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

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

Who died in the year 329 H

كِتَابُ الْأَيْمَانِ وَ النُّدُورِ وَ الْكَفَّارَاتِ

THE BOOK OF OATHS, AND THE VOWS, AND
THE EXPIATIONS

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

باب كَرَاهِيَةِ الِئْمِينِ

Chapter 1 – Abhorrence for (swearing of) the oaths

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَا تَحْلِفُوا بِاللَّهِ صَادِقِينَ وَلَا كَاذِبِينَ فَإِنَّهُ عَزَّ وَجَلَّ يَقُولُ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ .

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

'I heard Abu Abdullah^{asws} saying: 'Do not swear by Allah^{azwj}, neither as a truthful nor as a liar, for Allah^{azwj} Mighty and Majestic is Saying [2:224] **And make not Allah an excuse for your swearing**'.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَجَلَ اللَّهُ أَنْ يَحْلِفَ بِهِ أَعْطَاهُ اللَّهُ خَيْرًا مِمَّا ذَهَبَ مِنْهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who delays in swearing by Allah^{azwj}, Allah^{azwj} Gives him better than what would have gone from him (by swearing)'.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ اجْتَمَعَ الْحَوَارِيُّونَ إِلَى عِيسَى (عَلَيْهِ السَّلَام) فَقَالُوا لَهُ يَا مُعَلِّمَ الْخَيْرِ أَرَشِدُنَا فَقَالَ لَهُمْ إِنَّ مُوسَى نَبِيَّ اللَّهِ أَمَرَكُمْ أَنْ لَا تَحْلِفُوا بِاللَّهِ كَاذِبِينَ وَأَنَا أَمَرُكُمْ أَنْ لَا تَحْلِفُوا بِاللَّهِ كَاذِبِينَ وَلَا صَادِقِينَ .

Ali Bin Ibrahim, from his father, 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^{asws}, 'O teacher of the goodness, guide us aright'. So he^{as} said to them: 'Musa^{as}, the Prophet^{as} of Allah^{azwj} had ordered you all that you should not be swearing by Allah^{azwj} as liars, and I^{as} am ordering you that you all should not be swearing by Allah^{azwj}, neither as liars nor as truthful'.³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي سَلَامٍ الْمُتَعَدِّدِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لِسَدِيرٍ يَا سَدِيرُ مَنْ حَلَفَ بِاللَّهِ كَاذِبًا كَفَرَ وَمَنْ حَلَفَ بِاللَّهِ صَادِقًا أَتَمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yahya Bin Ibrahim, form his father, from Abu Sallam Al Mutabbad that,

¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 1 H 1

² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 1 H 2

³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 1 H 3

'He heard Abu Abdullah^{asws} saying to Sudeyr: 'O Sudeyr! The one who swears by Allah^{azwj} as a liar has disbelieved, and the one who swears by Allah^{azwj} as a truthful has sinned, [2:224] **And make not Allah an excuse for your swearing**'.⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّ أَبَاهُ كَانَتْ عِنْدَهُ امْرَأَةٌ مِنَ الْخَوَارِجِ أَطْنَهُ قَالَ مِنْ بَنِي حَنْبَلَةَ فَقَالَ لَهُ مَوْلَى لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ عِنْدَكَ امْرَأَةً تَبْرَأُ مِنْ جَدِّكَ فَقَضَيْتَ لِأَبِي أَنَّهُ طَلَّقَهَا فَادَّعَتْ عَلَيْهِ صِدَاقَهَا فَجَاءَتْ بِهِ إِلَى أَمِيرِ الْمَدِينَةِ تَسْتَعِيدِيهِ فَقَالَ لَهُ أَمِيرُ الْمَدِينَةِ يَا عَلِيُّ إِمَّا أَنْ تَحْلِفَ وَإِمَّا أَنْ تُعْطِيَهَا [حَقَّهَا] فَقَالَ لِي قُمْ يَا بُنَيَّ فَأَعْطِهَا أَرْبَعَمِائَةَ دِينَارٍ فَقُلْتُ لَهُ يَا أَبَهُ جُعِلْتُ فِدَاكَ أَلَسْتُ مُحِقًّا قَالَ بَلَى يَا بُنَيَّ وَ لَكِنِّي أَجَلْتُ اللَّهُ أَنْ أُحْلِفَ بِهِ يَمِينٍ صَبْرًا .

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

'Abu Ja'far^{asws} narrated to me that his^{asws} father^{asws}, there was in his^{asws} presence a woman from the Kharijites, I believe he^{asws} said from the Clan of Haneefa. So a slave of his^{asws} said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! In your^{asws} presence is a woman who disavows from your^{asws} grandfather^{saww}'. So my^{asws} father^{asws} judged that he^{asws} divorces her'. So she claimed for her dower upon him. So she went over with him^{asws} to the Emir of Al-Medina claiming it. So the Emir of Al-Medina said to him^{asws}, 'O Ali (Bin Al-Husayn^{asws})! But, you^{asws} either swear an oath or you^{asws} give her, her right'. So he^{asws} said to me^{asws}: 'Arise, O my^{asws} son^{asws}, so give her four hundred Dinars'. So I^{asws} said to him^{asws}: 'O Father^{asws}! May I be sacrificed for you^{asws}! Are you^{asws} not rightful?' He^{asws} said: 'Yes, my^{asws} son^{asws}! But, I^{asws} delayed the swearing of an oath by Allah^{azwj} patiently'.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا ادَّعَى عَلَيْكَ مَالٌ وَ لَمْ يَكُنْ لَهُ عَلَيْكَ فَارَادَ أَنْ يُحْلِفَكَ فَإِنْ بَلَغَ مِقْدَارَ ثَلَاثِينَ دِرْهَمًا فَأَعْطِهِ وَ لَا تَحْلِفَ وَ إِنْ كَانَ أَكْثَرَ مِنْ ذَلِكَ فَاحْلِفْ وَ لَا تُعْطِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from one of our companions,

Abu Abdullah^{asws} has said: 'When there is a claim upon you for wealth, and there does not happen to be for him upon you (a right), and he intends that you swear an oath, so if it reaches a valued of thirty Dirhams, so give it to him and do not swear an oath, and if it is more than that, so swear an oath and do not give it to him'.⁶

باب اليمين الكاذبة

Chapter 2 – The false oath

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ يَغْفُوبِ الْأَحْمَرِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ حَلَفَ عَلَى يَمِينٍ وَ هُوَ يَعْلَمُ أَنَّهُ كَاذِبٌ فَقَدْ بَارَزَ اللَّهَ عَزَّ وَ جَلَّ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from sa'alba Bin Maymoun, from Yaqoub Al Ahmar who said,

⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 1 H 4

⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 1 H 5

⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 1 H 6

'Abu Abdullah^{asws} said: 'The one who swears an oath and he knows that he is a liar, so he has dueled against Allah^{azwj} Mighty and Majestic'.⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْيَمِينُ الصَّبْرُ الْفَاجِرَةُ تَدْعُ الدِّيَارَ بِلَاقِعٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said; 'Rasool-Allah^{saww} said: 'The impatient immoral (false) oath invites the houses to desertion'.⁸

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ عُمَانَ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ فُرَاتٍ خَالَ أَبِي عَمَّارِ الصَّبْرِيِّ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْيَمِينُ الْفَاجِرَةُ فَإِنَّهَا تَدْعُ الدِّيَارَ مِنْ أَهْلِهَا بِلَاقِعٍ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ali Bin Usman Bin Razeyn, from Muhammad Bin Furaat Khaal Abu Ammar Al Sayrafi, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Beware of swearing the immoral (false) oath, for it invites the houses from its inhabitants to being deserted'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَّانٍ عَنْ فُلَيْحِ بْنِ أَبِي بَكْرِ الشَّيْبَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْيَمِينُ الصَّبْرُ الْكَاذِبَةُ تَوْرَثُ الْعَقَبَ الْفَقْرَ .

Ali Bin Ibrahim, from his father, from hannan, from Fuleyh Bin Abu Bakr Al Shaybani who said,

'Abu Abdullah^{asws} said: 'The impatient false oath inherits the consequence of poverty'.¹⁰

عَلِيُّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ بِلَّهِ مَلَكًا رَجُلًا فِي الْأَرْضِ السُّفْلَى مَسِيرَةَ خَمْسِمِائَةِ عَامٍ وَرَأْسُهُ فِي السَّمَاءِ الْعُلْيَا مَسِيرَةَ أَلْفِ سَنَةٍ يَقُولُ سُبْحَانَكَ سُبْحَانَكَ حَيْثُ كُنْتَ فَمَا أَعْظَمَكَ قَالَ فَيُوحِي اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ مَا يَعْلَمُ ذَلِكَ مَنْ يَحْلِفُ بِي كَاذِبًا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} has an Angel whose feet are in the lowest earth of a travel distance of five hundred years, and his head is in the high sky of a travel distance of a thousand years, saying: 'Glory be to You^{azwj}! Glory be to You^{azwj}, wherever You^{azwj} were! So what is Greater than You^{azwj}'. He^{asws} said: 'So Allah^{azwj} Mighty and Majestic Revealed unto him: "He does not know that, the one who swears falsely by Me^{azwj}".¹¹

⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 2 H 1

⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 2 H 2

⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 2 H 3

¹⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 2 H 4

¹¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 2 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ يَمِينِ الصَّبْرِ الْكَاذِبَةَ تَتْرُكُ الدِّيَارَ بِلَاقِعٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The impatient false oath leaves the houses deserted'.¹²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْيَمِينُ الْعَمُوسُ يُنْتَظَرُ بِهَا أَرْبَعِينَ لَيْلَةً .

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Ali Bin Hammad, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The (false) oath, calamities would be awaited with it for forty nights'.¹³

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْيَمِينُ الْعَمُوسُ الَّتِي تُوجِبُ النَّارَ الرَّجُلُ يُخْلِفُ عَلَى حَقِّ أَمْرٍ مُسْلِمٍ عَلَى حَبْسِ مَالِهِ .

From him, from Muhammad Bin Ali, from Ali Bin hammad, from Hareyz, from one of his companions,

Abu Abdullah^{asws} has said: 'The calamitous oath which Obligates the Fire for the man is that he swears (an oath) upon a right of a Muslim person on withholding of his wealth'.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي غُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ فِي كِتَابِ عَلِيٍّ (عَلَيْهِ السَّلَام) أَنَّ الْيَمِينِ الْكَاذِبَةَ وَ قَطِيعَةَ الرَّحِمِ تَذْرَانِ الدِّيَارَ بِلَاقِعٍ مِنْ أَهْلِهَا وَ تَنْغُلُ الرَّحِمَ يَعْنِي انْقِطَاعَ النَّسْلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'In the Book of Ali^{asws} is that the false oath, and the cutting-off of relationships both devastate the houses to be deserted from its inhabitants, and locks the wombs, meaning the cutting-off of the lineage'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْيَمِينِ الْفَاجِرَةَ تَنْغُلُ فِي الرَّحِمِ قَالَ قُلْتُ جُعِلَتْ فِدَاكَ مَا مَعْنَى تَنْغُلُ فِي الرَّحِمِ قَالَ تُعْقَرُ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya, from Talha Bin Zayd,

¹² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 2 H 6

¹³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 2 H 7

¹⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 2 H 8

¹⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 2 H 9

(It has been narrated) from Abu Abdullah^{asws} having said that the immoral (false) oath locks the wombs'. I said, 'May I be sacrificed for you^{asws}! What is he meaning of 'locks the wombs'? He^{asws} said: 'It sterilises'.¹⁶

عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ شَيْخٍ مِنْ أَصْحَابِنَا يُكْنَى أَبُو الْحَسَنِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ دِيكاً أبيضَ غُنْفُهُ تَحْتَ الْعَرْشِ وَ رِجْلَاهُ فِي نُحُومِ الْأَرْضِ السَّابِعَةِ لَهُ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ لَا تَصِيحُ الدُّبُوكُ حَتَّى يَصِيحَ فَإِذَا صَاحَ خَفَقَ بِجَنَاحَيْهِ ثُمَّ قَالَ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ الْعَظِيمِ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ قَالَ فَجِيبِيهِ اللَّهُ تَبَارَكَ وَ تَعَالَى فَيَقُولُ لَا يَحْلِفُ بِي كَاذِباً مَنْ يَعْرِفُ مَا نَقُولُ .

Ali, from his father, and Muhammad Bin Ismail from Al Fazl Bin Shazaan, both together from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from a sheykh from our companions with a teknonym of Abu Al Hassan,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and High Created a white rooster, its neck is beneath the Throne, and its feet as in the edge of the seventh firmament. For it is a wing in the east and a wing in the west. The roosters (of the world) do not shriek until it shrieks. So whenever it shrieks, it flaps with its wings, then says: 'Glory be to Allah^{azwj}! Glory be to Allah^{saww} the Magnificent, Who does not resemble anything'. So Allah^{azwj} Blessed and High Answers it, so He^{azwj} is Saying: "He would not swear by Me^{azwj} falsely, the one who recognises what you are saying".¹⁷

بَاب آخَرُ مِنْهُ

Chapter 3 – Another chapter from it

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ قَالَ اللَّهُ يَعْلَمُ مَا لَمْ يَعْلَمْ اهْتَرَّ لِذَلِكَ عَرْشُهُ إِعْظَاماً لَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Wahab Bin Abd Rabbihi,

Abu Abdullah^{asws} has said: 'The one who says, 'Allah^{azwj} Knows', what he does not know, His^{azwj} Throne shakes due to that, in Magnification for Him^{azwj}.¹⁸

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ أَبِي جَمِيلَةَ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ أَبَانَ بْنِ ثَعْلَبَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا قَالَ الْعَبْدُ عَلِمَ اللَّهُ وَ كَانَ كَاذِباً قَالَ اللَّهُ عَزَّ وَ جَلَّ أَمَا وَجَدْتُمْ أَحَدًا تَكْذِبُ عَلَيْهِ غَيْرِي .

From him, from Ibn Fazzal, from Sa'alba, from Abu Jameela Bin salih, from Aban Bin Taghlab who said,

'Abu Abdullah^{asws} said: 'When the servants says, 'Allah^{azwj} is the Knower', and he was lying, Allah^{azwj} Mighty and Majestic Says: "But you could not find anyone to lie against apart from Me^{azwj}?"¹⁹

¹⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 2 H 10

¹⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 2 H 11

¹⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 3 H 1

¹⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 3 H 2

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ وَهْبِ بْنِ حَفْصِ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ قَالَ عَلَّمَ اللَّهُ مَا لَمْ يَعْلَمْ أَهْتَزُّ الْعَرْشُ إِعْظَامًا لَهُ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad, from Wahab Bin Hafsa, from Abu

Abdullah^{asws} having said: 'The one who says, 'Allah^{azwj} is the Knower', what he does not know, the Throne shakes in Magnification for Him^{azwj}'.²⁰

بَابُ أَنَّهُ لَا يُحْلَفُ إِلَّا بِاللَّهِ وَمَنْ لَمْ يَرْضَ [بِاللَّهِ] فَلَيْسَ مِنَ اللَّهِ

Chapter 4 – There is no swearing except by Allah^{azwj}, and the one who is not pleased with Allah^{azwj}, so is not from Allah^{azwj}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مَنْصُورِ بْنِ يُوسُفَ عَنِ أَبِي حَمْرَةَ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تَحْلِفُوا إِلَّا بِاللَّهِ وَمَنْ حَلَفَ بِاللَّهِ فَلْيَصِدُقْ وَمَنْ حَلَفَ لَهُ بِاللَّهِ فَلْيَرْضَ وَمَنْ حَلَفَ لَهُ بِاللَّهِ فَلَمْ يَرْضَ فَلَيْسَ مِنَ اللَّهِ عَزَّ وَجَلَّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not swear an oath except by Allah^{azwj}, and the one who swears an oath by Allah^{azwj}, so let him be ratified, and the one for whom an oath is sworn by Allah^{azwj}, so let him be pleased (with it), and the one for whom an oath is sworn by Allah^{azwj}, so he is not pleased, so he is not from Allah^{azwj} Mighty and Majestic'.²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ أَبِي أَيُّوبَ الْخَزَّازِ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ حَلَفَ بِاللَّهِ فَلْيَصِدُقْ وَمَنْ لَمْ يَصِدُقْ فَلَيْسَ مِنَ اللَّهِ وَمَنْ حَلَفَ لَهُ بِاللَّهِ عَزَّ وَجَلَّ فَلْيَرْضَ وَمَنْ لَمْ يَرْضَ فَلَيْسَ مِنَ اللَّهِ عَزَّ وَجَلَّ .

A number of our companions, from Ahmad Bin Muhammad, from usman Bin Isa, from Abu Ayoub Al Khazzaz,

(It has been narrated) from Abdullah^{asws} having said: 'The one who swears by Allah^{azwj}, so let him be ratified, and the one who does not ratify, so he is not from Allah^{azwj}, and the one for whom an oath is sworn by Allah^{azwj} Mighty and Majestic, so let him be pleased (with it), and the one who is not pleased, so he is not from Allah^{azwj} Mighty and Majestic'.²²

بَابُ كَرَاهِيَةِ الْيَمِينِ بِالْبِرَاءَةِ مِنَ اللَّهِ وَرَسُولِهِ (صلى الله عليه وآله)

Chapter 5 – Abhorrence for (swearing of) the oath with the disavowing from Allah^{azwj} and His^{azwj} Rasool^{saww}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ رَفَعَهُ قَالَ سَمِعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) رَجُلًا يَقُولُ أَنَا بَرِيءٌ مِنْ دِينِ مُحَمَّدٍ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَيْلَكَ إِذَا بَرِئْتَ مِنْ دِينِ مُحَمَّدٍ فَعَلَى دِينِ مَنْ تَكُونُ قَالَ فَمَا كَلِمَةُ رَسُولِ اللَّهِ (صلى الله عليه وآله) حَتَّى مَاتَ .

²⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 3 H 2

²¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 4 H 1

²² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 4 H 2

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, raising it, said, 'Rasool-Allah ^{saww} heard a man saying,

'I disavow from the Religion of Muhammad^{saww}'. So Rasool-Allah^{saww} said to him: 'Woe be unto you! When you disavow from the Religion of Muhammad^{saww}, so upon whose Religion would you happen to be?' He^{asws} said: 'So Rasool-Allah^{saww} had not spoken to him, until (immediately) he died'.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يُونُسَ بْنِ ظَنِّيَانَ قَالَ قَالَ لِي يَا يُونُسُ لَا تَحْلِفْ بِالْبِرَاءَةِ مِنْهَا فَإِنَّهُ مَنْ حَلَفَ بِالْبِرَاءَةِ مِنْهَا صَادِقًا أَوْ كَاذِبًا فَقَدْ بَرَّئَ مِنْهَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Yunus Bin Zabyan who said,

'He^{asws} said to me: 'O Yunus! Do not swear an oath with the disavowing (giving up/rejecting) from us^{asws}, for the one who swear with the disavowing from us^{asws}, truly or falsely, so he is disavowed (rejected) from us^{asws}'.²⁴

بابُ وَجْهِ الْأَيْمَانِ

Chapter 6 – Aspects of the oaths

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْأَيْمَانُ ثَلَاثٌ بَيْمَانٌ لَيْسَ فِيهَا كَفَّارَةٌ وَبَيْمَانٌ فِيهَا كَفَّارَةٌ وَبَيْمَانٌ غَمُوسٌ تُوجِبُ النَّارَ فَالْبَيْمَانُ الَّذِي لَيْسَ فِيهَا كَفَّارَةٌ الرَّجُلُ يَحْلِفُ بِاللَّهِ عَلَى بَابٍ بَرٍّ أَنْ لَا يَفْعَلَهُ فَكَفَّارَتُهُ أَنْ يَفْعَلَهُ وَالْبَيْمَانُ الَّذِي تَجِبُ فِيهَا الْكَفَّارَةُ الرَّجُلُ يَحْلِفُ عَلَى بَابٍ مَعْصِيَةٍ أَنْ لَا يَفْعَلَهُ فَبَفْعَلَهُ فَتَجِبُ عَلَيْهِ الْكَفَّارَةُ وَالْبَيْمَانُ الْغَمُوسُ الَّذِي تُوجِبُ النَّارَ الرَّجُلُ يَحْلِفُ عَلَى حَقِّ أَمْرٍ مُسْلِمٍ عَلَى حَبْسِ مَالِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The oaths are three – and oath for which there is no expiation in it, and an oath in which there is an expiation, and a calamitous (false) oath Obligating the Fire. So the oath in which there is no expiation, is the man swearing by Allah^{azwj} upon the door of righteousness that he did not do it. So his expiation is that he does it; and the oath in which the expiation is Obligated, is the man swearing upon the door of disobedience that he did not do it. So the expiation is Obligated upon him; and the calamitous (false) oath which Obligates the Fire, is the man swearing upon a right of a Muslim person, to withhold his wealth'.²⁵

بابُ مَا لَا يَلْزَمُ مِنَ الْأَيْمَانِ وَ النَّدْوَرِ

Chapter 7 – What does not necessitate, from the oaths and the vows

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لَا بَيْمَانَ لِلْوَالِدِ مَعَ وَالِدِهِ وَ لَا لِلْمَرْأَةِ مَعَ زَوْجِهَا وَ لَا لِلْمَمْلُوكِ مَعَ سَيِّدِهِ .

²³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 5 H 1

²⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 5 H 2

²⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 6 H 1

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no oath for the son with his father, nor for a woman her husband, nor for the owned slave with his master'.²⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَا يَجُوزُ يَمِينٌ فِي تَحْلِيلِ حَرَامٍ وَ لَا تَحْرِيمِ حَلَالٍ وَ لَا قَطِيعَةَ رَحِمٍ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'The swearing of an oath is not allowed regarding the permitting of a Prohibition, nor for the prohibiting of a Permissible, nor for cutting off of a relationship'.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَجُوزُ يَمِينٌ فِي تَحْلِيلِ حَرَامٍ وَ لَا تَحْرِيمِ حَلَالٍ وَ لَا قَطِيعَةَ رَحِمٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Khalid Bin Jareer, from Abu Al Rabie Al Shamy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'An oath is not allowed regarding the permission of a Prohibition, nor for prohibiting of a Permissible, nor for cutting-off of a relationship'.²⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَعْدِ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ حَلَفَ فِي قَطِيعَةِ رَحِمٍ فَقَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تَنْذَرُ فِي مَعْصِيَةٍ وَ لَا يَمِينٌ فِي قَطِيعَةِ رَحِمٍ

Ahmad Bin Muhammad, from Ismail Bin Sa'ad Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about a man who swore regarding the cutting-off of a relationship, so he^{asws} said: 'Rasool-Allah^{saww} said: 'There is neither a vow regarding a disobedience, nor an oath regarding cutting-off of a relationship'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ أَخْلَفَهُ السُّلْطَانُ بِالطَّلَاقِ وَ غَيْرِ ذَلِكَ فَحَلَفَ قَالَ لَا جُنَاحَ عَلَيْهِ

He (the narrator) said, 'And I asked him^{asws} about a man whom the Sultan (ruling authority) made to swear regarding a divorce and other than that, so he swore. He^{asws} said: 'There is no crime upon him'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ يَخَافُ عَلَى مَالِهِ مِنَ السُّلْطَانِ فَيَحْلِفُ لِيَنْجُو بِهِ مِنْهُ قَالَ لَا جُنَاحَ عَلَيْهِ

And I asked him^{asws} about a man who fears upon his wealth from the Sultan (ruling authority), so he swears in order to save by it, from him. He^{asws} said: 'There is no crime upon him'.

²⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 1

²⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 2

²⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 3

وَسَأَلْتُهُ هَلْ يَحْلِفُ الرَّجُلُ عَلَى مَالِ أَخِيهِ كَمَا عَلَى مَالِهِ قَالَ نَعَمْ .

And I asked him^{asws}, 'Should the man swear an oath upon the wealth of his brother just as he does upon his own wealth?' He^{asws} said: 'Yes'.²⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَمْرِو بْنِ الْبَرَاءِ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا أَسْمَعُ عَنْ رَجُلٍ جَعَلَ عَلَيْهِ الْمَشْيَ إِلَى بَيْتِ اللَّهِ وَالْهَدْيِ قَالَ وَ حَلَفَ بِكُلِّ يَمِينٍ غَلِيظٍ أَلَّا أَكَلَّمَ أَبِي أَبَدًا وَ لَا أَشْهَدَ لَهُ خَيْرًا وَ لَا يَأْكُلُ مَعِيَ عَلَى الْخَوَارِجِ أَبَدًا وَ لَا يَأْوِيَنِي وَ إِيَّاهُ سَفَفُ بَيْتِ أَبَدًا قَالَ ثُمَّ سَكَتَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أ بَقِيَ شَيْءٌ قَالَ لَا جُعِلَتْ فِدَاكَ قَالَ كُلُّ قَطِيعَةٍ رَحِمَ فَلَيْسَ بِشَيْءٍ .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Amro Bin Al Bara'a who said,

'Abu Abdullah^{asws} was asked, and I was listening, about a man who made upon himself to walk to the House of Allah^{azwj} and the sacrifice'. He (the narrator) said, 'And he swore with every harsh oath, 'I shall not speak to my father, ever, nor shall I testify for him goodly, nor shall he eat with me upon the table, ever, nor will I and him share the roof of a house, ever'. Then he was quiet. So Abu Abdullah^{asws} said: 'Does there remain anything?' He said, 'No, may I be sacrificed for you^{asws}'. He^{asws} said: 'Every cutting-off of a relationship, so it is not with anything'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يَمِينُ لَوْلَدٍ مَعَ وَالِدِهِ وَ لَا لِمَمْلُوكٍ مَعَ مَوْلَاهُ وَ لَا لِلْمَرْأَةِ مَعَ زَوْجِهَا وَ لَا نَذْرٌ فِي مَعْصِيَةٍ وَ لَا يَمِينٌ فِي قَطِيعَةٍ رَحِمَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There is no swearing of an oath for a son with his father, nor for an owned slave with his master, nor for the woman with her husband, nor a vow with regard to a disobedience, nor an oath regarding cutting-off of a relationship'.³¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ جَعَلَ عَلَيْهِ أَيْمَانًا أَنْ يَمْشِيَ إِلَى الْكَعْبَةِ أَوْ صَدَقَةً أَوْ عِتْقًا أَوْ نَذْرًا أَوْ هَدِيًّا إِنْ هُوَ كَلَّمَ أَبَاهُ أَوْ أُمَّهُ أَوْ أَخَاهُ أَوْ ذَا رَحِمٍ أَوْ قَطَعَ قَرَابَةً أَوْ مَاتِمٌ فِيهِ يُفِيمُ عَلَيْهِ أَوْ أَمْرٍ لَا يَصْلُحُ لَهُ فَعَلُهُ فَقَالَ كِتَابُ اللَّهِ قَبْلَ الْيَمِينِ وَ لَا يَمِينٌ فِي مَعْصِيَةٍ .

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

'I asked Abu Abdullah^{asws} about a man who made up to himself an oath that he would walk to the Kaaba, or give charity, or freeing a slave, or a vow, or a gift, or an offering if he were to speak to his father, or his mother, or his brother, or a relative, or cutting off a relationship from his relative, or a transgression in which he is steadfast upon, or a matter which is not correct for him, so he does it'. So he^{asws} said: 'The Book of Allah^{azwj} is before the oath, and there is no swearing of an oath with regards to a disobedience'.³²

²⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 4

³⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 5

³¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 6

³² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 7

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّ امْرَأَةً مِنْ آلِ الْمُخْتَارِ حَلَفَتْ عَلَى أُخْتِهَا أَوْ ذَاتِ قَرَابَةٍ لَهَا فَقَالَتْ لَهَا يَا فُلَانَةُ فَكُلِي مَعِي فَقَالَتْ لَا فَحَلَفَتْ وَجَعَلَتْ عَلَيْهَا الْمَشْيَ إِلَى بَيْتِ اللَّهِ وَ عَنَقَ مَا تَمَلَّكَ وَ أَلَّا يُظِلَّهَا وَ إِيَّاهَا سَفُفُ بَيْتٍ وَ لَا تَأْكُلَ مَعَهَا عَلَى جِوَانِ أَبَدًا فَقَالَتْ الْأُخْرَى مِثْلَ ذَلِكَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from safwan, from Al A'ala, from Muhammad Bin Muslim,

'A woman from the progeny of Al-Mukhtar swore an oath upon her sister or a relative of hers, so she said, 'Come closer and eat with me'. So she said, 'No'. So she swore and made it upon herself the walking to the House of Allah^{azwj}, and free what she owned (slaves), and she would never shade herself and her under the roof of one house, nor eat with her upon a table, ever'. So the other one said similar to that.

فَحَمَلَ عُمَرُ بْنُ حَنْظَلَةَ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَقَالَتَهُمَا فَقَالَ أَنَا قَاضٍ فِي ذَا قُلِّ لَهَا فَلْتَأْكُلْ وَ لِيُظِلَّهَا وَ إِيَّاهَا سَفُفُ بَيْتٍ وَ لَا تَمَشِيَ وَ لَا تُعِنِقَ وَ لَتُنْقِ اللَّهَ رَبَّهَا وَ لَا تُعَدَّ إِلَى ذَلِكَ فَإِنَّ هَذَا مِنْ خَطَوَاتِ الشَّيْطَانِ .

So Umar Bin Hazala carried both their speeches to Abu Ja'far^{asws}. So he^{asws} said: 'I^{asws} shall judge regarding that. Say to her, 'Let her eat, and let her be shaded, and her under the roof of one house, and neither to walk (to the Kaaba), nor free a slave, and let her fear Allah^{azwj} her Lord^{azwj}, and not to exceed to that, for this is from the footsteps of the Satan^{la}'.³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مَعْمَرِ بْنِ عُمَرَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَقُولُ عَلَيَّ نَذْرٌ وَ لَمْ يُسَمِّ شَيْئًا قَالَ لَيْسَ بِشَيْءٍ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Sa'alba Bin Maymoun, from Ma'mar Bin Umar who said,

'I asked Abu Abdullah^{asws} about the man saying, 'Upon me is a vow', and he did not specify anything. He^{asws} said; 'It is not with anything'.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ جَعَلَ لِلَّهِ عَلَيْهِ نَذْرًا وَ لَمْ يُسَمِّهِ قَالَ إِنْ سَمَى فَهُوَ الَّذِي سَمَى وَ إِنْ لَمْ يُسَمِّ فَلَيْسَ عَلَيْهِ شَيْءٌ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who made upon himself a vow for the Sake of Allah^{azwj}, and did not specify it. He^{asws} said: 'If he had specified it, so it would be that which is specified, and if he did not specify it, so there is nothing upon him'.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ قَالَ لِلَّهِ عَلَيَّ الْمَشْيُ إِلَى الْكَعْبَةِ إِنْ اشْتَرَيْتُ لِأَهْلِي شَيْئًا بِنَسِيئَةٍ فَقَالَ أَيْشَقُّ ذَلِكَ عَلَيْهِمْ قَالَ نَعَمْ يَشَقُّ عَلَيْهِمْ أَنْ لَا يَأْخُذَ لَهُمْ شَيْئًا بِنَسِيئَةٍ قَالَ فَلْيَأْخُذْ لَهُمْ بِنَسِيئَةٍ وَ لَيْسَ عَلَيْهِ شَيْءٌ .

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is'haq Bin Ammar who said,

³³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 8

³⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 9

³⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 10

'I asked Abu Ibrahim^{asws} (7th Imam^{asws}) about a man who said, 'For the Sake of Allah^{azwj}, upon me is the walking to the Kaaba if I can buy something on credit for my family'. So he^{asws} said: 'Is that suffering upon them?' He said, 'Yes, that is suffering upon them if he cannot take something for them on credit'. He^{asws} said: 'So let him take it for them on credit, and there is nothing upon him'.³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ فِي رَجُلٍ حَلَفَ بِبَيْمِينَ أَنْ لَا يَتَكَلَّمَ ذَا قَرَابَةٍ لَهُ قَالَ لَيْسَ بِشَيْءٍ فَلْيُكَلِّمْ الَّذِي حَلَفَ عَلَيْهِ وَ قَالَ كُلُّ بَيْمِينَ لَا يُرَادُ بِهَا وَجْهُ اللَّهِ عَزَّ وَ جَلَّ فَلَيْسَ بِشَيْءٍ فِي طَلَاقٍ أَوْ عِتْقٍ

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

(It has been narrated) from Abu Abdullah^{asws} having said regarding a man who swore an oath that he would not speak to the relatives of his'. He^{asws} said: 'It is not with anything. So let him speak to the ones he had sworn against'. And he^{asws} said: 'Every oath, not intending by it the Face of Allah^{azwj} Mighty and Majestic, so it is not with anything, regarding a divorce, or freeing a slave'.

قَالَ وَ سَأَلْتُهُ عَنْ امْرَأَةٍ جَعَلَتْ مَالَهَا هَدِيًّا لِبَيْتِ اللَّهِ إِنْ أَعَارَتْ مَتَاعَهَا لِفُلَانَةٍ وَ فُلَانَةٌ فَأَعَارَ بَعْضُ أَهْلِهَا بِغَيْرِ أَمْرٍهَا قَالَ لَيْسَ عَلَيْهَا هَدْيٌ إِنَّمَا الْهَدْيُ مَا جُعِلَ لِلَّهِ هَدِيًّا لِلْكَعْبَةِ فَذَلِكَ الَّذِي يُوقَى بِهِ إِذَا جُعِلَ لِلَّهِ وَ مَا كَانَ مِنْ أَشْبَاهِ هَذَا فَلَيْسَ بِشَيْءٍ وَ لَا هَدْيٍ لَا يُذَكَّرُ فِيهِ اللَّهُ عَزَّ وَ جَلَّ

He (the narrator) said, 'And I asked him^{asws} about a woman who made her wealth to be a gift for the House of Allah^{azwj}, if she lends her belongings to so and so, and so and so, so some of her family lend these without her instructions. He^{asws} said: 'There is no sacrifice upon her. But rather, the sacrifice is what she made for the sake of Allah^{azwj} as a gift for the Kaaba. So that is what needs to be fulfilled with, when it is made for the Sake of Allah^{azwj}; and whatever was resembling from this, so is not with anything, nor a sacrifice not mentioning Allah^{azwj} Mighty and Majestic in it'.

وَ سُئِلَ عَنِ الرَّجُلِ يَقُولُ عَلَيَّ أَلْفٌ بَدَنَةً وَ هُوَ مُحْرِمٌ بِأَلْفِ حَجَّةٍ قَالَ ذَلِكَ مِنْ خَطَوَاتِ الشَّيْطَانِ

And I asked him^{asws} about the man saying, 'Upon me are a thousand camels', and he is in *Ihraam*, 'along with a thousand Hajj'. He^{asws} said: 'That is from the footsteps of Satan^{la}'.

وَ عَنِ الرَّجُلِ يَقُولُ وَ هُوَ مُحْرِمٌ بِحَجَّةٍ قَالَ لَيْسَ بِشَيْءٍ أَوْ يَقُولُ أَنَا أَهْدِي هَذَا الطَّعَامَ قَالَ لَيْسَ بِشَيْءٍ إِنْ الطَّعَامَ لَا يُهْدَى أَوْ يَقُولُ الْجَزُورُ بَعْدَ مَا نُحِرَتْ هُوَ يُهْدَى بِهَا لِبَيْتِ اللَّهِ قَالَ إِنَّمَا تُهْدَى الْبُذُنُ وَ هُنَّ أَحْبَابٌ وَ لَيْسَ تُهْدَى حِينَ صَارَتْ لَحْمًا .

And about the man who is saying, and he is in *Ihraam* with the Hajj?' He^{asws} said: 'It is not with anything'. (I said), 'Or he is saying, 'I hereby gift this food?' He^{asws}: 'It is not with anything. The food cannot be a sacrifice'. (I said), 'Or is saying, 'The camels, after having been slaughtered, it is to be gifted with for the House of Allah^{azwj}'. He^{asws} said: 'But rather, the camel is sacrificed when these are alive, and it is not gifted when it becomes meat'.³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كُلُّ بَيْمِينَ لَا يُرَادُ بِهَا وَجْهُ اللَّهِ تَعَالَى فِي طَلَاقٍ أَوْ عِتْقٍ فَلَيْسَ بِشَيْءٍ .

³⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 11

³⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 12

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan, from Ibn Muskan, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every oath not intended for the Sake of Allah^{azwj} the High, regarding a divorce or freeing a slave, so it is not with anything'.³⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ الرَّجُلُ يَخْلِفُ بِالْإِيمَانِ الْمُعْظَمَةِ أَنْ لَا يَشْتَرِيَ لِأَهْلِهِ شَيْئًا قَالَ فَلْيَشْتَرِ لَهُمْ وَ لَيْسَ عَلَيْهِ شَيْءٌ فِي يَمِينِهِ .

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'The man swears with the severe oath, if he were not to buy something for his family'. He^{asws} said: 'So let him buy for them, and there is nothing upon him with regards to his oath'.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ قَالَ وَ اللَّهُ لَقَدْ قَالَ لِي جَعْفَرُ بْنُ مُحَمَّدٍ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ عَلَّمَ نَبِيَّهُ التَّنْزِيلَ وَ التَّأْوِيلَ فَعَلَّمَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلِيًّا (عَلَيْهِ السَّلَام) قَالَ وَ عَلَّمَنَا وَ اللَّهُ ثُمَّ قَالَ مَا صَنَعْتُمْ مِنْ شَيْءٍ أَوْ حَلَفْتُمْ عَلَيْهِ مِنْ يَمِينٍ فِي تَوَيْتَةٍ فَأَنْتُمْ مِنْهُ فِي سَعَةٍ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Al Sabbah who said,

'By Allah^{azwj}! Ja'far^{asws} Bin Muhammad^{asws} had said to me: 'Allah^{azwj} Taught His^{azwj} Prophet^{saww} the Revelation and the interpretation. So Rasool-Allah^{saww} taught Ali^{asws}. By Allah^{azwj} he^{asws} taught us^{asws}'. Then he^{asws} said: 'What you all do from something, or oaths are sworn against you during dissimulation, so you are in a leeway from it'.⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَا يَمِينُ فِي غَضَبٍ وَ لَا فِي قَطْبِيعَةٍ رَحِمَ وَ لَا فِي جَبْرِ وَ لَا فِي إِكْرَاهٍ قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ فَمَا فَرْقُ بَيْنَ الْإِكْرَاهِ وَ الْجَبْرِ قَالَ الْجَبْرُ مِنَ السُّلْطَانِ وَ يَكُونُ الْإِكْرَاهُ مِنَ الزَّوْجَةِ وَ الْأُمِّ وَ الْأَبِّ وَ لَيْسَ ذَلِكَ بِشَيْءٍ .

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan who said,

'Abu Abdullah^{asws} said: 'There is no swearing of an oath during anger, nor regarding cutting-off of a relationship, nor under compulsion, nor during coercion (force)'. I said, 'May Allah^{azwj} Keep you^{asws} well! So what is the difference between the coercion and the compulsion?' He^{asws} said: 'The compulsion is from the Sultan (ruling authority), and the coercion happens to be from the wife, and the mother, and the father, and that is not with anything'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لَا يَمِينُ فِي غَضَبٍ وَ لَا فِي قَطْبِيعَةٍ رَحِمَ وَ لَا فِي إِجْبَارٍ وَ لَا فِي إِكْرَاهٍ قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ فَمَا الْفَرْقُ بَيْنَ الْإِكْرَاهِ وَ الْإِجْبَارِ قَالَ الْإِجْبَارُ مِنَ السُّلْطَانِ وَ يَكُونُ الْإِكْرَاهُ مِنَ الزَّوْجَةِ وَ الْأُمِّ وَ الْأَبِّ وَ لَيْسَ ذَلِكَ بِشَيْءٍ .

Ali Bin Ibrahim, from Muhammad Bin Ali, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

³⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 13

³⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 14

⁴⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 15

⁴¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 16

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is no swearing of an oath during angers, nor regarding cutting off of a relationship, nor during compulsion, nor during coercion’. I said, ‘May Allah^{azwj} Keep you^{asws} well! So what is the difference between the coercion and the compulsion?’ He^{asws} said: ‘The compulsion is from the Sultan (ruling authority), and the coercions happens from the wife, and the mother, and the father, and that is not with anything’.⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) إِنِّي كُنْتُ اشْتَرَيْتُ جَارِيَةً سِرًّا مِنْ امْرَأَتِي وَ إِنَّهُ بَلَغَهَا ذَلِكَ فَخَرَجَتْ مِنْ مَنْزِلِي وَ أَبْتَأَنْ أَنْ تَرْجِعَ إِلَيَّ فَاتَّبَعْتُهَا فِي مَنْزِلِ أَهْلِهَا فَقُلْتُ لَهَا إِنَّ الَّذِي بَلَغَكَ بَاطِلٌ وَ إِنَّ الَّذِي أَنَاكَ بِهِذَا عَدُوٌّ لَكَ أَرَادَ أَنْ يَسْتَفْزِكَ فَقَالَتْ لَا وَ اللَّهُ لَا يَكُونُ بَيْنِي وَ بَيْنَكَ خَيْرٌ أَبَدًا حَتَّى تَخْلِفَ لِي بِعْتِقِ كُلِّ جَارِيَةٍ لَكَ وَ بِصَدَقَةِ مَالِكَ إِنْ كُنْتُ اشْتَرَيْتُ جَارِيَةً وَ هِيَ فِي مِلْكِكَ الْيَوْمَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Sa'ad Bin Abu Khalaf who said,

‘I said to Abu Al-Hassan Musa^{asws}, ‘I had bought a slave girl secretly from my wife, and that reached her. So he went out from my house and refuses to come back to my house. So I went to her in the house of her family, so I said to her, ‘That which has reached you is false, and those who came to you with this are your enemies intending to cause separation for you’. So she said, ‘By Allah^{azwj}! There is never going to be goodness between me and you, ever until you swear an oath with the freeing of every slave girl of your, and with the giving of your wealth in charity, if you have bought a slave girl and she in your possession today’.

فَخَلَفْتُ لَهَا بِذَلِكَ وَ أَعَادَتِ الْيَمِينَ وَ قَالَتْ لِي فَقُلْ كُلُّ جَارِيَةٍ لِي السَّاعَةَ فَهِيَ حُرَّةٌ وَ قَدْ اعْتَرَلْتُ جَارِيَتِي وَ هَمَمْتُ أَنْ أَعْتِقَهَا وَ أَنْزَوَّجَهَا لِهَوَايَ فِيهَا فَقَالَ لَيْسَ عَلَيْكَ فِيمَا أَخْلَفْتُكَ عَلَيْهِ شَيْءٌ وَ اعْلَمْ أَنَّهُ لَا يَجُوزُ عِتْقٌ وَ لَا صَدَقَةٌ إِلَّا مَا أُرِيدُ بِهِ وَجْهَ اللَّهِ وَ تَوَابَهُ .

So I swore an oath for her with that, and made me repeat the oath and said to me, ‘So say, ‘Every slave girl of mine at the moment, so she is hereby free’. So I said if to her, ‘Every slave girl of mine at the moment, so she is hereby free’. So I relinquished my slave girl and had thought that I would free her and marry her for my desire with regards to her’. So he^{asws} said: ‘There is nothing upon you with regards to what you have sworn upon, and know that it is not allowed, neither the freeing of a slave nor charity until what is intended by it is the Face of Allah^{azwj} and His^{azwj} Reward’.⁴³

باب فِي اللَّغْوِ

Chapter 8 – Regarding the vain talk

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ هَارُونَ بْنِ مُسْلِمٍ عَنِ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ قَالَ اللَّغْوُ قَوْلُ الرَّجُلِ لَا وَ اللَّهُ وَ بَلَى وَ اللَّهُ وَ لَا يَعْفِدُ عَلَى شَيْءٍ .

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 regarding the Words of Allah^{azwj} Mighty and Majestic [2:225] **Allah will not Seize you for**

⁴² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 17

⁴³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 18

what is vain in your oaths: ‘The vain is the speech of the man, ‘No, by Allah^{azwj}’, and ‘Yes, by Allah^{azwj}’, and it is not binding upon anything’.⁴⁴

بَاب مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى خَيْرًا مِنْهَا

Chapter 9 – The one who swear an oath, so he sees (something) better than it

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا حَلَفَ الرَّجُلُ عَلَى شَيْءٍ وَ الَّذِي حَلَفَ عَلَيْهِ إِنِّيَأَنَّهُ خَيْرٌ مِنْ تَرْكِهِ فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ وَ لَا كَفَّارَةَ عَلَيْهِ وَ إِنَّمَا ذَلِكَ مِنْ خُطَوَاتِ الشَّيْطَانِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Abd Al Rahman Bin Abu Abdullah,

Abu Abdullah^{asws} has said; ‘When the man swears an oath upon something, and that which has been sworn upon, doing it is better than leaving it, so let him do that which is better, and there would be no expiation upon him. But rather, that is from the footsteps of the Satan^{la}.⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَآتَى ذَلِكَ فَهُوَ كَفَّارَةٌ يَمِينِهِ وَ لَهُ حَسَنَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from the one who reported it,

Abu Abdullah^{asws} has said: ‘The one who swears an oath, so he sees other than it being better than it, so he does that, so it would be an expiation for his oath, and for him would be a Reward’.⁴⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَحْلِفُ عَلَى الْيَمِينِ فَيَرَى أَنْ تَرَكَهَا أَفْضَلُ وَ إِنْ لَمْ يَتْرُكْهَا خَشِيَ أَنْ يَأْتِمَّ بِتَرْكِهَا فَقَالَ مَا سَمِعْتُ قَوْلَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا رَأَيْتَ خَيْرًا مِنْ يَمِينِكَ فَدَعَهَا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Noman, from Saeed Al A'raj who said,

‘I asked Abu Abdullah^{asws} about the man who swore an oath, so he saw that leaving it is better, and if he were not to leave it, he fears that he would be sinning. Should he leave it?’ So he^{asws} said: ‘Have you not heard the words of Rasool-Allah^{saww}: ‘Whenever you see (something) better than what you oathed for, so leave it’?’.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى مَا هُوَ خَيْرٌ مِنْهَا فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ وَ لَهُ حَسَنَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from one of our companions,

⁴⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 8 H 1

⁴⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 9 H 1

⁴⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 9 H 2

⁴⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 9 H 3

Abu Abdullah^{asws} has said: 'The one who swears an oath, so he sees what is better than it, so let him do that which is better, and for him would be a Reward'.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَحْلِفُ عَلَى الْيَمِينِ فَيَرَى أَنَّ تَرْكَهَا أَفْضَلُ وَإِنْ لَمْ يَتْرُكْهَا خَشِيَ أَنْ يَأْتَمَّ أَوْ يَتْرُكَهَا فَقَالَ أَمَا سَمِعْتَ قَوْلَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا رَأَيْتَ خَيْرًا مِنْ يَمِينِكَ فَدَعْهَا .

Ali Bin Ibrahim, from his father, from Ali Bin Al Noman, from Saeed Al A'raj who said,

'I asked Abu Abdullah^{asws} about the man who swore an oath, so he saw that leaving it is better, and if he were not to leave it, he feared that he might be sinning. Should he leave it?' So he^{asws} said: 'Have you not heard the words of Rasool-Allah^{saww}: 'When you see better than what you had oathed for, so leave it'?'⁴⁹

باب النِّيَّةِ فِي الْيَمِينِ

Chapter 10 – The intention in the swearing of the oath

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بِنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ وَ سُئِلَ عَمَّا يَجُوزُ وَ عَمَّا لَا يَجُوزُ مِنَ النِّيَّةِ عَلَى الْإِضْمَارِ فِي الْيَمِينِ فَقَالَ قَدْ يَجُوزُ فِي مَوْضِعٍ وَ لَا يَجُوزُ فِي آخَرَ فَأَمَّا مَا يَجُوزُ فَإِذَا كَانَ مَظْلُومًا فَمَا حَلَفَ بِهِ وَ نَوَى الْيَمِينِ فَعَلَى نِيَّتِهِ وَ أَمَّا إِذَا كَانَ ظَالِمًا فَالْيَمِينُ عَلَى نِيَّةِ الْمَظْلُومِ .

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

'I heard Abu Abdullah^{asws} saying, and he^{asws} had been asked about what is allowed and about what is not allowed from the intention on the conscience regarding the oath, so he^{asws} said: 'It is allowed in one place and it is not allowed in another. So as for what is allowed, so when one was oppressed, so whatever one swears with and the core of the oath, so it is upon his intention; and when there was an oppressor, so the oath would be upon the intention of the oppressed'.⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَعْدِ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ حَلَفَ وَ ضَمِيرُهُ عَلَى غَيْرِ مَا حَلَفَ قَالَ الْيَمِينُ عَلَى الضَّمِيرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ismail Bin Saeed Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about a man who swore and oath and his conscience was upon other than what he had sworn. He^{asws} said: 'The oath is upon the conscience'.⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَحْلِفُ وَ ضَمِيرُهُ عَلَى غَيْرِ مَا حَلَفَ عَلَيْهِ قَالَ الْيَمِينُ عَلَى الضَّمِيرِ .

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya who said,

⁴⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 9 H 4

⁴⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 9 H 5

⁵⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 10 H 1

⁵¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 10 H 2

'I asked Abu Al-Hassan^{asws} about the man who swore, and his conscience was upon other than what he had sworn upon. He^{asws} said: 'The oath is upon the conscience'.⁵²

بَاب أَنَّهُ لَا يَخْلِفُ الرَّجُلُ إِلَّا عَلَى عِلْمِهِ

Chapter 11 – The man must not swear an oath except upon what is in his knowledge

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَخْلِفُ الرَّجُلُ إِلَّا عَلَى عِلْمِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The man must not swear an oath except based upon his knowledge'.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ خَالِدِ بْنِ أَيْمَانَ الْحَنَاطِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يُسْتَخْلَفُ الرَّجُلُ إِلَّا عَلَى عِلْمِهِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Khalid Bin Ayman Al Hannat, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The man must not be made to swear except what is based upon his knowledge'.⁵⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَخْلِفُ الرَّجُلُ إِلَّا عَلَى عِلْمِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The man must not swear except based upon his knowledge'.⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يُسْتَخْلَفُ الرَّجُلُ إِلَّا عَلَى عِلْمِهِ وَ لَا يَقَعُ الْيَمِينُ إِلَّا عَلَى الْعِلْمِ اسْتُخْلِفَ أَوْ لَمْ يُسْتَخْلَفَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The man must not be made to swear except based upon his knowledge, and the oath would not take place except upon the knowledge, whether he has been made to swear or not made to swear'.⁵⁶

⁵² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 10 H 3

⁵³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 11 H 1

⁵⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 11 H 2

⁵⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 11 H 3

⁵⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 11 H 4

باب اليمين التي تلزم صاحبها الكفارة

Chapter 12 – The oath which necessitates the expiation upon its swearer

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كُلُّ يَمِينٍ حَلَفْتَ عَلَيْهَا لَكَ فِيهَا مَنَفَعَةٌ فِي أَمْرِ دِينٍ أَوْ دُنْيَا فَلَا شَيْءَ عَلَيْكَ فِيهَا وَإِنَّمَا تَفْعَلُ عَلَيْكَ الْكُفَّارَةَ فِيمَا حَلَفْتَ عَلَيْهِ فِيمَا لِلَّهِ مَعْصِيَةٌ أَنْ لَا تَفْعَلَهُ ثُمَّ تَفْعَلَهُ .

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

Abu Ja'far^{asws} has said: 'Every oath sword upon for you in which there is benefit for you regarding a matter of Religion or world, so there is nothing upon you with regards to it. But rather, the expiation falls upon you regarding what you have sword upon regarding what is disobedience to Allah^{azwj}, if you do not do it, then you (end up) doing it'.⁵⁷

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَيْسَ كُلُّ يَمِينٍ فِيهَا كَفَّارَةٌ أَمَا مَا كَانَ مِنْهَا مِمَّا أَوْجَبَ اللَّهُ عَلَيْكَ أَنْ تَفْعَلَهُ فَحَلَفْتَ أَنْ لَا تَفْعَلَهُ فَفَعَلْتَ فَلَيْسَ عَلَيْكَ فِيهَا الْكُفَّارَةُ وَأَمَا مَا لَمْ يَكُنْ مِمَّا أَوْجَبَ اللَّهُ عَلَيْكَ أَنْ تَفْعَلَهُ فَحَلَفْتَ أَنْ لَا تَفْعَلَهُ فَفَعَلْتَهُ فَإِنَّ عَلَيْكَ فِيهِ الْكُفَّارَةَ .

From him, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj who said,

'I heard Abu Abdullah^{asws} saying: 'There is not any expiation in every oath. But whatever was Obligated from what Allah^{azwj} upon you to do, so you swear that you will not do it, (and then) you do it, so there is no expiation upon you regarding it; and as for what does not happen to be from what Allah^{azwj} Obligated upon you to do, so you swear that you would not do it, then you do it, so upon you is the expiation regarding it'.⁵⁸

عَنْهُ عَنِ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْفَضِيلِ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ حُمْرَانَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) الْيَمِينُ الَّتِي تَلْزُمُنِي فِيهَا الْكُفَّارَةُ فَقَالَا مَا حَلَفْتَ عَلَيْهِ مِمَّا لِلَّهِ فِيهِ طَاعَةٌ أَنْ تَفْعَلَهُ فَلَمْ تَفْعَلَهُ فَعَلَيْكَ فِيهِ الْكُفَّارَةُ وَمَا حَلَفْتَ عَلَيْهِ مِمَّا لِلَّهِ فِيهِ الْمَعْصِيَةُ فَكُفَّارَتُهُ تَرْكُهُ وَمَا لَمْ يَكُنْ فِيهِ مَعْصِيَةٌ وَلَا طَاعَةٌ فَلَيْسَ هُوَ بِشَيْءٍ .

From him, from Sa'ad Bin Sa'ad, from Muhammad Bin Al Qasim Bin Al Fazl, from Hamza Bin Humran, from Dawood Bin Farqad, from Humran who said,

'I said to Abu Ja'far^{asws} and Abu Abdullah^{asws}, 'The oath which necessitates the expiation upon me'. So they both said: 'Whatever you have sworn upon (if it is) from what is obedience for Allah^{azwj} therein if you were to do it, so you do not do it, then upon you is the expiation with regards to it; and whatever you swear upon (if it is) from what is the disobedience for Allah^{azwj} therein, so its expiation is that you leave it; and whatever does not happen to have in it a disobedience, nor an obedience, so it is not with anything'.⁵⁹

⁵⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 12 H 1

⁵⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 12 H 2

⁵⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 12 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَمَّا يُكْفَرُ مِنَ الْأَيْمَانِ فَقَالَ مَا كَانَ عَلَيْكَ أَنْ تَفْعَلَهُ فَحَلَفْتَ أَنْ لَا تَفْعَلَهُ فَفَعَلْتَهُ فَلَيْسَ عَلَيْكَ شَيْءٌ إِذَا فَعَلْتَهُ وَ مَا لَمْ يَكُنْ عَلَيْكَ وَاجِبًا أَنْ تَفْعَلَهُ فَحَلَفْتَ أَنْ لَا تَفْعَلَهُ ثُمَّ فَعَلْتَهُ فَعَلَيْكَ الْكُفَّارَةُ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I asked him^{asws} about what would (necessitate) an expiation from the oaths. So he^{asws} said: 'Whatever (was Obligatory) upon you to do it, so you swear that you would not do it, then you do it, so there is nothing upon you when you do it; and whatever does not happen to be Obligatory upon you to do it, so you swear that you would not be doing it, then you do it, so upon you is the expiation'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ ابْنِ مُسْكَانَ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيُّ شَيْءٍ الَّذِي فِيهِ الْكُفَّارَةُ مِنَ الْأَيْمَانِ فَقَالَ مَا حَلَفْتَ عَلَيْهِ مِمَّا فِيهِ الْبِرُّ فَعَلَيْهِ الْكُفَّارَةُ إِذَا لَمْ تَفِ بِهِ وَ مَا حَلَفْتَ عَلَيْهِ مِمَّا فِيهِ الْمَعْصِيَةُ فَلَيْسَ عَلَيْكَ فِيهِ الْكُفَّارَةُ إِذَا رَجَعْتَ عَنْهُ وَ مَا كَانَ سِوَى ذَلِكَ مِمَّا لَيْسَ فِيهِ بَرٌّ وَ لَا مَعْصِيَةٌ فَلَيْسَ بِشَيْءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Ibn Mukan, from Hamza Bin Humran, from Zurara who said,

'I said to Abu Abdullah^{asws}, 'which is the thing in which is the expiation, from the oaths?' So he^{asws} said: 'Whatever you swear upon from what is the righteousness therein, so upon is the expiation when you do not fulfill it; and whatever you swear upon from what is the disobedience therein, so there is not expiation upon you regarding it when you were to retract from it; and whatever is besides that from what therein is neither a righteousness nor a disobedience, so it is not with anything'.⁶¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُقْسِمُ عَلَى الرَّجُلِ فِي الطَّعَامِ لِتَأْكُلَ فَلَمْ يَطْعَمْهُ هَلْ عَلَيْهِ فِي ذَلِكَ الْكُفَّارَةُ وَ مَا الْيَمِينُ الَّتِي تَجِبُ فِيهَا الْكُفَّارَةُ فَقَالَ الْكُفَّارَةُ فِي الَّذِي يَحْلِفُ عَلَى الْمَتَاعِ أَنْ لَا يَبِيعَهُ وَ لَا يَسْتَرِيهِ ثُمَّ يَبْدُو لَهُ فِيهِ فَيُكْفَرُ عَنْ يَمِينِهِ وَ إِنْ حَلَفَ عَلَى شَيْءٍ وَ الَّذِي عَلَيْهِ إِتْيَانُهُ خَيْرٌ مِنْ تَرْكِهِ فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ وَ لَا كُفَّارَةَ عَلَيْهِ إِذَا كَانَ ذَلِكَ مِنْ خَطَوَاتِ الشَّيْطَانِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who swore upon the man regarding the food to let him eat, but he did not feed him. Is there the expiation upon him regarding that? And what is the oath in which the expiation is Obligated?' So he^{asws} said: 'The expiation is in that which is sworn upon the chattels that he would not sell it, and not buy it, then he changes (his mind) regarding it, so he disbelieves in his oath; and if he swears upon something, and the doing of which is better than leaving it, so let him do that which is better, and there

⁶⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 12 H 4

⁶¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 12 H 5

would be no expiation upon him. But rather, that is from the footsteps of the Satan^{la'} 62.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَّالَةَ بْنِ أَيُّوبَ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْإِيمَانِ وَالنَّذْرِ وَالْيَمِينِ الَّتِي هِيَ لِلَّهِ طَاعَةٌ فَقَالَ مَا جَعَلَ لِلَّهِ فِي طَاعَةٍ فَلْيُفِضِهِ فَإِنْ جَعَلَ لِلَّهِ شَيْئاً مِنْ ذَلِكَ ثُمَّ لَمْ يَفْعَلْهُ فَلْيُكْفِرْ يَمِينَهُ وَ أَمَا مَا كَانَتْ يَمِينٌ فِي مَعْصِيَةٍ فَلَيْسَ بِشَيْءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Faalat Bin Ayoub, from Al Qasim Bin Bureyd, from Muhammad Bin Muslim, who said,

'I asked Abu Ja'far^{asws} about the oaths, and the vows, and the oath in which there is obedience for Allah^{azwj}. So he^{asws} said: 'Whatever is made for the Sake of Allah^{azwj} in obedience, so let it be fulfilled. So if something from that is made for the Sake of Allah^{azwj}, then he does not do it, so his oath would have expiation; and but whatever oath was in disobedience, so it is not with anything'.⁶³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ ثَعْلَبَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كُلُّ يَمِينٍ حَلَفَ عَلَيْهَا أَنْ لَا يَفْعَلَهَا مِمَّا لَهُ فِيهِ مَنْفَعَةٌ فِي الدُّنْيَا وَالْآخِرَةِ فَلَا كُفَّارَةَ عَلَيْهِ وَ إِنَّمَا الْكُفَّارَةُ فِي أَنْ يَحْلِفَ الرَّجُلُ وَ اللَّهُ لَا أَرْزِي وَ اللَّهُ لَا أَشْرَبُ الْخَمْرَ وَ اللَّهُ لَا أَسْرِقُ وَ اللَّهُ لَا أَخُونُ وَ أَشْبَاهَ هَذَا وَ لَا أُعْصِي ثُمَّ فَعَلَ فَعَلَيْهِ الْكُفَّارَةُ فِيهِ .

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, both together from Ahmad Bin Muhammad Bin Abu Nasr, from Sa'alba, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Every oath one swears upon that he would not do it, from what for him therein is a benefit regarding the world and the Hereafter, so there is no expiation upon him. But rather, the expiation is in if the man swear, 'By Allah^{azwj} I will not commit adultery!' and 'By Allah^{azwj} I will not drink the wine!' and 'By Allah^{azwj} I will not steal!' and 'By Allah^{azwj} I will not be treacherous', and the likes of this, and 'I will not disobey!', then he does it, so upon him is the expiation with regards to it'.⁶⁴

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَمَّا يُكْفَرُ مِنَ الْإِيمَانِ فَقَالَ مَا كَانَ عَلَيْكَ أَنْ تَفْعَلَهُ فَحَلَفْتَ أَنْ لَا تَفْعَلَهُ ثُمَّ فَعَلْتَهُ فَلَيْسَ عَلَيْكَ شَيْءٌ وَ مَا لَمْ يَكُنْ عَلَيْكَ وَاجِباً أَنْ تَفْعَلَهُ فَحَلَفْتَ أَنْ لَا تَفْعَلَهُ ثُمَّ فَعَلْتَهُ فَعَلَيْكَ الْكُفَّارَةُ .

Ahmad Bin Muhammad Bin Abu Nasr, from Jameel, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about what (necessitates) an expiation, from the oaths. So he^{asws} said: 'Whatever was (Obligatory) upon you to do it, so you swear that you would not be doing it, then you do it, so there is nothing upon you; and whatever did not happen to be Obligatory upon you to do it, so you swear that you will not do it, then you do it, so upon you is the expiation'.⁶⁵

⁶² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 12 H 6

⁶³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 12 H 7

⁶⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 12 H 8

⁶⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 12 H 9

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ ثَعْلَبَةَ وَ حَدَّثَنَا عَمَّنْ ذَكَرَهُ عَنْ مُبْسَرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْيَمِينُ الَّتِي تَحِبُّ فِيهَا الْكُفَّارَةُ مَا كَانَ عَلَيْكَ أَنْ تَفْعَلَهُ فَحَلَفْتَ أَنْ لَا تَفْعَلَهُ فَفَعَلْتَهُ فَلَيْسَ عَلَيْكَ شَيْءٌ لِأَنَّ فِعْلَكَ طَاعَةً لِلَّهِ عَزَّ وَ جَلَّ وَ مَا كَانَ عَلَيْكَ أَنْ لَا تَفْعَلَهُ فَحَلَفْتَ أَنْ لَا تَفْعَلَهُ فَفَعَلْتَهُ فَعَلَيْكَ الْكُفَّارَةُ .

Ahmad Bin Muhammad Bin Abu Nasr, from Sa'alba, and from the one who narrated it, from Maysara who said,

'Abu Abdullah^{asws} said: 'The oath in which the expiation is Obligated, is that (on which) was (Obligatory) upon you that you do it, so you swear that you would not be doing it, so you do it, so there is nothing upon you, because your deed is in obedience to Allah^{azwj} Mighty and Majestic; and whatever was upon you that you do not do it, so you swear that you will not be doing it, so you do it, so upon you is the expiation'.⁶⁶

باب الإِسْتِثْنَاءِ فِي الْيَمِينِ

Chapter 13 – The (saying of) 'Allah^{azwj} Willing' in the oaths

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ وَ زُرَّارَةَ وَ مُحَمَّدَ بْنَ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اذْكَرُ رَبِّكَ إِذَا نَسِيتَ قَالَ إِذَا حَلَفْتَ الرَّجُلُ فَنَسِيَ أَنْ يَسْتَنْتِي فَلْيَسْتَنْتِنِي إِذَا ذَكَرَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Jameela Al Mufazzal Bin Salih, from Muhammad Al Halby, and Zurara, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[18:24] and remember your Lord when you forget.** When the man swears, so he forgets (to say 'Allah^{azwj} Willing' (*Insha-Allah^{azwj}*), so let him say it when he remembers'.⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنْبِيرِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَ لَمْ نَجِدْ لَهُ عَزْماً قَالَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا قَالَ لِآدَمَ ادْخُلِ الْجَنَّةَ قَالَ لَهُ يَا آدَمُ لَا تَقْرَبْ هَذِهِ الشَّجَرَةَ قَالَ وَ أَرَاهَا إِيَّاهَا فَقَالَ آدَمُ لِرَبِّهِ كَيْفَ أَقْرَبُهَا وَ قَدْ نَهَيْتَنِي عَنْهَا أَنَا وَ زَوْجَتِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, both together from Ibn Mahboub, from Abu Ja'far Al Ahowl from Sallam Bin Al Mustaneer,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[20:115] And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him.** So he^{asws} said: 'When Allah^{azwj} Mighty and Majestic Said to Adam^{as}: "Enter the Paradise!", Said to him^{as}: "O Adam^{as}! **[7:19] and do not go near this tree,** and He^{azwj} Meant him^{as}. So Adam^{as} said to his^{as} Lord^{azwj}, 'How can I^{as} go near it and You^{azwj} have Forbidden me^{as} from it, I^{as} and my^{as} wife'.

قَالَ فَقَالَ لَهُمَا لَا تَقْرَبَاهَا يَعْنِي لَا تَأْكُلَا مِنْهَا فَقَالَ آدَمُ وَ زَوْجَتُهُ نَعَمْ يَا رَبَّنَا لَا نَقْرَبُهَا وَ لَا نَأْكُلُ مِنْهَا وَ لَمْ يَسْتَنْتِيَا فِي قَوْلِهِمَا نَعَمْ فَوَكَّلَهُمَا اللَّهُ فِي ذَلِكَ إِلَى أَنْفُسِهِمَا وَ إِلَى ذِكْرِهِمَا

⁶⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 12 H 10

⁶⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 13 H 1

He^{asws} said: 'So He^{azwj} said to both of them^{as}: "Do not to go near it, Meaning do not eat from it'. So Adam^{as} and his^{as} wife said: 'Yes, O our^{as} Lord^{azwj}, we^{as} will not go near it, nor eat from it', and they^{as} did not say: 'Allah^{azwj} Willing' in both their^{as} speeches of 'Yes'. Thus Allah^{azwj} Left them both to themselves, and to their memories'.

قَالَ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الْكِتَابِ وَ لَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ أَنْ لَا أَفْعَلَهُ فَتَسْبِقْ مَشِيئَتَهُ اللَّهُ فِي أَنْ لَا أَفْعَلَهُ فَلَا أَقْدِرَ عَلَى أَنْ أَفْعَلَهُ قَالَ فَلِذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ أَذْكَرُ رَبَّكَ إِذَا نَسِيتَ أَيُّ اسْتَنْتَنَ مَشِيئَةَ اللَّهِ فِي فِعْلِكَ .

He^{asws} said: 'And Allah^{azwj} Mighty and Majestic had Said to His^{azwj} Prophet^{saww} in the Book [18:23] **And do not say of anything: I will do it tomorrow [18:24] Without adding, "If Allah so Desires it"**. If you^{saww} do not do it, so the Desire of Allah^{azwj} would Precede with regards to it if you^{saww} do not do it, not being able upon doing it. Thus, it was due to that, Allah^{azwj} Mighty and Majestic Said [18:24] **and remember your Lord when you forget**, i.e., exclude the Desire of Allah^{azwj} in your deed'.⁶⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَذْكَرُ رَبَّكَ إِذَا نَسِيتَ قَالَ ذَلِكَ فِي الْيَمِينِ إِذَا قُلْتَ وَ اللَّهُ لَا أَفْعَلُ كَذَا وَ كَذَا فَإِذَا ذَكَرْتَ أَنَّكَ لَمْ تَسْتَنْتَنَ فَقُلْ إِنْ شَاءَ اللَّهُ .

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, both together from Ibn Mahboub, from Ibn Raib, from Hamza Bin Humran who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [18:24] **and remember your Lord when you forget**. He^{asws} said: 'That is regarding the oath, when you say, 'By Allah^{azwj} I will not do such and such'. So when you remember that you did not say make an exclusion, so say 'Allah^{azwj} Willing' (إِنْ شَاءَ) (اللَّهُ)'.⁶⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حُسَيْنِ الْقَلَانِسِيِّ أَوْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لِلْعَبْدِ أَنْ يَسْتَنْتَنِي فِي الْيَمِينِ فِيمَا بَيْنَهُ وَ بَيْنَ أَرْبَعِينَ يَوْماً إِذَا نَسِيَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Husayn Al Qalanasy, or one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said to the worshipper: 'The exclusion in the oath is in what is between it and forty days, when you forget'.⁷⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) (عَلَيْهِ السَّلَامُ) مِنْ اسْتَنْتَنِي فِي يَمِينٍ فَلَا حَنْتَ وَ لَا كَفَّارَةَ .

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 one who makes an exclusion in an oath, so there is neither a breaking (of the oath), nor an expiation (to pay)'.⁷¹

⁶⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 13 H 2

⁶⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 13 H 3

⁷⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 13 H 4

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) (الإِسْتِثْنَاءُ فِي الْيَمِينِ مَتَى مَا ذَكَرَ وَإِنْ كَانَ بَعْدَ أَرْبَعِينَ صَبَاحًا ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ اذْكَرُ رَبَّكَ إِذَا نَسِيتَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The exclusion in the oath is when what is remembered, even though it may be after forty mornings'. Then he^{asws} recited this Verse **[18:24] and remember your Lord when you forget**.⁷²

عَلِيُّ عَنْ أَبِيهِ بِإِسْنَادِهِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ حَلَفَ سِرًّا فَلَيْسَتْ سِرًّا وَمَنْ حَلَفَ عَلَانِيَةً فَلَيْسَتْ عَلَانِيَةً .

Ali, from his father, by his chain from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who swears secretly, so let him (say the) exclusion secretly, and the one who swear publicly, so let him (say the) exclusion publicly'.⁷³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحُسَيْنِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اذْكَرُ رَبَّكَ إِذَا نَسِيتَ فَقَالَ إِذَا حَلَفْتَ عَلَى يَمِينٍ وَ نَسِيتَ أَنْ تَسْتَنْتَنِي فَاسْتَنْتَنِي إِذَا ذَكَرْتَهُ .

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Ali Bin Asbaat, from Al Husayn Bin Zurara who said,

'Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic **[18:24] and remember your Lord when you forget**. So he^{asws} said: 'When you swear an oath and forget to say the exclusion (إِنْ شَاءَ اللَّهُ), so say the exclusion when you remember'.⁷⁴

بَابُ أَنَّهُ لَا يَجُوزُ أَنْ يَخْلِفَ الْإِنْسَانُ إِلَّا بِاللَّهِ عَزَّ وَ جَلَّ

Chapter 14 – It is not allowed that the human being should swear except by Allah^{azwj} Mighty and Majestic

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ اللَّيْلِ إِذَا يَغْشَى وَ النَّجْمِ إِذَا هَوَى وَ مَا أَشْبَهَ ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُقْسِمَ مِنْ خَلْقِهِ بِمَا شَاءَ وَ لَيْسَ لَخَلْفِهِ أَنْ يُقْسِمُوا إِلَّا بِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Muhammad Bin Muslim who said,

'I said to Abu Ja'far^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic **[92:1] I swear by the night when it draws a veil [53:1] I swear by the star when it goes down,**

⁷¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 13 H 5

⁷² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 13 H 6

⁷³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 13 H 7

⁷⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 13 H 8

and what resembles that. So he^{asws} said: ‘Allah^{azwj} Mighty and Majestic Swear from His^{azwj} creation with whatsoever He^{azwj} so Desires to, and it is not for His^{azwj} creatures that they should be swearing except by Him^{azwj}}’⁷⁵.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا أَرَى أَنْ يَحْلِفَ الرَّجُلُ إِلَّا بِاللَّهِ فَأَمَّا قَوْلُ الرَّجُلِ لِأَبِ لِسَانِكَ فَإِنَّهُ مِنْ قَوْلِ أَهْلِ الْجَاهِلِيَّةِ وَ لَوْ حَلَفَ الرَّجُلُ بِهَذَا وَ أَشْبَاهِهِ لَتُرِكَ الْحَلْفُ بِاللَّهِ فَأَمَّا قَوْلُ الرَّجُلِ يَا هَيَاةَ وَ يَا هَنَاءَ فَإِنَّمَا ذَلِكَ لِطَلْبِ الْإِسْمِ وَ لَا أَرَى بِهِ بَأْسًا وَ أَمَّا قَوْلُهُ لَعَمْرُ اللَّهِ وَ قَوْلُهُ لَا هَاهُ فَإِنَّمَا ذَلِكَ بِاللَّهِ عَزَّ وَ جَلَّ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘I^{asws} do not see that the man should swear except by Allah^{azwj}}. So as for the words of the man, ‘No, by your adversary!’, so it is from the worlds of the people of the ignorance, and if the man were to swear by this, and the likes of it he would have neglected the swearing by Allah^{azwj}}. So as for the words of the man, ‘يَا هَيَاةَ وَ يَا هَنَاءَ’, but rather that is for seeking the name, and I^{asws} do not see by it any evil; and as for his words, ‘لَعَمْرُ اللَّهِ’, and his words, ‘لَا هَاهُ’, so rather that is (swearing) by Allah^{azwj}} Mighty and Majestic’⁷⁶.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا أَرَى لِلرَّجُلِ أَنْ يَحْلِفَ إِلَّا بِاللَّهِ وَ قَالَ قَوْلُ الرَّجُلِ حِينَ يَقُولُ لِأَبِ لِسَانِكَ فَإِنَّمَا هُوَ مِنْ قَوْلِ الْجَاهِلِيَّةِ وَ لَوْ حَلَفَ النَّاسُ بِهَذَا وَ شَبِيهِهِ تُرِكَ أَنْ يُحْلِفَ بِاللَّهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Abdul Kareem, from Sama’at,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘I^{asws} do not see for the man that he should swear, except by Allah^{azwj}}. And he^{asws} said: ‘The words of the man where he is saying ‘No, by your adversary!’, so rather it is from the words of the Pre-Islamic period of ignorance, and if the people were to swear by this, and the likes of it, it would neglect the swearing by Allah^{azwj}}’⁷⁷.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ قَالَ كَانَ أَهْلُ الْجَاهِلِيَّةِ يَحْلِفُونَ بِهَا فَقَالَ اللَّهُ عَزَّ وَ جَلَّ فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ قَالَ عَظُمَ أَمْرٌ مَنْ يَحْلِفُ بِهَا

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said,

‘Abu Abdullah^{asws} said regarding the Words of Allah^{azwj}} Mighty and Majestic **[56:75] So do not swear by the places of the stars** said: ‘It was the people of ignorance who used to swear by it. Allah^{azwj}} Mighty and Majestic has Said **[56:75] So do not swear by the places of the stars**. It is a grievous matter the one who swears by it.

قَالَ وَ كَانَتْ الْجَاهِلِيَّةُ يُعْظَمُونَ الْمُحَرَّمَ وَ لَا يُفْسَمُونَ بِهِ وَ لَا بِشَهْرِ رَجَبٍ وَ لَا يَعْرِضُونَ فِيهِمَا لِمَنْ كَانَ فِيهِمَا ذَاهِبًا أَوْ جَائِيًا وَ إِنْ كَانَ قَدْ قَتَلَ أَبَاهُ وَ لَا لِشَيْءٍ يَخْرُجُ مِنَ الْحَرَمِ دَابَّةً أَوْ شَاةً أَوْ بَعِيرًا أَوْ غَيْرَ ذَلِكَ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) لَا أَقْسِمُ بِهَذَا الْبَلَدِ وَ أَنْتَ حَلٌّ بِهَذَا الْبَلَدِ

⁷⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 1

⁷⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 2

⁷⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 3

He^{asws} said: 'The (people of the) pre-Islamic period used to revere the Sanctuary and were not swearing by it, nor by the month of Rajab, nor were they violating to the one who was in these two, going or coming, even if his father had been killed, nor for anything would they expel from the Sanctuary any stray animal, or sheep, or camel, or other than that. So Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww} [90:1] **Indeed! I swear by this city [90:2] And you are a dweller of this city**'.

قَالَ قَبْلَ مَنْ جَهْلِهِمْ أَنَّهُمْ اسْتَحَلُّوا قَتْلَ النَّبِيِّ (صلى الله عليه وآله) وَ عَظَّمُوا أَيَّامَ الشَّهْرِ حَيْثُ يُفْسَمُونَ بِهِ فَيَفُونَ .

He^{asws} said: 'So it reached (to such an extent) from their ignorance, that they permitted the killing of the Prophet^{saww}, whilst revering the days of the month where they were swearing by it, so they would fulfil it (the vows)'.⁷⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلَا أُفْسِمُ بِمَوَاقِعِ النُّجُومِ قَالَ أَعْظُمُ إِثْمَ مَنْ يَحْلِفُ بِهَا قَالَ وَ كَانَ أَهْلُ الْجَاهِلِيَّةِ يُعَظِّمُونَ الْحَرَمَ وَ لَا يُفْسِمُونَ بِهِ يَسْتَحِلُّونَ حُرْمَةَ اللَّهِ فِيهِ وَ لَا يَعْرِضُونَ لِمَنْ كَانَ فِيهِ وَ لَا يُخْرِجُونَ مِنْهُ دَابَّةً

Ali Bin Ibrahim, from his father, from Ismail Bin marrar, from Yunus, from one of our companions who said,

'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [56:75] **So do not swear by the places of the stars**. He^{asws} said: 'A great sin upon the one who swears by it. And the people of the Pre-Islamic period were revering the Sanctuary and were not swearing by it, permitting its sanctity for the Sake of Allah^{azwj} in it, and were not violating to the one who was in it, nor expelling an animal from it.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا أُفْسِمُ بِهَذَا الْبَلَدِ وَ أَنْتَ حَلٌّ بِهَذَا الْبَلَدِ وَ وَالِدٍ وَ مَا وَلَدٌ قَالَ يُعَظِّمُونَ الْبَلَدَ أَنْ يَحْلِفُوا بِهِ وَ يَسْتَحِلُّونَ فِيهِ حُرْمَةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) .

So Allah^{azwj} Blessed and High Said [90:1] **Indeed! I swear by this city [90:2] And you are a dweller of this city [90:3] And father and son**. They were revering the city if they were to swear by it, and they permitted in it the (violation of) sanctity of Rasool-Allah^{saww}.⁷⁹

باب استخلاف أهل الكتاب

Chapter 15 – Making the People of the Book to swear (an oath)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ أَهْلِ الْمِلَلِ يُسْتَحْلَفُونَ فَقَالَ لَا تُحْلَفُوهُمْ إِلَّا بِاللَّهِ عَزَّ وَ جَلَّ .

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

'I asked Abu Abdullah^{asws} about getting the people of the other Religions to swear (oaths). So he^{asws} said: 'Do not get them to swear except by Allah^{azwj} Mighty and Majestic'.⁸⁰

⁷⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 4

⁷⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 5

⁸⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 15 H 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ هَلْ يَصْلُحُ لِأَحَدٍ أَنْ يُحْلِفَ أَحَدًا مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ بِآلِهَتِهِمْ قَالَ لَا يَصْلُحُ لِأَحَدٍ أَنْ يُحْلِفَ أَحَدًا إِلَّا بِاللَّهِ عَزَّ وَجَلَّ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at,

Abu Abdullah^{asws}, replied when 'I asked him^{asws}, 'Is it correct for anyone that he should get to swear anyone from the Jews, and the Christians, and the Magians, by their gods?' He^{asws} said; 'No! It is not correct for anyone that he should swear except by Allah^{azwj} Mighty and Majestic'.⁸¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) اسْتَحْلَفَ يَهُودِيًّا بِالتَّوْرَةِ الَّتِي أَنْزَلَتْ عَلَى مُوسَى (عَلَيْهِ السَّلَامُ) .

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

(It has been narrated) from Abu Abdullah^{asws} that Amir Al-Momineen^{asws} got a Jew to swear by the Torah which had been Revealed unto Musa^{as},⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يُحْلَفُ الْيَهُودِيُّ وَالنَّصْرَانِيُّ وَالْمَجُوسِيُّ بِغَيْرِ اللَّهِ إِنْ أَلَّهِ عَزَّ وَجَلَّ يَقُولُ فَأَحْكُمُ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin saeed, from Al Nazar Bin Suweyd, from Hisham Bin Salim, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not get to swear, neither the Jews, nor the Christians, nor the Magians without Allah^{azwj}. Allah^{azwj} Mighty and Majestic is Saying **[5:48] therefore judge between them by what Allah has Revealed**'.⁸³

عَنْهُ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يُحْلَفُ بِغَيْرِ اللَّهِ وَ قَالَ الْيَهُودِيُّ وَالنَّصْرَانِيُّ وَالْمَجُوسِيُّ لَا تُحْلِفُوهُمْ إِلَّا بِاللَّهِ عَزَّ وَجَلَّ .

From him, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not get (anyone) to swear without Allah^{azwj}'. And he^{asws} said: 'The Jews, and the Christians, and the Magians, do not get them to swear except by Allah^{azwj} Mighty and Majestic'.⁸⁴

بَابُ كَفَّارَةِ الْيَمِينِ

⁸¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 15 H 2

⁸² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 15 H 3

⁸³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 15 H 4

⁸⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 15 H 5

Chapter 16 – Expiation for the oath

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي كَفَّارَةِ الْيَمِينِ يُطْعَمُ عَشْرَةَ مَسَاكِينَ لِكُلِّ مَسْكِينٍ مَدٌّ مِنْ حِنْطَةٍ أَوْ مَدٌّ مِنْ دَقِيقٍ وَ حَفْنَةً أَوْ كِسْوَتَهُمْ لِكُلِّ إِنْسَانٍ تَوْبَانٍ أَوْ عِنَقُ رَقَبَةٍ وَ هُوَ فِي ذَلِكَ بِالْخِيَارِ أَيِ الثَّلَاثَةِ صَنَعَ فَإِنْ لَمْ يَقْدِرْ عَلَى وَاحِدَةٍ مِنَ الثَّلَاثَةِ فَالصِّيَامُ عَلَيْهِ ثَلَاثَةَ أَيَّامٍ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, both together from Safwan Bin Yahya, from Ibn Muskan, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'With regards to an expiation for the oath, he should feed ten poor ones, for each poor, a handful from wheat, or a handful from flour; or their clothing, for each human being, two clothes; or freeing of a neck (slave); and he would be with the choice in that, whichever of the three he does. So if he is unable over (even) one from the three, so the Fasting is upon him, for three days'.⁸⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ كَفَّارَةِ الْيَمِينِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ مَا حُدُّ مِنْ لَمْ يَجِدْ وَ إِنْ الرَّجُلُ يَسْأَلُ فِي كَفِّهِ وَ هُوَ يَجِدُ فَقَالَ إِذَا لَمْ يَكُنْ عِنْدَهُ فَضْلٌ عَنْ قَوْلِ عِيَالِهِ فَهُوَ مِمَّنْ لَا يَجِدُ .

Ali Bin Ibrahim, from his father, from Safwan Bin yahya, from Is'haq Bin Ammar,

(It has been narrated) from Abu Ibrahim^{asws}, said, 'I asked him^{asws} about an expiation for the oath in the Words of Allah^{azwj} Mighty and Majestic [5:89] **but whosoever cannot find (means) then fasting for three days**. What is the limit of the one who does not find, and if the man were to be asked with regarding to what is in his hand, and he finds it'. So he^{asws} said: 'When there does not happen to be with him any excess from the livelihood of his family, so he is from the ones 'who cannot find''.⁸⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ كَفَّارَةِ الْيَمِينِ فَقَالَ عِنَقُ رَقَبَةٍ أَوْ كِسْوَةٌ أَوْ إِطْعَامُ عَشْرَةِ مَسَاكِينَ أَوْ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مَدًّا مَدًّا .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about an expiation of the oath, so he^{asws} said: 'Freeing a neck, or clothing, and the clothing are two clothes, or feeding ten poor; whichever of that deed he is frustrated from, so he cannot find it, so he should Fast three days consecutively, and feed ten poor, a handful, a handful (each)'.⁸⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا أَيُّهَا النَّبِيُّ لِمَ نُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحَلَّةَ أَيْمَانِكُمْ فَجَعَلَهَا يَمِينًا وَ كَفَّرَهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قُلْتُ بِمَا كَفَّرَ قَالَ أَطْعَمَ عَشْرَةَ مَسَاكِينَ لِكُلِّ مَسْكِينٍ مَدٌّ قُلْنَا فَمَا حُدُّ الْكِسْوَةِ قَالَ تَوْبُ بُرَارِي بِهِ عَوْرَتُهُ .

⁸⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 1

⁸⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 2

⁸⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 3

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Humejd, from Muhammad Bin Qays who said,

'Abu Ja'far^{asws} said; 'Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww}: "[66:1] **O Prophet! Do not deny (yourself) that which Allah has made lawful for you [66:2] Allah indeed has Sanctioned for you the expiation of your oaths.** So He^{azwj} Made it to be an oath, and Rasool-Allah^{saww} expiated it'. I said, 'With what did he^{saww} expiate?' He^{asws} said: 'He^{saww} fed ten poor, for each poor being a handful'. We said, 'So what is the limit of the clothing?' He^{asws} said: 'A cloth by which his nakedness can be covered'.⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فِي كَفَّارَةِ الْيَمِينِ عَثْقُ رَقَبَةٍ أَوْ إِطْعَامُ عَشْرَةِ مَسَاكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ وَالْوَسْطُ الْخَلُّ وَالزَّيْتُ وَالرَّفْعَةُ الْخُبْزُ وَاللَّحْمُ وَالصَّدَقَةُ مَدٌّ مِنْ حِنْطَةٍ لِكُلِّ مَسْكِينٍ وَالْكِسْوَةُ ثَوْبَانِ فَمَنْ لَمْ يَجِدْ فَعَلَيْهِ الصِّيَامُ يَقُولُ اللَّهُ عَزَّ وَجَلَّ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad, Bin Abu Nasr, from Abu Jameela,

Abu Abdullah^{asws} has said: 'With regards to an expiation of the oath, (it is) freeing of a neck, or feeding ten poor from the average of what you feed your families, or their clothing, and the average (food) is the vinegar, and the oil, and the high (quality) of bread, and the meat, and the charity of a handful, a handful from wheat to each of the poor, and the clothing being two clothes. So, the one who cannot find, so upon him is the Fasting. Allah^{azwj} Mighty and Majestic is Saying [5:89] **but whoever cannot find (means) then fasting for three days**'.⁸⁹

عَلِيُّ بْنُ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ وَالْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مَعْمَرِ بْنِ عُمَرَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَمَّنْ وَجَبَتْ عَلَيْهِ الْكِسْوَةُ فِي كَفَّارَةِ الْيَمِينِ قَالَ ثَوْبٌ يُوَارِي بِهِ عَوْرَتَهُ .

Ali, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, and Al Hajjaj, from Sa'alba Bin Maymoun, from Moamar Bin Umar who said,

'I asked Abu Ja'far^{asws} about the one upon whom is Obligated the clothing with regards to an expiation. He^{asws} said: 'A cloth by which his nakedness is covered'.⁹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ قَالَ هُوَ كَمَا يَكُونُ إِنَّهُ يَكُونُ فِي الْبَيْتِ مَنْ يَأْكُلُ أَكْثَرَ مِنَ الْمَدِّ وَ مِنْهُمْ مَنْ يَأْكُلُ أَقْلَ مِنَ الْمَدِّ فَبَيْنَ ذَلِكَ وَ إِنْ شِئْتَ جَعَلْتَ لَهُمْ أَدْمًا وَ الْأَدْمُ أَدْنَاهُ الْمَلْحُ وَ أَوْسَطُهُ الْخَلُّ وَالزَّيْتُ وَ أَرْفَعُهُ اللَّحْمُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [5:89] **out of the food you feed your families with.** He^{asws} said: 'It is as if he happens to be like the one who happens to be in the house, one who eats more than the handful, and among them is one who eats less than the handful. So it is between that, and if he so desire to, he can make for them some (curry) sauce,

⁸⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 4

⁸⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 5

⁹⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 6

and the sauce, the lowest of it is the salt, and the average is the vinegar, and the oil, and the high of it is the meat'.⁹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَمَّنْ قَالَ وَاللَّهِ ثُمَّ لَمْ يَفْ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مَدًّا مَدًّا مِنْ دَقِيقٍ أَوْ حِنْطَةٍ أَوْ تَحْرِيرِ رَقَبَةٍ أَوْ صِيَامِ ثَلَاثَةِ أَيَّامٍ مُتَوَالِيَاتٍ إِذَا لَمْ يَجِدْ شَيْئًا مِنْ ذَلِكَ .

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

'I asked Abu Abdullah^{asws} from the one who says, 'By Allah^{azwj}', then does not fulfill it. So Abu Abdullah^{asws} said: 'Its expiation is feeding ten poor, a handful, a handful, from flour or wheat, or freeing of a neck, or Fasting for three days consecutively, when he does not find anything from that'.⁹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي كَفَّارَةِ الْيَمِينِ مَدُّ مَدُّ مِنْ حِنْطَةٍ وَ حَفْنَةً لِيَتَكُونَ الْحَفْنَةُ فِي طَحْنِهِ وَ حَطْبِهِ .

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

(It has been narrated) from Abu Abdullah^{asws}: 'With regards to an expiation of the oath, is a handful, a handful from wheat; and the wheat can be the wheat in his grind mill or his oven'.⁹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) (إِنَّ لَمْ يَجِدْ فِي الْكَفَّارَةِ إِلَّا الرَّجُلَ وَ الرَّجُلَيْنِ فَلْيُكْرَرْ عَلَيْهِمْ حَتَّى يَسْتَكْمَلَ الْعَشْرَةَ يُعْطِيهِمْ الْيَوْمَ ثُمَّ يُعْطِيهِمْ غَدًا .

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: 'When one cannot find with regards to the expiation except for the man, or the two men, so let it be repeated upon them until the ten is completed, feeding them for the day, then feeding them the next day'.⁹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ شَيْءٍ مِنْ كَفَّارَةِ الْيَمِينِ فَقَالَ بِصَوْمِ ثَلَاثَةِ أَيَّامٍ فَلْتِ إِنَّهُ صَعَفَ عَنِ الصَّوْمِ وَ عَجَزَ قَالَ يَتَصَدَّقُ عَلَى عَشْرَةِ مَسَاكِينَ فَلْتِ إِنَّهُ عَجَزَ عَنْ ذَلِكَ قَالَ فَلْيَسْتَغْفِرِ اللَّهَ وَ لَا يَعْذُ فَإِنَّهُ أَفْضَلُ الْكَفَّارَةِ وَ أَفْصَاهُ وَ أَذْنَاهُ فَلْيَسْتَغْفِرِ رَبَّهُ وَ يُطَهِّرْ نَوْبَهُ وَ نَدَامَهُ .

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about something from an expiation for the oath. So he^{asws} said: 'He should Fast for three days'. I said, 'He is weak from the Fasting and is frustrated (from doing it)'. He^{asws} said: 'He should give in charity to ten poor ones'. I said, 'He is frustrated from that'. He^{asws} said: 'So let him seek Forgiveness of Allah^{azwj} and he should not repeat it, for it is the best of the

⁹¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 7

⁹² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 8

⁹³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 9

⁹⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 10

expiations, and the most economical, and lowest of it. So let him seek Forgiveness of his Lord^{azwj}, and display his repentance, and his remorse'.⁹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يُجْزَى إِطْعَامُ الصَّغِيرِ فِي كَفَّارَةِ الْيَمِينِ وَ لَكِنْ صَغِيرَيْنِ بَكْبِيرٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Gayas Bin Ibrahim,

Abu Abdullah^{asws} has said: 'It is not sufficient, feeding the young with regards to an expiation of the oath, but two young and an old one'.⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي خَالِدِ الْقَمَاطِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ كَانَ لَهُ مَا يُطْعَمُ فَلَيْسَ لَهُ أَنْ يَصُومَ يُطْعَمُ عَشْرَةَ مَسَاكِينَ مَدًّا مَدًّا فَمَنْ لَمْ يَجِدْ فَصِيَامًا ثَلَاثَةَ أَيَّامٍ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Khalid Al Qammat,

'He heard Abu Abdullah^{asws} saying: 'The one who has the food for him, so it is not for him that he should be Fasting. He should feed ten poor, a handful, a handful. So the one who cannot find, so he should Fast for three days'.⁹⁷

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ فَقَالَ مَا تَفُوتُونَ بِهِ عِيَالَكُمْ مِنْ أَوْسَطِ ذَلِكَ فُلْتُ وَ مَا أَوْسَطُ ذَلِكَ فَقَالَ الْخُلُّ وَ الزَّيْتُ وَ التَّمْرُ وَ الخُبْزُ تُشْبِعُهُمْ بِهِ مَرَّةً وَاحِدَةً فُلْتُ كَسَوْتُهُمْ قَالَ تَوْبٌ وَاحِدٌ .

Ali, from his father, from Ibn Mahboub, from Abu Ayoub, from Abu Baseer who said,

'I asked Abu Ja'far^{asws} about the average of what one is feeding his family. So he^{asws} said: 'What you are sustaining your family with, from the average of that'. I said, 'And what is the average of that'. I said, 'And what is the average of that?' So he^{asws} said: 'The vinegar, and the oil, and the dates, and the bread, satiating them by it, once'. I said, 'Their clothing?' He^{asws} said: 'One cloth'.⁹⁸

باب النُّدُورِ

Chapter 17 – The Vows

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا قَالَ الرَّجُلُ عَلَيَّ الْمَشْيُ إِلَى بَيْتِ اللَّهِ وَ هُوَ مُحْرِمٌ بِحَجَّةٍ أَوْ عَلَيَّ هَدْيٍ كَذَا وَ كَذَا فَلَيْسَ بِشَيْءٍ حَتَّى يَقُولَ اللَّهُ عَلَيَّ الْمَشْيُ إِلَى بَيْتِهِ أَوْ يَقُولَ اللَّهُ عَلَيَّ أَنْ أُحْرِمَ بِحَجَّةٍ أَوْ يَقُولَ اللَّهُ عَلَيَّ هَدْيٍ كَذَا وَ كَذَا إِنْ لَمْ أَفْعَلْ كَذَا وَ كَذَا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the mans says, 'Upon me is the walking to the House of Allah^{azwj}', and he is in *Ihraam*, or 'Upon me

⁹⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 11

⁹⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 12

⁹⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 13

⁹⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 16 H 14

is making an offering of such and such', so it is not with anything, until he is saying, 'For the Sake of Allah^{azwj}, upon me is the walking to His^{azwj} House', or is saying, 'For the Sake of Allah^{azwj}, it is upon me that I should be wearing *Ihraam* for the Hajj', or is saying, 'For the Sake of Allah^{azwj}, upon me is making a offering of such and such, if I were not to do such and such'.⁹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ قَالَ عَلَيَّ نَذْرٌ قَالَ لَيْسَ النَّذْرُ بِشَيْءٍ حَتَّى يُسَمَّى شَيْئاً لِلَّهِ صِيَاماً أَوْ صَدَقَةً أَوْ هَدِيّاً أَوْ حَجّاً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fazeyl, from Abu Al Sabbah Al Kinany who said,

'I asked Abu Abdullah^{asws} about a man who says, 'Upon me is a vow'. He^{asws} said: 'The vow is not with anything until he names something for the Sake of Allah^{azwj}, a Fast, or a charity, or an offering, or Hajj'.¹⁰⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَقُولُ عَلَيَّ نَذْرٌ قَالَ لَيْسَ بِشَيْءٍ حَتَّى يُسَمَّى النَّذْرَ وَيَقُولَ عَلَيَّ صَوْمٌ لِلَّهِ أَوْ يَتَصَدَّقَ أَوْ يُعْتِقَ أَوْ يَهْدِيَ هَدِيّاً وَإِنْ قَالَ الرَّجُلُ أَنَا أَهْدِي هَذَا الطَّعَامَ فَلَيْسَ هَذَا بِشَيْءٍ إِنَّمَا تُهْدَى الْبِدْنُ .

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

'I asked Abu Abdullah^{asws} about the man who is saying, 'Upon me is a vow'. He^{asws} said: 'It is not with anything until he names the vow and is saying, 'Upon me is a Fast for the Sake of Allah^{azwj}, or a charity, or freeing (a slave), or an offering of a gift. And if the man says, 'I gift this food', so this is not with anything, but rather the camel is an offering'.¹⁰¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ قَالَ كَانَتْ عِنْدِي جَارِيَةٌ بِالْمَدِينَةِ فَارْتَفَعَتْ طَمَنُهَا فَجَعَلْتُ لِلَّهِ عَلَيَّ نَذْرًا إِنْ هِيَ حَاضَتْ فَعَلِمْتُ بَعْدَ أَنَّهَا حَاضَتْ قَبْلَ أَنْ أَجْعَلَ النَّذْرَ فَكُنْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَأَنَا بِالْمَدِينَةِ فَأَجَابَنِي إِنْ كَانَتْ حَاضَتْ قَبْلَ النَّذْرِ فَلَا عَلَيْكَ وَإِنْ كَانَتْ حَاضَتْ بَعْدَ النَّذْرِ فَعَلَيْكَ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Jameel Bin Salih who said,

'There used to be a slave girl with me at Al-Medina, so her menstruations were raised (stopped). So I made a vow upon myself for the Sake of Allah^{azwj} if she were to menstruate. So I came to know afterwards that she had menstruated before I had made the (specifics of the) vow. So I wrote to Abu Abdullah^{asws}, and I was at Al Medina. So he^{asws} answered me: 'If she has menstruated before the vow, so it is not upon you, and if she has menstruated after the vow, so it is upon you'.¹⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي جَعَلْتُ عَلَيَّ نَفْسِي شُكْرًا لِلَّهِ رَكْعَتَيْنِ أُصَلِّيَهُمَا فِي الْحَضَرِ وَالسَّفَرِ أَوْ أُصَلِّيَهُمَا فِي السَّفَرِ بِالنَّهَارِ فَقَالَ نَعَمْ ثُمَّ قَالَ إِنِّي أَكْرَهُ الْإِجَابَ أَنْ يُوَجِبَ الرَّجُلُ عَلَيَّ نَفْسَهُ قُلْتُ إِنِّي لَمْ أَجْعَلْهُمَا لِلَّهِ عَلَيَّ إِنَّمَا جَعَلْتُ ذَلِكَ عَلَيَّ نَفْسِي أُصَلِّيَهُمَا شُكْرًا لِلَّهِ وَ لَمْ أُوَجِبْهُمَا عَلَيَّ نَفْسِي فَأَدْعُهُمَا إِذَا شِئْتُ قَالَ نَعَمْ .

⁹⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 1

¹⁰⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 2

¹⁰¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 3

¹⁰² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 4

Ali Bin Ibrahim, from his father, from Safwan, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'I have made it upon myself, a gratefulness for the Sake of Allah^{azwj}, two Cycles that I shall be Praying during the staying and the travelling. Shall I Pray these two in the travel by the day?' So he^{asws} said: 'Yes'. Then he^{asws} said: 'My^{asws} father^{asws} disliked the obligation if the man obligates upon himself'. I said, 'I did not make these two (obligatory) upon myself for the Sake of Allah^{azwj}. That is upon me to Pray these two as a gratitude for Allah^{azwj}, and I did not make these two an obligation upon myself. So, can I fulfill these whenever I so desire to?' He^{asws} said: 'Yes'.¹⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) سَأَلَ عَنْ رَجُلٍ نَذَرَ أَنْ يَمْسِيَ إِلَى النَّبِيِّ فَمَرَّ بِمَعْبَرٍ قَالَ فَلْيَقُمْ فِي الْمَعْبَرِ قَائِمًا حَتَّى يَجُوزَ .

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

(It has been narrated) from Abu Abdullah^{asws} that Amir Al-Momineen^{asws} was asked about a man who vowed that he would walk to the House (Kaaba). So he passed by a crossing. He^{asws} said: 'So let him pause in the crossing, standing, until he is allowed (to cross)'.¹⁰⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ رَجُلٌ كَانَتْ عَلَيْهِ حَجَّةُ الْإِسْلَامِ فَأَرَادَ أَنْ يَحْجَّ فَقِيلَ لَهُ تَزَوَّجْ ثُمَّ حَجَّ فَقَالَ إِنَّ تَزَوَّجْتُ قَبْلَ أَنْ أَحْجَّ فَعَلَامِي حُرٌّ فَتَزَوَّجْ قَبْلَ أَنْ يَحْجَّ فَقَالَ أَعْتَقَ غُلَامُهُ فَقُلْتُ لِمَ يُرَدُّ بِعْتِقِهِ وَجَهَ اللَّهُ فَقَالَ إِنَّهُ نَذَرَ فِي طَاعَةِ اللَّهِ وَ الْحَجُّ أَحَقُّ مِنَ التَّزْوِيجِ وَ أَوْجَبُ عَلَيْهِ مِنَ التَّزْوِيجِ قُلْتُ فَإِنَّ الْحَجَّ تَطَوُّعٌ قَالَ وَ إِنْ كَانَ تَطَوُّعًا فَهِيَ طَاعَةٌ لِلَّهِ فَذُ أَعْتَقَ غُلَامَهُ .

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is'haq Bin Ammar,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}), said, 'I said to him^{asws}, 'The man, upon him is (performance of) the Hajj of Al-Islam. So he intended for Hajj. So it was said to him, 'Get married, then go for Hajj'. So he said, 'If I can get married before I can go for Hajj, so my slave is free'. So he got married before he went for Hajj'. So he^{asws} said: 'He should free his slave'. So I said, 'He did not intend to free him for the Sake of Allah^{azwj}'. So he^{asws} said: 'He had vowed in obedience to Allah^{azwj}, and the Hajj is more rightful than the marriage, and it is more Obligatory upon him than the marriage'. I said, 'Suppose if the Hajj was optional (for him)?' He^{asws} said; 'Even if it was optional, so it is an obedience to Allah^{azwj} which has freed his slave'.¹⁰⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَقُولُ لِلشَّيْءِ يَبِيعُهُ أَنَا أَهْدِيهِ إِلَى بَيْتِ اللَّهِ الْحَرَامِ قَالَ فَقَالَ لَيْسَ بِشَيْءٍ كَذَبَةٌ كَذَبَهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, form Ibn Mahboub, from Khalid Bin Jareer, from Abu Al Rabie who said,

¹⁰³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 5

¹⁰⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 6

¹⁰⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 7

'Abu Abdullah^{asws} was asked about the man who is saying for something which has sold it, 'I hereby gift it to the House of Allah^{azwj}, the Sacred'. So he^{asws} said: 'It is not with anything. It is a lie which he has lied it'.¹⁰⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْ قُلْتَ لِلَّهِ عَلِيٌّ فَكَفَّارَةٌ يَمِينٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said, 'If you were to say, 'For the Sake of Allah^{azwj} it is upon me', so its expiation is that of an oath'.¹⁰⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبَ بُنْدَارٌ مَوْلَى إِدْرِيسَ يَا سَيِّدِي نَذَرْتُ أَنْ أَصُومَ كُلَّ يَوْمٍ سَبْتٍ فَإِنْ أَنَا لَمْ أَصُومُهُ مَا يَلْزَمُنِي مِنَ الْكُفَّارَةِ فَكَتَبَ وَفَرَّغَهُ لَا تَتْرُكُهُ إِلَّا مِنْ عِلَّةٍ وَ لَيْسَ عَلَيْكَ صَوْمُهُ فِي سَفَرٍ وَ لَا مَرَضٍ إِلَّا أَنْ تَكُونَ نَوَيْتَ ذَلِكَ وَ إِنْ كُنْتَ أَفْطَرْتَ مِنْهُ مِنْ غَيْرِ عِلَّةٍ فَتَصَدَّقْ بِعَدَدِ كُلِّ يَوْمٍ لِسَبْعَةِ مَسَاكِينٍ نَسَأَلُ اللَّهَ التَّوْفِيقَ لِمَا يُحِبُّ وَ يَرْضَى .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ali Bin Mahziyar who said,

'Bundaro, a slave of Idrees, wrote, 'My master! I vowed that I would be Fasting every day of Saturday. So if I were not to Fast it, what necessitates upon me from the expiation?' So he^{asws} wrote, and I read it: 'Do not leave it except from a reason, and there is no Fasting of it upon you during a journey, nor an illness, except if you had intended that; and if you were to break a Fast from it from without a reason, so give in charity with the number of each day (missed), to seven poor ones. We^{asws} ask Allah^{azwj} for the inclination to what He^{azwj} Loves and is Pleased with'.¹⁰⁸

وَ عَنْهُ عَنِ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) رَجُلٌ جَعَلَ عَلَيَّ نَفْسِي نَذْرًا إِنْ قَضَى اللَّهُ حَاجَتَهُ أَنْ يَتَصَدَّقَ بِدِرَاهِمٍ فَقَضَى اللَّهُ حَاجَتَهُ فَصَيَّرَ الدَّرَاهِمَ ذَهَبًا وَ وَجَّهَهَا إِلَيْكَ أَيْجُوزُ ذَلِكَ أَوْ يُعِيدُ فَقَالَ يُعِيدُ .

And from him, from Ali Bin Mahziyar who said,

'I said to Abu Al-Hassan^{asws}, 'A man made a vow upon himself, if Allah^{azwj} were to Fulfill his need, that he would give in charity with (certain) Dirhams. So Allah^{azwj} Fulfilled his need. So he turned the Dirhams as gold and has diverted these to you^{asws}. Is that allowed, or should he repeat?' So he^{asws} said: 'He should repeat'.¹⁰⁹

مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ مِثْلَهُ وَ كَتَبَ إِلَيْهِ يَا سَيِّدِي رَجُلٌ نَذَرَ أَنْ يَصُومَ يَوْمَ الْجُمُعَةِ دَائِمًا مَا بَقِيَ فَوَافَقَ ذَلِكَ الْيَوْمُ يَوْمَ عِيدِ فِطْرٍ أَوْ أَضْحَى أَوْ أَيَّامَ النَّشْرِيقِ أَوْ السَّفَرِ أَوْ مَرَضٍ هَلْ عَلَيْهِ صَوْمٌ ذَلِكَ الْيَوْمِ أَوْ قِضَاؤُهُ أَوْ كَيْفَ يَصْنَعُ يَا سَيِّدِي فَكَتَبَ إِلَيْهِ قَدْ وَضَعَ اللَّهُ عَنْهُ الصِّيَامَ فِي هَذِهِ الْأَيَّامِ كُلِّهَا وَ يَصُومُ يَوْمًا بَدَلَ يَوْمٍ إِنْ شَاءَ اللَّهُ

Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Isa, from Ali Bin Mahziyar

A – similar to it, and he wrote to him^{asws}, 'O my master! A man vowed that he would Fast on the day of Friday, for ever, whatever remains (from his life). So that day

¹⁰⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 8

¹⁰⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 9

¹⁰⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 10

¹⁰⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 11

matched up with *Eid Al Fitr*, or *Az'ha*, or the days of *Tashreek*, or the journey, or an illness. Is the Fast of that day upon him, or its fulfillment, or how should he deal with it, O my master!' So he^{asws} wrote to him; 'Allah^{azwj} has Placed (Dropped) the Fasting during these days, all of them, and he should be Fasting a day in exchange for a day, Allah^{azwj} Willing'.

وَ كَتَبَ إِلَيْهِ يَسْأَلُهُ يَا سَيِّدِي رَجُلٌ نَذَرَ أَنْ يَصُومَ يَوْمًا فَوَقَعَ ذَلِكَ الْيَوْمَ عَلَى أَهْلِهِ مَا عَلَيْهِ مِنَ الْكُفَّارَةِ فَكَتَبَ إِلَيْهِ يَصُومُ يَوْمًا بَدَلَ يَوْمٍ وَ تَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ.

And he wrote to him^{asws}, asking him^{asws}, 'O my master! A man vowed that he would be Fasting a day, so that day matched up upon his wife, what is upon him from the expiation'. So he^{asws} wrote to him: 'He should Fast a day in exchange for a day, and free a neck of a Believer'.¹¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ كُفَّارَةِ النَّذْرِ فَقَالَ كُفَّارَةُ النَّذْرِ كُفَّارَةُ الْيَمِينِ وَ مَنْ نَذَرَ هَدِيًّا فَعَلَيْهِ نَاقَةٌ يُقْلَدُهَا وَ يُسْعِرُهَا وَ يَقِفُ بِهَا بِعَرَفَةَ وَ مَنْ نَذَرَ جَزُورًا فَحَبِثْ شَاءَ نَحْرَهُ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs Bin Giyas,

Abu Abdullah^{asws}, said, 'I asked him^{asws} about an expiation of the vow. So he^{asws} said: 'An expiation of the vow is an expiation of the oath. So the one who vows of an offering, so upon him is a camel, he should collar it, and mark it, and pause with it at Arafaat; and the one who vows a '*Juzour*', so he can slaughter it wherever he so desires to'.¹¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْوُلُؤِيِّ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ الرَّجُلُ يَقُولُ عَلَيَّ نَذْرٌ وَ لَا يُسَمِّي شَيْئًا قَالَ كَفُّ مِنْ بُرٍّ غُلْظَ عَلَيْهِ أَوْ شُدَّدَ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Hassan Bin Al Husayn Al Lului, raising it,

Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'The man is saying, 'Upon me is a vow', and he does not name anything'. He^{asws} said: 'A palm full of wheat, whether it is hard upon him or difficult'.¹¹²

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ يَجْعَلُ عَلَيْهِ صِيَامًا فِي نَذْرِ فَلَا يَفْقَى قَالَ يُعْطَى مَنْ يَصُومُ عَنْهُ فِي كُلِّ يَوْمٍ مَدِينٍ .

From him, from Yaqoub Bin Yazeed, from Yahya Bin Al Mubarka, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who made Fasts to be upon himself regarding a vow, but he had no strength (for it). He^{asws} said: 'He should give to the one who Fasts on his behalf, for each day, two handfuls'.¹¹³

¹¹⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 12

¹¹¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 13

¹¹² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 14

¹¹³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 15

وَبِهَذَا الْإِسْنَادِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ قَالَ سَأَلَ عَبْدُ اللَّهِ بْنُ مَيْمُونٍ وَ أَنَا حَاضِرٌ عَنْ رَجُلٍ جَعَلَ عَلَى نَفْسِهِ نَذْرًا صَوْمًا وَ أَرَادَ الْخُرُوجَ إِلَى مَكَّةَ فَقَالَ عَبْدُ اللَّهِ بْنُ جُنْدَبٍ سَمِعْتُ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنْ رَجُلٍ جَعَلَ عَلَى نَفْسِهِ نَذْرًا صَوْمًا فَحَضَرَتْهُ نَيْبَتُهُ فِي زِيَارَةِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَخْرُجُ وَ لَا يَصُومُ فِي الطَّرِيقِ فَإِذَا رَجَعَ قَضَى ذَلِكَ .

And by this chain, from Abdullah Bin Jundab who said,

'Ubbad Bin Maymoun was asked, and I was present, about a man who made a vow upon himself for Fasting, and the going out to Makkah. So Abdullah Bin Jundab said, 'I heard from the one who reported it, from Abu Abdullah^{asws} having been asked about a man who made a vow upon himself for Fasting. So his intention presented itself with regarding to visiting Abu Abdullah^{asws}. He^{asws} said: 'He should go out and not Fast during the road. So when he returns, he can fulfill that'.¹¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ كُلُّ مَنْ عَجَزَ عَنْ نَذْرِ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, form Jameel Bin Salih,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'Every one who is frustrated from fulfilling his vow, so his expiation is an expiation of an oath'.¹¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السُّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ يَا أَبَتِي أَنْتَ وَ أُمِّي إِنِّي جَعَلْتُ عَلَى نَفْسِي مَسِيئًا إِلَى بَيْتِ اللَّهِ قَالَ كَفَّرَ يَمِينَكَ فَإِنَّمَا جَعَلْتَ عَلَى نَفْسِكَ يَمِينًا وَ مَا جَعَلْتَهُ لِلَّهِ فَفِ بِهِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sindy Bin Muhammad, from Safwan Al Jammal,

Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'May my father be (sacrificed) for you^{asws} and my mother! I made it upon myself for walking to the House of Allah^{azwj}'. He^{asws} said: 'Expiate your vow, for rather you have made an oath upon yourself, so whatever you have made it to be for the Sake of Allah^{azwj}, so fulfill with it'.¹¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ وَ حَفْصِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ نَذَرَ أَنْ يَمْشِيَ إِلَى بَيْتِ اللَّهِ حَافِيًا قَالَ فَلْيَمْشِ فَإِذَا تَعَبَ فَلْيَرْكَبْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rafa'at, and Hafs who said,

'I asked Abu Abdullah^{asws} about a man who vowed that he walks to the House of Allah^{azwj} bare-footed. He^{asws} said: 'So let him walk. So when he is tired, so let him ride'.¹¹⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ [عَنْ أَحَدِهِمَا ع] قَالَ سَأَلْتُهُ عَنْ رَجُلٍ جَعَلَ عَلَيْهِ مَسِيئًا إِلَى بَيْتِ اللَّهِ وَ لَمْ يَسْتَطِعْ قَالَ يَحُجُّ رَاكِبًا .

¹¹⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 16

¹¹⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 17

¹¹⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 18

¹¹⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 19

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th of 6th Imam^{asws}), said, 'I asked him^{asws}, 'A man made it upon himself for walking to the House of Allah^{azwj}, and he could not do it'. He^{asws} said: 'He should go to Hajj, riding'.¹¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ جَعَلَ عَلَيْهِ الْمَشْيَ إِلَى بَيْتِ اللَّهِ فَلَمْ يَسْتَطِعْ قَالَ فليُحِجَّ رَاكِبًا .

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

'I asked Abu Ja'far^{asws} about a man who made it upon himself for the walking to the House of Allah^{azwj}, but could not do it'. He^{asws} said: 'So let him go to Hajj, riding'.¹¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ سَأَلَ عَنِ الرَّجُلِ يَحْلِفُ بِالنَّذْرِ وَ نَيْئُهُ فِي يَمِينِهِ الَّتِي حَلَفَ عَلَيْهَا دِرْهَمٌ أَوْ أَقْلٌ قَالَ إِذَا لَمْ يَجْعَلْ لِلَّهِ فَلَيْسَ بِشَيْءٍ .

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

'I heard Abu Abdullah^{asws}, and he^{asws} had been asked about the man who swore with the vow, and his intention in his oath which he had oathed upon is one Dirham or less. He^{asws} said: 'When he did not make it for the Sake of Allah^{azwj}, so it is not with anything'.¹²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَنْعَمِيِّ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جَمَاعَةً إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ مَوَالِي أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَسَلَّمَ عَلَيْهِ ثُمَّ جَلَسَ وَ بَكَى ثُمَّ قَالَ لَهُ جَعَلْتُ فِدَاكَ إِنِّي كُنْتُ أُعْطِيتُ اللَّهَ عَهْدًا إِنْ عَافَانِي اللَّهُ مِنْ شَيْءٍ كُنْتُ أَخَافُهُ عَلَى نَفْسِي أَنْ أَتَصَدَّقَ بِجَمِيعِ مَا أَمْلِكُ وَ إِنْ لَمْ يَعْزَّ وَ جَلَّ عَافَانِي مِنْهُ وَ قَدْ حَوَّلْتُ عِيَالِي مِنْ مَنْزِلِي إِلَى قُبَّةٍ مِنْ خَرَابِ الْأَنْصَارِ وَ قَدْ حَمَلْتُ كُلَّ مَا أَمْلِكُ فَأَنَا بَائِعُ دَارِي وَ جَمِيعِ مَا أَمْلِكُ فَأَتَصَدَّقُ بِهِ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Yahya Al Khash'amy who said,

'There was a group in the presence of Abu Abdullah^{asws}, when a man from the adherents of Abu Ja'far^{asws} entered. So he greeted him^{asws}, then was seated and cried. Then he said to him^{asws}, 'May I be sacrificed for you^{asws}! I gave a promise to Allah^{azwj} that if He^{azwj} was to Heal me from something which I was afraid of upon myself, I would give in charity with the entirety of what I own; and Allah^{azwj} Mighty and Majestic did cure me from it, and I have transferred my family from my house to a canopy from the ruins of the Helpers, and have carried every thing what I owned, so I would sell my house, and the entirety of what I own, so I would give in charity with it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) انْطَلِقْ وَ قَوْمُ مَنْزِلِكَ وَ جَمِيعَ مَنَاعِكَ وَ مَا تَمْلِكُ بِقِيَمَةِ عَادِلَةٍ وَ اعْرِفْ ذَلِكَ ثُمَّ اعْمُدْ إِلَى صَحِيفَةٍ بَيْضَاءَ فَارْتَبْ فِيهَا جُمْلَةَ مَا قَوْمَتْ ثُمَّ انْظُرْ إِلَى أَوْلَاقِ النَّاسِ فِي نَفْسِكَ فَادْفَعْ إِلَيْهِ الصَّحِيفَةَ وَ أَوْصِهِ وَ مَرَّهُ إِنْ حَدَّثَ بِكَ حَدَّثَ الْمَوْتِ أَنْ يَبِيعَ مَنْزِلَكَ وَ جَمِيعَ مَا تَمْلِكُ فَيَتَصَدَّقَ بِهِ عَنْكَ ثُمَّ ارْجِعْ إِلَى مَنْزِلِكَ وَ قُمْ فِي مَالِكَ عَلَى مَا كُنْتَ فِيهِ فَكُلْ أَنْتَ وَ عِيَالُكَ مِثْلَ مَا كُنْتَ تَأْكُلُ

¹¹⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 20

¹¹⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 21

¹²⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 22

So Abu Abdullah^{asws} said: 'Go and evaluate your house, and the entirety of your belongings, and whatever you own with a just price, and recognise that. Then take to a white parchment and write down in it all of whatever you have evaluated. Then look around to a reliable one of the people with regards to yourself, so hand over the parchment to him, and bequeath to him and instruct him that if there were to occur an event with you, an event of the death, that he should sell your house and the entirety of whatever you own, so he should give it in charity with it on your behalf. Then return to your house, and evaluate upon what was in it. So consume, you and your family, similar what you used to consume.

ثُمَّ أَنْظِرْ بِكُلِّ شَيْءٍ تَصَدَّقَ بِهِ فِيمَا تَسْتَقْبِلُ مِنْ صَدَقَةٍ أَوْ صَلَاةٍ قَرَابَةٍ أَوْ فِي وُجُوهِ الْبِرِّ فَارْتَبِ ذَلِكَ كُلَّهُ وَ أَحْصِهِ فَإِذَا كَانَ رَأْسَ السَّنَةِ فَانْطَلِقْ إِلَى الرَّجُلِ الَّذِي أَوْصَيْتَ إِلَيْهِ فَمَرُهُ أَنْ يُخْرِجَ إِلَيْكَ الصَّحِيفَةَ ثُمَّ ارْتَبِ فِيهَا جُمْلَةَ مَا تَصَدَّقْتَ وَ أَخْرَجْتَ مِنْ صَلَاةٍ قَرَابَةٍ أَوْ بِرٍ فِي تِلْكَ السَّنَةِ ثُمَّ افْعَلْ ذَلِكَ فِي كُلِّ سَنَةٍ حَتَّى تَفِي بِاللَّهِ بِجَمِيعِ مَا نَذَرْتَ فِيهِ وَ يَبْقَى لَكَ مَنْزِلُكَ وَ مَالُكَ إِنْ شَاءَ اللَّهُ

Then consider everything you give in charity with, with regards to what faces you from the charity, or helping the relatives, or in the aspects of righteousness, so write that down, all of it, and count it. So whenever it is the start of the year, so go to the man to whom you had bequeathed to, and instruct him that he should bring the parchment out to you. Then write in it the total of whatever you have given in charity, and the expenses upon your relatives, or righteous deeds during that year. Then keep on doing that during every year until you have fulfilled for Allah^{azwj} with the entirety of what you had vowed in it, and there would remain for you, your house, and your wealth, Allah^{azwj} Willing'.

قَالَ فَقَالَ الرَّجُلُ فَرَجَّتْ عَنِّي يَا ابْنَ رَسُولِ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ .

He (the narrator) said, 'So the man said, 'You^{asws} have relieved me, O son^{asws} of Rasool-Allah^{saww}, may Allah^{azwj} Make me to be sacrificed for you^{asws}' 121

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ زُرَّارَةَ قَالَ إِنَّ أُمَّي كَانَتْ جَعَلَتْ عَلَيْهَا نَذْرًا نَذَرَتْ لِلَّهِ عَزَّ وَ جَلَّ فِي بَعْضِ وُلْدِهَا فِي شَيْءٍ كَانَتْ تَخَافُهُ عَلَيْهِ أَنْ تَصُومَ ذَلِكَ الْيَوْمَ الَّذِي تَقَدَّمَ فِيهِ عَلَيْهَا مَا بَقِيَتْ فَخَرَجَتْ مَعَنَا إِلَى مَكَّةَ فَأَشْكَلْنَا عَلَيْهَا فِي السَّفَرِ فَلَمْ تَدْرِ تَصُومُ أَوْ تُفْطِرُ فَسَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ ذَلِكَ فَقَالَ لَا تَصُومُ فِي السَّفَرِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ وَضَعَ عَنْهَا حَقَّهُ فِي السَّفَرِ وَ تَصُومُ هِيَ مَا جَعَلَتْ عَلَى نَفْسِهَا فَقُلْتُ لَهُ فَمَاذَا إِذَا قَدِمَتْ إِنْ تَرَكْتُ ذَلِكَ قَالَ لَا إِنِّي أَخَافُ أَنْ تَرَى فِي وُلْدِهَا الَّذِي نَذَرْتَ فِيهِ بَعْضَ مَا تَكْرَهُ .

Ali, from his father, from Ibn Mahboun, from Ali Bin Raib, from Zurara who said,

'My mother had made vow upon herself. She vowed for Allah^{azwj} Mighty and Majestic regarding one of her children with regards to something which she had feared over him, that she would be Fasting on that day which had come upon her, for as long as she lived. So she went out with use to Makkah. So that was confusing upon us, for her to be Fasting during the journey. So she did not know when she should be Fasting or breaking it. So I asked Abu Ja'far^{asws} about that, so he^{asws} said: 'She should not Fast during the journey. Allah^{azwj} Mighty and Majestic has Placed (dropped) it from her, being her right in the journey, and she should be Fasting what she had made it to be upon herself'. So I said to him^{asws}, 'So what would be that

¹²¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 23

when the day comes and she leaves that?’ He^{asws} said: ‘No! I^{asws} fear that she would see in her child that which she had vowed regarding it, some of what she had left’.¹²²

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ مَسْمَعٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَانَتْ لِي جَارِيَةٌ حُبْلَى فَتَدْرَتْ لِلَّهِ عَزَّ وَجَلَّ إِنَّ وَلَدَتْ غُلَامًا أَوْ أَحْجَّ عَنْهُ فَقَالَ إِنَّ رَجُلًا تَدْرَتْ لِلَّهِ عَزَّ وَجَلَّ فِي ابْنِ لَهُ إِنْ هُوَ أَدْرَكَ أَنْ يُحْجَّ عَنْهُ أَوْ يُحْجَّ فَمَاتَ الْأَبُ وَ أَدْرَكَ الْغُلَامُ بَعْدَ فَاتَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْغُلَامُ فَسَأَلَهُ عَنْ ذَلِكَ فَأَمَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ يُحْجَّ عَنْهُ مِمَّا تَرَكَ أَبُوهُ .

From him, from his father, from Ibn Mahboub, from Ali Bin Raib, from Misma'a who said,

‘I said to Abu Abdullah^{asws}, ‘There was a slave girl of mine who was pregnant. So I vowed for Allah^{azwj} Mighty and Majestic that if she were to give birth to a boy, I would send him for Hajj, or I would perform Hajj on his behalf’. So he^{asws} said: ‘A man vowed for Allah^{azwj} Mighty and Majestic regarding a son of his, that when he is mature he would either perform Hajj of his behalf, or send him to Hajj. So the father dies and the boy matured afterwards. So the boy came to Rasool-Allah^{saww}, to ask him^{saww} about that. So Rasool-Allah^{saww} ordered him that he should perform Hajj on his behalf, from what his father had neglected’.¹²³

باب النوادر

Chapter 18 – The Miscellaneous

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بِنِ صَدَقَةَ قَالَ حَدَّثَنِي شَيْخٌ مِنْ وُلْدِ عَدِيِّ بْنِ حَاتِمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَدِيِّ وَكَانَ مَعَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فِي حُرُوبِهِ أَنْ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قَالَ فِي يَوْمِ التَّقَى هُوَ وَ مُعَاوِيَةَ بِصِفِّينَ وَ رَفَعَ بِهَا صَوْتَهُ لِيُسْمَعَ أَصْحَابَهُ وَ اللَّهُ لَأَقْتُلَنَّ مُعَاوِيَةَ وَ أَصْحَابَهُ ثُمَّ يَقُولُ فِي آخِرِ قَوْلِهِ إِنْ شَاءَ اللَّهُ يُخَفِّضُ بِهَا صَوْتَهُ وَ كُنْتُ قَرِيبًا مِنْهُ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, from a Sheykh from the sons of Udayy Bin Hatim, from his father,

(It has been narrated) from his grandfather Udayy, and he was with Amir Al-Momineen^{asws} during his^{asws} wars, that Amir Al-Momineen^{asws} said during the day he^{asws} met Muawiya (in battle) at Siffeen, and the voices were raised by it for his^{asws} companions to hear: ‘By Allah^{azwj}! I^{asws} will kill Muawiya and his companions’, then he^{asws} was saying at the end of his^{asws} speech: ‘Allah^{azwj} Willing’, lowering by it his^{asws} voice, and he^{asws} was near to it’.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ حَلَفْتَ عَلَى مَا فَعَلْتَ ثُمَّ اسْتَنْتَيْتَ فَمَا أَرَدْتَ بِذَلِكَ فَقَالَ لِي إِنَّ الْحَرْبَ خُدْعَةٌ وَ أَنَا عِنْدَ الْمُؤْمِنِينَ غَيْرُ كَذُوبٍ فَأَرَدْتُ أَنْ أُحْرِضَ أَصْحَابِي عَلَيْهِمْ كَيْلًا يَفْشَلُوا وَ كَيْ يَطْمَعُوا فِيهِمْ فَأَقْفَهُمْ يَنْتَفِعُ بِهَا بَعْدَ الْيَوْمِ إِنْ شَاءَ اللَّهُ

So I said, ‘O Amir Al-Momineen^{asws}! You^{asws} swore upon what you^{asws} would do, then made the exclusion. So what did you^{asws} intend by that?’ So he^{asws} said to me: ‘The war is tricky, and I^{asws} am not a liar in the presence of the Believers. So I^{asws} intended that I^{asws} exhort my^{asws} companions against them, so perhaps they would not be discouraged, and would be desirous regarding them. So the most understanding of them would benefit by if after today, Allah^{azwj} Willing.’

¹²² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 24

¹²³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 17 H 25

وَ اعْلَمَنَّ أَنَّ اللَّهَ جَلَّ تَنَاهُ قَالَتْ لِمُوسَى (عَلَيْهِ السَّلَام) حَيْثُ أَرْسَلَهُ إِلَى فِرْعَوْنَ فَقَوْلَا لَهُ قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى وَ قَدْ عَلِمَ أَنَّهُ لَا يَتَذَكَّرُ وَ لَا يَخْشَى وَ لَكِنْ لِيَكُونَ ذَلِكَ أَحْرَصَ لِمُوسَى (عَلَيْهِ السَّلَام) عَلَى الدَّهَابِ .

And know, that Allah^{azwj}, Majestic is His^{azwj} Praise Said to Musa^{as} when He^{azwj} Sent him^{as} to Pharaoh^{la} [20:44] **Then speak to him a gentle word perhaps he may mind or fear**, and He^{azwj} Knew that he^{la} would neither mind nor fear, but that happened to be an encouragement for Musa^{as} upon the going (to Pharaoh^{la}).¹²⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي عُمَرَ بْنِ الْأَرْمَنِ عَنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ عَيْسَى بْنِ عَطِيَّةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنِّي الْبَيْتُ أَنْ لَا أَشْرَبَ مِنْ لَبَنٍ عَنَزِي وَ لَا أَكُلُ مِنْ لَحْمِهَا فَبِعْتَهَا وَ عِنْدِي مِنْ أَوْلَادِهَا فَقَالَ لَا تَشْرَبْ مِنْ لَبَنِهَا وَ لَا تَأْكُلْ مِنْ لَحْمِهَا فَإِنَّهَا مِنْهَا .

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Abu Imran Al Arzamy, from Abdullah Bin Al Hakam, from Isa Bin Atiyya who said,

'I said to Abu Ja'far^{asws}, 'I had oathed that I would neither drink from the milk of my goat nor eat from its flesh. So I sold it, and with me are its children'. So he^{asws} said: 'Neither drink from their milk nor eat from their flesh, so these are from him'.¹²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُثْبَةَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ كَانَ لِرَجُلٍ عَلَيْهِ دَيْنٌ فَلَرَّمَهُ فَقَالَ الْمَلْرُومُ كُلَّ حِلٍّ عَلَيْهِ حَرَامٌ إِنْ بَرِحَ حَتَّى يُرْضِيكَ فَخَرَجَ مِنْ قَبْلِ أَنْ يُرْضِيَهُ كَيْفَ يَصْنَعُ وَ لَا يَدْرِي مَا يَبْلُغُ يَمِينَهُ وَ لَيْسَ لَهُ فِيهَا نِيَّةٌ قَالَ لَيْسَ بِشَيْءٍ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who had a debt upon him for a man, so he enforced it. So the enforced one said that every Permissible upon him is Prohibited if he continues until he satisfies him. So he went out from him before he had pleased him. How should he deal with it, and he does not know what is the extent of his oath, and there was no intention of his for it?' He^{asws} said: 'It is not with anything'.¹²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ نَجِيَّةِ الْعَطَّارِ قَالَ سَافَرْتُ مَعَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِلَى مَكَّةَ فَأَمَرَ غُلَامَهُ بِشَيْءٍ فَخَالَفَهُ إِلَى غَيْرِهِ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ اللَّهُ لَأَضْرِبَنَّكَ يَا غُلَامُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Najiyah Al Attar who said,

'I travelled along with Abu Ja'far^{asws} to Makkah. So he^{asws} ordered his^{asws} slave with something, but he opposed him^{asws} to something else. So Abu Ja'far^{asws} said: 'By Allah^{azwj!} I^{asws} will strike you, O slave!'

قَالَ فَلَمَّ أَرَهُ ضَرْبَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّكَ حَلَفْتَ لِتَضْرِبَنِّي غُلَامَكَ فَلَمْ أَرَكَ ضَرْبْتَهُ فَقَالَ أَلَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ أَنْ تَعْفُوا أَقْرَبَ لِلتَّقْوَى .

¹²⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 1

¹²⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 2

¹²⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 3

He (the narrator) said, 'But I did not see him^{asws} strike him, so I said, 'May I be sacrificed for you^{asws}! You^{asws} had sworn to strike your^{asws} slave, but I did not see you strike him'. So he^{asws} said: 'Is Allah^{azwj} Mighty and Majestic not Saying [2:237] and if you forgive it would be nearer to piety'.¹²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ عَجَزَ عَنِ الْكَفَّارَةِ الَّتِي تَجِبُ عَلَيْهِ صَوْمٌ أَوْ عِتْقٌ أَوْ صَدَقَةٌ فِي يَمِينٍ أَوْ نَذْرٌ أَوْ قَتْلٌ أَوْ غَيْرَ ذَلِكَ مِمَّا يَجِبُ عَلَى صَاحِبِهِ فِيهِ الْكَفَّارَةُ فَلَا اسْتِغْفَارَ لَهُ كَفَّارَةٌ مَا خَلَا يَمِينَ الظَّهَارِ فَإِنَّهُ إِذَا لَمْ يَجِدْ مَا يُكْفِرُ حَرَمَ عَلَيْهِ أَنْ يُجَامِعَهَا وَفَرَّقَ بَيْنَهُمَا إِلَّا أَنْ تَرْضَى الْمَرْأَةُ أَنْ تَكُونَ مَعَهُ وَ لَا يُجَامِعَهَا .

Ali Bin Ibrahim, from his father, from one of his companions, from Aasim Bin Humeyd, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who is frustrated from (paying the) expiation which is Obligated upon him, be it a Fast, or emancipating (librating), or a charity with regards to an oath, or a vow, or killing, or other than that from what it Obligated upon its perpetrator the expiation in it, so there is no seeking of Forgiveness is an expiation for him, except for an oath of the *Zihaar*. So if he, when he does not find what he expiates with, it is Prohibited upon him that he copulates with her, and there would be separation between the two of them, except if the woman is pleased that there be togetherness between him and her'.¹²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الظَّهَارُ إِذَا عَجَزَ صَاحِبُهُ عَنِ الْكَفَّارَةِ فَلْيَسْتَغْفِرْ رَبَّهُ وَ يَنْوِي أَنْ لَا يَعُودَ قَبْلَ أَنْ يُرَافِعَ ثُمَّ لِيُرَافِعَ وَ قَدْ أُجْزِيَ عَنْهُ مِنَ الْكَفَّارَةِ فَإِذَا وَجَدَ السَّبِيلَ إِلَى مَا يُكْفِرُ يَوْمًا مِنَ الْأَيَّامِ فَلْيُكْفِرْ وَ إِنْ تَصَدَّقَ وَ أَطْعَمَ نَفْسَهُ وَ عِيَالَهُ فَإِنَّهُ يُجْزِيهِ إِذَا كَانَ مُحْتَاجًا وَ إِنْ لَمْ يَجِدْ ذَلِكَ فَلْيَسْتَغْفِرْ رَبَّهُ وَ يَنْوِي أَنْ لَا يَعُودَ فَحَسْبُهُ ذَلِكَ وَ اللَّهُ كَفَّارَةٌ .

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Zihaar*, when its perpetrator is frustrated from the expiation, so let him seek Forgiveness from his Lord^{azwj}, and make the intention that he would not repeat before he copulates (with his wife again). Then let him copulate, and that would suffice from him as the expiation. So when he finds the way to what he can expiate with, on a day from the days, so let him expiate, even if it be a charity, and feeding himself and his family, so he has sufficed it, when he is a needy. And if he cannot find that, so let him seek Forgiveness from his Lord^{azwj}, and make the intention that he would not repeat it, so that would count, by Allah^{azwj}, as an expiation'.¹²⁹

مُحَمَّدُ بْنُ يَحْيَى قَالَ كَتَبَ مُحَمَّدُ بْنُ الْحَسَنِ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) رَجُلٌ حَلَفَ بِالْبَرَاءَةِ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فَحَبِثَ مَا تَوَبَّتْهُ وَ كَفَّارَتُهُ فَوَقَعَ (عَلَيْهِ السَّلَامُ) يُطْعِمُ عَشْرَةَ مَسَاكِينَ لِكُلِّ مَسْكِينٍ مَدًّا وَ يَسْتَغْفِرُ اللَّهَ عَزَّ وَ جَلَّ .

Muhammad Bin Yahya said,

'Muhammad Bin Al-Hassan wrote to Abu Muhammad^{asws}, 'A man swore with the disavowing from Allah^{azwj}, and from His^{azwj} Rasool^{saww}, then he reneged. So what is

¹²⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 4

¹²⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 5

¹²⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 6

his repentance and his expiation?’ So he^{asws} wrote: ‘He should feed ten poor ones, for each poor, a handful, and he should seek Forgiveness of Allah^{azwj} Mighty and Majestic’.¹³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) مَنْ حَلَفَ فَقَالَ لَا وَرَبِّ الْمُسْحَفِ فَحَبِثَ فَعَلَيْهِ كَفَّارَةٌ وَاحِدَةٌ .

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 one who swears, so he says, ‘No, by the Lord^{azwj} of the Parchment’. So he reneges, so upon him is one expiation’.¹³¹

وَ بِإِسْنَادِهِ قَالَ سُوَيْلُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) هَلْ يُطْعَمُ الْمَسَاكِينُ فِي كَفَّارَةِ الْيَمِينِ لُحُومَ الْأَضَاحِيِّ فَقَالَ لَا لِأَنَّهُ قُرْبَانٌ لِلَّهِ .

And by his chain, said,

‘Amir Al-Momineen^{asws} was asked, ‘Can one feed the poor with regards to an expiation, the flesh of the sacrifice?’ So he^{asws} said ;‘No, because it is an offering for Allah^{azwj}’.¹³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ مُحَمَّدٍ بْنِ سِنَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الرَّجُلُ يَكُونُ عَلَيْهِ الْيَمِينُ فَيُحْلِفُهُ غَرِيمُهُ بِالْأَيْمَانِ الْمَعْلُوظَةِ أَنْ لَا يَخْرُجَ مِنَ الْبَلَدِ إِلَّا يُعْلِمُهُ فَقَالَ لَا يَخْرُجُ حَتَّى يُعْلِمَهُ قُلْتُ إِنْ أَعْلَمَهُ لَمْ يَدْعُهُ قَالَ إِنْ كَانَ عِلْمُهُ ضَرَرًا عَلَيْهِ وَ عَلَى عِيَالِهِ فَلْيَخْرُجْ وَ لَا شَيْءَ عَلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Sahl, from Muhammad Bin Sinan, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullah^{asws}, ‘The man happens to have an oath upon him, so his creditor gets him to swear with the harsh oath that he cannot leave from the city except by letting him know’. So he^{asws} said: ‘He should not go out until he lets him know’ I said, ‘If he lets him know, he would not leave him’. He^{asws} said: ‘If his letting him know is harmful upon him and upon his family, so let him go out, and there is nothing upon him (expiation)’.¹³³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ عَلَاءِ بْنِ يَسَافِرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ أَمْرَأَةٍ اسْتَوْدَعَتْ رَجُلًا مَالًا فَلَمَّا حَضَرَهَا الْمَوْتُ قَالَتْ لَهُ إِنَّ الْمَالَ الَّذِي دَفَعْتَهُ إِلَيْكَ لِفُلَانَةَ فَمَاتَتِ الْمَرْأَةُ فَأَتَى أَوْلِيَاؤُهَا الرَّجُلَ فَقَالُوا لَهُ إِنَّهُ كَانَ لِصَاحِبَتِنَا مَالًا لَا نَرَاهُ إِلَّا عِنْدَكَ فَاخْلِفْ لَنَا مَا لَنَا قَبْلَكَ شَيْءٌ أ يَخْلِفُ لَهُمْ قَالَ إِنْ كَانَتْ مَأْمُونَةً عِنْدَهُ فَلْيَخْلِفْ وَ إِنْ كَانَتْ مُتَّهَمَةً عِنْدَهُ فَلَا يَخْلِفْ وَ يَضَعُ الْأَمْرَ عَلَى مَا كَانَ فَإِنَّمَا لَهَا مِنْ مَالِهَا ثَلَاثَةٌ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Noman, from Abdullah Bin Muskan, from Ala’a Bayaa Al Sabiry who said,

‘I asked Abu Abdullah^{asws} about a woman who entrusted a man with some wealth. So when the death preseted itself to her, she said to him, ‘The wealth which I had

¹³⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 7

¹³¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 8

¹³² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 9

¹³³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 10

handed it over to you is for so and so woman'. So the woman died, and her guardians came over to the man so they said to him, 'There used to be some wealth for our companion, but we do not see it except to be with you, therefore swear an oath for us that there is nothing for us with you, anything'. Should he swear for them?' He^{asws} said: 'If she (the deceased) was trusted (by her guardians), so let him swear, and if she was an accused (by them) in his presence, so he should not swear, and he should place the matter upon what it used to be. But rather, for her, from her wealth, is a third'.¹³⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ حَفْصِ بْنِ غَيْرٍ وَوَاحِدٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الرَّجُلِ يُفْسِمُ عَلَى أَخِيهِ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ إِذَا أَرَادَ إِكْرَامَهُ .

Ahmad Bin Muhammad, from Ibn Fazzal, from Hafis, and someone else from our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the man who swore upon his brother. He^{asws} said: 'There is nothing upon him. But rather he intended to honour him'.¹³⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَّابٍ عَنِ الْحَلْبِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ وَقَعَ امْرَأَتَهُ وَ هِيَ حَائِضٌ قَالَ إِنْ كَانَ وَقَعَهَا فِي اسْتِيقْبَالِ الدَّمِ فَلَيْسَتْ غَيْرَ اللَّهِ وَ لَيْتَصَدَّقَ عَلَى سَبْعَةِ نَفَرٍ مِنَ الْمُؤْمِنِينَ بِقَدْرِ قُوْتِ كُلِّ رَجُلٍ مِنْهُمْ لِيَوْمِهِ وَ لَا يَعُدَّ وَ إِنْ كَانَ وَقَعَهَا فِي إِذْبَارِ الدَّمِ فِي آخِرِ أَيَّامِهَا قَبْلَ الْغُسْلِ فَلَا شَيْءَ عَلَيْهِ .

Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Al Halby who said,

'Abu Abdullah^{asws} was asked about a man who copulated with his wife and she was in her menstruation. He^{asws} said: 'If he had copulated with her during the beginning of the blood, so let him seek the Forgiveness of Allah^{azwj}, and let him give in charity to seven persons from the Believers in a measurement of a provision for each man among them for his day, and he should not repeat. And if he had copulated with her at the declining of the blood, during the end of her (menstruating) days, before the washing, so there is nothing upon him'.¹³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ حَفْصِ بْنِ سَوْقَةَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيُّ شَيْءٍ لَا نَذْرَ فِي مَعْصِيَةِ قَالَ فَقَالَ كُلُّ مَا كَانَ لَكَ فِيهِ مَنَفَعَةٌ فِي دِينٍ أَوْ دُنْيَا فَلَا حَنْثَ عَلَيْكَ فِيهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafis Bin Sowqat, from Ibn Bukeyr, from Zurara who said,

'I said to Abu Abdullah^{asws}, 'Which thing is, 'there is not vow regarding a disobedience?' So he^{asws} said: 'Everything what was for you in which was a benefit regarding Religion or world, so there is no renegeing upon you in it'.¹³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ وَ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مَعْمَرِ بْنِ يَحْيَى عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُظَاهِرُ مِنْ امْرَأَتِهِ يَجُوزُ عِنُقَ الْمُؤَلُودِ فِي الْكُفَّارَةِ فَقَالَ كُلُّ الْعِنُقِ يَجُوزُ فِيهِ الْمُؤَلُودُ إِلَّا فِي كُفَّارَةِ الْقَتْلِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ يَعْنِي بِذَلِكَ مَقْرَّةٌ قَدْ بَلَغَتْ الْحَنْثَ .

¹³⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 11

¹³⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 12

¹³⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 13

¹³⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 14

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr and Ibn Abu Umeyr, both together from Ma'mar Bin Yahya,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who did 'Zihaar' from his wife. Is it allowed to free a new-born (slave) regarding the expiation?' So he^{asws} said: 'Every emancipation is allowed in which is the new-born except regarding the expiation for the killing, for Allah^{azwj} Mighty and Majestic is Saying [4:92] **he should free a believing slave**, Meaning by that one who has accepted (Al Islam) who has reached the (age of) wrongdoing'.¹³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ جَعَلَ عَلَى نَفْسِهِ عِنَقَ رَقَبَةٍ فَأَعْتَقَ أَشْلًا [أَوْ] أَعْرَجَ قَالَ إِذَا كَانَ مِمَّا يُبَاغِ أَجْزَأَ عَنْهُ إِلَّا أَنْ يَكُونَ سَمَى فَعَلَيْهِ مَا اشْتَرَطَ وَ سَمَى .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Husayn, from Amro Bin Saeed, from Musadda Bin Sadaqa, from Ammar Al Sabity,

(It has been narrated) from Abu Abdullah^{asws} from his^{asws} father^{asws} regarding a man who made it upon himself to the freeing of a neck, be he paralysed or lame. He^{asws} said: 'If he was from what is being sold, it would suffice from it, except he happened to have specified it, so upon him would be what he had stipulated and specified'.¹³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) فِي رَجُلٍ حَلَفَ تَقِيَةً قَالَ إِنْ خُفَّتْ عَلَى مَالِكَ وَ دَمِكَ فَاحْلِفْ تَرُدُّهُ بِبَيْمَتِكَ فَإِنْ لَمْ تَرَ أَنْ ذَلِكَ يَرُدُّ شَيْئاً فَلَا تَحْلِفْ لَهُمْ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding a man who swears in dissimulation. He^{asws} said: 'If you fear upon your wealth, and your blood, so swear in order to repulse it by your oath. So if you see that, that is not repulsing anything, so do not swear for them'.¹⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) سُئِلَ عَنْ رَجُلٍ نَذَرَ وَ لَمْ يُسَمِّ شَيْئاً قَالَ إِنْ شَاءَ صَلَّى رَكَعَتَيْنِ وَ إِنْ شَاءَ صَامَ يَوْماً وَ إِنْ شَاءَ تَصَدَّقَ بِرَغِيفٍ .

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

(It has been narrated) from Abu Abdullah^{asws}, that Amir Al-Momineen^{asws} was asked about a man who vowed and did not specify anything. He^{asws} said: 'If he so desires to, he can Pray two Cycles, and if he so desire to he can Fast for a day, and if he so desires to he can give charity with a loaf (of bread)'.¹⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فِي رَجُلٍ قِيلَ لَهُ فَعَلْتَ كَذَا وَ كَذَا قَالَ لَا وَ اللَّهُ مَا فَعَلْتُهُ وَ قَدْ فَعَلْتُهُ فَقَالَ كَذِبَةٌ كَذَبَهَا يَسْتَعْفِرُ اللَّهُ مِنْهَا .

¹³⁸ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 15

¹³⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 16

¹⁴⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 17

¹⁴¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 18

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 regarding a man to whom it was said, ‘You did such and such’. He said, ‘No, by Allah^{azwj}, I did not do it’, and he had done it. So he^{asws} said: ‘A lie he has lied it. He should seek Forgiveness of Allah^{azwj} from it’.¹⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ كَانَتْ مِنْ أَيْمَانَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا وَاسْتَعْفِرُ اللَّهُ .

A number of our companions, from Sahl Bin Ziyad, from Al Nowfaly, from Isa Bin Abdullah Bin Muhammad Bin Umar Bin Ali, from his father, from his grandfather who said,

‘From an oath of Rasool-Allah^{saww} was: ‘No, and I^{saww} seek Forgiveness of Allah^{azwj}’.¹⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ ذَكَرَهُ قَالَ لَمَّا سَمَّ الْمُتَوَكَّلُ نَذَرَ أَنْ يَتَصَدَّقَ بِمَالٍ كَثِيرٍ فَلَمَّا عُوِيَ سَأَلَ الْفُقَهَاءَ عَنْ حَدِّ الْمَالِ الْكَثِيرِ فَاخْتَلَفُوا عَلَيْهِ فَقَالَ بَعْضُهُمْ مِائَةٌ أَلْفٍ وَ قَالَ بَعْضُهُمْ عَشْرَةُ أَلْفٍ فَقَالُوا فِيهِ أَقْوَابِلٌ مُخْتَلِفَةٌ فَاسْتَبَنَ عَلَيْهِ الْأَمْرُ فَقَالَ رَجُلٌ مِنْ نُدَمَائِهِ يُقَالُ لَهُ صَفْعَانُ أ لَا تَبْعَثْ إِلَيَّ هَذَا الْأَسْوَدَ فَتَسْأَلَ عَنْهُ فَقَالَ لَهُ الْمُتَوَكَّلُ مَنْ نَعْنِي وَيَحْكُ فَقَالَ لَهُ ابْنُ الرِّضَا فَقَالَ لَهُ وَ هُوَ يُحْسِنُ مِنْ هَذَا شَيْئًا فَقَالَ إِنَّ أَخْرَجَكَ مِنْ هَذَا فَلِي عَلَيْكَ كَذَا وَ كَذَا وَ إِلَّا فَاضْرِبْنِي مِائَةً مَفْرَعَةً

Ali Bin Ibrahim, from his father, from one of his companions mentioning it, said,

‘When Al-Mutawakkil specified a vow that if it is fulfilled, he would give a lot of wealth in charity, it was fulfilled, so he asked the jurists about a limit of the ‘lot of wealth’. So they differed over it. Some of them said, ‘One hundred thousand’, and some of them said, ‘ten thousand’. Thus they said differing statements over it confusing the matter. So a man from his barmen called Saf’an said, ‘Why don’t you send (someone) to this blackie to ask from him?’ So Mutawakkil said to him, ‘Whom do you mean, woe be unto you!’ So he said to him, ‘Son^{asws} of Al-Reza^{asws}’. So he said to him, ‘And he^{asws} is better than this thing?’ So he said, ‘If he takes you out from this, so for me upon you would be such and such, or else you can whip me one hundred lashes’.

فَقَالَ الْمُتَوَكَّلُ قَدْ رَضِيتُ يَا جَعْفَرُ بْنُ مَحْمُودٍ صِرُّ إِلَيْهِ وَ سَلُّهُ عَنْ حَدِّ الْمَالِ الْكَثِيرِ فَصَارَ جَعْفَرُ بْنُ مَحْمُودٍ إِلَيَّ أَبِي الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) فَسَأَلَهُ عَنْ حَدِّ الْمَالِ الْكَثِيرِ فَقَالَ الْكَثِيرُ ثَمَانُونَ فَقَالَ لَهُ جَعْفَرُ يَا سَيِّدِي إِنَّهُ يَسْأَلُنِي عَنِ الْعِلَّةِ فِيهِ فَقَالَ لَهُ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ فَعَدَدْنَا تِلْكَ الْمَوَاطِنَ فَكَانَتْ ثَمَانِينَ .

So Al-Mutawakkil said, ‘I am pleased. O Ja’far Bin Mahmoud, go to him^{asws} and ask him^{asws} about a limit of the ‘lot of wealth’’. So Ja’far Bin Mahmoud went to Abu Al-Hassan Ali^{asws} Bin Muhammad^{asws}, so he asked him^{asws} about a limit of the ‘lot of wealth’. So he^{asws} said: ‘(The term) ‘a lot’ is eighty’. So Ja’far said to him^{asws}, ‘O my master! He would be asking me about the reason with regards to it’. So Abu Al-Hassan^{asws} said to him: ‘Allah^{azwj} Mighty and Majestic is Saying [9:25] **Certainly, Allah helped you in a lot of places** – so the number of these places were eight’.¹⁴⁴

¹⁴² Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 19

¹⁴³ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 20

¹⁴⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 21

هَذَا آخِرُ كِتَابِ الْإِيمَانِ وَالنُّذُورِ وَالْكَفَّارَاتِ وَبِهِ تَمَّ كِتَابُ الْفُرُوعِ مِنَ الْكَافِي تَأْلِيفُ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ الرَّازِيِّ الْكُلَيْنِيِّ رَحِمَهُ اللَّهُ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا وَ يَتْلُوهُ كِتَابُ الرَّوْضَةِ مِنَ الْكَافِي إِنْ شَاءَ اللَّهُ .

This is the end of the Book of Oaths, and the Vows, and the Expiations, and by it the Book 'Furoo' from Al Kafi is completed, compiled by Abu Ja'far Muhammad Bin Yaqoub Al Razy Al Kulayni, may Allah^{azwj} have Mercy on him; and the Praise is for Allah^{azwj} the Lord^{azwj} of the worlds, and Blessings be upon our master and our Prophet^{saww} Muhammad^{saww}, and his^{saww} Pure Progeny^{asws}, and greetings with abundant greetings; and it would be followed by the Book Al Rawza from Al Kafi, Allah^{azwj} Willing.