

## Arranged Marriage in Islam

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وَسَلَّمَ تَسْلِيْمًا، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمَ اللَّهُ الرَّحْمَنُ الرَّحِيمُ الْجَمِيعَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ فَرِحَّهُمْ وَأَعْنِنْ أَعْدَاهُمْ أَجْمَعِينَ

## Arranged Marriage in Islam

### Summary:

There is a growing resistance to arranged marriages. However, this opposition is against the Sunnah of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Prophets<sup>-as</sup>, as we will read in the following sections. The overall topic of Marriage is rather vast and is addressed elsewhere, e.g.,

<https://hubeali.com/latest-update/first-cousin-marriage-in-islam>

<https://hubeali.com/article/family-life-nikah-mutah-relationship-and-upbringing-children>

<https://hubeali.com/article/family-problems-and-guidance-from-islam>

[Court Marriage in Islam | Hubeali](#)

[Marriage of Syedani with Non Syed | Hubeali](#)

Here, we confine our attention to prevailing practices among Muslims, in general, and among Twelve Imami Shias in particular, in opposition to traditions regarding the marriage proposal and choosing a husband, to be, for a daughter or sister.

General Muslims quote from Rasool Allah<sup>-saww</sup>: 'Go and look at her, because that is more likely to create love between you.'<sup>1-2</sup> Shia Mujtahids have also issued Fatawa in favour of the above, misinterpreting those Ahadith that are exclusively for the buying of a maid, e.g., to look at her before you spend money on her purchase, see Appendix I. Meeting and socialising of the man and woman seeking marriage is the prevailing tradition in the Western society which Muslims, unfortunately Shias have started following and is becoming norm to have premarriage meetings!

The Sunnah of earlier Prophets<sup>-as</sup> and Ahl Al-Byat<sup>-asws</sup> has been to respect the integrity of a lady and be foremost in respecting her honour and self-esteem, e.g.,

<sup>1</sup> Hence the Prophet (peace and blessings of Allaah be upon him) urged the one who wants to get married to look at the woman. It was narrated from al-Mugheerah ibn Shu'bah that he proposed marriage to a woman, and the Prophet (peace and blessings of Allaah be upon him) said, "Go and look at her, because that is more likely to create love between you." (Narrated by al-Tirmidhi, 1087; classed as hasan by al-Nasaa'i, 3235)

<sup>2</sup> <https://islamqa.info/en/answers/23420/love-marriage-or-arranged-marriage-which-is-better-in-islam>

'Whenever Rasool Allah<sup>saww</sup> intended to marry an unknown woman, Prophet<sup>saww</sup> sent over a woman to look at her (Hadith to follow).<sup>3</sup>

Imam Musa<sup>asws</sup> Ibn Jafar<sup>asws</sup> (7<sup>th</sup> Imam) said: 'As for the free ones (from women), so you should not be mentioning them (in public). An extract, Hadith to follow.<sup>4</sup>

Premarriage socialising is also forbidden in Islam, e.g.,

لِي، الْأَمَالِي لِلصَّدُوقِ فِي حَتَّرِ الْمَنَاهِي أَنَّ الْأَيْيَ صَنَعَ أَنْ تَكَلَّمَ الْمَرْأَةُ عِنْدَ غَيْرِ رَوْجَهَا وَغَيْرِ ذِي مَحْرُمٍ مِنْهَا أَكْثَرُ مِنْ حَمْسَ كَلِمَاتٍ يَمْلأُ لَا  
يَمْلأُ لَهَا مِنْهُ.

(The book) 'Al Amaali' of Al Sadouq -

In a Hadeeth of the prohibitions, the Rasool Allah<sup>saww</sup> prohibited the woman from talking in the present of (*Na-Mahram*) other than her husband and *Na-Mahram* (non-sanctimonious ones) more than five phrases, from what there is no escape for her from (speaking) it (under absolute necessity).<sup>5</sup>

وَ فِي رَوْاْيَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَنْ قَوْلِهِ وَ لَا يُبَدِّيَنَ زِيَّتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا فَهُوَ الثِّيَابُ وَ الْكُحْلُ وَ الْحَائِمُ وَ خِضَابُ الْكَفِّ وَ  
السِّوَارُ

And in a report by Abu Al Jaroud -

From Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: ***and not to display their adornments except what is apparent from these [24:31]***: 'If it is the garment and the Kohl, and the ring (hand), and dying the hand, and bangles (arms); (an extract).<sup>6</sup>

Islam, however, does not allow a forced marriage, according to Ahadith, to follow.

## How did the lineage of Prophet<sup>saww</sup> Start?

In a lengthy Hadith, 'Abu Abdullah<sup>asws</sup> (6<sup>th</sup> Imam<sup>asws</sup>) was asked about the beginning of the offspring of Adam<sup>as</sup>, 'How it happened, and about the beginning of the lineage from the offspring of Adam<sup>as</sup>.

(The narrator said) For some people around us are saying, 'Allah<sup>azwj</sup> Revealed to Adam<sup>as</sup> to get his<sup>as</sup> daughters married to his<sup>as</sup> sons, and that these people (of today), all of them, have their origin from the brothers and the sisters' (Nouzobillah).

لَمْ أَنْشَأْ يَجْدِنَا كَيْفَ كَانَ بَذْءَ النَّسْلِ فَقَالَ إِنَّ آدَمَ صَوْلَدَ لَهُ سَبْعُونَ بَنْتًا فَلَمَّا قَتَلَ قَابِيلٌ هَابِيلٌ جَزَعَ حَزَعًا قَطْعَةً عَنْ إِثْيَانِ النِّسَاءِ فَبَقَيَ  
لَا يَسْتَطِعُ أَنْ يَغْشَى حَرَّاءَ حَمْسَيْمَةَ سَنَةٍ

<sup>3</sup> Al Kafi – V 5 – The Book of Marriage Ch 16 H 4

<sup>4</sup> Al Kafi – V 5 – The Book of Marriage Ch 3 H 2

<sup>5</sup> Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 1

<sup>6</sup> Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 5 b

Then Imam<sup>-asws</sup> (Abu Abdullah) started narrating to us the beginning of the lineage. He<sup>-asws</sup> said: 'For Adam<sup>-as</sup>, seventy children were born to him<sup>-as</sup>. When Qabeel<sup>-la</sup> killed Habeel<sup>-as</sup>, he (Adam<sup>-as</sup>) panicked with severe panic that the beginning of the lineage would be terminated. He<sup>-as</sup> remained not being able to go to Hawwa<sup>-as</sup> for five hundred years.

لَمْ وَهَبَ اللَّهُ شَيْئاً وَ هُوَ هَبَّةُ اللَّهِ وَ هُوَ أَوَّلُ وَصِيَّ أُوصِيَ إِلَيْهِ مِنْ بَنِي آدَمَ فِي الْأَرْضِ ثُمَّ وَرَاهُ [وَلِدَهُ لَهُ] بَعْدَهُ يَافِثُ

Then Allah<sup>-awj</sup> Gifted him<sup>-as</sup> Shees<sup>-as</sup>, and he<sup>-as</sup> is (known as) 'Hibtullah', and he<sup>-as</sup> is the first successor from the sons of Adam<sup>-as</sup> bequeathed to in the earth. Then after him<sup>-as</sup> Yafis<sup>-as</sup> was born.

فَلَمَّا أَذْرَكَاهُ اللَّهُ أَنْ يُبْلِغَ بِالشَّهْلِ مَا تَرَوْنَ أَنْزَلَ بَعْدَ الْعَصْرِ يَوْمَ الْحُمَيسِ حَوْزَاءَ مِنَ الْجَنَّةِ اسْمُهَا نَرْلَهُ فَأَمَرَ اللَّهُ أَنْ يُزَوِّجَهَا مِنْ شَيْئِ

When they<sup>-as</sup> both matured and Allah<sup>-awj</sup> Wanted to reach with the lineage what you are seeing (today), Allah<sup>-awj</sup> Sent down a Houri from the Paradise after Al-Asr on the day of Thursday, her name was 'Nazlah'. Allah<sup>-awj</sup> Commanded that he<sup>-as</sup> (Prophet Adam) should get her married to Shees<sup>-as</sup>.

ثُمَّ أَنْزَلَ اللَّهُ بَعْدَ الْعَصْرِ مِنَ الْعَدِيْدِ حَوْزَاءَ مِنَ الْجَنَّةِ اسْمُهَا نَرْلَهُ فَأَمَرَ اللَّهُ آدَمَ أَنْ يُزَوِّجَهَا مِنْ يَافِثَ فَزَوَّجَهَا مِنْهُ فَوْلَدَ لِشَيْئِ عَلَامَ وَ لِيَافِثَ  
جَارِيَةً فَأَمَرَ اللَّهُ آدَمَ عَجِينَ أَذْرَكَاهُ أَنْ يُزَوِّجَ بِنْتَ يَافِثَ مِنْ ابْنِ شَيْئِ

Then Allah<sup>-awj</sup> Sent down the next day after Al-Asr a Hourie from the Paradise, her name was 'Manzilah'. Allah<sup>-awj</sup> Commanded Adam<sup>-as</sup> to get her married to Yafis<sup>-as</sup>. He<sup>-as</sup> married her to him<sup>-as</sup>. A boy was born to Shees<sup>-as</sup> and a girl to Yafis<sup>-as</sup>. Allah<sup>-awj</sup> Commanded Adam<sup>-as</sup> when they mature, so he<sup>-as</sup> should get the daughter of Yafis<sup>-as</sup> to the son of Shees<sup>-as</sup>.

فَعَلَ فَوْلَدَ الصَّفَوْهُ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ مِنْ تَسْلِهِمَا وَ مَعَادُ اللَّهِ أَنْ يَكُونُ ذَلِكَ مَا قَالُوا مِنَ الْإِحْوَةِ وَ الْأَخْوَاتِ وَ مَنَاكِيْبِهِمَا

He<sup>-as</sup> did that, so the elites from the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>, and Allah<sup>-awj</sup> Forbid that it should be what they are saying, from the brothers and the sisters and their marriages'. (an extract)<sup>7</sup>

### Allah<sup>-awj</sup> Commanded Prophet Yusuf<sup>-as</sup> to marry Zuleykhah:

أَخْبَرَنَا هَبِيْهُ اللَّهِ بْنُ دَعْوِيْدَارَ عَنْ أَبِي عَبْدِ اللَّهِ الدُّوْرِيْسِيِّ عَنْ جَعْفَرِ بْنِ أَحْمَدَ الْمَرِيْسِيِّ عَنِ ابْنِ تَابَوِيْهِ عَنْ جَعْفَرِ بْنِ عَلَيِّ عَنْ أَبِيهِ عَنْ جَدِهِ  
عَبْدِ اللَّهِ بْنِ الْمُغِيْرَةِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ صَ قَالَ: اسْتَأْذَنْتُ رَبِّيْخَا عَلَى يُوسُفَ فَقَيْلَ لَهَا إِنَّا نَخَافُ بِقَدِيمٍ أَنْ تَقْدِمِي عَلَيْهِ لِمَا كَانَ  
مِنْكِ

We are informed by Hibtullah Bin Daweydar, from Abu Abdullah Al Doroweysti, from Ja'far Bin Ahmad Al Mareysi, from Ibn Babuwayh, from Ja'far Bin Ali, from his father, from his grandfather Abdullah Bin Al Mugheira, from the one who mentioned it,

<sup>7</sup> Qasas Al Anbiya<sup>-as</sup> – H 32 and 262 / 11. برقم:

From Abu Abdullah<sup>-asws</sup> Zuleykha sought permission to see Yusuf<sup>-as</sup>. It was said to her, 'We fear to send you ahead to him<sup>-as</sup> due to what has happened from you!'

قَالَتْ أَنَا لَا أَخَافُ مَنْ يَخَافُ اللَّهُ

She said, 'I do not fear from the one who fears Allah<sup>-azwj</sup>!'

فَلَمَّا دَخَلَتْ عَلَيْهِ قَالَ لَهَا يَا زَلِيْخَةَ مَا لِي أَرَأَكَ قَدْ تَعَيَّنَ لَوْنُكِ

When she entered to see him<sup>-as</sup>, he<sup>-as</sup> said to her: 'O Zuleykha! What is the matter I see your complexion to have changed?'

قَالَتْ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمُلُوكَ يَعْصِيْهِمْ عَيْدَأَوْ جَعَلَ الْعَبْدَ يُطَاعِيْهِمْ مُلُوكًا

She said, 'The Praise is for Allah<sup>-azwj</sup> Who Made the kings to be slaves due to their disobedience, and Made the slaves to be kings due to their obedience!'

قَالَ لَهَا مَا الَّذِي دَعَاكَ إِلَى مَا كَانَ مِنْكِ

He<sup>-as</sup> said to her: 'What is that which called you to what had happened from you?'

قَالَتْ حُسْنُ وَجْهِكَ يَا يُوسُفُ

She said, 'Your<sup>-as</sup> handsome face, O Yusuf<sup>-as</sup>!'

قَالَ فَكَيْفَ لَوْ رَأَيْتَ نَبِيًّا يُقَالُ لَهُ مُحَمَّدٌ صَ يَكُونُ فِي آخِرِ الزَّمَانِ يَكُونُ أَحْسَنَ مِنِّي وَجْهًا وَأَخْسَنَ مِنِّي حُلُقًا وَأَنْبَحَ مِنِّي كَعَقًا

He<sup>-as</sup> said: 'How would it be if you were to see a Prophet called Muhammad<sup>-saww</sup>? He<sup>-saww</sup> would be in the end of times. He<sup>-saww</sup> is more handsome than me<sup>-as</sup> of face and more excellent than me<sup>-as</sup> in manners, and more generous than me<sup>-as</sup> of hand (giving)!'

قَالَ صَدَقْتَ

She said, 'You<sup>-as</sup> speak the truth'.

قَالَ فَكَيْفَ عَلِمْتَ أَنِّي صَدَقْتُ

He<sup>-as</sup> said: 'How did you know I<sup>-as</sup> spoke the truth?'

قَالَتْ إِنَّكَ حِينَ ذَكَرْتَهُ وَقَعَ حُبُّهُ فِي قَلْبِي

She said, 'Because when you<sup>-as</sup> mentioned him<sup>-as</sup>, love for him<sup>-saww</sup> occurred in my heart!'

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْ يُوسُفَ أَنَّهَا صَدَقَتْ أَنِّي قَدْ أَحْبَبْتُهَا لِجِلْدِهَا مُحَمَّدًا صَ فَأَنَّهُ اللَّهُ تَعَالَى أَنْ يَتَرَوَّجَهَا.

Allah<sup>-azwj</sup> the Exalted Revealed to Yusuf<sup>-as</sup>: She speaks the truth! Her love for Muhammad<sup>-saww</sup> has led Me<sup>-azwj</sup> to love her!" Allah<sup>-azwj</sup> the Exalted Commanded him<sup>-as</sup> to marry her.<sup>8</sup>

### Allah<sup>-azwj</sup> Married Imam Ali<sup>-asws</sup> with Syeda<sup>-asws</sup> in the Heavens:

Allah<sup>-azwj</sup> first married Imam Ali<sup>-asws</sup> with Syeda<sup>-asws</sup> in the Heavens and then Commanded His<sup>-azwj</sup> Prophet<sup>-saww</sup> to do the same on the earth, see for example:

وَ مِنَ الْمُنَّاقِبِ، عَنْ عَلَيِّ عَ قَالَ رَسُولُ اللَّهِ صَ أَتَيْنِي مَلَكٌ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُفْرِأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ قَدْ رَوَجَتْ فَاطِمَةُ مِنْ عَلَيِّ فَرَوَجَهَا مِنْهُ وَ قَدْ أَمْرَتْ شَجَرَةَ طُوبَى أَنْ تَحْمِلَ الدُّرَّ وَ الْبَاقُوتَ وَ الْمَرْجَانَ وَ إِنَّ أَهْلَ السَّمَاءِ قَدْ فَرِمُوا لِذِلِّكَ وَ سَيُولُدُ مِنْهُمَا وَلَدَانِ سَيِّدَنَا شَبَابِ أَهْلِ الْجَنَّةِ وَ بِهَا يُرِيَنَ الْجَنَّةُ فَأَبْشِرْ يَا مُحَمَّدُ فَإِنَّكَ خَيْرُ الْأُولَئِنَّ وَ الْآخَرِينَ .

And from (the book) 'Al-Manaqib' –

'From Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'An Angel came to me<sup>-saww</sup>. He said, 'O Muhammad<sup>-saww</sup>! Allah<sup>-azwj</sup> Mighty and Majestic Conveys the greetings unto you<sup>-saww</sup> and Says: "I<sup>-azwj</sup> have got (Syeda) Fatima<sup>-asws</sup> married to Ali<sup>-asws</sup>, so get her<sup>-asws</sup> married to him<sup>-asws</sup> (on earth), and I<sup>-azwj</sup> have Commanded the Tooba tree to bear the gems, and the rubies, and the coral, and the people of the sky have rejoiced at that; and there shall be born from them<sup>-asws</sup>, two chiefs of the youths of the inhabitants of Paradise, and by them<sup>-asws</sup> the Paradise would be adorned. O Muhammad<sup>-saww</sup>! Surely you<sup>-saww</sup> as best of the former ones and the latter ones!'<sup>9</sup>

وَ عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ رَسُولُ اللَّهِ صَ أَيُّهَا النَّاسُ هَذَا عَلَيِّ بْنُ أَبِي طَالِبٍ وَ أَنْتُمْ تَرْعَمُونَ أَيْ أَنَا رَوَجْتُهُ أُبْنَتِي فَاطِمَةَ وَ لَقْدْ حَطَبَهَا إِلَيَّ أَشْرَافُ قُرَيْشٍ فَلَمْ أُحِبْ كُلَّ ذَلِكَ أَتَوْقَعُ الْحُبَرَ مِنَ السَّمَاءِ حَتَّى جَاءَنِي جِبْرِيلٌ لَيْلَةَ أَرْبَعَ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ

And from Jabir Bin Samurah who said,

'Rasool-Allah<sup>-saww</sup> said: 'O you people! This is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and you are alleging that I<sup>-saww</sup> married my<sup>-asws</sup> daughter<sup>-asws</sup> to him<sup>-asws</sup> and although the nobles of Qureys had proposed for her<sup>-asws</sup>. But I<sup>-saww</sup> did not answer all of them anticipating the news from the sky, until Jibreel<sup>-as</sup> came to me<sup>-saww</sup> on the night of twenty-fourth of the month of Ramazan.

فَقَالَ يَا مُحَمَّدُ الْعَلِيُّ الْأَعْلَى يُفْرِأُ عَلَيْكَ السَّلَامَ وَ قَدْ جَمَعَ الرُّوحَانِيَّنَ وَ الْكَرْوَيَّنَ فِي وَادٍ يَقَالُ لَهُ الْأَقْيَعُ تَحْتَ شَجَرَةَ طُوبَى وَ رَوَجَ فَاطِمَةَ عَلَيَّاً وَ أَمْرَنِي فَكُنْتُ الْخَاطِبَ وَ اللَّهُ تَعَالَى الْوَلِيُّ

He<sup>-as</sup> (Jibreel) said: 'O Muhammad<sup>-saww</sup>! The most Exalted<sup>-azwj</sup> Conveys the Greetings to you<sup>-saww</sup> and He<sup>-azwj</sup> has Gathered the spirits and the cherubs (angels) in a valley called Al-Afeeh, beneath the Tooba tree, and He<sup>-azwj</sup> got (Syeda) Fatima<sup>-asws</sup> married to Ali<sup>-asws</sup>, and Commanded me<sup>-as</sup> to be the proposer, and Allah<sup>-azwj</sup> the Exalted was the Guardian.

<sup>8</sup> Qasas Al Anbiya<sup>-as</sup> – H 143 (and 281 / 12)، برقم (6)،

<sup>9</sup> Bihar Al-Anwaar – V 43, The book of History – Fatima Al-Zahra<sup>-asws</sup>, Ch 5 H 32 b

وَ أَمَرَ شَجَرَةَ طَوْبِيَ فَحَمَلَتِ الْخَلْيَ وَ الْخَلْلَ وَ الدُّرَّ وَ الْيَاقُوتَ ثُمَّ تَرَوَتْهُ وَ أَمَرَ الْحُورَ الْعَيْنَ فَاجْتَمَعَنَ فَلَقَطْنَ فَهُنَّ يَتَهَادَنَ إِلَى يَوْمِ الْقِيَامَةِ وَ يُثْلِنَ هَذَا نُثَارُ فَاطِمَةَ.

And He<sup>-azwj</sup> Commanded Tooba, so it bore the ornaments, and the garments, and the gems, and the rubies. Then it sprinkled. And He<sup>-azwj</sup> Commanded the Maiden Houries to collect these. So, they picked up, and they will be gifting to each other up to the Day of Qiyamah and be saying: 'This is from the confetti of (Syeda) Fatima<sup>-asws</sup>'.<sup>10</sup>

### Marriage within relatives:

وَ عَنْ ابْنِ بَابُوِيْهِ حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْحَمَيْرِيُّ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْخَسَنِ بْنِ مُحْبَبٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي رَبَّابِ الْكَرْكَحِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ إِنَّ إِبْرَاهِيمَ عَ كَانَ مَوْلَدُهُ بِكُوئَيْ وَ كَانَ مِنْ أَهْلِهَا وَ كَانَتْ أُمُّ إِبْرَاهِيمَ وَ أُمُّ لُوطٍ عَ أَخْتِيْنِ وَ إِنَّهُ تَرَوَجَ سَارَةَ بِنْتَ لَاهِيْ وَ هِيَ بِنْتُ حَالَيْهِ وَ كَانَتْ صَاحِبَةً مَالِيَّةً كَثِيرَةً وَ حَالٍ حَسَنَةً

And from Ibn Babuwayh, 'It is narrated to us by Muhammad Bin Musa Bin Al Mutawakkil, 'It is narrated to us by Abdullah Bin Ja'far Al Himeyri, 'It is narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Ibrahim Bin Abu Rabab Al Karkhy,

From Abu Abdullah<sup>-asws</sup> having said: 'Ibrahim<sup>-as</sup>, his<sup>-as</sup> birth was at (a town called) 'Kowsa', and he<sup>-as</sup> from its inhabitants, and the mother of Ibrahim<sup>-as</sup> and the mother of Lut<sup>-as</sup> were sisters, and Prophet Ibrahim<sup>-as</sup> married Sarah<sup>-as</sup> daughter of Lahij, and she<sup>-as</sup> is a daughter of his<sup>-as</sup> maternal aunt, and she<sup>-as</sup> was an owner of a lot of livestock and was of a good state. (an extract)<sup>11</sup>

### Prophet Ibrahim<sup>-as</sup> bought his wife Hajar<sup>-as</sup>:

In the early days, wives were also bought and marriages were established that way, see for example:

فَابْتَاعَ إِبْرَاهِيمُ عَ هَاجِرَ مِنْ سَارَةَ فَوَقَعَ عَلَيْهَا فَوَلَدَتْ إِسْمَاعِيلَ عَ.

Prophet Ibrahim<sup>-as</sup> bought Hajar<sup>-as</sup> (who was a maid of Sarah<sup>-as</sup>) from (his wife) Sarah<sup>-as</sup> and had marital relations with her<sup>-as</sup>, and she<sup>-as</sup> was blessed with (Prophet) Ismail<sup>-as</sup>!<sup>12</sup>

NB: *The rules of marrying relatives are clearly defined by Allah<sup>-azwj</sup> in Surah Al-Nisa:*

[Nisaa \(Chapter 4\) | Hubeali](#)

### The Case of a Na-mahram (with whom one can marry):

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ لَا تُسْلِمُ عَلَى الْمُرْأَةِ.

<sup>10</sup> Bihar Al-Anwaar – V 43, The book of History – Fatima Al-Zahra<sup>-asws</sup>, Ch 5 H 35 b

<sup>11</sup> Qasas Al Anbiya-as – H 100 (and), برقم: (38) عن الكافي (47-45 / 12)، بحار الأنوار.

<sup>12</sup> Qasas Al Anbiya<sup>-as</sup> – H 100 (and), برقم: (38) عن الكافي. (47-45 / 12)، بحار الأنوار.

Mohammed ibn Yahya has narrated from Ahmed ibn Mohammed from Mohammed ibn Yahya, who from Ghiyath ibn Ibrahim, who says:

Abu Abd Allah<sup>-asws</sup> has said: You must not offer 'Salam' to a (*Na-Mahram*) woman.<sup>13</sup>

وَنَهَىٰ أَن تَنْكِلَّ الْمَرْأَةُ عِنْدَ غَيْرِ زَوْجِهَا وَغَيْرِ ذِي مَحِيمٍ مِنْهَا أَكْثَرٌ مِنْ خَمْسَ كَلِمَاتٍ إِمَّا لَا بُدُّ لَهَا مِنْهُ وَنَهَىٰ أَن تُحْكِمَ الْمَرْأَةُ يَدَهُ مَعَ رَوْجَهَا

In a lengthy Hadith, Rasool Allah<sup>-saww</sup> said:

And he<sup>-saww</sup> forbade a woman from speaking to anyone other than her husband or a Na-Mahram (being with sanctity from her) more than five phrases from what there is no escape for her from it (under absolute necessity). (an extract)<sup>14</sup>

## What a lady can manifest:

، قرب الإسناد هارون عن ابن زياد قال: سمعت الصادق ع عما تُظہر المرأة من زينتها فَعَال الوجه و الكفين.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Ziyad who said,

'I heard Al-Sadiq<sup>asws</sup> about what the woman can manifest from her adornments. He<sup>asws</sup> said: 'The face and the two palms'.<sup>15</sup>

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِيهِ عَمِيرٍ عَنْ أَبِيهِ أَبِيهِ عَنْ أَبِيهِ تَصْبِيرٍ قَالَ: قُلْتُ لِأَبِيهِ عَبْدِ اللَّهِ عَنْ هَلْ يُصَافِعُ الرَّجُلُ الْمَرْأَةَ لَيْسَتْ بِذِي حَمْرَمَ فَقَالَ لَا إِلَّا مِنْ وَرَاءِ التَّوْبَ.

Ali ibn Ibrahim has narrated from his father, who from ibn abu Umayr, who from abu Ayyub Al-Khazzaz, who from Abu Basir, who says:

This is regarding my question before Abu Abd Allah<sup>asws</sup>, if one can shake hands with women who are lawful for marriage? He said: No, it is not permissible except from behind the cloth.<sup>16</sup>

وَقَالَ صَاحِبُ الْمَسَاجِدِ يَحْمَدُ اللَّهَ وَمَنْ تَنَزَّهَ أَمْرَأَةً حَرَامًا قَرْنَى فِي سِلْسِلَةٍ مِنْ نَارٍ مَعَ الشَّيْطَانِ فَيُقْدَمُ فِي النَّارِ.

And he<sup>saww</sup> said: 'One who shakes the hand of an unlawful woman will incur the Wrath of Allah<sup>azwj</sup>, and one who embraces an unlawful woman will be paired in a chain of fire with the Satan<sup>la</sup>, and they will both be thrown into the Fire'.<sup>17</sup>

<sup>13</sup> الكافي (ط - الإسلامية)، ج 5، ص: 535 H. 2.

<sup>14</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 13

<sup>15</sup> Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 7

<sup>16</sup> الكافي (ط - الإسلامية)، ج 5، ص: 525 H. 2.

<sup>17</sup> Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 4

## How did women pledge allegiance to Rasool Allah<sup>-saww</sup>?

و عنده: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن أحمد بن إسحاق، عن سعدان بن مسلم، قال: قال أبو عبد الله (عليه السلام): «أَتَدْرِي كَيْفَ يَا يَابنَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) إِنَّ النِّسَاءَ؟» قَالَ: اللَّهُ أَعْلَمُ وَابْنُ رَسُولِهِ، قَالَ: «جَمِيعُهُنَّ حَوْلَهُ ثُمَّ دُعا بِتُورِ السَّلَامِ» بِرَامٍ وَصَبٍ فِي نَضْوَاهَا، ثُمَّ غَمْسٍ يَدِهِ فِيهِ، ثُمَّ قَالَ: اسْمَعْنِي يَا هَفْلَاءَ، أَبِي أَعْكُنَ عَلَى أَنْ لَا تَشْرَكَنِي بِاللَّهِ شَيْئًا، وَلَا تَسْرُقْنِي، وَلَا تَرْتِزَنِي، وَلَا تَقْتَلْنِي أَوْلَادَكُنِ، وَلَا تَأْتِنِي بِبَهْتَانِ تَفْرِتَنِي بَيْنَ أَيْدِيْكُنِ وَأَرْجُلَكُنِ، وَلَا تَعْصِيْنِي بِعَوْلَتَكُنِ فِي مَعْرُوفٍ، أَقْرَرْتَنِي؟ قَلَنْ: نَعَمْ، فَأَخْرَجْ يَدِهِ مِنَ التُّورِ ثُمَّ قَالَ هُنْ: اغْمَسْنِي أَيْدِيْكُنِ، فَفَعَلُنِ، فَكَانَتْ يَدُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) الطَّاهِرَةُ أَطْيَبُ مِنْ أَنْ يَمْسِيْ بِهَا كَفْ أَنْشَى لَيْسَتْ لَهُ بِمَحْرُومٍ

And from him, from Abu Ali Al- Ash'ary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim who said,

'Abu Abdullah<sup>-asws</sup> said: 'Do you know how the women pledged their allegiances to Rasool Allah<sup>-saww</sup>?' I said, 'Allah<sup>-azwj</sup> Knows, and the son<sup>-asws</sup> of His<sup>-azwj</sup> Rasool<sup>-saww</sup> knows'. He<sup>-asws</sup> said: 'They gathered around him<sup>-saww</sup>, then he<sup>-saww</sup> called for a container, and poured water into it, and immersed his<sup>-saww</sup> hand in it, then said: 'Hear me<sup>-saww</sup>, O those who are around. You will be pledging Allegiance upon the (conditions) that you will not associate anything with Allah<sup>-azwj</sup>, nor will you steal, or commit adultery, nor kill your children, nor slander by forging with your hands and your feet, nor disobey me<sup>-saww</sup> regarding the good. Do you accept?' They said, 'Yes'. So, he<sup>-saww</sup> took his<sup>-saww</sup> hand out from the container, then said to them: 'Immerse your hands'. So, they did that'. The hand of Rasool Allah<sup>-saww</sup> was pure, and clean from being touched by a female who was not a 'Mahram' to him<sup>-saww</sup>.<sup>18</sup>

## The Match (Compatibility) for Marriage:

مع، معانِ الأخبارِ أَيْ عَنْ سَعْدٍ عَنْ أَبْنِ هَاشِمٍ عَنْ أَبْنِ مَرَّارٍ عَنْ يُوْسُفَ قَالَ حَدَّثَنِي جَمَاعَةٌ مِنْ أَصْحَابِنَا عَنْ أَيْ عَبْدِ اللَّهِ عَلَيْهِ الْكُفُوْءُ أَنْ يَكُونَ عَفِيفًا وَعَنْدَهُ يَسَارًا.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Hashim, from Ibn Marrar, from Yunus who said, 'It is narrated to me by a group of our companions,

'From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> said: 'The match is that he should be chaste and there should be financial ease with him''.<sup>19</sup>

(The book) 'Al Amaali' of the sheykh Al Tusi – By this chain.

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'When there comes to you someone you are pleased with his religion, and his trustworthiness, proposing to you (of your

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<sup>19</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 78 H 4

daughter), marry to him, *if you do not do it, Fitna (strife) would occur in the land and a great mischief [8:73]*<sup>20</sup>.

وَ يُوَسْنَادُهُ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) أَنْكِحُوهُ الْأَكْفَاءَ وَ انْكِحُوهُ فِيهِمْ وَ اخْتَارُوهُ لِنُطْفَكُمْ .

And by his chain,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Marry the matches and marry among them, and choose for your children (to be)'.<sup>21</sup>

### Supplication for a Man when he wants to get married:

مَكَارِمُ الْأَخْلَاقِ رُوِيَ أَنَّهُ سَأَلَ الصَّادِقَ عَنْ أَبِيهِ بَصِيرٍ إِذَا تَرَوْجَ أَحْدُوكُمْ كَيْفَ يَصْنَعُ

(The book) 'Makarim Al-Akhlaq' – It is reported that Al-Sadiq<sup>-asws</sup> asked Abu Baseer: 'When one of you gets married, how does he do it?'

فَلَمْ مَا أَذْرِي

I said, 'I don't know'.

قَالَ إِذَا هُمْ بِدِلَكَ فَلْيُصَلِّ رَعْتَنِينَ وَ يَحْمِدُ اللَّهَ عَزَّ وَ جَلَّ وَ يَقُولُ اللَّهُمَّ إِنِّي أَرِيدُ أَنْ أَتَرَوْجَ الْأَكْفَاءَ مِنَ النِّسَاءِ أَحْسَنَهُنَّ حُلُقًا وَ حَلْقًا وَ أَعْقَمُهُنَّ فَرْجًا وَ أَخْفَظُهُنَّ بَرْكَةً وَ قَيْضُ لِي مِنْهَا وَ لَدَأْ طَيْبًا بَجْعَلَهُ لِي حَلْقًا صَالِحًا فِي حَيَاةِي وَ بَعْدَ مَوْتِي .

He<sup>-asws</sup> said: 'When he thinks of that, let him pray two units Salat and praise Allah<sup>-azwj</sup> Mighty and Majestic, and he should say, 'O Allah<sup>-azwj</sup>, I intend to get married! O Allah<sup>-azwj</sup>! Determine for me from the women, their most excellent in manners and physique (appearance), and their most chaste of private parts, and their most protective for me regarding herself and my wealth, and their vastest of sustenance, and their mightiest of Blessing, and Ordain for me a good child from her. Make him a righteous successor during my lifetime and after my death!'<sup>22</sup>

الْهِدَايَا، إِذَا أَرَادَ الرَّجُلُ أَنْ يَتَرَوْجَ فَلْيُصَلِّ رَعْتَنِينَ وَ يَرْفَعَ يَدَهُ يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ وَ يَقُولُ اللَّهُمَّ إِنِّي أَرِيدُ أَنْ أَتَرَوْجَ فَسَهْلَنَ لِي مِنَ النِّسَاءِ أَحْسَنَهُنَّ حُلُقًا وَ أَعْقَمُهُنَّ فَرْجًا وَ أَخْفَظُهُنَّ بَرْكَةً وَ أَوْسَعَهُنَّ رِزْقًا وَ أَعْظَمَهُنَّ بَرْكَةً وَ قَيْضُ لِي مِنْهَا وَ لَدَأْ بَجْعَلَهُ لِي حَلْقًا فِي حَيَاةِي وَ بَعْدَ مَوْتِي وَ لَا يَجْعَلَ لِلشَّيْطَانِ فِيهِ شَرْكًا وَ لَا نَصِيبًا .

(The book) 'Al Hidaya' -

'When the man intends to get married, let him pray two units Salat and raise his hand asking Allah<sup>-azwj</sup> Mighty and Majestic, and he should say, 'O Allah<sup>-azwj</sup>! I intend to get married, so Facilitate for me from the women, their most excellent of manners, and their most chaste of honour, and most protective for me regarding herself and my wealth, and their vastest of sustenance, and their mightiest of

<sup>20</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 78 H 3

<sup>21</sup> Al Kafi – V 5 – The Book of Marriage Ch 12 H 3

<sup>22</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 1

Blessing, and Ordain for me a good child from her. Make him a righteous successor during my lifetime and after my death, and do not Make for the Satan<sup>-la</sup> an association in it nor a share!”<sup>23</sup>

### The Three Bounties a Momin Enjoys:

لَ، الْخَصَالُ ابْنُ الْوَلِيدِ عَنْ سَعْدٍ عَنْ ابْنِ يَرِيدٍ عَنْ الْحُسْنِيْنِ بْنِ عَلَيٍّ بْنِ زَيْدٍ عَنْ الْحَسَنِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَنْ تَلَاثَةِ أَشْيَاءِ لَا يُحَاسِبُ اللَّهَ عَنْهُنَّهُمْ طَعَامٌ يَأْكُلُهُ وَثَوْبٌ يَلْبِسُهُ وَرَوْحَةٌ صَالِحةٌ تَعَاوَنُهُ وَتُخْصِنُ فَرَحَةً.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Sa’ad, from Ibn Yazeed, from Al-Hassan Bin Ali Bin Ziyad, from Al Halby who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Three things Allah<sup>-azwj</sup> will not Reckon the Momin upon these – the food he eats, and clothes he wears, and a righteous wife supporting him and protecting his private parts’.<sup>24</sup>

### Four features in Ladies:

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْلَيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) أَوْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) النِّسَاءُ أَرْبَعٌ جَامِعٌ مُجْمَعٌ وَرَبِيعٌ مَرْبِيعٌ وَكَرْبٌ مَفْعِمٌ وَعَلُّ قَيْمَلٌ.

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: (it was said) either by ‘Rasool-Allah<sup>-saww</sup> or ‘Amir Al-Momineen<sup>-asws</sup>: ‘Four features are amalgamated in women, the goodness, and a desire for children, and a tint of anguish, and the dominance’.<sup>25</sup>

### A man desiring to marry a lady:

حُمَيْدُ بْنُ زَيْدٍ عَنِ الْحُسْنِيْنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ عَلَيِّ بْنِ الْحُسْنِيْنِ بْنِ رِبَاطٍ عَنْ حَبِيبِ الْخَعْمَيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِنِّي أُرِيدُ أَنْ أَتَزَوَّجَ امْرَأَةً وَإِنِّي أَبْرُوئِي أَرَادَ اغْيْرِنَا قَالَ تَرَوْجِ أَلَّيْ هَوِيَتْ وَدَعَ أَلَّيْ يَهُوَيِ أَبْرُوكَ

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Ali Bin Al Hassan Bin Rabaat, from Habeeb Al Khash’amy, from Ibn Abu Yafour,

Imam Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) said, ‘I said to him<sup>-asws</sup>, ‘I want to marry a woman, but my parents want (me to marry) someone else’. The 6<sup>th</sup> Imam<sup>-asws</sup> said: ‘Marry the one, who (you) desire and leave the one whom your parents desire’.<sup>26</sup>

<sup>23</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 19

<sup>24</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 4

<sup>25</sup> Al Kafi – V 5 – The Book of Marriage Ch 3 H 1

<sup>26</sup> Al Kafi – V 5 – The Book of Marriage Ch 64 H 1

## A lady desiring to marry a man:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ دَاؤَدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ يُرِيدُ أَنْ يُنْوِجَ أُخْتَهُ قَالَ يُؤْمِرُهَا فَإِنْ سَكَنَتْ فَهُوَ إِقْرَارُهَا وَ إِنْ أَبْتَ لَمْ يُرِجِّعْهَا وَ إِنْ قَالَتْ رَوَّجْهَا فَلَكُنَا فَلَيْرُوْجْهَا مِنْ تَرْضِيٍّ وَ أُتْيَيْنَةٍ فِي حِجْرِ الرَّجُلِ لَا يُرِجِّعْهَا إِلَّا بِرِضَاهَا

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham,

(It has been narrated) from Abu Abdullaah<sup>-asws</sup> regarding a man who wants to get his sister married off. He<sup>-asws</sup> said: 'He can permit it, so if she remains silent, so it is her agreement, but if she refuses, he cannot get her married; and if she says, 'Get me married to so and so', so let him get married to the one she is pleased with; and (as for) the orphan who is in the care of the man, he cannot get her married off except by her consent'.<sup>27</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي عُمَيْرٍ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ الْخَلِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْجَارِيَةِ يُرِجِّعُهَا أَبُوهَا بِعِيرٍ رِضَاً مِنْهَا قَالَ لَيْسَ لَهَا مَعَ أَبِيهَا أَمْرٌ إِذَا أَنْكَحَهَا جَازَ نِكَاحُهُ وَ إِنْ كَانَتْ كَارِهَةً

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

(It has been narrated) from Abu Abdullaah<sup>-asws</sup> regarding the girl getting married off by her father without her consent. He<sup>-asws</sup> said: 'There is no command with her with her father. If he was to get her married off, the marriage would be allowed, even if she dislikes it'.

قَالَ وَ سُئِلَ عَنْ رَجُلٍ يُرِيدُ أَنْ يُنْوِجَ أُخْتَهُ قَالَ يُؤْمِرُهَا فَإِنْ سَكَنَتْ فَهُوَ إِقْرَارُهَا وَ إِنْ أَبْتَ لَمْ يُرِجِّعْهَا

He (the narrator) said, 'And he<sup>-asws</sup> was asked about a man who wanted to get his sister married off. He<sup>-asws</sup> said: 'He can permit her, and if she remains silent, so it is her agreement, but if she refuses, he cannot get her married''.<sup>28</sup>

## Seeking Marriage Proposal:

وَ يُسْتَحْبِطُ أَنْ يَنْخُطُ بِعُطْلَةِ الرِّضَا عَنْ تَبَرِّكِهَا لِأَعْلَمَ جَامِعَةً فِي مَعْنَاهَا وَ هُوَ

And it is recommended to address with the sermon of Al-Reza<sup>-asws</sup> to be Blessed by it, because it is comprehensive in its meaning, and it is: -

الْحَمْدُ لِلَّهِ الَّذِي حَمَدَ فِي الْكِتَابِ نَفْسَهُ وَ افْتَتَحَ بِالْحَمْدِ كِتَابَهُ وَ جَعَلَ الْحَمْدَ أَوَّلَ مَحْلَ نِعْمَتِهِ وَ آخِرَ جَزَاءِ أَهْلِ طَاعَتِهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَيْرِ الْبَرِّيَّةِ وَ عَلَى آلِهِ أَئِمَّةِ الرَّحْمَةِ وَ مَعَادِنِ الْحِكْمَةِ

<sup>27</sup> Al Kafi – V 5 – The Book of Marriage Ch 56 H 3

<sup>28</sup> Al Kafi – V 5 – The Book of Marriage Ch 56 H 4

'The Praise is for Allah<sup>-azwj</sup> Who Praised Himself in the Book and Began His<sup>-azwj</sup> Book with the Praise, and Made the Praise and Made praise the first of His<sup>-azwj</sup> bounties and the final Reward for the ones obeying Him<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup>, the best of created beings, and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, the Imams<sup>-asws</sup> of mercy and the mines of wisdom!

وَ الْحَمْدُ لِلَّهِ الَّذِي كَانَ فِي نَبِيِّهِ الصَّادِقِ وَ كَيْمَاهِ النَّاطِقِ أَنَّ مِنْ أَحَقِّ الْأَسْبَابِ بِالصِّلَةِ وَ أَوْلَى الْأَمْوَالِ بِالْقَدِيمَةِ سَيِّئًا وَ أَنْزَى  
أَعْقَبَ غِنِّيًّا

And the Praise is for Allah<sup>-azwj</sup> Who was the Truthful in His<sup>-azwj</sup> news, and His<sup>-azwj</sup> speaking Book of the most rightful of the cause for bonds to be maintained, and the most worthy of being prioritised is a bond that becomes obligatory through lineage and a matter that brings about richness.

فَقَالَ حَلَّ ثَنَاؤُهُ وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَاءً وَ صَهْرًا وَ كَانَ رَبُّكَ قَدِيرًا وَ قَالَ حَلَّ ثَنَاؤُهُ وَ أَنْكِحُوهُ أَيَامِي مِنْكُمْ وَ  
الصَّالِحِينَ مِنْ عِبَادِكُمْ وَ إِمَائِكُمْ إِنْ يَكُونُوْا فُقَرَاءٍ يُعِيْنُهُمُ اللَّهُ مِنْ فَضْلِهِ وَ اللَّهُ وَاسِعٌ عَلَيْمٌ

He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Laudation, Said: ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54].*** And, Majestic is His<sup>-azwj</sup> Laudation, Said: ***And marry the single ones from you, and the righteous ones from your slaves and maids. If they happen to be poor, Allah would Enrich them from His Grace, and Allah is Capacious, Knowing [24:32].***

وَ لَوْلَمْ تَكُنْ فِي الْمُنَاكِحَةِ وَ الْمُصَاهِرَةِ آيَةٌ مُّبَرِّأةٌ وَ لَا سُنْنَةٌ مُّبَيِّنَةٌ لَكَانَ مَا جَعَلَ اللَّهُ فِيهِ مِنْ يَرِقِيبٍ وَ تَأْلِفِ الْبَعِيْدِ مَا رَغَبَ فِيهِ الْعَاقِلُ الْلَّيْسُ وَ  
سَارَعَ إِلَيْهِ الْمُؤْفَقُ الْمُصِيبُ

And even if there had not been a Revealed Verse regarding the marriages and the relationships, nor a Sunnah to be followed, whatever Allah<sup>-azwj</sup> has Made in it of kindness to relatives and the bonding of distant ones would be enough to make the intelligent and wise desire it and the guided and successful hasten toward it.

فَأَوْلَى النَّاسِ بِاللَّهِ مِنْ أَتَّبَعَ أَمْرَهُ وَ أَنْقَدَ حُكْمَهُ وَ أَمْضَى قَضَاءَهُ وَ رَجَحاً جَزَاءُهُ وَ تَحْنُنُ نَسْأَلُ اللَّهِ تَعَالَى أَنْ يَعْزِمَ لَنَا وَ لَكُمْ عَلَى أَوْفَقِ الْأَمْوَالِ

The foremost of the people with Allah<sup>-azwj</sup> is the one who obeys His<sup>-azwj</sup> Commands, and implements His<sup>-azwj</sup> Judgment, and carry out His<sup>-azwj</sup> Decree, and hope for His<sup>-azwj</sup> Reward. We ask Allah<sup>-azwj</sup> the Exalted, to Guide us and you to what is most proper and suitable.

ثُمَّ إِنَّ فُلَانَ بْنَ فُلَانٍ مِنْ قَدْ عَرَفُمْ مُرْوَةَتَهُ وَ عَقْلَهُ وَ صَلَاحَهُ وَ نِيَّتَهُ وَ فَضْلَهُ وَ قَدْ أَحْبَبَ شِرْكَكُمْ وَ حَطَبَ كَيْمَتَكُمْ وَ بَدَلَ لَهَا مِنْ  
الصَّدَاقِ كَدَّا فَسَقَعُوا شَافِعَكُمْ وَ أَنْكِحُوهَا حَاطِبَكُمْ فِي يُسْرٍ عَيْرٍ عُسْرٍ أَعْوَلُ قَوْلٍ هَذَا وَ أَسْتَعْفِرُ اللَّهَ لِي وَ لَكُمْ.

Indeed, so-and-so, the son of so-and-so, whose dignity, intellect, righteousness, intention, and virtue you already know, has desired to join your family and has proposed to your noble daughter, so-and-so, and has offered her such-and-such as a dowry. So, support the one who seeks your approval, and marry your daughter to

the one who has proposed, in ease and not in hardship. I say these words and seek the Forgiveness of Allah<sup>azwj</sup> for myself and for you!”<sup>29</sup>

### Respecting ladies:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الصَّبَّاحِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمَخْجَاجِ عَنْ عَبْدِ اللَّهِ بْنِ مُصْعَبٍ الرُّبَيْرِيِّ  
قَالَ سَمِعْتُ أَبا الْمُحْسِنِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ جَلَسْتُمَا إِلَيْهِ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَتَذَكَّرَنَا أَمْرُ النِّسَاءِ  
فَأَكْتَبْنَا الْحُوْضَ وَ هُوَ سَاكِنٌ لَا يَدْخُلُ فِي حَدِيثِنَا بِحَرْفٍ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Muhammad Bin Al Sabbah, from Abdul Rahman Bin Al Hajjaj, from Abdullaah Bin Mus'ab Al Zubeyri who said,

‘I heard Abu Al-Hassan Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup>, and we were seated with him<sup>asws</sup> in the Masjid of Rasool-Allah<sup>saww</sup>, so we mentioned the matter of the women. So, we discussed a lot and the Imam<sup>asws</sup> was silent, not entering into our discussion with a single word.

فَلَمَّا سَكَنَتْنَا قَالَ أَمَا الْحُرَّاَرُ فَلَا تَدْكُرُوهُنَّ وَ لَكِنْ حَيْرُ الْحُرَّاَرِيِّ مَا كَانَ لَكَ فِيهَا هَوَىٰ وَ كَانَ لَهَا عَقْلٌ وَ أَدْبٌ فَلَمَّا سَكَنَتْ تَحْتَاجُ إِلَى أَنْ تَأْمُرُ وَ لَا تَنْهَىٰ

So, when we were silent, he<sup>asws</sup> said: ‘As for the free ones, so you should not be mentioning them, but the best of the slave girls is the one whom you love and for her is an intellect, and manners, so you would neither be needy to instruct her nor prohibit her.

وَ دُونَ ذَلِكَ مَا كَانَ لَكَ فِيهَا هَوَىٰ وَ لَيْسَ لَهَا أَدْبٌ فَأَنْتَ تَحْتَاجُ إِلَى الْأَمْرِ وَ النَّهْيِ وَ دُونَهَا مَا كَانَ لَكَ فِيهَا هَوَىٰ وَ لَيْسَ لَهَا عَقْلٌ وَ لَا أَدْبٌ فَتَصْبِرْ عَلَيْهَا لِمَكَانٍ هَوَاكِ فِيهَا وَ جَارِيَةٌ لَيْسَ لَكَ فِيهَا هَوَىٰ وَ لَيْسَ لَهَا عَقْلٌ وَ لَا أَدْبٌ فَتَجْعَلُ فِيمَا بَيْنَكَ وَ بَيْنَهَا الْبَحْرَ الْأَحْصَرَ

And lower than that (from slave girls) is the one whom you love but she does not have oral discipline and you need to command and prohibit; and lower than her is the one whom you do not love and there is no intellect for her nor any manners, so you observe patience upon her in place of your passion regarding her; and a slave girl for whom there is no passion for you regarding her, and there is no intellect for her, nor any manners, so you should make the green ocean to be between you and her’.

قَالَ فَأَخَدْتُ بِلِحَيَّيِّ أُرِيدُ أَنْ أُصْرِطَ فِيهَا لِكَثْرَةِ حُوْضِنَا لِمَا لَمْ نَفْعِمْ فِيهِ عَلَى شَيْءٍ وَ لِجُنْمِعِ الْكَلَامِ فَقَالَ لِي مَهْ إِنْ فَعَلْتَ لَمْ أُجَالِسَنَكَ .

He (the narrator) said, ‘So I grabbed my beard intending that I make a loud sound (via mouth an arrogant/stupid call) because of the abundance of our discussion and not standing therein upon anything, and due to his<sup>asws</sup> comprehensive speech’. So he<sup>asws</sup> said to me: ‘Shh! If you do it, I will not sit with you’.<sup>30</sup>

<sup>29</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 4

<sup>30</sup> Al Kafi – V 5 – The Book of Marriage Ch 3 H 2

## The Sunnah Dowry:

The sunnah dowry was extremely affordable, and it cannot be considered equivalent to the purchasing of a wife, as it was prevalent in those days, e.g.,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنَّ مُحَمَّدَ بْنَ عَلَيِّ بْنِ مُوسَى يَحْتَطِبُ أُمَّ الْفَضْلِ ابْنَةَ عَبْدِ اللَّهِ الْمَامُونَ وَ قَدْ بَنَلَ لَهَا مِن الصَّدَاقِ مَهْرَ جَدِّهِ فَاطِمَةَ بِنْتَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهَا  
وَ هُوَ خَمْسِيَّةٌ دِرْهَمٌ چِياداً فَهَلْ زَوْجَتَهُ يَا أُمِّ الْمُؤْمِنِينَ عَلَى الصَّدَاقِ الْمَذْكُورِ

(In a lengthy Hadith): Then, Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> hereby proposes to Umm Al-Fazl daughter of Abdullah Bin Al-Mamoun, and he spends for her from the dowry, a dower of his<sup>-asws</sup> grandmother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup> daughter of Muhammad<sup>-saww</sup>! May the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and upon her<sup>-asws</sup>, and it is five hundred Dirhams. Do you get him<sup>-asws</sup> married, O commander of the faithful, based upon the mentioned dowry?'

قَالَ الْمَامُونُ نَعَمْ قَدْ زَوْجَتُكَ يَا أَبَا جَعْفَرٍ أُمَّ الْفَضْلِ ابْنَتِي عَلَى الصَّدَاقِ الْمَذْكُورِ فَهَلْ قِيلَتِ الْتِكَاجُ

Al-Mamoun said, 'Yes, I do get you<sup>-asws</sup> married, O Abu Ja'far<sup>-asws</sup>, to my daughter Umm Al-Fazl, based upon the mentioned dowry! Do you<sup>-asws</sup> accept the marriage?'

قَالَ أَبُو جَعْفَرٍ عَنْ نَعَمْ قِيلَتِ الْتِكَاجُ وَ رَضِيَ بِهِ.

Abu Ja'far<sup>-asws</sup> said: 'Yes, I have accepted the marriage and am pleased with it!'<sup>31</sup>

NB: In the Prophet Mohammed<sup>-saww</sup> era, five hundred Dirhams is equivalent today to approximately 1,487.5 grams of silver. Given that 1 Dirham is about 2.975 grams of silver, this means that five hundred Dirhams would be worth around 1,487.5 grams of silver.<sup>32</sup> as per today it is (£1.87/gram) is £2,782.

## Seek the Choice of Allah<sup>-azwj</sup> (Istikhara) before getting married:

ضَاءَ، فَقَهْ الرِّضَا عَلَيْهِ السَّلَامُ إِذَا أَرْدَتُ التَّشْرِيعَ فَأَسْتَخْرُ فَإِنْفَضْ ثُمَّ صَلَّى رَعْتَنِينَ وَ ارْفَعْ يَدَيْكَ وَ قُلْ اللَّهُمَّ إِنِّي أُرِيدُ التَّشْرِيعَ فَسَهِّلْ لِي مِنْ  
الْإِنْسَانِ أَحْسَنَهُنَّ حُلْقَاً وَ حَلْقَاً

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'When you want to get married, seek the Choice (of Allah<sup>-azwj</sup>) and continue. Then pray two units Salat and raise (your voice) with that and say, 'O Allah<sup>-azwj</sup>! I want to get married, so Facilitate for me from the women, their best in manners and creation...!'(an extract).<sup>33</sup>

<sup>31</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 5

<sup>32</sup> [five hundred Dirhams of Prophet Mohammed era value in gold - Search](#)

<sup>33</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 15

## Never marry to the one who takes intoxicants:

تَفْسِيرُ الْقَمِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِيهِ عَمْيَرٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ شَارِبُ الْحُمْرِ لَا تُصَدِّقُوهُ إِذَا حَدَثَ وَ لَا تُرْتَجِحُوهُ إِذَا حَطَبَ وَ لَا تَعْوِذُوهُ إِذَا مَرِضَ وَ لَا تَخْسُرُوهُ إِذَا مَاتَ وَ لَا تَأْتِنُوهُ عَلَى أَمَانَةٍ

Tafseer Al Qummi – from his father, from Ibn Abu Umeyr, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Drinker of the wine, neither ratify him when he narrates, nor marry to him when he proposes, nor console him when he is sick, nor attend him when he dies, nor entrust him upon an entrustment.

فَمَنْ اتَّسَمَهُ عَلَى أَمَانَةٍ فَاسْتَهَلْكَهَا فَلَيْسَ لَهُ عَلَى اللَّهِ أَنْ يُخْلِفَ عَلَيْهِ وَ لَا أَنْ يُأْجِرَهُ عَلَيْهَا لِأَنَّ اللَّهَ يَقُولُ وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمْ وَ أَبْيَ سَفِيهِ أَسْفَهُ مِنْ شَارِبِ الْحُمْرِ.

The one who entrusts him upon an entrustment, so he destroys it, there wouldn't be for him upon Allah<sup>-azwj</sup> to Replace upon it, nor to Recompense upon it, because Allah<sup>-azwj</sup> Says: **And do not give your wealth to the foolish [4:5]** – and which foolish one is more foolish than a drinker of wine?<sup>34</sup>

## Wife has to be nourished by her Husband:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ عَيْمَرٍ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَتَى رَجُلٌ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَسْتَأْمِرُهُ فِي النِّكَاحِ فَقَالَ لَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) انْكِحْ وَ عَلَيْكَ بِذَاتِ الدِّينِ تَرِبَّتْ يَدَكَ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Muhammad Bin Muslim who said,

'Abu Ja'far<sup>-asws</sup> said: 'A man came over to the Prophet<sup>-saww</sup> for instructions regarding the marriage. So Rasool-Allah<sup>-saww</sup> said: 'Marry, and upon you is to (marry the one with) the Religion, to be nourished by your hands'.<sup>35</sup>

## Never marry for wealth nor for beauty:

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْتَاعِيلَ عَنْ الْفَضْلِ بْنِ شَادَانَ حَمِيعًا عَنْ ابْنِ أَبِيهِ عَمْيَرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا تَرَوْجَ الرَّجُلُ الْمَرْأَةَ لِحِمَالَتِهِ أَوْ مَالِهِ وَ كُلَّهُ إِلَى ذَلِكَ وَ إِذَا تَرَوْجَهَا لِدِينِهِ رَوْفَةُ اللَّهِ الْجَمَالَ وَ الْمَالَ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from AL Fazl Bin ShAzaan, altogether from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'When the man marries the woman due to her beauty, or her wealth, he would be left alone to those

<sup>34</sup> Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 86 H 7

<sup>35</sup> Al Kafi – V 5 – The Book of Marriage Ch 13 H 1

(without attaining any of these), and when he marries her for her Religion, Allah<sup>-azwj</sup> will Grace to him the beauty (in his wife) as well as the wealth'.<sup>36</sup>

### A Lady may be sent to look at a proposed one prior to marriage:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا رَوَّعَ الْحَدِيثَ قَالَ كَانَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) إِذَا أَرَادَ تَرْزُّيْجَ امْرَأَةً بَعْثَ مَنْ يَنْظُرُ إِلَيْهَا وَيَقُولُ لِلْمَبْعُوثَةِ شَيْءٍ لِيَنْتَهَا طَابَ لِيَنْتَهَا طَابَ عَرْقُهَا وَأَنْظُرِي كَعْبَهَا فَإِنْ دَرَمَ كَعْبَهَا عَظِيمٌ كَعْبَهَا

A number of our companions, from Ahmad Bin Abu Abdullah, from one of our companions raising the Hadeeth,

'He<sup>-asws</sup> said: 'Whenever the Prophet<sup>-saww</sup> intended to marry a woman, sent over a woman to look at her and he<sup>-saww</sup> was saying to the sent woman: "Smell her if she likes a scent, for if her scent is pleasant, her marriage will be pleasant; and look at her heel, for if her heel is full, her ankle will be strong'.<sup>37</sup>

### Never marry a lady to an ill-mannered man:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ يَهْفُوْبَ بْنِ يَرِيدَ عَنِ الْحُسَيْنِ بْنِ بَشَّارِ الْوَاسِطِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسِينِ الرِّضَا (عَلَيْهِ السَّلَامُ) أَنَّ لِي فَرَائِيْهَ قَدْ حَطَّبَ إِلَيَّ وَفِي حُلْقِهِ شَيْءٌ فَقَالَ لَا تُرْزُّجْهُ إِنْ كَانَ سَيِّئَ الْحُلْقِ

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

'I wrote to Abu Al-Hassan Al-Reza<sup>-asws</sup>, 'There is a relative of mine who has sent a proposal to me, and in his mannerisms, there is something (bad)'. So he<sup>-asws</sup> said: 'Do not give in marriage to him if there was evilness in the mannerisms'.<sup>38</sup>

### Care must be taken to whom one weds his daughter/sister to:

الأَمَالِيُّ لِلشِّيْخِ الطَّوْسِيِّ بِإِسْنَادِ الْمُجَاشِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ عَ قَالَ قَالَ النَّبِيُّ صِ إِنَّمَا التَّكَاجُّ رُقٌ فَإِذَا أَنْكَحَ أَحَدُكُمْ وَلِيْدَةً فَقَدْ أَرَقَّهَا فَلْيَنْظُرْ أَحَدُكُمْ لِمَنْ يُرِقُ كِبِيْتَهُ.

(The book) 'Al Amali' of the sheykh Al Tusi – By a chain of Al Mujashie,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefather<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'But rather, the marriage is a form of servitude (submission). So, when one of you gives his daughter in marriage, he has placed her in servitude; therefore, let each one of you look carefully to whom he is placing his noble daughter in servitude'.<sup>39</sup>

<sup>36</sup> Al Kafi – V 5 – The Book of Marriage Ch 13 H 3

<sup>37</sup> Al Kafi – V 5 – The Book of Marriage Ch 16 H 4

<sup>38</sup> Al Kafi – V 5 – The Book of Marriage Ch 184 H 25

<sup>39</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 78 H 2

### Imam<sup>-asws</sup> says: Do not get her married to but with the one on her views:

ين، كتاب حسين بن سعيد و التوادر صَفْوَانُ عَنْ عَبْدِ اللَّهِ بْنِ بَكْيَرٍ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ: فُلِتْ لِأَبِي جَعْفَرٍ عِنْ إِنَّ لِامْرَأٍ أَخْتَانِ مُسْلِمَةً لَا يَأْسَ يَرَأِيهَا وَ لَيْسَ بِالْبَصْرَةِ أَحَدٌ فَمَا تَرَىٰ فِي تَرْوِيجِهَا مِنَ النَّاسِ

The book of Haseen Bin Saeed, and 'Al Nawadir' – Safwan, from Abdullah Bin Bukeyr, from Al Fuzeyl Bin Yasaar who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'My wife has a Muslim sister. There is no problem with her views (she has good faith), and there isn't anyone like her at Al-Basra, so what is your<sup>-asws</sup> view in getting her married to the people?'

فَقَالَ لَا تُنْزِّجْهَا إِلَّا مَنْ هُوَ عَلَىٰ رَأِيهَا وَ تَنْزِيْجُ الْمَرْأَةِ الَّتِي لَيْسَتْ بِنَاصِيَةٍ لَا يَأْسَ يَهُ.

He<sup>-asws</sup> said: 'Do not get her married except to the one being upon her views, and marrying the woman who isn't hostile (Nasibi), there is no problem with it'.<sup>40</sup>

### Never marry a woman from the people of the Book, nor upon a Muslim Wife:

ين، كتاب حسين بن سعيد و التوادر صَفْوَانُ عَنِ الْحَسَنِ بْنِ مُسْكَانَ عَنْ أَبْنَاءِ الْمُسْكَانِ عَنْ أَبِي زِيَادٍ قَالَ أَبُو عَبْدِ اللَّهِ عَ لَا تَنْزِوْجِ النَّصَارَى وَ لَا الْيَهُودَى وَ عَلَىِ الْمُسْلِمَةِ فَمَنْ فَعَلَ ذَلِكَ فَبِكَاْحَةٍ بَاطِلٍ.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Safwan, from Ibn Muskan, from Al Hassan Bin Ziyad who said,

'Abu Abdullah<sup>-asws</sup> said: 'Neither marry the Christian woman nor the Jewess upon the Muslim woman. The one who does that, his marriage is invalid'.<sup>41</sup>

ين، كتاب حسين بن سعيد و التوادر صَفْوَانُ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ عَنِ أَبِي جَعْفَرٍ عِنْ إِنَّ لَتَنْزِوْجِ الْيَهُودَى وَ النَّصَارَى عَلَىِ الْمُسْلِمَةِ.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Safwan, from Al A'ala, from Muhammad,

'From Abu Ja'far<sup>-asws</sup> having said: 'Neither marry the Jewess nor the Christian woman upon the Muslim woman'.<sup>42</sup>

### A Syedani is not a Match for a Non-Syed:

This topic is discussed in detail elsewhere, as above, a marriage has to be a match, as in the link below:

<https://hubeali.com/article/marriage-of-syedani-with-non-syed>

<sup>40</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 79 H 16

<sup>41</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 79 H 3

<sup>42</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 79 H 2

We present one Hadith below, where Imam Sadiq<sup>-asws</sup> emphasises the importance of the ‘Kuf’ (match).

فَبِالْمَنَاقِبِ لَابْنِ شَهْرَآشُوبَ قَالَ بَعْضُ الْحَوَارِجِ لِهِشَامَ بْنِ الْحَكَمِ الْعَجَمِيِّ تَزَوَّجُ فِي الْعَرَبِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘One of the Kharijites said to Hisham Bin Al-Hakam, ‘The non-Arab marries among the Arabs’.

قَالَ نَعَمْ

He said, ‘Yes’.

قَالَ فَالْعَرَبُ تَزَوَّجُ فِي قُرْبَشِ

He said, ‘The Arab marrying into Qureysh?’

قَالَ نَعَمْ

He said, ‘Yes’.

قَالَ فُرْبِشُ تَزَوَّجُ فِي بَنِي هَاشِمٍ

He said, ‘Qureysh marrying into the clan of Hashim<sup>-as</sup>?’

قَالَ نَعَمْ

He said, ‘Yes’.

فَجَاءَ الْخَارِجِيُّ إِلَى الصَّادِقِ عَ فَعَصَمَ عَلَيْهِ ثُمَّ قَالَ أَ سَبَعُهُ مِنْكَ

The Kharijite came to Al-Sadiq<sup>-asws</sup> and narrated the story to him<sup>-asws</sup>, then said, ‘Can I hear it from you<sup>-asws</sup>?’

فَقَالَ عَ نَعَمْ فَقَدْ قُلْتُ ذَاكَ

He<sup>-asws</sup> said: ‘Yes, I<sup>-asws</sup> have said that!’

قَالَ الْخَارِجِيُّ فَهَا أَنَا ذَا قَدْ حَتَّاكَ حَاطِبَاً

The Kharijite said, ‘So here I am having come to you<sup>-asws</sup> as a proposer!’

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ إِنَّكَ لَكُفُوٌّ فِي دِينِكَ وَ حَسْبُكَ فِي قَوْمِكَ وَ لَكِنَّ اللَّهَ عَرَّ وَ جَلَ صَانِتَنَا عَنِ الصَّنَدِقَاتِ وَ هِيَ أُوْسَاخُ أَئِدِي النَّاسِ فَكُنْكُرَهُ أَنْ نُشْرِكَ فِيمَا فَضَلَّنَا اللَّهُ يَهُ مَنْ لَمْ يَجْعَلْ اللَّهَ لَهُ مِثْلَ مَا جَعَلَ لَنَا

Abu Abdullah<sup>-asws</sup> said to him: 'You are a match in your religion and it suffices you in your people, but Allah<sup>-azwj</sup> Mighty and Majestic has Protected us<sup>-asws</sup> from the charities, and these are filth of hands of the people. Thus, in what Allah<sup>-azwj</sup> had Merited us<sup>-asws</sup> with, we<sup>-asws</sup> dislike to participate someone Allah<sup>-azwj</sup> has not Made for him similar to what He<sup>-azwj</sup> has Made for us<sup>-asws</sup>!'

فَقَمَ الْخَارِجِيُّ وَمُؤْمِنٌ يَقُولُ بِاللَّهِ مَا رَأَيْتُ رَجُلًا مِثْلَهُ رَدَّنِي وَاللَّهُ أَفْبَحَ رَوْءِي وَمَا خَرَجَ مِنْ قَوْلِ صَاحِبِهِ.

The Kharijite stood up and he was saying, 'By Allah<sup>-azwj</sup>, I have not seen a man like him<sup>-asws</sup>! He<sup>-asws</sup> rejected me, by Allah<sup>-azwj</sup>, with ugliest of rejections, and did not go out from the words of his<sup>-asws</sup> companion!'<sup>43</sup>

### Supplication after getting married:

عَنْ أَبِي يُوسُفَ عَنِ الْبَيْهِيِّ رَفِعَهُ قَالَ أَتَى رَجُلٌ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ إِنِّي تَرَوَجْتُ فَادْعُ اللَّهَ لِي فَقَالَ قُلِ اللَّهُمَّ يَكْلِمَاتِكَ اسْتَحْلِلُنَّهَا وَبِأَمَانِتِكَ أَحْدُدُهَا اللَّهُمَّ أَجْعَلْنَا وَلُودًا لَّا تَفْرُكْنَا كُلُّ مَا رَاحَ وَلَا تَسْأَلْنَا عَمَّا سَرَحَ

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

'A man came over to Amir Al-Momineen<sup>-asws</sup>, so he said to him<sup>-asws</sup>, 'I have got married, therefore supplicate to Allah<sup>-azwj</sup> for me'. So he<sup>-asws</sup> said: 'Say, 'O Allah<sup>-azwj</sup>! With Your<sup>-azwj</sup> words, I have permitted her, and with Your<sup>-azwj</sup> Security I take her. O Allah<sup>-azwj</sup>! Make her child-bearing, cordial, not separating, consuming from what is comfortable, and not asking about what is not available.'<sup>44</sup>

### The Wedding Meal:

سَنِ، الْمَحَاسِنِ بَعْضُ الْعَرَاقِيَّينَ عَنْ إِبْرَاهِيمَ عَنْ عُقْبَةَ عَنْ حَقْفَرِ الْقَلَانِيِّ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّا نَتَّخِذُ الطَّعَامَ وَنُجِيدُهُ وَنَتَّنَقُ فِيهِ فَلَا يَكُونُ لَهُ رَائِحَةُ طَعَامِ الْعَرْسِ

(The book) 'Al Mahasin' – One of the Iraqis, from Ibrahim, from Uqba, from Ja'far Al Qalanisy, from his father who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'We take the food, make it exquisite, and decorate it, yet it does not have the aroma of the wedding food'.

قَالَ ذَلِكَ لِأَنَّ طَعَامَ الْعَرْسِ تَكُُنُ فِيهِ رَائِحَةُ الْجَنَّةِ لِأَنَّهُ طَعَامَ الْجَنَّةِ لِحَلَالِهِ.

He<sup>-asws</sup> said: 'That is because the wedding meal, the aroma of Paradise is blown into it, because food has been prepared for the Permissible (occasion)'.<sup>45</sup>

<sup>43</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 78 H 12

<sup>44</sup> Al Kafi – V 5 – The Book of Marriage Ch 139 H 4

<sup>45</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 44

## **Appendix I: Can a Man look at the lady with the Intention of marriage:**

The Ahadith, below are about the price of a woman, as Muslims used to buy maids in those days to get married, e.g., See a Hadith below from Al-Kafi, Vol. 5.

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

'I asked Abu Ja'far<sup>-asws</sup> about the man who intends to marry the woman, can he look at her?' He<sup>-asws</sup> said: 'Yes. But rather, he is buying her at the highest price.'<sup>46</sup>

## Appendix II: Additional Ahadith on Marriage

Some Additional Ahadith, related to marriage proposals are cited below:

**Rasool Allah<sup>-saww</sup> mostly Married Women when proposed:**

سَنَ، الْمَحَاسِنُ الْوَشَاءُ عَنْ أَبِي الْحُسْنَ الرَّضَا عَ يَقُولُ إِنَّ النَّجَاشِيَّ لَهَا حَطَبٌ لِرَسُولِ اللَّهِ صَ أَمْ حَبَبَةً أَمَّةً يُبْتَثُ أَبِي سُقِيَّانَ فَرَوَّجَهُ دُعَاءً  
بِطَعَامٍ وَقَالَ إِنَّ مِنْ سُنَّتِ الْمُرْسَلِينَ الْأَطْعَامُ عِنْدَ التَّرْوِيَةِ.

(The book) 'Al Mahasin' – Al Washa,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup>, he<sup>-asws</sup> said: 'When Al-Najashi brought the proposal to Rasool-Allah<sup>-saww</sup> of Umm Habeeba Aamina Bint Abu Sufyan, he<sup>-saww</sup> married her. He<sup>-saww</sup> called for the meal and said, 'It is from the practice of the Messengers<sup>-as</sup> to feed after the marriage'.<sup>47</sup>

**Marriage Condition of Prophet Ibrahim<sup>-as</sup> and Sarah<sup>-as</sup> was they will not Oppose each on the Truth:**

وَقَالَ إِنَّ إِبْرَاهِيمَ عَنْ تَرْوِيجِ سَارَةَ وَكَانَتْ مِنْ أُولَادِ الْأَئِمَّةِ عَلَى أَنْ لَا يُخَالِفُهَا وَلَا يَعْصِيَهَا أَمْرًا وَلَا تَعْصِيَ لَهُ أَمْرًا فِيمَا وَاقَعَ الْحَقُّ وَإِنَّ إِبْرَاهِيمَ كَانَ يَأْتِي مَكَّةَ مِنَ السَّيْرِ فِي كُلِّ يَوْمٍ.

And (Imam Al-Sadiq<sup>-asws</sup>) said: 'Ibrahim<sup>-as</sup> married Sarah<sup>-as</sup>, and she<sup>-as</sup> from the children of the Prophets<sup>-as</sup>, upon the condition that he<sup>-as</sup> would neither oppose her<sup>-as</sup> nor disobey any instruction of hers<sup>-as</sup>, and she<sup>-as</sup> will not disobey any instruction of his<sup>-as</sup> in what is compatible with the truth; and Ibrahim<sup>-as</sup> used to come to Makkah from Al-Heera every day'. (an extract)<sup>48</sup>

<sup>46</sup> Al Kafi – V 5 – The Book of Marriage Ch 38 H 1

<sup>47</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 42

<sup>48</sup> Qasas Al Anbiya<sup>-as</sup> – H 109 (and) .(38/111-112)، برقم: بحار الأنوار (12/112-111).

### The Snooping is not allowed after marriage:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي تَرَوَجْتُ امْرَأَةً فَسَأَلْتُ عَنْهَا فَقَيَّلَ فَقَالَ وَأَنْتُ لِمَ سَأَلْتَ أَيْضًا لَيْسَ عَلَيْكُمُ التَّفْتِيشُ .

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

'I said to Abu Abdallah<sup>-asws</sup>, 'I married a woman, so I asked around about her, and it was said (certain things) about her'. So he<sup>-asws</sup> said: 'And you, why did you ask around about her as well? The investigation is not upon you'.<sup>49</sup>

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<sup>49</sup> Al Kafi – V 5 – The Book of Marriage Ch 184 H 49