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ج 5

Volume 5

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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 (7)

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

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

بَابُ الْمَرْأَةِ يُصِيبُهَا الْبَلَاءُ فِي جَسَدِهَا فَيُعَالِجُهَا الرَّجَالُ

Chapter 172 – The woman is afflicted with the affliction in her body, so the man treats her

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ الْمُسْلِمَةِ يُصِيبُهَا الْبَلَاءُ فِي جَسَدِهَا إِمَّا كَسْرٌ أَوْ جِرَاحٌ فِي مَكَانٍ لَا يَصْلُحُ النَّظَرُ إِلَيْهِ وَ يَكُونُ الرَّجَالُ أَرْفَقَ بِعِلَاجِهِ مِنَ النِّسَاءِ أَيْ صَلَحُ لَهُ أَنْ يَنْظُرَ إِلَيْهَا قَالَ إِذَا اضْطَرَّتْ إِلَيْهِ فَيُعَالِجُهَا إِنْ شَاءَتْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al hakam, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Muslim woman who is afflicted with an affliction in her body, either a fracture or a wound, in a place where it is not correct to look at it, and the men happen to be gentler with the treatment than the women. Is it correct that he looks at her?' He^{asws} said: 'When she is desperate to it, so he can treat her if she so desires it'.¹

بَابُ التَّسْلِيمِ عَلَى النِّسَاءِ

Chapter 173 – The greetings upon the women

عَلِيُّ بْنُ إِبْرَاهِيمَ [عَنْ أَبِيهِ] عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) لَا تَبْدَعُوا النِّسَاءَ بِالسَّلَامِ وَ لَا تَدْعُوهُنَّ إِلَى الطَّعَامِ فَإِنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ النِّسَاءُ عِيٌّ وَ عَوْرَةٌ فَاسْتُرُوا عِيَّهُنَّ بِالسُّكُوتِ وَ اسْتُرُوا عَوْرَاتِهِنَّ بِالْبَيْوتِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Do not initiate the greetings with the women nor invite them to the meal, for the Prophet^{asws} said: 'The women are inarticulate and exposed, therefore veil their inability to express themselves with the silence, and veil their exposure with the houses'.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُسَلِّمُ عَلَى النِّسَاءِ وَ يَرُدُّنَّ عَلَيْهِ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يُسَلِّمُ عَلَى النِّسَاءِ وَ كَانَ يَكْرَهُ أَنْ يُسَلِّمَ عَلَى الشَّابَةِ مِنْهُنَّ وَ يَقُولُ أَتَخَوَّفُ أَنْ يُعْجِنِي صَوْتُهَا فَيَدْخُلَ عَلَيَّ أَكْثَرَ مِمَّا طَلَبْتُ مِنَ الْأَجْرِ .

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

¹ Al Kafi – V 5 – The Book of Marriage Ch 170 H 1

² Al Kafi – V 5 – The Book of Marriage Ch 171 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{asws} used to greet the women and they would respond upon it, and Amir Al-Momineen^{asws} would greet the women and was disliking greeting upon the young ones from them, and he^{asws} was saying, ‘I^{asws} do not like that her voice may fancy me^{asws}, so there would enter into me^{asws} more than what I^{asws} am seeking from the Recompense’.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) النَّسَاءُ عَيٌّ وَ عَوْرَةٌ فَاسْتُرُوا الْعَوْرَاتِ بِالْبَيُوتِ وَ اسْتُرُوا الْعَيَّ بِالسُّكُوتِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{asws} said: ‘The women are inarticulate and exposed, therefore veil the exposure with the houses, and veil their inability to express themselves with the silence’.⁴

بَابُ الْغَيْرَةِ

Chapter 174 – The Sense of Honour (Al-Ghayra)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى غَيُورٌ يُحِبُّ كُلَّ غَيُورٍ وَ لِيَغْيِرْتَهُ حَرَمَ الْفَوَاحِشِ ظَاهِرَهَا وَ بَاطِنَهَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Blessed and High is Most Honourable, He^{azwj} Loves every honourable one, and due to His^{azwj} Sense of Honour He^{azwj} has Prohibited the immoralities, its apparent as well as its hidden (forms)’.⁵

عَنْهُ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ حَبِيبِ الْخَنْعَمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِذَا لَمْ يَغْرِ الرَّجُلُ فَهُوَ مَكْسُوسُ الْقَلْبِ .

From him, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Habeeb Al Khash’amy, from Abdullah Bin Abu Yafour who said,

‘I heard Abu Abdullah^{asws} saying: ‘When the man has no sense of honour, so he is of an inverted heart’.⁶

عَنْهُ وَ مُحَمَّدَ بْنَ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ إِسْحَاقَ بْنِ جَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أُغْيِرَ الرَّجُلُ فِي أَهْلِهِ أَوْ بَعْضِ مَنَاجِحِهِ مِنْ مَمْلُوكِهِ فَلَمْ يَغْرِ وَ لَمْ يَغْيِرْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ طَائِرًا يُقَالُ لَهُ الْفَقَنْدَرُ حَتَّى يَسْفُطَ عَلَى عَارِضَةِ بَابِهِ ثُمَّ يُمَهِّلُهُ أَرْبَعِينَ يَوْمًا ثُمَّ يَهْتِفُ بِهِ إِنَّ اللَّهَ غَيُورٌ يُحِبُّ كُلَّ غَيُورٍ فَإِنْ هُوَ عَارٍ وَ غَيْرٍ وَ أَنْكَرَ ذَلِكَ فَاتَّكْرَهُ وَ إِلَّا طَارَ حَتَّى يَسْفُطَ عَلَى رَأْسِهِ فَيَخْفِقُ بِجَنَاحَيْهِ عَلَى عَيْنَيْهِ ثُمَّ يَطِيرُ عَنْهُ فَيَنْزِعُ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ بَعْدَ ذَلِكَ رُوحَ الْإِيمَانِ وَ تُسَمِّيهِ الْمَلَائِكَةُ الدِّيُوثَ .

From him, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether, from Ibn Mahboub, from Is’haq Bin Jareer,

³ Al Kafi – V 5 – The Book of Marriage Ch 171 H 2

⁴ Al Kafi – V 5 – The Book of Marriage Ch 171 H 3

⁵ Al Kafi – V 5 – The Book of Marriage Ch 172 H 1

⁶ Al Kafi – V 5 – The Book of Marriage Ch 172 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: 'When a man is not watchful of guarding the honour of his wife or those married to him, so he does not act with a sense of honour, Allah^{azwj} Mighty and Majestic Sends a bird called Al-Qanfadar to him which settles upon a joist of his door, then gives him respite for forty days. Then it shouts out, 'Allah^{azwj} is most Honourable and Loves every honourable one'. So either he (starts) acting vigilantly, and changes and shows remorse to his lack of protectionism, otherwise it flies over until it settles upon his head, so it spreads out its wings upon his eyes, then it files away. So Allah^{azwj} Mighty and Majestic Snatches away from him, after that, the spirit of the 'Eman' (faith), and the Angels name him as the cuckold (pimp)'.⁷

ابْنُ مَحْبُوبٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) غَيُورًا وَ أَنَا أَغْيُرُ مِنْهُ وَ جَدَعَ اللَّهُ أَنْفَ مَنْ لَا يَغَارُ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ .

Ibn Mahboub, from someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{asws} said: 'Ibrahim^{as} was a person with a sense of honour, and I^{asws} am with a more sense of honour than him^{as}, and Allah^{azwj} would stub the nose of the one who does not have a sense of honour, from the Believers and the Muslims'.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ شَيْطَانًا يُقَالُ لَهُ الْفَقَنْدَرُ إِذَا ضُرِبَ فِي مَنْزِلِ الرَّجُلِ أَرْبَعِينَ صَبَاحًا بِالتَّرْبِيطِ وَ دَخَلَ عَلَيْهِ الرَّجَالُ وَضَعَ ذَلِكَ الشَّيْطَانُ كُلَّ عَضْوٍ مِنْهُ عَلَى مِثْلِهِ مِنْ صَاحِبِ الْبَيْتِ ثُمَّ نَفَخَ فِيهِ نَفْحَةً فَلَا يَغَارُ بَعْدَ هَذَا حَتَّى تُؤْتَى نِسَاؤُهُ فَلَا يَغَارُ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Is'haq Bin Jareer who said,

'I heard Abu Abdullah^{asws} saying that a devil called Al-Qanfadar, when the flute is played in the house of the man for forty days, and the men enter into it, that devil places every part of his body upon a similar part of the owner of his house, then blows into him with a blowing, so he never feels a sense of honour after this even if people go to his women'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَا أَهْلَ الْعِرَاقِ نُبْنُ أَنْ نِسَاءَكُمْ يُدَافِعْنَ الرَّجَالَ فِي الطَّرِيقِ أَمَا تَسْتَحْيُونَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'O people of Al-Iraq! I am informed that your women push men on the road, are you not ashamed?'

وَ فِي حَدِيثٍ آخَرَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَالَ أَمَا تَسْتَحْيُونَ وَ لَا تَعَارُونَ نِسَاءَكُمْ يَخْرُجْنَ إِلَى الْأَسْوَاقِ وَ يُرَاجِمُنَّ الْعُلُوجَ .

⁷ Al Kafi – V 5 – The Book of Marriage Ch 172 H 3

⁸ Al Kafi – V 5 – The Book of Marriage Ch 172 H 4

⁹ Al Kafi – V 5 – The Book of Marriage Ch 172 H 5

And in another Hadeeth, Amir Al Momineen^{asws} said: 'Are you not feeling ashamed nor feeling a sense of honour that your womenfolk are going out to the markets and 'الْعُلُوجُ' (uneducated, faithless) are crowding them?'¹⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ لَا يُرَكِّبُهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ السُّيُحُورُ وَ الدِّيُوثُ وَ الْمَرْأَةُ تُوطِئُ فِرَاشَ زَوْجِهَا .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Ibn Muskan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There are three to whom Allah^{azwj} will not be Speaking to on the Day of Judgement, nor will He^{azwj} be Purifying them, and for them is a painful Punishment – the elderly adulterer, and the cuckold (pimp), and a woman who allows men to go in the bed of her husband with her'.¹¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حُرِّمَتْ الْجَنَّةُ عَلَى الدِّيُوثِ .

Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Paradise is Prohibited unto the cuckold'.¹²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِيهِ عَنْ جَعْفَرِ بْنِ عَنَسَةَ عَنْ عَبْدِ اللَّهِ بْنِ زِيَادِ الْأَسَدِيِّ عَنْ عَمْرِو بْنِ أَبِي الْمُقَدَّامِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَمَّنْ حَدَّثَهُ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَتَبَ فِي رِسَالَتِهِ إِلَى الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِيَّاكَ وَ النَّعَائِرَ فِي غَيْرِ مَوْضِعِ الْعَنْبَرَةِ فَإِنَّ ذَلِكَ يَدْعُو الصَّحِيحَةَ مِنْهُنَّ إِلَى السَّقَمِ وَ لَكِنَّ أَحْكَمَ أَمْرَهُنَّ فَإِنَّ رَأَيْتَ عَيْبًا فَعَجَلِ النَّكِيرَ عَلَى الصَّغِيرِ وَ الْكَبِيرِ فَإِنَّ تَعَيَّنَتْ مِنْهُنَّ الرَّيْبَ فَيَعْظُمُ الذَّنْبُ وَ يَهُونُ الْعُتْبُ .

Abu Ali Al Ashary, from one of his companions, from Ja'far Bin Anbasa, from Ubadat Bin Ziyad Al Asady, from Amro Bin Abu Al Miqdam,

(It has been narrated) from Abu Ja'far^{asws},

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} wrote in a letter to Al-Hassan^{asws}: 'You must be on your guard against vigilance and protectionism in an improper instance because it can lead the ones (of women) with perfect manners into one of ill-behaving one, however, you must fortify their (women's) condition and if you find a defect then hasten to disapprove it regardless it is small or large. If you find their behaviour doubtful, then the sin becomes great and deviation becomes easy'.¹³

¹⁰ Al Kafi – V 5 – The Book of Marriage Ch 172 H 6

¹¹ Al Kafi – V 5 – The Book of Marriage Ch 172 H 7

¹² Al Kafi – V 5 – The Book of Marriage Ch 172 H 8

¹³ Al Kafi – V 5 – The Book of Marriage Ch 172 H 9

بَابُ خُرُوجِ النِّسَاءِ إِلَى الْعِيدَيْنِ**Chapter 175 – The going out of the women to the two Eids**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ شَرِيحٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ خُرُوجِ النِّسَاءِ فِي الْعِيدَيْنِ فَقَالَ لَا إِلَّا عَجُوزٌ عَلَيْهَا مَثْقَلَاهَا يَعْني الخَفَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Marwan Bin Muslim, from Muhammad Bin Shurayh who said,

'I asked Abu Abdullah^{asws} about the going out of the women during the two Eids, so he^{asws} said: 'No, except for the elderly woman wearing their pair of shoes'.¹⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ خُرُوجِ النِّسَاءِ فِي الْعِيدَيْنِ وَ الْجُمُعَةِ فَقَالَ لَا إِلَّا أَمْرَأَةً مُسِنَّةً .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Yunus Bin Yaquob who said,

'I asked Abu Abdullah^{asws} about the going out of the women during the two Eids, and the Friday, so he^{asws} said: 'No, except for an elderly woman'.¹⁵

بَابُ مَا يَحِلُّ لِلرَّجُلِ مِنْ امْرَأَتِهِ وَ هِيَ طَامِثٌ**Chapter 176 – What is Permissible for the man, from his woman, and she is menstruating**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنِ مَنْصُورِ بْنِ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا لِصَاحِبِ الْمَرْأَةِ الْحَائِضِ مِنْهَا فَقَالَ كُلُّ شَيْءٍ مَّا عَدَا الْقُبْلَ بِعَيْنِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Mansour Bin Yunus, from Is'haq Bin Ammar, from Abdul Malik Bin Amro who said,

'I asked Abu Abdullah^{asws}, 'What is for the owner of the menstruating woman, from her?' So he^{asws} said: 'Everything except for the front part in particular'.¹⁶

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ . عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْحَائِضِ مَا يَحِلُّ لِزَوْجِهَا مِنْهَا قَالَ مَا دُونَ الْفَرْجِ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Abdullah Bin Jabala, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the menstruating woman, what is Permissible for her husband, from her. He^{asws} said: 'Whatever is besides the front private part'.¹⁷

¹⁴ Al Kafi – V 5 – The Book of Marriage Ch 173 H 1

¹⁵ Al Kafi – V 5 – The Book of Marriage Ch 173 H 2

¹⁶ Al Kafi – V 5 – The Book of Marriage Ch 174 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا يَحِلُّ لِلرَّجُلِ مِنْ أَمْرَاتِهِ وَ هِيَ حَائِضٌ قَالَ مَا دُونَ الْفَرْجِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Al Hassan, from Muhammad Bin Abu Hamza, from Dawood Al Raqqy, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, 'What is Permissible for the man, from his woman, and she is menstruating?' He^{asws} said: 'Whatever is besides the front private part'.¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِيانَ بْنِ عُثْمَانَ وَ الْحُسَيْنِ بْنِ أَبِي يُوسُفَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) مَا يَحِلُّ لِلرَّجُلِ مِنَ الْمَرْأَةِ وَ هِيَ حَائِضٌ قَالَ كُلُّ شَيْءٍ عِزْرَ الْفَرْجِ قَالَ ثُمَّ قَالَ إِنَّمَا الْمَرْأَةُ لُغْبَةُ الرَّجُلِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Al Hassan, from Muhammad Bin Ziyad, from Aban Bin Usman and Al Husayn Bin Abu Yusuf, from Abdul Malik Bin Amro who said,

'I asked Abu Abdullah^{asws}, 'What is Permissible for the man, from the woman, and she is menstruating?' He^{asws} said: 'Everything apart from the front private part'. Then he^{asws} said: 'But rather, the woman is the toy of the man'.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عَدَّافِرِ الصَّيْرَفِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (تَرَى هَؤُلَاءِ الْمَسْوُوهِينَ خَلْفَهُمْ قَالَ قُلْتُ نَعَمْ قَالَ هَؤُلَاءِ الَّذِينَ أَبَاؤُهُمْ يَأْتُونَ نِسَاءَهُمْ فِي الطَّمْثِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Uzafir Al Sayrafi who said,

'Abu Abdullah^{asws} said: 'Do you see these disfigured ones?' I said, 'Yes'. He^{asws} said: 'They are those who fathers were going to their wives during the menstruation'.²⁰

باب مُجَامَعَةِ الْحَائِضِ قَبْلَ أَنْ تَغْتَسِلَ

Chapter 177 – Copulating with the menstruating woman before she washes

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي الْمَرْأَةِ يَنْقَطِعُ عَنْهَا دَمُ الْحَيْضِ فِي آخِرِ أَيَّامِهَا قَالَ إِذَا أَصَابَ زَوْجَهَا شَبَقٌ فَلْيَأْمُرْهَا فَلْتَغْتَسِلْ فَرَجِهَا ثُمَّ يَمَسُّهَا إِنْ شَاءَ قَبْلَ أَنْ تَغْتَسِلَ .

Muhammad Bin Yahya, 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^{asws} regarding the woman from whom the blood of the menstruation has been cut off at the end of her days. He^{asws} said: 'When her husband is hit by the craving, so let him instruct her and let her wash her private part, then he can touch her, Allah^{azwj} Willing, before she washes'.²¹

¹⁷ Al Kafi – V 5 – The Book of Marriage Ch 174 H 2

¹⁸ Al Kafi – V 5 – The Book of Marriage Ch 174 H 3

¹⁹ Al Kafi – V 5 – The Book of Marriage Ch 174 H 4

²⁰ Al Kafi – V 5 – The Book of Marriage Ch 174 H 5

²¹ Al Kafi – V 5 – The Book of Marriage Ch 175 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحَسَنِ الطَّاطِرِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ يَقُطِينِ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْحَائِضِ تَرَى الطَّهْرَ وَ يَقَعُ بِهَا زَوْجُهَا قَالَ لَا بَأْسَ وَ الْغُسْلُ أَحَبُّ إِلَيَّ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Abu Hamza, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan Musa^{asws}, said, 'I asked him^{asws} about the menstruating woman who sees the purity and her husband copulates with her. He^{asws} said: 'There is no problem, and the washing is more beloved to me'.²²

بَاب مَحَاشِ النِّسَاءِ

Chapter 178 – Sodomising the women

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ إِيْتَانِ النِّسَاءِ فِي أَعْجَازِهِنَّ فَقَالَ هِيَ لِعِبْتِكَ لَا تُؤْذَاهَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Husayn Bin Ali, from Aban, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about coming to the women in their behinds, so he^{asws} said: 'She is your plaything, do not hurt her'.²³

بَاب الْخُضْخُضَةِ وَ نِكَاحِ الْبَيْهَمَةِ

Chapter 179 – The Masturbation and copulating with the animals

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْخُضْخُضَةِ فَقَالَ هِيَ مِنَ الْفَوَاحِشِ وَ نِكَاحُ الْأَمَةِ خَيْرٌ مِنْهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al A'ala Bin Razeyn, from a man,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the masturbation, so he^{asws} said: 'It is from the immoralities, and marrying the slave girl is better than it'.²⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الدَّلْكِ قَالَ نَاكِحُ نَفْسِهِ لَا شَيْءَ عَلَيْهِ .

Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from Ismail Al Basry, from Zurara Bin Ayn,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the rubbing (the manhood). He^{asws} said: 'He is having sex with himself, there is nothing upon it'.²⁵

²² Al Kafi – V 5 – The Book of Marriage Ch 175 H 2

²³ Al Kafi – V 5 – The Book of Marriage Ch 176 H 1

²⁴ Al Kafi – V 5 – The Book of Marriage Ch 177 H 1

²⁵ Al Kafi – V 5 – The Book of Marriage Ch 177 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يَنْكُحُ بَهِيمَةً أَوْ يَذَلُّكَ فَقَالَ كُلُّ مَا أَنْزَلَ بِهِ الرَّجُلُ مَاءَهُ فِي هَذَا وَ شَبَّهَهُ فَهُوَ زَنٌ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the man who copulates with an animal, or rubs (masturbates)'. So he^{asws} said: 'Everything what man causes his water to descend regarding this and what resembles it, so it is adultery'.²⁶

عَلِيُّ بْنُ مُحَمَّدٍ الْكُلَيْنِيُّ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُحْتَارِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَلْعُونٌ مَنْ نَكَحَ بَهِيمَةً .

Ali Bin Muhammad Al Kulayni, from Salih Bin Abu Hammad, from Muhammad Bin Ibrahim Al Nowfaly, from Al Husayn Bin Al Mukhtar, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{asws} said: 'Accursed is the one who copulates with an animal'.²⁷

باب الزَّانِي

Chapter 180 – The Adulterer

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ أَقْرَ نُطْفَتَهُ فِي رَحِمٍ يَحْرُمُ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Ali Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The most intense of the Punished people on the Day of Judgement will be a man who caused his seed to fall into a womb which was Prohibited unto him'.²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ سَالِمٍ قَالَ قَالَ أَبُو إِبْرَاهِيمَ (عليه السلام) أَتَقِي الزَّانَا فَإِنَّهُ يَمْحَقُ الرِّزْقَ وَ يُبْطِلُ الدِّينَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and Usman Bin Isa, from Ali Bin Salim who said,

'Abu Ibrahim^{asws} (7th Imam^{asws}) said: 'Fear the adultery, for it obliterates the sustenance and invalidates the Religion'.²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِلزَّانِي سِتُّ خِصَالٍ ثَلَاثٌ فِي الدُّنْيَا وَ ثَلَاثٌ فِي الْآخِرَةِ أَمَّا الَّتِي فِي الدُّنْيَا فَيَذْهَبُ بِنُورِ الْوَجْهِ وَ يُورِثُ الْفَقْرَ وَ يُعْجِلُ الْفِتْنَةَ وَ أَمَّا الَّتِي فِي الْآخِرَةِ فَسَخَطُ الرَّبِّ وَ سُوءُ الْحِسَابِ وَ الْخُلُودُ فِي النَّارِ .

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

²⁶ Al Kafi – V 5 – The Book of Marriage Ch 177 H 3

²⁷ Al Kafi – V 5 – The Book of Marriage Ch 177 H 4

²⁸ Al Kafi – V 5 – The Book of Marriage Ch 178 H 1

²⁹ Al Kafi – V 5 – The Book of Marriage Ch 178 H 2

(It has been narrated) from Abu Abdullah^{asws} from his^{asws} father^{asws} having said: 'For the adulterer there are six characteristics, three in the world and three in the Hereafter. As for those in the world, so it removes the light of the face, and inherits the poverty, and hastens the destruction; and as for those in the Hereafter, so it Angers the Lord^{azwj}, and the evil Reckoning, and the eternity in the Fire'.³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ وَجَدْنَا فِي كِتَابِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا كَثُرَ الزَّانَا مِنْ بَعْدِي كَثُرَ مَوْتُ الْفَجَاءَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'We^{asws} found in the Book of Ali^{asws} that Rasool-Allah^{asws} said: 'When the adultery is abundant from after me^{asws}, there would be an abundance of sudden death'.³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمْرَةَ قَالَ كُنْتُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَجَاءَهُ رَجُلٌ فَقَالَ لَهُ يَا أَبَا مُحَمَّدٍ إِنِّي مُبْتَلَى بِالنِّسَاءِ فَأَرْنِي يَوْمًا وَأَصُومُ يَوْمًا فَيَكُونُ ذَا كَفَّارَةٍ لِي إِذَا فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) إِنَّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ أَنْ يُطَاعَ وَ لَا يُعْصَى فَلَا تَزْنِ وَ لَا تَصُمْ فَاجْتَنِبْهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِلَيْهِ فَأَخَذَ بِيَدِهِ فَقَالَ يَا أَبَا زَيْنَةَ تَعْمَلُ عَمَلَ أَهْلِ النَّارِ وَ تَرْجُو أَنْ تَدْخُلَ الْجَنَّةَ .

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

'I was in the presence of Ali^{asws} Bin Al-Husayn^{asws}, so a man came over and said to him^{asws}, 'O Abu Muhammad^{asws}! I am afflicted (addicted) with the women, so I commit adultery one day, and I Fast one day. So, does that become an expiation for that?' So he^{asws} said to him: 'There is nothing more Beloved to Allah^{azwj} Mighty and Majestic than that He^{azwj} is obeyed and is not disobeyed. Therefore, do not commit adultery and do not Fast (as an expiation for it)'. So Abu Ja'far^{asws} pulled him and grabbed his hand and said: 'O father of adultery! You are doing a deed of the inhabitants of the Fire and you are hoping that you would enter the Paradise?'³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِنِّي مُبْتَلَى بِالنِّظَرِ إِلَى الْمَرْأَةِ الْحَمِيلَةِ فَيُعْجِبُنِي النَّظَرُ إِلَيْهَا فَقَالَ لِي يَا عَلِيُّ لَا بَأْسَ إِذَا عَرَفَ اللَّهُ مِنْ نَبِيِّكَ الصِّدْقَ وَ إِيَّاكَ وَ الزَّانَا فَإِنَّهُ يَمْحَقُ الْبِرْكَهَ وَ يَهْلِكُ الدِّينَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Suweyd who said,

'I said to Abu Al-Hassan^{asws}, 'I am addicted with the looking at the beautiful woman, and looking at her fascinates me'. So he^{asws} said to me: 'O Ali! It is not unlawful when Allah^{azwj} Recognises the sincerity from your intention, but beware of the adultery, for it obliterates the Blessings and destroys the Religion'.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْعَبَّاسِ الْكُوفِيِّ جَمِيعاً عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اجْتَمَعَ الْحَوَارِيُّونَ إِلَى عِيسَى (عَلَيْهِ السَّلَامُ) فَقَالُوا لَهُ يَا مَعْلَمَ الْخَيْرِ

³⁰ Al Kafi – V 5 – The Book of Marriage Ch 178 H 3

³¹ Al Kafi – V 5 – The Book of Marriage Ch 178 H 4

³² Al Kafi – V 5 – The Book of Marriage Ch 178 H 5

³³ Al Kafi – V 5 – The Book of Marriage Ch 178 H 6

أَرْشَدْنَا فَقَالَ لَهُمْ إِنَّ مُوسَى كَلِمَةَ اللَّهِ (عَلَيْهِ السَّلَام) أَمَرَكُمْ أَنْ لَا تَحْلِفُوا بِاللَّهِ تَبَارَكَ وَ تَعَالَى كَاذِبِينَ وَ أَنَا أَمَرُكُمْ أَنْ لَا تَحْلِفُوا بِاللَّهِ كَاذِبِينَ وَ لَا صَادِقِينَ

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, from Abu Al Abbas Al Kufy, altogether from Amro Bin Usman, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The disciples gathered to Isa^{as}, so they said to him^{as}, 'O good teacher, Guide us! So he^{as} said to them: 'Musa^{as} the Speaker with Allah^{azwj} had ordered you all not to falsely swear oaths with Allah^{azwj} Blessed and High, and I^{as} am ordering you all not to swear with Allah^{azwj}, falsely nor truthfully'.

قَالُوا يَا رُوحَ اللَّهِ زِدْنَا فَقَالَ إِنَّ مُوسَى نَبِيَّ اللَّهِ (عَلَيْهِ السَّلَام) أَمَرَكُمْ أَنْ لَا تَزْنُوا وَ أَنَا أَمَرُكُمْ أَنْ لَا تُحَدِّثُوا أَنْفُسَكُمْ بِالزَّنَا فَضُلًّا عَنْ أَنْ تَزْنُوا فَإِنَّ مَنْ حَدَّثَ نَفْسَهُ بِالزَّنَا كَانَ كَمَنْ أَوْقَدَ فِي بَيْتِ مَرْوَةٍ فَأَفْسَدَ التَّرَاوِيْقَ الدُّخَانُ وَ إِنْ لَمْ يَحْتَرِقِ الْبَيْتُ.

They said, 'O Spirit of Allah^{azwj}, increase it for us'. So he^{as} said: 'Musa^{as} the Prophet^{as} of Allah^{azwj} ordered you all that you shall not commit adultery, and I^{as} am ordering you that should not speak to your souls about the adultery, not to speak of committing adultery, for the one who discusses with himself with the adultery, so he would be like the one who ignites in a decorated house, so the smoke spoils the decoration even if it does not burn down the house'.³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ يَعْقُوبُ لِابْنِهِ يَا بُنَيَّ لَا تَزْنِ فَإِنَّ الطَّائِرَ لَوْ رَأَى لَتَنَاتَرَ رِيشَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Yaqoub^{as} said to his^{as} son^{as}: 'Do not commit adultery, for the bird, if it commits adultery, its feathers fall off'.³⁵

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الزَّنَا خَمْسٌ خِصَالٌ يَذْهَبُ بِمَاءِ الْوَجْهِ وَ يُوْرِثُ الْفَقْرَ وَ يَنْقُصُ الْعُمَرَ وَ يُسْخِطُ الرَّحْمَنَ وَ يُخَلِّدُ فِي النَّارِ نَعُودٌ بِاللَّهِ مِنَ النَّارِ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Prophet^{asws} said regarding the adultery: 'Five characteristics remove the water of the face and inherit the poverty, and shorten the life-spans, and anger the Beneficent, and (necessitate) an eternity in the Fire. We^{asws} seek Refuge with Allah^{azwj} from the Fire'.³⁶

³⁴ Al Kafi – V 5 – The Book of Marriage Ch 178 H 7

³⁵ Al Kafi – V 5 – The Book of Marriage Ch 178 H 8

³⁶ Al Kafi – V 5 – The Book of Marriage Ch 178 H 9

باب الزَّانِيَةِ**Chapter 181 – The Adulteress**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ وَلَا يُزَكِّيهِمْ وَلَا يُرَكِّبُهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ مِنْهُمُ الْمَرْأَةُ تُوْطِئُ فِرَاشَ زَوْجِهَا .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Ibn Muskan, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There are three to whom Allah^{azwj} will neither be Speaking to them nor Purifying them, and for them would be a painful Punishment – from them is the woman who tramples the bed of her husband (commits adultery)’.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ أَبِي الْهَلَالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَلَا أُخْبِرُكُمْ بِكَبِيرِ الزَّانَا قَالُوا بَلَى قَالَ هِيَ لِمَرْأَةٍ تُوْطِئُ فِرَاشَ زَوْجِهَا فَتَأْتِي بِوَلَدٍ مِنْ غَيْرِهِ فَتُلْزِمُهُ زَوْجَهَا فَتِلْكَ الَّتِي لَا يُكَلِّمُهَا اللَّهُ وَلَا يَنْظُرُ إِلَيْهَا يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيَهَا وَلَا لَهَا عَذَابٌ أَلِيمٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Is'haq Bin Abu Al Hilal,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Shall I^{asws} inform you with the most grievous of the adultery?’ They said, ‘Yes’. He^{asws} said: ‘It is the woman who tramples the bed of her husband, so she comes up with a child from someone else, and she necessitates it upon her husband. So that is the one whom Allah^{azwj} will not be Speaking to her nor would He^{azwj} be Considering her on the Day of Judgement, nor will He^{azwj} Purify her, and for her is a painful Punishment’.³⁸

عَلِيُّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اسْتَنْدَّ عَضْبُ اللَّهِ عَلَى امْرَأَةٍ أَدْخَلَتْ عَلَى أَهْلِ بَيْتِهَا مِنْ غَيْرِهِمْ فَأَكَلَ خَيْرَاتِهِمْ وَ نَظَرَ إِلَى عَوْرَاتِهِمْ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The most intense Anger of Allah^{azwj} is upon a woman who enters upon her household someone other than them, so he eats of their goodness and looks at their nakedness’.³⁹

باب اللُّوَاطِ**Chapter 182 - The Sodomy**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ حُرْمَةُ الدُّبْرِ أَكْبَرُ مِنْ حُرْمَةِ الْفَرْجِ إِنَّ اللَّهَ أَهْلَكَ أُمَّةَ بَحْرَمَةِ الدُّبْرِ وَ لَمْ يَهْلِكْ أَحَدًا بِحُرْمَةِ الْفَرْجِ .

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

³⁷ Al Kafi – V 5 – The Book of Marriage Ch 179 H 1

³⁸ Al Kafi – V 5 – The Book of Marriage Ch 179 H 2

³⁹ Al Kafi – V 5 – The Book of Marriage Ch 179 H 3

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The sanctity of the anus is greater than the sanctity of the vagina. Allah^{azwj} Destroyed communities due to the (violation of the) sanctity of the anus but did not destroy anyone due to the (violation of the) sanctity of the vagina'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ جَامَعَ غُلَامًا جَاءَ جُنْبًا يَوْمَ الْقِيَامَةِ لَا يُقْبِيهِ مَاءُ الدُّنْيَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَ أَعَدَّ لَهُ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{asws} said: 'The one who copulates with the boys would come sexually impure on the Day of Judgement, the water of the world not having purified him, and Allah^{azwj} would be Wrathful upon him, and would Curse him, and Prepare Hell for him, and it is an evil destination'.

ثُمَّ قَالَ إِنَّ الذَّكَرَ لَيُرَكَّبُ الذَّكَرَ فَيَهْتَرُ العَرِشُ لِذَلِكَ وَ إِنَّ الرَّجُلَ لَيُؤْتَى فِي حَقْبِهِ فَيَحْبِسُهُ اللَّهُ عَلَى جِسْرِ جَهَنَّمَ حَتَّى يَفْرُغَ مِنْ حِسَابِ الخَلَائِقِ ثُمَّ يُؤْمَرُ بِهِ إِلَى جَهَنَّمَ فَيَعْدَبُ بِطَبَقَاتِهَا طَبَقَةً طَبَقَةً حَتَّى يُرَدَّ إِلَى أَسْفَلِهَا وَ لَا يَخْرُجُ مِنْهَا .

Then he^{asws} said: 'When the man rides upon the man, so the Throne trembles due to that, and if the man is come to in his hole, so Allah^{azwj} would Reckon him upon a bridge of Hell until He^{azwj} is Free from the Reckoning of the people. Then He^{azwj} would Command with him to be taken to the Hell, so he would be Punished with its Layers, Layer after Layer until he is returned to its lowest, and he would not come out from it'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) اللُّوَاطُ مَا دُونَ الدُّبْرِ وَ الدُّبْرُ هُوَ الكُفْرُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The sodomy is what is less than the (entering the) behind, and the (entering the) behind, it is the blasphemy'.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنِ ابْنِ عُثْمَانَ عَنْ أَبِي بصيرٍ عَنِ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) فِي قَوْمٍ لُوِطُوا (عَلَيْهِ السَّلَام) إِنَّكُمْ لَتَأْتُونَ الفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ العَالَمِينَ فَقَالَ إِنَّ إِبْلِيسَ أَتَاهُمْ فِي صُورَةٍ حَسَنَةٍ فِيهِ تَأْنِيثٌ عَلَيْهِ تَبَابٌ حَسَنَةٌ فَجَاءَ إِلَى شَبَابٍ مِنْهُمْ فَأَمَرَهُمْ أَنْ يَقْعُوا بِهِ فَلَوْ طَلَبَ إِلَيْهِمْ أَنْ يَقْعَ بِهِمْ لَأَبَوْا عَلَيْهِ وَ لَكِنْ طَلَبَ إِلَيْهِمْ أَنْ يَقْعُوا بِهِ فَلَمَّا وَقَعُوا بِهِ التَّدْوَهُ ثُمَّ ذَهَبَ عَنْهُمْ وَ تَرَكَهُمْ فَأَحَالَ بَعْضُهُمْ عَلَى بَعْضٍ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the people of Lut^{as} [7:80] **You are committing an indecency, which no one in the worlds has done before you?** So he^{asws} said: 'Iblees^{la} came to them in an image of beauty

⁴⁰ Al Kafi – V 5 – The Book of Marriage Ch 180 H 1

⁴¹ Al Kafi – V 5 – The Book of Marriage Ch 180 H 2

⁴² Al Kafi – V 5 – The Book of Marriage Ch 180 H 3

wherein was femininity, upon him^{la} were beautiful clothes. So he^{la} came over to the youths from them and instructed them that they should fall upon him^{la}. Had he^{la} sought to them that he^{la} should fall upon them, they would have refused to him^{la}, but he^{la} sought to them that they should shall upon him^{la}. So when they did it, they attained pleasure. Then he^{la} went away from them and left them, so they fell upon each other'.⁴³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي زَكَرِيَّا بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَمْرٍو عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَ قَوْمٌ لُوطٌ مِنْ أَفْضَلِ قَوْمِ خَلَقَهُمُ اللَّهُ فَطَلَبَهُمْ إِبْلِيسُ الطَّلَبَ الشَّدِيدَ وَكَانَ مِنْ فَضْلِهِمْ وَخَيْرَتِهِمْ أَنَّهُمْ إِذَا خَرَجُوا إِلَى الْعَمَلِ خَرَجُوا بِأَجْمَعِهِمْ وَتَبَقِيَ النِّسَاءُ خَلْفَهُمْ فَلَمْ يَزَلْ إِبْلِيسُ يَعْتَادُهُمْ فَكَانُوا إِذَا رَجَعُوا خَرَبَ إِبْلِيسُ مَا يَعْمَلُونَ فَقَالَ بَعْضُهُمْ لِبَعْضٍ تَعَالَوْا نَرِصُدْ هَذَا الَّذِي يُخَرِّبُ مَتَاعَنَا فَرِصَدُوهُ فَإِذَا هُوَ غُلَامٌ أَحْسَنُ مَا يَكُونُ مِنَ الْعُلَمَانِ فَقَالُوا لَهُ أَنْتَ الَّذِي تُخَرِّبُ مَتَاعَنَا مَرَّةً بَعْدَ مَرَّةٍ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Saeed who said, 'Zakariyya Bin Muhammad informed me, from his father, from Amro,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The people of Lut^{as} were from the best of the people Created by Allah^{azwj}. So Iblees^{la} sought them with an intense seeking, and from their merits and their goodness was that whenever they went to the work, they went out altogether, and the women would remain behind them. So Iblees^{la} would not cease to transgress them, So when they would return, Iblees^{la} would have spoil whatever they had worked. So some of them said to the others, 'Come, let us observe this one who is spoiling our provisions. So they observed, and there was a boy as good looking as can be from the boys. So they said to him, 'You are the one who is spoiling our provisions time after time'.

فَاجْتَمَعَ رَأْيُهُمْ عَلَى أَنْ يَقْتُلُوهُ فَيَبْتِئُوهُ عِنْدَ رَجُلٍ فَلَمَّا كَانَ اللَّيْلُ صَاحَ فَقَالَ لَهُ مَا لَكَ فَقَالَ كَانَ أَبِي يُنَوِّمُنِي عَلَى بَطْنِهِ فَقَالَ لَهُ تَعَالِ فَنَمَّ عَلَى بَطْنِي قَالَ فَلَمْ يَزَلْ يَدُلُّكَ الرَّجُلَ حَتَّى عَلِمَهُ أَنَّهُ يَفْعَلُ بِنَفْسِهِ فَأَوَّلًا عَلِمَهُ إِبْلِيسُ وَالتَّانِيَةَ عَلِمَهُ هُوَ ثُمَّ أُنْسَلَ فَرَّ مِنْهُمْ

So they formed a consensus upon killing him. So they lodged him for the night with a man. So when it was the night, he shrieked. So the man said, 'What is the matter with you?' So he said, 'My father used to sleep me upon his belly'. So he said to him, 'Come, so sleep upon my belly'. So he did not cease to massage the man until he taught him that he should do it with himself. Thus the first one to do it was Iblees^{la}, and the second one to do it was him. Then he crept away and fled from them.

وَ أَصْبَحُوا فَجَعَلَ الرَّجُلُ يُخْبِرُ بِمَا فَعَلَ بِالْغُلَامِ وَ يُعْجِبُهُمْ مِنْهُ وَ هُمْ لَا يَعْرِفُونَهُ فَوَضَعُوا أَيْدِيَهُمْ فِيهِ حَتَّى اكْتَفَى الرَّجُلُ بِالرِّجَالِ بَعْضُهُمْ بِبَعْضٍ ثُمَّ جَعَلُوا يَرِصُدُونَ مَرَّةَ الطَّرِيقِ فَيَفْعَلُونَ بِهِمْ حَتَّى تَنْكَبَ مَدِينَتُهُمُ النَّاسُ ثُمَّ تَرَكُوا نِسَاءَهُمْ وَ أَقْبَلُوا عَلَى الْعُلَمَانِ

And the morning came, so the man went over informing with what he had done with the boy and he astounded them from it, and they were not understanding it. So they placed their hands in it, indulging in it, until the men sufficed themselves with the men, with each other. Then they went on looking out for the passers by on the road, so they would be doing it with them until they had plagued the people of their cities. Then they neglected their women and faced towards the boys.

⁴³ Al Kafi – V 5 – The Book of Marriage Ch 180 H 4

فَلَمَّا رَأَى أَنَّهُ قَدْ أَحْكَمَ أَمْرَهُ فِي الرِّجَالِ جَاءَ إِلَى النِّسَاءِ فَصَيَّرَ نَفْسَهُ امْرَأَةً فَقَالَ إِنَّ رِجَالَكُمْ يَفْعَلُونَ بَعْضُهُمْ بَعْضًا قَالُوا نَعَمْ قَدْ رَأَيْنَا ذَلِكَ وَكُلَّ ذَلِكَ يَعْظُمُهُمْ لُوطٌ وَ يُوصِيهِمْ وَ إِبْلِيسُ يُغْوِيهِمْ حَتَّى اسْتَعْنَى النِّسَاءُ بِالنِّسَاءِ

So when he^{la} saw that his^{la} matter had prevailed among the men, he^{la} went to the women. So he^{la} changed himself^{la} into a woman, so he^{la} said, 'Your men are doing it to each other'. They said, 'Yes, we have seen that'. And everytime Lut^{as} advised them, Iblees^{la} would stray them until the women sufficed themselves with the women.

فَلَمَّا كَمَلَتْ عَلَيْهِمُ الْحُجَّةُ بَعَثَ اللَّهُ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ (عَلَيْهِمُ السَّلَامُ) فِي زِيٍّ غُلْمَانَ عَلَيْهِمْ أَقْبِيَّةٌ فَمَرُّوا بِلُوطٍ وَ هُوَ يَحْرُثُ فَقَالَ أَيْنَ تُرِيدُونَ مَا رَأَيْتُمْ أَجْمَلَ مِنْكُمْ قَطُّ قَالُوا إِنَّا أُرْسَلْنَا سَيِّدُنَا إِلَى رَبِّ هَذِهِ الْمَدِينَةِ قَالَ أَوْ لَمْ يَبْلُغْ سَيِّدُكُمْ مَا يَفْعَلُ أَهْلُ هَذِهِ الْمَدِينَةِ يَا بَنِيَّ إِنَّهُمْ وَ اللَّهُ يَأْخُذُونَ الرِّجَالَ فَيَفْعَلُونَ بِهِمْ حَتَّى يَخْرُجَ الدَّمُ فَقَالُوا أَمَرْنَا سَيِّدُنَا أَنْ نَمُرَّ وَ سَطَّهَا قَالَ فَمَا لِي بِكُمْ حَاجَةٌ قَالُوا وَ مَا هِيَ قَالَ تَصْبِرُونَ هَاهُنَا إِلَى اخْتِلَاطِ الظَّلَامِ

So when the argument was completed over them, Allah^{azwj} Sent Jibraeel^{as} and Mikaeel^{as}, and Israfeel^{as} in the form of boys wearing gowns. So they^{as} passed by Lut^{as} and he^{as} was farming, so he^{as} said: 'Where are you^{as} intending to go. I^{as} have not seen anyone more good-looking than you^{as}'. They^{as} said, 'Our^{as} Master^{azwj} has Sent us^{as} to the lord of this city'. He^{as} said: 'Has it not reached your^{as} Master^{azwj} of what the people of this city are doing? O my^{as} sons! By Allah^{azwj}, they are taking to the men, so they are doing it with them until the blood comes out'. Our^{as} Master^{azwj} has Commanded us^{as} that we^{as} pass through the middle of it'. He^{as} said: 'There is a need of mine^{as} to you^{as}'. They said, 'And what is it?' He^{as} said: 'Await over here until the crossing over of the darkness'.

قَالَ فَجَلَسُوا قَالَ فَبَعَثَ ابْنَتَهُ فَقَالَ جِيبِي لَهُمْ بَخُنْزِيرٍ وَ جِيبِي لَهُمْ بَمَاءٍ فِي الْقُرْعَةِ وَ جِيبِي لَهُمْ عَبَاءً يَتَعَطَّرُونَ بِهَا مِنَ الْبُرْدِ فَلَمَّا أَنْ ذَهَبَتِ ابْنَتُهُ أَقْبَلَ الْمَطَرُ وَ الْوَادِي فَقَالَ لُوطٌ السَّاعَةَ يَذْهَبُ بِالصِّبْيَانِ الْوَادِي قَوْمُوا حَتَّى نَمْضِيَ وَ جَعَلَ لُوطٌ يَمْشِي فِي أَصْلِ الْحَائِطِ وَ جَعَلَ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ يَمْشُونَ وَ سَطَّ الطَّرِيقَ فَقَالَ يَا بَنِيَّ امْشُوا هَاهُنَا فَقَالُوا أَمَرْنَا سَيِّدُنَا أَنْ نَمُرَّ فِي وَسَطِهَا وَ كَانَ لُوطٌ يَسْتَعْنِمُ الظَّلَامَ

He^{asws} said: 'So they were seated. So he^{as} sent for his^{as} daughter saying, 'Come to me with some bread for them, and come to me with some water for them in the gourd, and come to me with a cloak for them to cover themselves with from the cold'. So when the daughter went, and they faced the rain and the valley. So Lut^{as} said: '(This is) the time they go with the young boys of the valley. Arise until we pass by', and Lut^{as} went on to walk in the base of the wall, and Jibraeel^{as} and Mikaeel^{as} and Israfeel^{as} were walking in the middle of the road. So he^{as} said: 'O my^{as} sons, walk over here'. So they^{as} said: 'Our^{as} Master^{azwj} has Commanded us^{as} to walk in the middle of it'. And Lut^{as} wanted to benefit from the darkness.

وَ مَرَّ إِبْلِيسُ فَأَخَذَ مِنْ جِجْرٍ امْرَأَةً صَبِيًّا فَطَرَحَهُ فِي الْبَيْتِ فَتَصَابَحَ أَهْلُ الْمَدِينَةِ كُلُّهُمْ عَلَى بَابِ لُوطٍ فَلَمَّا أَنْ نَظَرُوا إِلَى الْعُلَمَانَ فِي مَنْزِلِ لُوطٍ قَالُوا يَا لُوطُ قَدْ دَخَلْتَ فِي عَمَلِنَا فَقَالَ هُوَ لَاءِ صَنِيفِي فَلَا تَفْضَحُونَ فِي صَنِيفِي قَالُوا هُمْ ثَلَاثَةٌ خَذْ وَاحِدًا وَ أَعْطِنَا اثْنَيْنِ

And Iblees^{la} passed by and seized a child from the lap of a woman and dropped it in the well. So the people of the city gathered, all of them at the door of Lut^{as}. So when they looked at the boys in the house of Lut^{as}, they said, 'O Lut^{as}! You^{as} have (also) entered into our deeds'. So he^{as} said: '**[15:68] He said: Surely these are my guests, therefore do not disgrace me** regarding my^{as} guests'. They said, 'They are three of them, so take one and give us two'.

قَالَ فَادْخَلَهُمُ الْحُجْرَةَ وَقَالَ لَوْ أَنِّي أَهْلُ بَيْتٍ يَمْنَعُونِي مِنْكُمْ قَالُوا وَتَدَافِعُوا عَلَى الْبَابِ وَكَسَرُوا بَابَ لُوطٍ وَطَرَحُوا لُوطًا فَقَالَ لَهُ جِبْرَائِيلُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَخَذَ كَفًّا مِنْ بَطْحَاءٍ فَضْرَبَ بِهَا وُجُوهَهُمْ وَقَالَ شَاهَتِ الْوُجُوهَ فَعَمِيَ أَهْلُ الْمَدِينَةِ كُلُّهُمْ وَقَالَ لَهُمْ لُوطُ يَا رَسُولَ رَبِّي فَمَا أَمْرُكُمْ رَبِّي فِيهِمْ قَالُوا أَمَرْنَا أَنْ نَأْخُذَهُمْ بِالسَّحَرِ

He^{asws} said: 'So he^{as} entered them into the chamber and said, 'If there was a family for me^{as}, they would have defended me^{as} from you all'. He^{asws} said: 'And they shoved upon the door and broke the door of Lut^{as}, and floored Lut^{as}. So Jibraeel^{as} said to him^{as}: **[11:81] We are the Messengers of your Lord; they will never be able to reach you**, So he^{as} took a handful of soil from Bat'ha and sturk their faces with it, and said: 'The faces be ugly!' So the people of the city became blind, all of them, and Lut^{as} said to them^{as}: 'O messengers of my^{as} Lord^{azwj}! So what did my^{as} Lord^{azwj} Command you^{as} with regarding them?' They said, 'He^{azwj} Commanded us^{asws} that we^{as} should seize them at dawn'.

قَالَ فَلِي إِلَيْكُمْ حَاجَةٌ قَالُوا وَمَا حَاجَتُكَ قَالَ تَأْخُذُونَهُمُ السَّاعَةَ فَإِنِّي أَخَافُ أَنْ يَبْدُو لِرَبِّي فِيهِمْ فَقَالُوا يَا لُوطُ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ لِمَنْ يُرِيدُ أَنْ يَأْخُذَ فَخُذْ أَنْتَ بَنَاتِكَ وَامْضِ وَدَعْ امْرَأَتَكَ

He^{as} said: 'There is a need of mine^{as} to you all^{as}'. They said, 'And what is your^{as} need'. He^{as} said: 'Seize them at this time, for I^{as} fear that my^{as} Lord^{azwj} may Change (His^{azwj} Command) regarding them'. So they said: 'O Lut^{as}! **[11:81] surely their appointed time is the morning; is not the morning near** for the one whom He^{azwj} Intends to Seize? Take your^{as} daughters but leave your^{as} wife (as she will be among those who will be punished)'.
 فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) رَحِمَ اللَّهُ لُوطًا لَوْ بَدَّرِي مَنْ مَعَهُ فِي الْحُجْرَةِ لَعَلِمَ أَنَّهُ مَنْصُورٌ حَيْثُ يَقُولُ لَوْ أَنِّي بِكُمْ قُوَّةٌ أَوْ أَوْيَ إِلَيَّ رُكْنٌ شَدِيدٌ أَوْ رُكْنٌ أَشَدُّ مِنْ جِبْرَائِيلَ مَعَهُ فِي الْحُجْرَةِ

So Abu Ja'far^{asws} said: 'May Allah^{azwj} have Mercy on Lut^{as}. Had he^{as} known the ones who were with him^{as} in the chamber, he^{as} would have known that he^{as} is Supported, where he^{as} was saying **[11:80] He said: Ah! If only I had power to suppress you, rather I shall have recourse to a strong support** i.e., strong recourse from Jibraeel^{as} with him^{as} in the chamber.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ مِنْ ظَالِمِي أُمَّتِكَ إِنْ عَمَلُوا مَا عَمَلِ قَوْمِ لُوطٍ قَالَ وَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَلْحَ فِي وَطِي الرَّجَالِ لَمْ يَمُتْ حَتَّى يَدْعُو الرَّجَالَ إِلَى نَفْسِهِ .

So Allah^{azwj} Mighty and Majestic Said to Muhammad^{asws} **[11:83] and it is not far off from the unjust** from the unjust ones of your^{as} community that they should know what the people of Lut^{as} did. And Rasool-Allah^{asws} said: 'The one who persists in copulating with the men will not died until he invites the men to himself'.⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ فَرْقِدٍ عَنْ أَبِي بَرِيذٍ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ أَرْبَعَةَ أَمْلَاقٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَكَرُوبِيلَ فَمَرُّوا بِإِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَهُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفَهُمْ وَرَأَى هَيْئَتَهُ حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ إِلَّا أَنَا بِنَفْسِي وَكَانَ صَاحِبَ ضِيَافَةٍ

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Dawood Bin Farqad, from Abu Yazeed Al Hammar,

⁴⁴ Al Kafi – V 5 – The Book of Marriage Ch 180 H 5

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Sent four Angels regarding the destruction of the people of Lut^{as} – Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and Karoubil^{as}. So they^{as} passed by Ibrahim^{as} and they were wearing turbans. So they^{as} greeted him^{as}, but he^{as} did not recognise them^{as}, and he^{as} saw them of good physical build. So he^{as} said: ‘None shall serve them except I^{asws} myself^{as}’; and he^{as} was a frequented with guests.

فَسَوَّى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْصَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً فَلَمَّا رَأَى ذَلِكَ جَبْرِيْلُ حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ فَعَرَفَهُ إِبْرَاهِيْمُ فَقَالَ أَنْتَ هُوَ قَالَ نَعَمْ وَ مَرَّتْ سَارَةُ أَمْرَأَتُهُ فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ

So he roasted a fat calf for them^{as} until it was cooked, then he placed it near to them^{as}. So when it was placed in front of them^{as}, **[11:70] he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them.** So when Jibraeel^{as} saw that, he^{as} removed the turban from his^{as} face, and Ibrahim^{as} recognised him^{as}, so he^{as} said: ‘You^{as} are him^{as}!’ He^{as} said: ‘Yes’. And Sarah^{as}, his^{as} wife, passed by **[11:71] then We Gave her the good news of Is’haq and after Is’haq of Yaqoub.** So she^{as} said what Allah^{azwj} Mighty and Majestic Said. So they^{as} answered her^{as} with what is in the Book (Quran).

فَقَالَ لَهُمْ إِبْرَاهِيْمُ لِمَاذَا جِئْتُمْ قَالُوا فِي إِهْلَاكِ قَوْمِ لُوطٍ فَقَالَ لَهُمْ إِنْ كَانَ فِيهِمْ مِائَةٌ مِنَ الْمُؤْمِنِيْنَ أَ تُهْلِكُوْنَهُمْ فَقَالَ جَبْرِيْلُ لَا قَالَ فَإِنْ كَانَ فِيهَا خَمْسُونَ قَالَ لَا قَالَ فَإِنْ كَانَ فِيهَا ثَلَاثُونَ قَالَ لَا قَالَ فَإِنْ كَانَ فِيهَا عِشْرُونَ قَالَ لَا قَالَ فَإِنْ كَانَ فِيهَا عَشْرَةٌ قَالَ لَا قَالَ فَإِنْ كَانَ فِيهَا خَمْسَةٌ قَالَ لَا قَالَ فَإِنْ كَانَ فِيهَا وَاحِدٌ قَالَ لَا قَالَ فَإِنْ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنْجِيْنَهُ وَ أَهْلَهُ إِلَّا أَمْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِيْنَ

So Ibrahim^{as} said to them^{as}: ‘What is that you^{as} have come for?’ They^{as} said: ‘Regarding the destruction of the people of Lut^{as}’. So he^{as} said: ‘Supposing there are one hundred among them from the Believers, would you^{as} destroy them?’ So Jibraeel^{as} said: ‘No’. He^{as} said: ‘Supposing there were fifty among them?’ He^{as} said: ‘No’. He^{as} said: ‘Supposing there were thirty among them?’ He^{as} said: ‘No’. He^{as} said: ‘Supposing there were twenty among them?’ He^{as} said: ‘No’. He^{as} said: ‘Supposing there were ten among them?’ He^{as} said: ‘No’. He^{as} said: ‘Supposing there were five among them?’ He^{as} said: ‘No’. He^{as} said: ‘Supposing there was one among them?’ He^{as} said: ‘No’. **[29:32] He said: Surely in it is Lut. They said: We know very well who is in it; we shall rescue him and his followers, except for his wife; she shall be of those who remain behind.**⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيْمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ لُوطٍ (عَلَيْهِ السَّلَامُ) هُوَ لَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ قَالَ عَرَضَ عَلَيْهِمُ التَّرْوِيحُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the words of Lut^{as} **[11:78] These are my daughters (nation’s daughters)- they are purer for you.** He^{asws} said: ‘He^{as} presented to them for the marriage’.⁴⁶

⁴⁵ Al Kafi – V 5 – The Book of Marriage Ch 180 H 6

⁴⁶ Al Kafi – V 5 – The Book of Marriage Ch 180 H 7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (يَاكُمْ وَ أَوْلَادَ الْأَغْنِيَاءِ وَ الْمُلُوكِ الْمُرْدَ فَإِنَّ فِتْنَتَهُمْ أَشَدُّ مِنْ فِتْنَةِ الْعَدَارَى فِي خُدُورِهِنَّ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{asws} said: 'Beware of the children of the rich and the kings, the tyrants, for their strife is more intense than the strife of the virgins in their dens (private chambers)'.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مَيْمُونِ بْنِ أَبِي عَدْنَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَرِئَ عِنْدَهُ آيَاتٌ مِنْ هُودٍ فَلَمَّا بَلَغَ وَ أَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سَجِيلٍ مَنْضُودٍ مُسَوَّمَةٍ عِنْدَ رَبِّكَ وَ مَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ قَالَ فَقَالَ مَنْ مَاتَ مُصِرًّا عَلَى اللُّوَاطِ لَمْ يَمُتْ حَتَّى يَرْمِيَهُ اللَّهُ بِحَجَرٍ مِنْ تِلْكَ الْحِجَارَةِ تَكُونُ فِيهِ مِثْقَلُهُ وَ لَا يَرَاهُ أَحَدٌ .

Ali Bin Ibrahim, from his father, from Usman Bin Saeed, from Muhammad Bin Suleyman, from Maymoun Al Baan who said,

'I was in the presence of Abu Abdullah^{asws}, so a Verse from (the Chapter) Hud was recited in his^{asws} presence. So when it reached [11:82] and Rained down upon them stones of clay, of what had been decreed, one after another [11:83] Marked (for Punishment) with your Lord and it is not far off from the unjust, so he^{asws} said: 'The one who dies persisting upon Sodomy would not die until Allah^{azwj} Pelts him with a stone from those stones in which his death takes place, but no one sees it'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ قَبَّلَ غُلَامًا مِنْ شَهْوَةِ الْجَمَةِ اللَّهُ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{asws} said: 'The one who kisses a boy out of lustful desire, Allah^{azwj} would Bridle him on the Day of Juddgement with a bridle of Fire'.⁴⁹

بَابُ مَنْ أَمَكَنَ مِنْ نَفْسِهِ

Chapter 183 – The one who enables (others) unto himself

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَمَكَنَ مِنْ نَفْسِهِ طَارِعًا يُلْعَبُ بِهِ أَلْفَى اللَّهُ عَلَيْهِ شَهْوَةَ النِّسَاءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Talha Bin Zayd,

⁴⁷ Al Kafi – V 5 – The Book of Marriage Ch 180 H 8

⁴⁸ Al Kafi – V 5 – The Book of Marriage Ch 180 H 9

⁴⁹ Al Kafi – V 5 – The Book of Marriage Ch 180 H 10

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{asws} said: ‘The one whom enables (other men) unto himself willingly to play with him, Allah^{azwj} would Cast the desires of the women upon him’.⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ الدُّهْقَانِ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عَطِيَّةِ أَخِي أَبِي الْعَرَامِ قَالَ ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامِ) الْمُنْكَوْحَ مِنَ الرِّجَالِ فَقَالَ لَيْسَ يُبْلَى اللَّهُ بِهَذَا الْبَلَاءِ أَحَدًا وَ لَهُ فِيهِ حَاجَةٌ إِنَّ فِي أَدْبَارِهِمْ أَرْحَامًا مَنكُوسَةً وَ حَبَاءً أَدْبَارِهِمْ كَحَبَاءِ الْمَرْأَةِ قَدْ شَرِكَ فِيهِمْ ابْنُ لِإِبْلِيسَ يُقَالُ لَهُ زَوَالٌ فَمَنْ شَرِكَ فِيهِ مِنَ الرِّجَالِ كَانَ مُنْكَوْحًا وَ مَنْ شَرِكَ فِيهِ مِنَ النِّسَاءِ كَانَتْ مِنَ الْمَوَارِدِ وَ الْعَامِلُ عَلَى هَذَا مِنَ الرِّجَالِ إِذَا بَلَغَ أَرْبَعِينَ سَنَةً لَمْ يَتْرُكْهُ وَ هُمْ بِفِيهِ سُدُومٌ أَمَا إِنِّي لَسْتُ أُعْنِي بِهِمْ بِفَيْتَهُمْ أَنَّهُ وَلَدُهُمْ وَ لَكِنَّهُمْ مِنْ طِبْنَتِهِمْ

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Al Dihqan, from Dorost Bin Abu Mansour, from Atiyya, a brother of Abu Al Uram who said,

‘I mentioned to Abu Abdullah^{asws}, the one who is copulated with from the men’. So he^{asws} said: ‘Allah^{azwj} will not let anyone be afflicted with this affliction and there is a need for him. In their behinds there are inverted wombs, and the shame of their behinds is like the shame of the woman, a son of Iblees^{la} called Zawalu having participated among them. So the one among whom he has participated in from the men, would be passive gay, and the one among whom he participates from the women, are the ones to whom the men act upon this. When they reach (the age of) forty and do not leave, they are the remnants of Sadoum. But, I^{asws} do not mean with them being their remnants that they are their children, but they are from their essence’.

قَالَ قُلْتُ سُدُومُ الَّتِي قُلَيْتَ قَالَ هِيَ أَرْبَعُ مَدَائِنَ سُدُومٌ وَ صَرِيْمٌ وَ لَدْمَاءُ وَ عُمَيْرَاءُ قَالَ فَآتَاهُنَّ جِبْرِيْلُ (عَلَيْهِ السَّلَامِ) وَ هُنَّ مَقْلُوعَاتٌ إِلَى تُخُومِ الْأَرْضِ السَّابِعَةِ فَوَضَعَ جَنَاحَهُ تَحْتَ السُّفْلَى مِنْهُنَّ وَ رَفَعَهُنَّ جَمِيعًا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ كِلَابِهِمْ ثُمَّ قَلَبَهَا .

He (the narrator) said, ‘I said, ‘Sadoum which was turned upside down?’ He^{asws} said: ‘These were four cities – Sadoum, and Sareym, and Ladma’a, and Umeyra’a. So Jibraeel^{as} came to them and they were cut out up to the seventh firmament. So he^{as} placed his^{as} wing under the lowest of them and raised them altogether until the inhabitants of the sky of the world heard the barking of their dogs, then he^{as} turned them upside down’.⁵¹

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ الْعَزْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامِ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامِ) إِنَّ لِلَّهِ عِبَادًا لَهُمْ فِي أَصْلَابِهِمْ أَرْحَامٌ كَأَرْحَامِ النِّسَاءِ قَالَ فَسُئِلَ فَمَا لَهُمْ لَا يَحْمِلُونَ فَقَالَ إِنَّهَا مَنكُوسَةٌ وَ لَهُمْ فِي أَدْبَارِهِمْ عُدَّةٌ كَعُدَّةِ الْجَمَلِ أَوْ الْبَعِيرِ فَإِذَا هَاجَتْ هَاجُوا وَ إِذَا سَكَنْتْ سَكَنُوا .

Muhammad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Al Azramy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘For Allah^{azwj} there are servant for whom in their loins are wombs like the wombs of the women’. So he^{asws} was asked, ‘So what is the matter they are not bearing (children)?’ So he^{asws} said: ‘These are inverted, and for them in their behinds

⁵⁰ Al Kafi – V 5 – The Book of Marriage Ch 181 H 1

⁵¹ Al Kafi – V 5 – The Book of Marriage Ch 181 H 2

is a gland like the gland of the he-camel, or the she-camel. So whenever it stirs, they stir, and when it is calm, they are calm'.⁵²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ وَ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَعَنَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ قَالَ وَ هُمْ الْمُخَنَّنُونَ وَ اللَّاتِي يَنْكَحْنَ بَعْضُهُنَّ بَعْضًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Ali Bin Abdullah, and Abdullah Bin Al Rahman Bin Muhammad, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{asws} has cursed the men resembling themselves with the women, and the women resembling themselves with the men'. He^{asws} said: 'And they are the bisexuals and the sodomists/lesbians who are copulating with each other'.⁵³

أَحْمَدُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ جَاءَ رَجُلٌ إِلَيَّ أَبِي فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي ابْتُلَيْتُ بِبَلَاءٍ فَادْعُ اللَّهُ لِي فَقِيلَ لَهُ إِنَّهُ يُؤْتَى فِي دُبُرِهِ فَقَالَ مَا أَبْلَى اللَّهُ عَزَّ وَجَلَّ بِهِدَا الْبَلَاءِ أَحَدًا لَهُ فِيهِ حَاجَةٌ

Ahmad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: (Once) a man came over to my^{asws} father^{asws}, so he said, 'O son^{asws} of Rasool-Allah^{asws}! I have been afflicted with an affliction, therefore supplicate to Allah^{azwj} for me'. So it was said to him^{asws} that he allows sexual intercourse into his behind. So he^{asws} said: 'Whoever Allah^{azwj} Mighty and Majestic Finds to be of any benefit at all He^{azwj} does not Permit him to allow sexual intercourse into his behind'.

ثُمَّ قَالَ أَبِي قَالَ اللَّهُ عَزَّ وَجَلَّ وَ عَزَّتِي وَ جَلَالِي لَا يَفْعُدُ عَلَيَّ إِسْتَبْرَقِهَا وَ حَرِيرَهَا مَنْ يُؤْتَى فِي دُبُرِهِ .

Then he^{asws} said: 'My^{asws} father^{asws} said: 'Allah^{azwj} Mighty and Majestic Said: "By My^{azwj} Honour and My^{azwj} Majesty, he shall not sit upon its (Paradise's) brocade and its silk, the one who allows sexual intercourse into his behind'.⁵⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدَ بْنَ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عُمَرَ بْنِ يَزِيدَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ عِنْدَهُ رَجُلٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَحِبُّ الصَّبِيَّانَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَتَصْنَعُ مَاذَا قَالَ أَحْمَلُهُمْ عَلَيَّ ظَهْرِي فَوَضَعَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَدَهُ عَلَيَّ جَبْهَتِهِ وَوَلَّى وَجْهَهُ عَنْهُ فَبَكَى الرَّجُلُ فَنظَرَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَأَنَّهُ رَجَمَهُ فَقَالَ إِذَا أَنْتَبْتَ بِلَدِّكَ فَاشْتَرِ جَزُورًا سَمِينًا وَ اعْمَلْهُ عِقَالًا شَدِيدًا وَ خُذِ السَّيْفَ فَاضْرِبِ السَّنَامَ ضَرْبَةً تَقْشِرُ عَنْهُ الْجِلْدَةَ وَ اجْلِسْ عَلَيْهِ بِحَرَارَتِهِ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, and Muhammad Bin Yahya, from Musa Bin Al Hassan, from Umar Bin Ali Bin Umar Bin Yazeed, from Muhammad Bin Umar, from his brother Al Husayn, from his father Umar Bin Yazeed who said,

'I was in the presence of Abu Abdullah^{asws}, and in his^{asws} presence was a man who said to him^{asws}, 'May I be sacrificed for you^{asws}! I love the children'. So Abu Abdullah^{asws} said to him: 'So what is it that you do?' He said, 'I carry them upon my

⁵² Al Kafi – V 5 – The Book of Marriage Ch 181 H 3

⁵³ Al Kafi – V 5 – The Book of Marriage Ch 181 H 4

⁵⁴ Al Kafi – V 5 – The Book of Marriage Ch 181 H 5

back'. So Abu Abdullah^{asws} placed his^{asws} hand upon his forehead and turned his^{asws} face away from him. So the man wept, and Abu Abdullah^{asws} looked at him as if he^{asws} pitied him, and he^{asws} said: 'When you go to your city, so buy a fat camel and tie it with an intense tying, and take the sword and strike the hump with a striking, taking off its skin, and sit upon it with its heat'.

فَقَالَ عُمَرُ فَقَالَ الرَّجُلُ فَاتَّيَبْتُ بِلَدِي فَاشْتَرَيْتُ جَزُورًا فَعَقَلْتُهُ عَقَالًا شَدِيدًا وَ أَخَذْتُ السَّيْفَ فَضَرَبْتُ بِهِ السَّنَامَ ضَرْبَةً وَ قَشَرْتُ عَنْهُ الْجِلْدَ وَ جَلَسْتُ عَلَيْهِ بِحَرَارَتِهِ فَسَقَطَ مِنِّي عَلَى ظَهْرِ الْبَعِيرِ شَيْبُهُ الْوَزَعُ أَصْعَرُ مِنَ الْوَزَعِ وَ سَكَنَ مَا بِي .

So Umar (the narrator) said, 'So the man said (afterwards), 'I went to my city and bought a camel, and I tied it down with an intense tying, and took the sword, so I struck the hump with it with a strike, and then took the skin off it, and I sat upon it with its heat. So there dropped from me, upon the back of the camel, something resembling the lizard, being smaller than the lizard, and what was with me settled down'.⁵⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنِ الْهَيْثَمِ النَّهْدِيِّ رَفَعَهُ قَالَ شَكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْأُتْبَةَ فَمَسَحَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَلَى ظَهْرِهِ فَسَقَطَتْ مِنْهُ دُوْدَةٌ حَمْرَاءُ فَبَرَأَ .

Muhammad Bin Yahya, from Muhad Bin Al Hassan, from Al Haysam Al Nahdy, raising it, said,

'A man complained to Abu Abdullah^{asws} of *Al-Ubna* (anal problem). So Abu Abdullah^{asws} wiped upon his back, and a red insect dropped from him, so he was cured'.⁵⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَمْرِو عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ أَفْسَمَ اللَّهُ عَلَى نَفْسِهِ أَنْ لَا يَفْعُدَ عَلَى نَمَارِقِ الْجَنَّةِ مِنْ يَوْمِي فِي دُبُرِهِ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَلَا تُعَاقِلْ لِبَيْبٍ يَدْعُو النَّاسَ إِلَى نَفْسِهِ قَدْ ابْتَلَاهُ اللَّهُ قَالَ فَقَالَ فَيَفْعُلُ ذَلِكَ فِي مَسْجِدِ الْجَامِعِ قُلْتُ لَا قَالَ فَيَفْعُلُهُ عَلَى بَابِ دَارِهِ قُلْتُ لَا قَالَ فَأَيَّنَ يَفْعُلُهُ قُلْتُ إِذَا خَلَا قَالَ فَإِنَّ اللَّهَ لَمْ يَبْتَلِهِ هَذَا مُتَلَدِّذٌ لَا يَفْعُدُ عَلَى نَمَارِقِ الْجَنَّةِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Saeed, from Zakariyya Bin Muhammad, from his father, from Amro,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} has Sword upon Himself^{asws} that he shall not sit upon the cushions of the Paradise, the one who allows others into his behind'. So I said to Abu Abdullah^{asws}, 'So and so intellectual, one of understanding, is inviting people unto himself. Allah^{azwj} has Afflicted him'. So he^{asws} said: 'Does he do that in the Masjid gathering?' I said, 'No'. He^{asws} said: 'So, does he do it upon the door of his house?' I said, 'No'. He^{asws} said: 'So where does he do it?' I said, 'When he is alone'. He^{asws} said: 'So Allah^{azwj} has not Afflicted him. This one is doing it for pleasure. He shall not sit upon the cushions of the Paradise'.⁵⁷

أَحْمَدُ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا كَانَ فِي شِبَعَيْنَا فَلَمْ يَكُنْ فِيهِمْ ثَلَاثَةٌ أَشْيَاءَ مَنْ يَسْأَلُ فِي كَفِّهِ وَ لَمْ يَكُنْ فِيهِمْ أَرْزَقٌ أَحْضَرٌ وَ لَمْ يَكُنْ فِيهِمْ مَنْ يُؤْتَى فِي دُبُرِهِ .

Ahmad, from Ali Bin Asbaat, from one of our companions,

⁵⁵ Al Kafi – V 5 – The Book of Marriage Ch 181 H 6

⁵⁶ Al Kafi – V 5 – The Book of Marriage Ch 181 H 7

⁵⁷ Al Kafi – V 5 – The Book of Marriage Ch 181 H 8

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whatever there was among our^{asws} Shias, but there will never come to be among them three things – the one who begs in his hand; and there will never be among them a blue-eyed, a green-eyed; and they would not come to be among them the one who invites others to his behind'.⁵⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَوَلَاءِ الْمُخْتَنُونَ مُبْتَلُونَ بِهَذَا الْبَلَاءِ فَيَكُونُ الْمُؤْمِنُ مُبْتَلَى وَ النَّاسُ يَزْعُمُونَ أَنَّهُ لَا يُبْتَلَى بِهِ أَحَدٌ لِلَّهِ فِيهِ حَاجَةٌ قَالَ نَعَمْ قَدْ يَكُونُ مُبْتَلَى بِهِ فَلَا تَكَلِّمُوهُمْ فَإِنَّهُمْ يَجِدُونَ لِكَلَامِكُمْ رَاحَةً قُلْتُ جُعِلَتْ فِدَاكَ فَإِنَّهُمْ لَيَسُبُّونَ قَالَ هُمْ يَصْبِرُونَ وَ لَكِنْ يَطْلُبُونَ بِذَلِكَ اللَّذَّةَ .

Al Husayn Bin Muhammad, from Muhammad Bin Imran, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'Those bisexuals are being afflicted with this affliction, so can the Believer be afflicted. Will a believing person suffer from this sickness and people think Allah^{azwj} does not allow one whom He^{azwj} Finds of any benefits at all to suffer from this sickness.' He^{asws} said: 'Yes, they can be afflicted with it, but do not speak to them, for they would be finding comfort due to your speech'. I said, 'May I be sacrificed to you^{asws}! So can they not be patient?' He^{asws} said: 'They can be patient, but they are seeking the pleasure with that'.⁵⁹

باب السُّخْقِ

Chapter 184 – The Lesbianism

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ حُسَيْنِ بْنِ أَحْمَدَ الْمَنْقَرِيِّ عَنْ هِشَامِ الصَّيْدِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلَهُ رَجُلٌ عَنْ هَذِهِ الْآيَةِ كَذَّبَتْ قَبْلَهُمْ قَوْمَ نُوحٍ وَ أَصْحَابُ الرِّسِّ فَقَالَ بِيَدِهِ هَكَذَا فَمَسَحَ إِحْدَاهُمَا بِالْأُخْرَى فَقَالَ هُنَّ اللَّوَاتِي بِاللَّوَاتِي يُعْنِي النَّسَاءَ بِالنِّسَاءِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Husayn Bin Ahmad Al Minqary, from Hisham Al Saydani,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man asked him^{asws} about this Verse [50:12] (Others) before them rejected (prophets): the people of Nuh and the dwellers of Ar-Rass. So he^{asws} said by (gesturing with) his^{asws} hands: 'Like this', and he^{asws} wiped one of them with the other, and he^{asws} said: 'They were the lesbians with the lesbians, meaning the women with the women'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ سَأَلْتَنِي امْرَأَةً أَنْ أُسْتَأْذِنَ لَهَا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَأَذِنَ لَهَا فَدَخَلَتْ وَ مَعَهَا مَوْلَاةٌ لَهَا فَقَالَتْ يَا أَبَا عَبْدِ اللَّهِ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ زَيْنُونَةَ لَا شَرَفِيَّةَ وَ لَا غَرَبِيَّةَ مَا عَلَى بَهَذَا فَقَالَ أَيُّهَا الْمَرْأَةُ إِنَّ اللَّهَ لَمْ يَضْرِبِ الْأَمْثَالَ لِلشَّجَرِ إِنَّمَا ضَرَبَ الْأَمْثَالَ لِنَبِيِّ آدَمَ سَلَى عَمَّا تُرِيدِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Is'haq Bin Jareer who said,

⁵⁸ Al Kafi – V 5 – The Book of Marriage Ch 181 H 9

⁵⁹ Al Kafi – V 5 – The Book of Marriage Ch 181 H 10

⁶⁰ Al Kafi – V 5 – The Book of Marriage Ch 182 H 1

'A woman asked me to get her permission to see Abu Abdullah^{asws}. So I got the permission for her. She came over and with her was a slave girl of hers, so she said, 'O Abu Abdullah^{asws}! (What about) the Words of Allah^{azwj} Mighty and Majestic [24:35] **lit from a blessed olive-tree, neither eastern nor western**, what is Meant by this?' So he^{asws} said: 'O you woman! Allah^{azwj} does not Strike the examples of the tree, but rather He^{azwj} Strikes the examples for the children of Adam^{as}. Ask whatever you are intending for'.

فَقَالَتْ أَخْبِرْنِي عَنِ اللَّوَاتِي مَعَ اللَّوَاتِي مَا حَدُّهُنَّ فِيهِ قَالَ حَدُّ الزَّوْنِ إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ يُوتَى بِهِنَّ قَدْ أُلْبِسْنَ مَقَطَّعَاتٍ مِنْ نَارٍ وَ قُنَّعْنَ بِمَقَانِعٍ مِنْ نَارٍ وَ سُرُوْلَنَ مِنَ النَّارِ وَ أُنْحِلَ فِي أَجْوَابِهِنَّ إِلَى رُءُوسِهِنَّ أَعْمَدَةٌ مِنْ نَارٍ وَ قُذِفَ بِهِنَّ فِي النَّارِ آيْتَهَا الْمَرْأَةُ إِنْ أَوْلَ مَنْ عَمِلَ هَذَا الْعَمَلَ قَوْمٌ لَوْطٍ فَاسْتَعْنَى الرَّجَالُ بِالرَّجَالِ فَبَقِيَ النِّسَاءُ بِغَيْرِ رِجَالٍ فَفَعَلْنَ كَمَا فَعَلَ رِجَالُهُنَّ .

So she said, 'Inform me about the lesbian with the lesbian, what is their Legal Punishments (*Hadd*) with regards to it?' He^{asws} said: 'The Legal Punishment (*Hadd*) of the adultery. When it will be the Day of Judgement, they would come with them wearing the clothing cut out from the Fire, and veiled by the veils of Fire, and their trousers would be from the Fire, and pillars of Fire would be entered into their insides up to the heads, and they would be thrown into the Fire. O you woman! The first ones who did this act were the people of Lut^{as}. The men sufficed themselves with the men, so the women remained without men, so they did as their men had done'.⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عَثْمَانَ عَنْ يَزِيدِ النَّخَعِيِّ عَنْ بَشِيرِ النَّبَالِ قَالَ رَأَيْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلًا فَقَالَ لَهُ جُعِلَتْ فِدَاكَ مَا تَقُولُ فِي اللَّوَاتِي مَعَ اللَّوَاتِي فَقَالَ لَهُ لَا أَخْبِرُكَ حَتَّى تَحْلِفَ لَتُخْبِرَنَّ بِمَا أَحَدْتُكَ بِهِ النِّسَاءُ قَالَ فَحَلَفَ لَهُ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Yazeed Al Nakhaie, from Basheer Al Nabbal who said,

'I saw a man in the presence of Abu Abdullah^{asws} saying to him^{asws}, 'May I be sacrificed for you^{asws}! What are you^{asws} saying regarding the lesbian with the lesbian?' So he^{asws} said: 'I^{asws} will not inform you until you swear an oath that you will inform the women with what I am informing you with'. So she swore an oath for him^{asws}.

قَالَ فَقَالَ هُمَا فِي النَّارِ وَ عَلَيْهِمَا سَبْعُونَ حُلَّةً مِنْ نَارٍ فَوْقَ تِلْكَ الْحُلَّةِ جِلْدٌ جَافٌ غَلِيظٌ مِنْ نَارٍ عَلَيْهِمَا نِطَاقَانِ مِنْ نَارٍ وَ تَاجَانِ مِنْ نَارٍ فَوْقَ تِلْكَ الْحُلَّةِ وَ خُفَّانِ مِنْ نَارٍ وَ هُمَا فِي النَّارِ .

He (the narrator) said, 'So he^{asws} said: 'They would both be in the Fire, and upon them would be seventy garments of Fire. Above those garments would be a dehydrated thick skin of Fire, and upon them both would be belts of Fire, and crowns of Fire above those garments, and two shoes of Fire, and they would both be in the Fire'.⁶²

عَنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْقَاسِمِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ أَوْ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تُسَاحِقُ الْمَرْأَةَ وَ كَانَ مُنْكَأً فَجَلَسَ فَقَالَ مَلْعُونَةُ الرَّائِبَةِ وَ الْمَرْكُوبَةُ وَ مَلْعُونَةُ حَتَّى تَخْرُجَ مِنْ أَثْوَابِهَا الرَّائِبَةُ وَ الْمَرْكُوبَةُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى وَ الْمَلَائِكَةُ وَ أَوْلِيَائِهِ يَلْعَنُونَهُمَا وَ أَنَا وَ مَنْ بَقِيَ فِي أَصْلَابِ الرَّجَالِ وَ أَرْحَامِ النِّسَاءِ فَهُوَ وَ اللَّهُ الزَّوْنُ الْأَكْبَرُ وَ لَا وَ اللَّهُ مَا لَهُنَّ تَوْبَةٌ قَاتِلَ اللَّهِ لَا قَيْسَ بِنْتَ إِبْلِيسَ مَاذَا جَاءَتْ بِهِ

⁶¹ Al Kafi – V 5 – The Book of Marriage Ch 182 H 2

⁶² Al Kafi – V 5 – The Book of Marriage Ch 182 H 3

From him, from his father, from Ali Bin Al Qasim, from Ja'far Bin Muhammad, from Al Husayn Bin Ziyad, from Yaqoub Bin Ja'far who said,

'A man asked Abu Abdullah^{asws} or Abu Ibrahim^{asws} (7th Imam^{asws}) about the woman performing lesbian acts with the woman; and he^{asws} was reclining, so he^{asws} sat up and said: 'Accursed! The rider as well as the ridden, until she comes out from their clothes, the rider as well as the ridden one, for Allah^{azwj} Blessed and High, and the Angels, and the Guardians^{asws} are cursing them both, and myself^{asws}, and the ones who remain in the loins of the men and the wombs of the women, for by Allah^{azwj} it is the greatest adultery, and by Allah^{azwj}, there is no repentance for them. May Allah^{azwj} Kill Laqys daughter of Iblees^{la} with what she came up with'.

فَقَالَ الرَّجُلُ هَذَا مَا جَاءَ بِهِ أَهْلُ الْعِرَاقِ فَقَالَ وَ اللَّهِ لَقَدْ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَبْلَ أَنْ يَكُونَ الْعِرَاقُ وَ فِيهِمْ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَعَنَ اللَّهُ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَ لَعَنَ اللَّهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ .

So the man said, 'This is what the people of Al-Iraq are coming up with'. So he^{asws} said: 'By Allah^{azwj}! It was happening upon the era of Rasool-Allah^{asws} before the existence of Al-Iraq, and regarding them Rasool-Allah^{asws} said: 'May Allah^{azwj} Curse the women resembling themselves with the men, and may Allah^{azwj} Curse the men resembling themselves with the women'.⁶³

بَابُ أَنْ مَنْ عَفَّ عَنْ حَرَمِ النَّاسِ عَفَّ عَنْ حَرَمِهِ

Chapter 185 – The one restrains from the sanctity of the people, his sanctity would be restrained from

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ أَوْ رَجُلٍ عَنْ شَرِيفِ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا أَقَامَ الْعَالَمُ الْجِدَارَ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى مُوسَى (عَلَيْهِ السَّلَامُ) أَنِّي مُجَازِي الْأَبْنَاءِ بِسَعْيِ الْأَبَاءِ إِنْ خَيْرًا فَخَيْرٌ وَ إِنْ شَرًّا فَشَرٌّ لَا تَزْنُوا فَتَزْنِي نِسَاؤُكُمْ وَ مَنْ وَطِئَ فِرَاشَ امْرِئٍ مُسْلِمٍ وَطِئَ فِرَاشَهُ كَمَا تَدِينُ تُدَانُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, or a man from Shareef, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the scholar (Prophet Khizr^{as}) straightened the wall, Allah^{azwj} Blessed and High Revealed unto Musa^{as}: "I^{azwj} will Recompense the sons for the work of the fathers, if it is good, so good, and if it is evil, so evil. Do not commit adultery for your womenfolk will commit adultery; and the one who tramples the bed of a Muslim person, his bed would be trampled upon; just as you do, so it shall be done with you'.⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَمَا يَخْشَى الَّذِينَ يَنْظُرُونَ فِي أَدْبَارِ النِّسَاءِ أَنْ يُبْتَلُوا بِذَلِكَ فِي نِسَائِهِمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

⁶³ Al Kafi – V 5 – The Book of Marriage Ch 182 H 4

⁶⁴ Al Kafi – V 5 – The Book of Marriage Ch 183 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Those who do not fear looking at the behinds of the women, they would be afflicted with that regarding their own womenfolk’.⁶⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُفَضَّلِ الْجُعْفِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا أَقْبَحَ بِالرَّجُلِ مِنْ أَنْ يَرَى بِالْمَكَانِ الْمُعْوَرِ فَيَدْخُلَ ذَلِكَ عَلَيْنَا وَ عَلَى صَالِحِي أَصْحَابِنَا يَا مُفَضَّلُ أَ تَدْرِي لِمَ قِيلَ مَنْ يَزِنَ يَوْمًا يَزِنَ بِهِ فَلْتٌ لَا جُعَلَتْ فِدَاكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Mufazzal Al Ju'fy who said,

‘Abu Abdullah^{asws} said: ‘What is uglier for the man that he is seen in the place of immoralities, so he associates that with us^{asws} and the righteous ones of our^{asws} companions. O Mufazzal! Do you know why it is said that the one who commits adultery, one day adultery would be committed with him?’ I said, ‘No, may I be sacrificed for you^{asws}’.

قَالَ إِنَّهَا كَانَتْ بَغِيًّا فِي بَنِي إِسْرَائِيلَ وَ كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُكْتَرُ الْإِخْتِلَافَ إِلَيْهَا فَلَمَّا كَانَ فِي آخِرِ مَا أَتَاهَا أَجْرَى اللَّهُ عَلَى لِسَانِهَا أَمَا إِنَّكَ سَتَرْجِعُ إِلَى أَهْلِكَ فَتَجِدُ مَعَهَا رَجُلًا

He^{asws} said: ‘There used to be a prostitute among the Children of Israel, and in the Children of Israel there was a man who used to frequently visit her. So when it was during the end of him going to her, Allah^{azwj} Caused to flow upon her tongue, ‘You will now be returning to your wife and you will find a man being with her’.

قَالَ فَخَرَجَ وَ هُوَ خَبِيثُ النَّفْسِ فَدَخَلَ مَنْزِلَهُ غَيْرَ الْحَالِ الَّتِي كَانَ يَدْخُلُ بِهَا قَبْلَ ذَلِكَ الْيَوْمِ وَ كَانَ يَدْخُلُ بِإِذْنٍ فَدَخَلَ يَوْمَئِذٍ بِغَيْرِ إِذْنٍ فَوَجَدَ عَلَى فِرَاشِهِ رَجُلًا فَارْتَفَعَا إِلَى مُوسَى (عَلَيْهِ السَّلَامُ) فَنَزَلَ جِبْرَائِيلُ (عَلَيْهِ السَّلَامُ) عَلَى مُوسَى (عَلَيْهِ السَّلَامُ) فَقَالَ يَا مُوسَى مَنْ يَزِنُ يَوْمًا يَزِنُ بِهِ فَنَظَرَ إِلَيْهِمَا فَقَالَ عَفُوا تَعَفَّ نِسَاؤُكُمْ .

He^{asws} said: ‘So he went out and he was feeling bad himself. So he entered his house from another entrance than what he used to enter by before that day, and he used to enter by knocking. So he entered that day without knocking and he found a man upon his bed. So he raised the matter to Musa^{asws}, and Jibraeel^{as} came descended unto Musa^{as} and he^{as} said: ‘O Musa^{as}! The one who commits adultery, one day adultery would be committed with him’. So he^{as} looked at the two of them and he^{as} said: ‘Restrain, and your womenfolk would restrain’.⁶⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي الْعَبَّاسِ الْكُوفِيِّ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ الدِّهْقَانِ عَنْ دُرُسْتِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَزَوَّجُوا إِلَى آلِ فُلَانٍ فَإِنَّهُمْ نَسَاؤُهُمْ وَ لَا تَزَوَّجُوا إِلَى آلِ فُلَانٍ فَإِنَّهُمْ بَعُوتُ نِسَاؤُهُمْ

A number of our companions, from Ahmad Bin Muhammad, from Abu Al Abbas Al Kufy, and Ali Bin Ibrahim, from his father, altogether, from Amro Bin Usman, from Abdullah Al Dihqan, from Dorost, from Abdul Hameed,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having said: ‘Rasool-Allah^{asws} said: ‘Get married to the progeny of so and so, for they are restraining (from immoralities), and their womenfolk are restraining, and do not get married to the

⁶⁵ Al Kafi – V 5 – The Book of Marriage Ch 183 H 2

⁶⁶ Al Kafi – V 5 – The Book of Marriage Ch 183 H 3

progeny of so and so, for they are being adulterous, so their womenfolk are being adulterous’.

وَقَالَ مَكْتُوبٌ فِي التَّوْرَةِ أَنَا اللَّهُ قَاتِلُ الْقَاتِلِينَ وَ مُمْقِرُ الرَّائِبِينَ أَيُّهَا النَّاسُ لَا تَزْنُوا فَتَزْنِي نِسَاؤُكُمْ كَمَا تَذِينُ نُدَانُ .

And he^{asws} said: ‘It is inscribed in the Torah: “I^{azwj} am Allah^{azwj}, Killer of the killers, and Impoverisher of the adulterers! O you people! Do not commit adultery, for your womenfolk would commit adultery; just as you do, it shall be done with you’.⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بَرُّوا آبَاءَكُمْ يَبْرِكْكُمْ أَبْنَاؤُكُمْ وَ عَفُوا عَنْ نِسَاءِ النَّاسِ تَعَفَّ نِسَاؤُكُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ali Bin Ribat, from Ubeyd Bin Zurara who said,

‘Abu Abdullah^{asws} said: ‘Be good to your father, your sons would be good with you, and restrain (adultery) from the women of the people, your womenfolk will restrain’.⁶⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ يَرْفَعُهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَيْكُمْ بِالْعَفَافِ وَ تَرْكِ الْفُجُورِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{asws} said: ‘It is upon you with the restraint and neglect of the immoralities’.⁶⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ مَيْمُونِ الْقَدَاحِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ مَا مِنْ عِبَادَةٍ أَفْضَلَ مِنْ عَفَةِ بَطْنٍ وَ فَرْجٍ .

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

‘I heard Abu Ja’far^{asws} saying: ‘There is none from the (acts of) worship superior than restraint of the belly and the private parts’.⁷⁰

بَابُ نَوَادِرَ

Chapter 186 – The Miscellaneous

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ شَيْءٌ تَحْضُرُهُ الْمَلَائِكَةُ إِلَّا الرَّهَانُ وَ مَلَاعِبَةُ الرَّجُلِ أَهْلُهُ .

Abu Ali Al Ashary, from Ahmad Bin Is’haq, from Sa’dan Bin Muslim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is nothing which the Angels attend except the horse-racing and the playing of the man with his wife’.⁷¹

⁶⁷ Al Kafi – V 5 – The Book of Marriage Ch 183 H 4

⁶⁸ Al Kafi – V 5 – The Book of Marriage Ch 183 H 5

⁶⁹ Al Kafi – V 5 – The Book of Marriage Ch 183 H 6

⁷⁰ Al Kafi – V 5 – The Book of Marriage Ch 183 H 7

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ حَرِيرٍ عَنْ وَليدٍ قَالَ جَاءَتْ امْرَأَةٌ سَأَلَتْهُ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَالذَّاتُ وَالْهَاتُ رَحِيمَاتُ بَأُولَادِهِنَّ لَوْ لَا مَا يَأْتِينَ إِلَى أَرْوَاجِهِنَّ لَقِيلَ لَهُنَّ ادْخُلْنَ الْجَنَّةَ بِغَيْرِ حِسَابٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Aban Bin Usman, from Hareyz, from Waleed who said,

‘A woman came over with a question to Rasool-Allah^{asws}. So Rasool-Allah^{asws} said: ‘The child bearers, and the kind and merciful with the children, if they do not let (anyone else) come to their husbands (beds), it will be said to them: ‘Enter the Paradise without Reckoning’.⁷²

عَنْهُ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا صَلَّتِ الْمَرْأَةُ حَمْسًا وَصَامَتْ شَهْرًا وَأَطَاعَتْ زَوْجَهَا وَعَرَفَتْ حَقَّ عَلِيٍّ (عَلَيْهِ السَّلَامُ) فَلْتَدْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَتْ .

From him, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When the woman Prays five (Prayers a day), and Fasts a month, and obeys her husband, and recognises the right of Ali^{asws}, so let her enter from whichever door of the Paradise she so desires to’.⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ جَبَلٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) فِي رَجُلٍ أَقْرَأَ عَلَى نَفْسِهِ أَنَّهُ غَصَبَ جَارِيَةَ رَجُلٍ فَوَلَدَتْ الْجَارِيَةُ مِنَ الْعَاصِبِ قَالَ تَرُدُّ الْجَارِيَةَ وَالْوَلَدَ عَلَى الْمَغْصُوبِ مِنْهُ إِذَا أَقْرَأَ بِذَلِكَ الْعَاصِبُ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding a man who confessed upon himself that he had raped a slave girl of a man, so the slave girl gave birth from the rapist. He^{asws} said: ‘The slave girl and the child would be returned to the one raped from (the master), when the rapist had confessed with that’.⁷⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ مَلِكٌ فِي بَنِي إِسْرَائِيلَ وَكَانَ لَهُ قَاضٍ وَ لِقَاضِي أَخٍ وَ كَانَ رَجُلٌ صِدْقٌ وَ لَهُ امْرَأَةٌ قَدْ وَلَدَتْهَا الْأَنْبِيَاءُ فَأَرَادَ الْمَلِكُ أَنْ يَبْعَثَ رَجُلًا فِي حَاجَةٍ فَقَالَ لِلْقَاضِي ابْنِي رَجُلًا ثِقَةً فَقَالَ مَا أَعْلَمُ أَحَدًا أَوْثَقَ مِنْ أَخِي فَدَعَاهُ لِيُبْعَثَهُ فَكَرِهَ ذَلِكَ الرَّجُلُ وَ قَالَ لِأَخِيهِ إِنِّي أَكْرَهُ أَنْ أُصْبِعَ امْرَأَتِي فَعَزَمَ عَلَيْهِ فَلَمْ يَجِدْ بُدًّا مِنَ الْخُرُوجِ فَقَالَ لِأَخِيهِ يَا أَخِي إِنِّي لَسْتُ أَخْلَفُ شَيْئًا أَهَمَّ عَلَيَّ مِنْ امْرَأَتِي فَاخْلُفْنِي فِيهَا وَ تَوَلَّ قَضَاءَ حَاجَتِهَا قَالَ نَعَمْ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hakam Bin Miskeen, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There used to be a king among the Children of Israel, and he had a judge of his, and for the judge there was

⁷¹ Al Kafi – V 5 – The Book of Marriage Ch 184 H 1

⁷² Al Kafi – V 5 – The Book of Marriage Ch 184 H 2

⁷³ Al Kafi – V 5 – The Book of Marriage Ch 184 H 3

⁷⁴ Al Kafi – V 5 – The Book of Marriage Ch 184 H 4

a brother who was a truthful man who had a wife who had given birth to Prophets^{as}. The king wanted to send a man somewhere for a need, so he said to the judge, 'Find me a reliable man'. So he said, 'I do not know anyone more reliable than my brother'. So he called for him in order to send him, but the man disliked that and said to his brother, 'I dislike it that I should be away from my wife', and he was determined upon it. But, he could not find (a way out) from the going out and it was inevitable. So he said to his brother, 'O my brother! I am not leaving behind anything more worrying upon me than my wife, therefore stay behind for her and govern her affairs with the fulfilment of her needs'. He said, 'Yes'.

فَخَرَجَ الرَّجُلُ وَ قَدْ كَانَتْ الْمَرْأَةُ كَارِهَةً لِخُرُوجِهِ فَكَانَ الْقَاضِي يَأْتِيهَا وَ يَسْأَلُهَا عَنْ حَوَائِجِهَا وَ يَوْمَ لَهَا فَأَعَجَبَتْهُ فَدَعَاَهَا إِلَى نَفْسِهِ فَأَبَتْ عَلَيْهِ فَحَلَفَ عَلَيْهَا لَنْ لَمْ تَفْعَلِي لِنُخْبِرَنَّ الْمَلِكَ أَنَّكَ قَدْ فَجَرْتِ فَقَالَتْ اصْنَعْ مَا بَدَا لَكَ لَسْتُ أُجِيبُكَ إِلَى شَيْءٍ مِمَّا طَلَبْتَ

So the man went out, and the wife had disliked his going out. So the judge used to go over to her and ask her about her needs, and would stand by for her. He became fascinated with her, so he invited her to himself, but she refused upon it. So he swore upon her, 'If you were not to do it, I would inform the king that you have been immoral'. So she said, 'Do whatever you like, for I will not respond to you with anything from what you are seeking'.

فَأَتَى الْمَلِكَ فَقَالَ إِنَّ امْرَأَةَ أَخِي قَدْ فَجَرَتْ وَ قَدْ حَقَّ ذَلِكُ عِنْدِي فَقَالَ لَهُ الْمَلِكُ طَهَّرْهَا فَجَاءَ إِلَيْهَا فَقَالَ إِنَّ الْمَلِكَ قَدْ أَمَرَنِي بِرَجْمِكَ فَمَا تَقُولِينَ تُجِيبِي وَ إِلَّا رَجَمْتُكَ فَقَالَتْ لَسْتُ أُجِيبُكَ فَاصْنَعْ مَا بَدَا لَكَ فَأَخْرَجَهَا فَحَفَرَ لَهَا فَرَجَمَهَا وَ مَعَهُ النَّاسُ

So he went over to the king and said, 'The wife of my brother has been immoral, and that is a right with me'. So the king said to him, 'Purify her'. So he went over to her and said, 'The king has ordered me with stoning you, so what are you saying, respond to me or else I shall stone you'. So she said, 'I will not respond to you, so do whatever is a must for you'. So he brought her out, and had a pit dug out for her. So he stoned her and with him were the people.

فَلَمَّا ظَنَّ أَنَّهَا قَدْ مَاتَتْ تَرَكَهَا وَ انصَرَفَ وَ جَنَّ بِهَا اللَّيْلُ وَ كَانَ بِهَا رَمَقٌ فَتَحَرَّكَتْ وَ خَرَجَتْ مِنَ الْحَفِيرَةِ ثُمَّ مَشَتْ عَلَى وَجْهِهَا حَتَّى خَرَجَتْ مِنَ الْمَدِينَةِ فَانْتَهَتْ إِلَى دَيْرٍ فِيهِ دَيْرَانِيٌّ فَبَاتَتْ عَلَى بَابِ الدَّيْرِ فَلَمَّا أَصْبَحَ الدَّيْرَانِيُّ فَتَحَ الْبَابَ وَ رَأَاهَا فَسَأَلَهَا عَنْ قِصَّتِهَا فَخَبَّرَتْهُ فَرَجَمَهَا وَ أَدْخَلَهَا الدَّيْرَ وَ كَانَ لَهُ ابْنٌ صَغِيرٌ لَمْ يَكُنْ لَهُ ابْنٌ غَيْرُهُ وَ كَانَ حَسَنَ الْحَالِ

So when he thought that she had died, they left her and dispersed. Then night came upon her, and there was still some breath with her. So she moved and came out from the pit. Then she walked over to her direction until she came out from the city, and she ended up to a monastery wherein was a monk. So she slept upon a door of the monastery. So when it was the morning, the monk opened the door and saw her. So he asked her about her story, and she informed him. So he pitied her and entered her into the monastery, and he had a young son and he did not have a son apart from him, and he was of a good state.

فَدَارَاهَا حَتَّى بَرَأَتْ مِنْ عِلَّتِهَا وَ انْدَمَلَتْ ثُمَّ دَفَعَ إِلَيْهَا ابْنَهُ فَكَانَتْ تُرَبِّيه وَ كَانَ لِلدَّيْرَانِيِّ قَهْرَمَانٌ يَوْمَ بِأَمْرِهِ فَأَعَجَبَتْهُ فَدَعَاَهَا إِلَى نَفْسِهِ فَأَبَتْ فَجَهَدَ بِهَا فَأَبَتْ فَقَالَ لَنْ لَمْ تَفْعَلِي لِأَجْهَدَنَّ فِي قَتْلِكَ فَقَالَتْ اصْنَعْ مَا بَدَا لَكَ فَعَمَدَ إِلَى الصَّبِيِّ فَدَقَّ عُنُقَهُ وَ أَتَى الدَّيْرَانِيَّ فَقَالَ لَهُ عَمَدْتَ إِلَى فَاجِرَةٍ قَدْ فَجَرَتْ فَدَفَعْتَ إِلَيْهَا ابْنَكَ فَتَلَّئْتَهُ

So he treated her until she was cured from her injuries and was healed. Then he handed over his son to her. So she used to look after him, and there was a manager

who used to stand with his matters. So he was fascinated with her and invited her to himself, but she refused. So he struggled with it, but she still refused. So he said, 'If you do not do it, I shall strive to kill you'. So she said, 'Do whatever you have to'. So he deliberated to the young boy and cut off his neck, and went over to the monk and said to him, 'You helped an immoral woman who had committed immorality, and you handed over your son to her, and she killed him'.

فَجَاءَ الدَّيْرَانِيُّ فَلَمَّا رَأَاهُ قَالَ لَهَا مَا هَذَا فَقَدْ تَعَلَّمِينَ صَنِيعِي بِكَ فَأَخْبَرْتُهُ بِالْقِصَّةِ فَقَالَ لَهَا لَيْسَ تَطِيبُ نَفْسِي أَنْ تَكُونِي عِنْدِي فَأَخْرَجْتَنِي لَيْلًا وَدَفَعَ إِلَيْهَا عِشْرِينَ دِرْهَمًا وَقَالَ لَهَا تَزَوِّدِي هَذِهِ اللَّهُ حَسْبُكَ

So the monk came over, and when he saw her, said to her, 'What is this? And you know what I have done for you'. So she informed him with the story. So he said to her, 'I am not happy with myself that you should be with me, therefore get out'. So he threw her out at night and handed over twenty Dirhams to her and said to her, 'Allah^{azwj} will increase this to suffice for you'.

فَخَرَجَتْ لَيْلًا فَأَصْبَحَتْ فِي قَرْيَةٍ فَإِذَا فِيهَا مَصْلُوبٌ عَلَى خَشَبَةٍ وَهُوَ حَيٌّ فَسَأَلَتْ عَنْ قِصَّتِهِ فَقَالُوا عَلَيْهِ دَيْنٌ عِشْرُونَ دِرْهَمًا وَمَنْ كَانَ عَلَيْهِ دَيْنٌ عِنْدَنَا لِصَاحِبِهِ صَلِّبْ حَتَّى يُؤَدِّيَ إِلَى صَاحِبِهِ فَأَخْرَجَتْ الْعِشْرِينَ دِرْهَمًا وَدَفَعَتْهَا إِلَى غَرِيمِهِ وَقَالَتْ لَا تَقْتُلُوهُ فَأَنْزَلُوهُ عَنِ الْخَشَبَةِ فَقَالَ لَهَا مَا أَحَدٌ أَعْظَمَ عَلَيَّ مِنْكَ نَجَّيْتَنِي مِنَ الصَّلْبِ وَمِنَ الْمَوْتِ فَأَنَا مَعَكَ حَيْثُ مَا ذَهَبْتَ

So she went out at night and in the morning she was in a town wherein was a crucified man upon a wooden crucifix and he was still alive. So she asked about his story, and they said, 'Upon him is a debt of twenty Dirhams, and the one upon whom was a debt, with us, his companion can have him crucified until he pays it to his companions'. So she brought out twenty Dirham and handed these over to his creditor and she said, 'Do not kill him'. So they brought him down from the wooden crucifix. So he said to her, 'There is no one greater to me than you. You rescued me from the crucifix and from the death. Therefore, I will be with you wherever you go to'.

فَمَضَى مَعَهَا وَمَضَتْ حَتَّى انْتَهَيَا إِلَى سَاحِلِ الْبَحْرِ فَرَأَى جَمَاعَةً وَ سَفُنًا فَقَالَ لَهَا اجْلِسِي حَتَّى أَذْهَبَ أَنَا أَعْمَلُ لَهُمْ وَ أَسْتَطْعِمُ وَ أَتِيكَ بِهِ فَأَتَاهُمُ فَقَالَ لَهُمْ مَا فِي سَفِينَتِكُمْ هَذِهِ قَالُوا فِي هَذِهِ تِجَارَاتٌ وَ جَوْهَرٌ وَ عَنَبٌ وَ أَشْيَاءٌ مِنَ التِّجَارَةِ وَ أَمَّا هَذِهِ فَتَحْنُ فِيهَا قَالِ وَ كَمْ يَبْلُغُ مَا فِي سَفِينَتِكُمْ قَالُوا كَثِيرٌ لَا نُحْصِيهِ قَالَ فَإِنَّ مَعِيَ شَيْئًا هُوَ خَيْرٌ مِمَّا فِي سَفِينَتِكُمْ قَالُوا وَ مَا مَعَكَ قَالَ جَارِيَةٌ لَمْ تَرَوْا مِثْلَهَا قَطُّ قَالُوا فَبِعْنَاهَا قَالَ نَعَمْ عَلَى شَرْطٍ أَنْ يَذْهَبَ بَعْضُكُمْ فَيَنْظُرَ إِلَيْهَا ثُمَّ يَجِيئَنِي فَيَسْتَرِيهَا وَ لَا يُعْلِمَهَا وَ يَدْفَعُ إِلَيَّ التَّمَنُّ وَ لَا يُعْلِمَهَا حَتَّى أَمْضِيَ أَنَا فَقَالُوا ذَلِكَ لَكَ

So he went with her, and she went until they both ended up to a coast of the sea. He saw a group of people and a ship, so he said to her, 'Sit here until I go and do some work for them and get some food and come with it to you'. So he went over to them and said to them, 'What is in this ship of yours?' They said, 'In this is merchandise, and jewels, and amber, and things for the trading, and as for this (ship), so we (sail) in it'. He said, 'And how much would it reach to, what is in your ship?' They said, 'A lot, we cannot count it'. He said, 'But, with me is something which is better than what is in your ship'. They said, 'And what is with you?' He said, 'A slave girl the likes of whom you have not seen at all'. They said, 'So sell her to us'. So he said, 'Yes, upon a stipulation that one of you should go and look at her, then he would come to me and buy her, and not let her know, and hand over the price to me, and not let her know until I go away'. So they said, 'That is for you'.

فَبَعَثُوا مِنْ نَظَرَ إِلَيْهَا فَقَالَ مَا رَأَيْتُ مِثْلَهَا قَطُّ فَاسْتَرَوْهَا مِنْهُ بِعَشْرَةِ آلَافِ دِرْهَمٍ وَ دَفَعُوا إِلَيْهِ الدَّرَاهِمَ فَمَضَى بِهَا فَلَمَّا أَمْعَنَ أَتَوْهَا فَقَالُوا لَهَا قُومِي وَ ادْخُلِي السَّفِينَةَ قَالَتْ وَ لِمَ قَالُوا قَدْ اشْتَرَيْنَاكِ مِنْ مَوْلَاكِ قَالَتْ مَا هُوَ بِمَوْلَايَ قَالُوا لَنُفَوِّمِينَ أَوْ لَنَحْمِلَنَّكَ فِقَامَتْ وَ مَضَتْ مَعَهُمْ

So they sent someone to look at her, and he said, 'I have not seen anyone like her at all'. So they bought her from him with ten thousand Dirhams and handed the Dirhams over to him. So he went away with them. So when he was at a distance, they came over to her and they said to her, 'Stand up and enter the ship'. She said, 'And why?' They said, 'We have bought you from your master'. She said, 'He is not with my mastership!' They said, 'Either you stand up or we will carry you'. So she arose and went with them.

فَلَمَّا انْتَهَوْا إِلَى السَّاحِلِ لَمْ يَأْمَنُ بَعْضُهُمْ بَعْضًا عَلَيْهَا فَجَعَلُوهَا فِي السَّفِينَةِ الَّتِي فِيهَا الْجَوْهَرُ وَ التَّجَارَةُ وَ رَكِبُوا هُمْ فِي السَّفِينَةِ الْأُخْرَى فَدَفَعُواهَا فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ رِيحًا فَعَرَقَتْهُمْ وَ سَفِينَتَهُمْ وَ نَجَّتِ السَّفِينَةُ الَّتِي كَانَتْ فِيهَا حَتَّى انْتَهَتْ إِلَى جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ وَ رَبَطَتِ السَّفِينَةَ ثُمَّ دَارَتْ فِي الْجَزِيرَةِ فَإِذَا فِيهَا مَاءٌ وَ شَجَرٌ فِيهِ ثَمَرَةٌ فَقَالَتْ هَذَا مَاءٌ أَشْرَبُ مِنْهُ وَ ثَمَرٌ أَكُلُ مِنْهُ أَعْبُدُ اللَّهَ فِي هَذَا الْمَوْضِعِ

So when they ended up to the coast, they did not trust each other over her, so they made her to be in the ship wherein were the gems, and the merchandise, and they themselves sailed in the other ship, and they pushed it. Allah^{azwj} Mighty and Majestic Sent winds upon them which drowned them and their ship, and the ship which she was in was saved, until she ended up to an island from the islands of the sea, and she tied the ship and circled around in the island. So there was water therein, and trees wherein was fruit. So she said, 'This water I shall drink, and the fruits I shall eat from, and I will worship Allah^{azwj} in this place'.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيٍِّّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ أَنْ يَأْتِيَ ذَلِكَ الْمَلِكَ فَيَقُولَ إِنَّ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ خَلْقًا مِنْ خَلْقِي فَأَخْرُجْ أَنْتَ وَ مَنْ فِي مَمْلَكَتِكَ حَتَّى تَأْتُوا خَلْقِي هَذِهِ وَ تَقْرُوا لَهُ بِذُنُوبِكُمْ ثُمَّ تَسْأَلُوا ذَلِكَ الْخَلْقَ أَنْ يَغْفِرَ لَكُمْ فَإِنَّ يَغْفِرُ لَكُمْ غَفَرْتُ لَكُمْ

So Allah^{azwj} Mighty and Majestic Revealed unto a Prophet^{as} from the Prophets^{as} of the Children of Israel, that he^{as} should go to that king and he^{as} should be saying: 'In an island from the islands of the sea there is a creature from My^{azwj} creatures. Therefore, you and the ones in your kingdom should go out until they come over to this creature of Mine^{azwj}, and they should confess to it with their sins. Then they should ask that creature that it should seek Forgiveness for you all. So if she were to seek Forgiveness for you, I^{azwj} shall Forgive you'.

فَخَرَجَ الْمَلِكُ بِأَهْلِ مَمْلَكَتِهِ إِلَى تِلْكَ الْجَزِيرَةِ فَرَأُوا امْرَأَةً فَتَقَدَّمَ إِلَيْهَا الْمَلِكُ فَقَالَ لَهَا إِنَّ قَاضِيَّ هَذَا أَتَانِي فَخَبَرَنِي أَنَّ امْرَأَةَ أَخِيهِ فَجَرَّتْ فَأَمَرْتُهُ بِرَجْمِهَا وَ لَمْ يَقُمْ عِنْدِي النَّبِيَّةُ فَأَخَافُ أَنْ أَكُونَ قَدْ تَقَدَّمْتُ عَلَى مَا لَا يَجِلُّ لِي فَأُحِبُّ أَنْ تَسْتَغْفِرَ لِي فَقَالَتْ غَفَرَ اللَّهُ لَكَ اجْلِسْ

So the king went out along with the people of his kingdom to that island, and they saw that woman, So the king proceeded to her and said to her, 'This judge of mine came over to me and informed me that a wife of his brother had been immoral, so I ordered him with having her stoned, although he had not established the proof in my presence. Thus, I fear that I may have proceeded upon what is not Permissible for me, therefore I would love it if you were to seek Forgiveness for me'. So she said, 'Allah^{azwj} has Forgiven you. Be seated'.

ثُمَّ أَتَى زَوْجَهَا وَ لَا يَعْرِفُهَا فَقَالَ إِنَّهُ كَانَ لِي امْرَأَةٌ وَ كَانَ مِنْ فَضْلِيهَا وَ صَلَاحِهَا وَ إِنِّي خَرَجْتُ عَنْهَا وَ هِيَ كَارِهَةٌ لِدَلِّكَ فَاسْتَخَلَفْتُ أُخِي عَلَيْهَا فَلَمَّا رَجَعْتُ سَأَلْتُ عَنْهَا فَأَخْبَرَنِي أُخِي أَنَّهَا فَجَرَتْ فَرَجَمَهَا وَ أَنَا أَخَافُ أَنْ أَكُونَ قَدْ ضَيَعْتُهَا فَاسْتَعْفِرِي لِي فَقَالَتْ غَفَرَ اللَّهُ لَكَ اجْلِسْ

Then her husband came over, and he did not recognise her, so he said, 'There used to me a wife for me, and she was from the meritorious ones and righteous ones, and I went out from her and she disliked that. So I left my brother in charge over her. So when I came back, I asked about her, and my brother informed me that she had been immoral, and so she was stoned, and I fear that I may have lost her. So please seek Forgiveness for me'. So she said, 'Allah^{azwj} has Forgiven you. Be seated'.

فَاجْلَسْنَاهُ إِلَى جَنْبِ الْمَلِكِ ثُمَّ أَتَى الْقَاضِي فَقَالَ إِنَّهُ كَانَ لِأَخِي امْرَأَةٌ وَ إِنِّي أَعْجَبْتُهَا فَدَعَوْتُهَا إِلَى الْفُجُورِ فَأَبَتْ فَأَعْلَمْتُ الْمَلِكَ أَنَّهَا قَدْ فَجَرَتْ وَ أَمَرَنِي بِرَجْمِهَا فَرَجَمْتُهَا وَ أَنَا كَاذِبٌ عَلَيْهَا فَاسْتَعْفِرِي لِي قَالَتْ غَفَرَ اللَّهُ لَكَ

So she made him to be seated next to the king, then the judge came over, so he said, 'There used to be a wife of my brother, and she had astounded me, and I invited her to the immorality, but she refused. So I let the king know that she had been immoral and he ordered me with having her stoned, so I stoned her; and I had lied against her, therefore seek Forgiveness for me'. She said, 'Allah^{azwj} has Forgiven you'.

ثُمَّ أَقْبَلَتْ عَلَى زَوْجِهَا فَقَالَتْ اسْمَعْ ثُمَّ تَقَدَّمَ الدَّيْرَانِيُّ وَ قَصَّ قِصَّتَهُ وَ قَالَ أَخْرَجْتُهَا بِاللَّيْلِ وَ أَنَا أَخَافُ أَنْ يَكُونَ قَدْ لَقِيَهَا سَبْعٌ فَقَالَتْ غَفَرَ اللَّهُ لَكَ اجْلِسْ

Then she turned towards her husband and she said, 'Listen'. Then the monk proceeded and related her story and said, 'I threw her out at night and I fear that she may have come across predators who mighty have killed her'. So she said, 'Allah^{azwj} has Forgiven you. Be seated'.

ثُمَّ تَقَدَّمَ الْفَهْرَمَانُ فَقَصَّ قِصَّتَهُ فَقَالَتْ لِلدَّيْرَانِيِّ اسْمَعْ غَفَرَ اللَّهُ لَكَ

Then the manager proceeded and related his story. So she said to the monk, 'Listen, Allah^{azwj} has Forgiven you'.

ثُمَّ تَقَدَّمَ الْمَصْلُوبُ فَقَصَّ قِصَّتَهُ فَقَالَتْ لَا غَفَرَ اللَّهُ لَكَ

Then the crucified one proceeded and related his story. So she said, 'Allah^{azwj} will not Forgive you'.

قَالَ ثُمَّ أَقْبَلْتُ عَلَى زَوْجِهَا فَقَالَتْ أَنَا امْرَأَتُكَ وَ كُلُّ مَا سَمِعْتَ فَإِنَّمَا هُوَ قِصَّتِي وَ لَيْسَتْ لِي حَاجَةٌ فِي الرِّجَالِ وَ أَنَا أُحِبُّ أَنْ تَأْخُذَ هَذِهِ السَّفِينَةَ وَ مَا فِيهَا وَ تُخَلِّي سَبِيلِي فَأَعْبَدَ اللَّهُ عَزَّ وَ جَلَّ فِي هَذِهِ الْجَزِيرَةِ فَقَدْ تَرَى مَا لَقِيتُ مِنَ الرِّجَالِ فَفَعَلَ وَ أَخَذَ السَّفِينَةَ وَ مَا فِيهَا فَخَلَّى سَبِيلَهَا وَ انصَرَفَ الْمَلِكُ وَ أَهْلُ مَمْلَكَتِهِ .

Then she turned towards her husband, so she said, 'I am your wife, and everything which you have heard, so it is my story, and there is no need for me with regards the men, and I would love it if you would take this ship and whatever is therein, and free my way, so I can worship Allah^{azwj} Mighty and Majestic in this island, for you have

seen what I have faced from the men'. So he did it and took the ship and whatever was therein, and freed her way; and the king and the people of his kingdom left'.⁷⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ يَزِيدَ بْنِ حَمَّادٍ وَ غَيْرِهِ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَا مَا مِنْ أَحَدٍ إِلَّا وَ هُوَ يُصِيبُ حَظًّا مِنَ الرَّئْيِ الْفَرَجِ الَّذِي نَظَرُ وَ زَيْ الْقَمِ الْقَبْلَةَ وَ زَيْ الْيَدَيْنِ اللَّمَسُ صَدَقَ الْفَرَجُ ذَلِكَ أَمْ كَذَبَ

Ahmad Bin Muhammad, from Ibn Abu Najran, from the one who mentioned it, from Abu Abdullah^{asws}; and Yazeed Bin Hammad and someone else, from Abu Jameela,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'There is no one except that he has share in the adultery, so he committed adultery of the eyes, the (lustful) look, and the adultery of the mouth, the kissing, and adultery of the hands, the touching, whether the private parts react to it or not'.⁷⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ النَّظْرُ سَهْمٌ مِنْ سِهَامِ إِبْلِيسَ مَسْمُومٌ وَ كَمْ مِنْ نَظْرَةٍ أَوْرَثَتْ حَسْرَةً طَوِيلَةً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba, from his father,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The (lustful) look is a poisoned arrow from the poisoned arrows of Iblees^{la}, and how many from the looks have caused prolonged regrets'.⁷⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْوَائِيْمَةُ وَ الْمُوتِئِيْمَةُ وَ النَّاجِشُ وَ الْمُنْجُوشُ مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Muhammad Bin Sinan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{asws} said: 'The woman tatooist and the tattooed woman, and the one who raises the price (at an auction) without intending to buy it, and the one who is pleased with that, are accursed ones upon the tongue of Muhammad^{asws}'.⁷⁸

عَنْهُ عَنْ بَعْضِ الْعِرَاقِيِّينَ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ يَزِيدَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَعَنَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَجُلًا يَنْظُرُ إِلَى فَرْجِ امْرَأَةٍ لَا تَحِلُّ لَهُ وَ رَجُلًا خَانَ أَخَاهُ فِي أَمْرَاتِهِ وَ رَجُلًا يَحْتَاجُ النَّاسَ إِلَى نَفْعِهِ فَسَأَلَهُمُ الرَّشْوَةَ .

From him, from one of the Iraqis, from Muhammad Bin Al Musna, from his father, from Usman Bin Yazeed, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{asws} cursed a man who looked at the private parts of a woman who was not Permissible for him,

⁷⁵ Al Kafi – V 5 – The Book of Marriage Ch 184 H 5

⁷⁶ Al Kafi – V 5 – The Book of Marriage Ch 184 H 6

⁷⁷ Al Kafi – V 5 – The Book of Marriage Ch 184 H 7

⁷⁸ Al Kafi – V 5 – The Book of Marriage Ch 184 H 8

and a man who betrayed his brother regarding his wife, and a man to whom the people were needy so he asked them for the bribe'.⁷⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ قَالَ كَانَ رَجُلٌ بِالْمَدِينَةِ وَكَانَ لَهُ جَارِيَةٌ نَفِيسَةٌ فَوَقَعَتْ فِي قَلْبِ رَجُلٍ وَاعْتَبَرَ بِهَا فَشَكَا ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَعَرَّضَ لِرُؤُوسِهَا وَكُلَّمَا رَأَيْتَهَا فَقُلْ أَسْأَلُ اللَّهَ مِنْ فَضْلِهِ فَفَعَلَ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Zur'at Bin Muhammad who said,

'There was a man in Al-Medina who had a valuable slave girl. So she occurred in the heart of a man and he was fascinated with her. So he complained about that to Abu Abdullah^{asws} who^{asws} said: 'Turn away from looking at her, and every time you see her, so say, 'I ask Allah^{azwj} from His^{azwj} Grace'. So he did.

فَمَا لَبِثَ إِلَّا يَسِيرًا حَتَّى عَرَضَ لَوْلِيِّهَا سَفَرٌ فَجَاءَ إِلَى الرَّجُلِ فَقَالَ يَا فُلَانُ أَنْتَ جَارِي وَ أَوْثَقُ النَّاسِ عِنْدِي وَ قَدْ عَرَضَ لِي سَفَرٌ وَ أَنَا أَحِبُّ أَنْ أُوَدِّعَكَ فُلَانَةَ جَارِيَّتِي تَكُونُ عِنْدَكَ فَقَالَ الرَّجُلُ لَيْسَ لِي امْرَأَةٌ وَ لَا مَعِيَ فِي مَنْزِلِي امْرَأَةٌ فَكَيْفَ تَكُونُ جَارِيَّتَكَ عِنْدِي فَقَالَ أَقَوْمُهَا عَلَيْكَ بِالثَّمَنِ وَ تَضْمَنُ لِي تَكُونُ عِنْدَكَ فَإِذَا أَنَا قَدِمْتُ فَبِعْنِيهَا أَشْتَرِيهَا مِنْكَ وَ إِنْ نَلْتُ مِنْهَا نَلْتُ مَا يَجِلُّ لَكَ فَفَعَلَ وَ غَلَطَ عَلَيْهِ فِي الثَّمَنِ وَ خَرَجَ الرَّجُلُ

It was not long before a journey presented itself to her guardian, so he went over to the man and said, 'O so and so! You are my neighbour and the more reliable of the people in my presence, and a journey has presented itself to me, and I would love it if I could leave my so and so slave girl to be with you'. So the man said, 'There is no wife for me nor is there any woman in my house. So how can your slave girl be with me?' So he said, 'I shall evaluate her to you with the price, and you guarantee it for me for she to be with you. So when I come back, so sell her and I shall buy her from you, and if you were to attain from her whatever you attain what is Permissible for you, so do it', and he affirmed the price upon him, and the man went out.

فَمَكَثَتْ عِنْدَهُ مَا شَاءَ اللَّهُ حَتَّى قَضَى وَطَرَهُ مِنْهَا ثُمَّ قَدِمَ رَسُولٌ لِبَعْضِ خُلَفَاءِ بَنِي أُمَيَّةَ يَشْتَرِي لَهُ جَوَارِي فَكَانَتْ هِيَ فِيْمَنْ سُمِّيَ أَنْ يَشْتَرَى فَبِعَتْ الْوَالِي إِلَيْهِ فَقَالَ لَهُ جَارِيَةٌ فُلَانُ قَالَ فُلَانٌ غَائِبٌ فَفَهَرَهُ عَلَى بَيْعِهَا وَ أَعْطَاهُ مِنَ الثَّمَنِ مَا كَانَ فِيهِ رِبْحٌ فَلَمَّا أُخْدِتِ الْجَارِيَةُ وَ أُخْرِجَ بِهَا مِنَ الْمَدِينَةِ قَدِمَ مَوْلَاهَا فَأَوَّلُ شَيْءٍ سَأَلَهُ سَأَلَهُ عَنِ الْجَارِيَةِ كَيْفَ هِيَ فَأَخْبَرَهُ بِخَبَرِهَا وَ أُخْرِجَ إِلَيْهِ الْمَالُ كُلُّهُ الَّذِي قَوْمَهُ عَلَيْهِ وَ الَّذِي رِبْحٌ فَقَالَ هَذَا ثَمْنُهَا فَخَذَهُ فَابَى الرَّجُلُ وَ قَالَ لَا أَخْذُ إِلَّا مَا قَوْمْتُ عَلَيْكَ وَ مَا كَانَ مِنْ فَضْلٍ فَخَذَهُ لَكَ هَنِيئًا فَصَنَعَ اللَّهُ لَهُ بِحُسْنِ نِيَّتِهِ .

So she remained with him for as long as Allah^{azwj} so Desired, until he fulfilled his wishes from her. Then a messenger of one of the Caliphs of the Clan of Umayya came over to buy slave girls for him, so she was among the one who had been named for the acquisition. So the governor sent a messenger to him who said to him, 'The slave girl of so and so'. He said, 'So and so is absent'. But he coerced him upon selling her, and gave him the price what had a profit in it.

فَلَمَّا أُخْدِتِ الْجَارِيَةُ وَ أُخْرِجَ بِهَا مِنَ الْمَدِينَةِ قَدِمَ مَوْلَاهَا فَأَوَّلُ شَيْءٍ سَأَلَهُ سَأَلَهُ عَنِ الْجَارِيَةِ كَيْفَ هِيَ فَأَخْبَرَهُ بِخَبَرِهَا وَ أُخْرِجَ إِلَيْهِ الْمَالُ كُلُّهُ الَّذِي قَوْمَهُ عَلَيْهِ وَ الَّذِي رِبْحٌ فَقَالَ هَذَا ثَمْنُهَا فَخَذَهُ فَابَى الرَّجُلُ وَ قَالَ لَا أَخْذُ إِلَّا مَا قَوْمْتُ عَلَيْكَ وَ مَا كَانَ مِنْ فَضْلٍ فَخَذَهُ لَكَ هَنِيئًا فَصَنَعَ اللَّهُ لَهُ بِحُسْنِ نِيَّتِهِ .

⁷⁹ Al Kafi – V 5 – The Book of Marriage Ch 184 H 9

So when he took the slave girl and went out with her from Al-Medina, her master came over, and the first thing he asked him was that he asked him about the slave girl, how she was. So he informed him with her news and brought out the wealth to him, all of it, which had been evaluated upon him, and which was a profit, and he said, 'This is her price, so take it'. But, the man refused and said, 'I will not take except what I had evaluated upon you, and what was from the excess, so you are welcome to take it for your'. Thus, Allah^{azwj} Dealt with him by the goodness of his intention'.⁸⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا بَأْسَ أَنْ يَنَامَ الرَّجُلُ بَيْنَ أُمَّتَيْنِ وَ الْحَرَّتَيْنِ إِنَّمَا نَسَاؤُكُمْ بِمَنْزِلَةِ اللَّعِبِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem that the man sleeps between two slave girls and two free women. But rather, your women are at the status of the playthings'.⁸¹

وَ بِهَذَا الْإِسْنَادِ أَنَّهُ كَرِهَ أَنْ يُجَامَعَ الرَّجُلُ مُقَابِلَ الْقِبْلَةِ .

And by this chain,

'He^{asws} disliked that the man copulates while facing the Qiblah'.⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ يَحْيَى الْخَزَاعِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ قُلْتُ لَهُ اشْتَرَيْتُ جَارِيَةً مِنْ غَيْرِ رِشْدَةٍ فَوَقَعْتُ مِنْهَا كُلَّ مَوْعٍ فَقَالَ سَلْ عَنْ أُمِّهَا لِمَنْ كَانَتْ فَسَلْهُ يُحْلَلِ الْفَاعِلُ بِأُمِّهَا مَا فَعَلَ لِطَيْبِ الْوَلَدِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ja'far Bin Yahya Al Khazaie, from one of our companions,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I said to him^{asws}, 'I bought a slave girl who was without the rightful birth (born out of wedlock), and she was with me in every opportunity. So he^{asws} said: 'Ask her mother, who her father is, so ask him to make Permissible what he had done with her mother in order to make the birth good'.⁸³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَخَذَنْ مِنْكُمْ مِيثَاقًا غَلِيظًا قَالَ الْمِيثَاقُ هِيَ الْكَلِمَةُ الَّتِي عُقِدَ بِهَا النِّكَاحُ وَ أَمَا قَوْلُهُ غَلِيظًا فَهُوَ مَا الرَّجُلِ يُفْضِيهِ إِلَى امْرَأَتِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [4:21] and **they have taken from you a solemn covenant?** He^{asws} said: 'The covenant, it is

⁸⁰ Al Kafi – V 5 – The Book of Marriage Ch 184 H 10

⁸¹ Al Kafi – V 5 – The Book of Marriage Ch 184 H 11

⁸² Al Kafi – V 5 – The Book of Marriage Ch 184 H 12

⁸³ Al Kafi – V 5 – The Book of Marriage Ch 184 H 13

the speech which he binds the marriage tie with, and as for His^{azwj} Word **solemn**, so it is the (thick) water of the man which he empties into his wife'.⁸⁴

ابْنُ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً فَقَالَتْ أَنَا حُبْلَى وَأَنَا أُحْتَكُ مِنَ الرِّضَاعَةِ وَأَنَا عَلَى غَيْرِ عِدَّةٍ قَالَ فَقَالَ إِنْ كَانَ دَخَلَ بِهَا وَوَأَقَعَهَا فَلَا يُصَدِّقُهَا وَإِنْ كَانَ لَمْ يَدْخُلْ بِهَا وَ لَمْ يُوَاقِعْهَا فَلْيُخْتَبِرْ وَ لَيْسَ إِذَا لَمْ يَكُنْ عَرَفَهَا قَبْلَ ذَلِكَ .

Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer who said,

'I asked Abu Ja'far^{asws} about a man who married a woman, so she said, 'I am pregnant, and I am your sister from the breast-feeding (from the same woman), and I am upon without a waiting period'. So he^{asws} said: 'If he has copulated with her so he should not ratify her; but if it was such that he had not copulated with her, so let him inquire and ask around when he did not happen to know her before that'.⁸⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ سُؤَيْدِ الْقَلَاءِ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ أَخَذَ مَعَ امْرَأَةٍ فِي بَيْتٍ فَاقْرَأَ أَنَّهَا امْرَأَتُهُ وَ أَقْرَأَتْ أَنَّهُ زَوْجُهَا فَقَالَ رَبُّ رَجُلٍ لَوْ أَتَيْتُ بِهِ لَأَجَزْتُ لَهُ ذَلِكَ وَ رَبُّ رَجُلٍ لَوْ أَتَيْتُ بِهِ لَضَرَبْتُهُ .

Abu Ali Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Numan, from Suweyd Al Qalla'a, from Sama'at, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'A man who is seized with a woman in a house. So he agrees that she is his wife, and she agrees that he is her husband'. So he^{asws} said: 'Sometimes a man, if they come with him, I^{asws} would allow that for him (based on the circumstances), and sometimes, if they were to come with him, (based on the circumstances), I^{asws} would whip him'.⁸⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الصَّرِيرِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عَلَيْهِمَا السَّلَامُ) قَالَ خَطَبَ رَجُلٌ إِلَى قَوْمٍ فَقَالُوا مَا تَجَارَتُكَ فَقَالَ أبيعُ الدَّوَابَّ فَرَوَّجُوهُ فَإِذَا هُوَ يبيعُ السَّنَائِيرَ فَأَخْتَصَمُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَأَجَارَ نِكَاحَهُ فَقَالَ السَّنَائِيرُ دَوَابٌّ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from Al Hassan Bin Al Husayn Al Zareer, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'A man sent a proposal to a people, so they said, 'What is your business?' so he said, 'I sell the animals'. So they married to him, and it turned out that he was selling the cats. So they brought the dispute to Amir Al-Momineen^{asws} and he^{asws} allowed his marriage, and he^{asws} said: 'The cats are animals'.⁸⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ نُوحِ بْنِ شُعَيْبٍ رَفَعَهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ أَتَى رَجُلٌ مِنَ الْأَنْصَارِ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ هَذِهِ ابْنَةٌ عَمِّي وَ امْرَأَتِي لَا أَعْلَمُ إِلَّا خَيْرًا وَ قَدْ أَتَيْتِي بِوَلَدٍ شَدِيدِ السَّوَادِ مُنْتَشِرِ الْمَنْخَرَيْنِ جَعِدَ قَطِطٍ أَفْطَسِ الْأَنْفِ لَا أَعْرِفُ شِبْهَهُ فِي أَحْوَالِي وَ لَا فِي أَجْدَادِي فَقَالَ لِامْرَأَتِهِ مَا تَقُولِينَ قَالَتْ لَا وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا أَفْعَدْتُ مَعَهُ مِنِّي مِنْذُ مَلَكَتِي أَحَدًا غَيْرَهُ

⁸⁴ Al Kafi – V 5 – The Book of Marriage Ch 184 H 14

⁸⁵ Al Kafi – V 5 – The Book of Marriage Ch 184 H 15

⁸⁶ Al Kafi – V 5 – The Book of Marriage Ch 184 H 16

⁸⁷ Al Kafi – V 5 – The Book of Marriage Ch 184 H 17

Ali Bin Ibrahim, from his father, from Nuh Bin Shuayb, raising it from Abullah Bin Sinan, from one of his companions,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man from the Helpers came over to Rasool-Allah^{asws} so he said, 'This here is a daughter of my uncle and my wife. I do not know except for goodness (from her), and she has come to me with a child intensely black, with wide nostrils, curly hair, and snub nose. I do not recognise its resemblance, neither in my maternal uncles nor in my ancestors'. So he^{asws} said to his wife: 'What are you saying?' She said, 'No, by the One Who Sent you^{asws} with the Truth as a Prophet^{as}! No one has sat with me in my place since he possessed me, apart from him'.

قَالَ فَكَسَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِرَأْسِهِ مَلِيًّا ثُمَّ رَفَعَ بَصَرَهُ إِلَى السَّمَاءِ ثُمَّ أَقْبَلَ عَلَى الرَّجُلِ فَقَالَ يَا هَذَا إِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا بَيْنَهُ وَبَيْنَ آدَمَ تِسْعَةٌ وَ تِسْعُونَ عِرْقًا كُلُّهَا تَضْرِبُ فِي النَّسَبِ فَإِذَا وَقَعَتِ النُّطْفَةُ فِي الرَّحِمِ اضْطَرَبَتْ تِلْكَ الْعُرُوقُ تَسْأَلُ اللَّهَ الشَّبَهَةَ لَهَا فَهَذَا مِنْ تِلْكَ الْعُرُوقِ الَّتِي لَمْ يَدْرِكْهَا أَجْدَادُكَ وَ لَا أَجْدَادُ أَجْدَادِكَ خَذَ إِلَيْكَ ابْنُكَ فَقَالَتْ الْمَرْأَةُ فَرَجَّتْ عَنِّي يَا رَسُولَ اللَّهِ .

He^{asws} said: 'So Rasool-Allah^{asws} lowered his^{asws} head, then raised his^{asws} eyes towards the sky, then faced towards the man, so he^{asws} said: 'O you! There is no one except that between him and Adam^{as} are ninety nine veins, all of which stir with regards to the lineage. So when the sperm occurs in the womb, these veins stir, asking Allah^{azwj} for the resemblance for it. So this (child) is from those veins which neither your ancestors nor the ancestors of your ancestors realise it. Take your son to yourself'. So the woman said, 'You^{asws} have relieved me, O Rasool-Allah^{asws}!'.⁸⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ عَمْرَانَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ قَالَ كَتَبْتُ إِلَيْهِ أَنَّ رَجُلًا خَطَبَ إِلَى عَمٍّ لَهُ ابْنَتُهُ فَأَمَرَ بَعْضَ إِخْوَانِهِ أَنْ يُرَوِّجَهُ ابْنَتَهُ الَّتِي خَطَبَهَا وَ إِنَّ الرَّجُلَ أَخْطَأَ بِاسْمِ الْجَارِيَةِ فَسَمَّاها بِغَيْرِ اسْمِهَا وَ كَانَ اسْمُهَا فَاطِمَةَ فَسَمَّاها بِغَيْرِ اسْمِهَا وَ لَيْسَ لِلرَّجُلِ ابْنَةٌ بِاسْمِ الَّتِي ذَكَرَهَا الرَّوْجُ فَوَقَعَ (عَلَيْهِ السَّلَامُ) لَا بِاسْمِ بَه .

Abu Ali Al Ashary, from Imran Bin Musa, from Muhammad Bin Abdul Hameed, from Muhammad Bin Shuayb who said,

'I wrote to him^{asws} that a man sent a proposal to an uncle of his for his daughter. So one of his brothers instructed that he gets his daughter married, the one who had been proposed for, and that man had erred with the name of the girl, so he named her with other than her name, and her name was Fatima, so he named her with other than her name, but there wasn't a daughter for the man with the name which the spouse had mentioned. So he^{asws} signed: 'There is no problem with it'.⁸⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْخَزْرَجِ أَنَّهُ كَتَبَ إِلَيْهِ رَجُلٌ خَطَبَ إِلَى رَجُلٍ فَطَالَتْ بِهِ الْإِيَّامُ وَ الشُّهُورُ وَ السَّنُونَ فَذَهَبَ عَلَيْهِ أَنْ يَكُونَ قَالَ لَهُ أَفْعَلُ أَوْ قَدْ فَعَلَ فَاجَابَ فِيهِ لَا يَجِبُ عَلَيْهِ إِلَّا مَا عَقَدَ عَلَيْهِ قَلْبُهُ وَ تَبَيَّنَتْ عَلَيْهِ عَزِيمَتُهُ .

A number of our companions, from Ahmad Bin Muhammad,

(It has been narrated) from Abdullah Bin Al Khazraj that he wrote to him^{asws}, 'A man sent a proposal to a man, so the days were prolonged with it, and the months, and the years. So can he go to him to be saying to him, 'Do it', or 'Have you done it?' So

⁸⁸ Al Kafi – V 5 – The Book of Marriage Ch 184 H 18

⁸⁹ Al Kafi – V 5 – The Book of Marriage Ch 184 H 19

he^{asws} answered with regards to it: 'It is not Obligatory upon him except what his heart is tied down with, and about which his decision is established'.⁹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيٍّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ عَيْسَى بْنِ يُونُسَ عَنْ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ ادَّعَى عَلَى امْرَأَةٍ أَنَّهُ تَزَوَّجَهَا بَوْلِيٍّ وَ شُهُودٍ وَ أَنْكَرَتِ الْمَرْأَةُ ذَلِكَ فَأَقَامَتْ أُخْتُ هَذِهِ الْمَرْأَةِ عَلَى هَذَا الرَّجُلِ الْبَيِّنَةَ أَنَّهُ قَدْ تَزَوَّجَهَا بَوْلِيٍّ وَ شُهُودٍ وَ لَمْ يُوقَفْنَا وَفَتْنَا فَكَتَبَ أَنَّ الْبَيِّنَةَ بَيِّنَةُ الرَّجُلِ وَ لَا تُقْبَلُ بَيِّنَةُ الْمَرْأَةِ لِأَنَّ الزَّوْجَ قَدْ اسْتَحَقَّ بُضْعَ هَذِهِ الْمَرْأَةِ وَ تَرِيدُ أَخْطَاءَ النَّكَاحِ وَ لَا تُصَدَّقُ وَ لَا تُقْبَلُ بَيِّنَتُهَا إِلَّا بِوَقْتٍ قَبْلَ وَقْتِهَا أَوْ بِدُخُولِ بِهَا .

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Isa Bin Yunus, from Al Awzaie, from Al Zuhry,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} regarding a man who claimed upon a woman that he had married with (approval of) a guardian and witnesses, and the woman denied that. So the sister of this woman established the proof upon this man that he had married her with (approval of) a guardian and witnesses, but could not determine the timing of it. So he^{asws} wrote: 'The (admissible) proof is the proof of the man, and the proof of the woman is not acceptable because the husband is more rightful with conjugal relations with this woman, and her sister wants the spoiling of the marriage and should not be ratified, nor would her proof be acceptable with a timing before her time, or (before) he had copulated with her'.⁹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ أَخِي مَاتَ وَ تَزَوَّجْتُ امْرَأَتَهُ فَجَاءَ عَمِّي فَادَّعَى أَنَّهُ قَدْ كَانَ تَزَوَّجَهَا سِرًّا فَسَأَلْتُهَا عَنْ ذَلِكَ فَانْكَرَتْ أَشَدَّ الْإِنْكَارِ وَ قَالَتْ مَا كَانَ بَيْنِي وَ بَيْنَهُ شَيْءٌ قَطُّ فَقَالَ يَلْزِمُكَ إِفْرَارُهَا وَ يَلْزِمُهُ إِنْكَارُهَا .

Ali Bin Ibrahim, from his father, from Abdul Aziz Bin Al Muhtady who said,

'I asked Al-Reza^{asws} saying, 'May I be sacrificed for you^{asws}! My brother died and I married his wife. So my uncle came over and claimed that he had married her secretly. So I asked her about that, but she denied with an intense denial and said, 'There was never anything between me and him at all'. So he^{asws} said: 'Her acceptance is enforced upon you, and her denial is enforced upon him'.⁹²

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَصْرٍ عَنِ الْمَشْرِقِيِّ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ مَا تَقُولُ فِي رَجُلٍ ادَّعَى أَنَّهُ خَطَبَ امْرَأَةً إِلَى نَفْسِهَا وَ هِيَ مَارِحَةٌ فَسُئِلَتِ الْمَرْأَةُ عَنْ ذَلِكَ فَقَالَتْ نَعَمْ فَقَالَ لَيْسَ بِشَيْءٍ قُلْتُ فَيَجِلُّ لِلرَّجُلِ أَنْ يَنْزَوَّجَهَا قَالَ نَعَمْ .

Ali, from his father, from Ibn Abu Nasr, from Al Mashraqy,

(It has been narrated) from Al-Reza^{asws} who said, 'I said to him, 'What are you^{asws} saying regarding a man who claimed that he proposed to a woman herself and she was joking. So he asked the woman about that, and she said, 'Yes'. So he^{asws} said: 'It is not with anything (valid)'. I said, 'Is it Permissible for the man that he marries her?' He^{asws} said: 'Yes'.⁹³

⁹⁰ Al Kafi – V 5 – The Book of Marriage Ch 184 H 20

⁹¹ Al Kafi – V 5 – The Book of Marriage Ch 184 H 21

⁹² Al Kafi – V 5 – The Book of Marriage Ch 184 H 22

⁹³ Al Kafi – V 5 – The Book of Marriage Ch 184 H 23

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ وَ سُئِلَ عَنِ التَّرْوِيجِ فِي شَوَّالٍ فَقَالَ إِنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَزَوَّجَ بِعَائِشَةَ فِي شَوَّالٍ وَ قَالَ إِنَّمَا كَرِهَ ذَلِكَ فِي شَوَّالٍ أَهْلُ الزَّمَنِ الْأَوَّلِ وَ ذَلِكَ أَنَّ الطَّاعُونَ كَانُوا يَفْعَلُونَ فِيهِمْ فِي الْأَبْكَارِ وَ الْمُمْلَكَاتِ فَكَرِهُوا لَهُ لِذَلِكَ لَا لِغَيْرِهِ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying, and he^{asws} was asked about the marriage in (the month of) Shawwal. So he^{asws} said: 'The Prophet^{asws} got married with Ayesha in Shawwal'. And he^{asws} said: 'But rather, that was disliked in the Shawwal among the people of the former times, and that is because the plague had occurred among them regarding the virgins and the slave girls, therefore they disliked it due to that, not for something else'.⁹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْحُسَيْنِ بْنِ بَشَّارِ الْوَاسِطِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) أَنَّ لِي قَرَابَةً قَدْ خَطَبَ إِلَيَّ وَ فِي خُلُقِهِ شَيْءٌ فَقَالَ لَا تَزَوِّجْهُ إِنْ كَانَ سَبِيَّ الْخُلُقِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Yaquob Bin Yazeed, from Al Husayn Bin Bashaar Al Wasity who said,

'I wrote to Abu Al-Hassan Al-Reza^{asws}, 'There is a relative of mine who has sent a proposal to me, and in his mannerisms there is something (bad)'. So he^{asws} said: 'Do not give in marriage to him if there was evilness in the mannerisms'.⁹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُطَهَّرٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ (عَلَيْهِ السَّلَام) أَنِّي تَزَوَّجْتُ بِأَرْبَعِ نِسْوَةٍ لَمْ أَسْأَلْ عَنْ أَسْمَائِهِنَّ ثُمَّ إِنِّي أَرَدْتُ طَلَاقَ إِحْدَاهُنَّ وَ تَزَوَّجْتُ بِأَمْرَأَةٍ أُخْرَى فَكَتَبْتُ أَنْظِرْ إِلَى عِلْمَةٍ إِنْ كَانَتْ بِوَاحِدَةٍ مِنْهُنَّ فَتَقُولُ فَتَقُولُ أَشْهَدُوا أَنَّ فُلَانَةَ الَّتِي بِهَا عِلْمَةٌ كَذَا وَ كَذَا هِيَ طَالِقٌ ثُمَّ تَزَوَّجُ الْأُخْرَى إِذَا انْقَضَتْ الْعِدَّةُ .

Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Muhammad Bin Ahmad Bin Mutahhar who said,

'I wrote to Abu Al-Hassan Sahib Al-Askar^{asws}, 'I am married to four wives, not having even asked about their names. Then I wanted to divorce one of them and marry another woman'. So he^{asws} wrote: 'Look at a sign which was with one of them, and you should be saying, 'So and so woman who is with such and such a sign, she is divorced'. Then marry another one, when the waiting period expires'.⁹⁶

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ لَا تَلِدُ الْمَرْأَةُ لِأَقَلِّ مِنْ سِتَّةِ أَشْهُرٍ .

Muhammad Bin Yahya, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The woman cannot give birth in less than six months'.⁹⁷

⁹⁴ Al Kafi – V 5 – The Book of Marriage Ch 184 H 24

⁹⁵ Al Kafi – V 5 – The Book of Marriage Ch 184 H 25

⁹⁶ Al Kafi – V 5 – The Book of Marriage Ch 184 H 26

⁹⁷ Al Kafi – V 5 – The Book of Marriage Ch 184 H 27

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ مُؤْمِنِينَ يَجْتَمِعَانِ بِنِكَاحٍ حَلَالٍ حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ زَوَّجَ فُلَانًا فُلَانَةً وَ قَالَ وَ لَا يَفْتَرِقُ زَوْجَانِ حَلَالًا حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ إِنَّ اللَّهَ قَدْ أَدِنَ فِي فِرَاقِ فُلَانٍ وَ فُلَانَةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There are none from the Believers who are copulating with a Permissible marriage until a Caller Calls out from the sky that Allah^{azwj} Mighty and Majestic had Married so and so man to so and so woman' And he^{asws} said: 'And not two spouses separate in a Permissible way until a Caller Calls from the sky that Allah^{azwj} has Permitted regarding the separation of so and so man from so and so woman'.⁹⁸

ابْنُ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْكُرْخِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ لَهُ أَرْبَعُ نِسْوَةٍ فَهُوَ يَبِيتُ عِنْدَ ثَلَاثٍ مِنْهُنَّ فِي لَيَالِيهِنَّ وَ يَمْسُهُنَّ فَإِذَا بَاتَ عِنْدَ الرَّابِعَةِ فِي لَيْلَتِهَا لَمْ يَمْسَهَا فَهَلْ عَلَيْهِ فِي هَذَا إِثْمٌ فَقَالَ إِنَّمَا عَلَيْهِ أَنْ يَبِيتَ عِنْدَهَا فِي لَيْلَتِهَا وَ يَطَّلَ عِنْدَهَا صَبِيحَتَهَا وَ لَيْسَ عَلَيْهِ إِثْمٌ إِنْ لَمْ يَجَامِعَهَا إِذَا لَمْ يُرِدْ ذَلِكَ .

Ibn Mahboub, from Ibrahim Al Karkhy who said,

'I asked Abu Abdullah^{asws} about a man for whom are four wives, so he spends the night with three of them during their nights and touches them. So when he spends the night with the fourth during her night, he does not touch her. So is there a sin upon him regarding this?' So he^{asws} said: 'But rather, upon him is that he spends the night with her during her night, and shades with her until the morning, and there is no sin upon him if he does not copulate with her if he does not want that'.⁹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ نَزَعَ الشَّهْوَةَ مِنْ نِسَاءِ بَنِي هَاشِمٍ وَ جَعَلَهَا فِي رِجَالِهِمْ وَ كَذَلِكَ فَعَلَ بِشَبِيعَتِهِمْ وَ إِنَّ اللَّهَ عَزَّ وَجَلَّ نَزَعَ الشَّهْوَةَ مِنْ رِجَالِ بَنِي أُمَيَّةَ وَ جَعَلَهَا فِي نِسَائِهِمْ وَ كَذَلِكَ فَعَلَ بِشَبِيعَتِهِمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ibn Muskan, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Snatched away the lustful desires from the women of the Clan of Hashim^{as} and Made these to be in their men, and similarly to that what He^{azwj} did with their Shias; and Allah^{azwj} Mighty and Majestic Snatched away the lustful desires from the men of the Clan of Umayya and Made these to be in their women, and similar to that He^{azwj} did with their adherents'.¹⁰⁰

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ قَالَ جَاءَ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ لَيْسَ عِنْدِي طَوْلٌ فَأَنْكَحَ النِّسَاءَ فَأَلَيْكَ أَشْكُو الْعُزُوبِيَّةَ فَقَالَ وَفَرُّ شَعْرَ جَسَدِكَ وَ أَيْمَ الصَّبِيَّامِ فَفَعَلَ فَذَهَبَ مَا بِهِ مِنَ الشَّقِيقِ .

Muhammad Bin Yahya, raising it, said,

'A man came over to the Prophet^{asws}, so he said, 'O Rasool-Allah^{asws}! There is no affordability with me to marry the women, therefore I complain to you^{asws} of the

⁹⁸ Al Kafi – V 5 – The Book of Marriage Ch 184 H 28

⁹⁹ Al Kafi – V 5 – The Book of Marriage Ch 184 H 29

¹⁰⁰ Al Kafi – V 5 – The Book of Marriage Ch 184 H 30

bachelorhood'. So he^{asws} said: 'Let grow the hair of your body and be habitually of the Fasting'. So he did do and the lust which was with him went away'.¹⁰¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مِنْ بَرَكَةِ الْمَرْأَةِ خِفَةُ مَوْتِهَا وَتَيْسِيرُ وِلَادَتِهَا وَ مِنْ شَوْمِهَا شِدَّةُ مَوْتِهَا وَ تَعْسِيرُ وِلَادَتِهَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is from the Blessings of the woman the lightness of her expenditure and the ease of her giving birth, and from her misfortune the intensity of her expenditure and the difficulties of her giving birth'.¹⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا جَلَسَتِ الْمَرْأَةُ مَجْلِسًا فَقَامَتْ عَنْهُ فَلَا يَجْلِسُ فِي مَجْلِسِهَا رَجُلٌ حَتَّى يَبْرُدَ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{asws} said: 'When the woman sits in a seat and she stands up, so a man should not sit in her seat until it is cold'.

قَالَ وَ سُئِلَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا زِينَةُ الْمَرْأَةِ لِلْأَعْمَى قَالَ الطِّيبُ وَ الْخَضَابُ فَإِنَّهُ مِنْ طِيبِ النَّسَمَةِ .

He^{asws} said: 'And the Prophet^{asws} was asked what the woman should adorn herself for the blind (husband). He^{asws} said: 'The perfume and the dye, for it is good aroma'.¹⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يَتَزَوَّجُ الْبِكْرَ قَالَ يُقِيمُ عِنْدَهَا سَبْعَةَ أَيَّامٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who marries a virgin. He^{asws} said: 'He should stay with her for seven days'.¹⁰⁴

الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ أَبِي عَدِيٍّ عَنِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ تَكُونُ عِنْدَهُ الْمَرْأَةُ فَيَتَزَوَّجُ أُخْرَى كَمْ يَجْعَلُ لِنَفْسِهِ يَدْخُلُ بِهَا قَالَ ثَلَاثَةَ أَيَّامٍ ثُمَّ يَقْسِمُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who happened to have a wife with him, so he married another, how much time should he make for

¹⁰¹ Al Kafi – V 5 – The Book of Marriage Ch 184 H 31

¹⁰² Al Kafi – V 5 – The Book of Marriage Ch 184 H 32

¹⁰³ Al Kafi – V 5 – The Book of Marriage Ch 184 H 33

¹⁰⁴ Al Kafi – V 5 – The Book of Marriage Ch 184 H 34

copulation with her? So he^{asws} said: 'Three days, then he should divide (between the two)'.¹⁰⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَبَا بَكْرٍ وَ عُمَرَ أَتَيَا أُمَّ سَلَمَةَ فَقَالَا لَهَا يَا أُمَّ سَلَمَةَ إِنَّكَ قَدْ كُنْتِ عِنْدَ رَجُلٍ قَبْلَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَكَيْفَ رَسُولُ اللَّهِ مِنْ ذَلِكَ فِي الْخَلْوَةِ فَقَالَتْ مَا هُوَ إِلَّا كَسَائِرِ الرِّجَالِ ثُمَّ خَرَجَا عَنْهَا وَ أَقْبَلَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَامَتْ إِلَيْهِ مُبَادِرَةً فَرَفَأَ أَنْ يَنْزِلَ أَمْرٌ مِنَ السَّمَاءِ فَأَخْبَرْتَهُ الْخَبَرَ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Bakr and Umar both came to Umm Salma^{as} and they said to her, 'O Umm Salma^{as}! You^{as} used to be with a man before Rasool-Allah^{asws}, so how is Rasool-Allah^{asws} from that in private'. So she^{as} said: 'He^{asws} is not except like the rest of the men'. Then they both went out from her^{as}, and the Prophet^{asws} came over. So she^{as} stood up taking the initiative thinking that a Command from the sky has descended, so she^{as} informed him^{asws} of the news.

فَغَضِبَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّى تَرَبَّدَ وَجْهُهُ وَ النَّوَى عِرْقُ الْعَضْبِ بَيْنَ عَيْنَيْهِ وَ خَرَجَ وَ هُوَ يَجْرُ رِدَاءَهُ حَتَّى صَعِدَ الْمُنْبَرِ وَ بَادَرَتْ الْأَنْصَارُ بِالسَّلَاحِ وَ أَمَرَ بِخَيْلِهِمْ أَنْ تَحْضُرَ فَصَعِدَ الْمُنْبَرِ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَا بَالُ أَقْوَامٍ يَنْبَعُونَ عَنِّي وَ يَسْأَلُونَ عَنِّي وَ اللَّهُ إِنِّي لَأَكْرَمُكُمْ حَسَبًا وَ أَطْهَرُكُمْ مَوْلِدًا وَ أَنْصَحُكُمْ لِلَّهِ فِي الْغَيْبِ وَ لَا يَسْأَلُنِي أَحَدٌ مِنْكُمْ عَن أَبِيهِ إِلَّا أَخْبَرْتَهُ

So Rasool-Allah^{asws} got angered to the extent that his^{asws} face glowered and the perspiration of the angered converged between his^{asws} eyes, and he^{asws} went out and his^{asws} robe was dragging behind him^{asws}, until he^{asws} ascended the Pulpit. And the Helpers took the initiative with the weapons and readied their cavalries to be present. So he^{asws} ascended the Pulpit, Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people! What is the matter with some people who are pursuing to fault me^{asws} and are asking around about me^{asws} in my^{asws} absence. By Allah^{azwj} ! I^{asws} am more honourable in nobility and cleaner of birth (than you all), and I^{asws} advise you all for the Sake of Allah^{azwj} regarding the hidden (matters); and none from among you shall ask me^{asws} about his father, except that I^{asws} will inform him'.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ مَنْ أَبِي فَقَالَ فُلَانُ الرَّاعِي فَقَامَ إِلَيْهِ آخَرُ فَقَالَ مَنْ أَبِي فَقَالَ غُلَامُكُمْ الْأَسْوَدُ وَ قَامَ إِلَيْهِ الثَّلَاثُ فَقَالَ مَنْ أَبِي فَقَالَ الَّذِي تُنْسَبُ إِلَيْهِ فَقَالَتْ الْأَنْصَارُ يَا رَسُولَ اللَّهِ اعْفُ عَنَّا عَفَا اللَّهُ عَنْكَ فَإِنَّ اللَّهَ بَعَثَكَ رَحْمَةً فَاعْفُ عَنَّا عَفَا اللَّهُ عَنْكَ

So a man stood up to him^{asws} and said, 'Who is my father?' So he^{asws} said: 'So and so, the shepherd'. So another one stood up to him^{asws} and said, 'Who is my father?' So he^{asws} said: 'Your slave, the black one'. And the third one stood up to him^{asws} and said, 'Who is my father?' So he^{asws} said: 'The one who has been linked to you'. So the Helpers said, 'O Rasool-Allah^{asws}! Excuse us, may Allah^{azwj} excuse you^{asws}, for Allah^{azwj} Sent you^{asws} as a Mercy. Therefore, excuse us and Allah^{azwj} will Excuse you^{asws}'.

وَ كَانَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا كَلَّمَ اسْتَحْيَا وَ عَرِقَ وَ غَضَّ طَرْفَهُ عَنِ النَّاسِ حَيَاءً حِينَ كَلَّمُوهُ فَنَزَلَ

¹⁰⁵ Al Kafi – V 5 – The Book of Marriage Ch 184 H 35

And it was such that whenever the Prophet^{asws} spoke, he^{asws} would be bashful and perspire, and he^{asws} would lower his^{asws} gaze from the people out of bashfulness whenever he^{asws} spoke to them. So he^{asws} descended.

فَلَمَّا كَانَ فِي السَّحَرِ هَبَطَ عَلَيْهِ جَبْرَائِيلُ (عَلَيْهِ السَّلَامُ) بِصَفْحَةٍ مِنَ الْجَنَّةِ فِيهَا هَرِيَسَةٌ فَقَالَ يَا مُحَمَّدُ هَذِهِ عَمَلُهَا لَكَ الْحُورُ الْعَيْنُ فَكُلْهَا أَنْتَ وَ عَلِيٌّ وَ ذُرِّيَّتُكَمَا فَإِنَّهُ لَا يَصْلُحُ أَنْ يَأْكُلَهَا غَيْرُكُمْ

So when it was the morning, Jibraeel^{as} descended unto him^{asws} with a bowl from the Paradise wherein was *Hareesa* (a dish made out of mashed meat and wheat), and he^{as} said: 'O Muhammad^{asws}! This here has been made for you^{asws} by the Maiden Houries, therefore eat it, you^{asws} and Ali^{asws} and both your^{asws} children, for it is not correct that it is eaten by others'.

فَجَلَسَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ (عَلَيْهِمُ السَّلَامُ) فَأَكَلُوا فَأَعْطَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الْمُبَاضَعَةِ مِنْ تِلْكَ الْأَكْلَةِ قُوَّةَ أَرْبَعِينَ رَجُلًا فَكَانَ إِذَا شَاءَ عَشِيَ نِسَاءَهُ كُلَّهُنَّ فِي لَيْلَةٍ وَاحِدَةٍ .

So Rasool-Allah^{asws} sat down along with Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and they^{asws} ate. So, Rasool-Allah^{asws} was given the strength from that meal, the strength of forty men. So whenever he^{asws} so intended to, he^{asws} could go to his^{asws} wives, all of them in one night'.¹⁰⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْعَبَّاسِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ جَمَعَ مِنَ النِّسَاءِ مَا لَا يَنْكُحُ فَرَزَى مِنْهُنَّ شَيْءٌ فَلَا تَمَّ عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Abu Al Abbas Al Kufy,

(It has been narrated) from Muhammad Bin Ja'far^{asws}, from one of his men, from Abu Abdullah^{asws} having said: 'The one who gathers the women and does not copulate with them, so one of them were to commit adultery, so the sin would be upon him'.¹⁰⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سُئِلَ عَنْ رَجُلٍ وَهَبَ لَهُ أَبَوَهُ جَارِيَةً فَأَوْلَدَهَا وَ لَبِثَتْ عِنْدَهُ زَمَانًا ثُمَّ ذَكَرَتْ أَنَّ أَبَاهُ كَانَ قَدْ وَطَّئَهَا قَبْلَ أَنْ يَهَبَهَا لَهُ فَاجْتَنَبَهَا قَالَ لَا تُصَدِّقْ .

Ali Bin Ibrahim, from his father, from Usman Bin Isa, raising it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about a man to whom his father had gifted a slave girl. So he made her give birth to children, and she remained with him for a long period of time. Then she mentioned that his father had slept with her before he had gifted her to him. So he kept aside from her'. He^{asws} said: 'She should not be ratified'.¹⁰⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَامُ) قَالَ كَتَبْتُ إِلَيْهِ هَذِهِ الْمَسْأَلَةَ وَ عَرَفْتُ خَطَأَهُ عَنْ أُمَّ وَ لِدِ لِرَجُلٍ كَانَ أَبُو الرَّجُلِ وَهَبَهَا لَهُ فَوَلَدَتْ مِنْهُ أَوْلَادًا ثُمَّ قَالَتْ بَعْدَ ذَلِكَ إِنَّ أَبَاكَ كَانَ وَطَّئَنِي قَبْلَ أَنْ يَهَبَنِي لَكَ قَالَ لَا تُصَدِّقْ إِنَّمَا تَهْرَبُ مِنْ سُوءِ خُلُقِهِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Usman Bin Isa,

¹⁰⁶ Al Kafi – V 5 – The Book of Marriage Ch 184 H 36

¹⁰⁷ Al Kafi – V 5 – The Book of Marriage Ch 184 H 37

¹⁰⁸ Al Kafi – V 5 – The Book of Marriage Ch 184 H 38

(It has been narrated) from Abu Al-Hassan^{asws} the 1st, said, 'I wrote to him^{asws} with this question, and I did recognise his^{asws} handwriting, about a mother of children of a man, his father had gifted her to him, so she gave birth to children from him, then she said after that, 'Your father had slept with me before he gifted me to you'. He^{asws} said: 'She would not be ratified. But rather, she is fleeing from his evil manners'.¹⁰⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فِي الْمَرْأَةِ إِذَا زَنَتْ قَبْلَ أَنْ يَدْخُلَ بِهَا الرَّجُلُ يُفَرِّقُ بَيْنَهُمَا وَ لَا صَدَاقَ لَهَا لِأَنَّ الْأَحَدَ كَانَ مِنْ قَبْلِهَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'With regards to the woman when she commits adultery before the man has slept with her, so a separation would be effected between the two of them, and there would be no dower for her because the incident was from her'.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ زَكَرِيَّا الْمُؤْمِنِ عَنِ ابْنِ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ رَجُلًا أَتَى بِامْرَأَتِهِ إِلَى عَمْرٍ فَقَالَ إِنَّ امْرَأَتِي هَذِهِ سَوْدَاءٌ وَ أَنَا أَسْوَدٌ وَ إِنَّهَا وَلَدَتْ غَلَامًا أَبْيَضَ فَقَالَ لِمَنْ بِحَضْرَتِهِ مَا تَرَوْنَ فَقَالُوا نَرَى أَنْ تَرَجُمَهَا فَإِنَّهَا سَوْدَاءٌ وَ زَوْجُهَا أَسْوَدٌ وَ وَلَدَهَا أَبْيَضٌ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hassan Bin Ali, from Zakariyya Al Momin, from Ibn Muskan, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over with his wife to Umar, so he said, 'This wife of mine is black, and I am black, and she has given birth to a white boy'. So he said to the ones who were in his presence, 'What are your views?' So they said, 'We view that she should be stoned, for she is black and her husband is black, and her child is white'.

قَالَ فَجَاءَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ قَدْ وَجَّهَ بِهَا لِتَرْجَمَ فَقَالَ مَا حَالُكُمْمَا فَحَدَّثَاهُ فَقَالَ لِلْأَسْوَدِ أَ تَنْتَهُمُ امْرَأَتَكَ فَقَالَ لَا قَالَ فَأَتَيْتَهَا وَ هِيَ طَامِثٌ قَالَ قَدْ قَالَتْ لِي فِي لَيْلَةٍ مِنَ اللَّيَالِي إِنِّي طَامِثٌ فَطَنَنْتُ أَنَّهَا تَنْتَفِي الْبُرْدَ فَوَقَعْتُ عَلَيْهَا فَقَالَ لِلْمَرْأَةِ هَلْ أَتَاكِ وَ أَنْتِ طَامِثٌ قَالَتْ نَعَمْ سَلُهُ قَدْ حَرَجْتُ عَلَيْهِ وَ أَنَبَيْتُ قَالَ فَانْطَلِقَا فَإِنَّهُ ابْنُكُمْمَا وَ إِنَّمَا غَلَبَ الدَّمُ النُّطْفَةَ فَأَبْيَضَ وَ لَوْ قَدْ تَحَرَّكَ أَسْوَدٌ فَلَمَّا أَيْفَعَ أَسْوَدٌ .

He^{asws} said: 'So Amir Al-Momineen^{asws} and she had been diverted with for the stoning. So he^{asws} said: 'What is your state?' So she narrated it to him. So he^{asws} said to the black man: 'Are you accusing your wife?' So he said, 'No'. He^{asws} said: 'So, did you go to her and she was menstruating?' He said, 'She had said it to me during one night from the nights, 'I am menstruating'. So I thought that she is scared of the cold. So I fell upon her'. So he^{asws} said to the woman: 'Did he come to you and you were menstruating?' She said, 'Yes. Ask him, I had hindered him upon it and I refused'. He^{asws} said: 'So go, for he is the son of you two, and rather the blood had overcome the seed, so he whitened, and had it stirred, it would have blackened. So when he is older, he would be black'.¹¹¹

¹⁰⁹ Al Kafi – V 5 – The Book of Marriage Ch 184 H 39

¹¹⁰ Al Kafi – V 5 – The Book of Marriage Ch 184 H 40

¹¹¹ Al Kafi – V 5 – The Book of Marriage Ch 184 H 41

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ قَالَ مَا ظَهَرَ نِكَاحُ امْرَأَةِ الْأَبِ وَ مَا بَطَّنَ الزَّوْنَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Amro Bin Abu Al Miqdam, from his father,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws}, said, 'He^{asws} was asked about **[7:33] the immoralities, those of which are apparent as well as those that are concealed.** He^{asws} said: 'The apparent is the marriage with the wife of one's father, and the concealed is the adultery'.¹¹²

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 السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَأْتِيَ أَهْلَهُ فَلَا يُعْجَلْهَا .

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^{asws} having said: 'Rasool-Allah^{asws} said: 'Whenever one of you intends to go to his wife, so he should not rush it'.¹¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَنَيْفِ بْنِ عَمِيرَةَ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى قَالَ لَيْسَ شَيْءٌ مِنْ خَلْقِ اللَّهِ إِلَّا وَهُوَ يُعْرِفُ مِنْ شَكْلِهِ الذَّكَرُ مِنَ الْأُنثَى فُلْتُ مَا يَعْنِي ثُمَّ هَدَى قَالَ هَدَاهُ لِلنِّكَاحِ وَ السَّفَاحِ مِنْ شَكْلِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Ibrahim Bin Maymoun, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[20:50] Gave to everything its creation, then Guided it.** He^{asws} said: 'There is nothing from the creatures of Allah^{azwj} except that it is recognised from its form, the male from the female'. I said, 'What is the Meaning of 'then Guided it'? He^{asws} said: 'Guided it to the marriage, but the adultery is from its (forbidden) form'.¹¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ أَوْ غَيْرِهِ عَنْ سَعْدِ بْنِ سَعْدٍ عَنِ الْحَسَنِ بْنِ جَهْمٍ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) اخْتَضَبَ فَقُلْتُ جُعِلْتُ فِدَاكَ اخْتَضَبْتَ فَقَالَ نَعَمْ إِنَّ التَّهْيِئَةَ مِمَّا يَزِيدُ فِي عِفَّةِ النِّسَاءِ وَ لَقَدْ تَرَكَ النِّسَاءُ الْعِفَّةَ بِتَرَكَ أَرْوَاجِهِنَّ التَّهْيِئَةَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, or someone else, from Sa'ad, from Al Hassan Bin Jahm who said,

'I saw Abu Al-Hassan^{asws} dye (hair), so I said, 'May I be sacrificed for you^{asws}, you^{asws} dyed?' He^{asws} said: 'Yes, readiness is from what increases in the chastity of the women, and the women have neglected the chastity due to the neglecting of their husbands of their readiness'.

ثُمَّ قَالَ أَيْسُرُكَ أَنْ تَرَاهَا عَلَى مَا تَرَكَ عَلَيْهَا إِذَا كُنْتَ عَلَى غَيْرِ تَهْيِئَةٍ فُلْتُ لَا قَالَ فَهُوَ ذَلِكَ ثُمَّ قَالَ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ التَّنَظُّفُ وَ التَّطْيِيبُ وَ حَلُّ الشَّعْرِ وَ كَثْرَةُ الطَّرُوقَةِ

¹¹² Al Kafi – V 5 – The Book of Marriage Ch 184 H 42

¹¹³ Al Kafi – V 5 – The Book of Marriage Ch 184 H 43

¹¹⁴ Al Kafi – V 5 – The Book of Marriage Ch 184 H 44

Then he^{asws} said: 'Would it make you happy if you were to see her (your wife) upon what she sees you to be upon when you are not in readiness?' I said, 'No'. He^{asws} said: 'So it is that'. Then he^{asws} said: 'It is from the mannerisms of the Prophets^{as} – the cleanliness, and the perfuming, and the shaving of the hair, and the frequency of the marital relationships'.

ثُمَّ قَالَ كَانَ لِسُلَيْمَانَ بْنِ دَاوُدَ (عَلَيْهِ السَّلَامُ) أَلْفُ امْرَأَةٍ فِي قَصْرِ وَاحِدٍ ثَلَاثُمِائَةٍ مَهْبِرَةٌ وَ سَبْعُمِائَةٍ سُرِّيَّةٌ وَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَهُ بَضْعُ أَرْبَعِينَ رَجُلًا وَ كَانَ عِنْدَهُ تِسْعُ نِسْوَةٍ وَ كَانَ يَطُوفُ عَلَيْهِنَّ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ .

Then he^{asws} said: 'There used to be for Suleyman Bin Dawood^{as}, a thousand wives in one castle, three hundred dowered wives, and seven hundred concubines, and Rasool-Allah^{asws} had the strength of forty men, and with him^{asws} were nine women, and he^{asws} used to go around to them during every day and night'.¹¹⁵

وَ عَنْهُ عَنِ عَثْمَانَ بْنِ عِيسَى عَنِ خَالِدِ بْنِ نَجِيحٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَذَاكُرُوا الشُّؤْمَ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ الشُّؤْمُ فِي ثَلَاثٍ فِي الْمَرْأَةِ وَ الدَّابَّةِ وَ الدَّارِ فَأَمَّا شُؤْمُ الْمَرْأَةِ فَكَثْرَةُ مَهْرِهَا وَ غُفْمُ رَحِمِهَا .

And from him, from Usman Bin Isa, from Khalid Bin Najeeh,

(It has been narrated) from Abu Abdullah^{asws} having said: 'They mentioned the misfortune in the presence of Abu Abdullah^{asws}. So he^{asws} said: 'The misfortune is in three – in the woman, and the animal, and the house. So, as for the misfortune in the woman, so it is the largeness of her dower and bareness of her womb'.¹¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ رَفَعَهُ قَالَ لَمَّا زَوَّجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَاطِمَةَ (عَلَيْهَا السَّلَامُ) قَالُوا بِالرِّقَاءِ وَ التَّبْيِينِ فَقَالَ لَا بَلْ عَلَى الْخَيْرِ وَ الْبِرْكَةِ .

Ali Bin Ibrahim, from his father, from Abu Abdullah Al Barqy, raising it, said,

'When Rasool-Allah^{asws} got Fatima^{asws} to be married, they (people) said, '(May she^{asws} be) with the harmony and the sons'. So he^{asws} said: 'But (say), 'Upon the goodness and the Blessings'.¹¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبِيعٍ عَنِ مُحَمَّدِ بْنِ قَيْسٍ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَدَخَلَتْ عَلَيْهِ وَ هُوَ فِي مَنْزِلِ حَفْصَةَ وَ الْمَرْأَةُ مُتَلَبِّسَةٌ مُمَسَّطَةٌ فَدَخَلَتْ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ الْمَرْأَةَ لَا تَخْطُبُ الزَّوْجَ وَ أَنَا امْرَأَةٌ أَيْمٌ لَا زَوْجَ لِي مُنْذُ دَهْرٍ وَ لَا وَدَّ فَهَلْ لَكَ مِنْ حَاجَةٍ فَإِنْ تَكُ فَقَدْ وَهَبْتُ نَفْسِي لَكَ إِنْ قَبِلْتَنِي

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A woman from the Helpers came over to Rasool-Allah^{asws} and he^{as} was in the house of Hafsa, and the woman had dressed up and combed her hair. So she came to Rasool-Allah^{asws} and said, 'O Rasool-Allah^{asws}! The women do not tend to propose to the husband, and I am a woman who is widowed and have not married since a long time, and do not have children. So is there a need for you^{asws}, for if there is, so I have gifted myself to you^{asws}, if you accept me'.

¹¹⁵ Al Kafi – V 5 – The Book of Marriage Ch 184 H 45

¹¹⁶ Al Kafi – V 5 – The Book of Marriage Ch 184 H 46

¹¹⁷ Al Kafi – V 5 – The Book of Marriage Ch 184 H 47

فَقَالَ لَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) خَيْرًا وَ دَعَا لَهَا ثُمَّ قَالَ يَا أُخْتِ الْأَنْصَارِ جَزَاكُمُ اللَّهُ عَنْ رَسُولِ اللَّهِ خَيْرًا فَقَدْ نَصَرَنِي رَجَالُكُمْ وَ رَغِبْتِ فِي نِسَاؤِكُمْ فَقَالَتْ لَهَا حَفْصَةُ مَا أَقَلَّ حَيَاءَكَ وَ أَجْرَاكَ وَ أَنْهَمَكَ لِلرَّجَالِ فَقَالَ لَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) كَفَىٰ عَنْهَا يَا حَفْصَةُ فَإِنَّهَا خَيْرٌ مِنْكَ رَغِبْتِ فِي رَسُولِ اللَّهِ فَلَمَتَهَا وَ عَيَّبَهَا

So Rasool-Allah^{asws} said good things to her and supplicated for her, then said: 'O sister of the Helpers. May Allah^{azwj} Recompense you with goodness from Rasool-Allah^{azwj}, for your men have helped me^{asws}, and your womenfolk have desired me^{asws}'. So Hafsa said to her, 'How little is your shame, and how audacious of you and your coveting the men!' So Rasool-Allah^{asws} said to her: 'Restrain from her, O Hafsa, for she is better than you in desiring Rasool-Allah^{asws}, but you are blaming her and faulting her'.

ثُمَّ قَالَ لِلْمَرْأَةِ أَنْصَرِفِي رَحِمَكَ اللَّهُ فَقَدْ أُوجِبَ اللَّهُ لَكَ الْجَنَّةَ لِرَغَبْتِكَ فِيَّ وَ تَعَرُّضِكَ لِمَحَبَّتِي وَ سُرُورِي وَ سَيِّئَاتِكَ أَمْرِي إِنْ شَاءَ اللَّهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ

Then he^{asws} said to the woman of the Helpers: 'May Allah^{azwj} have Mercy on you, for Allah^{azwj} has Obligated the Paradise for you due to your desire for me and your being pleased with my^{asws} love and my delight. My^{asws} order will come to you, Allah^{azwj} Willing'. Thus, Allah^{azwj} Mighty and Majestic Revealed **[33:50] and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her - specially for you, apart from Believers.**

قَالَ فَاحْلَلَّ اللَّهُ عَزَّ وَ جَلَّ هِبَةَ الْمَرْأَةِ نَفْسَهَا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ لَا يَجِلُّ ذَلِكَ لِعَبْرِهِ .

He^{asws}: 'Thus, Allah^{azwj} Mighty and Majestic Permitted the woman gifting herself to Rasool-Allah^{asws}, and that is not Permissible for others'.¹¹⁸

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي تَزَوَّجْتُ امْرَأَةً فَسَأَلْتُ عَنْهَا فَقِيلَ فِيهَا فَقَالَ وَ أَنْتَ لِمَ سَأَلْتِ أَيْضًا لَيْسَ عَلَيْكُمُ التَّفْتِيْشُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Hanzala who said,

'I said to Abu Abdullah^{asws}, 'I married a woman, so I asked around about her, and it was said (certain things) about her'. So he^{asws} said: 'And you, why did you ask around about her as well? The investigation is not upon you'.¹¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانَ عَنْ أَرْطَاةَ بْنِ حَبِيبٍ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا عَلِيُّ مَرْ نِسَاءَكَ لَا يُصَلِّينَ عَطْلًا وَ لَوْ يُعَلِّقْنَ فِي أَعْنَاقِهِنَّ سَيْرًا .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali Bin Al Noman, from Artat Bin Habeeb, from Abu Maryam Al Ansary who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} saying: 'Rasool-Allah^{asws} said: 'O Ali^{asws}! Order your womenfolk not to perform Salat (Pray) without having dressed up well and not to use a necklace which is made of skin'.¹²⁰

¹¹⁸ Al Kafi – V 5 – The Book of Marriage Ch 184 H 48

¹¹⁹ Al Kafi – V 5 – The Book of Marriage Ch 184 H 49

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ خَالِدِ بْنِ إِسْمَاعِيلَ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا مِنْ أَهْلِ الْجَبَلِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ ذَكَرْتُ لَهُ الْمَجُوسَ وَ أَنَّهُمْ يَقُولُونَ نِكَاحُ كِنِكَاحِ وُلْدِ آدَمَ وَ إِنَّهُمْ يُحَاجُّونَا بِذَلِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Khalid Bin Ismail, from a man from our companions from the people of the mountain,

(It has been narrated) from Abu Ja'far^{asws}. said. 'I mentioned the Magians to him^{asws}, 'And they are saying that a marriage (of theirs) is like a marriage of the children of Adam^{as}, and they are arguing against us with that'.

فَقَالَ أَمَا أَنْتُمْ فَلَا يُحَاجُّونَكُمْ بِهِ لَمَّا أَدْرَكَ هَيْبَةَ اللَّهِ قَالَ آدَمُ يَا رَبِّ زَوِّجْ هَيْبَةَ اللَّهِ فَأَهْبِطَ اللَّهُ عَزَّ وَ جَلَّ لَهُ حَوْرَاءَ فَوَلَدَتْ لَهُ أَرْبَعَةَ غُلَمَةٍ ثُمَّ رَفَعَهَا اللَّهُ

So he^{asws} said: 'As for you (Shias) all, so they should not be arguing against you with it. When Hibbatullah became an adult, Adam^{as} said: 'O Lord^{azwj}! Get Hibbatullah to be married'. So Allah^{azwj} Mighty and Majestic Sent down a Hourie for him, and she gave birth for him to four boys. Then Allah^{azwj} Raised her (back).

فَلَمَّا أَدْرَكَ وُلْدُ هَيْبَةَ اللَّهِ قَالَ يَا رَبِّ زَوِّجْ وُلْدَ هَيْبَةَ اللَّهِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ يَخْطُبَ إِلَى رَجُلٍ مِنَ الْجِنِّ وَ كَانَ مُسْلِمًا أَرْبَعَ بَنَاتٍ لَهُ عَلَى وُلْدِ هَيْبَةَ اللَّهِ فَرَوَّجَهُنَّ فَمَا كَانَ مِنْ جَمَالٍ وَ حِلْمٍ فَمِنْ قَبْلِ الْحَوْرَاءِ وَ النَّبُوءَةِ وَ مَا كَانَ مِنْ سَفَهٍ أَوْ حِدَّةٍ فَمِنْ الْجِنِّ .

So when the children of Hibbatullah became adults, he^{as} said, 'O Lord^{azwj}! Get the children of Hibbatullah to be married'. So Allah^{azwj} Mighty and Majestic Revealed unto him^{as} that he^{as} should make a proposal to a man from the Jinn, and he was a Muslim having four daughters for him, for the sons of Hibbatullah. So he married them. Thus whatever was from the beauty and the forbearance, so it is from the Hourie, along with the Prophet-hood; and whatever was from the foolishness or violent anger, so it is from the Jinn'.¹²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَوْلُ الرَّجُلِ لِلْمَرْأَةِ إِنِّي أَحْبَبْتُكَ لَا يَذْهَبُ مِنْ قَلْبِهَا أَبَدًا .

A number of our companions, from Ahmad Bin Khalid, from Usman Bin Isa, from Amro Bin Jamie,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{asws} said: 'The words of the man to the woman, 'I love you', will never go away from her heart, ever'.¹²²

باب

Chapter 187 – A Chapter

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَدَفَ رَجُلٌ رَجُلًا مَجُوسِيًّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ مَهْ فَقَالَ الرَّجُلُ إِنَّهُ يَنْكِحُ أُمَّهُ أَوْ أُخْتَهُ فَقَالَ ذَلِكَ عِنْدَهُمْ نِكَاحٌ فِي دِينِهِمْ .

¹²⁰ Al Kafi – V 5 – The Book of Marriage Ch 184 H 50

¹²¹ Al Kafi – V 5 – The Book of Marriage Ch 184 H 51

¹²² Al Kafi – V 5 – The Book of Marriage Ch 184 H 52

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

‘A man accused a Magian man in the presence of Abu Abdullah^{asws} so he^{asws} said: Muh! (Shh!)’. So the man said, ‘(but) He marries his own mother or his sister’. So he^{asws} said: ‘That is a marriage among them in their Religion’.¹²³

تَمَّ كِتَابُ النِّكَاحِ مِنْ كِتَابِ الْكَافِي وَ يَتْلُوهُ كِتَابُ الْعَقِيقَةِ إِنْ شَاءَ اللَّهُ سُبْحَانَهُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الصَّلَاةُ عَلَى مُحَمَّدٍ
وَ آلِهِ وَ عِتْرَتِهِ أَجْمَعِينَ وَ سَلَامٌ تَسْلِيمًا كَثِيرًا . إِنْ شَاءَ اللَّهُ سُبْحَانَهُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ
عِتْرَتِهِ أَجْمَعِينَ وَ سَلَامٌ تَسْلِيمًا كَثِيرًا .

The Book of Marriage from Al Kafi is completed and it will be followed by the Book of Aqeeqa, Allah^{azwj} Willing, Glory be to Him^{azwj} and the Praise is for the Lord^{azwj} of the worlds, and the Blessings be upon Muhammad^{asws} and his^{asws} Progeny^{asws}, and his^{asws} Family altogether, and Greetings be with abundant Greetings.

¹²³ Al Kafi – V 5 – The Book of Marriage Ch 185 H 1