

Family Life – Ahadith of Masomeen^{asws}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

Introduction:

An earlier article ‘Family Life [Nikah, Mutah, Relationship and Upbringing Children]’ which was compiled and uploaded in 2007, has been updated by adding more Ahadith with Arabic text.

Adoring Women:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا أَحَبُّ مِنْ دُنْيَاكُمْ إِلَّا النِّسَاءُ وَالطِّيبُ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘I^{-asws} don’t love anything from your world except for the women and the perfume’.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِيَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَظُنُّ رَجُلًا يَزِدُّ فِي هَذَا الْأَمْرِ خَيْرًا إِلَّا أَزَادَ حُبًّا لِلنِّسَاءِ .

Ali Bin Ibrahim, from his father, from Salih Bin Al Sandy, from Ja’far Bin basher, from Aban, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘I^{-asws} don’t think a man can increase goodness in this matter (*Wilayah*) except if he increases (his) love for the women’.²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنِ الْحَسَنِ بْنِ أَبِي قَتَادَةَ عَنْ رَجُلٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا تَلَدَّدَ النَّاسُ فِي الدُّنْيَا وَالْآخِرَةِ بِلَدَّةٍ أَكْثَرَ لَهُمْ مِنْ لَدَّةِ النِّسَاءِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ رُبَّنَّ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالتَّبَيَّنَ إِلَى آخِرِ الْآيَةِ

¹ Al Kafi – V 5 – The Book of Marriage Ch 1 H 6

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

A number of our companions, from Ahmad Bin Abu Abdullah Al Barqy, from Al Hassan Bin Abu Qatada, from a man, from Jameel Bin Darraj who said,

‘Abu Abdullah^{asws} said: ‘The people cannot enjoy pleasure in the world and the Hereafter with anything more pleasurable for them than the pleasure of the women, and these are the Words of Allah^{azwj} Mighty and Majestic: ***It has been adorned for the people, the love of desires, from the women and the sons [3:14]*** – up to the end of the Verse’.

ثُمَّ قَالَ وَ إِنَّ أَهْلَ الْجَنَّةِ مَا يَتَلَدُّونَ بِشَيْءٍ مِنَ الْجَنَّةِ أَشْهَى عِنْدَهُمْ مِنَ النِّكَاحِ لَا طَعَامٍ وَلَا شَرَابٍ .

Then he^{asws} said: ‘And the people of the Paradise would not be enjoying with anything more desirous with them than the ‘النِّكَاحِ’ (marriage), neither the food nor the drink’.³

Types of Nikah:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يَحِلُّ الْفَرْجُ بِثَلَاثِ نِكَاحٍ بِمِيرَاثٍ وَ نِكَاحِ بِلَا مِيرَاثٍ وَ نِكَاحِ مَلِكِ الْيَمِينِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The private parts (relationship with woman) are Made to be Permissible by three conditions – a marriage by Nikah (inheritance), and a (temporary) marriage without inheritance (Mutah – where inherence is not transferred), and a marriage by the possession of the right hand (slave girl)’.⁴ We will cover the first two types, as the third one is not in practice in our time.

Incentives of Nikah:

وقد روى الحسن بن علي بن أبي حمزة عن أبي عبد الله عليه السلام قال: " قال رسول الله صلى الله عليه وآله: من تزوج أحرز نصف دينه - وفي حديث آخر - فليتنق الله في النصف الباقي

Hassan bin Ali bin Abi Hamzah narrates from Imam Jafar-e-Sadiq^{asws} that Imam^{asws} quoted from Rasool Allah^{saww} ‘He who got married has secured half of his Eman (belief), in another traditions it is recommended that a married person should fear Allah^{azwj} for the protection of Deen’s other half (religion).⁵

³ Al Kafi – V 5 – The Book of Marriage Ch 1 H 10

⁴ Al Kafi – V 5 – The Book of Marriage Ch 37 H 1

⁵ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4342

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا (عليه السلام) قَالَ مَا أَقَادَ عَبْدٌ عَبْدَةً خَيْرًا مِنْ زَوْجَةٍ صَالِحَةٍ إِذَا رَأَاهَا سَرَّتُّهُ وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ فِي نَفْسِهَا وَ مَالِهِ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Safwan Bin Yahya,

(It has been narrated) from Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} having said: 'A slave will not benefit with a benefit better than a righteous wife. Whenever he looks at her she delights him, and whenever he is absent from her, she preserves him (his interests) with regards to herself and his wealth'.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ [عَنْ أَبِيهِ] عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) شَابٌّ مِنَ الْأَنْصَارِ فَشَكَا إِلَيْهِ الْحَاجَةَ فَقَالَ لَهُ تَزَوَّجْ

Ali Bin Ibrahim, from his father, from Salih Bin Al Sandy, from Ja'far Bin Basheer, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A youth from the Helpers came over to Rasool-Allah^{saww}, so he complained to him of the destitution. So he^{saww} said to him: 'Get married'.

فَقَالَ الشَّابُّ إِنِّي لَأَسْتَحْيِي أَنْ أَعُودَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَلَحِقَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ إِنَّ لِي بِنْتًا وَسِمَةً فَرَزَّوْحَهَا إِيَّاهُ قَالَ فَوَسَّعَ اللَّهُ عَلَيْهِ [قَالَ] فَأَتَى الشَّابُّ النَّبِيَّ (صلى الله عليه وآله) فَأَخْبَرَهُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا مَعْشَرَ الشَّبَابِ عَلَيْكُمْ بِالْبَاءِ .

So the youth said, 'I am too embarrassed that I should repeat to Rasool-Allah^{saww}'. So a man from the Helpers met him and said, 'I have a beautiful daughter'. So he married her to him. So Allah^{azwj} Expanded (sustenance) upon him. So the youth came over to the Prophet^{saww} and informed him^{saww}. So Rasool-Allah^{saww} said: 'O group of youths! You must get married'.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ حَرِيرٍ عَنْ وَليدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ تَرَكَ التَّزْوِيجَ مَخَافَةَ الْعَيْلَةِ فَقَدْ أَسَاءَ بِاللَّهِ الظَّنَّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Aban Bin usman, from Hareyz, from Waleed Bin Sabeeh,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who neglects the marriage fearing poverty so he has distrusted Allah^{azwj} with the conjecture'.⁸

⁶ Al Kafi – V 5 – The Book of Marriage Ch 7 H 3

⁷ Al Kafi – V 5 – The Book of Marriage Ch 10 H 3

⁸ Al Kafi – V 5 – The Book of Marriage Ch 10 H 1

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ شُعَيْبِ بْنِ جَنَاحٍ عَنْ مَطَرِ مَوْلَى مَعْنٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ثَلَاثَةٌ لِلْمُؤْمِنِ فِيهَا رَاحَةٌ دَارٌ وَاسِعَةٌ تُؤَارِي عَوْرَتَهُ وَ سُوءَ حَالِهِ مِنَ النَّاسِ وَ امْرَأَةٌ صَالِحَةٌ تُعِينُهُ عَلَى أَمْرِ الدُّنْيَا وَ الْآخِرَةِ وَ ابْنَةٌ يُخْرِجُهَا إِذَا مَيِّتَ أَوْ يَتَزَوَّجَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Mansour Bin Al Abbas, from Shuayb Bin Janah, from Matar, a slave of Ma'an,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'There are three wherein is rest for the Believer – a spacious house veiling his privacy and the evilness of his state from the people, and a righteous woman who supports him upon the affairs of the world and the Hereafter, and a daughter whom he brings out either due to death or her marriage'.⁹

Disadvantages of remaining un-married:

For Men:

عَلِيُّ بْنُ مُحَمَّدٍ بْنُ بُنْدَارٍ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنِ ابْنِ فَضَّالٍ وَ جَعْفَرَ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ هَلْ لَكَ مِنْ زَوْجَةٍ فَقَالَ لَا فَقَالَ أَبِي وَ مَا أَحَبُّ أَنْ لِي الدُّنْيَا وَ مَا فِيهَا وَ أَبِي بَتُّ لَيْلَةً وَ لَيْسَتْ لِي زَوْجَةٌ

Ali Bin Muhammad Bin Bundar and someone else, from Ahmad Bin Abu Abdullah Al Barqy, from Ibn Fazzal and Ja'far Bin Muhammad, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'A man came over to Abu Abdullah^{-asws} so he^{-asws} said to him: 'Is there a wife for you?' So he said, 'No'. So he^{-asws} said: 'My^{-asws} father^{-asws} said: 'And I^{-asws} would not like it if the world and whatever is in it was to be for me^{-asws}, and I^{-asws} spend one night and there is no wife for me^{-asws}'.

ثُمَّ قَالَ الرَّكْعَتَانِ يُصَلِّيهِمَا رَجُلٌ مُتَزَوِّجٌ أَفْضَلُ مِنْ رَجُلٍ أُعْرِبَ يَوْمُ لَيْلَةٍ وَ يَصُومُ نَهَارَهُ ثُمَّ أَعْطَاهُ أَبِي سَبْعَةَ دِينَارٍ ثُمَّ قَالَ لَهُ تَزَوِّجْ بِهِ ثُمَّ قَالَ أَبِي قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (اتَّخِذُوا الْأَهْلَ فَإِنَّهُ أَرْزُقُ لَكُمْ .

Then he^{-asws} said: 'The two Cycles Prayed by a married man is superior than a celibate man (unmarried) who stands during the night (for Prayer) and Fasts during his day'. Then he^{-asws} gave him seven Dinars, then said to him: 'Get married with these'. Then he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Take the wife, for there would be more sustenance for you'.¹⁰

وروي أن رسول الله صلى الله عليه وآله قال: " أكثر أهل النار العزاب "

⁹ Al Kafi – V 5 – The Book of Marriage Ch 7 H 6

¹⁰ Al Kafi – V 5 – The Book of Marriage Ch 9 H 6

In another tradition, Rasool Allah^{-saww}, said, The unmarried would make a large proportion of the inhabitants of hell.¹¹

For Women:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) النِّسَاءَ أَنْ يَتَّبِعْنَ وَ يُعْطِلْنَ أَنْفُسَهُنَّ مِنَ الْأَزْوَاجِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} forbade the women that they be celibates and delay themselves from the marriage'.¹²

ابْنُ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا يَنْبَغِي لِلْمَرْأَةِ أَنْ تُعْطِلَ نَفْسَهَا وَ لَوْ تَعْلِقُ فِي عُنُقِهَا قِلَادَةً وَ لَا يَنْبَغِي أَنْ تَدَعَ يَدَهَا مِنَ الْخِضَابِ وَ لَوْ تَمْسَحُهَا مَسْحًا بِالْحِنَاءِ وَ إِنْ كَانَتْ مُسِنَّةً .

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'It is not befitting for the woman that she neglects herself, even if she attaches a necklace in her neck, nor is it befitting that she leaves her hand from the dyeing even if she wipes it with a touch with henna, even if she was old'.¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ قَالَ دَخَلَتْ امْرَأَةٌ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَتْ أَصْلَحَكَ اللَّهُ إِلَيَّ امْرَأَةٌ مُتَبَتِّلَةٌ فَقَالَ وَ مَا التَّبَتُّلُ عِنْدَكَ قَالَتْ لَا أَتَزَوِّجُ قَالَ وَ لِمَ قَالَتْ أَلْتَمِسُ بِذَلِكَ الْفَضْلَ فَقَالَ انْصَرِفِي فَلَوْ كَانَ ذَلِكَ فَضْلًا لَكَانَتْ فَاطِمَةُ (عليه السلام) أَحَقَّ بِهِ مِنْكَ إِنَّهُ لَيْسَ أَحَدٌ يَسْبِقُهَا إِلَى الْفَضْلِ .

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

'A woman came over to Abu Abdullah^{-asws}, so she said, 'May Allah^{-azwj} Keep you^{-asws} well! I am a celibate woman'. So he^{-asws} said: 'And what is the celibacy with you?' She said, 'I do not get married'. He^{-asws} said: 'And why (not)?' She said, 'I seek the merit by that'. He^{-asws} said: 'Leave! If that was meritorious, (Syeda) Fatima^{-asws} would have been more rightful with it than you, for there is no one who precedes her^{-asws} to the merit'.¹⁴

¹¹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4349

¹² Al Kafi – V 5 – The Book of Marriage Ch 146 H 1

¹³ Al Kafi – V 5 – The Book of Marriage Ch 146 H 2

¹⁴ Al Kafi – V 5 – The Book of Marriage Ch 146 H 3

Searching for a Wife to Be:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مَالِكِ بْنِ أَشْيَمٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) تَزَوَّجُوا سَمْرَاءَ عَيْنَاءَ عَجْرَاءَ مَرْبُوعَةً فَإِنْ كَرِهْتَهَا فَعَلَيْ مَهْرُهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Mallik Bin Asheym, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Marry a brunette (nor very white nor too dark), of large eyes (and) buttocks, of a medium stature, so if you dislike her, then her dowry would be upon me^{asws}’.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَبِيهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمَرْأَةُ الْجَمِيلَةُ تَقَطُّعُ الْبَلْعَمَ وَالْمَرْأَةُ السَّوَدَاءُ تُهَيِّجُ الْمِرَّةَ السَّوَدَاءَ .

Muhammad Bin Yahya, from Muhammad Bin Abu Al Qasim, from his father,

(It has been narrated) raising it from Abu Abdullah^{asws} having said: ‘The beautiful woman cuts the phlegm and the terrible woman stirs the black bile’.¹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّمَا الْمَرْأَةُ قِلَادَةٌ فَانظُرْ إِلَى مَا تَقْلُدُهُ .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abdullah Bin Muskan, from one of his companions who said,

‘I heard Abu Abdullah^{asws} saying: ‘But rather, the woman is a necklace, therefore consider what you would be wearing’.

قَالَ وَ سَمِعْتُهُ يَقُولُ لَيْسَ لِلْمَرْأَةِ حَظٌّ لَا لِصَالِحِيهِنَّ وَلَا لِطَالِحِيهِنَّ أَمَّا صَالِحِيهِنَّ فَلَيْسَ حَظُّهَا الذَّهَبُ وَالْفِضَّةُ بَلْ هِيَ خَيْرٌ مِنَ الذَّهَبِ وَالْفِضَّةِ وَأَمَّا طَالِحِيهِنَّ فَلَيْسَ التُّرَابُ حَظُّهَا بَلِ التُّرَابُ خَيْرٌ مِنْهَا .

He (the narrator) said, ‘And I heard him^{asws} saying: ‘No value can be placed for the woman, neither a righteous one nor a wicked one. As for the righteous one, so her value is not the gold and the silver, but she is better than the gold and the silver; and as for the wicked one, so her value is not the dirt, but the dirt is better than her’.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) (اخْتَارُوا لِنُطْفِكُمْ فَإِنَّ الْخَالَ أَحَدُ الصَّحِيعِينَ .

¹⁵ Al Kafi – V 5 – The Book of Marriage Ch 16 H 2

¹⁶ Al Kafi – V 5 – The Book of Marriage Ch 17 H 1

¹⁷ Al Kafi – V 5 – The Book of Marriage Ch 12 H 1

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Prophet^{-saww} said: 'Choose (a depository – mother of your children) for your seed, for the maternal uncle is one of the two close associates'.¹⁸

وَ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْكِحُوا الْأَكْفَاءَ وَ انْكِحُوا فِيهِمْ وَ اخْتَارُوا لِطُفْلِكُمْ .

And by his chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Marry the matches and marry among them, and choose for your seed' (mother of your children).¹⁹

وَ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَاطِبِيًّا فَقَالَ أَيُّهَا النَّاسُ إِيَّاكُمْ وَ حَضْرَاءَ الدِّمَنِ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا حَضْرَاءُ الدِّمَنِ قَالَ الْمَرْأَةُ الْحَسَنَاءُ فِي مَنْبِتِ السُّوءِ .

And by his chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} stood up to address, so he^{-saww} said: 'O you people! Beware of the green (plant growing in) the dump (filth)! It was said, 'O Rasool-Allah^{-saww}! And what is the green (plant growing in) the dump (filth)?' He^{-saww} said: 'The beautiful woman grown up in the evil (environment)'.²⁰

Marry for Religion and not for wealth and beauty:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ 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 تَرَبَّثَ يَدَاكَ .

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

'Abu Ja'far^{-asws} said: 'A man came over to the Prophet^{-saww} for instructions regarding the marriage. So Rasool-Allah^{-saww} said: 'Marry, and upon you is to (marry the one with) the Religion, to be nourished by your hands'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا تَزَوَّجَ الرَّجُلُ الْمَرْأَةَ لِحَمَالِهَا أَوْ مَالِهَا وَكَلَّ إِلَى ذَلِكَ وَ إِذَا تَزَوَّجَهَا لِدِينِهَا رَزَقَهُ اللَّهُ الْجَمَالَ وَ الْمَالَ .

¹⁸ Al Kafi – V 5 – The Book of Marriage Ch 12 H 2

¹⁹ Al Kafi – V 5 – The Book of Marriage Ch 12 H 3

²⁰ Al Kafi – V 5 – The Book of Marriage Ch 12 H 4

²¹ Al Kafi – V 5 – The Book of Marriage Ch 13 H 1

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^{asws} having said: ‘When the man marries the woman due to her beauty, or her wealth, he would be left alone to those (without prosperity), and when he marries her for her Religion, Allah^{azwj} will Grace to him the beauty (in his wife) as well as the wealth’.²²

Marry for Seeking Children:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا نَبِيَّ اللَّهُ إِنَّ لِي ابْنَةً عَمِّ قَدْ رَضِيتُ جَمَالَهَا وَ حُسْنَهَا وَ دِينَهَا وَ لَكِنَّهَا عَاقِرٌ فَقَالَ لَا تَزَوِّجْهَا إِنَّ يُونُسَ بْنَ يَعْقُوبَ لَقِيَ أَحَاهُ فَقَالَ يَا أَخِي كَيْفَ اسْتَطَعْتَ أَنْ تَزَوِّجَ الْبِسَاءَ بَعْدِي فَقَالَ إِنَّ أَبِي أَمَرَنِي وَ قَالَ إِنْ اسْتَطَعْتَ أَنْ تَكُونَ لَكَ ذُرِّيَّةٌ تُثْقِلُ الْأَرْضَ بِالتَّسْبِيحِ فَأَفْعَلْ

A number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A man came over to Rasool-Allah^{saww}, so he said, ‘O Prophet^{saww} of Allah^{azwj}! I have a daughter of an uncle whose beauty I am pleased with, and her gracefulness, and her Religion, but she is barren’. So he^{saww} said: ‘Do not marry her. Yusuf^{as} Bin Yaqoub^{as} met his^{as} brother, so he^{asws} said, ‘O my brother, how did you marry the women after me^{as}?’ So he said, ‘My father^{as} instructed me and said: ‘Try to the extent of your ability that there should be offspring for you who would make the earth heavy with the Glorification (of Allah^{azwj})’ So I did’.

قَالَ فَجَاءَ رَجُلٌ مِنَ الْعَدِ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ لَهُ مِثْلَ ذَلِكَ فَقَالَ لَهُ تَزَوِّجْ سَوَاءً وَوَدّاً فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ قَالَ فُقُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا السَّوَاءُ قَالَ الْقَبِيحَةُ .

He^{asws} said: ‘A man came the next day to the Prophet^{saww}, so he said similar to that. So he^{saww} said to him: ‘Marry the child-bearing unfamiliar one, for I^{saww} would express pride with you all with the community on the Day of Judgement’. So I said to Abu Abdullah^{asws}, ‘What is the terrible one?’ He^{asws} said: ‘The ugly one’.²³

الْحَسَنُ بْنُ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) تَزَوِّجُوا بَكراً وَوَدّاً وَ لَا تَزَوِّجُوا حَسَنَاءَ حَمِيلَةً عَاقِراً فَإِنِّي أَبَاهِي بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ .

Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

²² Al Kafi – V 5 – The Book of Marriage Ch 13 H 3

²³ Al Kafi – V 5 – The Book of Marriage Ch 14 H 1

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Marry a virgin (or) a child-bearer, and do not marry for the looks, nor a barren, for I^{saww} would be priding with you among the communities, on the Day of Judgement'.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ سَعِيدِ الرَّقِيِّ قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ جَعْفَرٍ الْجَعْفَرِيُّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِرَجُلٍ تَزَوَّجَهَا سُوءَاءً وَلُوداً وَ لَا تَزَوَّجَهَا حَسَنَاءً عَاقِرًا فَإِنِّي مُبَاهٍ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ أَوْ مَا عَلِمْتُ أَنَّ الْوَالِدَانَ تَحْتَ الْعَرْشِ يَسْتَعْفِرُونَ لِآبَائِهِمْ يَحْضُنُّهُمْ إِبْرَاهِيمُ وَ تُرَبِّيهِمْ سَارَةَ فِي جَبَلٍ مِنْ مِسْكِ وَ عَنْبَرٍ وَ زَعْفَرَانٍ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Saeed Al Raqqy, from Suleyman Bin Ja'far Al Ja'fary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Rasool-Allah^{saww} said to a man: 'Marry 'سوءاء' the child-bearing one, but do not marry a good looking barren woman, for I^{saww} would be priding with you all (among) the communities on the Day of Judgement; or do you not know that the children are seeking Forgiveness for their parents beneath the Throne. Ibrahim^{as} is cuddling them and Sarah^{as} is nourishing them in a mountain of Musk and Amber and Saffron'.²⁵

The Best Qualities of Women:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ صَاحِبَتِي هَلَكَتْ وَ كَانَتْ لِي مُوَافِقَةً وَ قَدْ هَمَمْتُ أَنْ أَتَزَوَّجَ فَقَالَ لِي انْظُرْ أَيَّنَ تَضَعُ نَفْسَكَ وَ مَنْ تُشْرِكُهُ فِي مَالِكَ وَ تُطْلِعُهُ عَلَى دِينِكَ وَ سِرِّكَ فَإِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَبِكْرًا تُنْسَبُ إِلَى الْحَيْرِ وَ إِلَى حُسْنِ الْخُلُقِ

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad altogether, from Ibn Mahboub, from Ibrahim Al Karkhy who said,

'I said to Abu Abdullah^{asws}, 'My female companion died and she was compatible for me and I have thought about getting married'. So he^{asws} said to me: 'Consider where you are placing yourself and the one you are associating in your wealth, and aspiring to be upon your Religion, and your secrets. So if it was inevitable to do, so (get married to) a virgin who has been linked to goodness, and to good mannerisms.

وَ اعْلَمْ أَهْنُ كَمَا قَالَ . أَلَا إِنَّ النِّسَاءَ خُلِفْنَ شَيْئاً فَمِنْهُنَّ الْعَنِيمَةُ وَ الْعَرَامُ وَ مِنْهُنَّ الْهَلَالُ إِذَا تَجَلَّى لِصَاحِبِهِ وَ مِنْهُنَّ الظَّلَامُ فَمَنْ يَظْفَرُ بِصَالِحِهِنَّ يَسْعَدُ وَ مَنْ يُغْبِرُ فَلَيْسَ لَهُ أَنْتِقَامُو

²⁴ Al Kafi – V 5 – The Book of Marriage Ch 14 H 2

²⁵ Al Kafi – V 5 – The Book of Marriage Ch 14 H 4

And know that they (women) are as just as if has been said, 'Indeed! The women are of various etiquettes – so from them is the beneficial, and the loss maker, and from them is the crescent shining for her companion, and from them is the darkness. So the one who succeeds with a righteous one would be fortunate, and the one who is cheated so it is not for him that he takes revenge.

هُنَّ ثَلَاثٌ فَأَمْرَةٌ وُلُودٌ وَدُودٌ تُعِينُ زَوْجَهَا عَلَى دَهْرِهِ لِدُنْيَاهُ وَ آخِرَتِهِ وَ لَا تُعِينُ الدَّهْرَ عَلَيْهِ وَ امْرَأَةٌ عَقِيمَةٌ لَا ذَاتُ جَمَالٍ وَ لَا خُلُقٍ وَ لَا تُعِينُ زَوْجَهَا عَلَى خَيْرٍ وَ امْرَأَةٌ صَحَابَةٌ وَ لَا جَهَّةَ هَمَّازَةً تَسْتَقْبِلُ الْكَثِيرَ وَ لَا تَقْبَلُ الْيَسِيرَ .

They are three (types) – A child bearing woman of cordiality and supportive of her husband all the time for his world and his Hereafter, and she does not spend time against him; and a sterile (barren) woman, not with any beauty nor manners, and she does not assist her husband upon goodness; and a vociferous (loud) woman, a fault-finder, belittling the lot, and not accepting the little'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَفْضَلُ نِسَاءِ أُمَّتِي أَصْبَحُهُنَّ وَجْهًا وَ أَقْلُهُنَّ مَهْرًا .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The best woman of my^{-saww} community is the one who is with a beautiful face and of a small dowry'.²⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) خَيْرُ نِسَائِكُمْ الْخَمْسُ قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا الْخَمْسُ قَالَ الْهَيْئَةُ اللَّيِّنَةُ الْمُؤَاتِيَةُ الَّتِي إِذَا غَضِبَ زَوْجُهَا لَمْ تَكْتَحِلْ بِعَمَضٍ حَتَّى يَرْضَى وَ إِذَا غَابَ عَنْهَا زَوْجُهَا حَفِظَتْهُ فِي غَيْبَتِهِ فَتِلْكَ عَامِلَةٌ مِنْ عَمَلِ اللَّهِ وَ عَامِلَةٌ اللَّهِ لَا يَجِيبُ .

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ismail Bin Mihran, from Suleyman Al Ja'fary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The best of your women have five (qualities)'. It was said, 'O Amir Al-Momineen^{-asws}! And what are the five?' He^{-asws} said: 'The modest, the kind, the supportive, the one who when her husband is angered would not neglect him even for the blink of an eye until he is pleased, and when her husband is absent she would protect him (his interests) during his absence. Thus, that is a worker from the workers of Allah^{-azwj}, and a worker of Allah^{-azwj} will not fail'.²⁸

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

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

²⁸ Al Kafi – V 5 – The Book of Marriage Ch 4 H 5

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ
 آبَائِهِ (عَلَيْهِمُ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا اسْتَفَادَ امْرُؤٌ مُسْلِمًا فَايَّدَهُ بَعْدَ الْإِسْلَامِ أَفْضَلَ مِنْ زَوْجَةٍ
 مُسْلِمَةٍ تَسُرُّهُ إِذَا نَظَرَ إِلَيْهَا وَتُطِيعُهُ إِذَا أَمَرَهَا وَتَحْفَظُهُ إِذَا غَابَ عَنْهَا فِي نَفْسِهَا وَ مَالِهِ .

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

(It has been narrated) from Abu Abdullah^{-asws}, from his forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'A Muslim person did not benefit with a benefit after Al-Islam superior than a Muslim wife who delights him when he looks at her, and obeys him when he instructs her, and preserves him (his interests) when he is absent from her with regards to herself and his wealth'.²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً
 عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ كُنَّا عِنْدَ النَّبِيِّ (صَلَّى اللَّهُ
 عَلَيْهِ وَآلِهِ) فَقَالَ إِنَّ خَيْرَ نِسَائِكُمُ الْوَلُودُ الْوُدُودُ الْعَفِيفَةُ الْعَزِيزَةُ فِي أَهْلِهَا الدَّلِيلَةُ مَعَ بَعْضِهَا الْمُتَبَرِّجَةُ مَعَ زَوْجِهَا الْحَصَانُ
 عَلَى غَيْرِهِ الَّتِي تَسْمَعُ قَوْلَهُ وَ تُطِيعُ أَمْرَهُ وَ إِذَا حَلَا بِهَا بَدَلَتْ لَهُ مَا يُرِيدُ مِنْهَا وَ لَمْ تَبَدَّلْ كَتَبَدَّلِ الرَّجُلُ .

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Hamza who said,

'I heard Jabir Bin Abdullah saying, 'We were in the presence of the Prophet^{-saww}, so he^{-saww} said: 'The best of your women are the child-bearing, the cordial, the chaste, the dear among her family, humble with her husband, the welcoming with her husband, the fortress upon others, one who listens to his words and obeys his instructions, and whenever he is alone with her she gives him whatever he wants from her, and she does not show vulgar manners as man does'.³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي بَصِيرٍ
 عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ خَيْرُ نِسَائِكُمُ الَّتِي إِذَا خَلَتْ مَعَ زَوْجِهَا خَلَعَتْ لَهُ دِرْعَ الْحَيَاءِ وَ إِذَا لَبَسَتْ لَبَسَتْ
 مَعَهُ دِرْعَ الْحَيَاءِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid Al barqy, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The best of your women is the one who, when she is alone with her husband, puts off the shield of shyness, and when she dresses up, she dresses up for him a shield of shyness'.³¹

²⁹ Al Kafi – V 5 – The Book of Marriage Ch 7 H 1

³⁰ Al Kafi – V 5 – The Book of Marriage Ch 4 H 1

³¹ Al Kafi – V 5 – The Book of Marriage Ch 4 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أَفْضَلُ نِسَاءِ أُمَّتِي أَصْبَحُهُنَّ وَجْهًا وَأَقْلُهُنَّ مَهْرًا).

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The best woman of my^{saww} community is the one who is with a beautiful face and of a small dowry'.³²

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُونُسَ بْنِ بَقَّاحٍ عَنْ مُعَاذِ الْجَوْهَرِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (حَيْرٌ نِسَائِكُمُ الطَّيِّبَةُ الطَّعَامِ الطَّيِّبَةُ الرِّيحِ الَّتِي إِنْ أَنْفَقَتْ أَنْفَقَتْ بِمَعْرُوفٍ وَإِنْ أَمْسَكَتْ أَمْسَكَتْ بِمَعْرُوفٍ فِتْلَكَ عَامِلٌ مِنْ عَمَالِ اللَّهِ وَ عَامِلُ اللَّهِ لَا يَحْيِبُ).

Humejd Bin Ziyad, from Al Hassan Bin Musa Al Khashab, from Al Hassan Bin Ali Bin Yusuf Bin Baqa'a, from Moaz Al Jowhary, from Amro Bin Jami'e,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The best of your women is the good cook, the aromatic with perfume; when she spends, spends with the moderation, and if she is silent, she is silent with moderation. Thus, that is a worker from the workers of Allah^{azwj}, and a worker of Allah^{azwj} will not fail'.³³

The most evil of the women 'شَرَارِ النِّسَاءِ':

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ (صلى الله عليه وآله) (أَعُوذُ بِكَ مِنْ امْرَأَةٍ تُشَيَّبُنِي قَبْلَ مَشِيئِي).

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was from the supplications of Rasool-Allah^{saww}: 'I^{saww} seek Refuge from a woman who ages me^{saww} before my^{saww} age'.³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَجْبُوبٍ عَنْ عَلِيٍّ بْنِ رَبَّابٍ عَنْ أَبِي حَمْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أَلَا أُحْبِرُكُمْ بِشَرَارِ نِسَائِكُمُ الدَّلِيلَةُ فِي أَهْلِهَا الْعَرِيزَةُ مَعَ بَعْلِهَا الْعَقِيمِ الْحُفُودُ الَّتِي لَا تَوْرَعُ مِنْ قَبِيحِ الْمُتَرَسِّجَةِ إِذَا غَابَ عَنْهَا).

³² Al Kafi – V 5 – The Book of Marriage Ch 4 H 4

³³ Al Kafi – V 5 – The Book of Marriage Ch 4 H 7

³⁴ Al Kafi – V 5 – The Book of Marriage Ch 5 H 3

بَعْلُهَا الْحِصَانُ مَعَهُ إِذَا حَضَرَ لَا تَسْمَعُ قَوْلَهُ وَ لَا تُطِيعُ أَمْرَهُ وَ إِذَا حَلَا بِهَا بَعْلُهَا تَمْنَعَتْ مِنْهُ كَمَا تَمْنَعُ الصَّعْبَةُ عَنْ رُكُوبِهَا
لَا تَقْبَلُ مِنْهُ عُذْرًا وَ لَا تَعْفِرُ لَهُ ذَنْبًا .

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yaha, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, form Ali Bin Raib, from Abu Hamza, from Jabir Bin Abdullah who said,

'I heard him^{asws} saying: 'Rasool-Allah^{saww} said: 'Shall I inform you all with the most evil of your women? (She is the one who is) the disgraced among her family, and (despite being) dear with her husband, she is the sterile, the vengeful, who does not have any qualms from ugliness, the welcoming (to others) whenever her husband is absent from her, the one who is reserved when she is with him; whenever he is present she does not listen to his words nor does she obey his instructions; and whenever he husband is alone with her she prevents him just like the stubborn animal prevents from being ridden, not accepting any excuses from him nor forgiving any of his mistakes'.³⁵

Falling in 'Love' is a Wrath of Allah^{azwj}:

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن محمد بن علي الكوفي عن محمد بن سنان عن المفضل بن عمر قال: سألت أبا عبد الله جعفر بن محمد الصادق " ع " عن العشق فقال قلوب خلت من ذكر الله فاذاقها الله حب غيره.

Muhammad Bin Ali Majalawiya narrated to us, from an unclce of Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} was asked about the 'Al-Ishiq' (falling in love with someone), so he^{asws} said: 'The hearts which are empty from the Remembrance of Allah^{azwj}, so Allah^{azwj} (Punishes those by) Making them taste the love of other than Him^{azwj}' (so they suffer due to lack of sleep, being restless and unable to focus on Ibadah).³⁶

³⁵ Al Kafi – V 5 – The Book of Marriage Ch 5 H 1

³⁶ Al Illal Al Sharaie – V 1 Ch 118 H 1

Arranged/Love Marriages?

Men:

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنْ حَبِيبِ الْخُثَعَمِيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِيَّيْ أُرِيدُ أَنْ أَتَزَوَّجَ امْرَأَةً وَإِنَّ أَبِيَّ أَرَادَا عَيْرَهَا قَالَ تَزَوَّجِ الَّتِي هَوَيْتَ وَ دَعِ الَّتِي يَهْوَى أَبَوَاكَ .

Humejd 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,

Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'I want to marry a woman, but my parents want (me to marry with) someone else'. He^{-asws} said: 'Marry the one who (you) desire and leave the one whom your parent's desire'.³⁷

Women:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ يُرِيدُ أَنْ يُزَوِّجَ أُخْتَهُ قَالَ يُؤَامِرُهَا فَإِنْ سَكَتَتْ فَهِيَ إِفْرَاؤُهَا وَإِنْ أَبَتْ لَمْ يُزَوِّجْهَا وَإِنْ قَالَتْ زَوِّجْنِي فَلَانَا فَلْيُزَوِّجْهَا مَنْ تَرْضَى وَ الْيَتِيمَةَ فِي حِجْرِ الرَّجُلِ لَا يُزَوِّجُهَا 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 Abdullah^{-asws} regarding a man who wants to get his sister married off. He^{-asws} 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'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الْجَارِيَةِ يُزَوِّجُهَا أَبُوهَا بِعَيْرِ رِضَا مِنْهَا قَالَ لَيْسَ لَهَا مَعَ أَبِيهَا أَمْرٌ إِذَا أَنْكَحَهَا جَارَ نِكَاحُهُ وَإِنْ 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 Abdullah^{-asws} regarding the girl getting married off by her father without her consent. He^{-asws} 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 يُزَوِّجَ أُخْتَهُ قَالَ يُؤَامِرُهَا فَإِنْ سَكَتَتْ فَهِيَ إِفْرَاؤُهَا وَإِنْ أَبَتْ لَمْ يُزَوِّجْهَا .

³⁷ Al Kafi – V 5 – The Book of Marriage Ch 64 H 1

³⁸ Al Kafi – V 5 – The Book of Marriage Ch 56 H 3

He (the narrator) said, 'And he^{-asws} was asked about a man who wanted to get his sister married off. He^{-asws} said: 'He can permit her, and if she remains silent, so it is her agreement, but if she refuses, he cannot get her married'.³⁹

Same Gender Marriages are Forbidden

أَحْمَدُ عَنْ عَلِيٍّ بْنِ أَصْبَاطٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا كَانَ فِي شِيعَتِنَا فَلَمْ يَكُنْ فِيهِمْ ثَلَاثَةُ أَشْيَاءَ مَنْ يَسْأَلُ فِي كَفِّهِ وَ لَمْ يَكُنْ فِيهِمْ أَرْزُقٌ أَحْضَرُ وَ لَمْ يَكُنْ فِيهِمْ مَنْ يُؤْتَى فِي دُبُرِهِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Whatever there was among our^{-asws} Shias, but there will never come to be among them three things – the one who begs in his hand; and there will never be among them a blue-eyed, a green-eyed; and they would not come to be among them the one who invites others to his behind'.⁴⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحُسَيْنِ عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عُمَرَ بْنِ يَزِيدَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عِنْدَهُ رَجُلٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَحِبُّ الصَّبِيَّانَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَتَصْنَعُ مَاذَا قَالَ أَحْمَلُهُمْ عَلَى ظَهْرِي فَوَضَعَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَدَهُ عَلَى جَبْهَتِهِ وَ وَلَّى وَجْهَهُ عَنْهُ فَبَكَى الرَّجُلُ فَنَظَرَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَأَنَّهُ رَحِمَهُ فَقَالَ إِذَا أَتَيْتَ بَلَدَكَ فَاشْتَرِ جُزُورًا سَمِينًا وَ اعْقِلْهُ عِقَالًا شَدِيدًا وَ خُذِ السَّيْفَ فَاضْرِبِ السَّنَامَ ضَرْبَةً تَقْشِرُ عَنْهُ الْجِلْدَةَ وَ اجْلِسْ عَلَيْهِ بِحَرَازَتِهِ

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

'I was in the presence of Abu Abdullah^{-asws}, and in his^{-asws} presence was a man who said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I love the children'. So Abu Abdullah^{-asws} said to him: 'So what is it that you do?' He said, 'I carry them upon my back'. So Abu Abdullah^{-asws} placed his^{-asws} hand upon his forehead and turned his^{-asws} face away from him. So the man wept, and Abu Abdullah^{-asws} looked at him as if he^{-asws} pitied him, and he^{-asws} said: 'When you go to your city, so buy a fat camel and tie it with an intense tying, and take the sword and strike the hump with a striking, taking off its skin, and sit upon it with its heat'.

فَقَالَ عُمَرُ فَقَالَ الرَّجُلُ فَأَتَيْتُ بَلَدِي فَاشْتَرَيْتُ جُزُورًا فَعَقَلْتُهُ عِقَالًا شَدِيدًا وَ أَخَذْتُ السَّيْفَ فَضَرَبْتُ بِهِ السَّنَامَ ضَرْبَةً وَ قَشَرْتُ عَنْهُ الْجِلْدَةَ وَ جَلَسْتُ عَلَيْهِ بِحَرَازَتِهِ فَسَقَطَ مِنِّي عَلَى ظَهْرِ الْبَعِيرِ شِبْهُ الْوَرِغِ أَصْعَرُ مِنَ الْوَرِغِ وَ سَكَنَ مَا بِي .

³⁹ Al Kafi – V 5 – The Book of Marriage Ch 56 H 4

⁴⁰ Al Kafi – V 5 – The Book of Marriage Ch 181 H 9

So Umar (the narrator) said, 'So the man said (afterwards), 'I went to my city and bought a camel, and I tied it down with an intense tying, and took the sword, so I struck the hump with it with a strike, and then took the skin off it, and I sat upon it with its heat. So there dropped from me, upon the back of the camel, something resembling the lizard, being smaller than the lizard, and what was with me settled down'.⁴¹

Responsibilities of a Wife:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ سَعْدِ بْنِ أَبِي عَمْرٍو الْجَلَّابِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَيُّمَا امْرَأَةٍ بَاتَتْ وَ زَوْجُهَا عَلَيْهَا سَاخِطٌ فِي حَقِّ لَمْ تُقْبَلْ مِنْهَا صَلَاةٌ حَتَّى يَرْضَى عَنْهَا وَ أَيُّمَا امْرَأَةٍ تَطَيَّبَتْ لِعَبْرِ زَوْجِهَا لَمْ تُقْبَلْ مِنْهَا صَلَاةٌ حَتَّى تَغْتَسِلَ مِنْ طَبِيبِهَا كَغُسْلِهَا مِنْ جَنَابَتِهَا .

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

'Abu Abdullah^{asws} said: " whichever woman (a wife) spends a night and her husband is angered upon her regarding a right, her Salat would not be Accepted until she pleases him from it; and whichever woman perfumes herself for other than her husband, her Salat would not be Accepted from her until she bathes herself and removes that perfume (its) like she bathes from her sexual impurities'.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي الْجَوْزَاءِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَتَبَ اللَّهُ الْجِهَادَ عَلَى الرِّجَالِ وَ النِّسَاءِ فَجِهَادُ الرِّجُلِ بَدْلُ مَالِهِ وَ نَفْسِهِ حَتَّى يُقْتَلَ فِي سَبِيلِ اللَّهِ وَ جِهَادُ الْمَرْأَةِ أَنْ تَصْبِرَ عَلَى مَا تَرَى مِنْ أَدَى زَوْجِهَا وَ غَيْرَتِهِ وَ فِي حَدِيثٍ آخَرَ جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ

Ali ibn Ibrahim has narrated from his father, who from abu al-Jawza' who from al-Hussain ibn 'Ulwan, who from Sa'd ibn Tarif, who from al-Asbagh ibn Nubatah who has said the following :

"Amir-ul-Momineen^{asws} has said, 'Allah^{azwj} has Made Jihad obligatory upon men and women. Jihad of a man is making his wealth and soul available until he is killed in the way of Allah^{azwj}. Jihad of a woman is exercising patience when facing hardships caused by her husband and because of his showing strong' al-Ghirah' (protective feelings) for her. In another Hadith, it is said that Jihad of a woman is to maintain good marital relationship'.⁴³

لتطيب المرأة لزوجها

⁴¹ Al Kafi – V 5 – The Book of Marriage Ch 181 H 6

⁴² Al Kafi – V 5 – The Book of Marriage Ch 144 H 2

⁴³ Al-Kafi, vol. 5, pg.9

(Amir-ul-Momineen^{asws} said) Wives should beautify themselves for their husbands.⁴⁴

Children suffer from the mistakes of their parents:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ مِنْ وُلْدِ نَوْفَلِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) فِي الْمَرَضِ يُصِيبُ الصَّبِيَّ فَقَالَ كَفَّارَةٌ لَوَالِدَيْهِ .

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Al Husayn Bin Muhammad Al Nowfaly, from a son of Nowfal Bin Abdul Muttalib, from Muhammad Bin Ja'far, from Muhammad Bin Ali Bin Isa, from Abdullah Ao Umary, from his father, from his grandfather who said,

'Amir Al-Momineen^{asws} said regarding the illness which hits the children, so he^{asws} said: 'It is an expiation (Kufara) for its parent's (sins)'.⁴⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ دَخَلَ عَلَيْهِ رَجُلٌ يَبِيعُ الدَّقِيقَ فَقَالَ إِيَّاكَ وَالْعِشَّ فَإِنَّ مَنْ عَشَّ عُشَّ فِي مَالِهِ فَإِنَّ لَمْ يَكُنْ لَهُ مَالٌ عُشَّ فِي أَهْلِهِ

Abu Ali al-Ash'ariy has narrated from al-Hassan ibn Ali ibn 'Abd Allah from Ubays ibn Hisham from a man of his people who has said:

'Once, a man who sold flour came before Abu Abd Allah^{asws}. The Imam^{asws} said to him: 'Beware of cheating; one who cheats in matters of properties, cheating takes place in his properties, if he does not have any property cheating takes place in his family (wife)'.⁴⁶

Never marry daughter to a wine Drinker

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ زَوَّجَ كَرِيمَتَهُ مِنْ شَارِبِ الْخَمْرِ فَقَدْ قَطَعَ رَحْمَتَهَا .

A number of our companions, from Ahmad Bin Muhammad, raising it, said,

'Abu Abdullah^{asws} said: 'The one who marries his daughter to a drinker of the wine, so he has cut off his relationship'.⁴⁷

⁴⁴ 611 ج : 2 ص : الخصال, 400 golden sayings of Amir-ul-Momineen^{asws}

⁴⁵ Al Kafi – V 6 – The Book of Aqeeqa Ch 37 1

⁴⁶ Al-Kafi, vol. 5, H. 8693, Ch. 60, h, 4

⁴⁷ Al Kafi – V 5 – The Book of Marriage Ch 25 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) شَارِبُ الْخَمْرِ لَا يُزَوَّجُ إِذَا حَاطَبَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'A drinker of the wine, do not marry to him when he proposes'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ حَرِيرٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ شَرِبَ الْخَمْرَ بَعْدَ مَا حَرَّمَهَا اللَّهُ عَلَى لِسَانِي فَلَيْسَ بِأَهْلٍ أَنْ يُزَوَّجَ إِذَا حَاطَبَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who drinks the wine after Allah^{azwj} Prohibited it upon my^{saww} tongue, so he is not with a right that he should be married to when he proposes (for a marriage)'.⁴⁹

Never Marry daughter to a 'Nasibi' & a doubtful (in religion)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَتَزَوَّجُ الْمُؤْمِنُ النَّاصِبَةَ الْمَعْرُوفَةَ بِذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Believer cannot marry a Hostile woman (Nasibi), the one (who is) well known with that'.⁵⁰

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَبِيعٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَهُ الْفُضَيْلُ أَتَزَوَّجُ النَّاصِبَةَ قَالَ لَا وَ لَا كِرَامَةَ فُلْتُ جُعِلْتُ فِدَاكَ وَ اللَّهُ إِنِّي لَأَقُولُ لَكَ هَذَا وَ لَوْ جَاءَنِي بِنْتٌ مَلَآنَ دَرَاهِمٍ مَا فَعَلْتُ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Ibn Abu Umeyr, from Rabie, from Al Fuzayl Bin Yasaar,

⁴⁸ Al Kafi – V 5 – The Book of Marriage Ch 25 H 2

⁴⁹ Al Kafi – V 5 – The Book of Marriage Ch 25 H 3

⁵⁰ Al Kafi – V 5 – The Book of Marriage Ch 26 H 3

(It has been narrated) from Abu Abdullah^{-asws}, said, 'Fuzayl said to him^{-asws}, 'Can I marry the Hostile woman (*Nasibi*)?' He^{-asws} said: 'No, and there is no prestige'. I said, 'May I be sacrificed for you^{-asws}! By Allah^{-azwj}, I am only saying this to you^{-asws}, and even if she comes to me with a house filled with Dirhams, I would not do it'.⁵¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ عَلِيِّ بْنِ يَعْقُوبَ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى الْحَنَاطِ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ لِمَرْأَتِي أُخْتًا عَارِفَةً عَلَيَّ رَأِينَا وَ لَيْسَ عَلَيَّ رَأِينَا بِالْبَصْرَةِ إِلَّا قَلِيلٌ فَأَرْوَجُهَا مَنْ لَا يَرَى رَأْيَهَا قَالَ لَا وَ لَا نِعْمَةً [وَ لَا كِرَامَةً] إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَ لَا هُمْ يَحِلُّونَ لَهُنَّ .

Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Yaqoub, from Marwan Bin Muslim, from Al Husayn Bin Musa Al Hannat, from Al Fuzayl Bin Yasaar who said,

'I said to Abu Abdullah^{-asws}, 'My wife has a sister who is known to be upon our view (*Wilayah*), and there are not upon our view in Al-Basra except for a few, so can I marry her to the one who does not agree with her view (faith)?' He^{-asws} said: 'No, and there is neither a Blessing nor a prestige. Allah^{-azwj} Mighty and Majestic is Saying . **[60:10] do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them**'.⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنِّي أَحْشَى أَنْ لَا يَحِلَّ لِي أَنْ أَنْزُوجَ مَنْ لَمْ يَكُنْ عَلَيَّ أَمْرِي فَقَالَ مَا يَمْنَعُكَ مِنَ الْبُهْلَةِ مِنَ النِّسَاءِ قُلْتُ وَ مَا الْبُهْلَةُ قَالَ هُنَّ الْمُسْتَضْعَفَاتُ مِنَ الْأَلْيَةِ لَا يَنْصِبْنَ وَ لَا يَعْرِفْنَ مَا أَنْتُمْ عَلَيْهِ .

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

'I said to Abu Ja'far^{-asws}, 'I fear that it is not Permissible for me that I marry the one who does not happen to be upon my matter (*Wilayah*)'. So he^{-asws} said: 'What is preventing you from the simple ones from the women?' I said, 'And what is the simple one?' He^{-asws} said: 'They are the weak ones from those who are not establishing hostility (non *Nasibis*), and they do not recognise what you are upon'.⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ النَّاصِبِ الَّذِي قَدْ عَرَفَ نَصْبُهُ وَ عَدَاوَتُهُ هَلْ يُنْزَوِجُهُ الْمُؤْمِنَةُ وَ هُوَ قَادِرٌ عَلَى رَدِّهِ وَ هُوَ لَا يَعْلَمُ بِرَدِّهِ قَالَ لَا يُزَوِّجُ الْمُؤْمِنُ النَّاصِبَةَ وَ لَا يُنْزَوِّجُ النَّاصِبُ الْمُؤْمِنَةَ وَ لَا يُنْزَوِّجُ الْمُسْتَضْعَفُ الْمُؤْمِنَةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Abdullah Bin Sinan who said,

⁵¹ Al Kafi – V 5 – The Book of Marriage Ch 26 H 4

⁵² Al Kafi – V 5 – The Book of Marriage Ch 26 H 6

⁵³ Al Kafi – V 5 – The Book of Marriage Ch 26 H 7

'I asked Abu Abdullah^{asws} about the Hostile one (*Nasibi*) whose hostility is recognised, as well as his enmity. Can we get the Believing woman to marry him, and he (the guardian of the woman) is able to reject his proposal, and he (the *Nasibi*) cannot prove his righteous beliefs'. He^{asws} said: 'Neither can the Believer marry the hostile woman (*Nasibi*), nor can the hostile one (*Nasibi*) marry the believing woman, nor can the believing woman marry the weak ones'.⁵⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ كَانَ بَعْضُ أَهْلِهِ يُرِيدُ التَّزْوِيجَ فَلَمْ يَجِدِ امْرَأَةً مُسْلِمَةً مُوَافِقَةً فَذَكَرْتُ ذَلِكَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ أَيُّنَ أَنْتَ مِنَ الْبُلْهَةِ الَّذِينَ لَا يَعْرِفُونَ شَيْئاً .

Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Yunus Bin Yaquob, from Humran Bin Ayn who said,

'One of his family members wanted to get married but he could not find a compatible Muslim woman. So he mentioned that to Abu Abdullah^{asws}, so he^{asws} said: 'Where are you from the simple woman who is not understanding anything (about the *Wilayah*)?'⁵⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ حَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ جَمِيلِ بْنِ زُرَّازَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ أَصْلَحَكَ اللَّهُ إِنِّي أَخَافُ أَنْ لَا يَجِلَّ لِي أَنْ أَتَزَوَّجَ يَعْنِي مِمَّنْ لَمْ يَكُنْ عَلَى أَمْرِهِ قَالَ وَ مَا يَمْتَعُكَ مِنَ الْبُلْهَةِ مِنَ النِّسَاءِ وَ قَالَ هُنَّ الْمُسْتَضْعَفَاتُ اللَّاتِي لَا يَنْصِبْنَ وَ لَا يَعْرِفْنَ مَا أَنْتُمْ عَلَيْهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Hassan Bin Ali Al Washa, from Jameel, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! I fear that it may to be Permissible for me that I marry', meaning from the one who do not happen to be upon his^{asws} matter (*Wilayah*)'. He^{asws} said: 'What prevents you from the simple ones from the women?' And he^{asws} said: 'They are the weak ones, those who are not establishing hostility (non-*Nasibi*) nor do they understand what you all are upon'.⁵⁶

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبَّيْرٍ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ نِكَاحِ النَّاصِبِ فَقَالَ لَا وَ اللَّهُ مَا يَجِلُّ

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban Bin Usman, from Al Fuzayl Bin Yasaar who said,

'I asked Abu Abdullah^{asws} about marrying the Hostile one (*Nasibi*), so he^{asws} said: 'No, by Allah^{azwj}, not Permissible!'

⁵⁴ Al Kafi – V 5 – The Book of Marriage Ch 26 H 8

⁵⁵ Al Kafi – V 5 – The Book of Marriage Ch 26 H 9

⁵⁶ Al Kafi – V 5 – The Book of Marriage Ch 26 H 10

قَالَ فُضَيْلٌ ثُمَّ سَأَلْتُهُ مَرَّةً أُخْرَى فَقُلْتُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي نِكَاحِهِمْ قَالَ وَ الْمَرْأَةُ عَارِفَةٌ قُلْتُ عَارِفَةٌ قَالَ إِنَّ الْعَارِفَةَ لَا تُوَضَعُ إِلَّا عِنْدَ عَارِفٍ .

Fuzayl said, 'Then I asked him^{asws} once again, so I said, 'May I be sacrificed for you^{asws}! What are you^{asws} saying regarding marrying them?' He^{asws} said: 'And the woman understanding (*Wilayah*)?' I said, 'She is of understanding'. He^{asws} said: 'The understanding woman is the one should not be placed except with an understanding man'.⁵⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ دَخَلَ رَجُلٌ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَقَالَ إِنَّ امْرَأَتَكَ الشَّيْبَانِيَّةَ حَارِجِيَّةٌ تَشْتِمُ عَلِيًّا (عَلَيْهِ السَّلَامُ) فَإِنْ سَرَّكَ أَنْ أُسْمِعَكَ مِنْهَا ذَلِكَ أُسْمِعْتِكَ قَالَ نَعَمْ قَالَ فَإِذَا كَانَ عَدَاً حِينَ تُرِيدُ أَنْ تَخْرُجَ كَمَا كُنْتَ تَخْرُجُ فَعُدْ فَأَكْمُنْ فِي جَانِبِ الدَّارِ

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'A man came over to Ali^{asws} Bin Al-Husayn^{asws} so he said, 'Your^{asws} wife, the Shaybaniyya foreigner tends to insult Ali^{asws}, so if you^{asws} want to secretly hear that from her, I can make you^{asws} hear it'. He^{asws} said: 'Yes'. He said, 'So when it is the morning when you^{asws} want to come out just as you normally tend to come out, so stand by the side of the house'.

قَالَ فَلَمَّا كَانَ مِنَ الْعَدَا كَمَنْ فِي جَانِبِ الدَّارِ فَجَاءَ الرَّجُلُ فَكَلَّمَهَا فَتَبَيَّنَ مِنْهَا ذَلِكَ فَحَلَّى سَبِيلَهَا وَ كَانَتْ تُعْجِبُهُ .

He (the narrator) said, 'So when it was the morning, he^{asws} stood by the side of the house, so the man came over and spoke to her, and that (insulting Ali^{asws}) was manifested from her. So he^{asws} freed her way (divorced her), and (although) he^{asws} used to like her'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ أَبِي وَ أَنَا أَسْمَعُ عَنْ نِكَاحِ الْيَهُودِيَّةِ وَ النَّصْرَانِيَّةِ فَقَالَ نِكَاحُهُمَا أَحَبُّ إِلَيَّ مِنْ نِكَاحِ النَّاصِبِيَّةِ وَ مَا أَحَبُّ لِلرَّجُلِ الْمُسْلِمِ أَنْ يَتَزَوَّجَ الْيَهُودِيَّةَ وَ لَا النَّصْرَانِيَّةَ خَافَةَ أَنْ يَتَهَوَّدَ وَلَدُهُ أَوْ يَتَنَصَّرَ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'My father asked him^{asws} and I was listening, about marrying the Jewish women and the Christian women. So he^{asws} said: 'Marrying them is more beloved to me^{asws} than marrying the Hostile woman (*Nasibi*), and (although) I^{asws} do not like it for the Muslim man that he marries the Jewish woman nor the Christian woman, for fear that his children would be Jews or Christians'.⁵⁹

⁵⁷ Al Kafi – V 5 – The Book of Marriage Ch 26 H 11

⁵⁸ Al Kafi – V 5 – The Book of Marriage Ch 26 H 14

⁵⁹ Al Kafi – V 5 – The Book of Marriage Ch 26 H 15

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ تَزْوُجُ الْيَهُودِيَّةَ وَ النَّصْرَانِيَّةَ أَفْضَلُ أَوْ قَالَ خَيْرٌ مِنْ تَزْوُجِ النَّاصِبِ وَ النَّاصِبِيَّةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Marrying the Jewish woman and the Christian woman is preferable', or said: 'better than marrying the Hostile man (*Nasibi*) and the Hostile (*Nasibi*) woman'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ الْمُؤْمِنِ يَتَزَوَّجُ الْيَهُودِيَّةَ وَ النَّصْرَانِيَّةَ قَالَ إِذَا أَصَابَ الْمُسْلِمَةَ فَمَا يَصْنَعُ بِالْيَهُودِيَّةِ وَ النَّصْرَانِيَّةِ فَقُلْتُ لَهُ يَكُونُ لَهُ فِيهَا الْهَوَى فَقَالَ إِنْ فَعَلَ فَلَيْمَنَعَهَا مِنْ شُرْبِ الْخَمْرِ وَ أَكْلِ لَحْمِ الْخَنزِيرِ وَ اعْلَمْ أَنَّ عَلَيْهِ فِي دِينِهِ عِصْيَانًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab, and someone else,

(It has been narrated) from Abu Abdullah^{asws} regarding the man, the Believer, who marries the Jewish woman, and the Christian woman'. He^{asws} said: 'When he can attain a Muslim woman, so what has he do to with the Jewish woman and the Christian woman?' So I said, 'If he happens to have the passion for her?' So he^{asws} said: 'If he does, so let him prevent her from drinking the wine and eating the flesh of the swine, and know that there would be a short-coming upon him in his Religion'.⁶¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَنَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ نِكَاحِ الْيَهُودِيَّةِ وَ النَّصْرَانِيَّةِ فَقَالَ لَا يَصْلُحُ لِلْمُسْلِمِ أَنْ يَنْكِحَ يَهُودِيَّةً وَ لَا نَصْرَانِيَّةً وَ إِنَّمَا يَحِلُّ لَهُ مِنْهُنَّ نِكَاحُ الْبُلْهَةِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Zurara Bin Ayn who said,

'I asked Abu Ja'far^{asws} about marrying the Jewish woman and the Christian woman. So he^{asws} said: 'It is not correct for the Muslim man that he marries a Jewish woman, nor a Christian woman. But rather, it is Permissible for him from them, marrying the simple ones (not aware of their Religion)'.⁶²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ دُرُسْتِ الْوَاسِطِيِّ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا يَنْبَغِي نِكَاحَ أَهْلِ الْكِتَابِ قُلْتُ جُعِلْتُ فِدَاكَ وَ أَيْنَ تَحْرِمُهُ قَالَ قَوْلُهُ وَ لَا تُنْسِكُوا بِعِصَمِ الْكُوفِرِ .

⁶⁰ Al Kafi – V 5 – The Book of Marriage Ch 26 H 16

⁶¹ Al Kafi – V 5 – The Book of Marriage Ch 32 H 1

⁶² Al Kafi – V 5 – The Book of Marriage Ch 32 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ahmad Bin Umar, from Dorost Al Wasity, from Ali Bin Raib, from Zurara Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is not befitting to marry the People of the Book'. I said, 'May I be sacrificed for you^{asws}! And where is its Prohibition?' He^{asws} said: 'His^{azwj} Words **[60:10] and hold not to the ties of marriage of unbelieving women**'.⁶³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام)
عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ فَقَالَ هَذِهِ مَنْسُوحَةٌ بِقَوْلِهِ وَ لَا تُنْسِكُوا بِعِصْمِ
الْكَوْفِرِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib, from Zurara Bin Ayn who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[5:5] and the chaste women from among those who have been Given the Book before you (are lawful for you)**. So he^{asws} said: 'This is Abrogated by His^{azwj} Words **[60:10] and hold not to the ties of marriage of unbelieving women**'.⁶⁴

Unfortunate Qualities of Ladies:

روي عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال: " أغلب الاعداء للمؤمن زوجة السوء "

Abd-Allah bin Sanan has narrated from Imam Jafar-e-Sadiq^{asws} that a monin's bad wife is the one who would overpower him and is going to be more harmful for him than his most adverse enemy.⁶⁵

وقال رسول الله صلى الله عليه وآله وسلم: " ما رأيت ضعيفات الدين ناقصات العقول أسلب لذي لب منكن "

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.⁶⁶

وروى الاصبغ بن نباتة عن أمير المؤمنين عليه السلام قال: " سمعته يقول: يظهر في آخر الزمان واقتراب الساعة - وهو شر الازمنة - نسوة كاشفات عاريات، متبرجات من الدين، داخلات في الفتن، مائلات إلى الشهوات، مسرعات إلى اللذات، مستحلات للمحرمات، في جهنم خالدات "

⁶³ Al Kafi – V 5 – The Book of Marriage Ch 32 H 7

⁶⁴ Al Kafi – V 5 – The Book of Marriage Ch 32 H 8

⁶⁵ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4370

⁶⁶ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4371

Isbahk bin Nabat narrates from Amir-ul-Momineen^{asws}, 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.⁶⁷

وقال رسول الله صلى الله عليه وآله وسلم: ألا أخبركم بشر نساءكم؟ قالوا: بلى يا رسول الله فأخبرنا، قال: من شر نساءكم الذليلة في أهلها، العزيزة مع بعلمها، العقيم الحقود التي لا تتورع عن قبيح، المتبرجة إذا غاب عنها زوجها، الحصان معه إذا حضر، التي لا تسمع قوله، ولا تطيع أمره، فإذا خلا بها تمنعت تمنع الصعبة عند ركوبها، ولا تقبل له عذرا، ولا تغفر له ذنبا"

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).⁶⁸

وقام النبي صلى الله عليه وآله وسلم خطيبا فقال: "أيها الناس إياكم وخضراء الدمن، قيل: يا رسول الله وما خضراء الدمن؟ قال، المرأة الحسناء في منبت السوء"

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.⁶⁹

Salat and Prayers Prior to Marriage:

روى مثنى بن الوليد الحنات، عن أبي بصير قال: قال لي أبو عبد الله عليه السلام: "إذا تزوج أحدكم كيف يصنع؟ قلت: ما أدري جعلت فداك، قال: إذا هم بذلك فليصل ركعتين ويحمد الله عزوجل ويقول: "اللهم إني أريد التزويج،

⁶⁷ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4374

⁶⁸ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4376

⁶⁹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4377

فقدر لي من النساء أعفهن فرجا، وأحفظهن لي في نفسها ومالي، وأوسعهن رزقا، وأعظمهن بركة، وقبض لي منها ولدا طيبا تجعله لي خلفا صالحا في حياتي وبعد موتي"

Mussna bin Walid quotes from Abi Baseer who says Imam Jafar-e-Sadiq^{asws} 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^{asws} said, 'When one intends to get married then he should offer Two-Rakat Salat, then praise Allah^{azwj} and recite the following prayers⁷⁰: O Allah^{azwj}! 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.⁷¹

Prayers for Getting Marriage:

الجعفریات: أخبرنا عبد الله أخبرنا محمد، حدثني موسى، قال: حدثنا أبي، عن أبيه، عن جده جعفر بن محمد، عن أبيه عن جده علي بن الحسين، عن أبيه، عن علي (عليهم السلام)، قال: " من أراد منكم التزويج فليصل ركعتين، فليقرأ فيهما فاتحة الكتاب ويس، فإذا فرغ من الصلاة فليحمد الله تعالى وليثن عليه، وليقل: اللهم ارزقني زوجة ودودا ولودا شكورا غيورا، إن أحسنت شكرت، وإن أسأت غفرت، وإن ذكرت الله تعالى أعانت، وإن نسيت ذكرت، وإن خرجت من عندها حفظت، وإن دخلت عليها سرتني، وإن أمرتها أطاعتني، وإن أقسمت عليها أبرت قسمي، وإن غضبت عليها أرضتني، يا ذا الجلال والاکرام، هب لي ذلك فإنما أسألكه ولا آخذ إلا ما مننت وأعطيت، وقال: من فعل ذلك أعطاه الله ما سأل " الخبر.

Though a chain of narrators, it is reported that Imam^{asws} said: 'Who wants to get married, he/she should offer two-Rakat Salat, reciting Surah Al-Hamd and al-Yassin, (in each Rakat) upon finishing the prayer then the person should praises Allah^{azwj} then stand up and should say:

اللهم ارزقني زوجة ودودا ولودا شكورا غيورا، إن أحسنت شكرت، وإن أسأت غفرت، وإن ذكرت الله تعالى أعانت، وإن نسيت ذكرت، وإن خرجت من عندها حفظت، وإن دخلت عليها سرتني، وإن أمرتها أطاعتني، وإن أقسمت عليها أبرت قسمي، وإن غضبت عليها أرضتني، يا ذا الجلال والاکرام، هب لي ذلك فإنما أسألكه ولا آخذ إلا ما مننت وأعطيت، وقال: من فعل ذلك أعطاه الله ما سأل " الخبر.

O Allah^{azwj}! Grace me a wife (who is) cordial, friendly, grateful, with self-esteem. If I am good to her she would be grateful, and if I were to be bad to her she would forgive me, and if I mention Allah^{azwj} the Exalted she would be supportive, and if I forget, she would remind me, and if I go out from her

⁷⁰ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no. 4387.

⁷¹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4387

presence, she would be preserving, and if I come over to her, she would veil me, and if I order her she would obey me, and if I were to swear upon her, she would free my oath, and if I am angry upon her she would please me. O the One With Majesty and the Benevolence! Endow that unto me, for rather I am asking You^{-azwj} for it and do not take except what You^{-azwj} Favour and Gift (to me)'. And he^{-asws} said: 'The one who does that, Allah^{-azwj} would Give him what he asks for. – The Hadeeth.⁷²

الصَّدُوقُ فِي الْمُفْتَعِ، "فَإِذَا أَرَدْتَ التَّزْوِيجَ فَصَلِّ رُكْعَتَيْنِ وَ اِحْمَدِ اللَّهَ وَ اِرْفَعْ يَدَيْكَ وَ قُلْ اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَتَزَوَّجَ فَصَلِّ لِي مِنَ النِّسَاءِ أَعَفَّهُنَّ فَرْجاً وَ أَحْسَنَّهُنَّ خُلُقاً وَ أَحْفَظَّهُنَّ لِي فِي نَفْسِهَا وَ مَالِي وَ أَوْسَعُهُنَّ رِزْقاً وَ أَعْظَمَهُنَّ بَرَكَهً وَ قَبِيضٌ لِي مِنْهَا وَ لَدّاً طَيِّباً تَجْعَلُهُ لِي خَلِفاً صَالِحاً فِي حَيَاتِي وَ بَعْدَ مَوْتِي وَ إِذَا دَخَلْتَ عَلَيْكَ فَخُذْ بِنَاصِيئِهَا وَ اسْتَقْبِلْ بِهَا الْقِبْلَةَ فَمُلِّ

Al Sadouq in Al Maqna – Whenever you intend for the marriage, so pray two Cycles of *Salaat* and Praise Allah^{-azwj}, and raise your hands and say, 'O Allah^{-azwj}! I want to get married, so Ordain for me (such) from the women who are pious regarding their private part, and with the best of morals, and preserving for me with regards to herself and my wealth, and extensive of grace, and great of Blessings, give birth for me from her, good children, making it for me righteous successors during my lifetime and after my death'. And when she comes over to you, so grab her forehead and face the Qiblah with her and say,

اللَّهُمَّ بِأَمَانَتِكَ أَخَذْتُهَا وَ بِكَلِمَاتِكَ اسْتَحَلَلْتُ فَرْجَهَا فَإِنْ قَضَيْتَ لِي مِنْهَا وَ لَدّاً فَاجْعَلْهُ مُبَارِكاً تَقِيّاً مِنْ شِيعَةِ آلِ مُحَمَّدٍ ع وَ لَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ شَرْكاً وَ لَا نَصِيباً.

'O Allah^{-azwj}! By Your Security do I take her and by Your Word do I regard her private part as Permissible, therefore if You were to Ordain a child for me, from her, so Make it to be Blessed, pious, from the Shias of the Progeny^{-asws} of Muhammad^{-saww}, and do not Make a participation in it for the Satan^{-la}, nor a share'.⁷³

وقال في سورة طه: من جعلها معه، ومضى إلى قوم يريد التزويج منهم زوجته. قلت: ويظهر من مجموعة الشهيد وغيرها، أن ما نقل من الخواص، مروى من الصادق (عليه السلام) والله العالم.

And he^{-asws} said regarding Surah Taha (Chapter 20), 'The one who keeps it with him, and goes to a people intending the marriage from them, they would marry (their daughter) to him'.

72 الجعفریات (الأشعثيات)، ص: 109

73 H. -16537، مستدرک الوسائل و مستنبط المسائل، ج14، ص: 217

I said, 'And it is apparent from the comprehensive (collection) of the Martyr (Shaheed Al-Saany?) and others, what is copied from the specialities (of the Quran), reported from Al-Sadiq^{asws}, and Allah^{azwj} is the Knower'.⁷⁴

روي أنه سأل الصادق عليه السلام أبا بصير إذا تزوج أحدكم كيف يصنع قلت: ما أدري قال: إذا هم بذلك فليصل ركعتين ويحمد الله عزوجل ويقول: اللهم إني أريد أن أتزوج، اللهم فقدر لي من النساء أحسنهن خلقا وخلقاً وأعفهن فرجا وأحفظهن لي في نفسها ومالي، وأوسعهن رزقا، وأعظمهن بركة وقيض لي منها ولدا طيبا تجعله لي خلفا صالحا في حياتي وبعد موتي

Abu Baseer has reported that Al-Sadiq^{asws} asked (me): 'When one of you gets married how does he do it?' I said, 'I do not know'. He^{asws} said: 'When he thinks about that, so let him pray two Cycles of *Salat*, and he should Praise Allah^{azwj} Mighty and Majestic and he should be saying, 'O Allah^{azwj}! Ordain for me from the women who is the best of morals and physique, and pious regarding her private part, and protective of herself for me and my wealth, and extensive of sustenance, and great of Blessings, and there would be born for me, from her, a good child, making it for me a righteous successor during my lifetime and after my death'.⁷⁵

Hadith For Getting Daughters and Sisters Married:

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، و علمها ما ملكت يمينه، من زوجة و غيرها، اعطي أمانا من عذاب القبر

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (33), and teaches it to what he possesses in his right hand, also from his wives and others, would be Given security from Punishment of the grave.

من كتبها في رق غزال، و جعلها في حق في منزله كثرت إليه الخطاب، و طلب منه التزويج لبناته، و أخواته، و سائر قراباته، و رغب كل أحد إليه، و لو كان صعلوكا فقيرا، بإذن الله تعالى».

The one who writes it in a paper (skin) of a gazelle, and makes it to be in (حق) a pot with a glass lid) in his house, the speakers would frequent to him, and seek from him the marriage of his daughters, and his sisters, and the rest of his near-relatives, and everyone would wish for it, even if he was a poor pauper, by the Permission of Allah^{azwj}.⁷⁶

16538 - H. , مستدرک الوسائل و مستنبط المسائل، ج14، ص: 218 74

بحار الأنوار (ط - بيروت)، ج100، ص: 263 75

خواص القرآن: 47 (مخطوط)، قطعة منه 76

روى محمد بن حمران ، عن أبيه عن أبي عبد الله عليه السلام قال: " من تزوج والقمر في العقرب لم ير الحسنى " وروي " أنه يكره التزويج في محاق الشهر "

Mohammed bin Hamran heard from his father who narrated from Imam Jafar-e-Sadiq^{asws}, ' He will not see any good if he marries during 'Qamar dar Aqrab⁷⁷' it is also advisable to refrain from getting married during the last days of a month (when moon is not visible).⁷⁸

Forbidden and Punishable Conditions for Nikah:

وروى إسماعيل بن أبي زياد، عن جعفر بن محمد عن أبيه عليهما السلام " أن عليا عليه السلام قال، لا يجل النكاح اليوم في الاسلام باجارة بأن يقول أعمل عندك كذا وكذا سنة على أن تزوجني اختك أو ابنتك، قال: هو حرام لأنه ثمن رقبته وهي أحق بمهرها ". وفي حديث آخر: إنما كان ذلك لموسى بن عمران عليه السلام لأنه علم من طريق الوحي هل يموت قبل الوفاء لا فوفى بآتم الاجلين.

Ismail bin Abi Ziad has narrated from Imam Jafar bin Muhammad^{asws} who from his father^{asws} who from Amir-ul-Momineen^{asws} 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.⁷⁹

وروى الحسن بن محبوب ، عن هشام بن سالم عن أبي عبد الله عليه السلام " في رجل تزوج ذمية على مسلمة، قال: يفرق بينهما ويضرب ثمن الحد اثني عشر سوطا ونصفا، فإن رضيت المسلمة ضرب ثمن الحد ولم يفرق بينهما، قلت: كيف يضرب النصف؟ قال: يؤخذ السوط بالنصف فيضرب به "

Hassan bin Mahboob refers from Hasham bin Salam who says he has heard an answer from Imam Jafar-e-Sadiq^{asws} regarding a Muslim who married to a non-Muslim lady while already has a Muslim wife, Imam^{asws} 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^{asws} was asked how to deliver the half lash? Imam^{asws} replied, hold the lash from half way and strike.⁸⁰

⁷⁷ When moon passes through Scorpio.

⁷⁸ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4388-4389.

⁷⁹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4471.

⁸⁰ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4478.

مَنْ سَعَى فِي التَّزْوِجِ**The one who strives regarding the marriage**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَفْضَلُ الشَّفَاعَاتِ أَنْ تَشْفَعَ بَيْنَ اثْنَيْنِ فِي نِكَاحٍ حَتَّى يَجْمَعَ اللَّهُ بَيْنَهُمَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The most superior intercession is that you intercede between two regarding a marriage until Allah^{azwj} Gathers them both (to be together again)’.⁸¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ زَوَّجَ أَعَزَبَ كَانَ يَمُنُّ يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَوْمَ الْقِيَامَةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who gets a bachelor to be married would be from the one whom Allah^{azwj} Mighty and Majestic would Look (with Mercy) upon him on the Day of Judgement’.⁸²

Permission of Guardians is required for Girls:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلَاءِ بْنِ رَزِينِ بْنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَزْوُجُ ذَوَاتِ الْأَبَاءِ مِنَ الْأَبْكَارِ إِلَّا بِإِذْنِ آبَائِهِنَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ala'a Bin Razeyn, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The virgins who are with a father cannot get married except by the permission of their fathers’.⁸³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ لَا تُسْتَأْمَرُ الْجَارِيَةُ إِذَا كَانَتْ بَيْنَ أَبَوَيْهَا لَيْسَ لَهَا مَعَ الْأَبِ أَمْرٌ وَ قَالَ يَسْتَأْمَرُهَا كُلُّ أَحَدٍ مَا عَدَا الْأَبَ .

⁸¹ Al Kafi – V 5 – The Book of Marriage Ch 11 H 1

⁸² Al Kafi – V 5 – The Book of Marriage Ch 11 H 2

⁸³ Al Kafi – V 5 – The Book of Marriage Ch 56 H 1

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The girl cannot appoint (to get her married) when she was between the two parents, there would be no command for her'. And he^{asws} said: 'She can appoint (a guardian from people) in the absence of the father'.⁸⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ يُرِيدُ أَنْ يُزَوِّجَ أُخْتَهُ قَالَ يُؤَامِرُهَا فَإِنْ سَكَتَتْ فَهِيَ إِفْرَاؤُهَا وَإِنْ أَبَتْ لَمْ يُزَوِّجْهَا وَإِنْ قَالَتْ زَوِّجْنِي فَلَانَا فَلْيُزَوِّجْهَا بِمَنْ تَرْضَى وَالتَّيِّمَةُ فِي حَجْرِ الرَّجُلِ لَا يُزَوِّجُهَا 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 Abdullah^{asws} regarding a man who wants to get his sister married off. He^{asws} 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'.⁸⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْجَارِيَةِ يُزَوِّجُهَا أَبُوهَا بَعِيرٍ رَضًا مِنْهَا قَالَ لَيْسَ لَهَا مَعَ أَبِيهَا أَمْرٌ إِذَا أَنْكَحَهَا جَارَ نِكَاحُهُ وَإِنْ 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 Abdullah^{asws} regarding the girl getting married off by her father without her consent. He^{asws} 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 سئلَ عَنْ رَجُلٍ يُرِيدُ أَنْ يُزَوِّجَ أُخْتَهُ قَالَ يُؤَامِرُهَا فَإِنْ سَكَتَتْ فَهِيَ إِفْرَاؤُهَا وَإِنْ أَبَتْ لَمْ يُزَوِّجْهَا .

He (the narrator) said, 'And he^{asws} was asked about a man who wanted to get his sister married off. He^{asws} said: 'He can permit her, and if she remains silent, so it is her agreement, but if she refuses, he cannot get her married'.⁸⁶

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنْ أَبِيَانَ عَنْ فَضْلِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تُسْتَأْمَرُ الْجَارِيَةُ الَّتِي بَيْنَ أَبَوَيْهَا إِذَا أَرَادَ أَبُوهَا أَنْ يُزَوِّجَهَا هُوَ أَنْظَرُهَا وَأَمَّا التَّيِّبُ فَإِنَّمَا تُسْتَأْذَنُ وَإِنْ كَانَتْ بَيْنَ أَبَوَيْهَا إِذَا أَرَادَا أَنْ يُزَوِّجَاهَا .

⁸⁴ Al Kafi – V 5 – The Book of Marriage Ch 56 H 2

⁸⁵ Al Kafi – V 5 – The Book of Marriage Ch 56 H 3

⁸⁶ Al Kafi – V 5 – The Book of Marriage Ch 56 H 4

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Ja'far Bin Sama'at, from Aban, from Fazl Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The girl has no permission when she is between her two parents, and when her father intends to get her married, he would be considerate for her. And as for the divorced and a widow, when they (her parents) intend to get her married so her consent has to be taken, even if she was between her two parents'.⁸⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) عَنِ الْجَارِيَةِ الصَّغِيرَةِ يُرَوِّجُهَا أَبُوهَا أَمْ لَهَا أَمْرٌ إِذَا بَلَغَتْ قَالَ لَا لَيْسَ لَهَا مَعَ أَبِيهَا أَمْرٌ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abdullah Bin Al Salt who said,

'I asked Abu Al-Hassan Al-Reza^{asws} about the young girl getting married off by her father, is there a command for her when she reaches adulthood?' He^{asws} said: 'No, there is no command for her with her father'.

قَالَ وَ سَأَلْتُهُ عَنِ الْبِكْرِ إِذَا بَلَغَتْ مَبْلَغَ النِّسَاءِ أَمْ لَهَا مَعَ أَبِيهَا أَمْرٌ قَالَ لَا لَيْسَ لَهَا مَعَ أَبِيهَا أَمْرٌ مَا لَمْ تَكْبُرْ .

He (the narrator) said, 'And I asked him^{asws} about the virgin, when she reaches the adulthood of the women, is there a command for her with her father?' He^{asws} said: 'No, there is no command for her with her father for as long as she has not grown up'.⁸⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْأَشْعَرِيِّ قَالَ كَتَبَ بَعْضُ بَنِي عَمِّي إِلَى أَبِي جَعْفَرٍ النَّانِي (عَلَيْهِ السَّلَام) مَا تَقُولُ فِي صَبِيَّةٍ زَوَّجَهَا عَمُّهَا فَلَمَّا كَبُرَتْ أَبَتْ التَّرْوِيجَ فَكَتَبَ بِحُطِّهِ لَا تُكْرَهُ عَلَيَّ ذَلِكَ وَ الْأَمْرُ أَمْرُهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Mahziyar, from Muhammad Bin Al Hassan Al Ashary who said,

'One of the Clan of Umayya wrote to Abu Ja'far^{asws} the 2nd, 'What are you^{asws} saying regarding the young girl being married off by her uncle, so when she grows old, she refuses the marriage?' So he^{asws} wrote by his^{asws} own handwriting: 'She would not be compelled upon that, and the command is her command'.⁸⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) فِي الْمَرْأَةِ الْبِكْرِ إِذْهَا صُمَاتُهَا وَ النَّسَبِ أَمْرُهَا إِلَيْهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, form Ahmad Bin Muhammad Bin Abu Nasr who said,

⁸⁷ Al Kafi – V 5 – The Book of Marriage Ch 56 H 5

⁸⁸ Al Kafi – V 5 – The Book of Marriage Ch 56 H 6

⁸⁹ Al Kafi – V 5 – The Book of Marriage Ch 56 H 7

'Abu Al-Hassan^{-asws} said regarding the virgin woman, her permission is her silence, and the divorced/widow, her command is in her (control)'.⁹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنِ الصَّبِيَّةِ يُرْوَجُّهَا أَبُوهَا ثُمَّ مَاتَتْ وَ هِيَ صَغِيرَةٌ فَتَكْبُرُ قَبْلَ أَنْ يَدْخُلَ بِهَا زَوْجُهَا أَوْ يُجُوزُ عَلَيْهَا التَّرْوِيجُ أَوْ الْأَمْرُ إِلَيْهَا قَالَ يُجُوزُ عَلَيْهَا تَرْوِيجُ أَبِيهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie who said,

'I asked Abu Al-Hassan^{-asws} about the young girl getting married off by her father, then he dies and she is young. So she grows older before her husband has copulated with her. Is the marriage allowed upon her, or is the command remains with her?' He^{-asws} said: 'The marriage of her father is allowed upon her'.⁹¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبَانَ بْنِ عَثْمَانَ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْجَارِيَةُ الْبِكْرُ الَّتِي لَهَا أَبٌ لَا تَنْتَوِّجُ إِلَّا بِإِذْنِ أَبِيهَا وَ قَالَ إِذَا كَانَتْ مَالِكَةً لِأَمْرِهَا تَرْوَجُّ مَتَى شَاءَتْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, form Al Hassan Bin Ali, from Aban Bin Usman, from Abu Maryam,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The old girl who has a father for her, cannot get married without the permission of her father'. And he^{-asws} said: 'If she was in control of her affairs, she can get married whenever she so desires to'.⁹²

أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَرْوَجُّ الْمَرْأَةُ مَنْ شَاءَتْ إِذَا كَانَتْ مَالِكَةً لِأَمْرِهَا فَإِنْ شَاءَتْ جَعَلَتْ وَلِيًّا .

Aban, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The woman can get married to whoever she so desires to when she was in control of her affairs. So if she so desires to, she can appoint a guardian'.⁹³

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنْ أَبَانَ عَنِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْ الْجَدُّ إِذَا زَوَّجَ ابْنَةَ ابْنِهِ وَ كَانَ أَبُوهَا حَيًّا وَ كَانَ الْجَدُّ مَرْضِيًّا جَارَ فَلْنَا فَإِنْ هَوِيَ أَبُو الْجَارِيَةِ هَوَى وَ هَوِيَ الْجَدُّ هَوَى وَ هُمَا سَوَاءٌ فِي الْعَدْلِ وَ الرِّضَا قَالَ أَحَبُّ إِلَيَّ أَنْ تَرْضَى بِقَوْلِ الْجَدِّ .

Humeyd Bin Ziyad, form Al Hassan Bin Muhammad Bin Sama'at, from Ja'far Bin Sama'at, from Aban, from Al Fazl Bin Abdul Malik,

⁹⁰ Al Kafi – V 5 – The Book of Marriage Ch 56 H 8

⁹¹ Al Kafi – V 5 – The Book of Marriage Ch 56 H 9

⁹² Al Kafi – V 5 – The Book of Marriage Ch 55 H 2

⁹³ Al Kafi – V 5 – The Book of Marriage Ch 55 H 3

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The grand-father, when he gets the daughter of his son married, and her father was alive, and the grand-father was sick, it is allowed’. We said, ‘Supposing the father of the girl desires (one man) and the grand-father desires (another man), and they are both equal in the justice, and the consent?’ He^{asws} said: ‘It would be more beloved to me^{asws} if she was pleased with the word of the grand-father’.⁹⁴

Unsuitable Time for Wedding:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَثْعَمِيِّ عَنْ ضُرَيْسِ بْنِ عَبْدِ الْمَلِكِ قَالَ لَمَّا بَلَغَ أَبَا جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ رَجُلًا تَزَوَّجَ فِي سَاعَةِ حَارَّةٍ عِنْدَ نِصْفِ النَّهَارِ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَا أَرَاهُمَا يَتَّفِقَانِ فَأَفْتَرَقَا .

Ahmad Bin Muhammad, from Ali Bin Al Hassan Bin Ali, from Al Abbas Bin Aamir, from Muhammad Bin Yahya Al Khash’amy, from Zurays Bin Abdul Malik who said,

‘When it reached Abu Ja’far^{asws} that a man got married during a time of heat at midday, so Abu Ja’far^{asws} said: ‘I^{asws} do not see the two of them as being concordant’. So they ended up being separated’.⁹⁵

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ وَ أَبِي الْعَبَّاسِ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَيْسَ لِلرَّجُلِ أَنْ يَدْخُلَ بِامْرَأَةٍ لَيْلَةَ الْأَرْبَعَاءِ .

Humeyd Bin Ziyad, from Al Hassan Bin Sama’at, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Ubeyd Bi Zurara, and Abu Al Abbas who both said,

‘Abu Abdullah^{asws} said: ‘It is not for the man that he copulates with a woman on the night of Wednesday’.⁹⁶

What is recommended from the marriage at night

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ فِي التَّرْوِيجِ قَالَ مِنَ السُّنَّةِ التَّرْوِيجُ بِاللَّيْلِ لِأَنَّ اللَّهَ جَعَلَ اللَّيْلَ سَكَنًا وَ النَّسَاءَ إِثْمًا هُنَّ سَكَنٌ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abu Al Hassan Al Reza^{asws}, said,

⁹⁴ Al Kafi – V 5 – The Book of Marriage Ch 57 H 5

⁹⁵ Al Kafi – V 5 – The Book of Marriage Ch 39 H 1

⁹⁶ Al Kafi – V 5 – The Book of Marriage Ch 39 H 2

'I heard him^{asws} regarding the marriage: 'From the Sunnah is the marriage at night, because Allah^{azwj} Made the night for rest, and the women, rather, are a tranquillity'.⁹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ زُفُّوا عَرَائِسَكُمْ لَيْلًا وَ أَطْعَمُوا ضُحَى .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Conduct your weddings at night, and feed guests'.⁹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيٍّ بْنِ عُبَيْدَةَ عَنْ أَبِيهِ عَنْ مُيَسَّرِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ يَا مُيَسَّرُ تَزَوَّجْ بِاللَّيْلِ فَإِنَّ اللَّهَ جَعَلَهُ سَكَنًا وَ لَا تَطْلُبْ حَاجَةً بِاللَّيْلِ فَإِنَّ اللَّيْلَ مُظْلَمٌ قَالَ ثُمَّ قَالَ إِنَّ لِلطَّارِقِ حَقًّا عَظِيمًا وَ إِنَّ لِلصَّاحِبِ حَقًّا عَظِيمًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from his father, from Muyassar Bin Abdul Aziz,

(It has been narrated) from Abu Ja'far^{asws} having said: 'O Muyassar! Get married at night, for Allah^{azwj} Made it for rest, but do not seek a need at night, for the night is dark'. Then he^{asws} said: 'Surely, for the night visitor there is a great right, and for the owner there is a great right'.⁹⁹

The dower today is whatever the people agree upon, be it little or more

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمَهْرِ مَا هُوَ قَالَ مَا تَرَاضَى عَلَيْهِ النَّاسُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the dower, what is it?' He^{asws} said: 'Whatever the people are pleased upon'.¹⁰⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمَهْرُ مَا تَرَاضَى عَلَيْهِ النَّاسُ أَوْ اثْنَتَا عَشْرَةَ أُوقِيَّةً وَ نَشٌّ أَوْ حَمْسُمِائَةَ دِرْهَمٍ .

⁹⁷ Al Kafi – V 5 – The Book of Marriage Ch 40 H 1

⁹⁸ Al Kafi – V 5 – The Book of Marriage Ch 40 H 2

⁹⁹ Al Kafi – V 5 – The Book of Marriage Ch 40 H 3

¹⁰⁰ Al Kafi – V 5 – The Book of Marriage Ch 46 H 1

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The dower is whatever the people are pleased upon, or twelve *Owqiya* and one *Nashsha*, or five hundred Dirhams'.¹⁰¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ
الصَّدَاقُ مَا تَرَاضِيَ عَلَيْهِ مِنْ قَلِيلٍ أَوْ كَثِيرٍ فَهَذَا الصَّدَاقُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The dower is whatever both are agreed upon, from little or more, so this is the dower'.¹⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ
أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الصَّدَاقُ كُلُّ شَيْءٍ تَرَاضَى عَلَيْهِ النَّاسُ قَلًّا أَوْ كَثُرًا فِي مُتْعَةٍ أَوْ تَرْوِيحٍ غَيْرِ مُتْعَةٍ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Al Nazar Bin Suweyd, from Musa Bin Bakr, from Zurara Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The dower is everything which the people are agreed upon, little or more, be it regarding a temporary or permanent marriage'.¹⁰³

For Wining the Hearts and Getting Married:

و من (خواص القرآن): عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة اعطي يوم القيامة مثل ثواب المهاجرين و الأنصار، و من كتبها و جعلها في خرقه حرير خضراء، و قصد إلى قوم يريد التزويج، لم يرد و قضيت حاجته، و إن مشى بين عسكرين يقتتلان افترقوا و لم يقاتل أحد منهم الآخر، و إن دخل على سلطان كفاه الله شره، و قضى له جميع حوائجه، و كان عنده جليل القدر».

And from Khawas Al Quran –

'It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (20) would be Given the Rewards similar to the Rewards of the Emigrants and the Helpers. And the one who writes it and makes it to be in a green silk cloth, and go to a group, intending the marriage, would not be repulsed and his need would be fulfilled. And if he walks in between two soldiers fighting each other, they would be separated and one of them would not fight the other. And if he enters upon an authority, Allah^{azwj} would Restrain

¹⁰¹ Al Kafi – V 5 – The Book of Marriage Ch 46 H 2

¹⁰² Al Kafi – V 5 – The Book of Marriage Ch 46 H 3

¹⁰³ Al Kafi – V 5 – The Book of Marriage Ch 46 H 4

the evil from him, and Fulfil all of his needs, and would be majestic and worthy in his presence'.¹⁰⁴

و عن الصادق (عليه السلام)، قال: «من كتبها و جعلها في خرقة حرير خضراء، و راح إلى قوم يريد التزويج منهم، تم له ذلك و وقع، و إن قصد في إصلاح قوم تم له ذلك، و لم يخالفه أحد منهم، و إن مشى بين عسكرين افترقا و لم يقاتل بعضهم بعضا، و إذا شرب ماءها المظلوم من السلطان، و دخل على من ظلمه من أي السلاطين، زال عنه ظلمه بقدرة الله تعالى، و خرج من عنده مسرورا، و إذا اغتسلت بمائها من لا طالب لعرسها خطبت، و سهل عرسها بإذن الله تعالى».

And from Al-Sadiq^{asws} having said: 'The one who writes it (Chapter 20) in a green silk cloth, and goes to a group, intending the marriage from them, that would be completed for him and would occur. And if he intends reconciliation among a people, that would be completed for him, and no one from among them would oppose him. And if he were to walk in between two soldiers, they would separate and would not fight against each other. And if its water is drunk by the one oppressed from the king, and he comes up to the one who oppressed him from whichever king, his oppression would decline from him by the Power of Allah^{azwj} the High, and he would come out from him joyful. And when she (a woman) who is not sought for her marriage washes with its water, her marriage would be easier by the Permission of Allah^{azwj}'.¹⁰⁵

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^{azwj} 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^{azwj} will protect us (as He is our best caretaker). Upon hearing this Rasool Allah^{saww} said there are (special) workers of Allah^{azwj} and your wife is among one of them. She will get half the reward of a martyred.¹⁰⁶

Advice on Relationship:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُدَّافِرِ الصَّبْرِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (تَرَى هَؤُلَاءِ الْمُسَوَّهِينَ خَلْفَهُمْ قَالَ قُلْتُ نَعَمْ قَالَ هَؤُلَاءِ الَّذِينَ آبَاؤُهُمْ يَأْتُونَ نِسَاءَهُمْ فِي الطَّمْثِ .

104 خواص القرآن: 4 «قطعة منه».

105 خواص القرآن: 4: «قطعة منه».

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

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

'Abu Abdullah^{asws} said: 'Do you see these disfigured ones?' I said, 'Yes'. He^{asws} said: 'They are those who fathers were going to their wives during the menstruation'.¹⁰⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْحَطَّابِ بْنِ عَلِيٍّ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ وَ الْحُسَيْنِ بْنِ أَبِي يُوسُفَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا يَجِلُّ لِلرَّجُلِ مِنَ الْمَرْأَةِ وَ هِيَ حَائِضٌ قَالَ كُلُّ شَيْءٍ غَيْرِ الْفَرْجِ قَالَ ثُمَّ قَالَ إِنَّمَا الْمَرْأَةُ لُغْبَةُ الرَّجُلِ .

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

'I asked Abu Abdullah^{asws}, 'What is Permissible for the man, from the woman, and she is menstruating?' He^{asws} said: 'Everything apart from the front private part'. Then he^{asws} said: 'But rather, the woman is the toy of the man'.¹⁰⁸

إذا أراد أحدكم أن يأتي أهله فلا يعاجلنها و ليمكث يكن منها مثل الذي يكون منه

Before you try to copulate with your wife, you should wait until she attains the same desire that you have.¹⁰⁹

إذا رأى أحدكم امرأة تعجبه فليلق أهله فإن عندها مثل الذي رأى و لا يجعل للشيطان على قلبه سبيلا و ليصرف بصره عنها فإن لم تكن له زوجة فليصل ركعتين و يحمد الله كثيرا

If your eyes fall on a charming woman, you should come to your lady and copulate with her, because all women have the same. You should also avoid allowing the Satan to control you in any way. Finally, turn your sight away from charming women. If you are bachelor, you should offer a recommendable two-Rakat prayer and thank Allah^{azwj} a lot.¹¹⁰

إذا أراد أحدكم غشيان زوجته فليقل الكلام فإن الكلام عند ذلك يورث الخرس

In copulation with your lady, you should speak as little as possible, because speaking during copulation may cause deafness (to child).¹¹¹

لا ينظرن أحدكم إلى باطن فرج المرأة فإنه يورث البرص

Do not look inside your lady's private part, as it may cause leprosy.¹¹²

¹⁰⁷ Al Kafi – V 5 – The Book of Marriage Ch 174 H 5

¹⁰⁸ Al Kafi – V 5 – The Book of Marriage Ch 174 H 4

¹⁰⁹ 611 : ص 2 : الخصال ج 400 golden rules of Amir ul Momineen^{asws}

¹¹⁰ 611 : ص 2 : الخصال ج 400 golden rules of Amir ul Momineen^{asws}

¹¹¹ 611 : ص 2 : الخصال ج 400 golden rules of Amir ul Momineen^{asws}

و إذا أتى أحدكم زوجته فليقل اللهم إني استحللت فرجها بأمرك و قبلتها بأمانك فإن قضيت منها ولدا فاجعله ذكرا سويا و لا تجعل للشيطان فيه شركا و نصيبا

Before you touch your lady, you should say: "O Allah-^{azwj}! She has been made legal to me due to Your commandment and I have accepted her by Your security. If You-^{azwj} decide to give us a son, make him a sound male baby and do not let the Satan have a share in its composition."¹¹³

إذا أراد أحدكم إتيان أهله فليتوق الأهله و أنصاف الشهور فإن الشيطان يطلب الولد في هذين الوقتين

In the first and middle nights of the 'Hijri- months', do not copulate with your ladies, because the Iblis searches for sons in such times.¹¹⁴

يستحب للمسلم أن يأتي أهله في أول ليلة من شهر رمضان لقول الله أحل لكم ليلة الصيام الرفث إلى نسائكم

It is recommended for Muslims to copulate with their wives on the first night of Ramadan, as Allah-^{azwj} Says: ***It is made lawful for you, during the nights of fasting, to have carnal relations with your wives.*** (2:187).¹¹⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ حَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ رَجُلًا وَهُوَ يَقُولُ لِأَبِي جَعْفَرٍ (عليه السلام) جُعِلْتُ فِدَاكَ إِنِّي رَجُلٌ قَدْ أَسْنَنْتُ وَ قَدْ تَزَوَّجْتُ امْرَأَةً بَكَرًا صَغِيرَةً وَ لَمْ أُدْخُلْ بِهَا وَ أَنَا أَخَافُ إِذَا أُدْخِلْتُ بِهَا عَلَيَّ فِرَاشِي أَنْ تَكْرَهِي لِخِضَابِي وَ كِبَرِي فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) إِذَا دَخَلْتَ فَمُرْهُمْ قَبْلَ أَنْ تَصِلَ إِلَيْكَ أَنْ تَكُونَ مُتَوَضِّئَةً ثُمَّ أَنْتَ لَا تَصِلُ إِلَيْهَا حَتَّى تَتَوَضَّأَ وَ تُصَلِّيَ رَكَعَتَيْنِ ثُمَّ مَجِّدِ اللَّهَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ثُمَّ ادْعُ اللَّهَ وَ مَرُّ مَنْ مَعَهَا أَنْ يُؤْمِنُوا عَلَيَّ دُعَائِكَ وَ قُلِ اللَّهُمَّ ارْزُقْنِي الْفَقْهَ وَ وَدَّهَا وَ رِضَاهَا وَ رِضْنِي بِهَا ثُمَّ اجْمَعْ بَيْنَنَا بِأَحْسَنِ اجْتِمَاعٍ وَ أَسْرِّ اثْبَالَفٍ فَإِنَّكَ تُحِبُّ الْحَلَالَ وَ تَكْرَهُ الْحَرَامَ ثُمَّ قَالَ وَ اعْلَمْ أَنَّ الْإِلْفَ مِنَ اللَّهِ وَ الْفِرْكَ مِنَ الشَّيْطَانِ لِيُكَرَّهَ مَا أَحَلَّ اللَّهُ .

A number of our people have narrated from Ahmad ibn Mohammed from ibn Mahbub from Jamil ibn Salih from abu Basir who has said the following:

'I heard a man saying to Abu Ja'far-^{asws} 'I pray to Allah-^{azwj} to keep my soul in service for your cause, I am an aged man. I have married a young girl. I have not gone near her yet. I am afraid when I go near her she is going to find out of my old age and that I dye on my beard she may dislike me.' Abu Ja'far-^{asws} said: 'When you are there, ask her before approaching you to take Wuzu'. You also, should not approach her before taking Wuzu' and performing two Rak'at Salat. Thereafter, speak of glory of Allah-^{azwj} and say, 'Allahumma Salli 'Ala Mohammed wa 'Aalay Mohammed' (O Allah-^{azwj} Grant Muhammad-^{saww} and his family-^{asws} compensation worthy of their serving Your-^{azwj} cause). Thereafter ask her and others present with her to say A'min (O Allah-^{azwj} Grant

¹¹² 611 : ص 2 : الخصال ج 400 golden rules of Amir ul Momineen^{asws})

¹¹³ 611 : ص 2 : الخصال ج 400 golden rules of Amir ul Momineen^{asws})

¹¹⁴ 611 : ص 2 : الخصال ج 400 golden rules of Amir ul Momineen^{asws})

¹¹⁵ 611 : ص 2 : الخصال ج 400 golden rules of Amir ul Momineen^{asws})

his wishes). Thereafter say, "O Allah-^{azwj}, provide her enough reasons to be kind to me, love me and be happy with me and grant me enough reason to be happy with her, bring us together in the best form of gathering, and the happiest kindness; You love lawfulness and dislike unlawfulness.' The Imam-^{asws} then said: 'You must bear in mind that kindness comes from Allah-^{azwj} and hate comes from Satan so that people dislike what Allah-^{azwj} has made lawful.'¹¹⁶

ابن محبوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا يَنْبَغِي لِلْمَرْأَةِ أَنْ تُعْطَلَ نَفْسَهَا وَ لَوْ تَعَلَّقَتْ فِي عُنُقِهَا فَلَادَةً وَ لَا يَنْبَغِي أَنْ تَدَعَ يَدَهَا مِنَ الْخِضَابِ وَ لَوْ تَمَسَّحَتْهَا مَسْحًا بِالْحِنَاءِ وَ إِنْ كَانَتْ مُسِنَّةً .

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

(It has been narrated) from Abu Ja'far-^{asws} having said: 'It is not befitting for the woman that she neglects herself, even if she attaches a necklace in her neck, nor is it befitting that she leaves her hand from the dyeing even if she wipes it with a touch with henna, even if she was old'.¹¹⁷

Submission to women is the sign of an idiot.¹¹⁸

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.¹¹⁹

His/her soul is destroyed upon being overtaken by sexual desires.¹²⁰

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.¹²¹

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-^{azwj}. 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.¹²²

Amir-ul-Momineen-^{asws} told one of his companions, 'listen, never get too involved in the affairs of your dependents because if they love Allah-^{azwj} then firmly believe that He will save them from devastation but if they are among

¹¹⁶ Al-Kafi, Vol. 3. Babul Salat

¹¹⁷ Al Kafi – V 5 – The Book of Marriage Ch 146 H 2

¹¹⁸ Nahjul Asrar, vol. 1, pp, 68

¹¹⁹ Nahjul Asrar, vol. 1, pp, 67

¹²⁰ Nahjul Asrar, vol. 1, pp, 72

¹²¹ Nahjul Asrar, vol. 1, pp, 72

¹²² Nahjul Balagha, saying no. 399.

the enemies of Allah^{-azwj} then why should you worry about your Lord's enemies.¹²³

Ladies bring along lots of troubles and the 'one' among these (dilemma) is that one cannot succeed by avoiding them.¹²⁴

Amir-ul-Momineen^{-asws} 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.¹²⁵

Imam Ali^{-asws} said in a Sermon, after the battle of 'Jamal'¹²⁶, O! Group of gentlemen, women lack in 'Aman'¹²⁷, '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 inequality 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.¹²⁸

Be Tolerant with Ladies:

روى سماعة عن أبي عبد الله عليه السلام قال: " اتقوا الله في الضعيفين - يعني بذلك اليتيم والنساء

It is narrated from Samah that Imam Jafar-e-Sadiq^{-asws} cited a tradition from Rasool Allah^{-saww}, that 'Fear Allah^{-azwj} regarding those two who are weak and vulnerable' meaning orphans and women.¹²⁹

Never Marry for Wealth or Beauty:

روى هشام بن الحكم عن أبي عبد الله عليه السلام قال: " إذا تزوج الرجل المرأة لما لها أو جمالها لم يرزق ذلك، فان تزوجها لدينها رزقه الله عزوجل جمالها

¹²³ Nahjul Balagha, saying no. 352.

¹²⁴ Nahjul Balagha, saying no. 238.

¹²⁵ Nahjul Balagha, saying no. 234.

¹²⁶ Aisha la led a group of Muslim to fight against Mola Ali^{asws}., she rode on a Jamal, meaning camel, hence this name to the battle.

¹²⁷ Faith

¹²⁸ Nahjul Balagha, Sermon 80, 'On Woman'.

¹²⁹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4379.

Hashshaam bin Hakim has narrated from Imam Jafar-e-Sadiq^{asws} that Imam^{asws} 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^{azwj} will bless him with both – plentiful sustenance and enhancement in her beauty.¹³⁰

Kuf¹³¹ and Compatibility:

و " نظر النبي صلى الله عليه وآله وسلم إلى أولاد علي وجعفر عليهما السلام فقال: " بناتنا لبنينا وبنونا لبناتنا"

Once Rasool Allah^{saww} looked at the children of Ali^{asws} and Jafar^{asws} and said, 'our daughters are for our sons and our sons are for our daughters.'¹³²

The 'Kuf of a Syed lady is a Syed, for more details on Kuf, please see <http://www.hubeali.com/marriageofsayadani.php>.

روى الحسن بن محبوب، عن علاء، وأبي أيوب، عن محمد بن مسلم عن أبي جعفر عليه السلام قال: " لا يتزوج الاعرابي المهاجرة فيخرجها من دار الهجرة

It is narrated from Imam Mohammed Baqir^{asws} 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).¹³³

Marrying a Non-Muslim Lady:

وروى الحسن بن محبوب، عن معاوية بن وهب وغيره من أصحابنا عن أبي عبد الله عليه السلام قال: " سألته عن الرجل المؤمن يتزوج اليهودية والنصرانية؟ فقال: إذا أصاب المسلمة فما يصنع باليهودية والنصرانية؟! قلت، يكون له فيها الهوى، قال: فإن فعل فليمنعها من شرب الخمر وأكل لحم الخنزير، واعلم أن عليه في دينه في تزويجه إياها غضاضة"

Hassan bin Mahbool refers to Mawia bin Wahab and from our other companions, that Imam Jafar-e-Sadiq^{asws} 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^{saww} replied, if that's the case then he should ask her not to eat pork and

¹³⁰ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4380.

¹³¹ Compatible in terms of Islamic laws.

¹³² Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4384.

¹³³ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4479.

drink alcohol and tell her that this kind of marriage is considered to be disgraceful and disrespectful in his religion.¹³⁴

Marrying to a Nasabi or Shaqqaq¹³⁵ (Sunnis)¹³⁶:

وروى الحسن بن محبوب، عن سليمان الحمار عن أبي عبد الله عليه السلام قال: " لا ينبغي للرجل المسلم منكم أن يتزوج الناصبية، ولا يزوج ابنته ناصبا ولا يطرحها عنده ". قال مصنف هذا الكتاب - رحمه الله -: من نصب حربا لال محمد صلوات الله عليهم فلا نصيب له في الاسلام فلهدا حرم نكاحهم.

Hassan bin Mahboob heard from Salaman Hammar who from Imam Jafar-e-Sadiq^{asws}, '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.'¹³⁷

وروى صفوان، عن زارة عن أبي عبد الله عليه السلام قال: " تزوجوا في الشكاك ولا تزوجوهم لان المرأة تأخذ من أدب زوجها ويقهرها على دينه ".

Safwan quotes from Zara who heard from Imam Jafar-e-Sadiq^{asws} that you may marry to the daughters of 'Shaqqaq' 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.¹³⁸

وروى يعقوب بن يزيد، عن الحسين بن بشار الواسطي قال: " كتبت إلى أبي الحسن الرضا عليه السلام أن لي قرابة قد خطب إلي ابنتي وفي خلقه سوء فقال: لا تزوجه إن كان سيئ الخلق ".

Yaqub bin Yazid refers to Hussain bin Bashar Wasati that I send a request to Imam Raza^{asws} asking 'One of my relatives has sent a marriage proposal for my daughter but his conduct is unpleasant' Imam^{asws} replied do not marry your daughter to him.¹³⁹

¹³⁴ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4422.

¹³⁵ Those who do not hold any grudges against Ahlul Bait^{asws} and are unaware that they^{asws} were treated with cruelty by Muslims, if they were aware they would hate their enemies.

¹³⁶ Those who hold animosity against Ahlul Bait^{asws} and/or their followers,

¹³⁷ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4424.

¹³⁸ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4426.

¹³⁹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4428.

Temporary Marriage (Mutah)

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ كِتَابَ اللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ
مُحْصِنِينَ غَيْرِ مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ
الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {24}

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 honourable 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. (4:24)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ، إِذَا نَزَلَتْ «فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'But rather it was Revealed as: **‘فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى’** So whatever (Women) you enjoy with up to a specified term, give them their Obligatory recompense [4:24]'.¹⁴⁰

It is narrated from Imam Jafar-e-Sadiq^{-asws} 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 time¹⁴¹ than pay them the agreed Maher.¹⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يَتَمَتَّعُ مِنَ الْمَرْأَةِ الْمَرَّاتِ قَالَ لَا بَأْسَ يَتَمَتَّعُ مِنْهَا مَا شَاءَ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who marries the woman by *Mut'a* many times. He^{-asws} said: 'There is no problem if he does *Mut'a* with her for whatever (number of times) he so desires to'.¹⁴³

This leads us to another topic 'Tahreef¹⁴⁴ in Quran Majeed', which is discussed separately.

¹⁴⁰ Tafseer Noor Al Saqalayn – V 1 P 467 H 172

¹⁴¹ (إلى أجل مسمى) for a specific time

¹⁴² Tafseer-e-Kafi, refers to Al-Kafi, pp. 106, reference is taken from Syed Imdad Hussain Kazmi, pp. 105.

¹⁴³ Al Kafi – V 5 – The Book of Marriage Ch 103 H 2

Mutah was permissible during the lifetime of Prophet Muhammad^{saww} and until the rule of first Muslim Caliph. However, the second Caliph, Ummer^{la} made it unlawful:

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ زُرَّارَةَ قَالَ جَاءَ عَبْدُ اللَّهِ بْنُ عُمَيْرٍ اللَّيْثِيُّ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ مَا تَقُولُ فِي مُتْعَةِ النِّسَاءِ فَقَالَ أَحَلَّهَا اللَّهُ فِي كِتَابِهِ وَ عَلَى لِسَانِ نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَهِيَ حَالًا إِلَى يَوْمِ الْقِيَامَةِ

Ali, from his father, from Ibn Abu Umeyr, from Umar in Azina, from Zurara who said,

'Abdullah Bin Umeyr Al-Laysi came over to Abu Ja'far^{asws} and said to him^{asws}, 'What are you^{asws} saying regarding *Mut'a* of the women?' So he^{asws} said: 'Allah^{azwj} Permitted it in His^{azwj} Book and upon the tongue of His^{azwj} Prophet^{saww}, therefore it is Permissible up to the Day of Judgement'.

فَقَالَ يَا أَبَا جَعْفَرٍ مِثْلَكَ يَقُولُ هَذَا وَ قَدْ حَرَّمَهَا عُمَرُ وَ هَيَّ عَنْهَا فَقَالَ وَ إِنْ كَانَ فَعَلَ قَالَ إِنِّي أُعِيدُكَ بِاللَّهِ مِنْ ذَلِكَ أَنْ تُحِلَّ شَيْئًا حَرَّمَهُ عُمَرُ قَالَ فَقَالَ لَهُ فَأَنْتَ عَلَى قَوْلِ صَاحِبِكَ وَ أَنَا عَلَى قَوْلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَهَلُمَّ أَلَعْنِكَ أَنَّ الْقَوْلَ مَا قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَنَّ الْبَاطِلَ مَا قَالَ صَاحِبِكَ

So he said, 'O Abu Ja'far^{asws}! The likes of you^{asws} is saying this, and Umar has prohibited from it?' So he^{asws} said: 'And even if he did so' He said, 'I seek Refuge with Allah^{azwj} from that, that I should permit something which Umar has prohibited'. So he^{asws} said to him: 'So you are upon the words of your companions, and I^{asws} am upon the words of Rasool-Allah^{saww}. So come, I^{asws} shall curse you if the words are what Rasool-Allah^{saww} said and that the falsehood is what your companion said'.

قَالَ فَأَقْبَلَ عَبْدُ اللَّهِ بْنُ عُمَيْرٍ فَقَالَ يَسْأَلُكَ أَنْ نِسَاءَكَ وَ بَنَاتِكَ وَ أَخَوَاتِكَ وَ بَنَاتِ عَمِّكَ يَفْعَلْنَ قَالَ فَأَعْرَضَ عَنْهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) حِينَ ذَكَرَ نِسَاءَهُ وَ بَنَاتِ عَمِّهِ .

He (the narrator) said, 'So Abdullah Bin Umeyr accepted, and he said, 'It would make you cheerful if your^{asws} wives, and your^{asws} daughters, and your^{asws} sisters, and daughters of your^{asws} paternal uncle do it'. So Abu Ja'far^{asws} turned away from him when he mentioned his^{asws} wives and the daughters of his^{asws} paternal uncle'.¹⁴⁵

Traditions of Masomeen^{asws} on Mutah

قال الصادق عليه السلام: " ليس منا من لم يؤمن بكرتنا، ويستحل متعتنا "

¹⁴⁴ Deliberate alterations

¹⁴⁵ Al Kafi – V 5 – The Book of Marriage Ch 93 H 4

It is narrated from Imam Jafar-e-Sadiq^{asws} 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.¹⁴⁶

وروى صالح بن عقبة، عن أبيه عن أبي جعفر عليه السلام قال: قلت له: " للمتمتع ثواب؟ قال: إن كان يريد بذلك وجه الله تعالى وخلافا على من أنكرها لم يكلمها كلمة إلا كتب الله تعالى له بها حسنة، ولم يمد يده إليها إلا كتب الله له حسنة، فإذا دنا منها غفر الله تعالى له بذلك ذنبا، فإذا اغتسل غفر الله له بقدر ما مر من الماء على شعره، قلت: بعدد الشعر؟ قال: نعم بعدد الشعر."

Salay bin Aqabah narrates from his father that I asked from Imam Mohammed Baqir^{asws} that is there any reward for the one who performs Mutah? Imam^{asws} replied, If one carries it out to please Allah^{azwj} and to oppose those who are against this practise, then Allah^{azwj} 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^{azwj} will forgive his sins equivalent to the drops of water which would fall down from his hair when he would take 'compulsory¹⁴⁷' bath/shower. I asked (in surprise) as much as that (number of drops from his head), Imam^{asws} replied, yes, indeed, even as per number of his hair.¹⁴⁸

Who cannot perform Mutah:

وقال الرضا عليه السلام: " المتعة لا تحل إلا لمن عرفها، وهي حرام على من جهلها."

It is referred to Imam Mohammed Baqir^{asws} 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.¹⁴⁹

وروى داود بن إسحاق، عن محمد بن الفيض قال: " سألت أبا عبد الله عليه السلام عن المتعة فقال: نعم إذا كانت عارفة، قلت: جعلت فداك فإن لم تكن عارفة؟ قال: فاعرض عليها ، وقل لها فإن قبلت فتزوجها وإن أبت ولم ترض بقولك فدعها، وإياكم والكواشف والدواعي والبغايا وذوات الأزواج، فقلت: ما الكواشف فقال: اللواتي يكاشفن ويوتهن معلومة ويوتين، قلت: فالدواعي؟ قال: اللواتي يدعون إلى أنفسهن وقد عرفن بالفساد، قلت: فالبغايا؟ قال: المعروفات بالزنا، قلت: فدوات الأزواج؟ قال: المطلقات على غير السنة ". وروي عن محمد بن أسماعيل بن بزيع قال: " سأل رجل الرضا عليه السلام

Dawood bin Ishaq reports from Mohammed bin Faiz that I once asked from Imam Jafar-e-Sadiq^{asws} regarding 'Mutah', Imam^{asws} replied, yes, it's in order provided the woman, you approach, recognises it. I asked again, what if she

¹⁴⁶ Manla YahzarulFaqih, tradition 4583.

¹⁴⁷ Ghusal-e-Janabat.

¹⁴⁸ Manla YahzarulFaqih, tradition 4600.

¹⁴⁹ Manla YahzarulFaqih, tradition 4584.

does not? Imam^{asws} 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^{asws} 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^{asws} replied these are those women who invite men for (pleasure) and are famous for corruption. I asked who are 'Baghanya' Imam^{asws} replied these are well known for 'Zinna' I asked who are 'Zawat Alzawaj, Imam^{asws} replied these are those whose divorce has not been as per traditions (of Rasool Allah^{saww}). It is also narrated from Imam Raza^{asws} that corrupt women are forbidden for a 'Momin'.¹⁵⁰

وروى سعدان، عن أبي بصير عن أبي عبد الله عليه السلام قال: " لا يتزوج اليهودية ولا النصرانية على حرة متعة وغير متعة ". وسأل الحسن التفليسي الرضا عليه السلام " يتمتع الرجل من اليهودية والنصرانية؟ قال أبو الحسن الرضا عليه السلام: يتمتع من الحرة المؤمنة وهي أعظم حرمة منها "

Saeedan refers to Abu Baseer who says that he has heard it from Imam Jafar-e-Sadiq^{asws} that neither Nikah or Mutah is permissible with a Christian or a Jew lady. In another tradition, it is narrated from Imam Raza^{asws} that someone asked: Can one perform Mutah with a Christian or a Jew lady? Imam^{asws} replied a 'momin' should do Mutah with a momin lady which is more respectful and honourable relationship.¹⁵¹

وروى أبان عن أبي مريم عن أبي عبد الله عليه السلام قال: " العذراء التي لها أب لا تتزوج متعة إلا بأذن أبيها ". وروى حماد، عن أبي بصير قال: " سئل أبو عبد الله عليه السلام عن المتعة أهي من الرابع؟ قال: لا ولا من السبعين ". وسأله الفضيل بن يسار عن المتعة، فقال: هي كبعض إمائك "

Aban refers from Abi Mariam who narrates from Imam Jafar-e-Sadiq^{asws} 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^{asws} replied, no, even if 70 and Imam^{asws} said a lady in Mutah is similar to a slave-girl.¹⁵²

Miscellaneous Rules regarding Mutah:

Ahmed bin Mohammed bin Abi Nassr inquired from Imam Raza^{asws}, 'Is it permissible for a man to marry a daughter of a lady to whom he had performed Mutah?', Imam^{asws} replied, No,

¹⁵⁰ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4586-4587

¹⁵¹ Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4588-4589.

¹⁵² Manlah Yahzar-ul-Faqih, Kitab-ul-Nikah, tradition no.4593-4595.

وروى عمر بن اذينة، عن زرارة قال: " سألت أبا جعفر عليه السلام ما عدة المتعة إذا مات عنها الذي تمتع بها؟ قال: أربعة أشهر وعشرا، قال: ثم قال: يا زرارة كل نكاح إذا مات عنها الزوج فعلى المرأة حرة كانت أو أمة على أي وجه كان النكاح منه متعة أو تزويجا أو ملك يمين فالعدة أربعة أشهر وعشرا ، وعدة المطلقة ثلاثة أشهر، والامة المطلقة عليها نصف ما على الحرة، وكذلك المتعة عليها مثل ما على الامة."

Umer bin Aznia has narrated from Zara, who said, once I asked from Imam Mohammed Baqir^{asws}, 'What is the duration of 'Iddah' for a lady who was in Mutah and the man has passed away? Imam^{asws} replied, 4 months and 10 days.¹⁵³

وقيل لابي عبد الله عليه السلام: " لم جعل في الزنا أربعة من الشهود وفي القتل شاهدين؟ قال: إن الله تبارك وتعالى أحل لكم المتعة وعلم أنها ستنكر عليكم فجعل الاربعة الشهود احتياطا لكم ولولا ذلك لاتي عليكم وقل ما يجتمع أربعة على شهادة بأمر واحد."

Imam Jafar-e-Sadiq^{asws} was asked, why are four witness to prove 'Zinah'¹⁵⁴ whereas only two are required to convict a murderer? Imam^{asws} replied, Allah^{azwj} 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^{azwj} has protected you from being prosecuted, as it would have been easier for them to get two witness but it's unusual to have four witness in an incident.¹⁵⁵

وروى عبد الله بن سنان عن أبي عبد الله عليه السلام قال: " إن الله تبارك وتعالى حرم على شيعتنا المسكر من كل شراب وعوضهم من ذلك المتعة."

Abdullah bin Sanan narrates from Imam Jafar-e-Sadiq^{asws} that Allah^{azwj} has forbidden all hard drinks on our Shias and instead has made 'Mutah' permissible.¹⁵⁶

وقال عليه السلام: " إذا جلست المرأة مجلسا فقامت عنه فلا يجلس في مجلسها أحد حتى يبرد."

It is narrated from Masoom Imam^{asws} that a man should not take that seat which has been vacated by a lady, until that seat becomes cold again.¹⁵⁷

وروى محمد بن مسلم عن أبي جعفر عليه السلام قال: " إن الله عزوجل خلق الشهوة عشر أجزاء تسعة في الرجال وواحدة في النساء ". وذلك لبني هاشم وشيعتهم، وفي نساء بني امية وشيعتهم الشهوة عشرة أجزاء في النساء تسعة، وفي الرجال واحدة.

¹⁵³ Manla YahzarulFaqih, tradition 4607.

¹⁵⁴ Adultery/rape

¹⁵⁵ Manla YahzarulFaqih, tradition 4608.

¹⁵⁶ Manla YahzarulFaqih, tradition 4616.

¹⁵⁷ Manla YahzarulFaqih, tradition 4619.

Mohammed bin Muslim quotes from Imam Mohammed Baqir^{asws} that Allah^{azwj} 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 Umayyad females and their followers and only one part to their males.¹⁵⁸

وروى جابر عن أبي جعفر عليه السلام أنه قال في النساء: " لا تشاوروهن في النجوى، ولا تطيعوهن في ذي قرابة، إن المرأة إذا كبرت ذهب خير شطريها وبقي شرهما، ذهب جمالها، واحتد لسانها، وعقم رحمها، وإن الرجل إذا كبر ذهب شر شطريه وبقي خيرهما، ثبت عقله، واستحكم رأيه، وقل جهله ".

Jabar has narrates that Imam Mohammed Baqir^{asws} said: Do not whisper with ladies in order to seek advice 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, he 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.¹⁵⁹

وقال علي عليه السلام: " كل امرئ تدبره امرأة فهو ملعون ".

Imam Ali^{asws} said: He is 'Malaun' whose affairs are managed by a lady.¹⁶⁰

و " كان رسول الله صلى الله عليه وآله وسلم إذا أراد الحرب دعا نساءه فاستشارهن ثم خالفهن ".

Rasool Allah^{saww} has forbidden women to ride on saddle.¹⁶¹

وقال الصادق عليه السلام: " الحياء عشرة أجزاء تسعة في النساء وواحدة في الرجال، فإذا خفضت ذهب جزء من حيائها، وإذا تزوجت ذهب جزء، فإذا افتترعت ذهب جزء، وإذا ولدت ذهب جزء وبقي لها خمسة أجزاء، فإذا فجرت ذهب حياؤها كله، وإن عفت بقي لها خمسة أجزاء ".

It is narrated from Imam Jafar-e-Sadiq^{asws} 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 adulthood¹⁶², 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 becoming unfaithful to her husband. She keeps all these 5 if she remains loyal and keeps away from others.¹⁶³

¹⁵⁸ Manla YahzarulFaqih, tradition 4620.

¹⁵⁹ Manla YahzarulFaqih, tradition 4621.

¹⁶⁰ Manla YahzarulFaqih, tradition 4622.

¹⁶¹ Manla YahzarulFaqih, tradition 4624.

¹⁶² Also translated as if circumcised.

¹⁶³ Manla YahzarulFaqih, tradition 4630.

وسأل عمار الساباطي أبا عبد الله عليه السلام " عن النساء كيف يسلمن إذا دخلن على القوم، قال: المرأة تقول: عليكم السلام، والرجل يقول: السلام عليكم ".

Amar Sabati quotes from Imam Jafar-e-Sadiq^{asws}, 'how should ladies greet when they meet others? Imam^{asws} replied female would say 'Allaikum Salam' and male would say 'Salam Allaikum'.¹⁶⁴

وفي رواية إسماعيل بن أبي زياد، عن جعفر بن محمد، عن أبيه عليهما السلام قال: " قال علي عليه السلام: ما كثر شعر رجل قط إلا قلت شهوته. "

Ismail bin Abi Ziad quotes from Imam Jafar bin Muhammad^{asws} who referred from Amir-ul-Momineen^{asws} that the more hair one has on his head the less arouse he is.¹⁶⁵

وقال الصادق عليه السلام: " من نظر إلى امرأة فرفع بصره إلى السماء أو غمض بصره لم يرد إليه بصره حتى يزوجه الله من الحور العين ". وفي خبر آخر: " لم يرد إليه طرفه حتى يعقبه الله إيماناً يجد طعمه. "

Imam Jafar-e-Sadiq^{asws} said, If a man, upon seeing a lady, turns away his eyes, toward sky or down to ground, Allah^{azwj} recites his 'Nikah' with a 'Hoor¹⁶⁶' (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 destruction¹⁶⁷

¹⁶⁴ Manla YahzarulFaqih, tradition 4637.

¹⁶⁵ Manla YahzarulFaqih, tradition 4649.

¹⁶⁶ Heavenly lady.

¹⁶⁷ Manla YahzarulFaqih, tradition 4656, 4657.

Upbringing Children:

قال الصادق عليه السلام: " دع ابنك يلعب سبع سنين، ويؤدب سبع سنين والزومه نفسك سبع سنين، فإن أفلح وإلا فإنه ممن لا خير فيه " وقال أمير المؤمنين عليه السلام: " يربي الصبي سبعا ويؤدب سبعا، ويستخدم سبعا، ومنتهى طوله في ثلاث وعشرين سنة، وعقله في خمس وثلاثين [سنة] وما كان بعد ذلك فبالتجارب."

Imam Jafar-e-Sadiq^{asws} 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 merits and decency in their nature. And Amir-ul-Momineen^{asws} 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.¹⁶⁸

روى محمد بن يحيى الخزاز، عن غياث بن إبراهيم، عن جعفر بن محمد، عن أبيه عليهما السلام قال: " قال علي صلوات الله عليه: مباشرة المرأة ابنتها إذا بلغت ست سنين سبعة من الزنا "

Imam Ali^{asws} said: A mother should stop sleeping with her daughter when she becomes 6 years' old, otherwise it will be a kind of 'Zinah'¹⁶⁹

روي " أنه يفرق بين الصبيان في المضاجع لست سنين "

Boys should not sleep on the same bed upon reaching the age of 6.¹⁷⁰

Ghayrat (Self Esteem)

وقال عليه السلام: " إن الغيرة من الايمان. " وقال عليه السلام: " إن الجنة لتوجد ريحها من مسيرة خمسمائة عام، ولا يجدها عاق ولا ديوث، قيل: يا رسول الله وما الديوث؟ قال: الذي تزني امرأته وهو يعلم بها."

Rasool Allah^{saww} said: 'Ghayrat is part of Eman'.¹⁷¹ In another tradition, Rasool Allah^{saww} said, One can smell the fragrance of Paradise from 500 years' travel distance but the 'Aaq'¹⁷² 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.¹⁷³

¹⁶⁸ Manla YahzarulFaqih, tradition 4743 and 4746.

¹⁶⁹ Manla YahzarulFaqih, tradition 4505.

¹⁷⁰ Manla YahzarulFaqih, tradition 4508.

¹⁷¹ Manla YahzarulFaqih, tradition 4541.

¹⁷² Who has been disowned by parents

¹⁷³ Manla YahzarulFaqih, tradition 4542.

وروى محمد بن الفضيل، عن شريس الوايشي، عن جابر عن أبي جعفر عليه السلام قال: قال لي: " إن الله تبارك وتعالى لم يجعل الغيرة للنساء وإنما جعل الغيرة للرجال لان الله عزوجل قد أحل للرجل أربع حرائر وما ملكت يمينه ولم يجعل للمرأة إلا زوجها وحده، فإن بغت مع زوجها غيره كانت عند الله عزوجل زانية، وإنما تغار المنكرات منهن فأما المؤمنات فلا ".

Mohammed bin Fazial from Sharaash Washabi who from Jabar narrates that Imam Mohammed Baqir^{asws} referred from Rasool Allah^{saww} that Allah^{azwj} has not blessed females with 'Ghayrat'¹⁷⁴ but instead it is given to males. The reason is that Allah^{azwj} 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^{azwj} 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.¹⁷⁵

Walimah (Wedding Dinner by Groom)

روى موسى بن بكر، عن أبي الحسن الاول عليه السلام " أن رسول الله صلى الله عليه وآله وسلم قال: لا وليمة إلا في خمس، في عرس، أو خرس، أو عذار، أو وكار أو ركاز، فالعرس التزويج، والخرس النفاس بالولد، والعذار الختان، والوكار الرجل يشتري الدار، والركاز الرجل يقدم من مكة ".

Musa bin Baqr has narrated from Imam Abul Hassan^{asws} 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.¹⁷⁶

وروى السكوني عن أبي عبد الله عليه السلام قال: " زفوا عرايسكم ليلا وأطعموا ضحي ".

Sakuni quotes from Imam Jafar-e-Sadiq^{asws}, that introduce bride to the groom in the night and offer feast to people during the day.¹⁷⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (الْوَلِيمَةُ أَوْلَ يَوْمٍ حَقٌّ وَ الثَّانِي مَعْرُوفٌ وَ مَا زَادَ رِيَاءً وَ سُمْعَةً .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The Walimah (Wedding feast) on the first day is true (Sunnah), and the

¹⁷⁴ Self esteem, Manhood

¹⁷⁵ Manla YahzarulFaqih, tradition 4543.

¹⁷⁶ Manla YahzarulFaqih, tradition 4404.

¹⁷⁷ Manla YahzarulFaqih, tradition 4403.

second (day) it is goodness, and whatever is an increase is a show-off and to be heard of'.¹⁷⁸

Husband-Wife Relationship:

قال الصادق عليه السلام لبعض أصحابه: " إذا ادخلت عليك أهلك فخذ بناصيتها واستقبل بها القبلة وقل: " اللهم بأمانتك أخذتها وبكلماتك استحلت فرجها فإن قضيت لي منها ولدا فاجعله مباركا سويا ، ولا تجعل للشيطان فيه شركا ولا نصيبا " .

Imam Jafar-e-Sadiq^{asws} told one of his companions that when you bring home your bride then recite the following prayer¹⁷⁹: 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).¹⁸⁰

Imam Jafar-e-Sadiq^{asws} 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^{asws}.¹⁸¹

روى سليمان بن جعفر الجعفري عن أبي الحسن موسى بن جعفر عليهما السلام قال: سمعته يقول: " من أتى أهله في محاق الشهر فليسلم لسقط الولد."

Sulman bin Jafar Jafari has narrated from Imam Abul Hassan Musa bin Jafar^{asws} that I heard from Imam^{asws} '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)¹⁸²

4407 - وَ رَوَى الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ أَيْكُرُّهُ الْجَمَاعُ فِي سَاعَةٍ مِنَ السَّاعَاتِ قَالَ نَعَمْ يُكْرَهُ فِي لَيْلَةٍ يَنْحَسِفُ فِيهَا الْقَمَرُ وَ الْيَوْمَ الَّذِي تَنْكَسِفُ فِيهِ الشَّمْسُ وَ فِيمَا بَيْنَ غُرُوبِ الشَّمْسِ إِلَى أَنْ يَغِيبَ الشَّفَقُ وَ مِنْ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ فِي الرِّيحِ السَّوْدَاءِ وَ الْحُمْرَاءِ وَ الصَّفْرَاءِ وَ الزَّلْزَلَةِ.

Hassan ibn Mehboob, from Abi Ayub Ghzaar, who from Ummero ibn Usman who has said:

Imam Mohammed Baqir^{asws} said that it was asked from Rasool Allah^{saww} during which time a husband should refrain from approaching his wife?

¹⁷⁸ Al Kafi – V 5 – The Book of Marriage Ch 41 H 4

¹⁷⁹ For Arabic, please see the Urdu version.

¹⁸⁰ Manla YahzarulFaqih, tradition 4405.

¹⁸¹ Manla YahzarulFaqih, tradition 4405.

¹⁸² Manla YahzarulFaqih, tradition 4406.

Rasool Allah^{saww} replied, regarding the time during which a husband must avoid from approaching his wife? Rasool Allah^{saww} replied, 'the night of moon eclipse, the day of sun eclipse, until the disappearance of twilight, and between the time of the Fajr and sunrise time, during red and black storms and during earth quake.'¹⁸³

وقال عليه السلام: " يكره الجنابة حين تصفر الشمس، وحين تطلع وهي صفراء "

It is narrated from Imam^{asws} that it is inappropriate (Makru) to be in the state of 'Janabat' when sun becomes yellowish in the morning and in the afternoon.¹⁸⁴

وسأل محمد بن الفيض أبا عبد الله عليه السلام فقال: " اجمع وأنا عريان قال: لا، ولا تستقبل القبلة ولا تستدبرها "

Mohammed bin Faaz asked from Imam Jafar-e-Sadiq^{asws} if he could engage in relationship while completely undressed? Imam^{asws} replied, No, and do not face or turn your back to Kabah and also never go near your wife in a boat.¹⁸⁵

وقال رسول الله صلى الله عليه وآله وسلم: " يكره أن يغشى الرجل المرأة وقد احتلم حتى يغتسل من احتلامه الذي رأى، فإن فعل فخرج الولد مجنوناً فلا يلومن إلا نفسه "

Rasool Allah^{saww} said man should not advance towards his wife if he had already became najis after experiencing an ejaculation.¹⁸⁶

وسأل محمد بن مسلم أبا جعفر عليه السلام " عن العزل قال: الماء للرجل بصرفه حيث يشاء "

Mohammed bin Muslim narrates from Imam Mohammed Baqir^{asws} that it's up to man's discretion to withdraw or not, as 'the water' belongs to him and he may spent it the way he likes.¹⁸⁷

Rights of a Wife upon her Husband:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا حَقُّ الْمَرْأَةِ عَلَى زَوْجِهَا الَّذِي إِذَا فَعَلَهُ كَانَ مُحْسِنًا قَالَ يُشْبِعُهَا وَ يَكْسُوهَا وَ إِنْ جَهَلَتْ غَفَرَ لَهَا وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَانَتْ امْرَأَةٌ عِنْدَ أَبِي (عَلَيْهِ السَّلَامُ) تُؤْذِيهِ فَيَغْفِرُ لَهَا .

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

¹⁸³ Manla YahzarulFaqih, tradition 4407.

¹⁸⁴ Manla YahzarulFaqih, tradition 4409.

¹⁸⁵ Manla YahzarulFaqih, tradition 4410.

¹⁸⁶ Manla YahzarulFaqih, tradition 4412.

¹⁸⁷ Manla YahzarulFaqih, tradition 4494.

'I said to Abu Abdullah^{asws}, 'What are the rights of the women upon her husband which when he fulfils it, he would be a good (husband)?' He^{asws} said: 'He has to satiate her (hunger), and clothe her, and if she is ignorant, forgive her'. And Abu Abdullah^{asws} said: 'There was a wife with my^{asws} father^{asws} who used to hurt him^{asws}, so he would forgive her'.¹⁸⁸

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَمَّنْ حَدَّثَهُ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا حَقُّ الْمَرْأَةِ عَلَى زَوْجِهَا قَالَ يَسُدُّ جُوعَ عَتَمَتِهَا وَ يَسْتُرُ عَوْرَتَهَا وَ لَا يُعَيِّخُ لَهَا وَجْهًا فَإِذَا فَعَلَ ذَلِكَ فَقَدْ وَ اللَّهُ أَدَى حَقِّهَا قُلْتُ فَالدُّهْنُ قَالَ غَيًّا يَوْمًا وَ يَوْمًا لَا قُلْتُ فَاللَّحْمُ قَالَ فِي كُلِّ ثَلَاثَةِ فَيَكُونُ فِي الشَّهْرِ عَشْرَ مَرَّاتٍ لَا أَكْثَرَ مِنْ ذَلِكَ

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

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

قُلْتُ فَالصَّبْغُ قَالَ وَ الصَّبْغُ فِي كُلِّ سِتَّةِ أَشْهُرٍ وَ يَكْسُوها فِي كُلِّ سَنَةٍ أَرْبَعَةَ أَثْوَابٍ ثَوْبَيْنِ لِلشِّتَاءِ وَ ثَوْبَيْنِ لِلصَّيْفِ وَ لَا يَنْبَغِي أَنْ يُفْقَرَ بَيْتُهُ مِنْ ثَلَاثَةِ أَشْيَاءَ دُهْنِ الرَّأْسِ وَ الْحَلِّ وَ الزَّيْتِ وَ يَفُوهُنَّ بِالْمَدِّ فَإِنِّي أَفُوتُ بِهِ نَفْسِي وَ عِيَالِي وَ لِيُقَدَّرَ لِكُلِّ إِنْسَانٍ مِنْهُمْ قُوَّتُهُ فَإِنْ شَاءَ أَكَلَهُ وَ إِنْ شَاءَ وَهَبَهُ وَ إِنْ شَاءَ تَصَدَّقَ بِهِ وَ لَا تَكُونُ فَكِيهَةً عَامَّةً إِلَّا أَطْعَمَ عِيَالَهُ مِنْهَا وَ لَا يَدْعُ أَنْ يَكُونَ لِلْعِيدِ عِنْدَهُمْ فَضْلٌ فِي الطَّعَامِ أَنْ يُسَيِّ مِنْ ذَلِكَ شَيْئًا لَا يُسَيِّ لَهُمْ فِي سَائِرِ الْأَيَّامِ .

I said, 'So (what about) the dye?' He^{asws} said: 'And the dyeing is during every six months, and clothe her during every year with four clothes, two clothes for the winter and two clothes for the summer, and it is no befitting if one impoverishes his house from three things – the hair oil, and the vinegar, and the oil, and provide her with a handful (of food), for I^{asws} provide myself with it, and my^{asws} family; and let each human being from them measure his own food intake, so if he so desires it he eats it, and if he so desires it, he gifts it, and if he so desires it, he gives in charity with it; and there should not happen to be any fruits during the year except that he feeds is family from these, and he should not leave it if there happens to be the Eid (festival) with them, the extra in the meal, that he should make for them something which he does not make for them in the rest of the days'.¹⁸⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْصَانِي جِبْرِيلُ (عَلَيْهِ السَّلَام) بِالْمَرْأَةِ حَتَّى ظَنَنْتُ أَنَّهُ لَا يَنْبَغِي طَلَاُهَا إِلَّا مِنْ فَاحِشَةٍ مُبَيَّنَةٍ .

¹⁸⁸ Al Kafi – V 5 – The Book of Marriage Ch 147 H 1

¹⁸⁹ Al Kafi – V 5 – The Book of Marriage Ch 147 H 5

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} advised me^{-saww} with the women until I^{-saww} thought that it is not befitting to divorce her except due to manifest immorality'.¹⁹⁰

سأل صفوان بن يحيى أبا الحسن الرضا عليه السلام " عن الرجل تكون عنده المرأة الشابة فيمسك عنها الا شهر والسنة لا يقربها ليس يريد الاضرار بها، يكون لهم مصيبة، يكون في ذلك آثماً؟ قال: إذا تركها أربعة أشهر كان آثماً بعد ذلك] إلا أن يكون باذنها [

Sufan bin Yahya asked Imam Raza^{-asws} 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^{-asws} replied, if he had left her more than four months then he is, unless if they have mutual agreement.¹⁹¹

وسأل إسحاق بن عمار أبا عبد الله عليه السلام " عن حق المرأة على زوجها قال: يشبع بطنها، ويكسو جثتها، وإن جهلت غفر لها."

Ishaq bin Razeen asked Imam Jafar-e-Sadiq^{-asws}, What are the rights of a wife over her husband? Imam^{-asws} replied, he should provide her enough sustenance and cloths and forgive her if she commits something inappropriate out of ignorance.¹⁹²

وروى عبد الله بن سنان عن أبي عبد الله عليه السلام قال: " أهماهون حب علي عليه السلام وذروهون بلهائه"

Abdullah bin Sanan narrates from Imam Jafar-e-Sadiq^{-asws} that Imam^{-asws} said you should only implant love of Mola Ali^{-asws} in your women and leave them at that (without much coaching).¹⁹³

Supplication for Having Children:

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن بعض أصحابه، قال: شكى الأبرش الكلبي إلى أبي جعفر (عليه السلام) أنه قال: لا يولد له، وقال: علمني شيئاً؟ قال: «استغفر الله في كل يوم أو في كل ليلة مائة مرة، فإن الله يقول: اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً إِلَى قَوْلِهِ وَ يُؤَدِّكُمْ بِأَمْوَالٍ وَ بَنِينَ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions who said:

¹⁹⁰ Al Kafi – V 5 – The Book of Marriage Ch 147 H 6

¹⁹¹ Manla YahzarulFaqih, tradition 4415.

¹⁹² Manla YahzarulFaqih, tradition 4526.

¹⁹³ Manla YahzarulFaqih, tradition 4534.

'Al-Abrash Al-Kalby complained to Abu Ja'far^{asws} saying that he had no children, and said, 'Can you^{asws} teach me something?' He^{asws} said: 'Seek Forgiveness every day, or every night, one hundred times, for Allah^{azwj} is Saying [71:10] **So I said, Ask forgiveness of your Lord, surely He is the most Forgiving** up to His^{azwj} Words [71:12] **And Help you with wealth and sons**'.¹⁹⁴

Supplications for Having 'Baby Boy'

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ كَانَ لَهُ حَمَلٌ فَتَوَى أَنْ يُسَمِّيَهُ مُحَمَّدًا أَوْ عَلِيًّا وُلِدَ لَهُ غُلَامٌ .

A number of our companions, from Sahl Bin Ziyad, from one of his companions, raising it, said,

'Rasool-Allah^{saww} said: 'The one for whom was a pregnancy, so he makes the intention that he would be naming him as 'Muhammad', or 'Ali', there would be born for him, a boy'.¹⁹⁵

Supplication for a Son:

محمد بن يعقوب: عن أحمد بن محمد العاصمي، عن علي بن الحسن التيملي، عن عمرو بن عثمان، عن أبي جميلة، عن أبي عبد الله (عليه السلام)، قال: قال له رجل من أهل خراسان بالريدة: جعلت فداك، لم أرزق ولداً. فقال له: «إذا رجعت إلى بلادك و أردت أن تأتي أهلك فاقراً إذا أردت ذلك: وَ دَا النُّونِ إِذْ دَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ إِلَى ثَلَاثِ آيَاتٍ، فَإِنَّكَ تَرزُقُ ولداً إِنْ شَاءَ اللهُ تَعَالَى».

Muhammad Bin Yaqoub, from Ahmad Bin Muhammad Al Aasamy, from Ali Bin Al Hassan Al Taymily, from Amro Bin Usman, from Abu Jameela

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man from the people of Khurasan said to him^{asws}, at Al-Zabda, 'May I be sacrificed for you^{asws}, I have not been Sustained with a son'. So he^{asws} said to him: 'When you return to your country, and intend to come to your wife, so recite when you intend that [21:85] **And Ismail and Idris and Zulkifli; all were of the patient ones** [21:86] **And We Included them into Our Mercy, surely they were of the righteous ones** [21:87] **And the one with the whale (Yunus), when he went away in anger, so he thought that We had no Power over him, so he called out in the darkness: There is no Allah but You, Glory be to**

¹⁹⁴ Tafseer Al Burhan – H 11102 (.4 / 8 : 6) (الكافي)

¹⁹⁵ Al Kafi – V 7 – The Book of Aqeeqa Ch 5 H 4

You; surely I am from the unjust ones, the three Verses, and you would be Sustained with a son, if Allah^{-azwj} so Desires it'.¹⁹⁶

في الكافي محمد بن يحيى عن أحمد بن محمد عن علي بن الحكم عن رجل عن محمد بن مسلم عن أبي جعفر عليه السلام قال: من أراد أن يحبل له فليصل ركعتين بعد الجمعة يطيل فيهما الركوع والسجود، ثم يقول: اللهم ان اسئلك بما سئلك به زكريا إذ قال: رب لا تدنني فردا وأنت خير الوارثين، اللهم هب لي ذرية طيبة انك سمع الدعاء اللهم باسمك استحللتها، وفي امانتك أخذتها، فان قضيت في رحمها ولدا فاجعله غلاما مباركا زكيا، ولا تجعل للشيطان فيه نصيبا ولا شركا.

In Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from a man, from Muhammad Bin Muslim.

'Abu Ja'far^{asws} having said: 'The one who wants that there should be a pregnancy for him (his wife), should Pray two cycles after the Friday, prolonging in it the Bowings and the Prostrations, then he should be saying, 'Our Allah^{-azwj}! I ask You^{-azwj} with what Zakariyya^{as} asked You^{-saww} for when he said: **[21:89] Do not leave me alone; and You are the Best of inheritors.** Our Allah^{-azwj}! Gift to me a good offspring, You^{-azwj} are the Hearer of the supplication. Our Allah^{-azwj}! It is by Your^{-azwj} Name that I consider it permissible, and in Your^{-azwj} Entrustment that I take it. Thus, if You^{-azwj} Judge it so for a son to be in her womb, so Make it to be a Blessed boy, pure, and do not Let Satan^{-la} to have any share in it or association'.¹⁹⁷

محمد بن يحيى عن أحمد بن محمد عن علي بن الحكم عن سيف بن عميرة عن أبي بكر الحضرمي عن الحارث النضري قال قلت لابي عبد الله عليه السلام: انى من أهل بيت قد انقرضوا وليس لى ولد؟ فقال: ادع وأنت ساجد: " رب هب لى من لدنك ولدا رب لا تدنني فردا وانت خير الوارثين " قال: ففعلت فولد لى على والحسين.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Bakr Al Hazramy, from Al Haris Al Nazary who said.

'I said to Abu Abdullah^{asws}, 'I am from a household which may become extinct as there is no son for me'. So he^{asws} said: 'Supplicate whilst in Prostration, 'Lord^{-azwj}, Bestow upon me a son from You^{-azwj}. Lord^{-azwj}! **[21:89] Do not leave me alone; and You are the Best of inheritors**'. He (the narrator) said, 'So I did it, and there were born unto me, Ali and Al-Husayn'.¹⁹⁸

Merits of the daughters

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْوَاسِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) سَأَلَ رَبَّهُ أَنْ يَرْزُقَهُ ابْنَةً تَبْكِيهِ وَتَنْدُبُهُ بَعْدَ مَوْتِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Al Wasity.

الكافي 6: 10 / 10 .¹⁹⁶

¹⁹⁷ Tafseer Noor Al Saqalayn – Ch 21 H 155

¹⁹⁸ Tafseer Noor Al Saqalayn – Ch 21 H 156

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Abu Ibrahim^{-asws} (7th Imam^{-asws}) asked his^{-asws} Lord^{-azwj} that He^{-azwj} should Grant him^{-as} a daughter who would cry over him^{-asws}, and lament him after his^{-asws} passing away'.¹⁹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نِعَمَ الْوَلَدُ الْبَنَاتُ مُطْفَأَاتٌ مُجَهَّزَاتٌ مُوَيْسَاتٌ مُبَارَكَاتٌ مُفْلِيَّاتٌ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The best of the children are daughters, kind, serving, caring, Blessed, loving'.²⁰⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْعَبَّاسِ الرَّيَّاتِ عَنْ حَمْرَةَ بْنِ حُمْرَانَ يَرْفَعُهُ قَالَ أَتَيْتُ رَجُلًا وَهُوَ عِنْدَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَخْبِرَ بِمَوْلُودٍ أَصَابَهُ فَتَغَيَّرَ وَجْهُ الرَّجُلِ فَقَالَ لَهُ النَّبِيُّ (عَلَيْهِ السَّلَام) مَا لَكَ فَقَالَ خَيْرٌ فَقَالَ قُلْ قَالَ خَرَجْتُ وَالْمَرْأَةُ تَمَخَّضُ فَأَخْبِرْتُ أَنَّهَا وَلَدَتْ جَارِيَةً فَقَالَ لَهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْأَرْضُ تُؤَلِّفُهَا وَالسَّمَاءُ تُطَلِّفُهَا وَاللَّهُ يَرْزُقُهَا وَهِيَ رِيحَانَةٌ تَشْمُهُا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Abu Al Abbas Al Ziyyat, from Hamza Bin Humran, raising it, said.

'(A midwife) came to a man whilst he was in the presence of the Prophet^{-saww}, so he informed him with a birth for him. So the face of the man changed. So the Prophet^{-saww} said to him: 'What is the matter with you?' So he said, 'Good'. So he^{-saww} said: 'Speak'. He said, 'I came out and the wife was in labour, so she (mid-wife) just informed me that she had given birth to a girl'. So the Prophet^{-saww} said to him: 'The earth would carry her and the sky would shade her, and Allah^{-azwj} would Sustain her, and her smell is of a fragrant flower'.²⁰¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْبَنُونَ نَعِيمٌ وَالْبَنَاتُ حَسَنَاتٌ وَاللَّهُ يَسْأَلُ عَنِ النَّعِيمِ وَيُنِيبُ عَلَى الْحَسَنَاتِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Musa, from Ahmad Bin Al Fazl.

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The sons are Bounties, and the daughters are blessings, and Allah^{-azwj} would Question about the Bounties but He^{-azwj} would Rewards upon the 'حَسَنَاتٌ' (blessings).²⁰²

¹⁹⁹ Al Kafi – V 6 – The Book of Aqeeqa Ch 3 H 3

²⁰⁰ Al Kafi – V 6 – The Book of Aqeeqa Ch 3 H 5

²⁰¹ Al Kafi – V 6 – The Book of Aqeeqa Ch 3 H 6

²⁰² Al Kafi – V 6 – The Book of Aqeeqa Ch 3 H 12

The young ones, when they are married off, would not be harmonising

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي الْحَسَنِ (عليه السلام) قَالَ قِيلَ لَهُ إِنَّا نُنَزِّجُ صَبِيَانَنَا وَ هُمْ صِغَارٌ قَالَ إِذَا زُوجُوا وَ هُمْ صِغَارٌ لَمْ يَكَادُوا يَتَأَلَّفُوا .

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

(It has been narrated) from Abu Abdullah^{-asws} or Abu Al Hassan^{-asws}, said, 'It was said to him^{-asws} (by the narrator that) 'We tend to get our your children married when they are young'. So he^{-asws} said: 'When they are married and they are small, they fail to develop good relationship'.²⁰³

Divorce:

وفي خبر آخر قال عليه السلام: " إن طلاقكم الثلاث لا يحل لغيركم، وطلاقهم يحل لكم، لانكم لا ترون الثلاث شيئاً وهم يوجبونها ".

Imam Jafar-e-Sadiq^{-asws} 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).²⁰⁴

وقال عليه السلام: " من كان يدين بدين قوم لزمته أحكامهم ".

Imam^{-asws} said a person who is following a religion or belongs to a nations, it is essential for me to follow their laws.²⁰⁵

²⁰³ Al Kafi – V 5 – The Book of Marriage Ch 60 H 1

²⁰⁴ Manla YahzarulFaqih, tradition 4420.

²⁰⁵ Manla YahzarulFaqih, tradition 4421.

A Syed Lady cannot Marry to a Non-Syed:

This is a lengthy topic and has been extensively debated within Shia community, therefore we will not go into a lengthy discuss, but will like to quote a few selected Ahadith which clearly say a non-Syed man is not a 'kuf' of a Syed lady:

Who are Syeds?

Syeda are those who are the descendants of Abul Muttalib^{asws}. (an extract from a Hadith from Al-kafi is inserted below):

فَجَعَلَ لَهُمْ حَاصَّةً مِنْ عِنْدِهِ مَا يُعْنِيهِمْ بِهِ عَنْ أَنْ يُصَيِّرَهُمْ فِي مَوْضِعِ الدُّلِّ وَالْمَسْكِنَةِ وَلَا بَأْسَ بِصَدَقَاتِ بَعْضِهِمْ عَلَى بَعْضٍ وَ هَؤُلَاءِ الَّذِينَ جَعَلَ اللَّهُ لَهُمُ الْخُمْسَ هُمْ قَرَابَةُ النَّبِيِّ (صلى الله عليه وآله) الَّذِينَ ذَكَرَهُمُ اللَّهُ فَقَالَ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ وَ هُمْ بَنُو عَبْدِ الْمُطَّلِبِ أَنْفُسُهُمُ الذَّكَرُ مِنْهُمْ وَ الْأُنثَى لَيْسَ فِيهِمْ مِنْ أَهْلِ بِيُوتَاتِ قُرَيْشٍ وَ لَا مِنْ الْعَرَبِ أَحَدٌ وَ لَا فِيهِمْ وَ لَا مِنْهُمْ فِي هَذَا الْخُمْسِ مِنْ مَوَالِيهِمْ وَ قَدْ تَحَلُّ صَدَقَاتِ النَّاسِ لِمَوَالِيهِمْ وَ هُمْ وَ النَّاسُ سَوَاءٌ

Thus, he^{asws} makes it to be for them in particular, from Him^{azwj} what they could be needless with that from coming into a place of disgrace and neediness. And there is no problem with the charities of some of them upon the others, and they are those for whom Allah^{azwj} has Made the Khums. They are the near of kin of the Prophet^{saww} whom Allah^{azwj} has Mentioned, and He^{azwj} Said **[26:214] And warn your nearest relations**, and they are the Clan of Abdul Muttalib^{asws} - themselves, the males from them and the females. There aren't among them from the people of the households of the Quraysh, nor from the Arabs anyone, nor among them, nor from them in this Khums from any of their friends, and the charities of the people has been Made permissible for their friends, and they and the people are equal.

وَ مَنْ كَانَتْ أُمُّهُ مِنْ بَنِي هَاشِمٍ وَ أَبُوهُ مِنْ سَائِرِ قُرَيْشٍ فَإِنَّ الصَّدَقَاتِ تَحِلُّ لَهُ وَ لَيْسَ لَهُ مِنَ الْخُمْسِ شَيْءٌ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ ادْعُوهُمْ لِآبَائِهِمْ

The one whose mother was from the Clan of Hashim and his father was from the rest of the Quraysh, so the charities would be Permissible for him and there wouldn't be anything for him from the Khums because Allah^{azwj} the Exalted is Saying **[33:5] Assert their relationship to their fathers**.²⁰⁶ (an extract, see the complete Hadith in Appendix I)

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ بِيحَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَنْاساً مِنْ بَنِي هَاشِمٍ أَتَوْا رَسُولَ اللَّهِ (صلى الله عليه وآله) فَسَأَلُوهُ أَنْ يَسْتَعْمِلَهُمْ عَلَى صَدَقَاتِ الْمَوَاشِي وَ قَالُوا يَكُونُ لَنَا هَذَا السُّهُمُ الَّذِي جَعَلَهُ اللَّهُ لِلْعَامِلِينَ عَلَيْهَا فَتَحْنُ أَوْلَى بِهِ

²⁰⁶ Al Kafi V 1 – The Book Of Divine Authority CH 130 H 4

فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِي وَ لَا لَكُمْ وَ لِكَيْفِي قَدْ وُعِدْتُ الشَّفَاعَةَ

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Ays Bin Al Qasim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'A group of people from the Clan of Hashim came over to Rasool-Allah^{-saww}. So they asked him^{-saww} that he^{-saww} should utilise them upon the (collection of the) charities of the livestock, and they said, 'Can there happen to be for us this portion which Allah^{-azwj} has Made it to be for the workers over it, so we are the closes with it'. So Rasool-Allah^{-saww} said: 'O sons of Abdul Muttalib^{-asws}! The charity is neither Permissible for me, nor for you all, but I^{-saww} have been Promised the intercession'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ اللَّهُ لَقَدْ وُعِدَهَا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَمَا ظَنُّكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِذَا أَحَدْتُ بِحَلْفَةِ بَابِ الْجَنَّةِ أَ تَرَوْنِي مُؤْتَرًّا عَلَيْكُمْ غَيْرَكُمْ .

Then Abu Abdullah^{-asws} said: 'By Allah^{-azwj} he^{-saww} has been Promised it. So what is your thinking, O sons of Abdul Muttalib^{-asws}! When I^{-asws} grab the ring of the door of the Paradise, do you see me^{-asws} giving preference to others over you all?'²⁰⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ الرِّضَا (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ عَلِيَّ بْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) وَ امْرَأَتَهُ وَ بَنِيهِ مِنْ أَهْلِ الْجَنَّةِ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Suleyman Bin Ja'far who said,

'I heard Al-Reza^{-asws} saying: 'Ali Bin Abdullah son of Al-Husayn Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and his wife and his sons are from the inhabitants of the Paradise'.

ثُمَّ قَالَ مَنْ عَرَفَ هَذَا الْأَمْرَ مِنْ وُلْدِ عَلِيٍّ وَ فَاطِمَةَ (عَلَيْهَا السَّلَام) لَمْ يَكُنْ كَالنَّاسِ .

Then he^{-asws} said: 'The ones who recognise this matter (Al-Wilayah), from the children of Ali^{-asws} and (Syeda) Fatima^{-asws}, do not happen to be like the (ordinary) people'.²⁰⁸

²⁰⁷ Al Kafi – V 4 – The Book of Zakat Ch 83 H 1

²⁰⁸ Al Kafi V 1 – The Book Of Divine Authority CH 88 H 1

The 'Kuff' (Match) for the marriage:

The Elevated Status of Syeds:

(An extract), see the complete Hadith in Appendix II.

فَقَالَ ع نَعَمَ الذِّكْرُ رَسُولُ اللَّهِ وَ نَحْنُ أَهْلُهُ وَ ذَلِكَ بَيِّنٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ حَيْثُ يُقُولُ فِي سُورَةِ الطَّلَاقِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَالذِّكْرُ رَسُولُ اللَّهِ وَ نَحْنُ أَهْلُهُ فَهَذِهِ التَّاسِعَةُ

So he^{-asws} (Imam Ali Ibn Musa Al-Reza^{-asws}) said: 'Yes. The Reminder (Zikr) is Rasool-Allah^{-saww}, and we^{-asws} and his^{-saww} People^{-asws}, and that is clear in the Book of Allah^{-azwj} Mighty and Majestic where He^{-azwj} is Saying in Surah Al-Talaaq [65:10] **therefore fear Allah, O men of understanding who believe! Allah has Sent down to you a Reminder, [65:11] A Messenger reciting to you the clear Verses of Allah.** Thus, the Reminder is Rasool-Allah^{-saww} and we^{-asws} are his^{-saww} People^{-asws}. So this is the ninth.

وَ أَمَّا الْعَاشِرَةُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي آيَةِ التَّحْرِيمِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بنَاتُكُمْ وَ أَخَوَاتُكُمْ الْأَيَّاتِ إِلَى آخِرِهَا فَأَخْبِرُونِي هَلْ تَصْلُحُ ابْنَتِي وَ ابْنَةُ ابْنِي وَ مَا تَنَاسَلَ مِنْ صُلْبِي لِرَسُولِ اللَّهِ ص أَنْ يَتَرَوَّجَهَا لَوْ كَانَ حَيًّا؟ قَالُوا لَا قَالَ فَأَخْبِرُونِي هَلْ كَانَتْ ابْنَةُ أَحَدِكُمْ تَصْلُحُ لَهُ أَنْ يَتَرَوَّجَهَا لَوْ كَانَ حَيًّا؟ قَالُوا نَعَم

And as for the tenth, so Allah^{-azwj} Mighty and Majestic is Saying in the Verse of the Prohibition [4:23] **Forbidden to you are your mothers and your daughters and your sisters** – the Verse up to its end. So inform me^{-asws}! Is it correct for my^{-asws} daughter and the daughter of my^{-asws} son, and whatever is linked from my^{-asws} lineage to Rasool-Allah^{-saww}, you should marry her, if he^{-saww} was alive?' They said, 'No'. He^{-asws} said: 'Then inform me^{-asws}, would it be correct for a daughter of one of you that he^{-saww} marry her if he^{-saww} was alive?' They said, 'Yes'.

قَالَ فَفِي هَذَا بَيِّنٌ لِأَنَّ مِنْ آلِهِ وَ لَسْتُمْ مِنْ آلِهِ وَ لَوْ كُنْتُمْ مِنْ آلِهِ لَحُرِّمَ عَلَيْهِ بَنَاتُكُمْ كَمَا حُرِّمَ عَلَيْهِ بَنَاتِي لِأَنَّ مِنْ آلِهِ وَ أَنْتُمْ مِنْ أُمَّتِهِ فَهَذَا فَرْقٌ بَيْنَ الْأَلِ وَ الْأُمَّةِ لِأَنَّ الْأَلَ مِنْهُ وَ الْأُمَّةُ إِذَا لَمْ تَكُنْ مِنَ الْأَلِ لَيْسَتْ مِنْهُ فَهَذِهِ الْعَاشِرَةُ

He^{-asws} said: 'So in this is a clarification, as I^{-asws} from his^{-saww} Progeny^{-asws} and you are not from his^{-saww} Progeny^{-asws}, and had you been from his^{-saww} Progeny^{-asws}, your daughters would have been Prohibited unto him^{-saww}, and just as my^{-saww} daughter would be Prohibited unto him^{-saww}, because I^{-asws} am from his^{-saww} Progeny^{-asws} and you are from his^{-saww} community. So this is the difference between the Progeny^{-asws} and the community, because the Progeny^{-asws} is from him^{-saww}, and the community, when it does not happen to be from the Progeny^{-asws}, isn't from him^{-saww}. So this is the tenth.

وَ أَمَّا الْحَادِيَةَ عَشَرَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي سُورَةِ الْمُؤْمِنِينَ عَنْ قَوْلِ رَجُلٍ مُؤْمِنٍ مِنْ آلِ فِرْعَوْنَ وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ قَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ إِلَى تَمَامِ الْآيَةِ وَ كَانَ ابْنُ خَالِ فِرْعَوْنَ

فَنَسَبَهُ إِلَى فِرْعَوْنَ بِنَسَبِهِ وَ لَمْ يُضِفْهُ إِلَيْهِ بِدِينِهِ وَ كَذَلِكَ حُصِّنَا نَحْنُ إِذْ كُنَّا مِنْ آلِ رَسُولِ اللَّهِ ص بِوِلَادَتِنَا مِنْهُ وَ عَمَمَنَا النَّاسَ بِالذِّينِ فَهَذَا الْفَرْقُ بَيْنَ الْأَلِ وَ الْأُمَّةِ فَهَذِهِ الْحَادِثَةُ عَشْرَ

And as for the eleventh, so Allah^{-azwj} Mighty and Majestic is Saying in Surah Al-Momin on behalf of the words of the Momin man from the family of Pharaoh^{-la}, **[40:28] And a believing man of Pharaoh's people who hid his faith said: Will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear Proofs from your Lord?** – up to the completion of the Verse. And he was a son of the paternal uncle of Pharaoh^{-la}, so he was linked to Pharaoh^{-la} by his link, and he did not add to him with his^{-la} religion. And similar to that we^{-asws} are particularised from him^{-saww}, when we^{-asws} were from the Progeny^{-asws} of the Rasool^{-saww} by our^{-asws} lineage from him^{-saww}, and the people are generalised with the Religion. So, this is the difference between the Progeny^{-asws} and the community. This is the eleventh.

وَ أَمَّا الثَّانِيَةَ عَشَرَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ وَ اصْطِبْرٌ عَلَيْهَا فَحَصِّنَا اللَّهُ بِهَذِهِ الْخُصُوصِيَّةِ إِذْ أَمَرْنَا بِإِقَامِ الصَّلَاةِ ثُمَّ حَصِّنَا مِنْ دُونِ الْأُمَّةِ فَكَانَ رَسُولُ اللَّهِ ص يَجِيءُ إِلَى بَابِ عَلِيٍّ وَ فَاطِمَةَ بَعْدَ نُزُولِ هَذِهِ الْآيَةِ تِسْعَةَ أَشْهُرٍ كُلِّ يَوْمٍ عِنْدَ حُضُورِ كُلِّ صَلَاةٍ حَمْسَ مَرَّاتٍ فَيَقُولُ الصَّلَاةَ رَحِمَكُمُ اللَّهُ وَ مَا أَكْرَمَ اللَّهُ أَحَدًا مِنْ ذُرِّيِّ الْأَنْبِيَاءِ مِثْلَ هَذِهِ الْكَرَامَةِ الَّتِي أَكْرَمَنَا بِهَا وَ حَصِّنَا مِنْ دُونِ جَمِيعِ أَهْلِ بَيْتِهِمْ

And as for the twelfth, so Allah^{-azwj} Mighty and Majestic is Saying **[20:132] And enjoin Salat upon your followers, and be constant at it.** So Allah^{-azwj} Particularised us^{-asws} with this speciality when He^{-azwj} Commanded with the establishment of the Salat, then Specialised us^{-asws} from besides the community. And it was so that Rasool-Allah^{-saww} would come to the door of Ali^{-asws} and (Syeda) Fatima^{-asws} after the Descent of this Verse for nine months, every day, at the attendance of every Salat, five times, and he^{-saww} was saying: ‘May Allah^{-azwj} have Mercy on you^{-asws} all, and Allah^{-azwj} has not Honoured anyone from the offspring of the Prophets^{-as} with the like of this prestige which He^{-azwj} has Honoured us^{-asws} with, and Particularised us^{-asws} from besides the entirety of the People of their^{-as} Households’.

فَقَالَ الْمَأْمُونُ وَ الْعُلَمَاءُ جَزَاكُمُ اللَّهُ أَهْلَ بَيْتِ نَبِيِّكُمْ عَنِ الْأُمَّةِ خَيْرًا فَمَا نَجِدُ الشَّرْحَ وَ الْبَيَانَ فِيمَا اشْتَبَهَ عَلَيْنَا إِلَّا عِنْدَكُمْ.

So Al-Mamoun and the scholars said, ‘May Allah^{-azwj} Recompense you^{-asws} all, the People^{-asws} of the Household of your^{-asws} Prophet^{-saww} with goodness on behalf of the community. So we cannot find the explanations and the clarifications with regards to what is confusing upon us except with you^{-asws} all’.²⁰⁹ (see the complete Hadith in Appendix II)

²⁰⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 42

فَأَمَّنَ النَّبِيُّ ص عَلَى دُعَائِهِ وَ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ إِنَّ اللَّهَ قَدْ أَعْطَى فَاطِمَةَ فِي الدُّنْيَا ذَلِكَ أَنَا أَبُوهَا وَ مَا أَحَدٌ مِنَ الْعَالَمِينَ مِنِّي وَ عَلِيٌّ بَعْلُهَا وَ لَوْ لَا عَلِيٌّ مَا كَانَ لِفاطمة كُفُوٌ أَبَدًا وَ أَعْطَاهَا الْحَسَنَ وَ الْحُسَيْنَ وَ مَا لِلْعَالَمِينَ مِنْهُمَا سَيِّدًا شَبَابِ أَسْبَاطِ الْأَنْبِيَاءِ وَ سَيِّدًا أَهْلِ الْجَنَّةِ

So the Prophet^{saww} said Ameen upon his supplication and turned to his^{saww} companions and he^{saww} said: ‘Allah^{azwj} has already Given that to (Syeda) Fatima^{asws} in the world. I^{saww} am her^{asws} father, and there is no one from the universe like me^{saww}, and Ali^{asws} is her^{asws} husband. And had it not been for Ali^{asws}, there would not have been a match for Fatima^{asws}, ever! And He^{azwj} Gave her^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, and there isn't for the universe the likes of them^{asws}. They^{asws} are the chiefs of the tribes of the Prophets^{as} and chiefs of the people of the Paradise’.

وَ كَانَ بِلِزَائِهِ الْمِقْدَادُ وَ ابْنُ عُمَرَ وَ عَمَّارٌ وَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ وَ أَرِيدُكُمْ؟ فَقَالُوا نَعَمْ يَا رَسُولَ اللَّهِ قَالَ ص أَتَانِي الرُّوحُ الْأَمِينُ يَعْنِي جِبْرَائِيلَ ع وَ قَالَ إِنَّهَا إِذَا هِيَ فُيْضَتْ وَ دُفِنَتْ يَسْأَلُهَا الْمَلَكَانِ فِي قَبْرِهَا مَنْ رَبُّكَ؟ فَتَقُولُ اللَّهُ رَبِّي فَيَقُولَانِ مَنْ نَبِيُّكَ؟ فَتَقُولُ أَبِي فَيَقُولَانِ فَمَنْ وَلِيُّكَ؟ فَتَقُولُ هَذَا الْقَائِمُ عَلَى شَفِيعِ قَبْرِي عَلِيُّ بْنُ أَبِي طَالِبٍ

And he^{saww} was confronting Al-Miqdad^{as}, and Ibn Umar, and Ammar, and Salman^{as}, may Allah^{azwj} be Pleased with them, and he^{saww} said: ‘Shall I^{saww} increase for you all?’ They said, ‘Yes, O Rasool-Allah^{saww}!’ He^{saww} said: ‘The Trustworthy Spirit came to me^{saww}, meaning Jibraeel^{as}, and said, ‘She^{asws}, when she^{asws} passes away and buried, the two Angels would ask her in her^{asws} grave, ‘Who is your^{asws} Lord^{azwj}?’ So she^{asws} would be saying: ‘Allah^{azwj} is my^{asws} Lord^{azwj}’. They would be saying, ‘Who is your^{asws} Prophet^{saww}?’ So she^{asws} would be saying: ‘My^{asws} father^{asws}’. They would be saying, ‘So who is your^{asws} Guardian^{asws}?’ So she^{asws} would be saying: ‘This one standing upon the edge of my^{asws} grave, Ali^{asws} Bin Abu Talib^{asws}’.

أَلَا وَ أَرِيدُكُمْ مِنْ فَضْلِيهَا؟ إِنَّ اللَّهَ قَدْ وَكَّلَ بِهَا رَعِيلاً مِنَ الْمَلَائِكَةِ يَحْفَظُونَهَا مِنْ بَيْنِ يَدَيْهَا وَ مِنْ خَلْفِهَا وَ عَنْ يَمِينِهَا وَ عَنْ شِمَالِهَا وَ هُمْ مَعَهَا فِي حَيَاتِهَا وَ عِنْدَ قَبْرِهَا بَعْدَ مَوْتِهَا يُكْتَبُونَ الصَّلَاةَ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ بَيْنِهَا

Indeed! Shall I^{saww} increase for you all of her^{asws} merits? Allah^{azwj} has Allocated a group of Angels with her^{asws}, protecting her^{asws} from front, and from behind, and from right and from her^{asws} left, and they would be with her^{asws} during her^{asws} lifetime and by her^{asws} grave after her^{asws} passing away, frequenting the *Salawat* upon her^{asws} and upon her^{asws} father^{saww}, and her^{asws} husband^{asws}, and her^{asws} two sons^{asws}.

فَمَنْ زَارَنِي بَعْدَ وَفَاتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي وَ مَنْ زَارَ فَاطِمَةَ فَكَأَنَّمَا زَارَنِي وَ مَنْ زَارَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَكَأَنَّمَا زَارَ فَاطِمَةَ وَ مَنْ زَارَ الْحَسَنَ وَ الْحُسَيْنَ فَكَأَنَّمَا زَارَ عَلِيًّا وَ مَنْ زَارَ دُرَيْتَهُمَا فَكَأَنَّمَا زَارَهُمَا

So the one who visits me^{asws} after my^{saww} expiry, so it is as if he has visited me^{saww} during my^{saww} lifetime, and the one who visits (Syeda) Fatima^{asws} it is as if he has visited me^{saww}, and the one who visits Ali^{asws} Bin Abu Talib^{asws}, so it is as if he has visited (Syeda) Fatima^{asws}, and the one who visits Al-

Hassan^{asws} and Al-Husayn^{asws}, so it is as if he has visited Ali^{asws}, and the one who visits their^{asws} children^{asws}, so it is as if he has visited the two of them^{asws}.

فَعَمَدَ عَمَّارٌ إِلَى الْعُقْدِ وَ طَيَّبَهُ بِالْمِسْكِ وَ لَقَّهُ فِي بُرْدَةٍ يَمَانِيَّةٍ وَ كَانَ لَهُ عَبْدٌ اسْمُهُ سَهْمٌ ابْتَاعَهُ مِنْ ذَلِكَ السَّهْمِ الَّذِي أَصَابَهُ بِحَيْبَرَ فَدَفَعَ الْعُقْدَ إِلَى الْمَمْلُوكِ وَ قَالَ لَهُ خُذْ هَذَا الْعُقْدَ فَادْفَعْهُ إِلَى رَسُولِ اللَّهِ ص وَ أَنْتَ لَهُ فَأَخَذَ الْعُقْدَ فَأَتَى بِهِ رَسُولَ اللَّهِ ص وَ أَحْبَبَهُ بِقَوْلِ عَمَّارٍ رَحِمَهُ اللَّهُ

So Ammar deliberated to the pendant and aromatised it with the musk and enveloped it in a Yemeny cloth. And it was so that he had a slave whose name was Sahn whom he had bought from that share which he had attained at Khyber. So he handed over the pendant to the slave and said to him, 'Take this pendant and hand it over to Rasool-Allah^{saww}, and you are (also) for him^{saww}'. So he came over to Rasool-Allah^{saww} with it and informed him^{saww} of the words of Ammar, may Allah^{azwj} have Mercy on him.

فَقَالَ النَّبِيُّ ص انْطَلِقْ إِلَى فَاطِمَةَ فَادْفَعْ إِلَيْهَا الْعُقْدَ وَ أَنْتَ لَهَا فَجَاءَ الْمَمْلُوكُ بِالْعُقْدِ وَ أَحْبَبَهَا بِقَوْلِ رَسُولِ اللَّهِ فَأَخَذَتْ فَاطِمَةُ ع الْعُقْدَ وَ أَعْتَمَتِ الْمَمْلُوكَ فَضَحِكَ الْغُلَامُ فَقَالَتْ فَاطِمَةُ ع مَا يُضْحِكُكَ يَا غُلَامُ؟ فَقَالَ أَضْحَكَنِي عِظْمُ بَرَكَةِ هَذَا الْعُقْدِ أَشْبَعَ جَائِعاً وَ كَسَا عُرْيَاناً وَ أَعْنَى فَقِيْرًا وَ أَعْتَقَ عَبْدًا وَ رَجَعَ إِلَى رَبِّهِ.

So the Prophet^{saww} Said: 'Go to (Syeda) Fatima^{asws} and hand the pendant over to her^{asws}, and you (also) are for her^{asws}'. So the slave came over with the pendant and informed her^{asws} of the words of Rasool-Allah^{saww}. (Syeda) Fatima^{asws} took the pendant and freed the slave. So the slave laughed. (Syeda) Fatima^{asws} said: 'What makes you laugh O slave?' He said, 'It is the greatness of this pendant which makes me laugh. It satiated a hungry one, and clothed a bare one, and enriched a poor one, and freed a slave, and returned back to its (original) owner'.²¹⁰

الْحُسَيْنُ بْنُ الْحَسَنِ الْهَاشِمِيُّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ وَ عَلِيِّ بْنِ مُحَمَّدِ بْنِ بُنْدَارَ عَنِ السَّيَّارِيِّ عَنْ بَعْضِ الْبَغْدَادِيِّينَ عَنْ عَلِيِّ بْنِ بِلَالٍ قَالَ لَقِيَ هِشَامَ بْنَ الْحَكَمِ بَعْضَ الْخَوَارِجِ فَقَالَ يَا هِشَامُ مَا تَقُولُ فِي الْعَجَمِ يُجُوزُ أَنْ يَتَزَوَّجُوا فِي الْعَرَبِ قَالَ نَعَمْ قَالَ فَالْعَرَبُ يَتَزَوَّجُوا مِنْ قُرَيْشٍ قَالَ نَعَمْ قَالَ فَقُرَيْشٌ يَتَزَوَّجُ فِي بَنِي هَاشِمٍ قَالَ نَعَمْ قَالَ عَمَّنْ أَخَذْتَ هَذَا قَالَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ سَمِعْتُهُ يَقُولُ أ تَتَكَافَأُ دِمَاؤُكُمْ وَ لَا تَتَكَافَأُ قُرُوجُكُمْ

Al Husayn Bin Al Hassan Al Hashimy, from Ibrahim Bin Is'haq Al Ahmar and Ali Bin Muhammad Bin Bundar, from Al Sayyari, from one of the Baghdadis, from Ali Bin Bilal who said,

'Hisham Bin Al-Hakam met one of the foreigners, so he said, 'O Hisham! What are you saying regarding the non-Arabs, are they allowed to marry among the Arabs?' He said, 'Yes'. He said, 'So the Arabs can marry from Quraysh?' He said, 'Yes'. He said, 'So the Quraysh can marry in the Clan of Hashim^{asws}?' He said, 'Yes'. He said, 'From where did you take this?' He said, 'From Ja'far

²¹⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 44

asws Bin Muhammad-asws. I heard him-asws saying: ‘Your blood is matching but your reproductive organs cannot?’

قَالَ فَخَرَجَ الْخَارِجِيُّ حَتَّى أَتَى أَبَا عَبْدِ اللَّهِ (عليه السلام) فَقَالَ إِنِّي لَقَيْتُ هِشَامًا فَسَأَلْتُهُ عَنْ كَذَا فَأَخْبَرَنِي بِكَذَا وَكَذَا وَ ذَكَرَ أَنَّهُ سَمِعَهُ مِنْكَ قَالَ نَعَمْ قَدْ قُلْتُ ذَلِكَ فَقَالَ الْخَارِجِيُّ فَهَذَا أَنَا ذَا قَدْ جِئْتُكَ خَاطِبًا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّكَ لَكُفُوٌّ فِي دِمِكَ وَ حَسَبِكَ فِي قَوْمِكَ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ صَانِنَا عَنِ الصَّدَقَةِ وَ هِيَ أَوْسَاخُ أَيْدِي النَّاسِ فَتَكْرَهُ أَنْ تُشْرِكَ فِيهَا فَضَلَّنَا اللَّهُ بِهِ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ مِثْلًا مَا جَعَلَ اللَّهُ لَنَا

He (the narrator) said, ‘So the foreigner went out until he came over to Abu Abdullah^{asws}, so he said, ‘I met Hisham, and I asked him about such, so he informed me with such and such, and he mentioned that he had heard it from you-asws’. He-asws said: ‘Yes, I-asws have said that’. So the foreigner said, ‘So here I am with a marriage proposal’. **So Abu Abdullah-asws said to him: ‘You are a match regarding your blood, but your nobility among your people, but Allah-azwj Mighty and Majestic Safeguarded us-asws from the charity, and it is a dirt from the hands of the people. Thus, we-asws abhor that we-asws associate you in what Allah-azwj has Preferred us-asws with, (as you are) the one whom Allah-azwj has not Made for you the like of what Allah-azwj has Made for us-asws’.**

فَقَامَ الْخَارِجِيُّ وَ هُوَ يَقُولُ تَاللَّهِ مَا رَأَيْتُ رَجُلًا مِثْلَهُ قَطُّ رَدَّنِي وَ اللَّهُ أَفْبَحَ رَدِّ وَ مَا خَرَجَ مِنْ قَوْلِ صَاحِبِهِ .

So the foreigner arose and he was saying, ‘By Allah-azwj! I have not seen a man like him-asws at all! He-asws repulsed me, by Allah-azwj, with the ugliest of repulsions, but still without contradicting his-asws companion’.²¹¹

Reward and Punishment for Sadat’s Deeds is Double:

الطبرسي: روى محمد بن أبي عمير، عن إبراهيم بن عبد الحميد، عن علي بن عبيد الله بن الحسين، عن أبيه، عن علي بن الحسين زين العابدين (عليه السلام)، أنه قال له رجل: إنكم أهل بيت مغفور لكم. قال: فغضب، و قال: «نحن أحرى أن يجري فينا ما أجرى الله في أزواج النبي (صلى الله عليه و آله) من أن يكون كما تقول، إنا نرى لمحسننا ضعفين من الأجر، و لمسيئنا ضعفين من العذاب». ثم قرأ الآيتين.

Al-Tabarsy – It has been reported by Muhammad Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ali Bin Ubeydullah Bin Al-Husayn, from his father,

(It has been narrated) from Ali-asws Bin Al-Husayn-asws Zayn Al-Abideen-asws, a man having said to him-asws, ‘You-asws, the People-asws of the Household, there is Forgiveness for you-asws all’. He-asws got angry and said: ‘It is more exact that Allah-azwj has Made to flow within us-asws what He-azwj Made to be in the wives of the Prophet-saww, from that it should happen as you are saying. We-asws see

²¹¹ Al Kafi – V 5 – The Book of Marriage Ch 22 H 3

that our^{asws} benevolent ones would get double the Recompense, and for our^{asws} wrong-doers would get double the Punishment'.²¹²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي الْوَشَّاءُ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ الْحَلَّالُ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) أَحَبُّنِي عَمَّنْ عَانَكَ وَ لَمْ يَعْرِفْ حَقَّكَ مِنْ وُلْدِ فَاطِمَةَ هُوَ وَ سَائِرِ النَّاسِ سَوَاءٌ فِي الْعِقَابِ فَقَالَ كَانَ عَلَيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) يَقُولُ عَلَيْهِمُ ضِعْفًا الْعِقَابِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad who said, 'Al Washha narrated to me saying, 'Ahmad Bin Umar Al Hallal narrated to us saying,

'I said to Abu Al-Hassan^{asws}, 'Inform me about the one who opposes you^{asws} and does not recognise your^{asws} right, from the children of Syeda Fatima^{asws}. Would he and the rest of the people, be equal in the Punishment?' So he^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'Upon them would be double the Punishment'.²¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَامُ) قُلْتُ لَهُ الْجَاهِدُ مِنْكُمْ وَ مِنْ غَيْرِكُمْ سَوَاءٌ فَقَالَ الْجَاهِدُ مِنَّا لَهُ ذَنْبَانِ وَ الْمُحْسِنُ لَهُ حَسَنَتَانِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr who said,

'I asked Al-Reza^{asws} saying to him^{asws}, 'The rejecter from you all and others, are they equal?' So he^{asws} said: 'The rejecter from us^{asws} (a Syed), for him are two sins, and the good doer, for him are two good deeds (is doubled up)'.²¹⁴

²¹² مجمع البيان 8: 556

²¹³ Al Kafi V 1 – The Book Of Divine Authority CH 88 H 2

²¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 88 H 4

Appendix I:

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْعَبْدِ الصَّالِحِ (عَلَيْهِ السَّلَام) قَالَ
الْخُمْسُ مِنْ خُمْسَةِ أَشْيَاءَ مِنَ الْعَنَائِمِ وَالْعَوَصِ وَ مِنَ الْكُنُوزِ وَ مِنَ الْمَعَادِنِ وَ الْمَالِاحَةِ يُؤْخَذُ مِنْ كُلِّ هَذِهِ الصُّنُوفِ
الْخُمْسُ فَيُجْعَلُ لِمَنْ جَعَلَهُ اللَّهُ تَعَالَى لَهُ وَ يُقَسَّمُ الْأَرْبَعَةُ الْأُخْرَى بَيْنَ مَنْ قَاتَلَ عَلَيْهِ وَ وَلى ذَلِكَ

Ali Bin Ibrahim Bin Hashim, from his father, from Hammad Bin Isa, from some of our companions,

(It has been narrated) from Al-Abd Al-Salih^{asws} (7th Imam^{asws}) having said: 'The fifth (Al-Khums) is from five things – from the spoils (of war), and the diving, and from treasures, and from the mines and the salt-works. The fifth (Khums) would be taken from all of these types and it would be made to be for the ones whom Allah^{azwj} the Exalted Made it to be for, and four-fifths would be distributed upon the ones who fought upon it and the ones who supported that.

وَ يُقَسَّمُ بَيْنَهُمُ الْخُمْسُ عَلَى سِتَّةِ أَشْهُمٍ سَهْمٌ لِلَّهِ وَ سَهْمٌ لِرَسُولِ اللَّهِ وَ سَهْمٌ لِذِي الْقُرْبَى وَ سَهْمٌ لِلْيَتَامَى وَ سَهْمٌ
لِلْمَسَاكِينِ وَ سَهْمٌ لِأَبْنَاءِ السَّبِيلِ

And the fifth would be distributed upon six shares – a share being for Allah^{azwj}, and a share for Rasool-Allah^{saww}, and a share for the near of kin, and a share for the orphans, and a share for the poor, and a share for the children of the way (needy travellers).

فَسَهْمٌ لِلَّهِ وَ سَهْمٌ لِرَسُولِ اللَّهِ لِأُولِي الْأَمْرِ مِنْ بَعْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَرِاثَةٌ فَلَهُ ثَلَاثَةٌ أَشْهُمٍ سَهْمَانِ وَرِاثَةٌ
وَ سَهْمٌ مَقْسُومٌ لَهُ مِنَ اللَّهِ وَ لَهُ نِصْفُ الْخُمْسِ كَمَالًا وَ نِصْفُ الْخُمْسِ الْبَاقِي بَيْنَ أَهْلِ بَيْتِهِ

So the share of Allah^{azwj} and the share of Rasool-Allah^{saww} is for the Master^{asws} of the Command (Wali Al-Amr) from after Rasool-Allah^{saww} as an inheritance. Thus, for him^{asws} would be three shares, two share as an inheritance and a share distributed for him^{asws} (being near of kin) from Allah^{azwj}, and for him^{asws} would be half of the complete Khums; and the remaining half of the Khums would be between his^{asws} family members.

فَسَهْمٌ لِيَتَامَاهُمْ وَ سَهْمٌ لِمَسَاكِينِهِمْ وَ سَهْمٌ لِأَبْنَاءِ سَبِيلِهِمْ يُقَسَّمُ بَيْنَهُمْ عَلَى الْكِتَابِ وَ السُّنَّةِ مَا يَسْتَعْتُونَ بِهِ فِي سَنَتِهِمْ
فَإِنْ فَضَلَ عَنْهُمْ شَيْءٌ فَهُوَ لِلْوَالِي وَ إِنْ عَجَزَ أَوْ نَقَصَ عَنِ اسْتِعْنَائِهِمْ كَانَ عَلَى الْوَالِي أَنْ يُنْفِقَ مِنْ عِنْدِهِ بِقَدْرِ مَا
يَسْتَعْتُونَ بِهِ

Therefore, the share of the orphans, and the share of the poor, and the share of the children of the way (needy travellers), he^{asws} would distribute between them based upon the Book and the Sunnah what they would become needless with during their year. So if there is anything excess from them, so it would be for the Guardian^{asws}, and if there is frustration or a deficiency from their becoming needless, it would be upon the Guardian^{asws} that he^{asws}

spends from him^{-asws} by a measurement of what they could become needless with.

وَ إِنَّمَا صَارَ عَلَيْهِ أَنْ يَمُوتَهُمْ لِأَنَّ لَهُ مَا فَضَلَ عَنْهُمْ وَ إِنَّمَا جَعَلَ اللَّهُ هَذَا الْخُمْسَ خَاصَّةً لَهُمْ ذُونَ مَسَاكِينِ النَّاسِ وَ أَوْلَادِهِمْ سَبِيلِهِمْ عَوْضًا لَهُمْ مِنْ صَدَقَاتِ النَّاسِ تَنْزِيهَاً مِنَ اللَّهِ لَهُمْ لِقَرَابَتِهِمْ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ كَرَامَةً مِنَ اللَّهِ لَهُمْ عَنِ أَوْسَاحِ النَّاسِ

And rather, it has come to be upon him^{-asws} that he^{-asws} prevents them, because for him^{-asws} is what is excess from them, and rather Allah^{-azwj} has Made the Khums to be especially for them, besides the poor ones of the people and their needy travellers as an alternate for them from the charities of the people as a distinction from Allah^{-azwj} for them due to their near relationship with Rasool-Allah^{-saww} and a Prestige from Allah^{-azwj} for them, from the grime of the people.

فَجَعَلَ لَهُمْ خَاصَّةً مِنْ عِنْدِهِ مَا يُغْنِيهِمْ بِهِ عَنْ أَنْ يُصَيِّرَهُمْ فِي مَوْضِعِ الدُّلِّ وَ الْمَسْكَنَةِ وَ لَا بَأْسَ بِصَدَقَاتِ بَعْضِهِمْ عَلَى بَعْضٍ وَ هَؤُلَاءِ الَّذِينَ جَعَلَ اللَّهُ لَهُمْ الْخُمْسَ هُمْ قَرَابَةُ النَّبِيِّ (صلى الله عليه وآله) الَّذِينَ ذَكَرَهُمُ اللَّهُ فَقَالَ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ وَ هُمْ بَنُو عَبْدِ الْمُطَّلِبِ أَنْفُسُهُمُ الذَّكَرُ مِنْهُمْ وَ الْأُنثَى لَيْسَ فِيهِمْ مِنْ أَهْلِ بُيُوتَاتِ قُرَيْشٍ وَ لَا مِنَ الْعَرَبِ أَحَدٌ وَ لَا فِيهِمْ وَ لَا مِنْهُمْ فِي هَذَا الْخُمْسِ مِنْ مَوَالِيهِمْ وَ قَدْ تَحَلَّى صَدَقَاتِ النَّاسِ لِمَوَالِيهِمْ وَ هُمْ وَ النَّاسُ سَوَاءٌ

Thus, he^{-asws} makes it to be for them in particular, from Him^{-azwj} what they could be needless with that from coming into a place of disgrace and neediness. And there is no problem with the charities of some of them upon the others, and they are those for whom Allah^{-azwj} has Made the Khums. They are the near of kin of the Prophet^{-saww} whom Allah^{-azwj} has Mentioned, and He^{-azwj} Said **[26:214] And warn your nearest relations**, and they are the Clan of Abdul Muttalib^{-asws} themselves, the males from them and the females. There aren't among them from the people of the households of the Quraysh, nor from the Arabs anyone, nor among them, nor from them in this Khums from any of their friends, and the charities of the people has been Made permissible for their friends, and they and the people are equal.

وَ مَنْ كَانَتْ أُمُّهُ مِنْ بَنِي هَاشِمٍ وَ أَبُوهُ مِنْ سَائِرِ قُرَيْشٍ فَإِنَّ الصَّدَقَاتِ تَحِلُّ لَهُ وَ لَيْسَ لَهُ مِنَ الْخُمْسِ شَيْءٌ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ ادْعُوهُمْ لِآبَائِهِمْ

The one whose mother was from the Clan of Hashim and his father was from the rest of the Quraysh, so the charities would be Permissible for him and there wouldn't be anything for him from the Khums because Allah^{-azwj} the Exalted is Saying **[33:5] Assert their relationship to their fathers**.

وَ لِلْإِمَامِ صَفْوُ الْمَالِ أَنْ يَأْخُذَ مِنْ هَذِهِ الْأَمْوَالِ صَفْوَهَا الْجَارِيَةَ الْفَارِهَةَ وَ الدَّابَّةَ الْفَارِهَةَ وَ التَّوْبَ وَ الْمَتَاعَ بِمَا يُجِبُ أَوْ يَشْتَهِي فَذَلِكَ لَهُ قَبْلَ الْقَسْمَةِ وَ قَبْلَ إِخْرَاجِ الْخُمْسِ وَ لَهُ أَنْ يَسُدَّ بِذَلِكَ الْمَالَ جَمِيعَ مَا يَنْوِبُهُ مِنْ مِثْلِ إِعْطَاءِ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ غَيْرِ ذَلِكَ مِمَّا يَنْوِبُهُ

And for the Imam^{-asws} is the clean wealth that he^{-asws} should take from these wealth, the cleanest of it – the luxurious maid, and the luxurious animal, and the clothes and the chattels. Whatever he^{-asws} loves or desires, so that is for him before the distribution and before the extraction of the Khums. And for him^{-asws} is that he^{-asws} supports with that wealth the entirety of what he^{-asws} is represented with from the likes of grants to incline their hearts and other than that from what he^{-asws} is represented with.

فَإِنْ بَقِيَ بَعْدَ ذَلِكَ شَيْءٌ أَخْرَجَ الْخُمْسَ مِنْهُ فَعَسَمَهُ فِي أَهْلِهِ وَ قَسَمَ الْبَاقِيَّ عَلَى مَنْ وَوَيْ ذَلِكَ وَ إِنْ لَمْ يَبْقَ بَعْدَ سَدِّ النَّوَائِبِ شَيْءٌ فَلَا شَيْءَ لَهُمْ وَ لَيْسَ لِمَنْ قَاتَلَ شَيْءٌ مِنَ الْأَرْضِيِّينَ وَ لَا مَا عَلَبُوا عَلَيْهِ إِلَّا مَا اخْتَوَى عَلَيْهِ الْعَسْكَرُ

So if something were to remain after that, the Khums would be extracted from it and it would be distributed among his^{-asws} family and the remainder would be distributed upon the ones who is the governor of that, and if there does not remain anything after the support of the representatives, then there would not be anything for them. And there isn't anything for the fighter from the (captured) lands, nor what they overcome upon except for what the army encompasses upon.

وَ لَيْسَ لِلْأَعْرَابِ مِنَ الْقِسْمَةِ شَيْءٌ وَ إِنْ قَاتَلُوا مَعَ الْوَالِي لَأَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَاحَ الْأَعْرَابِ أَنْ يَدْعَهُمْ فِي دِيَارِهِمْ وَ لَا يُهَاجِرُوا عَلَى أَنَّهُ إِنْ دَهَمَ رَسُولَ اللَّهِ (صلى الله عليه وآله) مِنْ عَدُوِّهِ دَهَمٌ أَنْ يَسْتَنْفِرَهُمْ فَيُقَاتِلَ بِهِمْ وَ لَيْسَ لَهُمْ فِي الْغَنِيمَةِ نَصِيبٌ وَ سُنَّتُهُ جَارِيَةٌ فِيهِمْ وَ فِي غَيْرِهِمْ

And there isn't anything for the Bedouins from the distribution and even though they may have found along with the administrator, because Rasool-Allah^{-saww} reconciled with the Bedouins that he^{-saww} would leave them to be in their houses and they would not emigrate upon the stipulation that if Rasool-Allah^{-saww} is ever raided from his^{-saww} enemies with a raid, they would make them flee and fight with them and there wouldn't be a share for them in the spoils, and his^{-saww} Sunnah flows in them and in the others.

وَ الْأَرْضُونَ الَّتِي أُخِذَتْ عَنْوَةً بِحَيْلٍ وَ رِجَالٍ فِيهَا مَوْقُوفَةٌ مَثْرُوكَةٌ فِي يَدِ مَنْ يَعْمُرُهَا وَ يُحْيِيهَا وَ يَتَقَرَّبُ عَلَيْهَا عَلَى مَا يُصَالِحُهُمْ الْوَالِي عَلَى قَدْرِ طَاقَتِهِمْ مِنَ الْحَقِّ الْبَصْفِ أَوْ الثُّلُثِ أَوْ الثُّلُثَيْنِ وَ عَلَى قَدْرِ مَا يَكُونُ لَهُمْ صَالِحاً وَ لَا يَضُرُّهُمْ

And the lands which are seized forcibly by cavalry horses and (infantry) men, so it would be suspended, left in the hands of the one who would build these and revive these, and look after upon these upon what the administrator would reconcile with them in accordance of their strength from the right, the half or the third or the two-third, and upon a measurement of what would happen to be correct for them, and he would not harm them.

فَإِذَا أُخْرِجَ مِنْهَا مَا أُخْرِجَ بَدَأَ فَأَخْرَجَ مِنْهُ الْعُسْرَ مِنَ الْجَمِيعِ مِمَّا سَقَتِ السَّمَاءُ أَوْ سَقَى سَيْحاً وَ نِصْفَ الْعُسْرِ بِمَا سَقَى بِالذَّوَالِي وَ النَّوَاضِحِ فَأَخَذَهُ الْوَالِي فَوَجَّهَهُ فِي الْجِهَةِ الَّتِي وَجَّهَهَا اللَّهُ عَلَى تَمَانِيَةِ أَسْهُمٍ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةَ قُلُوبِهِمْ وَ فِي الرِّقَابِ وَ الْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ

So if there comes forth from it what comes forth (harvest), so a tenth would be taken out from the entirety of what the sky has irrigated, or the clouds irrigate, and (it would be) half of the tenth (5%) from what is irrigated by the buckets or the dams. So the administrator would take it and divert it in the perspective which Allah^{-azwj} has Diverted, upon eight shares – for the poor, and the needy, and the workers upon it, and the ones inclined of hearts, and regarding (freeing) of the slaves, and the creditors, and in the Way of Allah^{-azwj}, and the needy traveller.

تَمَانِيَةَ أَسْهُمٍ يَتَسَمُّ بِبَيْنَهُمْ فِي مَوَاضِعِهِمْ بِقَدْرِ مَا يَسْتَعْتُونَ بِهِ فِي سَنَتِهِمْ بِلَا ضَبِيقٍ وَلَا تَقْتِيرٍ فَإِنْ فَضَلَ مِنْ ذَلِكَ شَيْءٌ رُدَّ إِلَى الْوَالِيِّ وَإِنْ نَقَصَ مِنْ ذَلِكَ شَيْءٌ وَلَمْ يَكْتَفُوا بِهِ كَانَ عَلَى الْوَالِيِّ أَنْ يَمُوَّهُمْ مِنْ عِنْدِهِ بِقَدْرِ سَعَتِهِمْ حَتَّى يَسْتَعْتُوا

(These) eight shares being distributed between them in their places by a measurement of what they could become needless with it during their years with neither being constricted nor being thrifty. So if there is anything excess from that, it would be returned to the administrator, and if something is deficient from that and they are not sufficed with it, it would be upon the administrator that he gifts it from him in accordance with their capacity until they become needless.

وَأَيُّهَا بَعْدَ مَا بَقِيَ مِنَ الْعُشْرِ فَيُقَسَّمُ بَيْنَ الْوَالِيِّ وَبَيْنَ شُرَكَائِهِ الَّذِينَ هُمْ عُمَّالُ الْأَرْضِ وَأَكْرَهًا فَيُدْفَعُ إِلَيْهِمْ أَنْصَابُهُمْ عَلَى مَا صَالَحَهُمْ عَلَيْهِ وَيُؤْخَذُ الْبَاقِي فَيَكُونُ بَعْدَ ذَلِكَ أَرْزَاقٌ أَعْوَانِهِ عَلَى دِينِ اللَّهِ وَفِي مَصْلَحَةِ مَا يَنْوِيهِ مِنْ تَقْوِيَةِ الْإِسْلَامِ وَتَقْوِيَةِ الدِّينِ فِي وُجُوهِ الْجِهَادِ وَغَيْرِ ذَلِكَ مِمَّا فِيهِ مَصْلَحَةُ الْعَامَّةِ لَيْسَ لِنَفْسِهِ مِنْ ذَلِكَ قَلِيلٌ وَلَا كَثِيرٌ

And he (the administrator) would take afterwards, whatever remains from the tenth, and it would be distributed between the administrator and his associated, those who work the earth and supervise it. So he would hand their shares to them upon what he can reconcile them upon, and he would take the remainder, so that it would happen to be a sustenance for his supporters upon the Religion of Allah^{-azwj} and in the interests of what he is represented from the strengthening of Al-Islam and the strengthening of the Religion in its aspects of the Jihad and other than that, from what therein is the general interest of the people, and there isn't anything for himself from that, be it little of more.

وَلَهُ بَعْدَ الْخُمْسِ الْأَنْفَالُ وَالْأَنْفَالُ كُلُّ أَرْضٍ حَرَبِيَّةٍ قَدْ بَادَ أَهْلُهَا وَكُلُّ أَرْضٍ لَمْ يُوجَفْ عَلَيْهَا بِحَيْلٍ وَلَا رِكَابٍ وَ لَكِنْ صَالِحُوا صُلْحًا وَأَعْطُوا بِأَيْدِيهِمْ عَلَى غَيْرِ قِتَالٍ وَ لَهُ رُءُوسُ الْجِبَالِ وَ بَطُونُ الْأَوْدِيَةِ وَ الْأَجَامُ وَ كُلُّ أَرْضٍ مَيْتَةٍ لَا رَبَّ لَهَا وَ لَهُ صَوَابِي الْمُلُوكِ مَا كَانَ فِي أَيْدِيهِمْ مِنْ غَيْرِ وَجْهِ الْعُصْبِ لِأَنَّ الْعُصْبَ كُلَّهُ مَرْدُودٌ وَ هُوَ وَارِثٌ مَنْ لَا وَارِثَ لَهُ يَحُولُ مَنْ لَا حِيلَةَ لَهُ

And for him, after the Khums, is the Anfal, and the Anfal is every barren land which its people have perished, and every land not seized upon neither by a cavalry nor an infantry, but they have reconciled with a reconciliation and they have given with their own hands without any fighting. And for him (the administrator) would be the peaks of the mountains and the interior of the valleys, and the bushes, and every dead land with no owner for it; and for him

would be the properties of the kings what was in their hands from without an aspect of usurpation, because the usurpation, all of it is returnable, and he would be an inheritor of the one who has no inheritor for him, and a supporter for whom there is no supporter for him.

وَقَالَ إِنَّ اللَّهَ لَمْ يَتْرُكْ شَيْئاً مِنْ صُنُوفِ الْأَمْوَالِ إِلَّا وَ قَدْ قَسَمَهُ وَ أَعْطَى كُلَّ ذِي حَقِّ حَقَّهُ الْخَاصَّةَ وَ الْعَامَّةَ وَ الْفُقَرَاءَ وَ الْمَسَاكِينَ وَ كُلَّ صِنْفٍ مِنْ صُنُوفِ النَّاسِ

And he^{asws} said: 'Allah^{azwj} did not neglects anything from the varieties of the wealth except and He^{azwj} has Apportioned it and Given it to everyone with a right, his right, the special and the general, and the poor and the needy, and every variety from the varieties of the people'.

فَقَالَ لَوْ عُدِلَ فِي النَّاسِ لَأَسْتَعْتَبُوا ثُمَّ قَالَ إِنَّ الْعَدْلَ أَحْلَى مِنَ الْعَسَلِ وَ لَا يَعْدِلُ إِلَّا مَنْ يُحْسِنُ الْعَدْلَ قَالَ وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَقْسِمُ صَدَقَاتِ الْبُؤَادِي فِي الْبُؤَادِي وَ صَدَقَاتِ أَهْلِ الْخُضْرِ فِي أَهْلِ الْخُضْرِ وَ لَا يَقْسِمُ بَيْنَهُمْ بِالسُّوِيَّةِ عَلَى ثَمَانِيَةٍ حَتَّى يُعْطِيَ أَهْلَ كُلِّ سَهْمٍ ثَمناً وَ لَكِنْ يَقْسِمُهَا عَلَى قَدْرِ مَنْ يَخْضُرُهُ مِنْ أَصْنَافِ الثَّمَانِيَةِ عَلَى قَدْرِ مَا يَقِيمُ كُلَّ صِنْفٍ مِنْهُمْ يُقَدِّرُ لِسَنَّتِهِ

He^{asws} said: 'If justice is done among the people, they would become needless'. Then he^{asws} said: 'The justice is sweeter than the honey, and he cannot do justice except the one who is good of justice. And it was so that Rasool-Allah^{saww} distributed the charities of the people of the valleys among the people of the valleys, and the charities of the people of the towns among the people of the towns, and He^{azwj} did not apportion between them with the equal-ness upon the eight (categories) until he^{saww} gave the people of each share, an eighth (of the total), but he^{saww} distributed it upon a measurement of the ones who were present from the eight varieties, upon a measurement of what each category from them could be able to stay for his year.

لَيْسَ فِي ذَلِكَ شَيْءٌ مَوْفُوتٌ وَ لَا مُسَمَّى وَ لَا مُؤَلَّفٌ إِثْمًا يَضَعُ ذَلِكَ عَلَى قَدْرِ مَا يَرَى وَ مَا يَخْضُرُهُ حَتَّى يَسُدَّ فَاقَةَ كُلِّ قَوْمٍ مِنْهُمْ وَ إِنْ فَضَلَ مِنْ ذَلِكَ فَضْلاً عَرَضُوا الْمَالَ جُمْلَةً إِلَى غَيْرِهِمْ

There isn't anything dedicated nor specified, nor written. But rather, that is upon a measurement of what he^{saww} saw and what was presented to him^{saww} until he^{saww} eliminated the destitution of every people from them. And if there was an excess from that, he^{saww} distributed the total wealth upon the others'.

وَ الْأَنْفَالُ إِلَى الْوَالِي وَ كُلُّ أَرْضٍ فُتِحَتْ فِي أَيَّامِ النَّبِيِّ (صلى الله عليه وآله) إِلَى آخِرِ الْأَبَدِ وَ مَا كَانَ افْتِتَاحاً بِدَعْوَةِ أَهْلِ الْجُورِ وَ أَهْلِ الْعَدْلِ لِأَنَّ ذِمَّةَ رَسُولِ اللَّهِ فِي الْأَوَّلِينَ وَ الْآخِرِينَ ذِمَّةٌ وَاحِدَةٌ لِأَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ الْمُسْلِمُونَ إِخْوَةٌ تَتَكَافَى دِمَاؤُهُمْ وَ يَسْعَى بِدِمَتِهِمْ أَدْنَاهُمْ

And the Anfal is to the administrator, and every land conquered during the days of the Prophet^{saww} up to the last, for ever. And whatever was conquered by the calling of the people of tyranny and people of the justice, because the

responsibility of Rasool-Allah^{-saww} among the former ones and the later ones, is one (and the same), because Rasool-Allah^{-saww} said: 'The Muslims are brethren. Their bloods are sufficed with and their responsibilities are strived for by the lowest of them'.

وَلَيْسَ فِي مَالِ الْخُمْسِ زَكَاةٌ لِأَنَّ فُقَرَاءَ النَّاسِ جُعِلَ أَرْزَافُهُمْ فِي أَمْوَالِ النَّاسِ عَلَى ثَمَانِيَةِ أَسْهُمٍ فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ وَجَعَلَ
لِلْفُقَرَاءِ قَرَابَةَ الرَّسُولِ (صلى الله عليه وآله) نِصْفَ الْخُمْسِ فَأَعْنَاهُمْ بِهِ عَنْ صَدَقَاتِ النَّاسِ وَ صَدَقَاتِ النَّبِيِّ (صلى الله
عليه وآله) وَ وِلْيِ الْأَمْرِ

And there isn't any Zakat in the wealth of the Khums, because the poor people, their sustenance is made to be in the wealth of the people upon eight portions, therefore there does not remain even one of them. And for the poor of the relatives of Rasool-Allah^{-saww} is half the Khums, so they are needless by it from the charities of the people, and the charities of the Prophet^{-saww} and the Master^{-asws} of the Command (Wali Al-Amr).

فَلَمْ يَبْقَ فَقِيرٌ مِنْ فُقَرَاءِ النَّاسِ وَ لَمْ يَبْقَ فَقِيرٌ مِنْ فُقَرَاءِ قَرَابَةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِلَّا وَ قَدْ اسْتَعْنَى فَلَا فَقِيرَ
وَ لِذَلِكَ لَمْ يَكُنْ عَلَى مَالِ النَّبِيِّ (صلى الله عليه وآله) وَ الْوَالِي زَكَاةٌ لِأَنَّهُ لَمْ يَبْقَ فَقِيرٌ مُحْتَاجٌ وَ لَكِنْ عَلَيْهِمْ أَشْيَاءٌ تَنْوِبُهُمْ
مِنْ وُجُوهِ وَ هُمْ مِنْ تِلْكَ الْوُجُوهِ كَمَا عَلَيْهِمْ .

Thus, there does not remain a poor one from the poor of the people, and there does not remain a poor one from the poor relatives of Rasool-Allah^{-saww} but they have been made needless. Therefore, there would be no poor ones due to that. The Zakat does not happen to be upon the wealth of the Prophet^{-saww} and the administrator because there does not remain a poor needy one, but upon them are things given to them from its perspective, and for them, from that perspective is like what is upon them'.²¹⁵

²¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 130 H 4

Appendix II:

The Famous Debate of 8th Imam-asws on the Merits of Sadat:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمَيْرِيِّ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ:

It was narrated to us by Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayyan Bin Al Salt who said,

حَضَرَ الرِّضَا ع مَجْلِسَ الْمَأْمُونِ بِمَرْوَ وَ قَدْ اجْتَمَعَ فِي مَجْلِسِهِ جَمَاعَةٌ مِنْ عُلَمَاءِ الْعِرَاقِ وَ خُرَاسَانَ فَقَالَ الْمَأْمُونُ أَخْبِرُونِي عَنْ مَعْنَى هَذِهِ الْآيَةِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَقَالَتِ الْعُلَمَاءُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْأُمَّةَ كُلَّهَا فَقَالَ الْمَأْمُونُ مَا تَقُولُ يَا أَبَا الْحَسَنِ فَقَالَ الرِّضَا ع لَا أَقُولُ كَمَا قَالُوا وَ لَكِنِّي أَقُولُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْعِزَّةَ الطَّاهِرَةَ

'Al-Reza^{asws} attended the gathering of Al-Mamoun at Merv, and he had gathered in his gathering a group of scholars of Al-Iraq and Khurasan. Al-Mamoun said, 'Inform me about the meaning of this Verse [35:32] **Then We Gave the Book as an inheritance to those whom We Chose from among Our servants**'. So the scholars said, 'Allah^{azwj} Mighty and Majestic Intends by that the community, all of it'. So Al-Mamoun said, 'What are you^{asws} saying, 'O Abu Al-Hassan^{asws}?'. So he^{asws} said: 'I^{asws} am saying just as what they are saying, but I^{asws} am saying, Allah^{azwj} Mighty and Majestic Intends by that the clean offspring (of Rasool-Allah^{saww})'.

فَقَالَ الْمَأْمُونُ فَكَيْفَ عَنَى الْعِزَّةَ مِنْ دُونِ الْأُمَّةِ؟ فَقَالَ الرِّضَا ع إِنَّهُ لَوْ أَرَادَ الْأُمَّةَ كُلَّهَا لَكَانَتْ أَجْمَعَهَا فِي الْجَنَّةِ لِقَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُادِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ثُمَّ جَمَعَهُمْ كُلَّهُمْ فِي الْجَنَّةِ فَقَالَ جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ فَصَارَتْ الْوِرَاثَةُ لِلْعِزَّةِ الطَّاهِرَةِ لَا لِعِزَّتِهِمْ

Al-Mamoun said, 'So how does it Mean the offspring (only) besides the (whole) community?' Al-Reza^{asws} said: 'It is so that if it Meant the community, all of it, they would (all) be gathered in the Paradise due to the Words of Allah^{azwj} Blessed and High [35:32] **but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah's Permission; that is the great virtue**. Then, all of them would be gathered in the Paradise, so He^{azwj} Said [35:33] **Gardens of Eden, they shall enter therein; they shall be wearing therein bracelets of gold**. So it will come to be an inheritance for the clean offspring, not for others'.

فَقَالَ الْمَأْمُونُ مِنَ الْعِزَّةِ الطَّاهِرَةِ؟ فَقَالَ الرِّضَا ع الَّذِينَ وَصَفَهُمُ اللَّهُ تَعَالَى فِي كِتَابِهِ فَقَالَ جَلَّ وَ عَزَّ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً وَ هُمُ الَّذِينَ قَالَ رَسُولُ اللَّهِ إِنِّي مُخَلِّفٌ فِيكُمْ التَّقْوِينَ كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلَ بَيْتِي وَ إِهْمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ انظُرُوا كَيْفَ تَخَلَّفُونِي فِيهِمَا أَيُّهَا النَّاسُ لَا تَعْلَمُوهُمْ فَإِنَّهُ [فِيهِمْ] أَعْلَمُ مِنْكُمْ

Al-Mamoun said, 'Who are the clean offspring?' So Al-Reza^{asws} said: 'Those whom Allah^{azwj} the Exalted has Described in His^{azwj} Book, and the Majestic and Mighty Said [33:33] **But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification.** And they^{asws} are those for whom Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all, two weighty things – the Book of Allah^{azwj} and my^{saww} offspring, the People of my^{saww} Household, and these two will never separate until they return to me^{saww} at the Fountain. Look at how they are opposing me^{saww} regarding them. O you people! Do not (try to) teach them^{asws}, for they^{asws} are more knowledgeable than you are!'

قَالَ الْعُلَمَاءُ أَحِبْرَنَا يَا أَبَا الْحَسَنِ عَنِ الْعِزَّةِ أَمْ هُمُ الْآلُ أَوْ غَيْرُ الْآلِ؟ فَقَالَ الرِّضَا ع هُمُ الْآلُ فَقَالَتِ الْعُلَمَاءُ فَهَذَا رَسُولُ اللَّهِ ص يُؤْتِرُ عَنْهُ أَنَّهُ قَالَ: أُمَّتِي آلِي وَ هَؤُلَاءِ أَصْحَابُهُ يُثَوَّلُونَ بِالْحَبْرِ الْمُسْتَفَاضِ الَّذِي لَا يُمَكِّنُ دَفْعُهُ آلَ مُحَمَّدٍ أُمَّتَهُ

The scholars said, 'Inform us, O Abu Al-Hassan^{asws}, about the offspring, are they the family or other than the family?' So Al-Reza^{asws} said: 'They^{asws} are the family'. So the scholars said, 'This is Rasool-Allah^{saww}. There is a Hadeeth from him^{saww} that he^{saww} said: 'My^{saww} community is my^{saww} family, and they are his^{saww} companions. They are speaking with the goodness. It is widespread, which it is not possible to repel that the family of Muhammad^{saww} is his^{saww} community'.

فَقَالَ أَبُو الْحَسَنِ ع أَحْبِرُونِي هَلْ تُحَرِّمُ الصَّدَقَةَ عَلَى الْآلِ؟ قَالُوا نَعَمْ قَالَ فَتَحَرِّمُ عَلَى الْأُمَّةِ قَالُوا لَا قَالَ هَذَا فَرَّقَ مَا بَيْنَ الْآلِ وَالْأُمَّةِ وَبِحُكْمِ أَيْنَ يَذْهَبُ بِكُمْ أَ صَرَبْتُمْ عَنِ الذِّكْرِ صَفْحاً أَمْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ؟ أَمْ مَا عَلِمْتُمْ أَنَّهُ وَقَعَتِ الْوِرَاثَةُ وَالطَّهَارَةُ عَلَى الْمُصْطَفَيْنِ الْمُهْتَدِينَ دُونَ سَائِرِهِمْ؟

So Abu Al-Hassan^{asws} said: 'Inform me, if the charity Prohibited unto the family?' They said, 'Yes'. He^{asws} said: 'So, it is Prohibited upon the (whole) community?' They said, 'No'. He^{asws} said: 'This is the difference what is between the family and the community. Woe be unto you all! Where are you heading? Are you striking (examples) about the Zikr or are you an extravagant people? But, do you not know that the inheritance and the cleanliness occur upon the Chosen ones, the Guided ones, besides the rest of them?'

قَالُوا أَيْنَ يَا أَبَا الْحَسَنِ؟ قَالَ مِنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنَا نُوحًا وَ إِبْرَاهِيمَ وَ جَعَلْنَا فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ وَ الْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ فَصَارَتْ وَرَاثَةُ النَّبُوَّةِ وَ الْكِتَابِ لِلْمُهْتَدِينَ دُونَ الْفَاسِقِينَ

They said, 'Where (is this from the Quran), O Abu Al-Hassan^{asws}?' He^{asws} said: 'From the Words of Allah^{azwj} Mighty and Majestic [57:26] **And certainly We sent Noah and Ibrahim and We Made the Prophet-hood and the Book to be in their offspring; so among them are those who are guided, and most of them are transgressors.** Thus, the Guided ones came to be the inheritors of the Prophet-hood and the Book besides the transgressors.

أَ مَا عَلِمْتُمْ أَنَّ نُوحًا عَ حِينَ سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَ إِنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحَاكِمِينَ؟ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ وَعَدَهُ أَنْ يُنَجِّيَهُ وَ أَهْلَهُ فَقَالَ لَهُ رَبُّهُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْئَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْطُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

But, do you not know that Noah^{as}, when he^{saww} asked his^{as} Lord^{azwj} Mighty and Majestic and he^{as} said **[11:45] And Noah cried out to his Lord and said: Lord! Surely my son is of my family, and Your Promise is the Truth, and You are the Judge of the judges?** And that is because Allah^{azwj} Mighty and Majestic Promised him^{as} that He^{azwj} would Save him^{as} and his^{as} family. So his^{as} Lord^{azwj} Said to him^{as} **[11:46] He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me of that which you have no knowledge of; I Advise you, lest you may become of the ignorant.**

فَقَالَ الْمَأْمُونُ هَلْ فَضَّلَ اللَّهُ الْعِتْرَةَ عَلَى سَائِرِ النَّاسِ فِي مُحْكَمِ كِتَابِهِ؟ فَقَالَ أَبُو الْحَسَنِ عَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَبَانَ فَضْلَ الْعِتْرَةِ عَلَى سَائِرِ النَّاسِ فِي مُحْكَمِ كِتَابِهِ فَقَالَ لَهُ الْمَأْمُونُ أَيْنَ ذَلِكَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ؟

So Al-Mamoun said, ‘Has Allah^{azwj} Merited the offspring over the rest of the people in the Decisive (Verses) of His^{azwj} Book?’ Abu Al-Hassan^{asws} said: ‘Certainly Allah^{azwj} Mighty and Majestic Clarified the Merits of the offspring over the rest of the people in the Decisive (Verses) of His^{azwj} Book’. So Al-Mamoun said, ‘Where is that from the Book of Allah^{azwj} Mighty and Majestic?’

فَقَالَ لَهُ الرِّضَا عَ فِي قَوْلِهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ قَالَ عَزَّ وَ جَلَّ فِي مَوْضِعٍ آخَرَ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

So Al-Reza^{asws} said to him: ‘In His^{azwj} Words, the Mighty and Majestic **[3:33] Surely Allah chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:34] Offspring one from the other.** And the Mighty and Majestic Said in another place **[4:54] Or are they envying the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom.**

ثُمَّ رَدَّ الْمُخَاطَبَةَ فِي أَثَرِ هَذَا إِلَى سَائِرِ الْمُؤْمِنِينَ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ يَعْنِي الَّذِينَ عَرَفْتُمْ بِالْكِتَابِ وَ الْحِكْمَةِ وَ حَسَدُوا عَلَيْهِمَا فَقَوْلُهُ عَزَّ وَ جَلَّ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا يَعْنِي الطَّاعَةَ لِلْمُصْطَفَيْنِ الطَّاهِرِينَ فَالْمُلْكُ هَاهُنَا هُوَ الطَّاعَةُ لَهُمْ

Then He^{azwj} Returned to Address in the follow up of this to the rest of the Momineen, so He^{azwj} Said **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you**, Meaning those whom He^{azwj} had Acquainted with the Book and the wisdom, and they had been

envied upon. Thus, His^{azwj} Words, the Mighty and Majestic, **[4:54] Or are they envying the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom.** Means the obedience to the Chosen ones, the clean ones. Therefore, the kingdom over here, it is the obedience to them^{asws}'.

قَالَتِ الْعُلَمَاءُ فَأَخْبَرْنَا هَلْ فَسَّرَ اللَّهُ عَزَّ وَجَلَّ الْإِصْطِفَاءَ فِي كِتَابِهِ فَقَالَ الرِّضَا فَسَّرَ الْإِصْطِفَاءَ فِي الظَّاهِرِ سِوَى الْبَاطِنِ فِي اثْنَيْ عَشَرَ مَوْطِنًا وَ مَوْضِعًا فَأَوَّلُ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ وَ رَهْطَكَ الْمُحْلَصِينَ هَكَذَا فِي قِرَاءَةِ أَبِي وَ كَعْبٍ وَ هِيَ ثَابِتَةٌ فِي مُصْحَفِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَ هَذِهِ مَنْزِلَةٌ رَفِيعَةٌ وَ فَضْلٌ عَظِيمٌ وَ شَرَفٌ عَالٍ حِينَ عَنَى اللَّهُ بِذَلِكَ الْأَلَّ فَذَكَرَهُ لِرَسُولِ اللَّهِ ص فَهَذِهِ وَاحِدَةٌ

The scholars said, 'Inform us, has Allah^{azwj} Mighty and Majestic explained the Choosing in His^{azwj} Book?' So Al-Reza^{asws} said: 'The Choosing is explained in the apparent, besides the hidden, in twelve places and subjects. The first of that are His^{azwj} Words, the Mighty and Majestic **[26:214] And warn your nearest relations and your group of sincere ones**'. This is how it was in the recitation of my^{asws} father^{asws} and Ka'ab, and it is proven in the Parchment of Abdullah Bin Mas'ud, and this is its stature, and great merit, and high nobility, where Allah^{azwj} Mighty and Majestic has Meant the Progeny^{asws}. So He^{azwj} Mentioned it for Rasool-Allah^{saww}'. So this is one.

وَ الْآيَةُ الثَّانِيَةُ فِي الْإِصْطِفَاءِ قَوْلُهُ عَزَّ وَجَلَّ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُم تَطْهِيرًا وَ هَذَا الْفَضْلُ الَّذِي لَا يَجْهَلُهُ أَحَدٌ إِلَّا مُعَانِدٌ ضَالٌّ لِأَنَّهُ فَضْلٌ بَعْدَ طَهَارَةٍ يَنْتَظِرُ فِيهَا فَهَذِهِ الثَّانِيَةُ

And the second Verse regarding the Choosing are the Words of the Mighty and Majestic **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you with a Purification.** And this is the merit which no one is ignorant of except for an obstinate strayer, because it is a merit after the cleansing awaiting therein. So this is the second.

وَ أَمَّا الثَّالِثَةُ فَحِينَ مَيَّرَ اللَّهُ الطَّاهِرِينَ مِنْ خَلْفِهِ فَأَمَرَ نَبِيَّهُ ص بِالْمُبَاهَلَةِ بِهِمْ فِي آيَةِ الْإِيْتِهَالِ فَقَالَ عَزَّ وَجَلَّ قُلْ يَا مُحَمَّدُ فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهَلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ فَأَبْرَزَ النَّبِيُّ ص عَلِيًّا وَ الْحُسَيْنَ وَ الْحُسَيْنَ وَ فَاطِمَةَ وَ قَرْنَ أَنْفُسَهُمْ بِنَفْسِهِ فَهَلْ تَذَرُونَ مَا مَعْنَى قَوْلِهِ تَعَالَى وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ

And as for the third, so when Allah^{azwj} Distinguished the clean ones from His^{azwj} creatures, He^{azwj} Commanded His^{azwj} Prophet^{saww} with the imprecation by them^{asws} in the Verse of the Imprecation. So the Mighty and the Majestic Said **[3:61] But whoever argues with you in this matter after what has come to you from the Knowledge, then say: Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us invoke and make the Curse of Allah to be upon the liars.** So the Prophet^{saww} brought forward Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}

asws, and (Syeda) Fatima^{-asws}, and paired their^{-asws} selves with himself^{-saww}. So are you knowing what is the Meaning of His^{-azwj} Words, the Exalted **ourselves and yourselves?**

قَالَتِ الْعُلَمَاءُ عَنِّي بِهِ نَفْسُهُ فَقَالَ أَبُو الْحَسَنِ عَ غَلِطْتُمْ إِنَّمَا عَنِّي بِهَا عَلِيٌّ بِنَ أَبِي طَالِبٍ عَ وَ مِمَّا يَدُلُّ عَلَى ذَلِكَ قَوْلُ النَّبِيِّ صَ حِينَ قَالَ لَسْتَهُنَّ بَنُو وَلِيْعَةَ أَوْ لَأُبْعَثَنَّ إِلَيْهِمْ رَجُلًا كَنَفْسِي يَعْنِي عَلِيٌّ بِنَ أَبِي طَالِبٍ وَ عَنِّي بِالْأَبْنَاءِ الْحَسَنِ وَ الْحُسَيْنِ وَ عَنِّي بِالنِّسَاءِ فَاطِمَةَ عَ فَهَذِهِ حُصُوصِيَّةٌ لَا يَتَقَدَّمُهُمْ فِيهَا أَحَدٌ وَ فَضْلٌ لَا يَلْحَقُهُمْ فِيهِ بَشَرٌ وَ شَرَفٌ لَا يَسْبِقُهُمْ إِلَيْهِ خَلْقٌ إِنْ جَعَلَ نَفْسَ عَلِيٍّ كَنَفْسِهِ فَهَذِهِ الثَّالِثَةُ

The scholars said, 'It Means by it, himself^{-saww}'. So Abu Al-Hassan^{-asws} said: 'You are wrong. But rather is Means by it, Ali^{-asws} Bin Abu Talib^{-asws}, and from what indicates upon that are the words of the Prophet^{-saww} where he^{-saww} said: 'I^{-saww} shall finish them, the Clan of Waliyya, or I^{-saww} shall send to them a man like myself^{-saww}, meaning Ali^{-asws} Bin Abu Talib^{-asws}. And it Means by the 'sons', Al-Hassan^{-asws} and Al-Husayn^{-asws}, and it Means by 'the women', Fatima^{-asws}. Thus, this is the speciality no one has preceded them^{-asws} to, and a merit no mortal is joined with them in it, and a nobility no creature has preceded them^{-asws} to, that he^{-saww} made the self of Ali^{-asws} like his^{-saww} own self. So this is the third.

وَ أَمَّا الرَّابِعَةُ فإِخْرَاجُ النَّاسِ مِنْ مَسْجِدِهِ مَا خَلَا الْعِتْرَةَ حَتَّى تَكَلَّمَ النَّاسُ فِي ذَلِكَ وَ تَكَلَّمَ الْعَبَّاسُ فَقَالَ يَا رَسُولَ اللَّهِ تَرَكْتَ عَلِيًّا فَأَخْرَجْتَنَا فَقَالَ رَسُولُ اللَّهِ صَ مَا أَنَا تَرَكْتُهُ وَ أَخْرَجْتُكُمْ وَ لَكِنَّ اللَّهَ تَرَكَهُ وَ أَخْرَجَكُمْ/ وَ فِي هَذَا تَبَيُّانٌ قَوْلِهِ صَ لِعَلِيٍّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

And as for the fourth, so he^{-saww} exited the people from his^{-saww} Masjid apart from the offspring, to the extent that the people talked regarding that, and Al-Abbas spoke and he said, 'O Rasool-Allah^{-saww}! You^{-saww} left Ali^{-asws} and exited us?' So Rasool-Allah^{-saww} said: 'It was not I^{-saww} who left him^{-asws} and exited you all, but Allah^{-azwj} Left him^{-asws} and Exited you all'. And in this is the explanation of his^{-saww} words to Ali^{-asws}: 'You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}'.

قَالَتِ الْعُلَمَاءُ فَأَيُّنَ هَذَا مِنَ الْقُرْآنِ قَالَ أَبُو الْحَسَنِ أَوْجَدْتُمْ فِي ذَلِكَ قُرْآنًا أَفَرُّهُ عَلَيْكُمْ قَالُوا هَاتِ قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَوْحَيْنَا إِلَى مُوسَى وَ أَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بَيْوتًا وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً فَبَيَّ هَذِهِ الْآيَةُ مَنْزِلَةُ هَارُونَ مِنْ مُوسَى وَ فِيهَا أَيْضًا مَنْزِلَةُ عَلِيٍّ مِنْ رَسُولِ اللَّهِ صَ حِينَ قَالَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ وَ مَعَ هَذَا دَلِيلٌ ظَاهِرٌ فِي قَوْلِ رَسُولِ اللَّهِ صَ حِينَ قَالَ إِلَّا أَنْ هَذَا الْمَسْجِدَ لَا يَجِلُّ لِجُنُبٍ إِلَّا لِمُحَمَّدٍ وَ آلِهِ

The scholars said, 'So where is this from the Quran?' Abu Al-Hassan^{-asws} said: 'You will find this in the Quran. I shall recite it upon you all'. They said, 'Give!' He^{-asws} said: 'The Words of Allah^{-azwj} Mighty and Majestic [10:87] **And We Revealed unto Musa and his brother, saying: Provide for your people houses to abide in Egypt and make your (own) houses as a Qiblah (Direction)**. So in this Verse is a status of Haroun^{-as} from Musa^{-as}, and therein as well is a status of Ali^{-asws} from Rasool-Allah^{-saww} where he^{-saww} said: 'You

asws are from me^{-saww} at the status of Haroun^{-as'}, and along with this is an apparent evidence in the words of Rasool-Allah^{-saww} where he^{-saww} said: 'Except that this Masjid, there is no Permission for one with sexual impurity, except for Muhammad^{-saww} and his^{-saww} Progeny^{-asws'}'.

قَالَتِ الْعُلَمَاءُ يَا أَبَا الْحَسَنِ هَذَا الشَّرْحُ وَ هَذَا الْبَيَانُ لَا يُوجَدُ عِنْدَكُمْ أَهْلَ بَيْتِ رَسُولِ اللَّهِ قَالَ أَبُو الْحَسَنِ وَ مَنْ يُنْكِرُ لَنَا ذَلِكَ وَ رَسُولُ اللَّهِ يَقُولُ أَنَا مَدِينَةُ الْحِكْمَةِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْمَدِينَةَ فَلْيَأْتِهَا مِنْ بَابِهَا فَفِيمَا أَوْضَحْنَاهُ وَ شَرَحْنَاهُ مِنْ الْفَضْلِ وَ الشَّرَفِ وَ التَّقْدِيمَةِ وَ الإِصْطِفَاءِ وَ الطَّهَارَةِ مَا لَا يُنْكِرُهُ مُعَانِدٌ وَ لِلَّهِ عَزَّ وَ جَلَّ الْحَمْدُ عَلَى ذَلِكَ فَهَذِهِ الرَّابِعَةُ

The scholars said, 'O Abu Al-Hassan^{-asws}! This commentary this statement is not found with you all, the People^{-asws} of the Household of Rasool-Allah^{-saww}'. Abu Al Hassan^{-asws} said: 'And who can deny that to us^{-asws}, and Rasool-Allah^{-saww} is saying: 'I^{-saww} am the city of Wisdom and Ali^{-asws} is its gate?' Therefore, the one who intends the city, so let him come to it from its gate. From among what I^{-asws} have clarified it, and commented on it from the merits, and the nobility, and the precedence, and the Choosing, and the cleanness what (even) an obstinate one cannot deny it. And for Allah^{-azwj} is the Praise upon that. So this is the fourth'.

وَ أَمَّا الْخَامِسَةُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ آتَ ذَا الْقُرْبَى حَقَّهُ حُصُوصِيَّةً حَصَّهُمُ اللَّهُ تَعَالَى الْعَزِيزُ الْجَبَّارُ بِهَا وَ اصْطَفَاهُمْ عَلَى الْأُمَّةِ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ قَالَ ادْعُوا لِي فَاطِمَةَ فُدْعِيَتْ لَهُ فَقَالَ يَا فَاطِمَةُ قَالَتْ لَبَّيْكَ يَا رَسُولَ اللَّهِ

And as for the fifth, the Words of Allah^{-azwj} Mighty and Majestic [17:26] **And give to the near of kin his due** in particular. Allah^{-azwj}, the Exalted, the Mighty, the Compeller Particularised them^{-asws} with it and Chose them over the community. So when this Verse was Revealed upon Rasool-Allah^{-saww}, he^{-saww} said: 'Call Fatima^{-asws} for me^{-saww}'. So she^{-asws} was called for him^{-saww} and he^{-saww} said: 'O Fatima^{-asws}!' She^{-asws} said: 'Here I^{-asws} am, O Rasool-Allah^{-saww}!'

فَقَالَ ص هَذِهِ فَدَكَ هِيَ بِمَا لَنْ يُوجَفَ عَلَيْهِ بِ حَيْثٍ وَ لَا رِكَابٍ وَ هِيَ لِي حَاصَّةٌ دُونَ الْمُسْلِمِينَ وَ قَدْ جَعَلْتَهَا لَكَ كَمَا أَمَرَنِي اللَّهُ فَخُذِيهَا لَكَ وَ لَوْلَاكَ فَهَذِهِ الْخَامِسَةُ

He^{-saww} said: 'This here is (Estate of) Fadak. It is from what a battle was never fought upon with the cavalry horses, nor camels, and it is for me^{-saww} exclusively without any share for the Muslims, and I^{-saww} have made it to be for you^{-asws} just as Allah^{-azwj} the High Commanded me^{-saww} for it. Therefore, take it for yourself^{-asws} and your^{-asws} children^{-asws}'. So this is the fifth.

وَ الْآيَةُ السَّادِسَةُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ هَذِهِ حُصُوصِيَّةٌ لِلنَّبِيِّ ص إِلَى يَوْمِ الْقِيَامَةِ وَ حُصُوصِيَّةٌ لِلْأَلِ دُونَ غَيْرِهِمْ وَ ذَلِكَ أَنَّ اللَّهَ حَكَى فِي ذِكْرِ نُوحٍ ع فِي كِتَابِهِ يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَ مَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ لِكَيْتِي أَرَاكُمْ قَوْمًا يَجْهَلُونَ

And the sixth Verse are the Words of Allah^{-azwj} Mighty and Majestic [42:23] **Say: I do not ask of you any reward for it but love for my near relatives.**

And this is especially for the Prophet^{saww} up to the Day of Judgment and especially for the Progeny^{asws} besides the others, and that is because Allah^{azwj} Related in the Mention of Noah^{as} in His^{azwj} Book [11:29] **And, O people! I do not ask you for wealth in return for it; my Recompense is upon Allah and I am not going to drive away those who believe; they shall meet their Lord, but I see you as a people who are ignorant.**

وَ حَكَى عَزَّ وَ جَلَّ عَنْ هُودٍ ع أَنَّهُ قَالَ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَ فَلَا تَعْقِلُونَ وَ قَالَ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص قُلْ يَا مُحَمَّدُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ لَمْ يُفْرِضِ اللَّهُ مَوَدَّةَهُمْ إِلَّا وَ قَدْ عَلِمَ أَنَّهُمْ لَا يَزِدُّونَ عَنِ الدِّينِ وَ لَا يَرْجِعُونَ إِلَى ضَلَالٍ أَبَدًا

And the Mighty and Majestic Related about Hud^{as} that he^{as} said [11:51] **O people! I do not ask of you any Recompense for it; my Recompense is only with Him Who Originated me; do you not then understand?** And the Mighty and Majestic Said to His^{azwj} Prophet^{saww} [42:23] **Say: O Muhammad^{saww}! I do not ask of you any Recompense for it except for the cordiality for my near relatives.** And Allah^{azwj} did not Impose their^{asws} cordiality except and He^{azwj} had Known that they^{asws} will not be renegeing from the Religion nor would they^{asws} be returning to the straying, ever!

وَ أُخْرَى أَنْ يَكُونَ الرَّجُلُ وَاذَا لِلرَّجُلِ فَيَكُونُ بَعْضُ عَدُوًّا لَهُ فَلَا يَسْلَمُ قَلْبُ الرَّجُلِ فَأَحَبَّ اللَّهُ عَزَّ وَ جَلَّ أَنْ لَا يَكُونَ فِي قَلْبِ رَسُولِ اللَّهِ ص عَلَى الْمُؤْمِنِينَ شَيْءٌ فَفَرَضَ عَلَيْهِمْ مَوَدَّةَ ذَوِي الْقُرْبَى فَمَنْ أَخَذَ بِهَا وَ أَحَبَّ رَسُولَ اللَّهِ ص وَ أَحَبَّ أَهْلَ بَيْتِهِ لَمْ يَسْتَطِعْ رَسُولُ اللَّهِ أَنْ يُبْغِضَهُ وَ مَنْ تَرَكَهَا وَ لَمْ يَأْخُذْ بِهَا وَ أَبْغَضَ أَهْلَ بَيْتِهِ فَعَلَى رَسُولِ اللَّهِ أَنْ يُبْغِضَهُ لِأَنَّهُ تَرَكَ فَرِيضَةً مِنْ فَرَايِضِ اللَّهِ

And another is that the man cannot happen to be cordial to the man and he happens to be partly inimical to him, so the heart of the man does not submit. So Allah^{azwj} Mighty and Majestic Loved that there should not happen to be in the heart of Rasool-Allah^{saww} anything against the Momineen, and He^{azwj} Imposed upon them the cordiality of near relatives. Thus, the one who takes with it and loves Rasool-Allah^{saww} and loves the People^{asws} of his^{saww} Household, there would not be a capacity for Rasool-Allah^{saww} to hate him; and the one who leaves it and does not take with it and hates the People^{asws} of his^{saww} Household, so it is upon Rasool-Allah^{saww} that he^{saww} hates him, because he neglected an Obligation from the Obligations of Allah^{azwj}.

فَأَيُّ فَضِيلَةٍ وَ أَيُّ شَرَفٍ يَتَقَدَّمُ هَذَا أَوْ يُدَانِيهِ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ عَلَى نَبِيِّهِ ص قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَقَامَ رَسُولُ اللَّهِ فِي أَصْحَابِهِ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ فَرَضَ لِي عَلَيْكُمْ فَرِيضَةً فَهَلْ أَنْتُمْ مُؤَدُّوهُ؟ فَلَمْ يُجِبْهُ أَحَدٌ فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ بِدَهَبٍ وَ لَا فِضَّةٍ وَ لَا مَأْكُولٍ وَ لَا مَشْرُوبٍ فَقَالُوا هَاتِ إِذَا فَتَلَا عَلَيْهِمْ هَذِهِ الْآيَةَ فَقَالُوا أَمَا هَذَا فَنَعَمْ فَمَا وَفَى بِهَا أَكْتَرَهُمْ

So which merit and which nobility can precede this or come near it. Therefore, Allah^{azwj} Revealed this Verse upon His^{azwj} Prophet^{saww} [42:23] **Say: I do not ask of you any Recompense for it except for the cordiality for my near**

relatives. So Rasool-Allah^{-saww} stood among his^{-saww} companion, and he^{-saww} Praised Allah^{-azwj} and Lauded upon Him^{-azwj} and said: ‘O you people! Allah^{-azwj} has Necessitated for me^{-saww} an Obligation upon you all, so would you perform it?’ But no one answered him^{-saww}. So he^{-saww} said: O you people! It isn’t to be with the gold nor silver nor foodstuff nor drinks’. So they said, ‘Give!’ When he^{-saww} recited this Verse to them, they said, ‘As for this, so yes’. But, most of them were not loyal with it.

وَ مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا إِلَّا أَوْحَى إِلَيْهِ أَنْ لَا يَسْأَلَ قَوْمَهُ أَجْرًا إِلَّا أَنْ اللَّهُ يُؤْتِيَهُ أَجْرَ الْأَنْبِيَاءِ وَ مُحَمَّدٌ ص فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مَوَدَّةَ قَرَابَتِهِ عَلَى أُمَّتِهِ وَ أَمَرَهُ أَنْ يَجْعَلَ أَجْرَهُ فِيهِمْ لِيُؤَدُّوهُ فِي قَرَابَتِهِ بِمَعْرِفَةِ فَضْلِهِمُ الَّذِي أَحَبَّ اللَّهُ عَزَّ وَ جَلَّ هُمْ فَإِنَّ الْمَوَدَّةَ إِنَّمَا تَكُونُ عَلَى قَدْرِ مَعْرِفَةِ الْفَضْلِ

And Allah^{-azwj} Mighty and Majestic did not Send a Prophet^{-saww} except He^{-azwj} Revealed unto him^{-as} that he^{-as} should not ask his^{-as} people for a recompense except that Allah^{-azwj} would be Fulfilling the Recompense of the Prophets^{-as}. And (as for) Muhammad^{-saww}, Allah^{-azwj} Mighty and Majestic Necessitated the cordiality of his^{-saww} relatives upon his^{-saww} community and Commanded him^{-saww} that he^{-saww} makes his^{-saww} recompense among them that should be cordial regarding his^{-saww} relatives by recognition of their^{-asws} merits which Allah^{-azwj} Mighty and Majestic had Gifted to them^{-asws}, for the cordiality rather, would happen to be in accordance of the recognition of the merits.

فَلَمَّا أَوْجَبَ اللَّهُ ذَلِكَ ثَقُلَ لِثِقَلِ الطَّاعَةِ فَتَمَسَّكَ بِمَا قَوْمٌ أَخَذَ اللَّهُ مِيثَاقَهُمْ عَلَى الْوَفَاءِ وَ عَانَدَ أَهْلُ الشَّقَاقِ وَ الرِّفَاقِ وَ الْحَسَدِ وَ الْخُدُوأِ فِي ذَلِكَ فَصَرَّفُوهُ عَنِ حِدِّهِ الَّذِي حَدَّهُ اللَّهُ فَقَالُوا الْقَرَابَةُ هُمْ الْعَرَبُ كُلُّهَا وَ أَهْلُ دَعْوَتِهِ فَعَلَى أَيِّ الْحَالَتَيْنِ كَانَ فَقَدْ عَلِمْنَا أَنَّ الْمَوَدَّةَ لِلْقَرَابَةِ فَأَقْرَبُهُمْ مِنَ النَّبِيِّ ص أَوْلَاهُمْ بِالْمَوَدَّةِ وَ كُلَّمَا قَرَبَتْ الْقَرَابَةُ كَانَتْ الْمَوَدَّةُ عَلَى قَدْرِهَا

So when Allah^{-azwj} Obligated that weight of the heaviness of the Obligation of the obedience, so a people attached with it. Allah^{-azwj} Took their Covenant upon the loyalty, and the people of wretchedness and hypocrisy and the envy were obstinate and they limited regarding that. So they left from its limits which Allah^{-azwj} had Limited it and they said, ‘The relatives? They are the Arabs, all of them, and the people of his^{-saww} calling (converts). So upon which two states would it be?’ So they had known that the cordiality is for the relatives, and the closest of them from the Prophet^{-saww} would be the most preferential of them with the cordiality, and everyone who was closer with the closeness, the cordiality would be upon its measurement.

مَا أَنْصَفُوا نَبِيَّ اللَّهِ ص فِي حَيْطَتِهِ وَ رَأْفَتِهِ وَ مَا مَنَّ اللَّهُ بِهِ عَلَى أُمَّتِهِ بِمَا تُعْجِزُهُ الْأَلْسُنُ عَنْ وَصْفِ الشُّكْرِ عَلَيْهِ أَنْ لَا يُؤَدُّوهُ فِي ذُرِّيَّتِهِ وَ أَهْلِ بَيْتِهِ وَ أَنْ يَجْعَلُوهُمْ مِنْهُمْ كَمَنْزِلَةِ الْعَيْنِ مِنَ الرَّأْسِ حِفْظًا لِرَسُولِ اللَّهِ وَ حُبًّا لِبَيْتِهِ

And they did not do justice to the Prophet^{-saww} of Allah^{-azwj} regarding his^{-saww} care and his^{-saww} kindness, and whatever Allah^{-azwj} had Favoured with upon his^{-saww} community, from what the tongues are frustrated from describing the gratefulness upon, that they should not be hurting him^{-saww} with regards to his⁻

saww offspring and the People^{-saww} of his^{-saww} Household, and that they should make them^{-asws} from them at the status of the eyes from the head, preserving to Rasool-Allah^{-saww} and love for His^{-azwj} Prophet^{-saww}.

وَفَكَيْفَ وَ الْقُرْآنُ يَنْطِقُ بِهِ وَ يَدْعُو إِلَيْهِ وَ الْأَحْبَابُ ثَابِتَةٌ بِأَهْمِهِمْ أَهْلُ الْمَوَدَّةِ وَ الَّذِينَ فَرَضَ اللَّهُ مَوَدَّتَهُمْ وَ وَعَدَ الْجَزَاءَ عَلَيْهَا فَمَا وَفَى أَحَدٌ بِهَا فَهَذِهِ الْمَوَدَّةُ لَا يَأْتِي بِهَا أَحَدٌ مُؤْمِنًا مُخْلِصًا إِلَّا اسْتَوْجَبَ الْجَنَّةَ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي هَذِهِ الْآيَةِ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فِي رُوضَاتِ الْجَنَّاتِ هُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

And how could they, and the Quran is speaking with it and calling towards it, and the Ahadeeth are affirming that they^{-asws} are the People^{-asws} of the cordiality, and those whose cordiality Allah^{-azwj} has Necessitated and Promised the Recompense upon it. But no one was loyal with it. Thus, this is the cordiality, no *Momin* would come with it sincerely except Allah^{-azwj} would Obligated the Paradise (for it) due to the Words of Allah^{-azwj} Mighty and Majestic in this Verse **[42:22] and those who believe and do righteous deeds shall be in the Gardens of the Paradise; they shall have whatever they desire in the Presence of their Lord: that is the Great Grace.**

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ مُفْسِّرًا وَ مُبَيِّنًا

That is what Allah^{-azwj} is Giving the glad tidings of to His^{-azwj} servant who are believing and doing righteous deeds **[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives,** explained and clarified’.

ثُمَّ قَالَ أَبُو الْحَسَنِ ع حَدَّثَنِي أَبِي عَنْ جَدِّي عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ اجْتَمَعَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا إِنَّ لَكَ يَا رَسُولَ اللَّهِ مَثْوًى فِي نَفْسِكَ وَ فِيمَنْ يَأْتِيكَ مِنَ الْوُفُودِ وَ هَذِهِ أَمْوَالُنَا مَعَ دِمَائِكُمْ فَأَحْكُمْ فِيهَا بَارَأَ مَا جُورًا أَعْطِ مَا شِئْتَ وَ أَمْسِكْ مَا شِئْتَ مِنْ غَيْرِ حَرَجٍ

Then Abu Al-Hassan^{-asws} said: ‘My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws} having said: ‘The Emigrants and the Helpers gathered to Rasool-Allah^{-saww} and they said, ‘For you^{-saww}, O Rasool-Allah^{-saww} for you there is a provision regarding your^{-saww} expenses, and regarding the ones who come to you^{-saww} from the delegation, and this here is our wealth with our blood. So decide righteously with regards to it as a recompense. We would give whatever you^{-saww} so desire and withhold whatever you^{-saww} so desire, from without any objection’.

قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ الرُّوحَ الْأَمِينُ فَقَالَ يَا مُحَمَّدُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ يَعْنِي أَنْ يُوَدُّوا قَرَابَتِي مِنْ بَعْدِي فَحَرِّجُوا فَقَالَ الْمُنَافِقُونَ مَا حَمَلَ رَسُولَ اللَّهِ عَلَى تَرْكِ مَا عَرَضْنَا عَلَيْهِ إِلَّا لِيُحْتَنَّا عَلَى قَرَابَتِهِ مِنْ بَعْدِهِ إِنَّ هُوَ إِلَّا شَيْءٌ أَقْرَهُ فِي مَجْلِسِهِ وَ كَانَ ذَلِكَ مِنْ قَوْلِهِمْ عَظِيمًا

He^{-asws} said: ‘So Allah^{-azwj} Mighty and Majestic Caused the Trustworthy Spirit to descend unto him^{-asws}, and he^{-as} said: ‘O Muhammad^{-saww}! **[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my**

near relatives – meaning, ‘You should be cordial to my^{-saww} relatives from after me^{-saww}’. So they went out, and the hypocrites said, ‘Nothing carried Rasool-Allah^{-saww} upon neglecting what we presented to him^{-saww} except urging us upon his^{-saww} relatives from after him^{-saww}, it is only a thing to be accepted in his^{-saww} gathering’. And that was grievous (to Rasool-Allah^{-saww}) from their words.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ جِبْرَائِيلَ عَ بِحَدِيثِهِ الْآيَةَ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئاً هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَ هُوَ الْعَفُورُ الرَّحِيمُ فَبَعَثَ إِلَيْهِمُ النَّبِيَّ ص فَقَالَ هَلْ مِنْ حَدِيثٍ فَقَالُوا إِي وَ اللَّهُ يَا رَسُولَ اللَّهِ لَقَدْ قَالَ بَعْضُنَا كَلَاماً غَلِيظاً كَرِهْنَاهُ فَتَلَا عَلَيْهِمْ رَسُولُ اللَّهِ ص الْآيَةَ فَبَكَوْا وَ اشْتَدَّ بُكَاءُهُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ يَعْفُو عَنِ السَّيِّئَاتِ وَ يَعْلَمُ مَا تَفْعَلُونَ فَهَذِهِ السَّادِسَةُ

So Allah^{-azwj} Mighty and Majestic Send down Jibraeel^{-as} with this Verse **[46:8] Or they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah; He Knows best what you utter concerning it; He is Sufficient as a Witness between me and you, and He is the Forgiving, the Merciful.** So the Prophet^{-saww} sent a message to them and he^{-saww} said: ‘Has anything new occurred?’ They said, ‘Yes, by Allah^{-azwj}, O Rasool-Allah^{-saww}! Some of us have said a serious speech. We abhorred it’. So Rasool-Allah^{-saww} recited at that the Verse, and they cried, and their crying intensified. So Allah^{-azwj} Mighty and Majestic Revealed **[42:25] And He it is Who Accepts repentance from His servants and Pardons the evil deeds and He knows what you are doing.** So this is the sixth.

وَ أَمَّا الْآيَةُ السَّابِعَةُ فَقَوْلُ اللَّهِ تَعَالَى إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا وَ قَدْ عَلِمَ الْمُعَانِدُونَ مِنْهُمْ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قِيلَ يَا رَسُولَ اللَّهِ قَدْ عَرَفْنَا التَّسْلِيمَ عَلَيْكَ وَ كَيْفَ الصَّلَاةُ قَالَ تَقُولُونَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ فَهَلْ بَيْنَكُمْ مَعَاشِرَ الْمُسْلِمِينَ فِي هَذَا خِلَافٌ؟ فَقَالُوا لَا

And as for the seventh Verse, so Allah^{-azwj} the Exalted is Saying **[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission.** And the obstinate ones from them had known that when this Verse was Revealed, it was said, ‘O Rasool-Allah^{-saww}! We have recognised the submission to you^{-saww}, and how is the Blessings (to be sent)?’ He^{-saww} said: ‘You should be saying, ‘O Allah^{-azwj}! Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} just as You^{-azwj} Sent Blessings upon Ibrahim^{-as} and the Progeny of Ibrahim^{-as}, You^{-azwj} being the Praise-worthy, the Glorified’. Group of Muslims! So is there any differing between you all regarding this?’ They said, ‘No’.

قَالَ الْمَأْمُونُ هَذَا مَا لَا خِلَافَ فِيهِ أَصْلًا وَ عَلَيْهِ إِجْمَاعُ الْأُمَّةِ فَهَلْ عِنْدَكَ فِي الْأَلِ شَيْءٌ أَوْضَحُ مِنْ هَذَا فِي الْقُرْآنِ قَالَ أَبُو الْحَسَنِ ع نَعَمْ أَحْبَبْتُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَسْ وَ الْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ فَمَنْ عَنَى بِقَوْلِهِ يَسْ قَالَتِ الْعُلَمَاءُ يَسْ مُحَمَّدٌ ص لَمْ يَشْكُ فِيهِ أَحَدٌ

Al-Mamoun said, 'This is what there is no differing in it, originally, and upon it is the consensus of the community. Is there with you^{asws} anything clearer than this in the Quran?' Abu Al-Hassan^{asws} said: 'Yes. Inform me about the Words of Allah^{azwj} Mighty and Majestic **[36:1] Ya Seen [36:2] I swear by the Wise Quran [36:3] Most surely you are one of the Rasools [36:4] Upon a Straight Path**. So who is Meant by His^{azwj} Word 'Ya Saeen'?' The scholars said, 'Ya Seen is Muhammad^{saww}. No one has doubts in it'.

قَالَ أَبُو الْحُسَيْنِ ع فَإِنَّ اللَّهَ أَعْطَى مُحَمَّدًا وَ آلَ مُحَمَّدٍ مِنْ ذَلِكَ فَضْلًا لَا يَبْلُغُ أَحَدٌ كُنْهَهُ وَ وَصْفَهُ إِلَّا مَنْ عَقَلَهُ وَ ذَلِكَ أَنَّ اللَّهَ لَمْ يُسَلِّمْ عَلَى أَحَدٍ إِلَّا عَلَى الْأَنْبِيَاءِ ع فَقَالَ تَبَارَكَ وَ تَعَالَى سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ وَ قَالَ سَلَامٌ عَلَى إِبْرَاهِيمَ وَ قَالَ سَلَامٌ عَلَى مُوسَى وَ هَارُونَ وَ لَمْ يُغَلِّ سَلَامٌ عَلَى آلِ مُوسَى وَ هَارُونَ وَ قَالَ سَلَامٌ عَلَى آلِ يَسَّ يَعْنِي آلَ مُحَمَّدٍ

ص

Abu Al-Hassan^{asws} said: 'Allah^{azwj} Gave Muhammad^{saww} and the Progeny^{asws} of Muhammad^{asws} certain merits from that no one can reach his^{saww} nature and his^{saww} description except the one who has the 'Aql' (pious wisdom). And that is because Allah^{azwj} did not Greet upon anyone except upon His^{azwj} Prophets^{as}. So the Blessed and High Said **[37:79] Greetings upon Nuh among the nations**. And Said **[37:109] Greetings be upon Ibrahim**. And Said **[37:120] Greetings be on Musa and Haroun**. And did not Say: "Greetings be upon the Progeny of Musa^{as} and Haroun^{as}, and Said **[37:130] Greetings be on Progeny of Yaseen** – Meaning the Progeny^{asws} of Muhammad^{saww}'.

فَقَالَ الْمَأْمُونُ قَدْ عَلِمْتُ أَنَّ فِي مَعْدِنِ النَّبِيِّ شَرْحَ هَذَا وَ بَيَانَهُ فَهَذِهِ السَّابِعَةُ

Al-Mamoun said, 'I have known that in the mine of Prophet-hood, there is an explanation of this and its declaration'. (Al-Reza^{asws} said): 'So this is the seventh.

وَ أَمَّا الثَّامِنَةُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِلَّذِي الْقُرْبَى فَمَنْ سَهْمٌ ذِي الْقُرْبَى مَعَ سَهْمِهِ وَ سَهْمٌ رَسُولِهِ فَهَذَا فَضْلٌ أَيْضًا بَيْنَ الْأَلِ وَ الْأُمَّةِ لِأَنَّ اللَّهَ تَعَالَى جَعَلَهُمْ فِي خَيْرٍ وَ جَعَلَ النَّاسَ فِي خَيْرٍ دُونَ ذَلِكَ وَ رَضِيَ لَهُمْ بِمَا رَضِيَ لِنَفْسِهِ وَ اصْطَفَاهُمْ فِيهِ فَبَدَأَ بِنَفْسِهِ ثُمَّ بِرَسُولِهِ ثُمَّ بِالَّذِي الْقُرْبَى

And as for the eighth, so Allah^{azwj} Mighty and Majestic is Saying **[8:41] And know that whatever booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin**. Thus He^{azwj} Paired the portion of the relatives with His^{azwj} Portion and the portion of His^{azwj} Rasool^{saww}. So this is a merit as well between the Progeny^{asws} and the people, because Allah^{azwj} Exalted Made them^{asws} to be in goodness and Made the people to be in goodness besides that, and was Pleased for them^{asws} what He^{azwj} was Pleased for Himself, and Chose them^{asws} with regards to it. So He^{azwj} Began with Himself^{azwj}, then with His^{azwj} Rasool^{as}, then with the relatives.

فَكُلُّ مَا كَانَ مِنَ الْفَيْءِ وَالْغَنِيمَةِ وَغَيْرِ ذَلِكَ بِمَا رَضِيَهِ جَلَّ وَعَزَّ لِنَفْسِهِ فَرَضِيَهُ لَهُمْ فَقَالَ وَ قَوْلُهُ الْحَقُّ وَ اعْلَمُوا أَنَّمَا
عَنِتُّمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ حُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَىٰ فَهَذَا تَأْكِيدٌ مُؤَكَّدٌ وَ أَثَرٌ قَائِمٌ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ فِي كِتَابِ اللَّهِ
النَّاطِقِ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

Therefore, everything which was from *Al-Fey* and the booty and other than that from what the Majestic and Mighty is Pleased for Himself^{azwj}, Necessitated for them. So He^{azwj} Said and His^{azwj} Word is the Truth **[8:41] And know that whatever booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.** This is an emphatic confirmation, and an impact established for them up to the Day of Judgment in the Speaking Book of Allah^{azwj} which **[41:42] Falsehood has not come to it from before it nor from after it; a Revelation from the Wise, the Praised One.**

وَ أَمَّا قَوْلُهُ وَ الْيَتَامَىٰ وَ الْمَسَاكِينَ فَإِنَّ الْيَتِيمَ إِذَا انْقَطَعَ قِيَمَةُ سَهْمِهِ [يُتْمُهُ] حَرَجَ مِنَ الْغَنَائِمِ وَ لَمْ يَكُنْ لَهُ فِيهَا نَصِيبٌ وَ
كَذَلِكَ الْمِسْكِينُ إِذَا انْقَطَعَ مَسْكِنَتُهُ لَمْ يَكُنْ لَهُ نَصِيبٌ مِنَ الْمَغْنَمِ وَ لَا يَحِلُّ لَهُ أَخْذُهُ وَ سَهْمُ ذِي الْقُرْبَىٰ إِلَى يَوْمِ الْقِيَامَةِ
قَائِمٌ فِيهِمْ لِلْعَنِيِّ وَ الْفَقِيرِ مِنْهُمْ لِأَنَّهُ لَا أَحَدٌ أَعْنَى مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ لَا مِنْ رَسُولِهِ ص

And as for His^{azwj} Words **[8:41] and the orphans and the needy**, so the orphan is when the amount of his share is cut off (when his orphan-hood is cut off), he is exited from the war booty and there would not happen to be a share for him in it, and similar to that is the need, when his neediness is cut off, there would not happen to be a share for him from the war booty, nor would it be Permissible for him to take it, and the share of the near relatives is up to the Day of Judgment, established regarding them, for the rich and the poor from them, because there is no one richer than Allah^{azwj} Mighty and Majestic, nor (richer) than His^{azwj} Rasool^{saww}.

فَجَعَلَ لِنَفْسِهِ سَهْمًا مِنْهَا وَ لِرَسُولِهِ سَهْمًا فَمَا رَضِيَهِ لِنَفْسِهِ وَ لِرَسُولِهِ رَضِيَهِ لَهُمْ وَ كَذَلِكَ الْقَرِيبُ مَا رَضِيَهِ مِنْهُ لِنَفْسِهِ وَ
لِنَبِيِّهِ رَضِيَهِ لِذِي الْقُرْبَىٰ كَمَا أَجْرَاهُمْ فِي الْغَنِيمَةِ فَبَدَأَ بِنَفْسِهِ جَلَّ جَلَالُهُ ثُمَّ بِرَسُولِهِ ثُمَّ بِهِمْ وَ قَرَنَ سَهْمَهُ بِسَهْمِ اللَّهِ وَ سَهْمِ
رَسُولِهِ

So He^{azwj} Made a share for Himself^{azwj} from it and a share for His^{azwj} Rasool^{saww}. Whatever He^{azwj} was Pleased for Himself^{azwj}, and for His^{azwj} Rasool^{saww}, He^{azwj} was Pleased for them^{asws}. And similar to that is *Al-Fey*. Whatever He^{azwj} was Pleased from it for Himself^{azwj} and for His^{azwj} Prophet^{saww}, He^{azwj} was Pleased for the near relatives, just as He^{azwj} Informed them regarding the booty. So He^{azwj} Began with Himself^{azwj}, Majestic is His^{azwj} Majesty, then with His^{azwj} Rasool^{saww}, then with them^{asws}, and their^{asws} share is Paired with the Share of Allah^{azwj} and the share of His^{azwj} Rasool^{saww}.

كَذَلِكَ فِي الطَّاعَةِ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَبَدَأَ قَبْلًا بِنَفْسِهِ ثُمَّ بِرَسُولِهِ ثُمَّ
بِأَهْلِ بَيْتِهِ وَ كَذَلِكَ آيَةُ الْوَلَايَةِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا فَجَعَلَ وَلَا يَتَّبِعُهُمْ مَعَ طَاعَةِ الرَّسُولِ مَقْرُونَةً بِطَاعَتِهِ
كَمَا جَعَلَ سَهْمَهُمْ مَعَ سَهْمِ الرَّسُولِ مَقْرُونًا بِسَهْمِهِ فِي الْغَنِيمَةِ وَ الْفَيْءِ

Similar to that is the obedience. He^{-azwj} Said [4:59] **O you who believe! Obey Allah and obey the Rasool and those with Divine authority from among you.** He^{-azwj} Began with Himself^{-azwj} before, then with His^{-azwj} Rasool^{-saww}, then with the People^{-asws} of his^{-saww} Household. And similar to that is the Verse of the Wilayah [5:55] **But rather, only Allah is your Guardian and His Rasool and those who believe.** So He^{-azwj} Made their^{-asws} Wilayah with the obedience to the Rasool^{-saww}, being paired with His^{-azwj} obedience, just as He^{-azwj} Made their^{-asws} share with the share of the Rasool^{-saww} paired with His^{-azwj} Share in the booty and *Al-Fey*.

فَبَارَكَ اللَّهُ وَ تَعَالَى مَا أَعْظَمَ نِعْمَتَهُ عَلَى أَهْلِ هَذَا الْبَيْتِ فَلَمَّا جَاءَتْ قِصَّةُ الصَّدَقَةِ نَزَّ رَسُولُهُ وَ نَزَّ أَهْلُ بَيْتِهِ فَقَالَ إِنَّمَا
الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةَ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْغَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ
فَرِيضَةً مِّنَ اللَّهِ

So the Blessed and High, how great is His^{-azwj} Bounty upon the People^{-asws} of this Household. So when the story of the charity came, He^{-azwj} Removed His^{-azwj} Rasool^{-saww} and Removed the People^{-asws} of his^{-saww} Household, and He^{-azwj} Said [9:60] **But rather, the charities are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to Truth) and the (ransoming of) captives and those in debts and in the Way of Allah and the wayfarer; an Ordinance from Allah; and Allah is Knowing, Wise.**

فَهَلْ نَجِدُ فِي شَيْءٍ مِّنْ ذَلِكَ أَنَّهُ جَعَلَ عَزَّ وَ جَلَّ سَهْمًا لِنَفْسِهِ أَوْ لِرَسُولِهِ أَوْ لِذِي الْقُرْبَىٰ لِأَنَّهُ لَمَّا نَزَّ نَفْسَهُ عَنِ الصَّدَقَةِ
وَ نَزَّ رَسُولُهُ نَزَّ أَهْلُ بَيْتِهِ لَا بَلْ حَرَّمَ عَلَيْهِمْ لِأَنَّ الصَّدَقَةَ مُحَرَّمَةٌ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هِيَ أَوْسَاخُ النَّاسِ لَا تَحِلُّ لَهُمْ لِأَنَّهُمْ
طَهَّرُوا مِنْ كُلِّ دَنَسٍ وَ وَسَخٍ فَلَمَّا طَهَّرَهُمُ اللَّهُ وَ اصْطَفَاهُمْ رَضِيَ لَهُمْ مَا رَضِيَ لِنَفْسِهِ وَ كَرِهَ لَهُمْ مَا كَرِهَ لِنَفْسِهِ عَزَّ وَ جَلَّ
فَهَذِهِ الثَّامِنَةُ

So, can you find in anything from that the Mighty and Majestic Made a Share to be for Himself^{-azwj}, or for His^{-azwj} Rasool^{-saww}, or for the relatives? Because, when He^{-azwj} Removed Himself^{-azwj} from the Charity, and Removed His^{-azwj} Rasool^{-saww}, (also) Removed the People^{-asws} of his^{-saww} Household. No! But, He^{-azwj} Prohibited upon them^{-asws}, because the charity is Prohibited upon Muhammad^{-saww} and the his^{-saww} Progeny^{-asws}, and it is the dirt of the people. It is not Permissible for them^{-asws} because they^{-asws} are clean from every filth and grime. So when Allah^{-azwj} Cleaned them^{-asws} and Chose them^{-asws}, was Pleased for them^{-asws} what He^{-azwj} was Pleased for Himself^{-azwj}, and Disliked for them^{-asws} whatever He^{-azwj} Disliked for Himself^{-azwj}, Mighty and Majestic. So this is the eighth.

وَ أَمَّا الثَّاسِعَةُ فَتَنَحُّ أَهْلُ الذِّكْرِ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِي مُحْكَمِ كِتَابِهِ فَسئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَتَنَحُّ أَهْلُ
الذِّكْرِ فَاسئَلُونَا إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And, as for the ninth, so we^{-asws} are the People^{-asws} of the Reminder (Ahl Al-Zikr) whom Allah^{-azwj} the Exalted Speaks of in the Decisive (Verse) of His^{-azwj}

Book [16:43] so ask the People of the Reminder if you do not know. So we^{asws} are the People^{asws} of the Reminder, therefore ask us^{asws} if you are not knowing’.

فَقَالَتِ الْعُلَمَاءُ إِنَّمَا عَنَى بِذَلِكَ الْيَهُودَ وَ النَّصَارَى فَقَالَ أَبُو الْحَسَنِ ع سُبْحَانَ اللَّهِ وَ هَلْ يَجُوزُ ذَلِكَ إِذَا يَدْعُونَا إِلَى دِينِهِمْ وَ يَقُولُونَ إِنَّهُ أَفْضَلُ مِنْ دِينِ الْإِسْلَامِ فَقَالَ الْمَأْمُونُ فَهَلْ عِنْدَكَ فِي ذَلِكَ شَرْحٌ بِخِلَافِ مَا قَالُوا يَا أَبَا الْحَسَنِ؟

So the scholars said, ‘But rather, it Means by that the Jews and the Christians’. So Abu Al-Hassan^{asws} said: ‘Glory be to Allah^{azwj}! And it that allowed? When they are calling us to their Religion and are saying that it is superior that the Religion of Al-Islam?’ So Al-Mamoun said, ‘So is there with you^{asws}, regarding that, an explanation opposite to what they are saying, O Abu Al-Hassan^{asws}?’

فَقَالَ ع نَعَمْ الذِّكْرُ رَسُولُ اللَّهِ وَ نَحْنُ أَهْلُهُ وَ ذَلِكَ بَيِّنٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ فِي سُورَةِ الطَّلَاقِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَالذِّكْرُ رَسُولُ اللَّهِ وَ نَحْنُ أَهْلُهُ فَهَذِهِ التَّاسِعَةُ

So he^{asws} said: ‘Yes. The Reminder (Zikr) is Rasool-Allah^{saww}, and we^{asws} and his^{saww} People^{asws}, and that is clear in the Book of Allah^{azwj} Mighty and Majestic where He^{azwj} is Saying in Surah Al-Talaaq [65:10] **therefore fear Allah, O men of understanding who believe! Allah has Sent down to you a Reminder, [65:11] A Messenger reciting to you the clear Verses of Allah.** Thus, the Reminder is Rasool-Allah^{saww} and we^{asws} are his^{saww} People^{asws}. So this is the ninth.

وَ أَمَّا الْعَاشِرَةُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي آيَةِ التَّحْرِيمِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بنَاتُكُمْ وَ أَخَوَاتُكُمْ الْآيَةَ إِلَى آخِرِهَا فَأَخْبَرُونِي هَلْ تَصْلُحُ ابْنَتِي وَ ابْنَةُ ابْنِي وَ مَا تَنَاسَلَ مِنْ صُلْبِي لِرَسُولِ اللَّهِ ص أَنْ يَتَزَوَّجَهَا لَوْ كَانَ حَيًّا؟ قَالُوا لَا قَالَ فَأَخْبَرُونِي هَلْ كَانَتْ ابْنَةُ أَحَدِكُمْ تَصْلُحُ لَهُ أَنْ يَتَزَوَّجَهَا لَوْ كَانَ حَيًّا؟ قَالُوا نَعَمْ

And as for the tenth, so Allah^{azwj} Mighty and Majestic is Saying in the Verse of the Prohibition [4:23] **Forbidden to you are your mothers and your daughters and your sisters** – the Verse up to its end. So inform me^{asws}! Is it correct for my^{asws} daughter and the daughter of my^{asws} son, and whatever is linked from my^{asws} lineage to Rasool-Allah^{saww}, you should marry her, if he^{saww} was alive?’ They said, ‘No’. He^{asws} said: ‘Then inform me^{asws}, would it be correct for a daughter of one of you that he^{saww} marry her if he^{saww} was alive?’ They said, ‘Yes’.

قَالَ فَفِي هَذَا بَيَانٌ لِأَنَّ مِنْ آلِهِ وَ لَسْتُمْ مِنْ آلِهِ وَ لَوْ كُنْتُمْ مِنْ آلِهِ لَحُرِّمَ عَلَيْهِ بَنَاتُكُمْ كَمَا حُرِّمَ عَلَيْهِ بَنَاتِي لِأَنَّ مِنْ آلِهِ وَ أَنْتُمْ مِنْ أُمَّتِهِ فَهَذَا فَرَقٌ بَيْنَ الْأَلِّ وَ الْأُمَّةِ لِأَنَّ الْأَلَ مِنْهُ وَ الْأُمَّةُ إِذَا لَمْ تَكُنْ مِنَ الْأَلِّ لَيْسَتْ مِنْهُ فَهَذِهِ الْعَاشِرَةُ

He^{asws} said: ‘So in this is a clarification, as I^{asws} from his^{saww} Progeny^{asws} and you are not from his^{saww} Progeny^{asws}, and had you been from his^{saww} Progeny^{asws}, your daughters would have been Prohibited unto him^{saww}, and

just as my^{saww} daughter would be Prohibited unto him^{saww}, because I^{asws} am from his^{saww} Progeny^{asws} and you are from his^{saww} community. So this is the difference between the Progeny^{asws} and the community, because the Progeny^{asws} is from him^{saww}, and the community, when it does not happen to be from the Progeny^{asws}, isn't from him^{saww}. So this is the tenth.

وَأَمَّا الْحَادِيَةَ عَشَرَ فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ فِي سُورَةِ الْمُؤْمِنِينَ عَنْ قَوْلِ رَجُلٍ مُؤْمِنٍ مِنْ آلِ فِرْعَوْنَ وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ إِلَى تَمَامِ آيَةِ وَ كَانَ ابْنُ خَالِ فِرْعَوْنَ فَتَسَبَّهُ إِلَى فِرْعَوْنَ بِسَبِّهِ وَ لَمْ يُضْفِئْهُ إِلَيْهِ بِدِينِهِ وَ كَذَلِكَ حُصِّصْنَا نَحْنُ إِذْ كُنَّا مِنْ آلِ رَسُولِ اللَّهِ ص بِوِلَادَتِنَا مِنْهُ وَ عَمَمْنَا النَّاسَ بِالدِّينِ فَهَذَا الْفَرْقُ بَيْنَ الْآلِ وَ الْأُمَّةِ فَهَذِهِ الْحَادِيَةَ عَشَرَ

And as for the eleventh, so Allah^{azwj} Mighty and Majestic is Saying in Surah Al-Momin on behalf of the words of the Momin man from the family of Pharaoh^{la}, [40:28] **And a believing man of Pharaoh's people who hid his faith said: Will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear Proofs from your Lord?** – up to the completion of the Verse. And he was a son of the paternal uncle of Pharaoh^{la}, so he was linked to Pharaoh^{la} by his link, and he did not add to him with his^{la} religion. And similar to that we^{asws} are particularised from him^{saww}, when we^{asws} were from the Progeny^{asws} of the Rasool^{saww} by our^{asws} lineage from him^{saww}, and the people are generalised with the Religion. So this is the difference between the Progeny^{asws} and the community. This is the eleventh.

وَأَمَّا الثَّانِيَةَ عَشَرَ فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ وَ اصْطَبِرْ عَلَيْهَا فَحَصَّنَا اللَّهُ بِهَذِهِ الْخُصُوصِيَّةِ إِذْ أَمَرْنَا بِإِقَامِ الصَّلَاةِ ثُمَّ حَصَّنَا مِنْ دُونِ الْأُمَّةِ فَكَانَ رَسُولُ اللَّهِ ص يَجِيءُ إِلَى بَابِ عَلِيٍّ وَ فَاطِمَةَ بَعْدَ نَزْوِلِ هَذِهِ آيَةِ تِسْعَةَ أَشْهُرٍ كُلَّ يَوْمٍ عِنْدَ حُضُورِ كُلِّ صَلَاةٍ خَمْسَ مَرَّاتٍ فَيَقُولُ الصَّلَاةَ رَحِمَكُمُ اللَّهُ وَ مَا أَكْرَمَ اللَّهُ أَحَدًا مِنْ ذُرِّيَةِ الْأَنْبِيَاءِ مِثْلَ هَذِهِ الْكِرَامَةِ الَّتِي أَكْرَمَنَا بِهَا وَ حَصَّنَا مِنْ دُونِ جَمِيعِ أَهْلِ بَيْتِهِمْ

And as for the twelfth, so Allah^{azwj} Mighty and Majestic is Saying [20:132] **And enjoin Salat upon your followers, and be constant at it.** So Allah^{azwj} Particularised us^{asws} with this speciality when He^{azwj} Commanded with the establishment of the Salat, then Specialised us^{asws} from besides the community. And it was so that Rasool-Allah^{saww} would come to the door of Ali^{asws} and (Syeda) Fatima^{asws} after the Descent of this Verse for nine months, every day, at the attendance of every Salat, five times, and he^{saww} was saying: 'May Allah^{azwj} have Mercy on you^{asws} all, and Allah^{azwj} has not Honoured anyone from the offspring of the Prophets^{as} with the like of this prestige which He^{azwj} has Honoured us^{asws} with, and Particularised us^{asws} from besides the entirety of the People of their^{as} Households'.

فَقَالَ الْمَأْمُونُ وَ الْعُلَمَاءُ جَزَاكُمُ اللَّهُ أَهْلَ بَيْتِ نَبِيِّكُمْ عَنِ الْأُمَّةِ خَيْرًا فَمَا نَجِدُ الشَّرْحَ وَ الْبَيَانَ فِيَمَا اشْتَبَهَ عَلَيْنَا إِلَّا عِنْدَكُمْ.

So Al-Mamoun and the scholars said, 'May Allah^{azwj} Recompense you^{asws} all, the People^{asws} of the Household of your^{asws} Prophet^{saww} with goodness on

behalf of the community. So we cannot find the explanations and the clarifications with regards to what is confusing upon us except with you^{-asws} all".²¹⁶

²¹⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 42