

Marriage (Nikah)

Types of Nikah:

- Mohammed bin Ziyad narrates from Hussain bin Zaid, who heard from Imam Jafar-e-Sadiq^{as} that relationship with women is permissible under three conditions, a lady to whom 'Nikah' is performed (permanent marriage) and she will get share in inheritance, the second type who comes under temporary 'Nikah' (mutah) but will not have share in inheritance and the third kind which is bought (as a slave girl).¹ We will cover the first two types, as the third one is not in practice in our time.

Incentives of Nikah:

- Hassan bin Ali bin Abi Hamzah narrates from Imam Jafar-e-Sadiq^{as} that Imam^{as} quoted from Rasool Allah^{saww} 'He who got married has secured half of his Amaan², in another traditions it is recommended that a married person should fear Allah^{swt} for the protection of deen's other half (religion).³
- AbidAullah bin Hakam narrates from Imam Mohammed Baqir^{as} that Rasool Allah^{sawws} has said, 'Nikah is my most favourite foundation among all others which have been; laid down to build deen'.⁴
- It is referred to Rasool Allah^{saww}, 'You should get married as it will be the most effective way of increasing your 'Rizk' (sustenance-whatever a soul requires).⁵
- Rasool Allah^{saww} said whoever wants to visit Allah^{swt} in the state of spiritually clean (Pak and Pakiza) then he should go and greet his wife but whoever avoided getting married because of fearing poverty, has (in fact) doubted Allah^{swt} (blessings).⁶
- Imam Ali bin Hussain^{as} has said, 'whoever gets married in order to please Allah^{swt} and extends favours to his near ones, attracts Allah^{swt}'s attention for a huge reward - higher status in this world as well as spiritual guidance for the hereafter.⁷

Disadvantages of the un-married :

- It is narrated from Rasool Allah^{saww}, 'The Two-Rakat salat of a married person is better than the salat offered by an unmarried, in the standing posture, all night and the fast kept during the day time.⁸
- In another tradition, Rasool Allah^{saww}, said, The unmarried would make a large proportion of the inhabitants of hell.⁹

¹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4339

² True beliefs in religion.

³ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4342

⁴ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4343

⁵ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4345

⁶ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4354

⁷ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4355

⁸ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4347

⁹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4349

Searching for a Wife to Be:

- Amirul momaneen^{as} said: **‘You should not be looking for a wife to be but rather than a mother of your (quality) children’.**
As Amirul momaneen^{as} asked, his brother (Hazrat Aqeel^{as}) who was expert on lineage of Arab tribes, to search for a lady for him, from a brave, healthy, intelligent and faithful tribe so that Ali^{as} could have sons of exceptional qualities-and those were indeed Mola Ghazi Abbas^{as} and his brothers who sacrificed their lives in Karbala.
- Amirul momaneen^{as} advised to his companions, you better to marry to that lady whose colour is fair (nor very white nor too dark), has big black eyes, fullish-back with average height. If you do not like her afterwards then come and get her ‘Mehr’¹⁰ off me.

Qualities of a Lady:

- Hassan bin Mahboob has narrated from Dawood Karkhi, who said I told Imam Jafar-e-Sadiq^{as} my wife has passed away who was very compatible with me but now I intend to remarry. Imam^{as} replied, be careful to whom you marry, as you will: give your heart to her, share your wealth and disclose your beliefs, as well as your secrets and hidden deposits. Imam^{as} then emphasised, only go ahead if you think its really essential and mandatory and marry to a virgin who is on ‘Khar’¹¹ with good antiques and manners.¹²
- Abd-Allah bin Bakir refers to Mohammed bin Muslim that he heard from Imam Jafar-e-Sadiq^{as} that a lady’s blessings to the family are her little personal expenses, ease in delivering (baby) and little ‘Mehr’ whereas her ill fortune on the family are her extravagant life-style, complications in giving birth and high ‘Mehr’.¹³
- Jamil bin Darraj has narrated from Imam Jafar-e-Sadiq^{as} that the best one among your ladies, is that one if her husband gets annoyed from her or being irritated by her, would say that I submit to myself to you and remain anxious (will not relax and wear make-up) until you forgive me and become happy with me.¹⁴
- Rasool Allah^{saww} said, a Muslim male would not benefit any better, after the foremost bounties of Islam, than to have such a Muslim wife that fills his heart with happiness when he looks at her, obeys his instructions and protects his honour in his absence.¹⁵

Quality of a Woman:

It is narrated from Rasool Allah^{saww} that the best among your women is the one who would bear more children, is well wisher of her husband and protects her honour. She would be well respected among her relatives and close ones. She would obey her husband and would wear make-up for him and is very pleased to see her husband.

¹⁰ Nikah money, offered to bride by the groom.

¹¹ Firm beliefs in Wiliat-e-masomeen^{as}

¹² Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4358

¹³ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4359-4360

¹⁴ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4366

¹⁵ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4368

She would shy away from others and would always fabricate an enclosure of honour around her. She listens to her husband and carries out what pleases him and when she is approached in private, she does not show any signs of disapproval and neither puts him off from her attitude nor would urge her husband to fulfil her desires. Rasool Allah^{saww} later added, the worse one among your womenfolk is the one who is disliked by her relatives and dictates her opinions to her husband, would not or is incapable of bearing children, would carry forward grudges, would not care to safeguard her honour, would put on make up in the absence of her husband for the seeking the pleasure of others. She would rather ignore her husband upon his arrival, would neither listen to him nor obey his instructions. She would put up a strong resistance when her husband tries to approach her. She would never acceptance his justifications and is never prepared to forgive her husband's shortcomings.¹⁶

In another tradition, it is narrated that Allah^{swt} says, when I want to bless a Muslim in both worlds, I give him a heart that takes pity on all the effected ones, worships me with sincerity, and a tongue that remembers me every instance, and a body which remains patience upon subjected to troubles and difficulties. I award him with a wife that makes him happy with her looks and protects his property and honour in his absence.

Responsibilities of a Wife:

It is narrated from Imam Jafar-e-Sadiq^{as} that if a lady spends a night while her husband is unhappy with her, her 'Salat' will not be accepted until her husband does not forgive her. If a lady puts on perfume for the company of anyone other than her husband, none of her prayers will be accepted until the last trace of that fragrance remains on her. Imam^{as} further comments, three types of deeds do not even taken to the skies (for approval/reward), (1) a slave who deserts his master; (2) a wife whose husband is unhappy with her; (3) a person who wraps himself up in expensive outfits.¹⁷

It is also narrated from Masoom^{as} that the 'Jihad' of a man is to offer his wealth and life in the way of Allah^{swt} but the 'Jihad' of a woman is to remain patient if her husband is cruel to her and marries to another woman.¹⁸

Children suffer from the mistakes of their mother:

It is narrated from Amir-ul-momaneen^{as} that a child gets ill when a sin committed by their mothers.¹⁹

Benefits of Nikah:

It is narrated from Imam Jafar-e-Sadiq^{as} that extending honourable attitude towards women was the traditions of Prophets^{as} and said, in my opinion, a Momin's 'Aman' does not excel until he would love his womenfolk and he gets stronger beliefs by admiring his wife.²⁰

¹⁶ Huliya-tul-Mutaqeen, Allam Majlisi, Urdu translation, pp. 124.

¹⁷ Huliya-tul-Mutaqeen, Allam Majlisi, Urdu translation, pp. 141.

¹⁸ Huliya-tul-Mutaqeen, Allam Majlisi, Urdu translation, pp. 141.

¹⁹ Huliya-tul-Mutaqeen, Allam Majlisi, Urdu translation, pp. 144.

²⁰ Huliya-tul-Mutaqeen, Allam Majlisi, Urdu translation, pp. 120.

Advise in Dealing with Ladies:

- It is narrated from Samah that Imam Jafar-e-Sadiq^{as} cited a tradition from Rasool Allah^{saww}, that 'Fear Allah^{swt} regarding those two who are weak and vulnerable' meaning orphans and women.²¹

Regrettable Qualities of Ladies:

- Abd-Allah bin Sanan has narrated from Imam Jafar-e-Sadiq^{as} that a monins' bad wife is the one who would overpower him and is going to be more harmful for him than his most adverse enemy.²²
- Rasool Allah^{saww} said (while addressing ladies) that I have not seen anyone worse than you, who have infirm beliefs, flawed wisdom and capable of taking away the wisdom of wise people.²³
- Isbahk bin Nabat narrates from Amir-ul-momaneen^{as}, who head from Rasool Allah^{saww} that the worst time (for human race) would be the very last era which will occur very close to the doom's day, during which women will appear with wide open faces, without covering themselves up, they will be wondering around while violating religious commands, instigating troubles and involving in disorders, inclining towards satisfying their stannic desires and adopting the forbidden acts by declaring them permissible. They will be permanently sent to hell fire.²⁴
- Once Rasool Allah^{saww} asked his companions, shall I tell you about your appalling women? They replied, please tell us about them. Rasool Allah^{saww} said, 'Among the disgraceful women is the one who is considered worthless at home, she opposes her husband with shear force, is sterile and childless, keeps grudges, does not try to avoid evil and indulgence into inappropriate deeds. She wonders around in the absence of her husband and avoids him when he returns back. She does not listen to him and disobey him. She husband, really needs to struggle in order to approach her in privacy, like riding an untamed animal. She would never listens and accept his justifications and is never prepared to forgive him (for any shortcoming).²⁵
- Once Rasool Allah^{saww} said, in a sermon, O people! Be careful from the vegetation which grows at the horse saddle, people asked O Rasool Allah^{saww}, what do you mean by that horse? Rasool Allah^{saww} replied, I refer to those beautiful ladies who are born in disgraceful environment and are brought up therein.²⁶

Salat and Prayers Prior to Marraige:

Mussna bin Walid quotes from Abi Baseer who says Imam Jafar-e-Sadiq^{sww} asked from me, 'Do you know what to do when you intend to get married?' I replied may I be your ransom, I do not know, Imam^{sww} said, 'When one intends to get married then he should offer Two-Rakat Salat, then praise Allah^{swt} and recite the following

²¹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4379.

²² Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4370

²³ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4371

²⁴ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4374

²⁵ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4376

²⁶ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4377

prayers²⁷: O Allah^{swt}! I intend to get married, please reward me a lady who is the most honourable and the most careful in protecting herself along with my wealth. She would prove lucky for me in receiving your blessings and sustenance. And award me a virtuous son from her who would be praise worthy during my lifetime and honourable successor after my death.²⁸

Unsuitable Time for Wedding:

Mohammed bin Hamran heard from his father who narrated from Imam Jafar-e-Sadiq^{sws}, ‘ He will not see any good if he marries during ‘Qamar dar Aqrab²⁹, it is also advisable to refrain from getting married during the last days of a month (when moon is not visible).³⁰

Forbidden and Punishable Conditions for Nikah:

- Ismail bin Abi Ziad has narrated from Imam Jafar bin Mohammed^{sws} who from his father^{sws} who from Amir-ul-Momaneen^{sws} that it is forbidden to perform Nikah against services or wages, i.e., if a person says I will do so and so work/services so that another person will give hand of his daughter/sister in return to his efforts. This would be forbidden as this will be considered price of a lady instead of ‘Mahr’ which she rightfully deserves.³¹
- Hassan bin Mahboob refers from Hasham bin Salam who says he has heard an answer from Imam Jafar-e-Sadiq^{sws} regarding a Muslim who married to a non-muslim lady while already has a Muslim wife, Imam^{sws} replied, ‘they should be separated and the man should be punished with 12.5 (twelve and a half) lashes. However, if the Muslim wife allows her husband to keep her then they will not be separated but still he should be punished with 12.5 lashes. Imam^{sws} was asked how to deliver the half lash? Imam^{sws} replied, hold the lash from half way and strike.³²

Permission of Guardians is required for Girls:

- Alaha quotes from Ibn-e-Abi Yafoor that he heard from Imam Jafar-e-Sadiq^{sws} that a virgin girl should not get married without obtaining permission from her parents/guardians.³³
- Ibn Bakeer says that Ubada bin Zara asked from Imam Jafar-e-Sadiq^{sws} that a girl’s father wants his daughter to marry a man whereas her grandfather likes her to marry to another man. Imam^{sws} replied if she is going to marry for the first time then her grandfather would have priority in selecting her groom over her father.³⁴

²⁷ For Arabic, see Urdu Version, Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4387.

²⁸ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4387

²⁹ When moon passes through Scorpio.

³⁰ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4388-4389.

³¹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4471.

³² Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4478.

³³ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4390.

³⁴ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4392.

An Ideal Wife:

Once a person visited Rasool Allah^{saww} and said, I have a wife who gives me a warm welcome upon seeing me, and when I leave she walks me to the door to see me off, she comforts me in my difficult times. If I am worried about lack of sustenance then she reassures me that Allah^{swt} has already promised our sustenance (and we should rely on His mercy), and if she finds me concerned about hereafter she says you should not be anxious about the future as our Lord^{swt} will protect us (as He is our best caretaker). Upon hearing this Rasool Allah^{saww} said there are (special) workers of Allah^{swt} and your wife is among one of them. She will get half the reward of a martyr.³⁵

Advise on Relationship:

- Submission to women is the sign of an idiot.³⁶
- The following three lead one to the most disastrous fate, extended family, excessive debt and long-term illness, whereas three kinds of people who will be dumped into hell fire without any consideration are, an unjust and cruel leader, a liar and an old adulterer.³⁷
- His/her soul is destroyed upon being overtaken by sexual desires.³⁸
- Do not lean on women and try your best to avoid depending on them as they would tease you, forever, for their favours to you but would easily forget your kind and hospitable conduct.³⁹
- Both father and son have rights on each other, the right of the Father is that his son should obey him in every aspect in life, with the exception of those commands which would annoy Allah^{swt}. Whereas the rights of the son on his father are to give him a good name upon birth, teach him the holy Quran and good manners.⁴⁰
- Amir-ul-momaneen^{as} told one of his companions, 'listen, never get too involved in the affairs of your dependents because if they love Allah^{swt} then firmly believe that He will save them from devastation but if they are among the enemies of Allah^{swt} then why should you worry about your Lord's enemies.'⁴¹
- Ladies bring along lots of troubles and the 'one' among these (dilemma) is that one cannot succeed by avoiding them.⁴²
- Amir-ul-momaneen^{as} said. 'The followings are the best qualities of women but the worst virtues for men; to be proud, coward and stingy. Therefore, a proud lady would not indulge into a non-marital relationship, a tight-fisted one would protect her husband's assets and a cowardly one would be afraid of all those threats, which may harm her.'⁴³

³⁵ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4369.

³⁶ Nahjul Asrar, vol. 1, pp, 68

³⁷ Nahjul Asrar, vol. 1, pp, 67

³⁸ Nahjul Asrar, vol. 1, pp, 72

³⁹ Nahjul Asrar, vol. 1, pp, 72

⁴⁰ Nahjul Balagha, saying no. 399.

⁴¹ Nahjul Balagha, saying no. 352.

⁴² Nahjul Balagha, saying no. 238.

⁴³ Nahjul Balagha, saying no. 234.

- Imam Ali^{as} said in a Sermon, after the battle of ‘Jamal’⁴⁴, O! Group of gentlemen, women lack in ‘Aman’⁴⁵, ‘inheritance’ and ‘Religious Wisdom’, then explained, the lack of ‘Aman’ is due to the reason, that they are unable to keep fast and offer prayers during their menstruation periods, the fault in wisdom is reflected from the fact that two women’s witness is equivalent to that of a single man and the proof of their unequivalency is that they have half share in inheritance as compared with their brothers. Thus stay away from the bad ones and be careful from the good ones. Do not obey them even in righteous matters so that they do not dare to influence you to commit bad deeds.⁴⁶

Be Tolerant with Ladies:

- It is narrated from Samah that Imam Jafar-e-Sadiq^{as} cited a tradition from Rasool Allah^{saww}, that ‘Fear Allah^{swt} regarding those two who are weak and vulnerable’ meaning orphans and women.⁴⁷

Never Marry for Wealth or Beauty:

- Hashshaam bin Hakim has narrated from Imam Jafar-e-Sadiq^{as} that Imam^{as} said, If someone would marry a lady for the sake of her beauty or wealth, will not be successful in get any benefit. But if he would marry her for her devoutness then Allah^{as} will bless him with both – plentiful sustenance and enhancement in her beauty.⁴⁸

Kuf⁴⁹ and Compatibility:

- Once Rasool Allah^{saww} looked at the children of Ali^{as} and Jafar^{as} and said, ‘our daughters are for our sons and our sons are for our daughters.’⁵⁰
- The ‘Kuf of a Syed lady is a Syed, for more details on Kuf, please see <http://www.hubeali.com/marriageofsayadani.php>.
- It is narrated from Imam Mohammed Baqir^{sws} that a lady residing in Madina (city) may not marry to a villager as he may take her to his village (she may not be able to adjust there).⁵¹

Marrying a Non-Muslim Lady:

- Hassan bin Mahboob refers to Mawia bin Wahab and from our other companions, that Imam Jafar-e-Sadiq^{sws} quoted from Rasool Allah^{saww}, ‘Would it be appropriate for a Muslim to marry a Christian or a Jew lady?’ Rasool Allah^{saww} replied, why he wants to marry to them if he can find a Muslim wife? I replied he has fallen in love with a Christian lady. Rasool Allah^{sws} replied, if

⁴⁴ Aisha la led a group of Muslim to fight against Mola Ali a.s., she rode on a Jamal, meaning camel, hence this name to the battle.

⁴⁵ Faith

⁴⁶ Nahjul Balagha, Sermon 80, ‘On Woman’.

⁴⁷ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4379.

⁴⁸ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4380.

⁴⁹ Compatible in terms of Islamic laws.

⁵⁰ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4384.

⁵¹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4479.

that's the case then he should ask her not to eat pork and drink alcohol and tell her that this kind of marriage is considered to be disgraceful and disrespectful in his religion.⁵²

Marrying to a Nasabi or Shaqaq⁵³ (Sunnis)⁵⁴:

- Hassan bin Mahboob heard from Salaman Hammar who from Imam Jafar-e-Sadiq^{sws}, 'Neither a Muslim should marry to a Nasabi girl nor a Muslim girl should to marry a Nasabi man. It is also forbidden to leave your children with them.⁵⁵
- Safwan quotes from Zara who heard from Imam Jafar-e-Sadiq^{sws} that you may marry to the daughters of 'Shaqaq' but do not give your daughters in their Nikah. As wife would, usually, adopt her husband's faith and remain under his influence in religious matters.⁵⁶
- Yaqub bin Yazid refers to Hussain bin Bashar Wasati that I send a request to Imam Raza^{sws} asking 'One of my relatives has sent a marriage proposal for my daughter but his conduct is unpleasant' Imam^{sws} replied do not marry your daughter to him.⁵⁷

⁵² Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4422.

⁵³ Those who do not hold any grudges against Ahul Bait sws and are unaware that they sws were treated with cruelty by Muslims, if they were aware they would hate their enemies.

⁵⁴ Those who hold animosity against Ahul Bait sws and/or their followers,

⁵⁵ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4424.

⁵⁶ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4426.

⁵⁷ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4428.

Temporary Marriage (Mutah)

Those women who are in wedlock (are forbidden) by your Lord but all others are permissible for if you would like to propose to them within your limits of resources and for the sake of hournable relationship rather than an illegitimate association. And pay them the agreed amount when you agree on the temporary marriage 'Mutah'. Yet it will not be held against you, should you come to other terms about it even after what has been stipulated. God is Aware, Wise. (Women, 4, Verse 24-25).

It is narrated from Imam Jafar-e-Sadiq^{SWS} that this verse was revealed like this, (Famah Astumtahtum Bahy Minhunnah Ala Aj Musammah.....), meaning that Thus when you carry out 'Mutah' with women for a fixed time⁵⁸ than pay them the agreed Maher.⁵⁹ It is also narrated from Imam Mohammed Baqir^{SWS} that upon the expiry of the 'Mutah' term you may extend it by reciting (Asatahlultukay bajalin Akhara), meaning I have made you permissible for myself for another term.⁶⁰

This leads us to another topic 'Tahreef⁶¹ in Quran Majeed', which is discussed separately.

Mutah was permissible during the lifetime of Prophet Mohammed^{SAWW} and until the rule of first Muslim Caliph. However, the second Caliph, Ummer^{la} made it unlawful, as per his following statement, widely quoted by historians: "Two mutas (temporary marriage and combining hajj with umra) were in force during the time of the Holy Prophet, but now I decree both of them as unlawful; and I will punish those who practice them."⁶²

Traditions of Masomeen^{SWS} on Mutah

- It is narrated from Imam Jafar-e-Sadiq^{SWS} that the one who does not believe in being returned back to life (Rajjat) and does not consider Mutah permissible has no link to us.⁶³
- Salay bin Aqabah narrates from his father that I asked from Imam Mohammed Baqir^{SWS} that is there any reward for the one who performs Mutah? Imam^{SWS} replied, If one carries it out to please Allah^{SWT} and to oppose those who are against this practise, then Allah^{SWT} will reward him with one 'Husna' prior to speaking a single word (with her) and one 'Husna' even before raising his hand towards her and will erase one 'sin' upon touching her. Allah^{SWT} will forgive his sins equivalent to the drops of water which would fall down from his hair when he would take 'compulsory⁶⁴' bath/shower.

⁵⁸ (الي أجل مسمي) for a specific time)

⁵⁹ Tafseer-e-Kafi, refers to AIKafi, pp. 106, reference is taken from Syed Imdad Hussain Kazmi, pp. 105.

⁶⁰ Syed Imdad Hussain Kazmi, pp. 105.

⁶¹ Deliberate alterations

⁶² see for example, Tafsir Kabir, Durr al-Manthur, Kashshaf, Mustadrak and others.

⁶³ Manla YahzarulFaqih, tradition 4583.

⁶⁴ Ghusal-e-Janabat.

I asked (in surprise) as much as that (number of drops from his head), Imam^{SWS} replied, yes, indeed, even as per number of his hair.⁶⁵

Who cannot perform Mutah:

- It is referred to Imam Mohammed Baqir^{SWS} that Mutah is only permissible for that person who knows its virtues and it is forbidden for that who is unaware of its significance and has no knowledge about it.⁶⁶
- Dawood bin Ishaq reports from Mohammed bin Faiz that I once asked from Imam Jafar-e-Sadiq^{SWS} regarding 'Mutah', Imam^{SWS} replied, yes, its in order provided the woman, you approach, recognises it. I asked again, what if she does not? Imam^{SWS} replied then inform her about it and if she refuses to accept it or still does not understand it then do not go any further with her. But one should refrain from 'Kuwashaf, Dawai, Baghaya, and Zawat Alzawaj' I asked who is 'Kuwashaf', Imam^{SWS} replied those who are disgraceful and shameless and their homes are well known to people and they frequently visit them. I asked who are 'Dawai', Imam^{SWS} replied these are those women who invite men for (pleasure) and are famous for corruption. I asked who are 'Baghanya' Imam^{SWS} replied these are well known for 'Zinna' I asked who are 'Zawat Alzawaj, Imam^{SWS} replied these are those whose divorce has not been as per traditions (of Rasool Allah^{Saww}). It is also narrated from Imam Raza^{SWS} that corrupt women are forbidden for a 'Momin'.⁶⁷
- Saeedan refers to Abu Baseer who says that he has heard it from Imam Jafar-e-Sadiq^{SWS} that neither Nikah or Mutah is permissible with a Christian or a Jew lady. In another tradition, it is narrated from Imam Raza^{SWS} that someone asked: Can one perform Mutah with a Christian or a Jew lady? Imam^{SWS} replied a 'momin' should do Mutah with a momin lady which is more respectful and honourable relationship.⁶⁸
- Aban refers from Abi Mariam who narrates from Imam Jafar-e-Sadiq^{SWS} that a virgin girl, whose father is alive, cannot perform Mutah without her father's permission. In another tradition, someone asked, if Mutah would come under the four allowable 'Nikah', Imam Jafar-e-Sadiq^{SWS} replied, no, even if 70 and Imam^{SWS} said a lady in Mutah is similar to a slave-girl.⁶⁹

Miscellaneous Rules regarding Mutah:

⁶⁵ Manla YahzarulFaqih, tradition 4600.

⁶⁶ Manla YahzarulFaqih, tradition 4584.

⁶⁷ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4586-4587

⁶⁸ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4588-4589.

⁶⁹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4593-4595.

- Ahmed bin Mohammed bin Abi Nassr inquired from Imam Raza^{sws}, 'Is it permissible for a man to marry a daughter of a lady to whom he had performed Mutah?, Imam^{sws} replied, No,
- Umer bin Aznia has narrated from Zara, who said, once I asked from Imam Mohammed Baqir^{sws}, 'What is the duration of 'Iddah' for a lady who was in Mutah and the man has passed away? Imam^{sws} replied, 4 months and 10 days.⁷⁰
- Imam Jafar-e-Sadiq^{sws} was asked, why are four witness to prove 'Zinah',⁷¹ whereas only two are required to convict a murderer? Imam^{sws} replied, Allah^{swt} has made Mutah permissible for us and it is in His knowledge that our followers will be targeted with insults and taunts regarding it (considering it illegitimate), that's why Allah^{swt} has protected you from being prosecuted, as it would have been easier for them to get two witness but its unusual to have four witness in an incident.⁷²
- Abdullah bin Sanan narrates from Imam Jafar-e-Sadiq^{sws} that Allah^{swt} has forbidden all hard drinks on our Shias and instead has made 'Mutah' permissible.⁷³
- It is narrated from Masoom Imam^{sws} that a man should not take that seat which has been vacated by a lady, until that seat becomes cold again.⁷⁴
- Mohammed bin Muslim quotes from Imam Mohammed Baqir^{sws} that Allah^{swt} has created 'arouseness' in 10 parts, out of which 9 are placed in men and one in women and this distribution is for Bani Hashim and their Shias but have given 9 parts to Bani Umriyah females and their followers and only one part to their males.⁷⁵
- Jabar has narrates that Imam Mohammed Baqir^{sws} said: Do not whisper with ladies in order to seek advise and do not follow their opinion regarding your near ones. Upon getting old female loses the 'righteousness' part out of two equal parts of 'good and evil' and only keeps the 'evil' part, with advance age, she loses her beauty, her tongue becomes sharp, she loses fertile. But when man turns old, his 'evil' part is lost, and the 'good' part stays, his wisdom matures, his opinion refines and his ignorance reduces.⁷⁶
- Imam Ali^{sws} said: He is 'Malaun' whose affairs are managed by a lady.⁷⁷
- Rasool Allah^{saww} has forbidden women to ride on saddle.⁷⁸
- It is narrated from Imam Jafar-e-Sadiq^{sws} that there are 10 portions of shame, out of which 9 have been awarded to female and 1 to male. A lady would lose one part upon reaching adulthood⁷⁹, one part upon getting married, one part upon losing virginity, one part upon giving birth. And therefore keeps only 5 portions afterwards but she loses all of them upon

⁷⁰ Manla YahzarulFaqih, tradition 4607.

⁷¹ Adultery/rape

⁷² Manla YahzarulFaqih, tradition 4608.

⁷³ Manla YahzarulFaqih, tradition 4616.

⁷⁴ Manla YahzarulFaqih, tradition 4619.

⁷⁵ Manla YahzarulFaqih, tradition 4620.

⁷⁶ Manla YahzarulFaqih, tradition 4621.

⁷⁷ Manla YahzarulFaqih, tradition 4622.

⁷⁸ Manla YahzarulFaqih, tradition 4624.

⁷⁹ Also translated as if circumcised.

becoming unfaithful to her husband. She keeps all these 5 if she remains loyal and keeps away from others.⁸⁰

- Amar Sabati quotes from Imam Jafar-e-Sadiq^{sws}, 'how should ladies greet when they meet others? Imam^{sws} replied female would say 'Allaikum Salam' and male would say 'Salam Allaikum'.⁸¹
- Ismail bin Abi Ziad quotes from Imam Jafar bin Mohammed^{sws} who referred from Amir-ul-Momaneen^{sws} that the more hair one has on his head the less arouse he is.⁸²
- Imam Jafar-e-Sadiq^{sws} said, If a man, upon seeing a lady, turns away his eyes, toward sky or down to ground, Allah^{swt} recites his 'Nikah' with a 'Hoor⁸³' (in paradise) before he restores his sight. In another tradition from Rasool Allah^{saww} it is narrated, men are only permitted to have an unintentional visual contact with a lady, but the second one is forbidden, the third one leads one to destruction⁸⁴

⁸⁰ Manla YahzarulFaqih, tradition 4630.

⁸¹ Manla YahzarulFaqih, tradition 4637.

⁸² Manla YahzarulFaqih, tradition 4649.

⁸³ Heavenly lady.

⁸⁴ Manla YahzarulFaqih, tradition 4656, 4657.

Upbringing Children:

- Imam Jafar-e-Sadiq^{sws} said, leave your child to play for first seven years, then teach him manners during the next seven years, then keep him in your company for the next seven years. Thus if he turn out to be decent and successful person then its good (for you), otherwise he belong to them who do not have any marits and decency in their nature. And Amir-ul-Momaneen^{sws} said, bring your child up for seven years, teach him etiquettes for the next seven years. He will gain height until 23 years and broaden wisdom until he reaches 35 and the rest (improvement) will all depend on experience.⁸⁵
- Imam Ali^{sws} said: A mother should stop sleeping with her daughter when she becomes 6 years' old, otherwise it will be a kind of 'Zinah',⁸⁶
- Boys should not sleep on the same bed upon reaching the age of 6.⁸⁷

Gharat (Self Esteem)

- Rasool Allah^{saww} said: 'Gharat is part of Eman'.⁸⁸ In another tradition, Rasool Allah^{saww} said, One can smell the fragrance of Paradise from 500 years' travel distance but the 'Aaq'⁸⁹ and 'Dios' will not feel it. Upon being asked who are 'Dios', Rasool Allah^{saww} said: that man whose wife commits adultery and he knows it.⁹⁰
- Mohammed bin Fazial from Sharaash Washabi who from Jabar narrates that Imam Mohammed Baqir^{sws} referred from Rasool Allah^{saww} that Allah^{swt} has not blessed females with 'Gharat',⁹¹ but instead it is given to males. The reason is that Allah^{swt} has allowed up to four women for a single man, in addition to slave girls. But only one husband is permissible for a woman. Thus if she likes someone else in addition to her husband, then she is considered adulterous by Allah^{swt} and there are women, beyond any doubt, who are indulged in inappropriate acts and form forbidden relations. But a 'Momin' lady is not going to be among them.⁹²

Walimah (Wedding Dinner by Groom)

- Musa bin Baqir has narrated from Imam Abu-Alhassan^{sws} that Rasool Allah^{saww} said, 'Walimah is for 5 occasions: (1) on marriage, (2) on child's birth, (3) on boy's circumcision, (4) upon acquiring a new home, (5) upon return from Hajj.⁹³

⁸⁵ Manla YahzarulFaqih, tradition 4743 and 4746.

⁸⁶ Manla YahzarulFaqih, tradition 4505.

⁸⁷ Manla YahzarulFaqih, tradition 4508.

⁸⁸ Manla YahzarulFaqih, tradition 4541.

⁸⁹ Who has been disowned by parents

⁹⁰ Manla YahzarulFaqih, tradition 4542.

⁹¹ Self esteem, Manhood

⁹² Manla YahzarulFaqih, tradition 4543.

⁹³ Manla YahzarulFaqih, tradition 4404.

- Sakuni quotes from Imam Jafar-e-Sadiq^{sws}, that introduce bride to the groom in the night and offer feast to people during the day.⁹⁴

Husband-Wife Relationship:

- Imam Jafar-e-Sadiq^{sws} told one of his companions that when you bring home your bride then recite the following prayer⁹⁵: O Lord! You have given her to me, on a lease, and I am in front of You, have made her body permissible for me through intercession of Your ‘Kalimat’. If You wish to bless me with a child then please reward him with appropriate and praiseworthy body without letting Satan to get involved (in our relationship).⁹⁶
- Imam Jafar-e-Sadiq^{sws} said one should recite Allah’s name (Bismillah) when approaching his wife, if he would not recite ‘Bismillah’ then Satan’s will also contribute to the seed of the child. One can recognise such a child through his love for or animosity against us^{sws}.⁹⁷
- Sulman bin Jafar Jafari has narrated from Imam Abul Hassan Musa bin Jafar^{sws} that I heard from Imam^{sws} ‘one should not complain about the child if he has approached his wife during those days of the month when moon has not been born (last days of the month)’⁹⁸
- Rasool Allah^{saww} replied to a question, regarding the time which would be forbidden for a husband to approach his wife? Rasool Allah^{saww} replied, ‘the night of moon eclipse, the day of sun eclipse, until the disappearance of twilight, and during the Fajr and sunrise time, during red and black storms and during earth quake.’⁹⁹
- It is narrated from Imam^{sws} that it is inappropriate (Makru) to be in the state of ‘Janabat’ when sun becomes yellowish in the morning and in the afternoon.¹⁰⁰
- Mohammed bin Faaz asked from Imam Jafar-e-Sadiq^{sws} if he could engage in relationship while completely undressed? Imam^{sws} replied, No, and do not face or turn your back to Kabah and also never go near your wife in a boat.¹⁰¹
- Rasool Allah^{saww} said man should not advance towards his wife if he had already become najis after experiencing an ejaculation.¹⁰²
- Mohammed bin Muslim narrates from Imam Mohammed Baqir^{sws} that its up to man’s discretion to withdraw or not, as ‘the water’ belongs to him and he may spent it the way he likes.¹⁰³
- It is narrated from Imam Jafar-e-Sadiq^{sws} if your wife having menstration then ask her to wear lower outfit covering her knees up to belly area and then associate with her the way you want.¹⁰⁴

⁹⁴ Manla YahzarulFaqih, tradition 4403.

⁹⁵ For Arabic, please see the Urdu version.

⁹⁶ Manla YahzarulFaqih, tradition 4405.

⁹⁷ Manla YahzarulFaqih, tradition 4405.

⁹⁸ Manla YahzarulFaqih, tradition 4406.

⁹⁹ Manla YahzarulFaqih, tradition 4407.

¹⁰⁰ Manla YahzarulFaqih, tradition 4409.

¹⁰¹ Manla YahzarulFaqih, tradition 4410.

¹⁰² Manla YahzarulFaqih, tradition 4412.

¹⁰³ Manla YahzarulFaqih, tradition 4494.

¹⁰⁴ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4379.

Rights of a Wife:

- Sufan bin Yahiya asked Imam Raza^{sws} regarding a person who has a young wife but he does not contact her and sleeps with her and it seems he has no other intentions but to harm her and create troubles for others. Is he a sinner? Imam^{sws} replied, if he had left her more than four months then he is, unless if they have mutual agreement.¹⁰⁵
- Ishaq bin Razeen asked Imam Jafar-e-Sadiq sws, What are the rights of a wife over her husband? Imam^{sws} replied, he should provide her enough sustenance and cloths and forgive her if she commits something inappropriate out of ignorance.¹⁰⁶
- Abdullah bin Sanan narrates from Imam Jafar-e-Sadiq sws that Imam sws said you should only implant love of Mola Ali sws in your women and leave them at that (without much coatching)¹⁰⁷

Divorce:

- Imam Jafar-e-Sadiq^{sws} said that your three divorces (if said at one time) would not make your wife permissible for others but their three divorces are permissible for you, as you do not consider three as 'serious' (until 3 different times and occasions) but they take them as compulsory (to validate divorce).¹⁰⁸

¹⁰⁵ Manla YahzarulFaqih, tradition 4415.

¹⁰⁶ Manla YahzarulFaqih, tradition 4526.

¹⁰⁷ Manla YahzarulFaqih, tradition 4534.

¹⁰⁸ Manla YahzarulFaqih, tradition 4420.

- Imam^{SWS} said a person who is following a religion or belongs to a nations, it is essential for me to follow their laws.¹⁰⁹

¹⁰⁹ Manla YahzarulFaqih, tradition 4421.

Reward and Punishment for Sadat's Deeds is Double:

- It is referred to Imam Raza^{saw} who narrated from Imam Sajjad^{saw} that our decedents will get twice the reward as well as the punishment for their good or bad deeds.¹¹⁰

¹¹⁰ Anwar-e-Zahra, pp. 280.