So she<sup>as</sup> said, 'It is so. She is complaining about her husband'. So Al-Hawla came out to him<sup>saww</sup> and she said, 'May my father and my mother be sacrificed for you<sup>saww</sup>! My husband has turned away from me' So he<sup>saww</sup> said: 'Increase it (the perfuming), O Hawla'. She said, 'I have not left any perfume from what I perfume myself for him with it, and he turns away from me'. So he<sup>saww</sup> said: 'But, if only he knew what is for him with his facing towards you'. She said, 'And what is for him with facing towards me?' So he<sup>saww</sup> said: 'But he, when he faces you, two Angels would encircle him, so he would be like the striker of his sword in the Way of Allah<sup>azwj</sup>. So when he copulates, the sins would fall off from him like the falling of the leaves of the tree. So when he bathes, his sins would be pulled away'.<sup>5</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِ عَنْ بَعْضِ رِجَالِهِ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ ثَلَاثَ نِسْوَةٍ أَتَيْنَ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَتْ إِحْدَاهُنَّ إِنَّ زَوْجِي لَا يَأْكُلُ اللَّحْمَ وَ قَالَتِ الْآخَرَى إِنَّ زَوْجِي لَا يَشْمُ الطَّيْبَ وَ قَالَتِ الْآخَرَى إِنَّ زَوْجِي لَا يَقْرُبُ النِّسَاءَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Dawood Al Mustaraq, from one of his men,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Three women came over to Rasool-Allah<sup>saww</sup>, so one of them said, 'My husband does not eat the meat', and the other one said, 'My husband does not smell the perfume', and the other one said, 'My husband does not go near the women'.

فَخَرَجَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَجْرُ رِدَاءَهُ حَتَّى صَعِدَ الْمُنْبَرِ فَحَمَدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ مَا بَالُ أَقْوَامٍ مِنْ أَصْحَابِي لَا يَأْكُلُونَ اللَّحْمَ وَ لَا يَشْمُونَ الطَّيْبَ وَ لَا يَأْتُونَ النِّسَاءَ أَمَا إِنِّي أَكُلُ اللَّحْمَ وَ أَشْمُ الطَّيْبَ وَ آتِي النِّسَاءَ فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي .

So Rasool-Allah<sup>saww</sup> went out dragging his<sup>saww</sup> robe until he<sup>saww</sup> ascended the Pukpit. So he<sup>saww</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, then said: 'What is the matter with a group of people from my<sup>saww</sup> companions who are neither eating the meat, nor are the smelling the perfume, nor are they going to the women? But, I<sup>saww</sup> eat the meat, and I<sup>saww</sup> smell the perfume, and I<sup>asws</sup> go to the women. So the one who turns away from my<sup>saww</sup> Sunnah, so he is not from me<sup>saww</sup>,<sup>6</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ أَحَبَّ أَنْ يَكُونَ عَلَى فِطْرَتِي فَلْيَسْتَنْ بِسُنَّتِي وَ إِنَّ مِنْ سُنَّتِي النِّكَاحَ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a Abu Sayyar,

<sup>5</sup> Al Kafi – V 5 – The Book of Marriage Ch 135 H 4

<sup>6</sup> Al Kafi – V 5 – The Book of Marriage Ch 135 H 5

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The one who loves that he happens to be upon my<sup>saww</sup> nature, so let him adopt a way with my<sup>saww</sup> Sunnah, and the marriage is from my<sup>saww</sup> Sunnah’.<sup>7</sup>

### باب نَوَادِرَ

## Chapter 137 – Miscellaneous

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا جَامَعَ أَحَدُكُمْ فَلَا يَأْتِيهِمْ كَمَا يَأْتِي الطَّيْرُ لِيَمْكُنَّ وَ لِيَلْبَثَ قَالَ بَعْضُهُمْ وَ لِيَلْبَثَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘When one of you copulates, so he should not come to her just as the bird comes. Let him endure (for longer), and let him play’. One of them said, ‘And let him linger’.<sup>8</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي بَكْرِ النَّحَّاسِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) فِي الرَّجُلِ يُجَامِعُ فَيَقَعُ عَنْهُ تَوْبُهُ قَالَ لَا بَأْسَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Ibrahim Bin Abu Bakr Al Nahhas, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> regarding the man who copulates, so his clothes fall off from him. He<sup>asws</sup> said: ‘There is no problem’.<sup>9</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ يَقْبَلُ قُبْلَ الْمَرْأَةِ قَالَ لَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ismail Bin Hammam,

(It has been narrated) from Ali son of Ja'far<sup>asws</sup> who said, ‘I asked Abu Al-Hassan<sup>asws</sup> about the man who kisses the front private part of the wife. He said, ‘There is no problem’.<sup>10</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ مِسْكِينِ الْحَنَاطِ عَنْ أَبِي حَمَزَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَيْ يَنْظُرُ الرَّجُلُ إِلَى فَرْجِ امْرَأَتِهِ وَ هُوَ يُجَامِعُهَا فَقَالَ لَا بَأْسَ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from his father, from Ahmad Bin Al Nazar, from Muhammad Bin Miskeen Al hannat, from Abu Hamza who said,

‘I asked Abu Abdullah<sup>asws</sup> ‘Can the man look at the front private part of his wife and he is copulating with her?’ So he<sup>asws</sup> said: ‘There is no problem’.<sup>11</sup>

<sup>7</sup> Al Kafi – V 5 – The Book of Marriage Ch 135 H 6

<sup>8</sup> Al Kafi – V 5 – The Book of Marriage Ch 136 H 1

<sup>9</sup> Al Kafi – V 5 – The Book of Marriage Ch 136 H 2

<sup>10</sup> Al Kafi – V 5 – The Book of Marriage Ch H 136 3

<sup>11</sup> Al Kafi – V 5 – The Book of Marriage Ch 136 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الرَّجُلِ يَنْظُرُ إِلَى امْرَأَتِهِ وَ هِيَ عُرْيَانَةٌ قَالَ لَا بَأْسَ بِذَلِكَ وَ هَلِ اللَّذَّةُ إِلَّا ذَلِكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the man who looks at his wife and she is nude. He<sup>asws</sup> said: 'There is no problem with that, and is the pleasure except for that?'<sup>12</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَتَقْوَا الْكَلَامَ عِنْدَ مُلْتَقَى الْخِتَانَيْنِ فَإِنَّهُ يُورِثُ الْخَرَسَ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Ali Qasim, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>asws</sup> said: 'Beware of the speaking during the meeting of the two private parts, for it inherits the dumbness'.<sup>13</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ أَبَانَ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ لَا يُجَامِعُ الْمُخْتَضِبُ قُلْتُ جُعِلَتْ فِدَاكَ لِمَ لَا يُجَامِعُ الْمُخْتَضِبُ قَالَ لِأَنَّهُ مُحْتَضِرٌ .

Ali Bin Ibrahim, from his father, from Muhsayn Bin Ahmad, from Aban, from Misma'a Bin Abdul Malik who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The dyed one should not copulate'. I said, 'May I be sacrificed for you<sup>asws</sup>! Why shouldn't the dyed one copulate?' He<sup>asws</sup> said: 'Because he is restricted (by the application of the dye)'.<sup>14</sup>

### بَابُ الْأَوْقَاتِ الَّتِي يُكْرَهُ فِيهَا الْبَاهُ

## Chapter 138 – The timings during which the intimacy is disliked

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ هَلْ يُكْرَهُ الْجَمَاعُ فِي وَفْتٍ مِنَ الْأَوْقَاتِ وَ إِنْ كَانَ حَلَالًا قَالَ نَعَمْ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ مِنْ مَغِيبِ الشَّمْسِ إِلَى مَغِيبِ الشَّفَقِ وَ فِي الْيَوْمِ الَّذِي تَنْكَسِفُ فِيهِ الشَّمْسُ وَ فِي اللَّيْلَةِ الَّتِي يَنْخَسِفُ فِيهَا الْقَمَرُ وَ فِي اللَّيْلَةِ وَ فِي الْيَوْمِ الَّذِي يَكُونُ فِيهِمَا الرِّيحُ السُّودَاءُ وَ الرِّيحُ الْحَمْرَاءُ وَ الرِّيحُ الصَّفْرَاءُ وَ الْيَوْمِ وَ اللَّيْلَةِ الَّتِي يَكُونُ فِيهِمَا الزَّلْزَلَةُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Salim, from his father,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Is the copulation disliked during a particular time from the timings, and even if it was Permissible?' He<sup>asws</sup> said: 'Yes, whatever is between the emergence of the dawn up to the emergence of the sun, and from the disappearing of the sun up to the disappearance of the redness, and during the day in which is the eclipse of the sun, and during the night in which the moon is eclipsed, and during the night and the day in which there is the black wind and the red wind, and the yellow wind, and the night and the day in which is the earthquake.

<sup>12</sup> Al Kafi – V 5 – The Book of Marriage Ch 136 H 5

<sup>13</sup> Al Kafi – V 5 – The Book of Marriage Ch 136 H 6

<sup>14</sup> Al Kafi – V 5 – The Book of Marriage Ch 136 H 7

وَلَقَدْ بَاتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عِنْدَ بَعْضِ أَرْوَاجِهِ فِي لَيْلَةٍ انْكَسَفَ فِيهَا الْقَمَرُ فَلَمْ يَكُنْ مِنْهُ فِي تِلْكَ اللَّيْلَةِ مَا كَانَ يَكُونُ مِنْهُ فِي غَيْرِهَا حَتَّى أَصْبَحَ فَقَالَتْ لَهُ يَا رَسُولَ اللَّهِ أَلْيُبْغِضُكَ فِي هَذِهِ اللَّيْلَةِ قَالَ لَا وَ لَكِنْ هَذِهِ الْآيَةُ ظَهَرَتْ فِي هَذِهِ اللَّيْلَةِ فَكَرِهْتُ أَنْ أَتَلَذَّذَ وَأَلْهُوَ فِيهَا وَ قَدْ عَبَّرَ اللَّهُ أَقْوَامًا فَقَالَ عَزَّ وَ جَلَّ فِي كِتَابِهِ إِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ فَذَرُّهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ

And Rasool-Allah<sup>saww</sup> had spent the night in the presence of one of his<sup>saww</sup> wives during a night in which the moon was eclipsed. So there did not happen to be from him<sup>saww</sup> during that night which used to happen from him<sup>saww</sup> during others until the morning. So she said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! Is it due to hatred from you<sup>saww</sup> during this night?' He<sup>saww</sup> said: 'No, but this sign appeared during this night, so I<sup>saww</sup> disliked that I<sup>saww</sup> should delve in pleasure and the desire therein, and Allah<sup>azwj</sup> has Rebuked people, so the Mighty and Majestic Said in His<sup>azwj</sup> Book [52:44] **And if they should see a portion of the sky coming down, they would say: Piled up clouds [43:83] So leave them plunging into false discourses and sporting until they meet their day which they would thunderbolted with**'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ إِيْمُ اللَّهِ لَا يُجَامِعُ أَحَدٌ فِي هَذِهِ الْأَوْقَاتِ الَّتِي نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْهَا وَ قَدْ انْتَهَى إِلَيْهِ الْخَبَرُ فَيَرْزُقُ وَ لَدَا فَيَرَى فِي وَ لَدِهِ ذَلِكَ مَا يُحِبُّ .

Then Abu Ja'far<sup>asws</sup> said: 'And I<sup>asws</sup> swear by Allah<sup>azwj</sup>, no one would copulate during these timing which Rasool-Allah<sup>saww</sup> has forbidden from, and the news having ended up to him, so he would be Graced with a child, and he would see in that child what he does not like'.<sup>15</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ مَنْ أَتَى أَهْلَهُ فِي مُحَاقِ الشَّهْرِ فَلَيْسَ لَهُ لِوَلَدِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Bakr Bin Salih, from Suleyman Bin Ja'far Al Ja'fary,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'The one whom comes to his wife during the obliteration (of the moon at the end of) the month, so he would not be safe from the miscarriage of the child'.<sup>16</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يُكْرَهُ لِلرَّجُلِ إِذَا قَدِمَ مِنَ السَّفَرِ أَنْ يَطْرُقَ أَهْلَهُ لَيْلًا حَتَّى يُصْبِحَ .

A number of our companions, from Sahl Bin Ziyad, from Safwan, from Abdul Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is disliked for the man when he comes back from the journey that he sleeps with his wife at night until the morning'.<sup>17</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَكْرَهُ لِأُمَّتِي أَنْ يَعْشَى الرَّجُلُ أَهْلَهُ فِي النُّصْفِ مِنَ الشَّهْرِ أَوْ فِي غُرَّةِ الْهَيْلِ فَإِنَّ مَرَدَةَ الشَّيْطَانِ وَ الْجِنَّ تَعْشَى بَنِي آدَمَ فَيَجَنَّبُونَ وَ يُحْبَلُونَ أَمَا رَأَيْتُمُ الْمُصَابِ يَصْرَعُ فِي النُّصْفِ مِنَ الشَّهْرِ وَ عِنْدَ غُرَّةِ الْهَيْلِ .

<sup>15</sup> Al Kafi – V 5 – The Book of Marriage Ch 137 H 1

<sup>16</sup> Al Kafi – V 5 – The Book of Marriage Ch 137 H 2

<sup>17</sup> Al Kafi – V 5 – The Book of Marriage Ch 137 H 3

Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a Abu Sayyar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> dislike it for my<sup>saww</sup> community that the man sleeps with his wife during the middle of the month, or during the beginning of the crescent, for the rebellious devils and the Jinn overwhelm the children of Adam<sup>as</sup>, so they are becoming insane and deranged. Are you not seeing the ones afflicted ones having epileptic fits during the middle of the month and during the beginning of the crescent?'.<sup>18</sup>

**باب كراهية أن يواقع الرجل أهله وفي البيت صبى**

## Chapter 139 – Abhorrence of the man falling upon his wife, and in the room is a child

علي بن إبراهيم عن أبيه عن القاسم بن محمد الجوهري عن إسحاق بن إبراهيم عن ابن راشد عن أبيه قال سمعت أبا عبد الله (عليه السلام) يقول لا يجمع الرجل امرأته ولا جاريتها وفي البيت صبى فإن ذلك مما يورث الزنا .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Jowhary, from is'haq Bin Ibrahim, from Ibn Rashid, from his father who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The man should neither sleep with his wife nor with his slave girl whilst in the room is a child (who is awake), for that is from what the adultery is inherited'.<sup>19</sup>

**باب القول عند دخول الرجل بأهله**

## Chapter 140 – The Words during the copulation of the man with his wife

محمد بن يحيى عن أحمد بن محمد بن عيسى و عده من أصحابنا عن أحمد بن أبي عبد الله عن ابن محبوب عن جميل بن صالح عن أبي بصير قال سمعت رجلاً وهو يقول لأبي جعفر (عليه السلام) جعلت فداك إني رجل قد أسننت و قد تزوجت امرأة بكرة صغيرة و لم أدخل بها و أنا أخاف أنها إذا دخلت علي تراني أن تكرهني لخصابي و كبري

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Mahboub, from Jameel Bin Salih, from Abu Baseer who said,

'I heard a man and he was saying to Abu Ja'far<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! I am a man who had aged, and have married a young virgin woman and have not slept with her, and I fear that when she comes over to me, she would see me and dislike me due to my dyeing, and my old age'.

فقال أبو جعفر (عليه السلام) إذا دخلت فمرها قبل أن تصل إليك أن تكون متوضئة ثم أنت لا تصل إليها حتى توضأ و صل ركعتين ثم مجد الله و صل على محمد و آل محمد ثم ادع و مر من معها أن يؤمنوا على دعائك و قل اللهم ارزقني إلفها و ودها و رضاها و أرضني بها و اجمع بيننا بأحسن اجتماع و انس اتلاف فإنك تحب الحلال و تكره الحرام

Abu Ja'far<sup>asws</sup> said: 'When she comes over, so instruct her before she arrives to you that she should be in ablution. Then you should not go to her until you have

<sup>18</sup> Al Kafi – V 5 – The Book of Marriage Ch 137 H 4

<sup>19</sup> Al Kafi – V 5 – The Book of Marriage Ch 138 H 1

performed ablution and Prayed two Cycles. Then you Glorify Allah<sup>azwj</sup>, and send Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. Then supplicate and instruct the ones who are with her that they should say Ameen upon your supplication, and say, 'O Allah<sup>azwj</sup>! Grace me her kindness, and her cordiality, and her pleasure, and Make me to be pleased with her, and gather us together with the best of the gatherings, with kindly love, for You<sup>azwj</sup> Love the Permissible and Dislike the Prohibited'.

ثُمَّ قَالَ وَاعْلَمَنَّ الْإِلْفَ مِنَ اللَّهِ وَالْفِرْكَ مِنَ الشَّيْطَانِ لِيُكْرَهُ مَا أَحَلَّ اللَّهُ عَزَّ وَجَلَّ .

Then he<sup>asws</sup> said: 'And know that the kindness is from Allah<sup>azwj</sup>, and the separation is from the Satan<sup>la</sup> disliking what Allah<sup>azwj</sup> Mighty and Majestic has Permitted'.<sup>20</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا دَخَلْتَ بِأَهْلِكَ فَخَذْ بِنَاصِيئِهَا وَاسْتَقْبِلِ الْقِبْلَةَ وَقُلِ اللَّهُمَّ بِأَمَانَتِكَ أَخَذْتُهَا وَبِكَلِمَاتِكَ اسْتَحَلَلْتُهَا فَإِنْ قَضَيْتَ لِي مِنْهَا وَلَدًا فَاجْعَلْهُ مُبَارَكًا تَقِيًّا مِنْ شَيْعَةِ آلِ مُحَمَّدٍ وَلَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ شِرْكًَا وَلَا نَصِيبًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whenever you sleep with your wife, so grab her forehead and face the Qiblah and say, 'O Allah<sup>azwj</sup>! With Your<sup>azwj</sup> Security I take her, and with Your<sup>azwj</sup> Words to I permit her, so if You<sup>azwj</sup> have Judged a child to be from her, so Make it a Blessed, pious, a Shias of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and do not Make a participation in it for the Satan<sup>la</sup>, nor a share'.<sup>21</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ قَالَ لِي أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِذَا تَزَوَّجَ أَحَدُكُمْ كَيْفَ يَصْنَعُ قُلْتُ لَا أَدْرِي قَالَ إِذَا هَمَّ بِذَلِكَ فَلْيُصَلِّ رَكَعَتَيْنِ وَ لِيَحْمَدِ اللَّهَ عَزَّ وَجَلَّ ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَتَزَوَّجَ فَقَدِّرْ لِي مِنَ النِّسَاءِ أَعْفَى فَرْجًا وَ أَحْفَظْهُنَّ لِي فِي نَفْسِهَا وَ مَالِي وَ أَوْسَعْهُنَّ رِزْقًا وَ أَعْظَمْهُنَّ بَرَكَهً وَ قَدِّرْ لِي وَلَدًا طَيِّبًا تَجْعَلْهُ خَلْفًا صَالِحًا فِي حَيَاتِي وَ بَعْدَ مَوْتِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Ahmad Bin Abu Abdullah, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer who said,

'Abu Ja'far<sup>asws</sup> said to me: 'Whenever one of you gets married, how does he deal with it?' I said, 'I do not know'. He<sup>asws</sup> said: 'When he thinks of that (getting married), so let him Pray two Cycles, and let him Praise Allah<sup>azwj</sup> Mighty and Majestic, then he should be saying, 'O Allah<sup>azwj</sup>! I intend to get married, therefore Ordain for me from the women who is the most virtuous of her private parts and the most preserving for me with regards to herself and my wealth, and the most affluent in sustenance and of greatest Blessings, and greatest of them in Blessings; and Ordain for me a good child, Making him to be a righteous successor during my lifetime and after my death'.

قَالَ إِذَا دَخَلْتَ إِلَيْهِ فَلْيَضَعْ يَدَهُ عَلَى نَاصِيئِهَا وَ لِيَقُلِ اللَّهُمَّ عَلَى كِتَابِكَ تَزَوَّجْتُهَا وَ فِي أَمَانَتِكَ أَخَذْتُهَا وَ بِكَلِمَاتِكَ اسْتَحَلَلْتُ فَرْجَهَا فَإِنْ قَضَيْتَ لِي فِي رَحِمِهَا شَيْئًا فَاجْعَلْهُ مُسْلِمًا سَوِيًّا وَ لَا تَجْعَلْهُ شَرِكَ شَيْطَانٍ قَالَ قُلْتُ وَ كَيْفَ يَكُونُ شَرِكُ شَيْطَانٍ قَالَ إِنْ ذَكَرَ اسْمَ اللَّهِ تَنَحَّى الشَّيْطَانُ وَ إِنْ فَعَلَ وَ لَمْ يُسَمِّ أَنْخَلْ ذَكَرَهُ وَ كَانَ الْعَمَلُ مِنْهُمَا جَمِيعًا وَ النُّطْفَةُ وَاحِدَةٌ .

<sup>20</sup> Al Kafi – V 5 – The Book of Marriage Ch 139 H 1

<sup>21</sup> Al Kafi – V 5 – The Book of Marriage Ch 139 H 2

He<sup>asws</sup> said: 'So whenever she comes over to him, so let him place his hand upon her forehead, and let him say, 'O Allah<sup>azwj</sup>! Upon Your<sup>azwj</sup> Book I have married her, and in Your<sup>azwj</sup> Security I take her, and with Your<sup>azwj</sup> Words I have permitted her private parts. So, if You<sup>azwj</sup> Judge for me something in her womb, so Make it a complete Muslim, and do not Make Satan<sup>la</sup> to be a participant'. I said, 'And how does the participation of Satan<sup>la</sup> take place?' He<sup>asws</sup> said: 'If he mentions the Name of Allah<sup>azwj</sup>, Satan<sup>la</sup> get embarrassed, and if he does it and does not say Bismillah, and enters his manhood, and the deed would be together from them both, and the seed would be one'.<sup>22</sup>

عَنْهُ عَنْ أَبِي يُوسُفَ عَنِ الْمَيْمَنِيِّ رَفَعَهُ قَالَ أَنَّى رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) فَقَالَ لَهُ إِنِّي تَرَوْتُ فَادَعُ اللَّهَ لِي فَقَالَ قُلِ اللَّهُمَّ بِكَلِمَاتِكَ اسْتَحْلَلْتُهَا وَ بِأَمَانَتِكَ أَخَذْتُهَا اللَّهُمَّ اجْعَلْهَا وَلُودًا وَدُودًا لَا تَفْرَكَ تَأْكُلُ مِمَّا رَاحَ وَ لَا تَسْأَلُ عَمَّا سَرَخَ .

From him, from Abu Yusuf, from Al Maysami, raising it, said,

'A man came over to Amir Al-Momineen<sup>asws</sup>, so he said to him<sup>asws</sup>, 'I have got married, therefore supplicate to Allah<sup>azwj</sup> for me'. So he<sup>asws</sup> said: 'Say, 'O Allah<sup>azwj</sup>! With Your<sup>azwj</sup> words I have permitted her, and with Your<sup>azwj</sup> Security I take her. O Allah<sup>azwj</sup>! Make her child-bearing, cordial, not separating, consuming from what is comfortable, and not asking about what is not available'.<sup>23</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِذَا أَرَادَ الرَّجُلُ أَنْ يَنْزَوِجَ الْمَرْأَةَ فَلْيَقُلْ أَفْرَزْتُ بِالْمِيثَاقِ الَّذِي أَخَذَ اللَّهُ إِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Aban, from Abdul Rahman Bin Ayn who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Whenever the man intends to get marry the woman, so let him say, 'I accept with the Covenant which Allah<sup>azwj</sup> has Taken [2:229] then keep (them) in good fellowship or let (them) go with kindness'.<sup>24</sup>

بَابُ الْقَوْلِ عِنْدَ النِّبَاهِ وَ مَا يَعْصِمُ مِنْ مُشَارَكَةِ الشَّيْطَانِ

## Chapter 141 – The words during approaching the wife and what safeguards from the participation of the Satan<sup>la</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الرَّجُلِ إِذَا أَتَى أَهْلَهُ فَخَشِيَ أَنْ يُشَارِكَهُ الشَّيْطَانُ قَالَ يَقُولُ بِسْمِ اللَّهِ وَ يَتَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ .

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<sup>asws</sup> said: 'Regarding the man, when he goes over to his wife, so he fears the participation of the Satan<sup>la</sup>. He<sup>asws</sup> said: 'He should be saying, 'In the Name of Allah<sup>azwj</sup>, and he should be seeking Refuge with Allah<sup>azwj</sup> from the Satan<sup>la</sup>'.<sup>25</sup>

<sup>22</sup> Al Kafi – V 5 – The Book of Marriage Ch 139 H 3

<sup>23</sup> Al Kafi – V 5 – The Book of Marriage Ch 139 H 4

<sup>24</sup> Al Kafi – V 5 – The Book of Marriage Ch 139 H 5

<sup>25</sup> Al Kafi – V 5 – The Book of Marriage Ch 140 H 1

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَعَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنِ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا أَبَا مُحَمَّدٍ أَيُّ شَيْءٍ يَقُولُ الرَّجُلُ مِنْكُمْ إِذَا دَخَلَتْ عَلَيْهِ امْرَأَتُهُ قُلْتُ جَعَلْتُ فِدَاكَ أَيْسْتَطِيعُ الرَّجُلُ أَنْ يَقُولَ شَيْئاً فَقَالَ أَلَا أَعْلَمُكَ مَا تَقُولُ قُلْتُ بَلَى

Al Husayn Bin Muhammad, from Moalla Bin Muhammad and a number of our companions, from Ahmad Bin Muhammad, altogether, from Al Washsha, from Muhsa Bin Bakr, from Abu Baseer who said,

‘Abu Abdullah<sup>asws</sup> said: ‘O Abu Muhammad! Which thing is the man from you saying when he goes over to his wife?’ I said, ‘May I be sacrificed for you<sup>asws</sup>! Does the man have the ability that he should be saying something?’ So he<sup>asws</sup> said: ‘Shall I<sup>asws</sup> teach you what you should be saying?’ I said, ‘Yes’.

قَالَ تَقُولُ بِكَلِمَاتِ اللَّهِ اسْتَحَلَلْتُ فَرْجَهَا وَ فِي أَمَانَةِ اللَّهِ أَخَذْتُهَا اللَّهُمَّ إِنْ قَضَيْتَ لِي فِي رَحِمِهَا شَيْئاً فَاجْعَلْهُ بَاراً تَقِيّاً وَ اجْعَلْهُ مُسْلِماً سَوِيّاً وَ لَا تَجْعَلْ فِيهِ شِرْكَاً لِلشَّيْطَانِ

He<sup>asws</sup> said: ‘You should be saying, ‘With the Words of Allah<sup>azwj</sup> I Permit her private parts, and in the Security of Allah<sup>azwj</sup> that I take her. O Allah<sup>azwj</sup>! If You<sup>azwj</sup> Judge for me anything in her womb, so Make it to be righteous, pious, and Makes it a complete Muslim, and do not Make therein a participation of the Satan<sup>la</sup>’.

قُلْتُ وَ بِأَيِّ شَيْءٍ يُعْرَفُ ذَلِكَ قَالَ أَمَا تَقْرَأُ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ ابْتَدَأَ هُوَ وَ شَارَكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ ثُمَّ قَالَ إِنَّ الشَّيْطَانَ لِيَجِيءُ حَتَّى يَقْعُدَ مِنَ الْمَرْأَةِ كَمَا يَقْعُدُ الرَّجُلُ مِنْهَا وَ يُحَدِّثُ كَمَا يُحَدِّثُ وَ يَنْكُحُ كَمَا يَنْكُحُ قُلْتُ بِأَيِّ شَيْءٍ يُعْرَفُ ذَلِكَ قَالَ بِحُبِّنَا وَ بُغْضِنَا فَمَنْ أَحَبَّنَا كَانَ نُطْفَةَ الْعَبْدِ وَ مَنْ أَبْغَضَنَا كَانَ نُطْفَةَ الشَّيْطَانِ .

I said, ‘And by which thing is that recognised?’ He<sup>asws</sup> said: ‘Have you not read the Book of Allah<sup>azwj</sup> Mighty and Majestic [17:64] and share with them in wealth and the children’. Then he<sup>asws</sup> said: ‘The Satan<sup>la</sup> comes until he sits upon the woman just as the man sits upon her, and does just as what he does, and copulates just as he copulates’. I said, ‘And by which thing is that recognised?’ He<sup>asws</sup> said: ‘By love for us<sup>asws</sup>, and hatred for us<sup>asws</sup>. So the one who loves us<sup>asws</sup> his was the seed of the servant, and the one who hates us<sup>asws</sup> his was the seed of the Satan<sup>la</sup>’.<sup>26</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) إِذَا جَامَعَ أَحَدُكُمْ فَلْيَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ جَنِّبِي الشَّيْطَانَ وَ جَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي قَالَ فَإِنْ قَضَى اللَّهُ بَيْنَهُمَا وَ لَدَا لَا يَضُرُّهُ الشَّيْطَانُ بِشَيْءٍ أَبَدًا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup> said: ‘When one of you copulates, so let him say, ‘In the Name of Allah<sup>azwj</sup>, and with Allah<sup>azwj</sup>. O Allah<sup>azwj</sup>! Keep the Satan<sup>la</sup> aside from what You<sup>azwj</sup> Grace me’. He<sup>asws</sup> said: ‘So if Allah<sup>azwj</sup> judges a child between the two, the Satan<sup>la</sup> would not harm him with anything, ever!’.<sup>27</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ حَسَّانِ الْوَاسِطِيِّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) جَالِساً فَذَكَرَ شِرْكَ الشَّيْطَانِ فَعَظَّمَهُ حَتَّى أَفْرَعَنِي قُلْتُ جَعَلْتُ فِدَاكَ فَمَا الْمَخْرَجُ مِنْ ذَلِكَ قَالَ إِذَا

<sup>26</sup> Al Kafi – V 5 – The Book of Marriage Ch 140 H 2

<sup>27</sup> Al Kafi – V 5 – The Book of Marriage Ch 140 H 3

أَرَدْتَ الْجَمَاعَ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا إِلَهَ إِلَّا هُوَ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ اللَّهُمَّ إِنَّ قَضَيْتَ مِنِّي فِي هَذِهِ اللَّيْلَةِ خَلِيفَةً فَلَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ شِرْكَاً وَ لَا نَصِيباً وَ لَا حَظّاً وَ اجْعَلْهُ مُؤْمِناً مُخْلِصاً مُصَفًّى مِنَ الشَّيْطَانِ وَ رِجْزِهِ جَلَّ تَنَاطُوكُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Hassan Al Wasity, from Abdul Rahman Bin Kaseer who said,

'I was seated in the presence of Abu Abdullah<sup>asws</sup>, so the participation of the Satan<sup>la</sup> was mentioned. So he<sup>asws</sup> magnified it until it panicked me. I said, 'May I be sacrificed for you<sup>asws</sup>! So what is the way out from that?' He<sup>asws</sup> said: 'Whenever you intend the copulation, so say, 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful, there being no god except for Him<sup>azwj</sup>, the Initiator of the skies and the earth. O Allah<sup>azwj</sup>! If You<sup>azwj</sup> Judge from me a successor in this night, so do not Make a participation for the Satan<sup>la</sup> in it, nor a share, nor a piece, and Make him to be a Believer, sincere, clean from the Satan<sup>la</sup> and his filth, Majestic is His<sup>azwj</sup> Praise'.<sup>28</sup>

وَ عَنْهُ عَنِ أَبِيهِ عَنِ حَمْرَةَ بْنِ عَبْدِ اللَّهِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي الْوَلِيدِ عَنِ أَبِي بَصِيرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا أَبَا مُحَمَّدٍ إِذَا أَنْتَبْتَ أَهْلَكَ فَأَيَّ شَيْءٍ تَقُولُ قَالَ قُلْتُ جَعَلْتُ فِدَاكَ وَ أَطِيقُ أَنْ أَقُولَ شَيْئاً قَالَ بَلَى قُلِ اللَّهُمَّ بِكَلِمَاتِكَ اسْتَحَلَّتْ فَرْجَهَا وَ بِأَمَانَتِكَ أَخَذْتُهَا فَإِنْ قَضَيْتَ فِي رَحِمِهَا شَيْئاً فَاجْعَلْهُ تَقِيّاً زَكِيّاً وَ لَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ شِرْكَاً ۝

And from him, from his father, from Hamza Bin Abdullah, from Jameel Bin Darraj, from Abu Al Waleed, from Abu Baseer who said,

'Abu Abdullah<sup>asws</sup> said to me: 'O Abu Muhammad! Wherever you go to your wife, so which thing are you saying?' I said, 'May I be sacrificed for you<sup>asws</sup>, and can I endure saying anything?' He<sup>asws</sup> said: 'Yes. Say, 'O Allah<sup>azwj</sup>! With You<sup>azwj</sup> Words do I permit her private parts, and by Your<sup>azwj</sup> Security I take her. So if You<sup>azwj</sup> were to Judge anything for me in her womb, so Make it to be pious, pure, and do not Make a participation for the Satan<sup>la</sup> to be in it'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ وَ يَكُونُ فِيهِ شِرْكٌ لِلشَّيْطَانِ قَالَ نَعَمْ أَمَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ شَارَكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ إِنَّ الشَّيْطَانَ يَجِيءُ فَيَقْعُدُ كَمَا يَقْعُدُ الرَّجُلُ وَ يَنْزِلُ كَمَا يَنْزِلُ الرَّجُلُ قَالَ قُلْتُ بِأَيِّ شَيْءٍ يُعْرَفُ ذَلِكَ قَالَ بِحُبْنَا وَ بُغْضِنَا .

He (Abu Baseer) said, 'I said, 'May I be sacrificed for you<sup>asws</sup>! And there happens to be a participation for the Satan<sup>la</sup> therein?' He<sup>asws</sup> said: 'Yes. Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic in His<sup>azwj</sup> Book **[17:64] and share with them in wealth and the children**. The Satan<sup>la</sup> comes over, so he<sup>la</sup> sits just as the man sits (upon the wife) and descends just as the man descends'. I said, 'And by which thing is that recognised?' He<sup>asws</sup> said: 'By love for us<sup>asws</sup> and hatred for us<sup>asws</sup>'.<sup>29</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي النَّطْفَتَيْنِ اللَّتَيْنِ لِلْأَدَمِيِّ وَ الشَّيْطَانِ إِذَا اشْتَرَكَا فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) رَبِّمَا خَلِقَ مِنْ أَحَدِهِمَا وَ رَبِّمَا خَلِقَ مِنْهُمَا جَمِيعاً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the two seeds which are for the human being and the Satan<sup>la</sup>, when they are participated together. So Abu

<sup>28</sup> Al Kafi – V 5 – The Book of Marriage Ch 140 H 4

<sup>29</sup> Al Kafi – V 5 – The Book of Marriage Ch 140 H 5

Abdullah<sup>asws</sup> said: 'Sometimes the creation is from one of the two, sometimes the creation is from both of them together'.<sup>30</sup>

## باب العزل

### Chapter 142 – Coitus Interruptus

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنِ الْعَزْلِ فَقَالَ ذَلِكَ إِلَى الرَّجُلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah<sup>asws</sup> about coitus interruptus. So he<sup>asws</sup> said: 'That is up to the man'.<sup>31</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ لَا بَأْسَ بِالْعَزْلِ عَنِ الْمَرْأَةِ الْحُرَّةِ إِنْ أَحَبَّ صَاحِبُهَا وَإِنْ كَرِهَتْ لَيْسَ لَهَا مِنَ الْأَمْرِ شَيْءٌ .

Ahmad Bin Muhammad Al Aasimy, from Ali Bin Al Hassan Bin Fazzal, from Ali Bin Asbaat, from his uncle Yaquob Bin Salim, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'There is no problem with the coitus interruptus from the free woman if she likes, and if she dislikes, there is nothing from the command for her'.<sup>32</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنِ الْعَزْلِ فَقَالَ ذَلِكَ إِلَى الرَّجُلِ يَصْرِفُهُ حَيْثُ شَاءَ .

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

'I asked Abu Abdullah<sup>asws</sup> about the coitus interruptus, so he<sup>asws</sup> said: 'That is up to the man. He can place it (seed) wherever he so desires to'.<sup>33</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عليه السلام ) لَا يَرَى بِالْعَزْلِ بَأْسًا فَقَرَأَ هَذِهِ الْآيَةَ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فَكُلُّ شَيْءٍ أَخَذَ اللَّهُ مِنْهُ الْمِيثَاقَ فَهُوَ خَارِجٌ وَإِنْ كَانَ عَلَى صَخْرَةٍ صَمَاءَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Abu Umeyr, from Abdul Rahman Al Haza'a,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> did not see a problem with the coitus interruptus. So he<sup>asws</sup> recited this Verse [7:172] **And when your Lord brought forth from the Children of Adam, from their**

<sup>30</sup> Al Kafi – V 5 – The Book of Marriage Ch 140 H 6

<sup>31</sup> Al Kafi – V 5 – The Book of Marriage Ch 141 H 1

<sup>32</sup> Al Kafi – V 5 – The Book of Marriage Ch 141 H 2

<sup>33</sup> Al Kafi – V 5 – The Book of Marriage Ch 141 H 3

**backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes!** Thus, everything which Allah<sup>azwj</sup> Took the Covenant from it, so it comes out, even though it may be upon a solid rock'.<sup>34</sup>

### بَابُ عَيْرَةِ النِّسَاءِ

## Chapter 143 – Sense of honour of the women (Al-Ghayra)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَيْسَ الْعَيْرَةُ إِلَّا لِلرِّجَالِ وَ أَمَّا النِّسَاءُ فَإِنَّمَا ذَلِكَ مِنْهُنَّ حَسَدٌ وَ الْعَيْرَةُ لِلرِّجَالِ وَ لِذَلِكَ حَرَّمَ اللَّهُ عَلَى النِّسَاءِ إِلَّا زَوْجَهَا وَ أَحَلَّ لِلرِّجَالِ أَرْبَعًا وَ إِنَّ اللَّهَ أَكْرَمُ أَنْ يَبْتَلِيَهُنَّ بِالْعَيْرَةِ وَ يُحِلَّ لِلرِّجَالِ مَعَهَا ثَلَاثًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The sense of 'الْعَيْرَةُ' (honour of lineage) is not for anyone except for the men, and as for the women, so that (sense of honour) from them is envy, and the sense of honour is for the men, and it is due to that Allah<sup>azwj</sup> has Prohibited it upon the women, except that He<sup>azwj</sup> Got her to be married and Permitted four (wives) for the men, and that Allah<sup>azwj</sup> is more Benevolent than that He<sup>azwj</sup> would Try them with the sense of honour and He<sup>azwj</sup> has Permitted three (more wives) for the men along with her'.<sup>35</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ سَعْدِ بْنِ الْجَلَّابِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلِ الْعَيْرَةَ لِلنِّسَاءِ وَ إِنَّمَا تَعَارُ الْمُتَكْرَاتُ مِنْهُنَّ فَأَمَّا الْمُؤْمِنَاتُ فَلَا إِنَّمَا جَعَلَ اللَّهُ الْعَيْرَةَ لِلرِّجَالِ لِأَنَّهُ أَحَلَّ لِلرِّجَالِ أَرْبَعًا وَ مَا مَلَكَتْ يَمِينُهُ وَ لَمْ يَجْعَلِ لِلْمَرْأَةِ إِلَّا زَوْجَهَا فَإِذَا أَرَادَتْ مَعَهُ غَيْرَهُ كَانَتْ عِنْدَ اللَّهِ زَانِيَةً .

From him, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Sa'ad Bin Al Jallab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic did not Make the sense of 'الْعَيْرَةُ' (honour of lineage) to be for the women, and rather it is the evil ones of them who express it, and as for the Believing women, so they don't. But rather, Allah<sup>azwj</sup> Made the sense of 'الْعَيْرَةُ' to be for the men because He<sup>azwj</sup> Permitted four (wives) for the men and whatever his right hands possess (slave girls), and did not Make it to be for the women except for her (one) husband. So if she were to intend someone else along with him, she would be an adulteress in the Presence of Allah<sup>azwj</sup>'.

قَالَ وَ رَوَاهُ الْقَاسِمُ بْنُ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِلَّا أَنَّهُ قَالَ فَإِنِ بَعَثَتْ مَعَهُ غَيْرَهُ .

He (the narrator) said, 'And it has been reported by Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> except that he<sup>asws</sup> said: 'So if she were to be immoral with someone else along with him'.<sup>36</sup>

<sup>34</sup> Al Kafi – V 5 – The Book of Marriage Ch 141 H 4

<sup>35</sup> Al Kafi – V 5 – The Book of Marriage Ch 142 H 1

<sup>36</sup> Al Kafi – V 5 – The Book of Marriage Ch 142 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ رَفَعَهُ قَالَ بَيْنَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَاعِدٌ إِذْ جَاءَتْ امْرَأَةٌ عُرْيَانَةٌ حَتَّى قَامَتْ بَيْنَ يَدَيْهِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي فَجَرْتُ فَطَهِّرْنِي قَالَ وَ جَاءَ رَجُلٌ يَعْذُو فِي آتْرِهَا وَ أَلْفَى عَلَيْهَا تَوْباً فَقَالَ مَا هِيَ مِنْكَ فَقَالَ صَاحِبَتِي يَا رَسُولَ اللَّهِ خَلَوْتُ بِجَارِيَّتِي فَصَنَعْتَ مَا تَرَى فَقَالَ ضَمَّهَا إِلَيْكَ ثُمَّ قَالَ إِنَّ الْعُبْرَاءَ لَا تُبْصِرُ أَعْلَى الْوَادِي مِنْ أَسْفَلِهِ

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl in Shazaan, altogether from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, raising it, said:

'Whilst I was seated with Rasool-Allah<sup>saww</sup>, when a nude (scantily clad) woman came over until she stood in front of him<sup>saww</sup>, so she said, 'O Rasool-Allah<sup>saww</sup>! I have been immoral, therefore purify me'. And a man came in her footsepts and threw a cloth over her. So he<sup>saww</sup> said: 'And what is she from you?' So he said, 'My companion, O Rasool-Allah<sup>saww</sup>. I was alone with my slave girl, so she did what you<sup>saww</sup> saw'. So he<sup>saww</sup> said: The egotistic or jealous cannot distinguish between the top and the bottom of the valley'.<sup>37</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ يُوسُفَ بْنِ حَمَادٍ عَمَّنْ ذَكَرَهُ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) غَيْرَةُ النِّسَاءِ الْحَسَدُ وَ الْحَسَدُ هُوَ أَصْلُ الْكُفْرِ إِنَّ النِّسَاءَ إِذَا غَرْنَ غَضِبْنَ وَ إِذَا غَضِبْنَ كَفَرْنَ إِلَّا الْمُسْلِمَاتُ مِنْهُنَّ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Al Hassan, from Yusuf Bin Hammad, from the one who mentioned it, from Jabir who said,

'Abu Ja'far<sup>asws</sup> said: 'The 'الغيرة' (sense of honour) of the women is the envy, and the evil is the root of the disbelief. The women, when they express الغيرة, they get angry, and when they are angry, they commit disbelief, except for the submissive ones from them'.<sup>38</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ خَالِدِ الْقَلَانِسِيِّ قَالَ ذَكَرَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) امْرَأَتَهُ فَأَحْسَنَ عَلَيْهَا النِّسَاءَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَعْرَتَهَا قَالَ لَا قَالَ فَأَعْرَهَا فَأَعَارَهَا فَتَبَّتْ فَقَالَ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنِّي قَدْ أَعْرَتَهَا فَتَبَّتْ فَقَالَ هِيَ كَمَا تَقُولُ .

From him, from his father, from Muhammad Bin sinan, from Khalid Al Qalanasy who said,

'A man mentioned his wife to Abu Abdullah<sup>asws</sup>, so he was good in her praise. So Abu Abdullah<sup>asws</sup> said to him: 'Have you made her jealous?' He said, 'No'. He<sup>asws</sup> said: 'So make her feel jealous'. So he made her jealous, and she was steadfast. So he said to Abu Abdullah<sup>asws</sup>, 'I have made her jealous, so she was steadfast'. So he<sup>asws</sup> said: 'She is just as you are saying (her to be)'.<sup>39</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الْمَرْأَةُ تَغَارُ عَلَى الرَّجُلِ نُؤْذِيهِ قَالَ ذَلِكَ مِنَ الْحُبِّ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Is'haq Bin Ammar who said,

<sup>37</sup> Al Kafi – V 5 – The Book of Marriage Ch 142 H 3

<sup>38</sup> Al Kafi – V 5 – The Book of Marriage Ch 142 H 4

<sup>39</sup> Al Kafi – V 5 – The Book of Marriage Ch 142 H 5

'I said to Abu Abdullah<sup>asws</sup>, 'The woman expresses jealousy upon the man so she hurts him. He<sup>asws</sup> said: 'That is from the love'.<sup>40</sup>

### باب حُبِّ الْمَرْأَةِ لِرَوْجِهَا

## Chapter 144 – Love of the wife for her husband

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ أَنْصَرَفَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مِنْ سَرِيَّةٍ قَدْ كَانَ أَصِيبَ فِيهَا نَاسٌ كَثِيرٌ مِنَ الْمُسْلِمِينَ فَاسْتَقْبَلَتْهُ النَّسَاءُ يَسْأَلْنَهُ عَنْ قَتْلَاهُنَّ فَدَنَتْ مِنْهُ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا فَعَلَ فُلَانٌ قَالَ وَ مَا هُوَ مِنْكَ قَالَتْ أَبِي قَالَ أَحْمَدِي اللَّهُ وَ اسْتَرْجِعِي فَقَدِ اسْتَشْهَدَ فَفَعَلْتَ ذَلِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> left from a military expedition in which a lot of people from the Muslims had been killed, so the women faced him<sup>saww</sup> asking him<sup>saww</sup> about their killed ones. So a woman approached him<sup>saww</sup>, so she said, 'O Rasool-Allah<sup>saww</sup>! What happened with so and so?' He<sup>saww</sup> said: 'And what is he from you?' She said, 'My father'. So he<sup>saww</sup> said: 'Praise Allah<sup>azwj</sup> and say **[2:156] Surely we are for Allah and to Him we are returning**'. So she did that.

ثُمَّ قَالَتْ يَا رَسُولَ اللَّهِ مَا فَعَلَ فُلَانٌ فَقَالَ وَ مَا هُوَ مِنْكَ فَقَالَتْ أَخِي فَقَالَ أَحْمَدِي اللَّهُ وَ اسْتَرْجِعِي فَقَدِ اسْتَشْهَدَ فَفَعَلْتَ ذَلِكَ

Then she said, 'O Rasool-Allah<sup>saww</sup>! What happened with so and so?' So he<sup>saww</sup> said: 'And what is he from you?' So she said, 'My brother'. So he<sup>saww</sup> said: 'Praise Allah<sup>azwj</sup> and say **[2:156] Surely we are for Allah and to Him we are returning**'. So she did that.

ثُمَّ قَالَتْ يَا رَسُولَ اللَّهِ مَا فَعَلَ فُلَانٌ فَقَالَ وَ مَا هُوَ مِنْكَ فَقَالَتْ رَوْجِي قَالَ أَحْمَدِي اللَّهُ وَ اسْتَرْجِعِي فَقَدِ اسْتَشْهَدَ فَفَعَلْتَ وَا وَيْلَا فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا كُنْتُ أَظُنُّ أَنَّ الْمَرْأَةَ تَجِدُ بِرَوْجِهَا هَذَا كُلَّهُ حَتَّى رَأَيْتُ هَذِهِ الْمَرْأَةَ .

Then she said, 'What happened with so and so?' So he<sup>saww</sup> said: 'And what is he from you?' So she said, 'My husband'. He<sup>saww</sup> said: 'Praise Allah<sup>azwj</sup> and say **[2:156] Surely we are for Allah and to Him we are returning**'. So she said, 'Woe is unto me! So Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> had not seen (among you) that the wife would find all this with her husband until I saw this woman'.<sup>41</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) يَقُولُ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِابْنَةِ جَحْشٍ قَتِلْ خَالَكَ حَمْرَةَ قَالَ فَاسْتَرْجَعَتْ وَ قَالَتْ أَحْتَسِبُهُ عِنْدَ اللَّهِ

Ahmad Bin Muhammad, from Moammad Bin Khalid who said,

'I heard Abu Al-Hassan<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> said to a daughter of Jahash: 'Your maternal uncle Hamza<sup>as</sup> is killed, so say **[2:156] Surely we are for Allah and to Him we are returning**', and she said, 'I will reckon it in the Presence of Allah<sup>azwj</sup>'. Then he<sup>saww</sup> said to her: 'Your brother is (also) killed, so say **[2:156] Surely we are**

<sup>40</sup> Al Kafi – V 5 – The Book of Marriage Ch 142 H 6

<sup>41</sup> Al Kafi – V 5 – The Book of Marriage Ch 143 H 1

**for Allah and to Him we are returning**, and she said, 'I shall reckon it in the Presence of Allah<sup>azwj</sup>'.

ثُمَّ قَالَ لَهَا قُتِلَ زَوْجُكَ فَوَضَعَتْ يَدَهَا عَلَى رَأْسِهَا وَ صَرَخَتْ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا يَعْدِلُ الزَّوْجَ عِنْدَ الْمَرْأَةِ شَيْءٌ .

Then he<sup>saww</sup> said to her: 'Your husband is (also) killed'. So she placed her hand upon her head and shrieked. So Rasool-Allah<sup>saww</sup> said: 'Nothing equates the husband in the presence of the wife, with anything'.<sup>42</sup>

### بَابُ حَقِّ الزَّوْجِ عَلَى الْمَرْأَةِ

## Chapter 145 – Rights of the husband upon the wife

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ مَالِكِ بْنِ عَطِيَّةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَتْ يَا رَسُولَ اللَّهِ مَا حَقُّ الزَّوْجِ عَلَى الْمَرْأَةِ فَقَالَ لَهَا أَنْ تُطِيعَهُ وَ لَا تُعْصِيَهُ وَ لَا تَصَدَّقَ مِنْ بَيْتِهِ إِلَّا بِإِذْنِهِ وَ لَا تَصُومَ بَطْوَعًا إِلَّا بِإِذْنِهِ وَ لَا تَمْنَعَهُ نَفْسَهَا وَ أَنْ كَانَتْ عَلَى ظَهْرٍ قَتَبٍ وَ لَا تَخْرُجَ مِنْ بَيْتِهَا إِلَّا بِإِذْنِهِ وَ أَنْ خَرَجَتْ مِنْ بَيْتِهَا بِغَيْرِ إِذْنِهِ لَعْنَتْهَا مَلَائِكَةُ السَّمَاءِ وَ مَلَائِكَةُ الْأَرْضِ وَ مَلَائِكَةُ الرَّحْمَةِ حَتَّى تَرْجِعَ إِلَى بَيْتِهَا

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Muhammad Bin Muslim,

Abu Ja'far<sup>asws</sup> has said: 'A woman came over to the Prophet<sup>saww</sup>, so she said, 'O Rasool-Allah<sup>saww</sup>! What are the rights of the husband upon the wife?' So he<sup>saww</sup> said: 'For her is that she obeys him and does not disobey him, nor give charity from his house except by his permission, nor Fast voluntarily except by his permission, nor prevent him from herself even though it may be upon the back of a hump (camel), nor go out from her house except by his permission, and if she does go out from her house without his permission, the Angels of the sky curse her as well as the Angels of the earth, and the Angels of the Wrath and the Angels of the Mercy until she returns to her house'.

فَقَالَتْ يَا رَسُولَ اللَّهِ مَنْ أَعْظَمُ النَّاسِ حَقًّا عَلَى الرَّجُلِ قَالَ وَالِدُهُ فَقَالَتْ يَا رَسُولَ اللَّهِ مَنْ أَعْظَمُ النَّاسِ حَقًّا عَلَى الْمَرْأَةِ قَالَ زَوْجُهَا قَالَتْ فَمَا لِي عَلَيْهِ مِنَ الْحَقِّ مِثْلُ مَا لَهُ عَلَيَّ قَالَ لَا وَ لَا مِنْ كُلِّ مِائَةٍ وَاحِدَةٌ قَالَ فَقَالَتْ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَا يَمْلِكُ رَقَبَتِي رَجُلٌ أَبَدًا .

So she said, 'O Rasool-Allah<sup>saww</sup>! Who from the people is with the greatest right upon the man?' He<sup>saww</sup> said: 'His father'. So she said, 'O Rasool-Allah<sup>saww</sup>! Who from the people is with the greatest right upon the woman?' He<sup>saww</sup> said: 'Her husband'. She said, 'So what is for me upon him, from the rights, similar to what is for him upon me?' He<sup>saww</sup> said: 'No, and not even one from every hundred'. So she said, 'By the One Who Sent you<sup>saww</sup> with the Truth as a Prophet<sup>saww</sup>, I will not let a man own my neck, ever'.<sup>43</sup>

<sup>42</sup> Al Kafi – V 5 – The Book of Marriage Ch 143 H 2

<sup>43</sup> Al Kafi – V 5 – The Book of Marriage Ch 144 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ سَعْدِ بْنِ أَبِي عَمْرٍو الْجَلَّابِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَيُّمَا امْرَأَةٍ بَاتَتْ وَ زَوْجُهَا عَلَيْهَا سَاخِطٌ فِي حَقِّ لَمْ تُقْبَلْ مِنْهَا صَلَاةٌ حَتَّى يَرْضَى عَنْهَا وَ أَيُّمَا امْرَأَةٍ نَطَّيَّبَتْ لِغَيْرِ زَوْجِهَا لَمْ تُقْبَلْ مِنْهَا صَلَاةٌ حَتَّى تَغْتَسِلَ مِنْ طِبِّبِهَا كَغُسْلِهَا مِنْ جَنَابَتِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzayl, from Sa'ad Bin Abu Amro Al Jallab who said,

'Abu Abdullah<sup>asws</sup> said: 'Whichever woman is irrevocably divorced and her husband is angered upon her regarding a right, a Prayer would not be Accepted from her until she pleases him from it; and whichever woman perfumes herself for other than her husband, a Prayer would not be Accepted from her until she bathes from her perfume like she bathes from her sexual impurities'.<sup>44</sup>

عَلِيُّ بْنُ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ ثَلَاثَةٌ لَا يُرْفَعُ لَهُمْ عَمَلٌ عَبْدٌ أَبَقٌ وَ امْرَأَةٌ زَوْجُهَا عَلَيْهَا سَاخِطٌ وَ الْمُسْبِلُ إِزَارَهُ خِيَلَاءً .

Ali Bin Al Hakam, from Musa Bin Bakr,

Abu Abdullah<sup>asws</sup> has said: 'There are three for whom deeds would not be raised, ever – An absconder (slave), and a woman whose husband is angered upon her, and the one who drags his trousers for pomp'.<sup>45</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) قَالَ جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr,

(It has been narrated) from Abu Ibrahim<sup>asws</sup> having said: 'Jihad of the wife is goodness with the husband'.<sup>46</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ الْحَسَنِ بْنِ مُنْذِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ ثَلَاثَةٌ لَا تُقْبَلُ لَهُمْ صَلَاةٌ عَبْدٌ أَبَقٌ مِنْ مَوَالِيهِ حَتَّى يَضَعَ يَدَهُ فِي أَيْدِيهِمْ وَ امْرَأَةٌ بَاتَتْ وَ زَوْجُهَا عَلَيْهَا سَاخِطٌ وَ رَجُلٌ أَمَّ قَوْمًا وَ هُمْ لَهُ كَارِهُونَ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Al Hassan Bin Munzir,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There are three for whom a Prayer is not Accepted – and absconder from his master until (he returns and) places his hand in his hand, and a woman irrevocably divorced and her husband is angered upon her, and a man who leads a group of people (in Prayer) and they are disliking him'.<sup>47</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّ قَوْمًا أَتَوْا رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا رَأَيْنَا أَنَا سَأَسْجُدُ بَعْضُهُمْ لِبَعْضٍ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَوْ أَمَرْتُ أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا .

<sup>44</sup> Al Kafi – V 5 – The Book of Marriage Ch 144 H 2

<sup>45</sup> Al Kafi – V 5 – The Book of Marriage Ch 144 H 3

<sup>46</sup> Al Kafi – V 5 – The Book of Marriage Ch 144 H 4

<sup>47</sup> Al Kafi – V 5 – The Book of Marriage Ch 144 H 5

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that: 'A group of people came to Rasool-Allah<sup>saww</sup>, so they said, 'O Rasool-Allah<sup>saww</sup>! We see people, some of them prostrating to others'. So Rasool-Allah<sup>saww</sup> said: 'If I<sup>saww</sup> were to order anyone that he prostrates to anyone, I<sup>saww</sup> would have ordered the wife that she prostrates to her husband'.<sup>48</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْجَامُورَانِيِّ عَنِ ابْنِ أَبِي حَمَزَةَ عَنْ عَمْرِو بْنِ جُبَيْرٍ الْعَزْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ جَاءَتْ امْرَأَةً إِلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَتْ يَا رَسُولَ اللَّهِ مَا حَقُّ الزَّوْجِ عَلَى الْمَرْأَةِ قَالَ أَكْثَرُ مِنْ ذَلِكَ فَقَالَتْ فَخَبِّرْنِي عَنْ شَيْءٍ مِنْهُ فَقَالَ لَيْسَ لَهَا أَنْ تَصُومَ إِلَّا بِإِذْنِهِ يَعْني تَطَوُّعًا وَ لَا تَخْرُجَ مِنْ بَيْتِهَا إِلَّا بِإِذْنِهِ وَ عَلَيْهَا أَنْ تَطَيَّبَ بِأَطْيَبِ طَيِّبِهَا وَ تَلْبَسَ أَحْسَنَ ثِيَابِهَا وَ تَزَيَّنَ بِأَحْسَنِ زِينَتِهَا وَ تُعْرِضَ نَفْسَهَا عَلَيْهِ غُدُوَّةً وَ عَشِيَّةً وَ أَكْثَرُ مِنْ ذَلِكَ حُقُوقُهُ عَلَيْهَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Jamourany, from Ibn Abu Hamza, from Amro Bin Jubeyr Al Azramy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A woman came over to Rasool-Allah<sup>saww</sup>, so she said, 'O Rasool-Allah<sup>saww</sup>! What are the right of the husband upon the woman?' He<sup>saww</sup> said: 'There are lots from that'. So she said, 'So inform me about something from it'. So he<sup>saww</sup> said: 'It is not for her that she Fasts except by his permission, meaning voluntary Fasts, nor go out from her house except by his permission, and upon her is that she perfumes with perfume and wear goods ones of her clothes, and adorn with the best of her adornments, and present herself to him morning and evening, and much more than that are his rights upon her'.<sup>49</sup>

عَنْهُ عَنِ الْجَامُورَانِيِّ عَنِ ابْنِ أَبِي حَمَزَةَ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَنْتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَتْ مَا حَقُّ الزَّوْجِ عَلَى الْمَرْأَةِ فَقَالَ أَنْ تُجِيبَهُ إِلَى جَانِبِهِ وَ إِنْ كَانَتْ عَلَى قَتَبٍ وَ لَا تُعْطَى شَيْئًا إِلَّا بِإِذْنِهِ فَإِنْ فَعَلَتْ فَعَلَيْهَا الْوِزْرُ وَ لَهُ الْأَجْرُ وَ لَا تَبِيَّتْ لَيْلَةً وَ هُوَ عَلَيْهَا سَاحِطٌ قَالَتْ يَا رَسُولَ اللَّهِ وَ إِنْ كَانَ ظَالِمًا قَالَ نَعَمْ قَالَتْ وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَا تَزَوِّجْتُ زَوْجًا أَبَدًا .

From him, from Al Jamourany, from Ibn Abu Hamza, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A woman came over to Rasool-Allah<sup>saww</sup>, so she said, 'What are the rights of the husband upon the wife?' So he<sup>saww</sup> said: 'Answer to his needs, and even though it may be upon a hump (of a camel), and not to give anything except with his permission, so if she were to do it, the burden of it would be upon her and the Recompense for him, and that she would not spend a night and he is angry upon her'. She said, 'O Rasool-Allah<sup>saww</sup>! And even if he was unjust?'. He<sup>saww</sup> said: 'Yes'. She said, 'By the One Who Sent you<sup>saww</sup> with the Truth, I will never marry a husband ever!'.<sup>50</sup>

<sup>48</sup> Al Kafi – V 5 – The Book of Marriage Ch 144 H 6

<sup>49</sup> Al Kafi – V 5 – The Book of Marriage Ch 144 H 7

<sup>50</sup> Al Kafi – V 5 – The Book of Marriage Ch 144 H 8

بَاب كَرَاهِيَةِ أَنْ تَمْنَعَ النِّسَاءُ أَزْوَاجَهُنَّ**Chapter 146 – Abhorrence of the women preventing their husbands**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِلنِّسَاءِ لَا تُطَوِّلْنَ صَلَاتِكُنَّ لِتَمْنَعَنَّ أَزْوَاجَكُنَّ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Fazalat Bin Ayoub, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to the women: 'Do not prolong your Prayers in order to prevent your husbands'.<sup>51</sup>

عَنْهُ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ أَبِي جَمِيلَةَ عَنْ ضُرَيْسِ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِبَعْضِ الْحَاجَةِ فَقَالَ لَهَا لَعَلَّكَ مِنَ الْمُسَوِّفَاتِ قَالَتْ وَ مَا الْمُسَوِّفَاتُ يَا رَسُولَ اللَّهِ قَالَ الْمَرْأَةُ الَّتِي يَدْعُوهَا زَوْجُهَا لِبَعْضِ الْحَاجَةِ فَلَا تَزَالُ تُسَوِّفُهُ حَتَّى يَنْعَسَ زَوْجُهَا وَ يَنَامَ فَتَأْكُلُ لَا تَزَالُ الْمَلَائِكَةُ تَلْعَنُهَا حَتَّى يَسْتَيْقِظَ زَوْجُهَا.

From him, from Musa Bin Al Qasim, from Abu Jameela, from Zureys Al Kunasy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A woman came over to Rasool-Allah<sup>saww</sup> for one of the needs, so he<sup>saww</sup> said to her: 'Perhaps you are from the *Musawwifaat* women?' She said, 'And what is the *Musawwifaat*, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'The woman whom her husband calls for one of the needs, but she does not cease to delay him until her husbands drowns and sleeps. So that is the one the Angels do not cease cursing her until her husband wakes up'.<sup>52</sup>

بَاب كَرَاهِيَةِ أَنْ تَتَبَيَّلَ النِّسَاءُ وَ يُعْطَلْنَ أَنْفُسَهُنَّ**Chapter 147 – Abhorrence of the women being celibate and delaying themselves (for marriage)**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ نَبِيُّ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَنْ تَبَيَّلْنَ أَنْفُسَهُنَّ مِنَ الْأَزْوَاجِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Raib, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> forbade the women that they be celibates and delay themselves from the marriage'.<sup>53</sup>

ابْنُ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ لَا يَنْبَغِي لِلْمَرْأَةِ أَنْ تُعْطَلَ نَفْسَهَا وَ لَوْ تَعَلَّقُ فِي عُقُقِهَا قِلَادَةً وَ لَا يَنْبَغِي أَنْ تَدْعَ يَدَهَا مِنَ الْخِضَابِ وَ لَوْ تَمَسَحَهَا مَسْحًا بِالْحِنَاءِ وَ إِنْ كَانَتْ مُسِنَّةً .

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

<sup>51</sup> Al Kafi – V 5 – The Book of Marriage Ch 145 H 1

<sup>52</sup> Al Kafi – V 5 – The Book of Marriage Ch 145 H 2

<sup>53</sup> Al Kafi – V 5 – The Book of Marriage Ch 146 H 1

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'It is not befitting for the woman that she neglects herself, even if she attaches a necklace in her neck, nor is it befitting that she leaves her hand from the dyeing even if she wipes it with a touch with henna, even if she was old'.<sup>54</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ قَالَ دَخَلَتْ امْرَأَةٌ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَقَالَتْ أَصْلَحَكَ اللَّهُ إِنِّي امْرَأَةٌ مُتَبَتِّلَةٌ فَقَالَ وَمَا التَّبْتُلُ عِنْدَكَ قَالَتْ لَا أَتَزَوِّجُ قَالَ وَلِمَ قَالَتْ أَلْتَمِسُ بِذَلِكَ الْفَضْلَ فَقَالَ أَنْصَرِفِي فَلَوْ كَانَ ذَلِكَ فَضلاً لَكَانَتْ فَاطِمَةُ ( عَلَيْهِ السَّلَامُ ) أَحَقَّ بِهِ مِنْكَ إِنَّهُ لَيْسَ أَحَدٌ يَسْبِقُهَا إِلَى الْفَضْلِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Abdul Samad Bin Basheer who said,

'A woman came over to Abu Abdullah<sup>asws</sup>, so she said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! I am a celibate woman'. So he<sup>asws</sup> said: 'And what is the celibacy with you?' She said, 'I do not get married'. He<sup>asws</sup> said: 'And why (not)?' She said, 'I seek the merit by that'. He<sup>asws</sup> said: 'Leave! If that was meritorious, Fatima<sup>asws</sup> would have been more rightful with it than you, for there is no one who precedes her<sup>asws</sup> to the merit'.<sup>55</sup>

### باب إِكْرَامِ الزَّوْجَةِ

## Chapter 148 – Honouring the wife

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاجِدٍ عَنْ أَبِيَانَ عَنْ أَبِي مَرِيَمَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَيْضَرُّبُ أَحَدِكُمُ الْمَرْأَةَ تَمَّ يَظَلُّ مُعَانِقَهَا .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban, from Abu Maryam,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'How can one of you hurt the woman whom he continues to embrace?''<sup>56</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّمَا الْمَرْأَةُ لُعْبَةٌ مَنْ اتَّخَذَهَا فَلَا يُضَيِّعُهَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'But rather, the woman is a plaything for the one who takes her, so he should not lose her'.<sup>57</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ جَعْفَرِ بْنِ عَنبَسَةَ عَنْ عَبَّادِ بْنِ زِيَادِ الْأَسَدِيِّ عَنْ عَمْرِو بْنِ أَبِي الْمُفَدَّامِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) وَ أَحْمَدُ بْنُ مُحَمَّدِ الْعَاصِمِيِّ عَمَّنْ حَدَّثَهُ عَنْ مُعَلِيِّ بْنِ مُحَمَّدِ الْبَصْرِيِّ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ فِي رِسَالَةِ أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) إِلَى الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) ( لَا تُمَلِّكِ الْمَرْأَةَ مِنَ الْأَمْرِ مَا يُجَاوِزُ نَفْسَهَا فَإِنَّ ذَلِكَ أَنْعَمَ لِحَالِهَا وَ أَرْخَى لِبَالِهَا وَ أَدْوَمَ لِحَمَالِهَا فَإِنَّ الْمَرْأَةَ رِيحَانَةٌ وَ لَيْسَتْ بِقَهْرْمَانَةٍ وَ لَا تَعُدُّ بِكَرَامَتِهَا نَفْسَهَا وَ اغْضُضْ بَصَرَهَا بِسِتْرِكَ وَ اكْفُفْهَا بِجَبَابِكَ وَ لَا تُطْمِعْهَا أَنْ تَشْفَعَ لِعَیْرِهَا فَيَمِيلَ عَلَيْكَ

<sup>54</sup> Al Kafi – V 5 – The Book of Marriage Ch 146 H 2

<sup>55</sup> Al Kafi – V 5 – The Book of Marriage Ch 146 H 3

<sup>56</sup> Al Kafi – V 5 – The Book of Marriage Ch 146 H 1

<sup>57</sup> Al Kafi – V 5 – The Book of Marriage Ch 146 H 2

مَنْ شَفَعَتْ لَهُ عَلَيْكَ مَعَهَا وَ اسْتَيْقَ مِنْ نَفْسِكَ بَقِيَّةً فَإِنَّ إِمْسَاكَكَ نَفْسَكَ عَنْهُمْ وَ هُنَّ يَرَيْنَ أَنَّكَ ذُو اقْتِدَارٍ خَيْرٌ مِنْ أَنْ يَرَيْنَ مِنْكَ حَالًا عَلَى انْكِسَارٍ .

Abu Ali Al Ashary, from one of our companions, from Ja'far Bin Anbasa, from Abbad Bin Ziyad Al Asady, from Amro Bin Abu Al Miqdam, from Abu Ja'far<sup>asws</sup>;

and Ahmad Bin Muhammad Al Aasimy, from the one who narrated it, from Moalla Bin Muhammad Al Basry, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'In a letter of Amir Al-Momineen<sup>asws</sup> to Al-Hassan<sup>asws</sup>: 'Do not give control to the woman from the matters what exceeds the affairs of a woman, for that is more favourable for her state, and more relaxing for her mind, and more lasting for her beauty, for the woman is an aroma and not a wrestling champion and she must not allow her soul to bypass her grace and honour. Help her to cast down her eyes by your covering, withhold her with your veil, and do not incite her to intercede for others before you so that the interceded one would incline towards her and go before yourself for the rest. Your restraining yourself from woman when they see you dominant is better than their seeing you in a condition of breaking apart.

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ عَبْدِكَ عَنْ الْحَسَنِ بْنِ طَرِيفِ بْنِ نَاصِحِ بْنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفِ بْنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) مِثْلَهُ إِلَّا أَنَّهُ قَالَ كَتَبَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بِهِذِهِ الرَّسَالَةَ إِلَى ابْنِهِ مُحَمَّدٍ رَضْوَانُ اللَّهِ عَلَيْهِ .

Ahmad Bin Muhammad Bin Saeed, from Ja'far Bin Muhammad Al Hassany, from Ali Bin Abdaki, from Al Hassan Bin Tareyf Bin Nasih, from Al Husayn Bin Ulwan, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata,

(It has been narrated) from Amir Al-Momineen<sup>asws</sup>, similar to it except that he<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> wrote this letter to his<sup>asws</sup> son Muhammad, may Allah<sup>azwj</sup> be Pleased with him'<sup>58</sup>.

### باب حَقِّ الْمَرْأَةِ عَلَى الزَّوْجِ

## Chapter 149 – The rights of the wife upon the husband

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا حَقُّ الْمَرْأَةِ عَلَى زَوْجِهَا الَّذِي إِذَا فَعَلَهُ كَانَ مُحْسِنًا قَالَ يُشْبِعُهَا وَ يَكْسُوهَا وَ إِنَّ جَهْلَتْ عَفَرَ لَهَا وَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) كَانَتْ امْرَأَةٌ عِنْدَ أَبِي ( عَلَيْهِ السَّلَام ) تُؤْذِيهِ فَيَغْفِرُ لَهَا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah<sup>asws</sup>, 'What are the rights of the women upon her husband which when he does it, he would be good?' He<sup>asws</sup> said: 'He has to satiate her (hunger), and clothe her, and if she is ignorant, forgive her'. And Abu Abdullah<sup>asws</sup>

<sup>58</sup> Al Kafi – V 5 – The Book of Marriage Ch 146 H 3

said: 'There was a wife with my<sup>asws</sup> father<sup>asws</sup> who used to hurt him<sup>asws</sup>, so he would forgive her'.<sup>59</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ عَمْرِو بْنِ جُبَيْرِ الْعَزْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَسَأَلَتْهُ عَنْ حَقِّ الزَّوْجِ عَلَى الْمَرْأَةِ فَخَبَّرَهَا ثُمَّ قَالَتْ فَمَا حَقُّهَا عَلَيْهِ قَالَ يَكْسُوهَا مِنَ الْعُرْيِ وَ يُطْعِمُهَا مِنَ الْجُوعِ وَ إِنْ أَدْنَبَتْ غَفَرَ لَهَا

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Amro Bin Jubeyr Al Aramy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A woman came over to the Prophet<sup>saww</sup> and asked him<sup>saww</sup> about the rights of the husband upon the wife. So he<sup>saww</sup> informed her. Then she said, 'So what are her rights upon him?' He<sup>saww</sup> said: 'He has to clothe her from the nakedness, and feed her from the hunger, and if she sins, forgive her'.

فَقَالَتْ فَلَيْسَ لَهَا عَلَيْهِ شَيْءٌ غَيْرُ هَذَا قَالَ لَا قَالَتْ لَا وَ اللَّهُ لَا تَزَوَّجْتُ أَبَدًا ثُمَّ وَلَّتْ فَقَالَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) اِرْجِعِي فَرَجَعَتْ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ أَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ .

So she said, 'So isn't there anything for her upon him apart from this?' He<sup>saww</sup> said: 'No'. She said, 'No, by Allah<sup>azwj</sup>, I will not get married, ever!' Then she turned around to leave. So the Prophet<sup>saww</sup> said: 'Come back!' So she returned. So he<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic is Saying [24:60] and if they restrain themselves it is better for them'.<sup>60</sup>

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ اتَّقُوا اللَّهَ فِي الضَّعِيفِينَ يَعْنِي بِذَلِكَ الْيَتِيمَ وَ النِّسَاءَ وَ إِنَّمَا هُنَّ عَوْرَةٌ .

From him, from Usman Bin Isa, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Fear Allah<sup>azwj</sup> regarding the weak ones, meaning by that the orphans, and the women rather are exposed'.<sup>61</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ دُبْيَانَ بْنِ حَكِيمٍ عَنْ بُهْلُولِ بْنِ مُسْلِمٍ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ زَوَّجَنِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) جَارِيَةً كَانَتْ لِإِسْمَاعِيلِ ابْنِهِ فَقَالَ أَحْسِنُ إِلَيْهَا فَقُلْتُ وَ مَا الْإِحْسَانُ إِلَيْهَا فَقَالَ أَشْبِعُ بَطْنَهَا وَ أَكْسُ جَنْتَهَا وَ أَغْفِرُ ذَنْبَهَا ثُمَّ قَالَ اذْهَبِي وَ سَطِّكِ اللَّهُ مَا لَهُ .

From him, from Muhammad Bin Ali, from Zubyan Bin Hakeym, from Buhlook Bin Muslim, from Yunus Bin Ammar who said,

'Abu Abdullah<sup>asws</sup> got me married to a slave girl of his<sup>asws</sup> son Ismail, so he<sup>asws</sup> said: 'Be good to her'. So I said, 'And what is the goodness towards her?' So he<sup>asws</sup> said: 'Satisfy her belly, and clothe her body, and forgive her sins'. Then he<sup>asws</sup> said: 'Go, both of you, May Allah<sup>azwj</sup> Keep you in the middle of what is for him'.<sup>62</sup>

<sup>59</sup> Al Kafi – V 5 – The Book of Marriage Ch 147 H 1

<sup>60</sup> Al Kafi – V 5 – The Book of Marriage Ch 147 H 2

<sup>61</sup> Al Kafi – V 5 – The Book of Marriage Ch 147 H 3

<sup>62</sup> Al Kafi – V 5 – The Book of Marriage Ch 147 H 4

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَمَّنْ حَدَّثَهُ عَنْ شَيْهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ لَأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا حَقُّ الْمَرْأَةِ عَلَى رَوْحِهَا قَالَ بَسْدُ جَوْعَتِهَا وَ يَسْنُرُ عَوْرَتِهَا وَ لَا يُفَبِّحُ لَهَا وَجْهَهَا فَإِذَا فَعَلَ ذَلِكَ فَقَدْ وَ اللَّهُ أَدَى حَقِّهَا فَلْتُ فَالذُّهُنُ قَالَ عِبًّا يَوْمَ وَ يَوْمَ لَا قُلْتُ فَاللَّحْمُ قَالَ فِي كُلِّ ثَلَاثَةٍ فَيَكُونُ فِي الشَّهْرِ عَشْرَ مَرَّاتٍ لَا أَكْثَرَ مِنْ ذَلِكَ

From him, from Muhammad Bin Isa, from the one who narrated it, from Shahaab Bin Abd Rabbihi who said,

'I said to Abu Abdullah<sup>asws</sup>, 'What are the rights of the woman upon her husband?' He<sup>asws</sup> said: 'Closed down her hunger, and veil her nakedness, and not to spoil her face. So when he does that, by Allah<sup>azwj</sup>, he has fulfilled her rights'. I said, 'So (what about) the oil (for the hair & body)?' He<sup>asws</sup> said: 'Intermittently day and not a day'. I said, 'So (what about) the meat?' He<sup>asws</sup> said: 'During every three (days), so it would come to be ten times in the month, no more than that'.

قُلْتُ فَالصَّبْغُ قَالَ وَ الصَّبْغُ فِي كُلِّ سِنَةٍ أَشْهُرٍ وَ يَكْسُوها فِي كُلِّ سَنَةٍ أَرْبَعَةَ أَتَوَابٍ تَوْبِينَ لِلشَّيْءِ وَ تَوْبِينَ لِلصَّبْغِ وَ لَا يَنْبَغِي أَنْ يُفْقَرَ بَيْتُهُ مِنْ ثَلَاثَةِ أَشْيَاءَ دُهْنِ الرَّأْسِ وَ الْخَلِّ وَ الرَّيْتِ وَ يَفْوُئُهُنَّ بِالْمَدِّ فَإِنِّي أَقُوْتُ بِهِ نَفْسِي وَ عِيَالِي وَ لِيَقْدَرُ لِكُلِّ إِنْسَانٍ مِنْهُمْ قُوَّتُهُ فَإِنِ شَاءَ أَكَلَهُ وَ إِنِ شَاءَ وَهَبَهُ وَ إِنِ شَاءَ تَصَدَّقَ بِهِ وَ لَا تَكُونُ فَالْكِهَّةَ عَامَّةً إِلَّا أَطْعَمَ عِيَالَهُ مِنْهَا وَ لَا يَدْعُ أَنْ يَكُونَ لِلْعَبِيدِ عِنْدَهُمْ فَضْلٌ فِي الطَّعَامِ أَنْ يُسْنَى مِنْ ذَلِكَ شَيْئاً لَا يُسْنَى لَهُمْ فِي سَائِرِ الْأَيَّامِ .

I said, 'So (what about) the dye?' He<sup>asws</sup> said: 'And the dyeing is during every six months, and clothe her during every year with four clothes, two clothes for the winter and two clothes for the summer, and it is no befitting if one impoverishes his house from three things – the hair oil, and the vinegar, and the oil, and provide her with a handful (of food), for I<sup>asws</sup> provide myself with it, and my<sup>asws</sup> family; and let each human being from them measure his own food intake, so if he so desires it he eats it, and if he so desires it, he gifts it, and if he so desires it, he gives in charity with it; and there should not happen to be any fruits during the year except that he feeds his family from these, and he should not leave it if there happens to be the Eid (festival) with them, the extra in the meal, that he should make for them something which he does not make for them in the rest of the days'.<sup>63</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَوْصَانِي جِبْرَائِيلُ (عليه السلام) بِالْمَرْأَةِ حَتَّى ظَنَنْتُ أَنَّهُ لَا يَنْبَغِي طَلَاقُهَا إِلَّا مِنْ فَاحِشَةٍ مُبَيَّنَةٍ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Jibraeel<sup>as</sup> advised me<sup>saww</sup> with the women until I<sup>saww</sup> thought that it is not befitting to divorce her except due to manifest immorality'.<sup>64</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ أَوْ غَيْرِهِ عَنْ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ رَوْحِ بْنِ عَبْدِ الرَّحِيمِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ عَزَّ وَ جَلَّ وَ مَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيَنْفِقْ مِمَّا آتَاهُ اللَّهُ قَالَ إِذَا أَنْفَقَ عَلَيْهَا مَا يُقِيمُ ظَهْرَهَا مَعَ كِسْوَةِ وَ إِلَّا فُرِّقَ بَيْنَهُمَا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, or someone else, from Ibn Fazzal, from Ghalib Bin Usman, from Rawh Bin Abdul Raheem who said,

<sup>63</sup> Al Kafi – V 5 – The Book of Marriage Ch 147 H 5

<sup>64</sup> Al Kafi – V 5 – The Book of Marriage Ch 147 H 6

'I said to Abu Abdullah<sup>asws</sup>, '(What about) the Words of the Mighty and Majestic [65:7] and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has Given him. He<sup>asws</sup> said: 'Either he spends upon her what would straighten her back with a clothing, or else separation would be effected between the two of them'.<sup>65</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ لَا يُجْبَرُ الرَّجُلُ إِلَّا عَلَى نَفَقَةِ الْأَبَوَيْنِ وَالْوَلَدِ قَالَ ابْنُ أَبِي عُمَيْرٍ فَلَنْتُ لِحَمِيلٍ وَالْمَرْأَةُ قَالَ قَدْ رُوِيَ عَنْ عَنبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا كَسَاهَا مَا يُوَارِي عَوْرَتَهَا وَ يُطْعِمُهَا مَا يُقِيمُ صُلْبَهَا أَقَامَتْ مَعَهُ وَ إِلَّا طَلَّقَهَا .

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

'The man is not compelled except for spending upon the two parents and the children. Ibn Abu Umeyr said, 'I said to Jameel, 'And (what about) the wife?' He said, 'Anbasat has reported from Abu Abdullah<sup>asws</sup> having said: 'When he covers her with what covers her nakedness, and feeds her with what can maintain her dignity, she stays with him, or else he divorces her'.<sup>66</sup>

### بَابُ مَدَارَاةِ الزَّوْجَةِ

## Chapter 150 – Politeness of the wife

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ( إِنَّمَا مَثَلُ الْمَرْأَةِ مَثَلُ الضِّلْعِ الْمَعْوَجِّ إِنْ تَرَكْتَهُ انْتَفَعْتَ بِهِ وَإِنْ أَقَمْتَهُ كَسَرْتَهُ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ishaq Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'But rather, an example of the woman is the crooked rib. If you were to leave it (as it is) you would benefit by it, but if you were to straighten it, you will break it'.

وَ فِي حَدِيثٍ آخَرَ اسْتَمْتَعْتَ بِهِ .

And in another Hadeeth, '(He<sup>saww</sup> said: '(If you were to leave it as it is) you will enjoy with it'.<sup>67</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ الْأَحْمَرِ عَنْ مُحَمَّدِ بْنِ الْوَاسِطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) ( إِنَّ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) شَكَأَ إِلَى اللَّهِ عَزَّ وَجَلَّ مَا يُلْقَى مِنْ سُوءِ خُلُقِ سَارَةَ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ ( إِنَّمَا مَثَلُ الْمَرْأَةِ مَثَلُ الضِّلْعِ الْمَعْوَجِّ إِنْ تَرَكْتَهُ اسْتَمْتَعْتَ بِهِ اصْبِرْ عَلَيْهَا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Al Ahmar, from Muhammad Al Wasity who said,

'Abu Abdullah<sup>asws</sup> said: 'Ibrahim<sup>as</sup> complained to Allah<sup>azwj</sup> Mighty and Majestic from what he<sup>as</sup> faced from the evil manners of Sarah<sup>as</sup>. So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: "But rather, and example of the woman is the example of the crooked rib. If you<sup>as</sup>

<sup>65</sup> Al Kafi – V 5 – The Book of Marriage Ch 147 H 7

<sup>66</sup> Al Kafi – V 5 – The Book of Marriage Ch 147 H 8

<sup>67</sup> Al Kafi – V 5 – The Book of Marriage Ch 148 H 1

were to straighten it, you will break it, but if you were to leave it (as it is), you<sup>as</sup> will enjoy with it. Be patient upon her”<sup>68</sup>.

### بَاب مَا يَجِبُ مِنَ طَاعَةِ الزَّوْجِ عَلَى الْمَرْأَةِ

## Chapter 151 – What is Obligated upon the women from obedience to the husband

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْحَضْرَمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ رَجُلًا مِنَ الْأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) خَرَجَ فِي بَعْضِ حَوَائِجِهِ فَعَهَدَ إِلَى امْرَأَتِهِ عَهْدًا أَلَّا تَخْرُجَ مِنْ بَيْتِهَا حَتَّى يَفْدَمَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Qasim Al Hazramy, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘In the era of Rasool-Allah<sup>saww</sup>, a man from the Helpers went out regarding one of his needs, so he pledged from his wife a pledge that she would not go out from her house until he comes back.

قَالَ وَ إِنَّ أَبَاهَا مَرِيضٌ فَبَعَثَتْ الْمَرْأَةُ إِلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَتْ إِنَّ زَوْجِي خَرَجَ وَ عَهَدَ إِلَيَّ أَنْ لَا أَخْرُجَ مِنْ بَيْتِي حَتَّى يَفْدَمَ وَ إِنَّ أَبِي قَدْ مَرِيضٌ فَتَأْمُرُنِي أَنْ أَعُوذَهُ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا اجْلِسِي فِي بَيْتِكَ وَ أَطِيعِي زَوْجَكَ

He<sup>asws</sup> said: ‘And her father was ill, so the woman sent a message to the Prophet<sup>saww</sup> saying, ‘My husband went out and placed a pledge upon me that I shall not go out from my house until he comes back, and that my father has become sick, therefore instruct me that I can aid him’. So Rasool-Allah<sup>saww</sup> said: ‘No! Sit in your house, and obey your husband’.

قَالَ فَتَقُولُ فَأَرْسَلَتْ إِلَيْهِ ثَانِيًا بِذَلِكَ فَقَالَتْ فَتَأْمُرُنِي أَنْ أَعُوذَهُ فَقَالَ اجْلِسِي فِي بَيْتِكَ وَ أَطِيعِي زَوْجَكَ

He<sup>asws</sup> said: ‘So it was difficult (upon her), so she sent a message to him for a second time with that saying, ‘So if you<sup>saww</sup> were to order me, I could aid him’. So he<sup>saww</sup> said: ‘Sit in your house and obey your husband’.

قَالَ فَمَاتَ أَبُوهَا فَبَعَثَتْ إِلَيْهِ إِنَّ أَبِي قَدْ مَاتَ فَتَأْمُرُنِي أَنْ أَصَلِّيَ عَلَيْهِ فَقَالَ لَا اجْلِسِي فِي بَيْتِكَ وَ أَطِيعِي زَوْجَكَ

He<sup>asws</sup> said: ‘So her father died, and she sent a message to him<sup>saww</sup>, ‘My father has died, so if you<sup>saww</sup> order me that I can Pray over him’. So he<sup>saww</sup> said: ‘No, sit in your house and obey your husband’.

قَالَ فَذُفِنَ الرَّجُلُ فَبَعَثَتْ إِلَيْهَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ وَ لِأَبِيكَ بِطَاعَتِكَ لِزَوْجِكَ .

He<sup>asws</sup> said: ‘So the man was buried, and Rasool-Allah<sup>saww</sup> sent a message to her: ‘Allah<sup>azwj</sup> has Forgiven you and your father due to your obedience to your husband’<sup>69</sup>.

<sup>68</sup> Al Kafi – V 5 – The Book of Marriage Ch 148 H 2

<sup>69</sup> Al Kafi – V 5 – The Book of Marriage Ch 149 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ حَطَبٌ حَطَبٌ رَسُولُ اللَّهِ (صلى الله عليه وآله) النِّسَاءُ فَقَالَ يَا مَعْاشِرَ النِّسَاءِ تَصَدَّقْنَ وَ لَوْ مِنْ حُلِيِّكُنَّ وَ لَوْ بِمَرَّةٍ وَ لَوْ بِشِقِّ تَمْرَةٍ فَإِنَّ أَكْثَرَ كُنَّ حَطَبٌ جَهَنَّمَ إِنَّكُنَّ تُكْتَرْنَ اللَّعْنَ وَ تُكْفَرْنَ الْعَشِيرَةَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> addressed the women, so he<sup>saww</sup> said: 'O group of women! Give charity, and even if it is from your ornaments, and even if it is with a date, and even if it is a part of a date, for the majority of you would be the fuel of the Fire if you frequently abuse and curse your associate (husband)'.<sup>70</sup>

فَقَالَتْ امْرَأَةٌ مِنْ بَنِي سُلَيْمٍ لَهَا عَقْلٌ يَا رَسُولَ اللَّهِ أَلَيْسَ نَحْنُ الْأُمَّهَاتُ الْحَامِلَاتُ الْمُرْضِعَاتُ أَلَيْسَ مِنَّا الْبَنَاتُ الْمُؤِمَّاتُ وَ الْأَخَوَاتُ الْمَشْفُوقَاتُ فَرَّقَ لَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالَ حَامِلَاتُ وَ الْوَدَاتُ مُرْضِعَاتُ رَحِيمَاتُ لَوْ لَا مَا يَأْتِيَنَّ إِلَى بُعُولَتِهِنَّ مَا دَخَلَتْ مُصَلِّيَةٌ مِنْهُنَّ النَّارَ.

So a woman from the Clan of Suleym for whom was intellect, said, 'O Rasool-Allah<sup>saww</sup>! Are we not the mothers, the carriers, the breast-feeders. Are there not from us, the daughters who stay (with their husbands), and the sisters who are kind?' So Rasool-Allah<sup>saww</sup> was moved emotionally and said to her: 'Childbearing, birth giving, breast-feeders, merciful ones, if only they do not bring to their husbands what would make them arrive to the Fire'.<sup>70</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَوْمَ النَّحْرِ إِلَى ظَهْرِ الْمَدِينَةِ عَلَى جَمَلٍ غَارِي الْجِسْمِ فَمَرَّ بِالنِّسَاءِ فَوَقَفَ عَلَيْهِنَّ ثُمَّ قَالَ يَا مَعْاشِرَ النِّسَاءِ تَصَدَّقْنَ وَ اطَّعْنَ أَزْوَاجَكُنَّ فَإِنَّ أَكْثَرَ كُنَّ فِي النَّارِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Ghalib, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> went out on the day of the sacrifice (10<sup>th</sup> Zilhajj), to the back of Al-Medina upon a bare camel. So he<sup>saww</sup> passed by the women, and he<sup>saww</sup> paused above them, then said: 'O group of women! You should give charity, and obey your husbands, for most of you would be in the Fire'.<sup>71</sup>

فَلَمَّا سَمِعْنَ ذَلِكَ بَكَينَ ثُمَّ قَامَتِ إِلَيْهِ امْرَأَةٌ مِنْهُنَّ فَقَالَتْ يَا رَسُولَ اللَّهِ (صلى الله عليه وآله) فِي النَّارِ مَعَ الْكُفَّارِ وَ اللَّهُ مَا نَحْنُ بِكُفَّارٍ فَتُكُونُ مِنْ أَهْلِ النَّارِ فَقَالَ لَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّكُنَّ كَافِرَاتٌ بِحَقِّ أَزْوَاجِكُنَّ .

So when they heard that, they wept. Then a woman from them stood up to him<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! In the Fire along with the disbelievers? By Allah<sup>azwj</sup>, we are not with disbelievers, so we should come to be from the inhabitants of the Fire'. So Rasool-Allah<sup>saww</sup> said to her: 'They are the ones who denied the rights of their husbands'.<sup>71</sup>

ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَ لِلْمَرْأَةِ أَمْرٌ مَعَ زَوْجِهَا فِي عِتْقٍ وَ لَا صَدَقَةٍ وَ لَا تَدْبِيرٍ وَ لَا هَبَةٍ وَ لَا نَدْرٍ فِي مَالِهَا إِلَّا بِإِذْنِ زَوْجِهَا إِلَّا فِي زَكَاةٍ أَوْ بَرٍّ وَ الدُّنْيَا أَوْ صِلَةٍ قَرَابَتِهَا .

<sup>70</sup> Al Kafi – V 5 – The Book of Marriage Ch 149 H 2

<sup>71</sup> Al Kafi – V 5 – The Book of Marriage Ch 149 H 3

Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘There is no command for the woman with her husband regarding emancipation (of a slave), nor charity, nor management, nor gifting, nor a vow in her wealth, except by the permission of her husband, except regarding Zakat, or righteousness with her parents, or maintaining good relationships with her near relatives’.<sup>72</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَيُّمَا امْرَأَةٍ خَرَجَتْ مِنْ بَيْتِهَا بِغَيْرِ إِذْنِ زَوْجِهَا فَلَا نَفَقَةَ لَهَا حَتَّى تَرْجِعَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Whichever woman goes out from her house without a permission of her husband, so there are no expenses for her until she returns’.<sup>73</sup>

### باب فِي قِلَّةِ الصَّلَاحِ فِي النِّسَاءِ

## Chapter 152 – Scarcity of the righteousness among the women

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمْرِو بْنِ مُسْلِمٍ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) النَّاجِي مِنَ الرِّجَالِ قَلِيلٌ وَ مِنَ النِّسَاءِ أَقْلٌ وَ أَقْلُ قَبْلُ وَ لِمَ يَا رَسُولَ اللَّهِ قَالَ لِأَنَّهُنَّ كَافِرَاتُ الْعُضْبِ مُؤْمِنَاتُ الرِّضَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Amro Bin Muslim, from Al Sumaly,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The salvaged from the men are a few, and from the women are fewer and fewer’. It was said, ‘And why, O Rasool-Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘Because they are disbelievers while angry, and Believers while pleased’.<sup>74</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ سَعْدِ بْنِ أَبِي عَمْرٍو الْجَلَّابِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ قَالَ لِامْرَأَةٍ سَعِدَ هَنِينًا لَكَ يَا حَنْسَاءُ فَلَوْ لَمْ يُعْطِكَ اللَّهُ شَيْئًا إِلَّا ابْتَنَّاكَ أُمَّ الْحُسَيْنِ لَقَدْ أَعْطَاكَ اللَّهُ خَيْرًا كَثِيرًا إِنَّمَا مَثَلُ الْمَرْأَةِ الصَّالِحَةِ فِي النِّسَاءِ كَمَثَلِ الْغُرَابِ الْأَعْصَمِ فِي الْغُرَبَانِ وَ هُوَ الْأَبْيَضُ إِحْدَى الرَّجْلَيْنِ .

From him, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Sa'ad Bin Abu Amro Al Jallab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said to the wife of Sa'ad: ‘Congratulations to you, O Khansa'a! So even if Allah<sup>azwj</sup> does not Give you anything except for your daughter, Umm Al-Husayn, Allah<sup>azwj</sup> would have (still) Given you abundant goodness. But rather, the example of a righteous woman among the

<sup>72</sup> Al Kafi – V 5 – The Book of Marriage Ch 149 H 4

<sup>73</sup> Al Kafi – V 5 – The Book of Marriage Ch 149 H 5

<sup>74</sup> Al Kafi – V 5 – The Book of Marriage Ch 150 H 1

women is like the example of the 'Chough' crow among the crows, and it is white in one of its legs'.<sup>75</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَثَلُ الْمَرْأَةِ الْمُؤْمِنَةِ مَثَلُ الشَّامَةِ فِي النَّوْرِ الْأَسْوَدِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The example of the Believing woman is like the example of the mole in the black bull'.<sup>76</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّمَا مَثَلُ الْمَرْأَةِ الصَّالِحَةِ مَثَلُ الْغُرَابِ الْأَعْصَمِ الَّذِي لَا يَكَادُ يُقَدَّرُ عَلَيْهِ قَيْلٌ وَ مَا الْغُرَابُ الْأَعْصَمُ الَّذِي لَا يَكَادُ يُقَدَّرُ عَلَيْهِ قَالَ الْأَبْيَضُ إِحْدَى رِجْلَيْهِ .

Ahmad Bin Muhammad Al Aasimy, from Ali Bin Al Husayn Bin Fazzal, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Muhammad Bin Musoim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'But rather, an example of the righteous woman is an example of the Chough crow which is the one almost cannot be abled upon'. It was said, 'And what is the Chough crow which is the one almost cannot be abled upon?' He<sup>saww</sup> said: 'One of its legs is white'.<sup>77</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ سِنَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا لِإِبْلِيسَ جُنْدٌ أَعْظَمُ مِنَ النِّسَاءِ وَالْعُصَبِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibn Sinan, from one of his companions,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'There is no greater army for Iblees<sup>la</sup> than the women and the anger'.<sup>78</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْبَرْقِيِّ عَنْ أَبِي عَلِيٍّ الْوَاسِطِيِّ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ الْمَرْأَةَ إِذَا كَبُرَتْ ذَهَبَ خَيْرُ شَطْرَيْهَا وَ بَقِيَ شَرُّهُمَا ذَهَبَ جَمَالُهَا وَ عَقِمَ رَجْمُهَا وَ أَحْتَدَّ لِسَانُهَا .

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Abu Ali Al Wasity,

(It has been narrated) raising it to Abu Ja'far<sup>asws</sup> having said: 'The woman, when she ages, the goodness of her two halves goes away, and there remains both her evils. Her beauty goes away, and her womb becomes barren, and her tongue rages'.<sup>79</sup>

<sup>75</sup> Al Kafi – V 5 – The Book of Marriage Ch 150 H 2

<sup>76</sup> Al Kafi – V 5 – The Book of Marriage Ch 150 H 3

<sup>77</sup> Al Kafi – V 5 – The Book of Marriage Ch 150 H 4

<sup>78</sup> Al Kafi – V 5 – The Book of Marriage Ch 150 H 5

<sup>79</sup> Al Kafi – V 5 – The Book of Marriage Ch 150 H 6

باب في تأديب النساء**Chapter 153 – Regarding disciplining the women**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا تُنْزِلُوا النِّسَاءَ بِالْغُرْفِ وَ لَا تَعْلَمُوهُنَّ الْكِتَابَةَ وَ عْلَمُوهُنَّ الْمِعْزَلَ وَ سُورَةَ النُّورِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Do not lodge the women in the room and do not teach them the writing, and teach them the spinning, and *Surah Al-Noor* (Chapter 24)'.<sup>80</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ بَعْثُوبَ بْنِ سَالِمٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) لَا تَعْلَمُوا نِسَاءَكُمْ سُورَةَ يُوسُفَ وَ لَا تُفْرِعُوهُنَّ إِيَّاهَا فَإِنَّ فِيهَا الْفِتْنَ وَ عْلَمُوهُنَّ سُورَةَ النُّورِ فَإِنَّ فِيهَا الْمَوَاعِظَ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, raising it, said,

'Amir Al-Momineen<sup>asws</sup> said: 'Do not teach your womenfolk *Surah Yusuf* (Chapter 12) nor recite it to them, for therein is the strife, and teach them *Surah Al Noor* (Chapter 24), for therein is the advice'.<sup>81</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ نَهَى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَنْ يُرَكَبَ سَرْجٌ بِفَرْجٍ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> forbade the saddle to be ridden by a female'.<sup>82</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ إِسْرَائِيلَ عَنِ يُونُسَ عَنِ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) لَا تَحْمَلُوا الْفُرُوجَ عَلَى السُّرُوجِ فَتُهْجُوهُنَّ لِلْفُجُورِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ismail Bin Yasaar, from Mansour Bin Yunus, from Israil, from Yunus, from Abu Is'haq, from Al Haris Al Awr who said,

'Amir Al-Momineen<sup>asws</sup> said: 'Do not carry the female upon the saddle, for they would be incited for the immorality'.<sup>83</sup>

<sup>80</sup> Al Kafi – V 5 – The Book of Marriage Ch 151 H 1

<sup>81</sup> Al Kafi – V 5 – The Book of Marriage Ch 151 H 2

<sup>82</sup> Al Kafi – V 5 – The Book of Marriage Ch 151 H 3

<sup>83</sup> Al Kafi – V 5 – The Book of Marriage Ch 151 H 4

**Chapter 154 – Regarding neglecting their obedience**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) وَ سَأَلْتُهُ عَنِ الْمَرْأَةِ الْمُوسِرَةِ قَدْ حَجَّتْ حَجَّةَ الْإِسْلَامِ فَتَقُولُ لِزَوْجِهَا أَجْنَبِي مِنْ مَالِي أَلَهُ أَنْ يَمْنَعَهَا قَالَ نَعَمْ يَقُولُ حَقِّي عَلَيْكَ أَعْظَمُ مِنْ حَقِّكَ عَلَيَّ فِي هَذَا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar who said,

'I said to Abu Al-Hassan<sup>asws</sup>, and asked him<sup>asws</sup> about the affluent woman who had performed Hajj, a Hajj of Al-Islam, so she is saying to her husband, 'Take me to Hajj from my own wealth'. Is it for him that he forbids her?' He<sup>asws</sup> said: 'Yes. He should be saying, 'My right upon you is greater than your right upon me, with regards to this'.<sup>84</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ ذَكَرَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) النِّسَاءَ فَقَالَ أَعْصُوهُنَّ فِي الْمَعْرُوفِ قَبْلَ أَنْ يَأْمُرَنَّكُمْ بِالْمُنْكَرِ وَ تَعَوَّدُوا بِاللَّهِ مِنْ شِرَارِهِنَّ وَ كُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The women were mentioned to Rasool-Allah<sup>saww</sup>, so he<sup>saww</sup> said: 'Disobey them regarding the good before they enjoin you for the evil, and seek Refuge with Allah<sup>azwj</sup> from their evil ones, and become cautious from their good ones'.<sup>85</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ أَطَاعَ امْرَأَتَهُ أَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ قِيلَ وَ مَا تِلْكَ الطَّاعَةُ قَالَ تَطَلُّبُ مِنْهُ الذَّهَابِ إِلَى الْحَمَامَاتِ وَ الْعُرْسَاتِ وَ الْعِيدَاتِ وَ النَّبَاحَاتِ وَ التِّيَابِ الرَّفَاقِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who obeys his wife, Allah<sup>azwj</sup> would Fling him upon his face in the Fire'. It was said, 'And what is that obedience?' He<sup>saww</sup> said: 'She seeks from him going to the bathhouses, and the weddings, and the Eids, and the mourning programs, and (for buying) thin cothes'.<sup>86</sup>

وَ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ طَاعَةُ الْمَرْأَةِ نَدَامَةٌ .

And by his chain,

'He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Obeying the woman is remorse'.<sup>87</sup>

<sup>84</sup> Al Kafi – V 5 – The Book of Marriage Ch 152 H 1

<sup>85</sup> Al Kafi – V 5 – The Book of Marriage Ch 152 H 2

<sup>86</sup> Al Kafi – V 5 – The Book of Marriage Ch 152 H 3

<sup>87</sup> Al Kafi – V 5 – The Book of Marriage Ch 152 H 4

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) فِي كَلَامٍ لَهُ اتَّفَقُوا شِرَارَ النِّسَاءِ وَ كُونُوا مِنْ خِيَارِهِنَّ عَلَى حَدَرٍ وَ إِنْ أَمَرْتُمْ بِالْمَعْرُوفِ فَخَالِفُوهُنَّ كَيْ لَا يَطْمَعَنَّ مِنْكُمْ فِي الْمُنْكَرِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from the one who mentioned it, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said in a speech of his: 'Fear the evil ones of the women, and become cautious upon their good ones, and if they were to instruct you with the goodness, so oppose them so they would not expect obedience from you regarding the evil'.<sup>88</sup>

وَ عَنْهُ عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ ذُكِرَ عِنْدَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) النِّسَاءُ فَقَالَ لَا تُشَاوِرُوهُنَّ فِي النَّجْوَى وَ لَا تُطِيعُوهُنَّ فِي ذِي قَرَابَةٍ .

And from him, from his father,

(It has been narrated) raising it to Abu Ja'far<sup>asws</sup>, said, 'The women were mentioned in the presence of Abu Ja'far<sup>asws</sup>, so he<sup>asws</sup> said: 'Do not consult them in the secret counsels, nor obey them among the near relatives'.<sup>89</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْمُطَّلِبِ بْنِ زِيَادٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ تَعَوَّذُوا بِاللَّهِ مِنْ طَالِحَاتِ نِسَائِكُمْ وَ كُونُوا مِنْ خِيَارِهِنَّ عَلَى حَدَرٍ وَ لَا تُطِيعُوهُنَّ فِي الْمَعْرُوفِ فَيَأْمُرَنَّكُمُ بِالْمُنْكَرِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Amro Bin Usman, from Al Muttalib Bin Ziyad,

(It has been narrated) raising it from Abu Abdullah<sup>asws</sup> having said: 'Seek Refuge with Allah<sup>azwj</sup> from the wicked ones of your womenfolk, and become cautious from their good ones, and do not obey them regarding the good so that they would enjoin you with the evil'.<sup>90</sup>

وَ عَنْهُ عَنْ أَبِي عَبْدِ اللَّهِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ صَنْدَلٍ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِيَّاكُمْ وَ مُشَاوَرَةَ النِّسَاءِ فَإِنَّ فِيهِنَّ الضَّعْفَ وَ الْوَهْنَ وَ الْعَجْزَ .

And from him, from Abu Abdullah Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Sandal, from Ibn Muskan, from Suleyman Bin Khalid who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Beware of consulting with the women, for in them is the weakness, and the frailty, and the frustration'.<sup>91</sup>

وَ عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا يُكْنَى أَبَا عَبْدِ اللَّهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) فِي خِلَافِ النِّسَاءِ الْبِرَكَةُ .

And from him, from Yaqoub Bin Tazeed, from a man from our companions teknonymed as Abu Abdullah,

<sup>88</sup> Al Kafi – V 5 – The Book of Marriage Ch 152 H 5

<sup>89</sup> Al Kafi – V 5 – The Book of Marriage Ch 152 H 6

<sup>90</sup> Al Kafi – V 5 – The Book of Marriage Ch 152 H 7

<sup>91</sup> Al Kafi – V 5 – The Book of Marriage Ch 152 H 8

(It has been narrated) raising it to Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said regarding opposing the women, is the Blessing'.<sup>92</sup>

وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) كُلُّ امْرَأَةٍ تُدَبِّرُهُ امْرَأَةٌ فَهُوَ مَلْعُونٌ .

And by this chain,

'He<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> said: 'Every man who is managed by a woman, so he is an accursed'.<sup>93</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ رَفَعَهُ قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا أَرَادَ الْحَرْبَ دَعَا نِسَاءَهُ فَاسْتَشَارَهُنَّ ثُمَّ خَالَفَهُنَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Sayf, from Is'haq Bin Ammar, raising it,

'He<sup>asws</sup> said: 'Whenever Rasool-Allah<sup>saww</sup> intened the battle, would call his<sup>saww</sup> wives, so he<sup>saww</sup> would consult them, then oppose them'.<sup>94</sup>

عَلِيُّ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ اسْتَعِيدُوا بِاللَّهِ مِنْ شِرَارِ نِسَائِكُمْ وَ كُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ وَ لَا تُطِيعُوهُنَّ فِي الْمَعْرُوفِ فَيَدْعُوَنَّكُمْ إِلَى الْمُنْكَرِ

Ali, from his father, from Amro Bin Usman, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Seek Refuge with Allah<sup>azwj</sup> from the evils ones of your womenfolk, and become cautious from their good ones, and do not obey them regarding the good, so they would invite you to the evil'.

وَ قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) النَّسَاءُ لَا يُشَاوِرَنَّ فِي النَّجْوَى وَ لَا يُطَعَنَّ فِي ذَوِي الْقُرْبَى إِنَّ الْمَرْأَةَ إِذَا أَسْنَتْ ذَهَبَ خَيْرُ شَطْرَيْهَا وَ بَقِيَ شَرُّهُمَا وَ ذَلِكَ أَنَّهُ يَغْفَمُ رَحْمَتَهَا وَ يَسُوءُ خَلْقَهَا وَ يَحْتَدُّ لِسَانُهَا وَ إِنَّ الرَّجُلَ إِذَا أَسَّنْ ذَهَبَ شَرُّ شَطْرَيْهِ وَ بَقِيَ خَيْرُهُمَا وَ ذَلِكَ أَنَّهُ يَنْوِبُ عَقْلَهُ وَ يَسْتَحْكِمُ رَأْيَهُ وَ يَحْسُنُ خَلْقَهُ .

And he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'The women should not be consulted in the secret counsels, and should not be obeyed among the near relatives. The woman, when she becomes aged, both halves of the goodness goes away and there remain both of her evil halves, and that is her womb becomes barren, and her manners become evil, and her tongue rages; and the man, when he becomes aged, his two halves of evil go away, and there remains his two good halves, and that is his intellect gets refined, and his view becomes wiser, and his manners improve'.<sup>95</sup>

<sup>92</sup> Al Kafi – V 5 – The Book of Marriage Ch 152 H 9

<sup>93</sup> Al Kafi – V 5 – The Book of Marriage Ch 152 H 10

<sup>94</sup> Al Kafi – V 5 – The Book of Marriage Ch 152 H 11

<sup>95</sup> Al Kafi – V 5 – The Book of Marriage Ch 152 H 12

## Chapter 155 – The covering up

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَيْسَ لِلنِّسَاءِ مِنْ سَرَواتِ الطَّرِيقِ شَيْءٌ وَ لَكِنَّهَا تَمْشِي فِي جَانِبِ الْحَائِطِ وَ الطَّرِيقِ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan altogether, from iBn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'It is not for the women anything from the centre of the road, but she would be walking in the side of the wall and the road'.<sup>96</sup>

ابْنُ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَيُّ امْرَأَةٍ تَطَيَّبَتْ ثُمَّ خَرَجَتْ مِنْ بَيْتِهَا فَهِيَ تُلْعَنُ حَتَّى تَرْجِعَ إِلَى بَيْتِهَا مَتَى مَا رَجَعَتْ .

Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Whichever woman perfumes herself, then goes out from her house, so she is cursed until she return to her house whenever she returns'.<sup>97</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ ابْنِ بُكَيْرٍ عَنِ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا يَنْبَغِي لِلْمَرْأَةِ أَنْ تُجَمَّرَ تَوْبِهَا إِذَا خَرَجَتْ مِنْ بَيْتِهَا .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Basheer, from Ibn Bukeyr, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is not befitting for the woman that she aromatises her clothes when she goes out from her house'.<sup>98</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَيْسَ لِلنِّسَاءِ مِنْ سَرَاةِ الطَّرِيقِ وَ لَكِنَّ جَنْبَيْهِ يُعْنِي وَسَطُهُ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'It is not for the women from the centre of the road, meaning its middle, but to its sides'.<sup>99</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا يَنْبَغِي لِلْمَرْأَةِ أَنْ تَنْكَشِفَ بَيْنَ يَدَيْ الْيَهُودِيَّةِ وَ النَّصْرَانِيَّةِ فَإِنَّهُنَّ يَصِفْنَ ذَلِكَ لِأَزْوَاجِهِنَّ .

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

<sup>96</sup> Al Kafi – V 5 – The Book of Marriage Ch 153 H 1

<sup>97</sup> Al Kafi – V 5 – The Book of Marriage Ch 153 H 2

<sup>98</sup> Al Kafi – V 5 – The Book of Marriage Ch 153 H 3

<sup>99</sup> Al Kafi – V 5 – The Book of Marriage Ch 153 H 4

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is not befitting for the woman that she uncovers herself in front of the Jewish women and the Christian women, for they can describe that to their husbands'.<sup>100</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ فِيمَا أَخَذَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مِنَ الْبَيْعَةِ عَلَى النِّسَاءِ أَنْ لَا يَخْتَبِينَ وَلَا يَقْعُدْنَ مَعَ الرِّجَالِ فِي الْخَلَاءِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a Abu Sayyar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Regarding what Rasool-Allah<sup>saww</sup> took from the allegiances upon the women is that they would not be sitting with their knees up, nor would be sitting with the men in private'.<sup>101</sup>

بَابُ النَّهْيِ عَنِ خِلَالِ تَكْرَهُ لِهِنَّ

## Chapter 156 – The forbidding from the hairstyles being disliked for them

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) نَهَى عَنِ الْفَنَازِعِ وَالْقُصَصِ وَنَفْسِ الْخِضَابِ عَلَى الرَّاحَةِ وَقَالَ إِنَّمَا هَلَكَتْ نِسَاءُ بَنِي إِسْرَائِيلَ مِنْ قِبَلِ الْقُصَصِ وَنَفْسِ الْخِضَابِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> forbade from the (hairstyles of) the humping (their hairs in raised portions at different parts of the head), and (leaving part of the) hair upon the foreheads, and drawings of dye upon the palms, and said: 'But rather, the women of the Children of Israel were destroyed from the reason of the (hairstyles of) hair upon the foreheads and the drawings of the dyes'.<sup>102</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا تَجُلُّ لِمَرْأَةٍ حَاضَتْ أَنْ تَتَّخِذَ قُصَّةً أَوْ جُمَّةً .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'It is not Permissible for the menstruating woman that she takes (a hairstyle of) hair upon the forehead or form knots'.<sup>103</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ ثَابِتِ بْنِ أَبِي سَعِيدٍ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ النِّسَاءِ يَجْعَلْنَ فِي رُءُوسِهِنَّ الْقَرَامِلَ قَالَ يَصْلُحُ الصُّوفُ وَمَا كَانَ مِنْ شَعْرِ امْرَأَةٍ نَفْسِهَا وَكَرِهَ لِلْمَرْأَةِ أَنْ تَجْعَلَ الْقَرَامِلَ مِنْ شَعْرِ غَيْرِهَا فَإِنْ وَصَلَتْ شَعْرَهَا بِصُوفٍ أَوْ بِشَعْرِ نَفْسِهَا فَلَا يَضُرُّهَا .

<sup>100</sup> Al Kafi – V 5 – The Book of Marriage Ch 153 H 5

<sup>101</sup> Al Kafi – V 5 – The Book of Marriage Ch 153 H 6

<sup>102</sup> Al Kafi – V 5 – The Book of Marriage Ch 154 H 1

<sup>103</sup> Al Kafi – V 5 – The Book of Marriage Ch 154 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Noman, from Sabit Bin Abu Saeed who said,

'Abu Abdullah<sup>asws</sup> was asked about the women who were making loops and knots in their heads. He<sup>asws</sup> said: 'The wool is correct and whatever was from the hair of the woman herself, and it is dislike for the woman that she makes the loops from the hair of someone else. So if she were to join her hair with wool, or with her own hair, so it is not harmful'.<sup>104</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ سَعْدِ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ سُئِلَ عَنِ الْقِرَامِلِ الَّتِي تَصْنَعُهَا النِّسَاءُ فِي رُءُوسِهِنَّ يَصِلْنَ بِشَعُورِهِنَّ فَقَالَ لَا بَأْسَ عَلَى الْمَرْأَةِ بِمَا تَزَيَّنَتْ بِهِ لِزَوْجِهَا

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Mukram, from Sa'ad Al Iskaf,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'He<sup>asws</sup> was asked about the (hairstyle of) the loops which the women were making in their heads, joining with their own hair. So he<sup>asws</sup> said: 'There is no problem upon the woman with whatever she adorns herself with for her husband'.

قَالَ فَقُلْتُ بَلَعْنَا أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَعَنَ الْوَأَصِلَةَ وَ الْمَوْصُولَةَ فَقَالَ لَيْسَ هُنَاكَ لَعْنُ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْوَأَصِلَةَ وَ الْمَوْصُولَةَ الَّتِي تَزِينُ فِي شَبَابِهَا فَلَمَّا كَبُرَتْ قَادَتْ النِّسَاءَ إِلَى الرِّجَالِ فَتِلْكَ الْوَأَصِلَةُ وَ الْمَوْصُولَةُ .

He (the narrator) said, 'I said, 'It has reached us that Rasool-Allah<sup>saww</sup> cursed the joiner and the joined'. So he<sup>asws</sup> said: '(Its meaning is) not over there. But rather, Rasool-Allah<sup>saww</sup> cursed the joiner and the joined who used to commit adultery during her youth, so when she grew older, she guided the women to the men. So that is the joiner and the joined'.<sup>105</sup>

بَاب مَا يَحِلُّ النَّظَرُ إِلَيْهِ مِنَ الْمَرْأَةِ

## Chapter 157 – What is Permissible to look at from the woman

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الذَّرَاعَيْنِ مِنَ الْمَرْأَةِ أَمْ هُمَا مِنَ الزَّيْنَةِ الَّتِي قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ لَا يُبَدِّينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ قَالَ نَعَمْ وَ مَا دُونَ الْحِمَارِ مِنَ الزَّيْنَةِ وَ مَا دُونَ السَّوَارِينِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Darraj, from Al Fuzayl Bin Yasaar who said,

'I asked Abu Abdullah<sup>asws</sup> about the two arms from the woman, are these two from the ornaments which Allah<sup>azwj</sup> Blessed and High Speaks of **[24:31] and not display their ornaments except to their husbands?** He<sup>asws</sup> said: 'Yes, and whatever is

<sup>104</sup> Al Kafi – V 5 – The Book of Marriage Ch 154 H 3

<sup>105</sup> Al Kafi – V 5 – The Book of Marriage Ch 154 H 4

besides the scarf is from the adornment, and whatever is besides the two bracelets'.<sup>106</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قُلْتُ لَهُ مَا يَحِلُّ لِلرَّجُلِ أَنْ يَرَى مِنَ الْمَرْأَةِ إِذَا لَمْ يَكُنْ مُحَرَّمًا قَالَ الْوَجْهَ وَالْكَفَّانِ وَالْقَدَمَانِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Marwak Bin Ubeyd, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'What is Permissible for the man that he sees from the woman, when he does not happen to be with sanctity?' He<sup>asws</sup> said: 'The face, and the two palms, and the two feet'.<sup>107</sup>

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِلَّا مَا ظَهَرَ مِنْهَا قَالَ الزَّيْنَةَ الظَّاهِرَةَ الْكُحْلَ وَ الْخَاتَمَ .

Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, from Al Qasim Bin Urwat, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Blessed and High [24:31] **except what appears thereof**. He<sup>asws</sup> said: The apparent adornment, the kohl and the ring'.<sup>108</sup>

الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى وَ لَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا قَالَ الْخَاتَمُ وَ الْمَسْكَةُ وَ هِيَ الْقَلْبُ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the Exalted [24:31] **and do not display their ornaments except what appears thereof**. He<sup>asws</sup> said: 'The ring, and the bracelet and the anklet'.<sup>109</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سَعْدِ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ اسْتَفْقِلَ شَابٌّ مِنَ الْأَنْصَارِ امْرَأَةً بِالْمَدِينَةِ وَ كَانَ النِّسَاءُ يَنْقَعْنَ خَلْفَ آذَانِهِنَّ فَنَظَرَ إِلَيْهَا وَ هِيَ مُقْبِلَةٌ فَلَمَّا جَارَتْ نَظَرَ إِلَيْهَا وَ دَخَلَ فِي زَفَاقٍ قَدْ سَمَاهُ بِنَبِيِّ فُلَانٍ فَجَعَلَ يَنْظُرُ خَلْفَهَا وَ اعْتَرَصَ وَجْهَهُ عَظْمٌ فِي الْحَائِطِ أَوْ زَجَاجَةٌ فَسَوَّ وَجْهَهُ فَلَمَّا مَضَتْ الْمَرْأَةُ نَظَرَ فَإِذَا الدَّمَاءُ تَسِيلُ عَلَى صَدْرِهِ وَ تَوْبَهُ فَقَالَ وَ اللَّهُ لَأَتَيْنَنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) وَ لَأَخْبِرَنَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Sayf Bin Ameyra, from Sa'ad Al Askaf,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'A youth from the Helpers faced a woman in Al-Medina, and the women used to wear their scarves behind their ears. So he looked at her and he was facing him. So when she passed by he kept looking at her, and she entered into an alleyway which had been named by the Clan of so and so. So he went on looking at her behind, and his face scaped against a sharp bone in the wall, or a piece of glass, and his face was cut. So when the woman went away, he looked and saw that the blood was flowing upon his chest and

<sup>106</sup> Al Kafi – V 5 – The Book of Marriage Ch 155 H 1

<sup>107</sup> Al Kafi – V 5 – The Book of Marriage Ch 155 H 2

<sup>108</sup> Al Kafi – V 5 – The Book of Marriage Ch 155 H 3

<sup>109</sup> Al Kafi – V 5 – The Book of Marriage Ch 155 H 4

his clothes. So he said, 'By Allah<sup>azwj!</sup> I shall go over to Rasool-Allah<sup>saww</sup> and inform him<sup>saww</sup>'.

قَالَ فَاتَاهُ فَلَمَّا رَأَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ لَهُ مَا هَذَا فَأَخْبَرَهُ فَهَيَّطَ جَبْرِيْلُ (عَلَيْهِ السَّلَامُ) بِهَذِهِ الْآيَةِ قُلْ لِّلْمُؤْمِنِيْنَ يَعْصُوا مِنْ أَبْصَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ .

He<sup>asws</sup> said: 'So he came over to him<sup>saww</sup>. So when Rasool-Allah<sup>saww</sup> saw him, said to him: 'What is this?' So he informed him<sup>saww</sup>. So Jibraeel<sup>as</sup> descended with this Verse **[24:30] Say to the believing men that they should cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they are doing**.<sup>110</sup>

### بابُ الْفَوَاعِدِ مِنَ النِّسَاءِ

## Chapter 158 – Rules for women

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَرَأَ أَنْ يَضَعْنَ ثِيَابَهُنَّ قَالَ الْخُمَارَ وَالْجَلْبَابَ قُلْتُ بَيْنَ يَدَيْ مَنْ كَانَ فَقَالَ بَيْنَ يَدَيْ مَنْ كَانَ غَيْرَ مُتَبَرِّجَةٍ بِزِينَةٍ فَإِنْ لَمْ تَفْعَلْ فَهُوَ خَيْرٌ لَهَا وَالزَّيْنَةُ الَّتِي يُبْدِينَ لَهَا شَيْءٌ فِي الْآيَةِ الْآخَرَى.

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> **[24:60] if they put off their clothes.** He<sup>asws</sup> said: 'The scarf and the robe'.<sup>111</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْفَوَاعِدُ مِنَ النِّسَاءِ لَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ قَالَ تَضَعُ الْجَلْبَابَ وَحَدَّهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'From the fundamental rules of the women, there is no blame upon them if they were to place off their clothes, placing off the robe alone'.<sup>112</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ عَزَّ وَجَلَّ وَالْفَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا مَّا الَّذِي يَصْلُحُ لَهُنَّ أَنْ يَضَعْنَ مِنْ ثِيَابَهُنَّ قَالَ الْجَلْبَابَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of the Mighty and Majestic **[24:60] And (as for) women advanced in years who do not hope for a**

<sup>110</sup> Al Kafi – V 5 – The Book of Marriage Ch 155 H 5

<sup>111</sup> Al Kafi – V 5 – The Book of Marriage Ch 156 H 1

<sup>112</sup> Al Kafi – V 5 – The Book of Marriage Ch 156 H 2

**marriage, it is no sin for them if they put off their clothes, he<sup>asws</sup> said: 'The robe'.<sup>113</sup>**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) أَنَّهُ قَرَأَ أَنْ يَضَعَنَّ ثِيَابَهُنَّ قَالَ الْجَلْبَابَ وَالْحِمَارَ إِذَا كَانَتِ الْمَرْأَةُ مُسِنَّةً .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> (the Verse) having been recited **[24:60] it is no sin for them if they put off their clothes, he<sup>asws</sup> said: 'The robe and the scarf when the woman has aged'.<sup>114</sup>**

### بابُ أَوْلِيِ الْإِرْبَةِ مِنَ الرِّجَالِ

## Chapter 159 – The ones from the men devoid of physical desire

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عليه السلام ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ التَّابِعِينَ غَيْرِ أَوْلِيِ الْإِرْبَةِ مِنَ الرِّجَالِ إِلَى آخِرِ الْآيَةِ قَالَ الْأَحْمَقُ الَّذِي لَا يَأْتِي النِّسَاءَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskan, from Zurara who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[24:31 or the male servants not having need (of women)** – up to the end of the Verse. He<sup>asws</sup> said: 'The idiots who do not go to the women'.<sup>115</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُهُ عَنْ أَوْلِيِ الْإِرْبَةِ مِنَ الرِّجَالِ قَالَ الْأَحْمَقُ الْمَوْلَى عَلَيْهِ الَّذِي لَا يَأْتِي النِّسَاءَ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

'I asked him<sup>asws</sup> about the ones from the men devoid of physical desire. He<sup>asws</sup> said: 'The stupid slave who does not go to the women'.<sup>116</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ آبَائِهِ ( عليهم السلام ) قَالَ كَانَ بِالْمَدِينَةِ رَجُلَانِ يُسَمَّى أَحَدُهُمَا هَيْتَ وَ الْآخَرَ مَانِعٌ فَقَالَ لِرَجُلٍ وَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) يَسْمَعُ إِذَا افْتَتَحْتُمُ الطَّائِفَ إِنْ شَاءَ اللَّهُ فَعَلَيْكَ بِابْنَةِ عَدْلَانَ النَّقْفِيَّةِ فَإِنَّهَا شُمُوعٌ بَخْلَاءٌ مُبْنَلَّةٌ هَيْفَاءُ شُنْبَاءُ إِذَا جَلَسْتَ تَنَنَّتْ وَ إِذَا تَكَلَّمْتَ غَنَّتْ تُقْبَلُ بِأَرْبَعٍ وَ تُدْبَرُ بِثَمَانٍ بَيْنَ رَجُلَيْهَا مِثْلُ الْقَدْحِ

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'There were two men in Al-Medina, one of them was called Hayt and the other one Mani'e. So they both said to a man, and Rasool-

<sup>113</sup> Al Kafi – V 5 – The Book of Marriage Ch 156 H 3

<sup>114</sup> Al Kafi – V 5 – The Book of Marriage Ch 156 H 4

<sup>115</sup> Al Kafi – V 5 – The Book of Marriage Ch 157 H 1

<sup>116</sup> Al Kafi – V 5 – The Book of Marriage Ch 157 H 2

Allah<sup>saww</sup>, 'When you go to Al-Taif, Allah<sup>azwj</sup> Willing, so upon you is a daughter of Gaylan Al-Saqafy for she is a candle of the miserly, moist, slender, sweet. Whenever she sits, she bends, and when she speaks, she sings. She comes with four and goes back with eight, between her legs is the likeness of the cup'.

فَقَالَ النَّبِيُّ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) لَا أُرِيكُمْ مِنْ أَوْلِي الْأُرَيْبَةِ مِنَ الرَّجَالِ فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) فَعَرَّبَ بِهِمَا إِلَى مَكَانٍ يُقَالُ لَهُ الْعَرَابِيَا وَكَانَا يَتَسَوَّقَانِ فِي كُلِّ جُمُعَةٍ .

So the Prophet<sup>saww</sup> said: 'I<sup>saww</sup> do not view the two of you as the ones devoid of physical desire from the men'. So Rasool-Allah<sup>saww</sup> ordered with the two of them and they were exiled with to a place called Araya, and they were both trading during every Friday'.<sup>117</sup>

#### بَاب النَّظَرِ إِلَى نِسَاءِ أَهْلِ الذِّمَّةِ

### Chapter 160 – The looking at the women of the people under responsibility (*Ahl Al-Zimma*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) لَا حُرْمَةَ لِنِسَاءِ أَهْلِ الذِّمَّةِ أَنْ يُنْظَرَ إِلَى شُعُورِهِنَّ وَأَيْدِيهِنَّ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'There is no Prohibition to look at the women of the *Ahl Al-Zimma* if one looks at their hair and their hands'.<sup>118</sup>

#### بَاب النَّظَرِ إِلَى نِسَاءِ الْأَعْرَابِ وَ أَهْلِ السَّوَادِ

### Chapter 161 – The looking at the women of the Bedouins and the Nomads

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبَّادِ بْنِ صُهَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ لَا بَأْسَ بِالنَّظَرِ إِلَى رُءُوسِ أَهْلِ التَّهَامَةِ وَ الْأَعْرَابِ وَ أَهْلِ السَّوَادِ وَ الْعُلُوجِ لِأَنَّهُمْ إِذَا نُهُوا لَا يَنْتَهُونَ قَالَ وَ الْمَجْنُونَةِ وَ الْمَغْلُوبَةَ عَلَى عَقْلِهَا وَ لَا بَأْسَ بِالنَّظَرِ إِلَى شَعْرِهَا وَ جَسَدِهَا مَا لَمْ يَتَعَمَّدَ ذَلِكَ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abbad Bin Suheyb who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'There is no problem with looking at the heads of the negligent women, and the Bedouins, and the Nomads, and the Infidels, because when they are forbade, they will not be desisting; and the insane woman, and the one whose intellect is overcome, and there is no problem with looking at her hair, and her body for as long as you do not deliberate to that'.<sup>119</sup>

<sup>117</sup> Al Kafi – V 5 – The Book of Marriage Ch 157 H 3

<sup>118</sup> Al Kafi – V 5 – The Book of Marriage Ch 158 H 1

<sup>119</sup> Al Kafi – V 5 – The Book of Marriage Ch 159 H 1

بَابُ قِنَاعِ الْإِمَاءِ وَ أُمَّهَاتِ الْأَوْلَادِ**Chapter 162 – Scarf of the slave girls and the mothers of the children**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَام ) عَنْ أُمَّهَاتِ الْأَوْلَادِ أَلَهَا أَنْ تُكْشِفَ رَأْسَهَا بَيْنَ أَيْدِي الرِّجَالِ قَالَ تَقْنَعُ .

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

'I asked Abu Al-Hassan Al-Reza<sup>asws</sup> about the mother of the children, is it for her that she uncovers her head in front of the men?' He<sup>asws</sup> said: 'She should wear a scarf'.<sup>120</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ( عَلَيْهِ السَّلَام ) يَقُولُ لَيْسَ عَلَى الْأَمَةِ قِنَاعٌ فِي الصَّلَاةِ وَلَا عَلَى الْمُدَبَّرَةِ وَلَا عَلَى الْمُكَاتِبَةِ إِذَا اسْتُرْطَتْ عَلَيْهَا قِنَاعٌ فِي الصَّلَاةِ وَ هِيَ مَمْلُوكَةٌ حَتَّى تُؤَدِّيَ جَمِيعَ مُكَاتِبَتِهَا وَ يَجْرِي عَلَيْهَا مَا يَجْرِي عَلَى الْمَمْلُوكِ فِي الْحُدُودِ كُلِّهَا .

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

'I heard Abu Ja'far<sup>asws</sup> saying: 'It is not upon the slave girl to wear the scarf during the Prayer, nor upon the slave girl assigned to be free upon the death of her master, nor upon the contracted slave girl when it is stipulated when the scarf is stipulated upon her, and she is an owned slave until she pays off the entirety of her contract, and there shall flow upon her whatever flows upon the owned slaves from the legal punishments (*Hadd*), all of them'.<sup>121</sup>

بَابُ مُصَافَحَةِ النِّسَاءِ**Chapter 163 – Shaking the hands of women**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ مُصَافَحَةِ الرَّجُلِ الْمَرْأَةَ قَالَ لَا يَجِلُّ لِلرَّجُلِ أَنْ يُصَافِحَ الْمَرْأَةَ إِلَّا امْرَأَةً يَحْرُمُ عَلَيْهِ أَنْ يَتَزَوَّجَهَا أُخْتٌ أَوْ بِنْتُ أَوْ عَمَّةٌ أَوْ خَالََةٌ أَوْ ابْنَةٌ أُخْتٍ أَوْ نَحْوَهَا فَأَمَّا الْمَرْأَةُ الَّتِي يَجِلُّ لَهُ أَنْ يَتَزَوَّجَهَا فَلَا يُصَافِحُهَا إِلَّا مِنْ وَرَاءِ الثَّوْبِ وَ لَا يَعْصُرُ كَفَّهَا .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I asked Abu Abdullah<sup>asws</sup> the men shaking the hands of women. He<sup>asws</sup> said: 'It is not Permission for the man that he shakes the hand of the woman unless the woman hand sanctity to him if he had married her, or a sister, or a daughter, or a paternal aunt, or a maternal aunt, or a daughter of a sister, or so. So as for the woman whom it is Permissible for him to be married to her, so he should not shake her hand except from behind the cloth, and he should not squeeze her palm'.<sup>122</sup>

<sup>120</sup> Al Kafi – V 5 – The Book of Marriage Ch 160 H 1

<sup>121</sup> Al Kafi – V 5 – The Book of Marriage Ch 160 H 2

<sup>122</sup> Al Kafi – V 5 – The Book of Marriage Ch 161 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِيِّ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) هَلْ يُصَافِحُ الرَّجُلُ الْمَرْأَةَ لَيْسَتْ بِذِي مَحْرَمٍ فَقَالَ لَا إِلَّا مِنْ وَرَاءِ الثَّوْبِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Abu Baseer who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Can the man shake the hand of the woman who is not with a sanctity (with him)?' So he<sup>asws</sup> said: 'No, except from behind the cloth'.<sup>123</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ قَالَ حَدَّثَنِي سَعِيدَةُ وَ مِنْهُ أُخْتَا مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ بَيَّاعِ السَّابِرِيِّ قَالَتَا دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَقُلْنَا تَعُودُ الْمَرْأَةُ أَخَاهَا قَالَ نَعَمْ قُلْنَا تُصَافِحُهُ قَالَ مِنْ وَرَاءِ الثَّوْبِ قَالَتْ إِحْدَاهُمَا إِنَّ أُخْتِي هَذِهِ تَعُودُ إِخْوَتَهَا قَالَ إِذَا عُدْتَ إِخْوَتِكَ فَلَا تَلْبَسِي الْمُصَبَّغَةَ .

Ali Bin Ibrahim, from Muhammad Bin Salim, from one of his companions, from Al Hakam Bin Miskeen who said, 'Saeda narrated to me as well as Minnat, a sister of Muhammad Bin Abu Umeyr Baya'a Al Sabiry, who both said,

'We went over to Abu Abdullah<sup>asws</sup>, so we said, 'Can the woman familiarise herself with her brother?' He<sup>asws</sup> said: 'Yes'. We said, 'Can we shake his hand?' He<sup>asws</sup> said: 'From behind the cloth'. One of them said, 'This sister of mine familiarises with her brothers'. He<sup>asws</sup> said: 'When you familiarise with your brother so do not wear the dye'.<sup>124</sup>

بَابُ صِفَةِ مُبَايَعَةِ النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) النَّسَاءِ

## Chapter 164 – Description of the pledging of the allegiances to the Prophet<sup>saww</sup> by the women

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ الْجَبَلِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ الْأَشَلِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) كَيْفَ مَاسَحَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) النَّسَاءَ حِينَ بَايَعَهُنَّ قَالَ دَعَا بِمِرْكَبِهِ الَّذِي كَانَ يَتَوَضَّأُ فِيهِ فَصَبَّ فِيهِ مَاءً ثُمَّ غَمَسَ يَدَهُ الْيُمْنَى فَكَلَّمَا بَايَعَتْ وَاحِدَةً مِنْهُنَّ قَالَ اغْمِسِي يَدَكَ فَتَغْمِسْ كَمَا غَمَسَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَكَانَ هَذَا مُمَاسَحَتَهُ إِيَّاهُنَّ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Aslam Al Jably, from Abdul Rahman Bin Salim Al Ashal, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah<sup>asws</sup>, 'How did Rasool-Allah<sup>saww</sup> touch the hands of the women when they pledged their allegiances to him<sup>saww</sup>?' He<sup>asws</sup> said: 'He<sup>saww</sup> called for his<sup>saww</sup> bowl which he<sup>saww</sup> used to perform his<sup>saww</sup> ablution in, so he<sup>saww</sup> poured water in it, then immersed his<sup>saww</sup> right hand therein. So every time one of them pledged her allegiance, he<sup>saww</sup> said: 'Immerse your hand'. So she would immerse just as Rasool-Allah<sup>saww</sup> had immersed. Thus, this was his<sup>saww</sup> 'touching' of their hands'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ بَعْضِ أَصْحَابِهِ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مِثْلَهُ .

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

<sup>123</sup> Al Kafi – V 5 – The Book of Marriage Ch 161 H 2

<sup>124</sup> Al Kafi – V 5 – The Book of Marriage Ch 161 H 3

from Abu Abdullah<sup>asws</sup>, similar to it.<sup>125</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَ تَدْرِي كَيْفَ بَايَعَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) النِّسَاءَ قُلْتُ اللَّهُ أَعْلَمُ وَ ابْنُ رَسُولِهِ أَعْلَمُ قَالَ جَمَعَهُنَّ حَوْلَهُ ثُمَّ دَعَا بِتَوْرٍ بِرَامٍ فَصَبَّ فِيهِ نَضُوحًا ثُمَّ غَمَسَ يَدَهُ فِيهِ ثُمَّ قَالَ اسْمَعْنَ يَا هَوْلَاءُ أَبَايَعُكُنَّ عَلَيَّ أَنْ لَا تُشْرِكْنَ بِاللَّهِ شَيْئًا وَ لَا تُسْرِقْنَ وَ لَا تُزْنِينَ وَ لَا تَقْتُلْنَ أَوْلَادَكُنَّ وَ لَا تَأْتِينَ بِبَهْتَانٍ تَقْتَرِبْنَ بَيْنَ أَيْدِيكُنَّ وَ أَرْجُلِكُنَّ وَ لَا تَعْصِينَ بِعَوْلَتِكُنَّ فِي مَعْرُوفٍ أَفَرَرْتُنَّ قُلْنَ نَعَمْ

Abu Ali Al Ashary, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim who said,

'Abu Abdullah<sup>asws</sup> said: 'Do you know how Rasool-Allah<sup>saww</sup> accepted the allegiances of the women?' I said, 'Allah<sup>azwj</sup> Knows and the son<sup>asws</sup> of His<sup>azwj</sup> Rasool<sup>saww</sup> knows'. He<sup>asws</sup> said: 'He<sup>saww</sup> gathered them around him<sup>saww</sup>, then called for a *Baram* bowl, so he<sup>saww</sup> poured a little water into it, then immersed his<sup>saww</sup> hand in it, then said: 'Listen all of you! You are pledging allegiance upon a stipulation that you will not be associating anything with Allah<sup>azwj</sup>, nor would you be stealing, nor committing adultery, nor kill your children, nor be coming with false accusations forged by your hands and your feet, and you will not be disobeying your husbands regarding the good. Do you agree?' They said, 'Yes'.

فَأَخْرَجَ يَدَهُ مِنَ التَّوْرِ ثُمَّ قَالَ لَهُنَّ اغْمِسْنَ أَيْدِيكُنَّ فَفَعَلْنَ فَكَانَتْ يَدُ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الطَّاهِرَةُ أَطْيَبَ مِنْ أَنْ يَمَسَّ بِهَا كَفَّ أَنْتَى لَيْسَتْ لَهُ بِمَحْرَمٍ .

So he<sup>saww</sup> extracted his<sup>saww</sup> hand from the bowl, then said to them: 'Immerse your hands'. So they did it. So the hand of Rasool-Allah<sup>saww</sup> was the pure, the good, from it having been touched by the palm of a female who had no sanctity with him<sup>saww</sup>.<sup>126</sup>

### باب الدُّخُولِ عَلَى النِّسَاءِ

## Chapter 165 – The entering the (chambers of) women

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ جَعْفَرِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ نَهَى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَنْ يَدْخُلَ الرَّجَالُ عَلَى النِّسَاءِ إِلَّا بِإِذْنِهِنَّ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Haroun Bin Al Jaham, from Ja'far Bin Umar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> forbade the men from entering the (chambers of) women without their permission'.<sup>127</sup>

وَ بِهِذَا الْإِسْنَادِ أَنْ يَدْخُلَ دَاخِلٌ عَلَى النِّسَاءِ إِلَّا بِإِذْنِ أَوْلِيَائِهِنَّ .

And by this chain,

'(He<sup>saww</sup> said: 'The entering one should not enter the (chambers of) women except with the permission of their guardians'.<sup>128</sup>

<sup>125</sup> Al Kafi – V 5 – The Book of Marriage Ch 162 H 1

<sup>126</sup> Al Kafi – V 5 – The Book of Marriage Ch 162 H 2

<sup>127</sup> Al Kafi – V 5 – The Book of Marriage Ch 163 H 1

<sup>128</sup> Al Kafi – V 5 – The Book of Marriage Ch 163 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ يَسْتَأْذِنُ الرَّجُلُ إِذَا دَخَلَ عَلَى أَبِيهِ وَ لَا يَسْتَأْذِنُ الْأَبُ عَلَى الْإِبْنِ قَالَ وَ يَسْتَأْذِنُ الرَّجُلُ عَلَى ابْنَتِهِ وَ أُخْتِهِ إِذَا كَانَتَا مُتَزَوِّجَتَيْنِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub Al Khazzaz,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The man should seek permission when he enters the (chambers of) his father, but the father shall not seek permission from the son; and the man shall seek permission of his daughter and his sister when they were married (before entering into their chambers)'.<sup>129</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلْبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) الرَّجُلُ يَسْتَأْذِنُ عَلَى أَبِيهِ قَالَ نَعَمْ قَدْ كُنْتُ أَسْتَأْذِنُ عَلَى أَبِي وَ لَيْسَتْ أُمِّي عِنْدَهُ إِنَّمَا هِيَ امْرَأَةٌ أَبِي تُوَفِّيتُ أُمِّي وَ أَنَا غُلَامٌ وَ قَدْ يَكُونُ مِنْ خُلُوتِهِمَا مَا لَا أَحِبُّ أَنْ أَفْجَاهُمَا عَلَيْهِ وَ لَا يُحِبَّانِ ذَلِكَ مِنِّي السَّلَامُ أَصُوبٌ وَ أَحْسَنُ .

Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Bin Al Al Halby who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The man has to seek permission to his father (prior to entering his chamber)?' He<sup>asws</sup> said: 'Yes. I<sup>asws</sup> had sought permission upon my<sup>asws</sup> father<sup>asws</sup> and my<sup>asws</sup> mother<sup>as</sup> was not with him<sup>asws</sup>. But rather, she was a wife of my<sup>asws</sup> father, my<sup>asws</sup> mother<sup>as</sup> had died and I<sup>asws</sup> was a boy, and there happened from their privacy what I<sup>asws</sup> did not like that I<sup>asws</sup> should surprise them, nor would they have like that from me<sup>asws</sup>. The greeting is more correct and better'.<sup>130</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عُبَيْدِ بْنِ مُعَاوِيَةَ بْنِ شَرِيحٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرٍو بْنِ شَيْمَرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ خَرَجَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يُرِيدُ فَاطِمَةَ ( عَلَيْهَا السَّلَام ) وَ أَنَا مَعَهُ فَلَمَّا انْتَهَيْتُ إِلَى الْبَابِ وَضَعْتُ يَدَهُ عَلَيْهِ فَدَفَعَهُ ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ فَقَالَتْ فَاطِمَةُ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ قَالَ أَدْخُلْ قَالَتْ أَدْخُلْ يَا رَسُولَ اللَّهِ قَالَ أَدْخُلْ أَنَا وَ مَنْ مَعِيَ فَقَالَتْ يَا رَسُولَ اللَّهِ لَيْسَ عَلَيَّ قِنَاعٌ فَقَالَ يَا فَاطِمَةُ خُذِي فَضْلَ مَلْحَفَتِي فَفَتَعِي بِهِ رَأْسِي فَفَعَلَتْ

A number of our companions, from Ahmad Bin Abu Abdullah, from Ismail Bin Mihran, from Ubeyd Bin Muawiya Bin Shurayh, from Sayf Bin Amerya, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, from Jabir Bin Abdullah Al-Ansary who said, 'Rasool-Allah<sup>saww</sup> went out to visit Fatima<sup>asws</sup> and I was with him<sup>saww</sup>. So when he<sup>saww</sup> ended up to the door, he<sup>saww</sup> placed his<sup>saww</sup> hand upon it and knocked it, then said: 'The greetings be upon you<sup>asws</sup>!' So Fatima<sup>asws</sup> said: 'And the greetings be upon you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'Can I<sup>saww</sup> enter?' She<sup>asws</sup> said: 'Enter, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'Can I<sup>saww</sup> enter and the one who is with me<sup>saww</sup>?'. So she<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! There is no scarf upon me<sup>asws</sup>'. So he<sup>saww</sup> said: 'O Fatima<sup>asws</sup>! Take the excess of your<sup>asws</sup> bed spread, so cover your<sup>asws</sup> head with it'. So she<sup>asws</sup> did.

ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ فَقَالَتْ فَاطِمَةُ وَ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ قَالَ أَدْخُلْ قَالَتْ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ أَنَا وَ مَنْ مَعِيَ قَالَتْ وَ مَنْ مَعَكَ

<sup>129</sup> Al Kafi – V 5 – The Book of Marriage Ch 163 H 3

<sup>130</sup> Al Kafi – V 5 – The Book of Marriage Ch 163 H 4

Then he<sup>saww</sup> said: 'The greetings be upon you<sup>asws</sup>!'. So Fatima<sup>asws</sup> said: 'And the greetings be upon you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>!'. He<sup>saww</sup> said: 'Can I<sup>saww</sup> enter?' She<sup>asws</sup> said: 'Yes, O Rasool-Allah<sup>saww</sup>'. He<sup>saww</sup> said: 'I<sup>saww</sup> and the one who is with me<sup>saww</sup>?'. She<sup>asws</sup> said: 'And the one who is with you<sup>saww</sup>'.

قَالَ جَابِرٌ فَدَخَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ دَخَلْتُ وَ إِذَا وَجْهُ فَاطِمَةَ (عليها السلام) أَصْفَرُ كَأَنَّهُ بَطْنُ جَرَادَةٍ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا لِي أَرَى وَجْهَكَ أَصْفَرَ قَالَتْ يَا رَسُولَ اللَّهِ الْجُوعُ فَقَالَ (صلى الله عليه وآله) اللَّهُمَّ مُشْبِعَ الْجُوعَةِ وَ دَافِعَ الضَّيْعَةِ أَشْبِعْ فَاطِمَةَ بِنْتَ مُحَمَّدٍ قَالَ جَابِرٌ فَوَ اللَّهِ لَنظَرْتُ إِلَى الدَّمِ يَنْحَدِرُ مِنْ فُصَاصِهَا حَتَّى عَادَ وَجْهَهَا أَحْمَرَ فَمَا جَاعَتْ بَعْدَ ذَلِكَ الْيَوْمِ .

Jabir said, 'So Rasool-Allah<sup>saww</sup> entered and I entered, and the face of Fatima<sup>asws</sup> was pale like the belly of a locust. So Rasool-Allah<sup>saww</sup> said: 'What is the matter that I<sup>saww</sup> see your<sup>asws</sup> face as pale?' She<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>, the hunger'. So he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>, Satiator of the hunger and Repeller of the loss, Satiating Fatima<sup>asws</sup> daughter<sup>asws</sup> of Muhammad<sup>saww</sup>!' Jabir said, 'So, by Allah<sup>azwj</sup>, I looked at the blood flowing from its flowing until her<sup>asws</sup> face returned to being red. So she<sup>asws</sup> did not suffer hunger after that day'.<sup>131</sup>

### باب آخِرُ مِنْهُ

## Chapter 166 – Another Chapter from it

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ وَ مُحَمَّدَ بْنَ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَتْ أَدْنَى الَّذِينَ مَلَكَتْ أَيْمَانَكُمْ وَ الَّذِينَ لَمْ يَبْلُغُوا الْحُلْمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ كَمَا أَمَرَكُمْ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ بَلَغَ الْحُلْمَ فَلَا يَلِجُ عَلَى أُمِّهِ وَ لَا عَلَى أُخْتِهِ وَ لَا عَلَى خَالَتِهِ وَ لَا عَلَى سِوَى ذَلِكَ إِلَّا بِإِذْنٍ فَلَا تَأْذِنُوا حَتَّى يُسَلَّمَ وَ السَّلَامُ طَاعَةٌ لِلَّهِ عَزَّ وَ جَلَّ

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Let them seek permission, those whom your right hands possess, and those who have not yet reached puberty, three times from you just as Allah<sup>azwj</sup> Mighty and Majestic has Commanded you; and the ones who have attained puberty, so he should neither enter into (chamber of) his mother, nor the (chamber of) his sister, nor the (chamber of) his maternal aunt, nor the (chamber of) anyone besides that, except by permission. So do not give permission until they have greeted, and the greeting is in obedience to Allah<sup>azwj</sup> Mighty and Majestic'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَيْسَتْ أَدْنَى عَلَيْكَ خَادِمِكَ إِذَا بَلَغَ الْحُلْمَ فِي ثَلَاثِ عَوْرَاتٍ إِذَا دَخَلَ فِي شَيْءٍ مِنْهُنَّ وَ لَوْ كَانَ بَيْتُهُ فِي بَيْتِكَ قَالَ وَ لَيْسَتْ أَدْنَى عَلَيْكَ بَعْدَ الْعِشَاءِ الَّتِي تَسْمَى الْعَتَمَةَ وَ حِينَ تَصْبِحُ وَ حِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ إِنَّمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ لِلْخُلُوةِ فَإِنَّهَا سَاعَةٌ غَرَّةٌ وَ خُلُوةٌ .

He (the narrator) said: 'And Abu Abdullah<sup>asws</sup> said: 'Let your servant seek permission to you when he has attained puberty during three times of privacy, when he enters the (chamber of) anyone of them, even though his room is inside your house. And let him seek permission after the evening which is called *Al-Atmat*, and when it is the

<sup>131</sup> Al Kafi – V 5 – The Book of Marriage Ch 163 H 5

morning, and when you put-off your clothes from the backs. But rather, Allah<sup>azwj</sup> Mighty and Majestic has Commanded with that for the privacy, for these are timings of inattention and privacy'.<sup>132</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَبِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ قَالَ هِيَ خَاصَّةٌ فِي الرِّجَالِ دُونَ النِّسَاءِ قُلْتُ فَالنِّسَاءُ يَسْتَأْذِنُ فِي هَذِهِ الثَّلَاثِ سَاعَاتٍ قَالَ لَا وَ لَكِنْ يَدْخُلْنَ وَ يَخْرُجْنَ وَ الَّذِينَ لَمْ يَبْلُغُوا الْحُلْمَ مِنْكُمْ قَالَ مَنْ أَنْفُسِكُمْ قَالَ عَلَيْكُمْ اسْتِئْذَانٌ كَاسْتِئْذَانِ مَنْ قَدْ بَلَغَ فِي هَذِهِ الثَّلَاثِ سَاعَاتٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby, from Zurara,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[33:55] what their right hands possess**, he<sup>asws</sup> said: 'It is particularly regarding the men besides the women'. I said, 'So the women should seek permission during these three times?' He<sup>asws</sup> said: 'No, but they can enter and exit, and the ones who have yet to attain puberty from you. From yourselves, it is upon you that you seek permission like the permission of the ones who have reached puberty during these three times'.<sup>133</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ لَيْسَتْ أَيْمَانُكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَ الَّذِينَ لَمْ يَبْلُغُوا الْحُلْمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَ حِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثَ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَ لَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ وَ مَنْ بَلَغَ الْحُلْمَ مِنْكُمْ فَلَا يَلِجُ عَلَى أُمَّهِ وَ لَا عَلَى أُخْتِهِ وَ لَا عَلَى ابْنَتِهِ وَ لَا عَلَى مَنْ سِوَى ذَلِكَ إِلَّا بِإِذْنٍ وَ لَا يَأْذَنُ لِأَحَدٍ حَتَّى يُسَلِّمَ فَإِنَّ السَّلَامَ طَاعَةُ الرَّحْمَنِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, and a number of our companions, from Ahmad Bin Abu Abdullah, altogether, from Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Let them seek permission, those whom your right hands possess, and those who have yet to attain puberty, three times from you – from before the Dawn Prayer, and when you are putting off your clothes from the backs, and from after the evening Prayer, three times of privacy for you. There is no blame upon you nor upon them after these to go around, and the one who has attained puberty from you, so he should not enter the (chamber of) his mother, nor the (chambers of) his sister, nor the (chambers of) his daughter, nor the (chambers of) anyone besides that, except by permission, and he should not permit anyone unless he greets, for the greeting is obedience to the Beneficent'.<sup>134</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ الْفَضْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَتْ أَيْمَانُكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَ الَّذِينَ لَمْ يَبْلُغُوا الْحُلْمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ قِيلَ مَنْ هُمْ فَقَالَ هُمُ الْمَمْلُوكُونَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الصَّبِيَّانُ الَّذِينَ لَمْ يَبْلُغُوا يَسْتَأْذِنُونَ عَلَيْكُمْ عِنْدَ هَذِهِ الثَّلَاثِ الْعَوْرَاتِ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ وَ هِيَ الْعِنَمَةُ وَ حِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَ يَدْخُلُ مَمْلُوكُكُمْ [وَ عِلْمَانُكُمْ] مِنْ بَعْدِ هَذِهِ الثَّلَاثِ عَوْرَاتٍ بَعِيرٍ إِذْنٍ إِنْ شَاءُوا .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Khalaf Bin Hammad, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar,

<sup>132</sup> Al Kafi – V 5 – The Book of Marriage Ch 164 H 1

<sup>133</sup> Al Kafi – V 5 – The Book of Marriage Ch 164 H 2

<sup>134</sup> Al Kafi – V 5 – The Book of Marriage Ch 164 H 3

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [24:58] **O you who believe! Let those whom your right hands possess and those of you who have not attained to puberty ask permission from you three times.** It was said, 'Who are they?' So he<sup>asws</sup> said: 'They are the slaves, from the men and the women and the children who have not yet attained puberty, they should be seeking permission from you during these three privacies – from after the *Al-Isha* Prayer, and it is (called) *Al-Atmat*, and when you are putting off your cothes from the backs, and from before *Al-Fajr* Prayer; and your slaves and your boys can enter from after these three times of privacy without permission, if they so desire to'.<sup>135</sup>

**بَاب مَا يَحِلُّ لِلْمَمْلُوكِ النَّظْرُ إِلَيْهِ مِنْ مَوْلَاتِهِ**

## Chapter 167 – What is Permissible for the slaves to look at from his mistress

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ وَ أَحْمَدَ ابْنَيْ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْمَمْلُوكِ يَرَى شَعْرَ مَوْلَاتِهِ قَالَ لَا بَأْسَ .

Muhammad Bin Yahya, from Abdullah and Ahmad, two sons of Muhammad Bin Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah<sup>asws</sup> about the slave who sees the hair of his mistress. He<sup>asws</sup> said: 'There is no problem'.<sup>136</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ وَ يَحْيَى بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ إِبْرَاهِيمَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) نَحْوًا مِنْ ثَلَاثِينَ رَجُلًا إِذْ دَخَلَ عَلَيْهِ أَبِي فَرَحَّبَ بِهِ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ أَجْلَسَهُ إِلَى جَنْبِهِ فَأَقْبَلَ عَلَيْهِ طَوِيلًا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) ( إِنَّ لِأَبِي مُعَاوِيَةَ حَاجَةً فَلَوْ حَفَفْنَا فَمُنَّا جَمِيعًا فَقَالَ لِي أَبِي ارْجِعْ يَا مُعَاوِيَةَ فَرَجَعْتُ

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ibrahim Bin Abu Al Balaad and Yahya Bin Ibrahim, from his father Ibrahim, from Muawiya Bin Ammar who said,

'There were approximately thirty men in the presence of Abu Abdullah<sup>asws</sup>, when my father came over to him<sup>asws</sup>. So Abu Abdullah<sup>asws</sup> welcomed him and made him to be seated to his<sup>asws</sup> side, and faced him for a long time. Then Abu Abdullah<sup>asws</sup> said: 'There is a need for Abu Muawiya to me<sup>asws</sup>, so if you could lessen'. So we stood up altogether, but my father said to me, 'Return, O Muawiya!'. So I returned.

فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) هَذَا ابْنُكَ قَالَ نَعَمْ وَ هُوَ يَزْعُمُ أَنَّ أَهْلَ الْمَدِينَةِ يَصْنَعُونَ شَيْئًا لَا يَحِلُّ لَهُمْ قَالَ وَ مَا هُوَ قُلْتُ إِنَّ الْمَرْأَةَ الْفَرَسِيَّةَ وَ الْهَاشِمِيَّةَ تَرْكَبُ وَ تَضَعُ يَدَهَا عَلَى رَأْسِ الْأَسْوَدِ وَ ذِرَاعَيْهَا عَلَى عُنُقِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) ( يَا بَنِيَّ أَمَا تَقْرَأُ الْقُرْآنَ قُلْتُ بَلَى قَالَ اقْرَأْ هَذِهِ الْآيَةَ لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ وَ لَا أَبْنَائِهِمْ حَتَّى بَلَغَ وَ لَا مَا مَلَكَتْ أَيْمَانُهُمْ ثُمَّ قَالَ يَا بَنِيَّ لَا بَأْسَ أَنْ يَرَى الْمَمْلُوكُ الشَّعْرَ وَ السَّقَّ .

So Abu Abdullah<sup>asws</sup> said: 'This is your son?' He said, 'Yes, and he is alleging that the people of Al-Medina are doing something which is not Permissible for them'. He<sup>asws</sup> said: 'And what is it?' I said, 'The Qureyshi Hashimite woman rode and placed

<sup>135</sup> Al Kafi – V 5 – The Book of Marriage Ch 164 H 4

<sup>136</sup> Al Kafi – V 5 – The Book of Marriage Ch 165 H 1

her hand upon the head of the black (slave), and her arm was upon his neck'. So Abu Abdullah<sup>asws</sup> said: 'O my<sup>asws</sup> son! Have you not read the Quran?' I said, 'Yes'. He<sup>asws</sup> said: 'Recite this Verse **[33:55] There is no blame on them (wives) in respect of their fathers, nor their sons**' until he<sup>asws</sup> reached '**nor of what their right hands possess**'. Then he<sup>asws</sup> said: 'O my<sup>asws</sup> son! There is no problem if the slave were to see the hair and the leg'.<sup>137</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الْمَمْلُوكُ يَرَى شَعْرَ مَوْلَاتِهِ وَ سَاقَهَا قَالَ لَا بَأْسَ .

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

'I said to Abu Abdullah<sup>asws</sup>, 'The slave sees the hair and the leg of his mistress'. He<sup>asws</sup> said: 'There is no problem'.<sup>138</sup>

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ عَمَّارٍ وَ يُونُسَ بْنِ يَعْقُوبَ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا يَجِلُّ لِلْمَرْأَةِ أَنْ يَنْظُرَ عَبْدُهَا إِلَى شَيْءٍ مِنْ جَسَدِهَا إِلَّا إِلَى شَعْرِهَا غَيْرَ مُتَعَمِّدٍ لِذَلِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yunus Bin Ammar and Yunus Bin Yaqoub, altogether,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is not Permissible for the woman that her slave should see anything from her body except for her hair, without deliberation to that'.

وَ فِي رِوَايَةٍ أُخْرَى لَا بَأْسَ أَنْ يَنْظُرَ إِلَى شَعْرِهَا إِذَا كَانَ مَأْمُونًا .

And in another report, '(He<sup>asws</sup> said): 'There is no problem if he looks at her hair when he was a Believer'.<sup>139</sup>

## بابُ الْخَصِيَّانِ

### Chapter 168 – The Eunuchs

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُنْبَةَ النَّخَعِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ أُمِّ الْوَلَدِ هَلْ يَصْلُحُ أَنْ يَنْظُرَ إِلَيْهَا خَصِيٌّ مَوْلَاهَا وَ هِيَ تَغْتَسِلُ قَالَ لَا يَجِلُّ ذَلِكَ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Abdullah Bin Jabala, from Abdul Malik Bin Utba Al Nakhaie who said,

'I asked Abu Abdullah<sup>asws</sup> about a mother of the child, is it correct that a eunuch looks at his mistress and she is bathing'. He<sup>asws</sup> said: 'That is not Permissible'.<sup>140</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَامُ ) قُلْتُ يَكُونُ لِلرَّجُلِ الْخَصِيُّ يَدْخُلُ عَلَى نِسَائِهِ فَيَنَاقِلُهُنَّ الْوَضُوءَ فَيَرَى شَعْرَهُنَّ قَالَ لَا .

<sup>137</sup> Al Kafi – V 5 – The Book of Marriage Ch 165 H 2

<sup>138</sup> Al Kafi – V 5 – The Book of Marriage Ch 165 H 3

<sup>139</sup> Al Kafi – V 5 – The Book of Marriage Ch 165 H 4

<sup>140</sup> Al Kafi – V 5 – The Book of Marriage Ch 166 H 1

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Is'haq who said,

'I asked Abu Al-Hassan Musa<sup>asws</sup> saying, 'The man happens to have a eunuch for him, who enters upon his womenfolk, so he gives them (water for) the ablution, so he sees their hair'. He<sup>asws</sup> said: 'No'.<sup>141</sup>

### بَاب مَنَى يَجِبُ عَلَى الْجَارِيَةِ الْقِنَاءُ

## Chapter 169 – When is the scarf Obligatory upon the girl

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ لَا يَصْلِحُ لِلْجَارِيَةِ إِذَا حَاضَتْ إِلَّا أَنْ تَخْتَمِرَ إِلَّا أَنْ لَا تَجِدَهُ .

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'It is not correct for the girl when she menstruates unless she wears a scarf, unless she does not find it'.<sup>142</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) عَنِ الْجَارِيَةِ الَّتِي لَمْ تُدْرِكْ مَنَى يَنْبَغِي لَهَا أَنْ تُغْطِيَ رَأْسَهَا مِمَّنْ لَيْسَ بَيْنَهَا وَ بَيْنَهُ مُحْرَمٌ وَ مَنَى يَجِبُ عَلَيْهَا أَنْ تُقَنَّعَ رَأْسَهَا لِلصَّلَاةِ قَالَ لَا تُغْطِي رَأْسَهَا حَتَّى تَحْرَمَ عَلَيْهَا الصَّلَاةُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Ibrahim<sup>asws</sup> about the girl who has yet to attain puberty, when is it befitting for her that she covers her head from the one there is no sanctity between her and him, and when is it Obligatory upon her than she wear a scarf upon her head for the Prayer. He<sup>asws</sup> said: 'She does not have to cover her head until the Prayer is sanctified (becomes Obligatory) upon her'.<sup>143</sup>

### بَاب حَدِّ الْجَارِيَةِ الصَّغِيرَةِ الَّتِي يَجُوزُ أَنْ تُقَبَّلَ

## Chapter 170 – Limit of the young girl who he is allowed to be kissed

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي أَحْمَدَ الْكَاهِلِيِّ وَ أَظُنُّنِي قَدْ حَضَرْتُهُ قَالَ سَأَلْتُهُ عَنْ جُوَيْرِيَةَ لَيْسَ بَيْنِي وَ بَيْنَهَا مُحْرَمٌ تَعْسَانِي فَأَحْمِلُهَا فَأَقْبَلُهَا فَقَالَ إِذَا أَتَى عَلَيْهَا سِتُّ سِنِينَ فَلَا تَضَعُهَا عَلَى حَجْرِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Yahya Al Kahily, from Abu Ahmad Al Kahily, and I think I have seen him, said,

<sup>141</sup> Al Kafi – V 5 – The Book of Marriage Ch 166 H 2

<sup>142</sup> Al Kafi – V 5 – The Book of Marriage Ch 167 H 1

<sup>143</sup> Al Kafi – V 5 – The Book of Marriage Ch 167 H 2

'I asked him<sup>asws</sup> about a girl, there not been a sanctity between me and her, and she dazes me, so I carry her and I kiss her. So he<sup>asws</sup> said: 'When there come upon her six years, so do not place her upon your lap'.<sup>144</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَحْيَى عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ إِذَا بَلَغَتِ الْجَارِيَةُ الْحُرَّةُ سِتَّ سِنِينَ فَلَا يَنْبَغِي لَكَ أَنْ تُقْبَلَهَا .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Yahya, from Zurara,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the free girl reaches six years, so it is not befitting for you that you kiss her'.<sup>145</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَامُ ) أَنَّ بَعْضَ بَنِي هَاشِمٍ دَعَاهُ مَعَ جَمَاعَةٍ مِنْ أَهْلِهِ فَآتَى بِصَبِيَّةٍ لَهُ فَأَدْنَاهَا أَهْلَ الْمَجْلِسِ جَمِيعاً إِلَيْهِمْ فَلَمَّا دَنَّتْ مِنْهُ سَأَلَ عَنْ سِنِّهَا فَقِيلَ خَمْسٌ فَتَحَاها عَنْهُ .

A number of our companions, from Sahl Bin Ziyad, from Haroun Bin Muslim, from one of his men,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> that one of the Clan of Hashim<sup>as</sup> invited him<sup>asws</sup> along with a group of his<sup>asws</sup> family members. So he came over with a young girl of his, and he made her go near the people of the gathering each of them. So when she approached him<sup>asws</sup>, he<sup>asws</sup> asked about her age. So it was said, 'Five'. So he<sup>asws</sup> forbade her from it'.<sup>146</sup>

### باب فِي نَحْوِ ذَلِكَ

## Chapter 171 – Regarding approximate to that

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) عَنِ الصَّبِيِّ يَحْجُمُ الْمَرْأَةَ قَالَ إِنْ كَانَ يُحْسِنُ يَصِفُ فَلَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> was asked about the young child cupping the woman. He<sup>asws</sup> said: 'If he was good at it, he can describe it, so no'.<sup>147</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ اسْتَأْذَنَ ابْنُ أُمِّ مَكْتُومٍ عَلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ عِنْدَهُ عَائِشَةُ وَ حَفْصَةُ فَقَالَ لَهَا قَوْمًا فَادْخُلَا الْبَيْتَ فَقَالَتَا إِنَّهُ أَعْمَى فَقَالَ إِنْ لَمْ يَرِكُمْ فَأَنْتُمْ تَرِيَانِهِ .

A number of our companions, from Ahmad Bin Abu Abdullah who said,

'Ibn Umm Maktoum sought permission to visit the Prophet<sup>as</sup>, and in his<sup>saww</sup> presence were Ayesha and Hafsa, so he<sup>saww</sup> said to them both, 'Arise and enter the (other)

<sup>144</sup> Al Kafi – V 5 – The Book of Marriage Ch 168 H 1

<sup>145</sup> Al Kafi – V 5 – The Book of Marriage Ch 168 H 2

<sup>146</sup> Al Kafi – V 5 – The Book of Marriage Ch 168 H 3

<sup>147</sup> Al Kafi – V 5 – The Book of Marriage Ch 169 H 1

room'. So they both said, 'He is blind!' So he<sup>saww</sup> said: 'He cannot see the two of you, but you two can see him'.<sup>148</sup>

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<sup>148</sup> Al Kafi – V 5 – The Book of Marriage Ch 169 H 2