

بحار الأنوار

BIHAR AL-ANWAAR

الجزء المائة

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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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CHAPTER 57 – ACTIONS BY A SICK PERSON

أقول: قد سبق خير عتق الأنصاري في باب الوصية.

I say, 'The report about the liberation of the Heller has already preceded in the chapter on wills'.

CHAPTER 58 – ABHORRENCE OF THE CELIBACY AND THE ENCOURAGEMENT UPON THE MARRIAGE

1- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنِ الْقَدَّاحِ عَنِ الصَّادِقِ ع قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي فَقَالَ لَهُ هَلْ لَكَ زَوْجَةٌ

(The book) 'Qurb Al Isnaad' – Muhammad Bin Isa, from Al Qaddah,

'From Al-Sadiq^{-asws}: 'A man came to my^{-asws} father^{-asws}. He^{-asws} said to him: 'Is there a wife for you?'

قَالَ لَا

He said, 'No'.

قَالَ لَا أَحِبُّ أَنَّ لِي الدُّنْيَا وَ مَا فِيهَا وَ أَنِّي أَيْبُتُ لَيْلَةً لَيْسَ لِي زَوْجَةٌ

He^{-asws} said: 'I^{-asws} don't like that for me^{-asws} should be the world and whatever is in it and I^{-asws} spend a night not having a wife for me^{-asws}!'

قَالَ ثُمَّ قَالَ إِنَّ رَكْعَتَيْنِ يُصَلِّيهِمَا رَجُلٌ مُتَزَوِّجٌ أَفْضَلُ مِنْ رَجُلٍ يَتَقَوْمُ لَيْلَهُ وَ يَصُومُ نَهَارَهُ أَعْرَبَ

He (the narrator) said, 'Then he^{-asws} said: 'Two units of Salat a man prays being married is superior to a man standing at night (for Salat) and fasting by day, being celibate!'

ثُمَّ أَعْطَاهُ أَبِي سَبْعَةَ دِينَارٍ قَالَ تَزَوَّجْ بِهَذِهِ

Then my^{-asws} father^{-asws} gave him seven Dinars. He^{-asws} said: 'Get married with this!'

وَ حَدَّثَنِي بِذَلِكَ سَنَةَ ثَمَانٍ وَ تِسْعِينَ وَ مِائَةٍ ثُمَّ قَالَ أَبِي قَالَ رَسُولُ اللَّهِ ص اتَّخَذُوا الْأَهْلَ فَإِنَّهُ أَرْزَقُ لَكُمْ.

And he^{-asws} narrated to me^{-asws} with that in the year one hundred and ninety-eight. Then my^{-asws} father^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Take a family, for it would bring more sustenance for you!’¹

2- ب، قرب الإسناد عَنِ الْقَدَّاحِ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: مَا أَفَادَ عَبْدٌ فَايِدَةً خَيْرًا مِنْ زَوْجَةٍ صَالِحَةٍ إِذَا رَأَاهَا سَرْتُهُ وَ إِذَا غَابَ عَنْهَا حَفِظْتُهُ فِي نَفْسِهَا وَ مَالِهِ.

(The book) ‘Qurb Al Isnaad’ – From Al Qaddah,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘A servant will not benefit with any benefit better than a righteous wife. When he sees her, it would cheer him, and when he is absent from her, she will protect him regarding herself and his wealth’.²

3- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ أَنْ يُشْبِهَهُ وَكَلْدُهُ وَ الْمَرْأَةُ الْجَمَلَاءُ دَاتَ دِينٍ وَ الْمَرْكَبَ الْهَيْئَةَ وَ الْمَسْكَنَ الْوَاسِعَ.

(The book) ‘Qurb Al Isnaad’ – Haroun, from Ibn Sadaqa,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: ‘Rasool-Allah^{-saww} said: ‘From the good fortune of the Muslim man is that his son resembles him, and the beautiful wife with religion, and the pleasant ride, and the vast dwelling’.³

4- ل، الخصال ابْنُ الْوَلِيدِ عَنِ سَعْدِ عَنِ ابْنِ زَيْدِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ زِيَادٍ عَنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثَةٌ أَشْيَاءٌ لَا يُحَاسِبُ اللَّهُ عَلَيْهَا الْمُؤْمِنَ طَعَامٌ يَأْكُلُهُ وَ ثَوْبٌ يَلْبَسُهُ وَ زَوْجَةٌ صَالِحَةٌ تُعَاوَنُهُ وَ تُحْصِنُ فَرْجَهُ.

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

‘Abu Abdullah^{-asws} said: ‘Three things Allah^{-azwj} will not Reckon the Momin upon these – the food he eats, and clothes he wears, and a righteous wife supporting him and protecting his private parts’.⁴

5- ل، الخصال أَبِي عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الصَّلْتِ عَنِ الْبَرْقِيِّ عَنِ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ سَعِيدِ بْنِ جَنَاحٍ عَنِ مُطَرِّفِ بْنِ مَوْلى مَعْنٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ لِلْمُؤْمِنِ فِيهِمْ رَاحَةٌ دَارٌ وَاسِعَةٌ تُوَارِي عَوْرَتَهُ وَ سُوءَ حَالِهِ مِنَ النَّاسِ وَ امْرَأَةٌ صَالِحَةٌ تُعِينُهُ عَلَى أَمْرِ الدُّنْيَا وَ الْآخِرَةِ وَ ابْنَةٌ أَوْ أُخْتُ تُجْرِجُهَا مِنْ مَنْزِلِهِ بِمَوْتٍ أَوْ بِتَزْوِيجٍ.

(The book) ‘Al Khisaal’ – My father, from Muhammad Bin Ali Bin Al Salt, from Al Barqy, from Mansour Bin Al Abbas, from Saeed Bin Janah, from Mutarraf a slave of Ma’an,

‘From Abu Abdullah^{-asws} having said: ‘Three, there is rest for the Momin in these – a vast house to cover his defects and his evil state from the people, and a righteous wife supporting him

¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 1

² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 2

³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 3

⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 4

upon matters of the world and the Hereafter, and a daughter or a sister he takes her out from his house either at death or marriage”⁵.

6 سن، المحاسن منصور بن العباس مثله.

(The book) ‘Al Mahasin’ – Mansour Bin Al Abbas, similar to it.⁶

7- ل، الخصال عن أنس عن النبي ص قال: حُبَّ إبِّي مِنَ الدُّنْيَا النَّسَاءِ وَ الطِّيبِ وَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ.

(The book) ‘Al Khisaal’ – From Anas (well-known fabricator),

‘From the Prophet^{-saww} having said: ‘Beloved to me^{-saww} from the worlds are the women, and the perfume, and delight of my^{-saww} eyes is in the Salat’⁷.

8- ل، الخصال حمزة العلوي عن علي عن أبيه عن عثمان بن عيسى عن سماعة عن أبي عبد الله ع قال: أَرْبَعَةٌ يَنْظُرُ اللهُ عَزَّ وَ جَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ مَنْ أَقَالَ نَادِماً أَوْ أَغَاثَ لَهْمَانٍ أَوْ أَعْتَقَ نَسَمَةً أَوْ زَوَّجَ عَزَباً.

(The book) ‘Al Khisaal’ – Hamza Al Alawy, from Ali, from his father, from Usman Bin Isa, from Sama’at,

‘From Abu Abdullah^{-asws} having said: ‘Four, Allah^{-azwj} will Look at (Consider) them on the Day of Qiyamah – One who accepts the retraction of a regretting one, or helps a distressed, or liberates a person, or gets a celibate married’⁸.

9- ل، الخصال ابن المثنوي عن علي عن أبيه عن محمد بن يحيى عن طلحة بن زيد عن الصادق عن آبائه ع قال قال رسول الله ص أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْعَطْرُ وَ النَّسَاءُ وَ الْمِسْوَاكُ وَ الْحِنَاءُ.

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Ali, from his father, from Muhammad Bin Yahya, from Talha Bin Zayd,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Four are from the Sunnahs (practices) of the Messengers^{-as} – the perfume, and the women, and the toothbrush, and the henna’⁹.

10- ل، الخصال الأزهري قال أمير المؤمنين ع تَزَوَّجُوا فَإِنَّ رَسُولَ اللهِ ص كَثِيراً مَا كَانَ يَقُولُ مَنْ كَانَ يُحِبُّ أَنْ يَتَّبِعَ سُنَّتِي فَلْيَتَزَوَّجْ فَإِنَّ مِنْ سُنَّتِي التَّزْوِيجَ وَ اطَّلَبُوا الْوَلَدَ فَإِنَّ أَكْثَرَ بِكُمْ الْأَمَمَ عَدَاً.

(The book) ‘Al Khisaal’ –

The four hundred (Ahadeeth) – ‘Amir Al-Momineen^{-asws} said: ‘Get married, for Rasool-Allah^{-saww} used to frequently say: ‘One who loves to follow my^{-saww} Sunnah, let him get married, for

⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 5

⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 6

⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 7

⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 8

⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 9

the marriage is from my^{-saww} Sunnah, and seek to have the children for tomorrow I^{-saww} shall take pride with the (other) nations due to your large numbers!”¹⁰

11- ن، عيون أخبار الرضا عليه السلام أبي عن أحمد بن إدريس عن الأشعري عن إبراهيم بن حمويه عن اليقطيني عن الرضا ع قال: في الديك الأبيض خمس خصال من خصال الأنبياء ع معرفته بأوقات الصلاة والعزلة والسخاء والشجاعة وكثرة الطرقة.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – My father, from Ahmad Bin Idrees, from Al Ashari, from Ibrahim Bin Hammawiya, from Al Yaqteeny,

‘From Al-Reza^{-asws} having said: ‘In the white rooster there are five qualities from qualities of the Prophets^{-as} – its recognition of the timings of the Salat, and the self-esteem, and the generosity, and the bravery, and many marriages’.¹¹

12- ما، الأماالي للشيخ الطوسي بالإسناد إلى أبي قتادة عن داود قال قال أبو عبد الله ع ثلاثة هي من السعادة الزوجة المؤمنة والولد البار والرزق يزرق معيشة يعلو على صلاحها ويروح على عياله.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – By the chain to Abu Qatadah, from Dawood who said,

‘Abu Abdullah^{-asws} said: ‘Three, these are from the good fortune – the compatible wife, and the righteous child, and the sustenance providing a livelihood one goes out upon its correctness and returns to his dependants’.¹²

13- ما، الأماالي للشيخ الطوسي بالإسناد إلى أخي دعبل عن الرضا ع قال: إن امرأة سألت أبا جعفر ع فقالت أصلحك الله إني متبيلة

(The book) ‘Al Amaali’ – of the sheykh Al Tusi – By the chain to a brother of Deobel,

‘From Al-Reza^{-asws} having said: ‘A woman asked Abu Ja’far^{-asws}. She said, ‘May Allah^{-azwj} Keep you^{-asws} well! I am celibate!’

فقال لها وما التبيلة عندك

He^{-asws} said to her: ‘And what is the celibacy in your view?’

قالت لا أريد التزويج أبداً

She said, ‘I do not want to get married, ever!’

قال ولم

He^{-asws} said: ‘And why not?’

قالت أتمس في ذلك الفصل

¹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 10

¹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 11

¹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 12

She said, 'I seek the virtue in that'.

فَقَالَ انْصَرِفِي فَلَوْ كَانَ فِي ذَلِكَ فَضْلٌ لَكَانَتْ فَاطِمَةُ عَ أَحَقَّ بِهِ مِنْكَ إِنَّهُ لَيْسَ أَحَدٌ يَسْبِقُهَا إِلَى الْفَضْلِ.

He^{-asws} said: 'Leave! Had there been virtue in that, (Syeda) Fatima^{-asws} would have been more rightful with it than you are! Surely there isn't anyone, who can precede her^{-asws} to the virtue!'¹³

14- ما، الأماالي للشيخ الطوسي بإسناد المَجاشيعي عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَزَوَّجَ فَقَدْ أَحْرَزَ نِصْفَ دِينِهِ فُلَيْتَقِيَ اللَّهُ فِي الْيَوْمِ الْبَاقِي.

(The book) 'Al Amaali' of the sheykh Al Tusi – by a chain of Al Najashie,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'One who gets married has protected half his religion. Let him fear Allah^{-azwj} regarding the remaining half!''¹⁴

15- ثواب الأعمال أَبِي عَنْ سَعْدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَكَعَتَانِ يُصَلِّيهِمَا مُتَزَوِّجٌ أَفْضَلُ مِنْ سَبْعِينَ رَكَعَةً يُصَلِّيَهَا غَيْرُ مُتَزَوِّجٍ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Ja'far Bin Muhammad Bin Hakeem, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh,

'From Abu Abdullah^{-asws} having said: 'Two units of Salat a married man prays is superior to seventy units prayed by an unmarried man'.¹⁵

16- مكا، مكارم الأخلاق عَنِ الصَّادِقِ ع قَالَ: قِيلَ لِعِيسَى ابْنِ مَرْيَمَ مَا لَكَ لَا تَتَزَوَّجُ

(The book) 'Makarim Al Akhlaq' –

'From Al-Sadiq^{-asws} having said: 'It was said to Isa^{-as} Ibn Maryam^{-as}, 'What is the matter you^{-as} are not getting married?'

قَالَ مَا أَصْنَعُ بِالتَّزْوِيجِ

He^{-as} said: 'What will I^{-as} do with getting married?'

قَالُوا يُؤَلِّدُكَ

They said, 'Children would be born for you^{-as}'.

قَالَ وَمَا أَصْنَعُ بِالْأَوْلَادِ إِنْ عَاشُوا فَتُنُوا وَإِنْ مَاتُوا أَحْرَنُوا.

¹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 13

¹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 14

¹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 15

He^{-as} said: 'And will I^{-as} do with the children? If they live, they are a temptation, and if they die, they create grief'.¹⁶

17- روضة الواعظين قَالَ أَبُو جَعْفَرٍ ع لَهْوُ الْمُؤْمِنِ ثَلَاثَةٌ أَشْيَاءُ التَّمَتُّعُ بِالنِّسَاءِ وَ مُفَاكَهَةُ الْإِخْوَانِ وَ الصَّلَاةُ بِاللَّيْلِ.

(The book) 'Rowzat Al Waizeen' –

'Abu Ja'far^{-asws} said: 'The amusement of the Momin is in three things – enjoyment with the women, and pleasant conversations with the brethren, and the Salat at night'.¹⁷

18- وَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ طَاهِرًا مُطَهَّرًا فَلْيَلْبَسْهُ بِرُوحَةٍ.

And Rasool-Allah^{-saww} said: 'One who loves to meet Allah^{-azwj} pure, purified, let him meet Him^{-azwj} with a wife'.¹⁸

19- وَ قَالَ ص شِرَارُ مَوْتَانِكُمُ الْعُرَابُ.

And he^{-saww} said: 'The worst of your deceased are the celibates!'¹⁹

20- وَ قَالَ ص يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَ فَلْيَتَزَوَّجْ وَ مَنْ لَمْ يَسْتَطِعْهَا فَلْيُذِمِّنِ الصَّوْمَ فَإِنَّهُ لَهُ وَجَاءٌ.

And he^{-saww} said: 'O community of youths! One from you who is able to marry, let him do so; and whoever is not able, let him persist in fasting, for it is a protection for him'.²⁰

21- وَ قَالَ ص زِدَالُ مَوْتَانِكُمُ الْعُرَابُ.

And he^{-saww} said: 'The worst of your deceased are the celibates''.²¹

22- وَ قَالَ ص مَنْ تَزَوَّجَ فَقَدْ أُعْطِيَ نِصْفَ الْعِبَادَةِ.

And he^{-saww} said: 'One who gets married has been Granted half the worship''.²²

23- جَعَّ قَالَ ص النَّكَاحُ سُنَّتِي فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي.

He^{-saww} said: 'The marriage is my^{-saww} Sunnah. The one who turns away from my^{-saww} isn't from me^{-saww}!'²³

24- وَ قَالَ: تَنَاجَوْا نَكُتُوا فَإِنِّي أَبَاهِي بِكُمْ الْأَمَمَ يَوْمَ الْقِيَامَةِ وَ لَوْ بِالسَّقَطِ.

¹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 16

¹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 17

¹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 18

¹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 19

²⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 20

²¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 21

²² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 22

²³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 23

And he^{-saww} said: ‘Get married, multiply! I^{-saww} will boasting with you at the (other) nations on the Day of Qiyamah, and even with a miscarried child’.²⁴

25- وَ قَالَ ص الْمُنْتَرَجِ النَّائِمِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الصَّائِمِ الْقَائِمِ الْعَزَبِ.

And he^{-saww}: ‘The sleeping married person is better in the Presence of Allah^{-azwj} than the celibate fasting standing (for Salat) at night!’²⁵

26- وَ قَالَ ص يُفْتَحُ أَبْوَابُ السَّمَاءِ بِالرَّحْمَةِ فِي أَرْبَعِ مَوَاضِعَ عِنْدَ نُزُولِ الْمَطْرِ وَ عِنْدَ نَظَرِ الْوَالِدِ فِي وَجْهِ الْوَالِدَيْنِ وَ عِنْدَ فُتْحِ بَابِ الْكُعْبَةِ وَ عِنْدَ الْبَيْتِ الْكَعْبَةِ.

And he^{-saww} said: ‘Doors of the sky are opened with the Mercy in four places – at the fall of rain, and at the child looking into the face of the parents, and at opening of the door of Kabah, and at the marriage’.²⁶

27- وَ قَالَ ع لِرَجُلٍ اسْمُهُ عَكَافُ أَلَيْكَ زَوْجَةٌ

And he^{-saww} said to a man whose name was Akkaf, ‘Is there a wife for you?’

قَالَ لَا يَا رَسُولَ اللَّهِ

He said, ‘No, O Rasool-Allah^{-saww}!’

قَالَ أَلَيْكَ جَارِيَةٌ

He^{-saww} said: ‘Is there are slave girl for you?’

قَالَ لَا يَا رَسُولَ اللَّهِ

He said, ‘No, O Rasool-Allah^{-saww}!’

قَالَ أَفَأَنْتَ مُوسِرٌ

He^{-saww} said: ‘Are you in financial hardship?’

قَالَ نَعَمْ

He said, ‘Yes’.

قَالَ تَزَوِّجُ وَإِلَّا فَأَنْتَ مِنَ الْمُنْذَرِينَ.

He^{-saww} said: ‘Get married, or else you are from the sinners’.²⁷

²⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 24

²⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 25

²⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 26

²⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 27

28- وَ فِي رِوَايَةٍ تَزْوُجُ وَ إِلَّا فَأَنْتَ مِنْ رُهْبَانِ النَّصَارَى.

And in a report: ‘Get married, or else you are from the Christian Monks’²⁸.

29- وَ فِي رِوَايَةٍ تَزْوُجُ وَ إِلَّا فَأَنْتَ مِنْ إِخْوَانِ الشَّيَاطِينِ.

And in a report, ‘Get married, or else you are from the brothers of Satan^{-la}!’²⁹

30- وَ رُوِيَ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ عَ تَزْوُجُ زِيَادَةَ عَلَى مَائَتَيْنِ وَ رُبَّمَا كَانَ يَعْقِدُ عَلَى أَرْبَعٍ فِي عَقْدٍ وَاحِدٍ.

And it is reported that Al-Hassan Bin Ali^{-asws} married more than two hundred times, and at times he^{-asws} would contract with four (wives) in one contract’³⁰.

31- وَ قَالَ عَ شِرَارُكُمْ عُرَابُكُمْ وَ الْعُرَابُ إِخْوَانُ الشَّيَاطِينِ.

And he^{-asws} said: ‘Your evil ones are your celibates, and the celibates are the brothers of Satan^{-la}’³¹.

32- وَ قَالَ عَ خَيْرُ أُمَّتِي الْمُتَأَهِّلُونَ وَ شِرَارُ أُمَّتِي الْعُرَابُ.

And he^{-asws} said: ‘Best of my^{-saww} community are the married ones, and evil of my^{-saww} community are the celibates’³².

33- قَالَ رَسُولُ اللَّهِ صَ مَنْ عَمِلَ فِي تَزْوِيجِ حَلَالٍ حَتَّى يَجْمَعَ اللَّهُ بَيْنَهُمَا زَوْجَهُ اللَّهُ مِنَ الْخَوْرِ الْعَيْنِ وَ كَانَ لَهُ بِكُلِّ خُطْوَةٍ خَطَاهَا وَ كَلِمَةٍ تَكَلَّمَ بِهَا عِبَادَةُ سَنَةٍ.

Rasool-Allah^{-saww} said: ‘One who works for lawful marriage until Allah^{-azwj} Gathers between the two, Allah^{-azwj} will Get him married to the Maiden Hourie, and for him, with every step taken and word spoken for it, would be worship of a year’³³.

34- نَوَادِرُ الرَّاَوْنِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَ عَنِ النَّبِيِّ صَ قَالَ: مَا مِنْ شَابٍ تَزْوَجُ فِي حَدَائِثِهِ سِنَةٍ إِلَّا عَجَّ شَيْطَانُهُ يَا وَيْلَهُ يَا وَيْلَهُ عَصَمَ مِنِّي ثَلَاثِي دِينِهِ فَلْيَبْتَغِ اللَّهُ الْعَبْدُ فِي الثَّلَاثِ الْبَاقِي.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘There is none from a youth getting married in young age except his Satan^{-la} clamours, ‘O woe!

²⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 28

²⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 29

³⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 30

³¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 31

³² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 32

³³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 33

O woe he has protected from me^{-la} two-thirds of his religion!' So let the servant fear Allah^{-azwj} regarding the remaining third".³⁴

35- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ طَاهِرًا مُطَهَّرًا فَلْيَلْقَهُ بِرُؤُوحِهِ.

And by this chain who said,

'Rasool-Allah^{-saww} said: 'One who loves to meet Allah^{-azwj} pure, purified, let him meet Him^{-azwj} with a wife".³⁵

36- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَكُونَ عَلَى فِطْرَتِي فَلْيَسْتَنْ بِسُنَّتِي وَإِنَّ مِنْ سُنَّتِي النِّكَاحَ.

And by this chain, said, 'Rasool-Allah^{-saww} said: 'One who loves to be upon my^{-saww} nature, let him practice my^{-saww} Sunnah, and from my^{-saww} Sunnah is the marriage".³⁶

37- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص الدُّنْيَا مَتَاعٌ وَ خَيْرُ مَتَاعِهَا الرُّوحَةُ الصَّالِحَةُ.

And by this chain, said, 'Rasool-Allah^{-saww} said: 'The world is a provision, and best of its provision is the righteous servant".³⁷

38- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص رَوِّجُوا أَيَامَكُمْ فَإِنَّ اللَّهَ يُحْسِنُ لَهُمْ فِي أَخْلَاقِهِمْ وَ يُوسِّعُ لَهُمْ فِي أَرْزَاقِهِمْ وَ يَزِيدُهُمْ فِي مُرُؤَاتِهِمْ.

And by this chain, said, 'Rasool-Allah^{-saww} said: 'Get your single ones married, for Allah^{-azwj} will Improve their manners and Expand in their sustenance for them and Increase them in their manliness".³⁸

39- الْهُدَايَةُ، النِّكَاحُ سُنَّةُ النَّبِيِّ ص وَ رُوي عَنْهُ ص أَنَّهُ قَالَ مِنْ سُنَّتِي التَّرْوِيجُ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي.

(The book) 'Al Hidayah' – 'The marriage is a Sunnah of the Prophet^{-saww}, and it is reported from him^{-saww} that he^{-saww} said: 'From my^{-saww} Sunnah is the marriage. The one who turns away from my^{-saww} Sunnah, he isn't for me!"³⁹

40- وَ قَالَ ع مَا بُنِيَ فِي الْإِسْلَامِ بِنَاءٌ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَعَزُّ مِنَ التَّرْوِيجِ.

And he^{-saww} said: 'No building in Islam has been built which is more Beloved to Allah^{-azwj} Mighty and Majestic, and Dearer than the marriage'.⁴⁰

³⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 34

³⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 35

³⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 36

³⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 37

³⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 38

³⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 39

⁴⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 40

41 كِتَابُ الْغَايَاتِ، عَنْ عَلِيٍّ ع قَالَ: أَسْرَقُ السَّارِقِ [السُّرَّاقِ] مَنْ سَرَقَ مِنْ لِسَانِ الْأَمِيرِ وَ أَعْظَمُ الْخَطَايَا اقْتِطَاعُ مَالِ امْرِئٍ مُسْلِمٍ بِغَيْرِ حَقِّهِ وَ أَفْضَلُ الشَّفَاعَاتِ أَنْ يَشْفَعَ بَيْنَ اثْنَيْنِ فِي نِكَاحٍ حَتَّى يَجْمَعَ شَتْلَهُمَا.

‘Kitab Al Ghayaat’ –

‘From Ali^{-asws} having said: ‘The most stealing of the thieves is the one who steals from tongue of the leader, and mightiest of the wrongdoings is cutting (seizing) the wealth of a Muslim person without his right, and best of the intercessions is interceding between two regarding a marriage until their families are gathered (united/reconciled)’’.⁴¹

42- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيٍّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: شِرَارُ أُمَّتِي عَزَائِمًا.

‘Kitab Al Imama Wa Al Tabsira’ – From Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Ali Husayn, from Ali Bin Asbaat, from Ibn Fazzal,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘Evil ones of my^{-saww} community are its celibates!’’⁴²

[باب 59 فضل حب النساء و الأمر بمدارتهن و ذمهن و النهي عن طاعتهن](#)

CHAPTER 59 – MERIT OF LOVING THE WOMEN, AND THE COMMAND WITH BEING POLITE WITH THEM, AND CONDEMNATION AND THE PROHIBITION OF OBEYING THEM

1- ع، علل الشرائع لي، الأمالي للصدوق ابن البرقي عن أبيه عن جدّه عن أبيه عن محمد البرقي عن ابن أبي عمير عن غير واحد عن الصادق ع عن آبائه ع قَالَ: شَكَرَ رَجُلٌ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع نِسَاءَهُ فَقَامَ ع حَاطِبًا فَقَالَ مَعَاشِرَ النَّاسِ لَا تُطِيعُوا النِّسَاءَ عَلَى حَالٍ وَ لَا تَأْتُمُوهُنَّ عَلَى مَالٍ وَ لَا تَذَرُوهُنَّ يُدَبِّرْنَ أَمْرَ الْعِيَالِ فَإِنَّهُنَّ إِنْ تُرِكَنَّ وَ مَا أُرِدُنَّ أُوْرِدُنَّ الْمَهَالِكَ وَ عَدَوْنَ أَمْرِ الْمَالِكِ

(The book) ‘Ilal Al Sharaie’, (and) ‘Al Amaali’ of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from his father Muhammad Al Barqy, from Ibn Abu Umeyr, from someone else,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘A man from the companions of Amir Al-Momineen^{-asws} complained of his wives. He^{-asws} stood up to address. He^{-asws} said: ‘Community of people! Do not obey the women upon any situation nor entrustment upon wealth, nor leave them to manage affairs of the dependants, for if they are left alone to what they want, they will bring about destruction, and disobey commands of the owner!’

فَإِنَّا وَجَدْنَاهُنَّ لَا وَرَعَ لَهُنَّ عِنْدَ حَاجَتِهِنَّ وَ لَا صَبْرَ لَهُنَّ عَنِ شَهْوَتِهِنَّ الْبَدْحُ لَهُنَّ لَزِمٌ وَ إِنْ كَبِرْنَ وَ الْعُجْبُ بَيْنَ لَاحِقٍ وَ إِنْ عَجَزْنَ لَا يَشْكُرْنَ الْكَثِيرَ إِذَا مُنِعْنَ الْقَلِيلَ يَنْسِينَ الْحَيْرَ وَ يَحْفَظْنَ الشَّرَّ بِنَهَائِنَ بِالْبُهْتَانِ وَ يَتَمَادَيْنَ بِالطُّغْيَانِ وَ يَتَصَدَّقْنَ لِلشَّيْطَانِ قَدَارُوهُنَّ عَلَى كُلِّ حَالٍ وَ أَحْسِنُوا لَهُنَّ الْمَقَالَ لَعَلَّهُنَّ يُحْسِنَنَّ الْفِعَالَ.

⁴¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 41

⁴² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 58 H 42

We have found them lacking restraint when in need and lacking patience when faced with their desires. Extravagance clings to them even as they grow old, and vanity follows them even when they are weak. They do not appreciate abundance if deprived of a little; they forget good and remember evil. They rush into slander, persist in rebellion, and align themselves with Satan^{la}. So, treat them with consideration in all situations and speak kindly to them, that they may perhaps do good in return”.⁴³

2- لي، الأماالي للصدوق ابن إدريس عن أبيه عن ابن عيسى عن أبيه عن عبد الله بن القاسم عن أبيه عن أبي بصير عن أبي عبد الله عن آتائه ع قال قال أمير المؤمنين ع لأهل الدين علامات يُعرفون بها صدق الحديث و أداء الأمانة و الوفاء بالعهد و صلة الرحم و رحمة الضعفاء و قلة المقاتلة و بذل المعروف و حسن الخلق و سعة الخلق و اتباع العلم و ما يقرب إلى الله عز و جل طوبى لهم و حسن ما ب الخير.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Idrees, from his father, from Ibn Isa, from his father, from Abdullah Bin Al Qasim, from his father, from Abu Baseer,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘For the religious people there are markings they are recognised with – truthful narration, and fulfilling the entrustment, and the loyalty with the pact, and connecting (helping) the kinship, and being merciful to the weak, and lack of looking at other women, and spending on the acts of kindness, and good manners, and broad-mindedness, and pursuing the knowledge and whatever draws closer to Allah^{-azwj} Mighty and Majestic! Beatitude be for them and an excellent abode!’ – the Hadeeth”.⁴⁴

3 مع، معاني الأخبار لي، الأماالي للصدوق الحافظ عن أحمد بن عبد الله عن عيسى بن محمد الكاتب عن المدائني عن غياث بن إبراهيم عن الصادق عن آتائه ع قال قال أمير المؤمنين ع عقول النساء في جمالهن و جمال الرجال في عقولهم.

(The book) ‘Ma’any Al Akhbar’, (and) ‘Al Amaali’ of Al Sadouq – Al Hafiz, from Ahmad Bin Abdullah, from Isa Bin Muhammad Al Katib, from Al Madainy, from Giyas Bin Ibrahim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Intellects of the women are in their beauty, and beauty of the men is in their intellects”.⁴⁵

4- لي، الأماالي للصدوق العطار عن أبيه عن ابن أبي الخطاب عن محمد بن سينان عن أبي الجارود عن أبي جعفر عن أبيه عن جدّه ع قال قال أمير المؤمنين ع اتقوا شرار النساء و كونوا من خيارهن على حذر إن أمرنكم بالمعروف فخالوهن كيلا يطمعن منكم في المنكر.

(The book) ‘Al Amaali’ of Al Sadouq – Al Attar, from his father, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Abu Al Jaroud,

‘From Abu Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Fear evil of the women and be upon caution from their good ones! If they instruct you with the act of kindness, oppose them lest they covet from you regarding the evil!’⁴⁶

⁴³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 1

⁴⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 2

⁴⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 3

⁴⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 4

5- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن أبيه ع قال: مَنْ اتَّخَذَ امْرَأَةً فَلْيُكْرِمْهَا فَإِنَّمَا امْرَأَةٌ أَحَدِكُمْ لُغْبَةٌ فَمَنْ اتَّخَذَهَا فَلَا يُضَيِّعَهَا.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'One who takes a woman (wife) let him honour her, for rather a woman of one of you is a plaything. So, the one who takes her, he should not waste her!''⁴⁷

6- ب، قرب الإسناد هارون عن ابن زياد عن الصادق عن أبيه ع قال قال رسول الله ص أصناف لا يستجاب دعائهم رجل يؤذيه امرأته بكل ما تفرير عليه و هو في ذلك يدعو الله عليها و يقول اللهم أرخني منها فهذا يقول الله له عبدي أ و ما قلدتك أمرها فإن شئت خلينها و إن شئت أمسكتها.

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

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There are types of people, their supplications are not Answered – a man whose wife hurts him with all what he is able upon, and during that he supplicates to Allah^{-azwj} against her and say, 'O Allah^{-azwj}! Give me rest from her!' So this, Allah^{-azwj} Says to him: "And have I^{-azwj} not Collared you with her matter? If you like you have free her, and if you like you can withhold her!''⁴⁸

7- ب، قرب الإسناد ابن طريف عن ابن علقوان عن الصادق عن أبيه ع قال قال رسول الله ص اتقوا الله اتقوا الله في الضعيفين اليتيم و المرأة فإن خيانتكم خيانتكم لأهله.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Fear Allah^{-azwj}! Fear Allah^{-azwj} regarding the two weak ones, the orphan and the woman, for your best one is the one best to his wife''.⁴⁹

8- ل، الخصال العطار عن أبيه عن الأشعري عن علي بن السندي عن عثمان بن عيسى عن سماعة عن أبي عبد الله ع قال: اتقوا الله في الضعيفين يعني بذلك اليتيم و النساء.

(The book) 'Al Khisaal' – Al Attar, from his father, from Al Ashary, from Ali Bin Al Sindy, from Usman Bin Isa, from Sama'at,

'From Abu Abdullah^{-asws} having said: 'Fear Allah^{-azwj} regarding the two weak ones!' – meaning by that the orphan and the women''.⁵⁰

9- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن عبد الله بن محمد الرازي عن بكر بن صالح عن أبي أيوب عن محمد بن مسلم عن أبي عبد الله ع قال: مَنْ صَدَقَ لِسَانَهُ رِجْمًا عَمَلُهُ وَ مَنْ حَسَنَتْ نِيَّتُهُ زَادَ اللَّهُ فِي رِزْقِهِ وَ مَنْ حَسَنَ يَرُّهُ بِأَهْلِهِ زَادَ اللَّهُ فِي عُمْرِهِ.

⁴⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 5

⁴⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 6

⁴⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 7

⁵⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 8

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Al Ashari, from Abdullah Bin Muhammad Al Razy, from Bakr Bin Salih, from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'One whose tongue is truthful his actions are pure, and one his intention is good, Allah^{-azwj} will Increase in his sustenance, and one who is righteous with his wife Allah^{-azwj} will Increase in his lifetime''.⁵¹

10- ل، الخصال ابنُ الْمُتَوَكَّلِ عَنِ السَّعْدِ ابْنِ أَبِي عَرَبَةَ عَنِ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ الْفَيْئِ ثَلَاثُ حُبِّ النِّسَاءِ وَ هُوَ سَيْفُ الشَّيْطَانِ وَ شُرْبُ الخَمْرِ وَ هُوَ فَخُّ الشَّيْطَانِ وَ حُبُّ الدِّينَارِ وَ الدِّرْهَمِ وَ هُوَ سَهْمُ الشَّيْطَانِ

(The book) 'Al Khisaal' – Ibn Al Mutawakkil – From Al Sa'dabadi, from Al Barqy, from his father, from Muhammad Bin Sinan, from Abu Al Jaroud, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{-asws} said: 'The Fitna (trials/temptations) are three – love of the women, and it is a sword of Satan^{-la}; and drinking the wine, and it is a trap of Satan^{-la}, and love of the Dinar and the Dirhams, and it is an arrow of Satan^{-la}.

فَمَنْ أَحَبَّ النِّسَاءَ لَمْ يَنْتَفِعْ بِعَيْشِهِ وَ مَنْ أَحَبَّ الخَمْرَ حُرِّمَتْ عَلَيْهِ الْجَنَّةُ وَ مَنْ أَحَبَّ الدِّينَارَ وَ الدِّرْهَمَ فَهُوَ عَبْدُ الدُّنْيَا.

The one who loves the women will not benefit with his life, and the one who loves the drinking (intoxicants), the Paradise will be Forbidden unto him, and the one who loves the Dinar and the Dirham, he is a worshipper of the world!''⁵²

11- ل، الخصال ابنُ الْمُتَوَكَّلِ عَنِ السَّعْدِ ابْنِ أَبِي عَرَبَةَ عَنِ أَبِيهِ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ قَالَ: خَمْسٌ مِنْ خَمْسَةِ مُحَالَ النَّصِيحَةُ مِنَ الحَاسِدِ مُحَالَ وَ الشَّفَقَةُ مِنَ العَدُوِّ مُحَالَ وَ الحُرْمَةُ مِنَ الفَاسِقِ مُحَالَ وَ الوَفَاءُ مِنَ المَرْأَةِ مُحَالَ وَ الهَيْبَةُ مِنَ الفَقِيرِ مُحَالَ.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from his father raising it to,

'Abu Abdullah^{-asws}, he^{-asws} said: 'Five from five are impossible – The good advice from the envier is impossible, and the compassion from the enemy is impossible, and the sanctity from the mischief-maker is impossible, and the loyalty from the woman is impossible, and the prestige from the poor is impossible'.⁵³

12- ل، الخصال أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ أَوَّلُ مَا عُصِيَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِسِتَّةِ خِصَالٍ حُبِّ الدُّنْيَا وَ حُبِّ الرِّئَاسَةِ وَ حُبِّ الطَّعَامِ وَ حُبِّ النِّسَاءِ وَ حُبِّ النَّوْمِ وَ حُبِّ الرَّاحَةِ.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Ali Bin Ma'bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The first of Allah^{-azwj} Blessed and Exalted has been disobeyed is with six characteristics – love of the world, and love of the

⁵¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 9

⁵² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 10

⁵³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 11

governance, and love of the food, and love of the women, and love of the sleep, and love of the comfort".⁵⁴

13- جاء المجلس للمفيد ما، الأماالي للشيخ الطوسي المفيّد بإسناده قال قال رسول الله ص أربعة مفسدة للقلوب الخلوّة بالنساء و الاستمتاع منهنّ و الأخذ برأيهنّ و مجالسة الموتى

(The book) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed by his chain, said,

'Rasool-Allah^{-saww} said: 'Four are corrupters of the hearts – the seclusion with the women, and the listening intently to them, and the taking with their opinions, and gatherings of the dead!'

فَقِيلَ يَا رَسُولَ اللَّهِ وَ مَا مَجَالِسَةُ الْمَوْتَى

It was said, 'O Rasool-Allah^{-saww}, and what gatherings of the dead?'

قَالَ مَجَالِسَةُ كُلِّ ضَالٍّ عَنِ الْإِيمَانِ وَ جَائِرٍ عَنِ الْأَحْكَامِ.

He^{-saww} said: 'Gatherings of every one straying from the Eman, and deviating from the rulings".⁵⁵

14- ما، الأماالي للشيخ الطوسي بإسناد أخى دَعْبِلٍ عَنِ الرِّضَا عَنِ آبَائِهِ عَنِ الْبَاقِرِ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: أَنْفَعُوا بِنِّمَاءِ رَزَقَانِكُمْ قَالَ بِنِّمَاءِ رَزَقِكُمْ اللَّهُ عَلَى مَا فَرَضَ اللَّهُ عَلَيْكُمْ فِيمَا مَلَكَتْ أَيْمَانُكُمْ وَ اتَّقُوا اللَّهَ فِي الضَّعِيفِينَ النِّسَاءِ وَ الْيَتِيمِ فَإِنَّمَا هُمْ عَوْرَةٌ.

(The book) 'Al Amaali' of the sheykh – Al Tusi, by a chain of a brother of Deobel,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Al Baqir^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: '**Spend out of what We have Given you [2:254]**. He^{-asws} said: 'From what Allah^{-azwj} has Provided them, (spending) upon what Allah^{-azwj} has Obligated upon you regarding what your right hands possess, and fear Allah^{-azwj} regarding the two weak ones – the women and the orphans, for rather, they are exposed (vulnerable)".⁵⁶

15- ما، الأماالي للشيخ الطوسي عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَ خَيْرًاكُمْ خَيْرًاكُمْ لِنِسَائِهِمْ.

(The book) 'Al Amaali' of the sheykh Al Tusi – From Abu Hureyra (well-known fabricator),

'From the Prophet^{-saww} having said: 'The most perfect of the Momineen in Eman is their most excellent of manners, and your best ones are your best to your women!'"⁵⁷

16- ع، علل الشرائع أَبِي عَنِ سَعْدِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ مُحَمَّدِ بْنِ يَحْيَى الْحَرَّازِ عَنِ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمَرْأَةَ خُلِقَتْ مِنَ الرَّجُلِ وَ إِيمَانُ هَيْئَتِهَا فِي الرَّجَالِ فَأَجْبُوا نِسَاءَكُمْ وَ إِنَّ الرَّجُلَ خُلِقَ مِنَ الْأَرْضِ فَإِنَّمَا هَيْئَتُهُ فِي الْأَرْضِ.

⁵⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 12

⁵⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 13

⁵⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 14

⁵⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 15

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Yahya Al Khazzaz, from Giyas Bin Ibrahim,

'From Abu Abdullah^{-asws} having said: 'The woman was Created from the man, and rather her main concern is in the men, so love your women, and the man was Created from the earth, so rather his main concern is regarding the land'.⁵⁸

17- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه قال قال أمير المؤمنين ع للمرأة عشر عورات فإذا زوجت سترت لها عورة وإذا ماتت سترت عورتها كلها.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'For the woman there are ten exposures. When she gets married, an exposure is covered for her, and when she dies, all of her exposures are covered''.⁵⁹

18- ع، علل الشرائع ابن المونكل عن السعدآبادي عن البرقي عن عبد العظيم الحسيني عن محمد بن عمرو بن يزيد عن حماد بن عثمان عن عمر بن يزيد قال قال أبو عبد الله ع جاءت امرأة من أهل البادية إلى النبي ص ومعها صبيان حامله واجداً و آخر يمشي فأعطاهما النبي ص قرصاً ففلقته بينهما فقال رسول الله ص الحاملات الرحيمات لو لا كثرة لغيرهن لدخلت مصلباتهن الجنة.

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Sa'dabadi, from Al Barqy, from Abdul Azeem Al Hasany, from Muhammad Bin Umar Bin Yazeed, from Hammad Bin Usman, from Umar Bin Yazeed who said,

'Abu Abdullah^{-asws} said: 'A woman from people of the valleys came to the Prophet^{-saww} and with her were two young children. She was carrying one and the other one was walking. The Prophet^{-saww} gave her a disc (of bread). She split it between the two (children). Rasool-Allah^{-saww} said: 'The compassionate and caring mothers, were it not for the excess of their or distractions, their places of prayer would be included in Paradise!''⁶⁰

19- ير، بصائر الدرجات محمد بن الحسين عن جعفر بن بشير عن عنبسة عن أبي عبد الله ع قال: في كتاب علي ع الذي أملى رسول الله ص إن كان الشؤم في شيء ففي النساء.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Anbasa,

'From Abu Abdullah^{-asws} having said: 'In the book of Ali^{-asws} which Rasool-Allah^{-saww} had dictated: 'If the misfortune was in anything, it would be in the women''.⁶¹

20- سر، السرائر من كتاب أبي القاسم بن فولويه عن أبي عبد الله ع قال: كل من اشتد لنا حباً اشتد للنساء حباً وللؤلؤاء.

(The book) 'Al Saraair' – From the book of Abu Al Qasim Bin Qawlawiyah,

⁵⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 16

⁵⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 17

⁶⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 18

⁶¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 19

‘From Abu Abdullah^{-asws} having said: ‘Everyone who has intense love for us^{-asws} has intense love for the women and for the sweets!’⁶²

21- مكا، مكارم الأخلاق كان رسول الله ص إذا أراد الحرب دعا نساءه فاستشارهن ثم خالفهن.

(The book) ‘Makarim Al Akhlaaq’ –

‘Whenever Rasool-Allah^{-saww} intended the war, would call the women. He^{-saww} would consult them, then oppose them’.⁶³

22- وَ قَالَ ع طَاعَةُ الْمَرْأَةِ نَدَامَةٌ.

And he^{-asws} said: ‘Obedience to the women (leads to) regret’.⁶⁴

23- مِنْ كِتَابِ اللَّيْثِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذَكَرَ رَسُولُ اللَّهِ ص النِّسَاءَ فَقَالَ عَطُوهُنَّ بِالْمَعْرُوفِ قَبْلَ أَنْ يَأْمُرَنَّكُم بِالْمُنْكَرِ وَ تَعَوَّدُوا بِاللَّهِ مِنْ شِرَارِهِنَّ وَ كُونُوا مِنْ خِيَارِهِنَّ عَلَى حَدِّ.

From ‘Kitab Al Libaas’ –

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} mentioned the women. He^{-saww} said: ‘Advise them with the kindness before they instruct you with the evil, and seek Refuge with Allah^{-azwj} from their evil ones and be upon cautiousness from their good ones’.⁶⁵

24- عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تُشَاوِرْهُمْ فِي النَّجْوَى وَ لَا تُطِيعُوهُمْ فِي ذِي قَرَابَةٍ إِنَّ الْمَرْأَةَ إِذَا كَبُرَتْ ذَهَبَ حَيْرٌ شَطْرُهَا وَ بَقِيَ شَرُّهَا ذَهَبَ جَمَالُهَا وَ عَقِمَ رَحْمَتُهَا وَ احْتَدَّتْ لِسَانُهَا

From Abu Ja’far^{-asws} having said: ‘Do not consult women in confidential matters, and do not obey them concerning family relations. Indeed, when a woman grows old, the better half of her nature departs and the worse remains, her beauty fades, her womb becomes barren, and her tongue becomes sharp.

وَ إِنَّ الرَّجُلَ إِذَا كَبُرَ ذَهَبَ شَرُّ شَطْرِهِ وَ بَقِيَ خَيْرُهُمَا ثَبَتَ عَقْلُهُ وَ اسْتَحْكَمَ رَأْيُهُ وَ قَلَّ جَهْلُهُ.

But when a man grows old, the worse half of his nature departs and the better remains, his intellect becomes firmer, his judgment strengthens, and his ignorance lessens!’⁶⁶

25- وَ قَالَ عَلِيٌّ ع كُلُّ امْرِئٍ تُدْبِرُهُ امْرَأَةٌ فَهُوَ مَلْعُونٌ.

⁶² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 20

⁶³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 21

⁶⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 22

⁶⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 23

⁶⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 24

And Ali^{-asws} said: 'Every man who is managed by a woman, he is accursed!'⁶⁷

26- وَقَالَ ع فِي خِلَافِهِنَّ الْبَرْكَةُ.

And he^{-asws} said: 'Opposing them is a Blessing'⁶⁸.

27- عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَطَاعَ امْرَأَتَهُ أَكَبَّهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who obeys his wife, Allah^{-azwj} will Fling him upon his face in the Fire!'

قَالَ وَ مَا تِلْكَ الطَّاعَةُ

(Someone) said, 'And what is that obedience?'

قَالَ تَطَلُّبُ إِلَيْهِ الدَّهَابِ إِلَى الْحَمَامَاتِ وَالْمُزْسَاتِ وَالْعِيدَانِ وَالنَّائِحَاتِ وَالنَّيَّابِ الرَّقَاقِ فَيُجِيبُهَا.

He^{-saww} said: 'When she seeks to him going to the bathhouses, and the weddings, and the festivals, and the mourning ceremonies, and wearing the thin clothes, so he answers (complies) with her'⁶⁹.

28- نَوَادِرُ الرَّوَنْدِي، بِإِسْنَادٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلَّمَا أَزَادَ الْعَبْدُ إِيمَانًا أَزَادَ حُبًّا لِلنِّسَاءِ.

(The book) 'Nawadir' of Al Rawandy –

'By a chain from Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Every time the servant increases in Eman, he increases love for the women!'⁷⁰

29- وَ بَحْدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أُعْطِينَا أَهْلَ الْبَيْتِ سَبْعَةٌ لَمْ يُعْطَهُنَّ أَحَدٌ كَانَ قَبْلَنَا وَ لَا يُعْطَاهُنَّ أَحَدٌ بَعْدَنَا الصَّبَاحَةَ وَالْفَصَاحَةَ وَالسَّمَاخَةَ وَالشَّجَاعَةَ وَالْعِلْمَ وَالْحِلْمَ وَالْمَحَبَّةَ فِي النِّسَاءِ.

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'We^{-asws}, People^{-asws} of the Household, have been Given seven (qualities) no one before us^{-asws} has been Given, nor will anyone after us^{-asws} be Given – the elegance, and the eloquence, and the forgiveness, and the bravery, and the knowledge, and the forbearance, and the love regarding the women'⁷¹.

30- تَمَجُّجُ الْبَلَاحَةِ، قَالَ ع الْمَرْأَةُ عَقْرَبٌ حُلُوَّةُ النَّسَبَةِ.

(The book) 'Nahj Al Balagah' –

⁶⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 25

⁶⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 26

⁶⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 27

⁷⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 28

⁷¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 29

‘He^{-asws} said: ‘The woman is a scorpion having a sweet sting’’.⁷²

31- وَقَالَ ع بَعْدَ حَزَبِ الْجَمَلِ فِي ذَمِّ النِّسَاءِ مَعَاشِرَ النَّاسِ إِنَّ النِّسَاءَ نَوَاقِصُ الْإِيمَانِ نَوَاقِصُ الْمُحْطُوظِ نَوَاقِصُ الْعُقُولِ

And he^{-asws} said: ‘After the battle of Al-Jamal in condemnation of the women: ‘Community of the people! Women are deficient of the Eman, deficient of the shares, and deficient of the intellects!

فَأَمَّا نُقْصَانُ إِيْمَانِهِنَّ فَمُعْوَذُهُنَّ عَنِ الصَّلَاةِ وَ الصَّيَامِ فِي أَيَّامِ حَيْضِهِنَّ وَ أَمَّا نُقْصَانُ عُقُولِهِنَّ فَشَهَادَةُ امْرَأَتَيْنِ كَشَهَادَةِ الرَّجُلِ الْوَاحِدِ وَ أَمَّا نُقْصَانُ حُطُوظِهِنَّ فَمَوَارِيثُهُنَّ عَلَى الْأَنْصَافِ مِنْ مَوَارِيثِ الرِّجَالِ

As for deficient of the Eman, it is their sitting back from the Salat and the Fasting during the days of menstruation; and as for deficient of their intellects, the testimony of two women from them is like the one testimony of a man; and as for deficiency of their shares, their inheritances are upon the half from the inheritances of the men.

فَاتَّقُوا شَرَّ النِّسَاءِ وَ كُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ وَ لَا تُطِيعُوهُنَّ فِي الْمَعْرُوفِ حَتَّى لَا يَطْمَعَنَّ فِي الْمُنْكَرِ

Fear evil of the women and be cautious from their choices, and do not obey them in the good so that would not make you covet the evil’’.⁷³

باب 60 أصناف النساء و صفاتهن و شرارهن و خيارهن و السعي في اختيارهن و الدعاء لذلك

CHAPTER 60 – TYPES OF WOMEN, AND THEIR TRAITS, AND THEIR EVIL ONES AND THEIR GOOD ONES, AND THE STRIVING IN CHOOSING THEM, AND THE SUPPLICATION FOR THAT

1- ب، قرب الإسناد هارون بن زياد عن الصادق عن أبيه ع أن رسول الله ص قال: ثلاثة هن أم الفواقير سلطان إن أحسنت إليه لم يشكر وإن أسأت إليه لم يعفر و جاز عينه ترعاك و قلبه ينعاك إن رأى حسنة دفننها و لم يفشها و إن رأى سيئة أظهرها و أداعها و زوجة إن شهدت لم تفر عينك بها و إن غبت لم تطمئن إليها.

(The book) ‘Qurb Al Isnaad’ – Haroun Bin Ziyad,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Three, these are mother of the calamities – a ruler, if you are good to him, he is not grateful, and if you are bad to him, he does not forgive; and a neighbour watching you and his heart resents you. If he sees a good deed, he buries (conceals) it and does not spread it, and if he sees an evil deed, he reveals it and broadcasts it; and a wife, if you are present your eyes are not delighted with her, and if you are absent, you are not re-assured with her’’.⁷⁴

⁷² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 30

⁷³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 59 H 31

⁷⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 1

2- مع، معاني الأخبار لي، الأمالي للصدوق ل، الخصال ماجيلوي عن محمد العطار عن سهل عن عثمان بن عيسى عن خالد بن مجيع عن أبي عبد الله قال: تذاكروا الشؤم عنده فقال الشؤم في ثلاثة المرأة و الدابة و الدار

(The book) 'Ma'any Al Akhbaar', (and) 'Al Amaali' of Al Sadouq, (and) 'Al Khisaal' – Majaylawiya, from Muhammad Al Attar, from Sahl, from Usman Bin Isa, from Khliad Bin Najeeh,

'From Abu Abdullah^{-asws}, he (the narrator) said: 'The misfortune was discussed in his^{-asws} presence. The misfortune is in three – the woman, and the mount, and the house.

فَأَمَّا شَوْمُ الْمَرْأَةِ فَكَثْرَةُ مَهْرِهَا وَ عُفُوقُ زَوْجِهَا وَ أَمَّا الدَّابَّةُ فَسُوءُ خُلُقِهَا وَ مَنَعُهَا ظَهْرَهَا وَ أَمَّا الدَّارُ فَضِيقُ سَاحَتِهَا وَ شَرُّ جِيرَانِهَا وَ كَثْرَةُ عُيُوبِهَا.

As for the misfortune of the women, it is her large dowry and disloyalty to her husband; and as for the mount, it is its evil temperament its refusal of its back; and as for the house, the narrowness of its courtyard, and its evil neighbours, and its many defects".⁷⁵

3- ل، الخصال فيما أوصى به النبي ص علياً ع أربعة من فواصم الظهر إمام يعصي الله و يطاع أمره و زوجة يحفظها زوجها و هي تحونه و فقر لا يجد صاحب له مداوياً و جاز سوء في دار مقام.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} bequeathed with to Ali^{-asws}: 'Four are from breakers of the back – a leader who disobeys Allah^{-azwj} and his orders are obeyed; and a wife whose husband protects her and she betrays him; and poverty which its owner cannot find a remedy for it; and an evil neighbour in a house of residence".⁷⁶

4- ل، الخصال ابن المغيرة بإسناده عن السكوني عن الصادق عن آبائه ع قال قال رسول الله ص النساء أربع جامع مجتم و ربع مربع و كرت متمع و غل قمل.

(The book) 'Al Khisaal' – Ibn Al Mugheira, by his chain from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Women are of four types—one who gathers and unites, one who is like fertile springtime, one who brings crushing distress, and one who is like a filthy shackle!"⁷⁷

قال الصدوق رضي الله عنه جامع مجمع أي كثيرة الخير محضبة و ربع مربع التي في حجرها ولد و في بطنها آخر و كرت متمع أي سيئة الخلق مع زوجها و غل قمل أي هي عند زوجها كالغل القمل و هو غل من جلد يقع فيه القمل فيأكله فلا ينهيها له أن يحك منه شيء و هو مثل للعرب.

Al-Sadouq, may Allah^{-azwj} be Pleased with him, said, 'Gathers and unites', i.e. of much good, fertile'; and 'fertile springtime' is one who has a child in her lap and another in her belly; 'one who brings crushing distress', i.e. of evil manners with her husband; and 'filthy shackle', i.e. she is to her husband like a lice-infested shackle, a leather shackle in which lice multiply and

⁷⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 2

⁷⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 3

⁷⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 4

bite, yet the wearer cannot scratch or relieve himself from it. It is an Arab proverb used to describe extreme discomfort and helplessness’.

5 مع، معاني الأخبار عن أحمد بن إدريس عن عبد الله بن محمد بن عيسى عن أبيه عن ابن المغيرة عن السكوني مثله.

(The book) ‘Ma’any Al Akhbaar’ – From Ahmad Bin Idrees, from Abdullah Bin Muhammad Bin Isa, from his father, from Ibn Al Mugheira, from Al Sakuni, similar to it.⁷⁸

6- مع، معاني الأخبار ل، الخصال محمد بن عمرو البصري عن علي بن حسن بن بندان عن محمد بن يوسف الطبرسي عن أبيه عن علي بن خشرم عن الفضل بن موسى قال: قال لي أبو حنيفة النعمان بن ثابت أفيدك حديثاً طريفاً لم تسمع أطرف منه

(The book) ‘Ma’any Al Akhbar’, (and) ‘Al Khisaal’ – Muhammad Bin Umar Al Basry, from Ali Bin Hassan Bin Bundar, from Muhammad Bin Yusuf Al Tabarsy, from his father, from Ali Bin Khashram, from Al Fazeyl Bin Musa who said,

‘Abu Haneefa Al-Numan Bin Sabit said to me, ‘Shall I benefit you with an odd Hadeeth, you have not heard any odder than it?’

قَالَ فقلتُ نَعَمْ

He (the narrator) said, ‘I said, ‘Yes’.

فَقَالَ أَبُو حَنِيفَةَ أَحْبَبْتَنِي حَمَادُ بْنُ أَبِي سُلَيْمَانَ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ - عَنْ عَبْدِ اللَّهِ بْنِ نَجِيَةَ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا زَيْدُ تَزَوَّجْتَ

Abu Haneefa said, ‘Hammad Bin Abu Suleyman informed me from Ibrahim Al-Nakhaie, from Abdullah Bin Najeeb, from Zayd Bin Sabit who said, ‘Rasool-Allah^{-saww} said: ‘O Zayd! Are you married?’

قَالَ قُلْتُ لَا

He said, ‘I said, ‘No’.

قَالَ تَزَوَّجْ تَسْتَعِفَّ مَعَ عَفْتِكَ وَ لَا تَتَزَوَّجْ حَمْسًا

He^{-saww} said: ‘Get married to seek the chastity along with your chastity, and do not get married to five’.

قَالَ زَيْدٌ مَنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ

Zayd said, ‘Who are these, O Rasool-Allah^{-saww}?’

فَقَالَ رَسُولُ اللَّهِ ص لَا تَتَزَوَّجَنَّ شَهْرَةً وَ لَا هَبْرَةً وَ لَا هَبْرَةً وَ لَا هَبْرَةً وَ لَا لَفُوتًا

⁷⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 5

Rasool-Allah^{-saww}! Neither marry a ‘Shahbara’, nor a ‘Lahbara’, nor a ‘Haydara’, nor a ‘Lafouta’!

قَالَ زَيْدٌ يَا رَسُولَ اللَّهِ مَا عَرَفْتُ بِمَا قُلْتَ شَيْئاً وَ إِنِّي بِأَخْرَاهُنَّ لَجَاهِلٌ

Zayd said, ‘O Rasool-Allah^{-saww}! I have not understood anything from what you^{-saww} said, and I am totally ignorant of their last one!’

فَقَالَ رَسُولُ اللَّهِ ص أَلَسْتُمْ عَرَباً أَمَا الشَّهْبَرَةُ فَالزَّرْقَاءُ الْبَدِيَّةُ وَ أَمَا اللَّهْبَرَةُ فَالطَّوْبِيلَةُ الْمَهْرُولَةُ وَ أَمَا النَّهْبَرَةُ فَالْقَصِيرَةُ الدَّمِيمَةُ وَ أَمَا الْهَيْدَرَةُ فَالْعَجُورَةُ الْمُدْبِرَةُ وَ أَمَا اللَّفُوتُ فَذَاكَ الْوَلَدُ مِنْ غَيْرِكَ.

Rasool-Allah^{-saww} said: ‘Aren’t you an Arab? As for the ‘Shahbara’, she is the blue-eyed fowl mouthed; and as for the ‘Lahbara’, she is the tall, abnormally thin; and as for the ‘Nahbara’, she is the short, the ugly; and as for the ‘Haydara’, she is the old, the turned-around (declining one); and as for the ‘Lafout’, that one begets from others’.⁷⁹

7- مع، معاني الأخبار أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الشُّؤْمُ فِي ثَلَاثَةِ أَشْيَاءٍ فِي الدَّائِيَةِ

(The book) ‘Ma’any Al Akhbaar’ – My father, from Ali, from his father, from Abdullah Bin Maymoun,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The misfortune is in three things – in the mount, and the woman, and the house.

وَ الْمَرْأَةُ وَ الدَّارُ فَأَمَّا الْمَرْأَةُ فَشُؤْمُهَا عِلَاقُ مَهْرِهَا وَ عُسْرُ وِلَادَتِهَا وَ أَمَا الدَّائِيَةُ فَشُؤْمُهَا كَثْرَةُ عِلَلِهَا وَ سُوءُ خُلُقِهَا وَ أَمَا الدَّارُ فَشُؤْمُهَا ضَيْفُهَا وَ حُبُّ جِيرَانِهَا

As for the woman, her misfortune is her expensive dowry, and her difficulty in giving birth; and as for the mount, its misfortune is its frequent illness and its evil temperament; and as for the house, its misfortune is in its narrowness, and its wicked neighbours.

وَ قَالَ مِنْ بَرَكَاتِ الْمَرْأَةِ خِفَةُ مَثْوِيَّتِهَا وَ يُسْرُ وِلَادَتِهَا وَ مِنْ شُؤْمِهَا شِدَّةُ مَثْوِيَّتِهَا وَ تَعَسُّرُ وِلَادَتِهَا.

And he^{-saww} said: ‘Blessings of the woman are her light burden and ease of her giving birth, and from her misfortune is her difficult burden and difficulty in her giving birth’.⁸⁰

8- ما، الأماالي للشيخ الطوسي بإسناد أخيه دَعْبَلٍ عَنِ الرِّضَا ع عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع خَيْرُ نِسَائِكُمُ الْخَمْسُ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – By a chain of a brother of Deobel,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Best of your women are five!’

⁷⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 6

⁸⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 7

فَقِيلَ وَ مَا الْحَمْسُ

It was said, 'And what are the five?'

قَالَ الْمُهَيَّبَةُ اللَّيْنَةُ الْمُؤَاتِبَةُ الَّتِي إِذَا غَضِبَ زَوْجُهَا لَمْ تَكْتَحِلْ بِعُمُضٍ حَتَّى يَرْضَى وَ الَّتِي إِذَا غَابَ زَوْجُهَا حَفِظَتْهُ فِي عَيْبِهِ فَبَلَكَ غَامِلَةً مِنْ عُمَّالِ اللَّهِ لَا تَحِيْبُ.

He^{-asws} said: 'The gentle, soft-natured, and agreeable woman is the one who, if her husband becomes angry, does not rest until he is pleased, and if he is absent, she safeguards him in his absence. Such a woman is from the workers of Allah^{-azwj}. She will not be disappointed!'⁸¹

9- ما، الأماالي للشيخ الطوسي بهذا الإسناد قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع النَّسَاءُ أَرْبَعٌ جَامِعٌ مُجْمِعٌ زَبِيعٌ مُزْبِعٌ وَ كَزْبٌ مُفْصِعٌ وَ عَلٌّ فَمِلٌّ يَجْعَلُهُ اللَّهُ فِي عُنُقِ مَنْ يَشَاءُ وَ يَنْتَرِعُهُ مِنْهُ إِذَا شَاءَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – by this chain, said,

'Amir Al-Momineen^{-asws} said: 'The women are four - —one who gathers and unites, one who is like fertile springtime, one who brings crushing distress, and one who is a shackle in the necks of the one He^{-azwj} so Desires to, and Removes from him whenever He^{-azwj} Desires''.⁸²

10- مع، معاني الأخبار السناني عَنِ الْأَسَدِيِّ عَنِ سَهْلِ عَنِ أَحْمَدَ بْنِ بَشِيرِ الرَّقِيِّ عَنِ يَحْيَى بْنِ الْمُثَنَّى عَنِ مُحَمَّدِ بْنِ أَبِي طَلْحَةَ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِلنَّاسِ إِيَّاكُمْ وَ حَضْرَاءَ الدِّمَنِ

(The book) 'Ma'any Al Akhbar' – Al Sinani, from Al Asady, from Sahl, from Ahmad Bin Bashir Al Raqy, from Yahya Bin Al Musanna, from Muhammad Bin Abu Talha,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww} said to the people: 'Beware of the green growth on a dung heap!'

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا حَضْرَاءُ الدِّمَنِ

It was said, 'O Rasool-Allah^{-saww}! What is a green growth on a dung heap?'

قَالَ الْمَرْأَةُ الْحَسَنَاءُ فِي مَنْبِتِ السَّوْءِ.

He^{-saww} said: 'A beautiful woman having grown in the evil (environment)'.⁸³

11- مع، معاني الأخبار ابنُ الْمُتَوَكِّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ صَاحِبَتِي هَلَكَتْ وَ كَانَتْ لِي مُوَافِقَةً وَ قَدْ هَمَمْتُ أَنْ أَتَزَوَّجَ

⁸¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 8

⁸² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 9

⁸³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 10

(The book) 'Ma'any Al Akhbaar' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibrahim Al Karkhy who said,

'I said to Abu Abdullah^{-asws}, 'My female companion has died and she was compatible with me, and I am thinking of getting married'.

فَقَالَ انظُرْ أَيْنَ تَضَعُ نَفْسَكَ وَ مَنْ تُشْرِكُهُ فِي مَالِكَ وَ تُطْلِعُهُ عَلَى دِينِكَ وَ سِرِّكَ وَ أَمَانَتِكَ فَإِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَمِكْرًا تُنْسَبُ إِلَى الْحَيْرِ وَ إِلَى حُسْنِ الْحُلُقِيِّ وَ اعْلَمْ أَنَّهُنَّ كَمَا قَالَ

أَلَا إِنَّ النِّسَاءَ حُلِقْنَ شَقِيَّ
فَمِنْهُنَّ الْعَنِيمَةُ وَ الْعَرَامُ
وَ مِنْهُنَّ الْهَلَالُ إِذَا تَجَلَّى
لِصَاحِبِهِ وَ مِنْهُنَّ الظَّلَامُ
فَمَنْ يَظْفَرُ بِصَالِحِيهِنَّ يَسْعُدُ
وَ مَنْ يُغَيِّرُ فَلَيْسَ لَهُ انْتِقَامُ

He^{-saww} said: 'Consider where you place yourself, and who you participate in your wealth, and notify upon your religion and your secret and your entrustment. If you have no escape to doing (getting married), then (marry) a virgin attributed to the goodness and to good manners, and know that these (women) are just as has been said, 'Indeed, women are created in various forms, some are a Blessing and love, some are like the moon when it appears to its companion, and some are like darkness. So, whoever attains one of the righteous among them will be happy, and whoever is deceived, he has no recourse for revenge'.

وَ هُنَّ ثَلَاثٌ فَامْرَأَةٌ وُلُودٌ وَ دُودٌ تُعِينُ زَوْجَهَا عَلَى ذَهْرِ لِدُنْيَاهُ وَ لِآخِرَتِهِ وَ لَا تُعِينُ الدَّهْرَ عَلَيْهِ وَ امْرَأَةٌ عَقِيمٌ لَا ذَاتَ جَمَالٍ وَ لَا حُلُقِيٍّ وَ لَا تُعِينُ زَوْجَهَا عَلَى حَيْرٍ وَ امْرَأَةٌ صَحَابَةٌ وَ لَا جَةَ هَمَاءٌ تَسْتَقِلُّ الْكَثِيرَ وَ لَا تَقْبَلُ الْبَسِيرَ.

And they are three - a woman who is fertile, loving, and supportive of her husband against the trials of life for his worldly affairs and his Hereafter and she does not assist the hardships of life against him; a woman who is barren, lacking beauty and character, and offers no support to her husband in doing good; and a woman who is loud, constantly going out, fault-finding, belittles much, and is never satisfied with little".⁸⁴

12- مع، معاني الأخبار أبي عن محمد بن أبي القاسم عن محمد بن علي الكوفي عن عثمان بن عيسى عن عبد الله بن سنان عن بعض أصحابنا قال سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّمَا الْمَرْأَةُ قِلَادَةٌ فَانظُرْ مَا تَتَّقَلُّدُ وَ لَيْسَ لِامْرَأَةٍ حَظٌّ لَا لِصَالِحِيهِنَّ وَ لَا لِطَالِحِيهِنَّ

(The book) 'Ma'any Al Akhbar' – My father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Usman Bin Isa, from Abdullah Bin Sinan, from one of our companions who said,

'I heard Abu Abdullah^{-asws} saying: 'But rather, the woman is a necklace, so consider what you are collaring with, and there isn't any true worth of a woman, neither for their righteous nor for their immoral ones!

فَأَمَّا صَالِحِيهِنَّ فَلَيْسَ حَظُّهَا الدَّهَبُ وَ الْفِضَّةُ هِيَ خَيْرٌ مِنَ الدَّهَبِ وَ الْفِضَّةُ وَ أَمَّا طَالِحِيهِنَّ فَلَيْسَ حَظُّهَا التُّرَابُ التُّرَابُ خَيْرٌ مِنْهَا.

⁸⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 11

As for their righteous one, her worth isn't the gold and the silver. She is better than the gold and the silver, and as for their immoral ones, her worth isn't even the soil. The soil is better than her!"⁸⁵

13 ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قال قال النبي خير نساء ركب الإبل نساء قريش أحنأهن على زوج.

(The book) 'Uyoun Akhbar Al-Reza^{-asws'}, may the greeting be upon him^{-asws} – By a chain of Al-Tameemy, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'The best women riders of the camels are women of Qureysh. They are most compassionate unto husbands''⁸⁶.

14- ص، قصص الأنبياء عليهم السلام بإسناد إلى الصدوق عن أبيه عن سعد عن ابن عيسى عن ابن محبوب عن مالك بن عطية عن الثمالي عن أبي جعفر ع قال: كان في بني إسرائيل رجل عاقل كثير المال وكان له ابن يشبهه في السمائل من زوجة عفيفة وكان له ابنان من زوجة غير عفيفة

(The book) 'Qasas Al-Anbiya^{-as'}, may the greeting be upon them^{-as} – By the chain to Al Sadouq, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiya, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'Among the children of Israel there was an intellectual man of a lot of wealth, and there was a son for him resembling him in the appearance from a chaste wife, and there were two sons for him from an unchaste wife.

فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لَهُمْ هَذَا مَالِي لِوَاحِدٍ مِنْكُمْ

When the death presented to him, he said to them, 'This wealth of mine is for one of you!'

فَلَمَّا تُوِّفِيَ قَالَ الْكَبِيرُ أَنَا ذَلِكَ الْوَاحِدُ وَقَالَ الْأَوْسَطُ أَنَا ذَلِكَ وَقَالَ الْأَصْغَرُ أَنَا ذَلِكَ

When he dies, the elder said, 'I am that one!' And the middle ones said: 'I am that!' And the young one said, 'I am that!'

فَاخْتَصَمُوا إِلَى قَاضِيهِمْ قَالَ لَيْسَ عِنْدِي فِي أَمْرِكُمْ شَيْءٌ أَنْطَلِقُوا إِلَى بَنِي غَنَامِ الْإِخْوَةَ الثَّلَاثِ

They took the dispute to their judge. He said, 'There is nothing with me regarding your matter. Go to the sons of Ghanaam, the three brothers!'

فَانْتَهَوْا إِلَى وَاحِدٍ مِنْهُمْ فَرَأَوْا شَيْخًا كَبِيرًا فَقَالَ لَهُمْ ادْخُلُوا إِلَى أَخِي فَلَانَ فَهُوَ أَكْبَرُ مِنِّي فَاسْأَلُوهُ

They ended to one of them. They saw him as an aged old man. He said to them, 'Enter to see so and so my brother, for he is older than me, and ask him!'

فَدَخَلُوا عَلَيْهِ فَخَرَجَ شَيْخٌ كَهْلٍ فَقَالَ سَلُوا أَخِي الْأَكْبَرَ مِنِّي

⁸⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 12

⁸⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 13

They entered to see him. An old man in the prime of his middle age emerged. He said, 'Ask my brother older than me!'

فَدَخَلُوا عَلَى الثَّالِثِ فَإِذَا هُوَ فِي الْمَنْظَرِ أَصْعَرَ فَسَأَلُوهُ أَوَّلًا عَنْ حَالِهِمْ ثُمَّ مُبْتِنًا لَهُمْ فَقَالَ أَمَّا أُخِي الَّذِي رَأَيْتُمُوهُ أَوَّلًا هُوَ الْأَصْعَرُ وَإِنَّ لَهُ امْرَأَةً سَوَاءَ تَسْوُؤُهُ
وَ قَدْ صَبَرَ عَلَيْهَا خَافَةَ أَنْ يُبْتَلَى بِبَلَاءٍ لَا صَبْرَ لَهُ عَلَيْهِ فَهَرَمَتْهُ

They entered to see the third one. When he was in the younger scenario. They asked him first of their situation, then it became clear to them. He said, 'As for my brother whom you saw first, he is the youngest, and there is an evil wife for him. She is bad to him and he has been patient upon her fearing he might be afflicted with an affliction there will be no patience for him upon it, so this has aged him.

وَ أَمَّا الثَّانِي أُخِي فَإِنَّ عِنْدَهُ زَوْجَةً تَسْوُؤُهُ وَ تَسْرُهُ فَهُوَ مُتَمَاسِكُ الشَّبَابِ

And as for my second brother, with him is a wife being bad to him and good to him, so he is adhering with the youthfulness.

وَ أَمَّا أَنَا فَزَوْجَتِي تَسْرُنِي وَ لَا تَسْوُونِي لَمْ يَلْزَمْنِي مِنْهَا مَكْرُوهٌ قَطُّ مُنْذُ صَحَبْتَنِي فَشَبَابِي مَعَهَا مُتَمَاسِكٌ

And as for me, my wife makes me happy and is not bad to me. No abhorrence has come to me from her at all since she accompanied me, therefore my youth with her, has adhered.

As for your narration which is a narration of your father, firstly, go and exhume his grave and extract his bones and burn them, then return for the judgment between you!'

فَانْصَرُّوْا فَأَخَذَ الصَّيِّ سَيْفَ أَبِيهِ وَ أَخَذَ الْأَخْوَانَ الْمَعَاوِلَ فَلَمَّا أَنْ هَمَّا بِذَلِكَ قَالَ لَهُمُ الصَّغِيرُ لَا تُبْعَثُوا قَبْرَ أَبِي وَ أَنَا أَدْعُ لَكُمْ حَصَّتِي

They left. The boy took a sword of his father, and the two brothers took the pickaxes. When they were both like that, the young one said to them, 'Do not exhume the grave of my father, and I shall give my share to you both!'

فَانْصَرُّوْا إِلَى الْقَاضِي فَقَالَ يُفْعَلُكُمْ هَذَا ابْتُونِي بِالْمَالِ

They left to go to the judge. He said, 'This should satisfy you both. Bring me the money!'

فَقَالَ لِلصَّغِيرِ خُذِ الْمَالَ

He said to the young one, 'Take the money!'

فَلَوْ كَانَا ابْنَيْهِ لَدَخَلَهُمَا مِنَ الرَّقَّةِ كَمَا دَخَلَ عَلَى الصَّغِيرِ.

(He^{-asws} said): ‘Had they been his sons, mercy (for him) would have entered them just as it had entered upon the young one’.⁸⁷

15- ضا، فقه الرضا عليه السلام إِذَا أَرَدْتَ التَّزْوِيجَ فَاسْتَخِرْ فَاْمُضِ ثُمَّ صَلِّ رَكَعَتَيْنِ وَ ارْفَعْ يَدَيْكَ وَ قُلِ اللَّهُمَّ إِنِّي أُرِيدُ التَّزْوِيجَ فَسَهِّلْ لِي مِنَ النِّسَاءِ أَحْسَنَهُنَّ حُلْفًا وَ حَلْفًا وَ أَعْمَهُنَّ فَرْجًا وَ أَحْفَظَهُنَّ نَفْسًا فِيَّ وَ فِي مَالِي وَ أَكْمَلَهُنَّ جَمَالًا وَ أَكْثَرَهُنَّ أَوْلَادًا

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – ‘When you want to get married, seek the Choice (of Allah^{-azwj}) and continue. Then pray two units Salat and raise (your voice) with that and say, ‘O Allah^{-azwj}! I want to get married, so Facilitate for me from the women, their best in manners and creation, and their most chaste of private parts, and their most protective of herself regarding me and regarding my wealth, and their most perfect in beauty, and their most numerous of children!’

وَ اعْلَمَنَّ أَنَّ النِّسَاءَ سِتَّى فَمِنْهُنَّ الْعَنِيمَةُ وَ الْعَرَامَةُ وَ هِيَ الْمُتَّحِبَّةُ لِزَوْجِهَا وَ الْعَاشِقَةُ لَهُ وَ مِنْهُنَّ الْهَلَالُ إِذَا تَجَلَّى وَ مِنْهُنَّ الظَّلَامُ الْخُنْدِيسُ الْمُقَطَّبَةُ فَمَنْ طَفَرَ بِصَالِحِيهِنَّ يَسْعُدُ وَ مَنْ وَقَعَ فِي طَالِحِيهِنَّ فَقَدْ ابْتُلِيَ وَ لَيْسَ لَهُ انْتِقَامٌ

And know that the women are various. From them is the one who brings gain and love, she is affectionate toward her husband and deeply loves him. Among them is one like the full moon when it appears. And among them is the intense darkness, frowning and harsh. Whoever is fortunate to have one of the righteous among them will be happy, and whoever ends up with one of the wicked among them has been tested and has no recourse.

وَ هُنَّ ثَلَاثٌ فَامْرَأَةٌ وُلُوْدٌ وَ دُوْدٌ تُعِينُ زَوْجَهَا عَلَى دَهْرِهِ لِدُنْيَاهُ وَ آخِرَتِهِ وَ لَا تُعِينُ الدَّهْرَ عَلَيْهِ وَ امْرَأَةٌ عَقِيمَةٌ لَا دَاثُ جَمَالٍ وَ لَا تُعِينُ زَوْجَهَا عَلَى خَيْرٍ وَ امْرَأَةٌ صَخَابَةٌ وَ لَأَجَةٌ هَمَّازَةٌ تَسْتَقِيلُ الْكَثِيرَ وَ لَا تَقْبَلُ الْكَثِيرَ

They are three types - a woman who is fertile, loving, and supportive of her husband in facing the trials of life, both in this world and the hereafter, and who does not side with life's hardships against him; and a woman who is barren, neither beautiful nor supportive of her husband in any good; and a woman who is loud, constantly going out, critical, who sees much as being little and does not appreciate what is abundant.

وَ إِنَّاكَ أَنْ تَعْتَرَّ بِمَنْ هَذِهِ صِفَتُهَا فَإِنَّهُ قَالَ رَسُولُ اللَّهِ ص إِيَّاكُمْ وَ خَضْرَاءَ الدِّمَنِ قَبِيلَ يَا رَسُولَ اللَّهِ وَ مَنْ خَضْرَاءُ الدِّمَنِ قَالَ الْمَرْأَةُ الْحُسْنَاءُ فِي مَنْبِتِ السَّوْءِ.

Beware of being deceived by one with such traits, for Rasool-Allah^{-sawww} said: ‘Beware of the green growth on dung!’ It was said, “O Rasool-Allah^{-sawww}! What is the green growth on dung?” He^{-sawww} said: “A beautiful woman raised in an evil environment’.⁸⁸

16- مكا، مكارم الأخلاق مِنْ كِتَابِ نَوَادِرِ الْحِكْمَةِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ أَرَادَ الْبَاءَ فَلْيَتَزَوَّجْ امْرَأَةً قَرِيبَةً مِنَ الْأَرْضِ بَعِيدَةً مَا بَيْنَ الْمُنْكَبَيْنِ سَمْرَاءَ اللَّوْنِ فَإِنْ لَمْ يَحْطَظْهَا فَعَلَى مَهْرَهَا.

⁸⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 14

⁸⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 15

(The book) 'Makarim Al Akhlaaq', from the book 'Nawadir Al Hikmah' -

'From Amir Al-Momineen^{-asws} having said: 'One who wants the strength for a man, should marry a woman who is close to the ground (short), wide between the shoulders, and dark in complexion. If she does not please him, then her dowry is upon me''⁸⁹

17- وَ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَنَّ لِي قَرَابَةً فَدُ حَطَبٍ إِلَيَّ وَ فِي خُلُقِهِ سُوءٌ

And from Al Husayn Bin Bashaar who said,

'I wrote to Abu Al-Hassan^{-asws}, 'There is a relative of mine who has proposed to me (for my daughter), and his mannerisms are bad'.

قَالَ لَا تَزُوجْهُ إِنْ كَانَ سَيِّئَ الْخُلُقِيِّ.

He^{-asws} said: 'Do not marry her to him if he was of evil manners!''⁹⁰

18- مَكَاءُ، مَكَارِمِ الْأَخْلَاقِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنِ الصَّادِقِ ع قَالَ: قُلْتُ لَهُ إِنِّي أُرِيدُ أَنْ أَتَزَوَّجَ امْرَأَةً وَ إِنَّ أَبِي أَرَادَ إِذَا غَيَّرَهَا

(The book) 'Makarim Al Akhlaaq' – From Ibn Abu Yafour,

'From Al-Sadiq^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'I want to marry a woman and my parents want (me to marry) another!'

قَالَ تَزُوجِ النَّبِيَّ هَوَيْتَ وَ دَعِ النَّبِيَّ هَوِيَّ أَبَوَاكَ.

He^{-asws} said: 'Marry the one whom you desire and leave the one whom your parents desire!''⁹¹

19- ضَه، روضة الواعظين قَالَ رَسُولُ اللَّهِ ص مَنْ تَزَوَّجَ امْرَأَةً لَا يَتَزَوَّجُهَا إِلَّا لِحَمَالِهَا لَمْ يَرَ فِيهَا مَا يُحِبُّ وَ مَنْ تَزَوَّجَ امْرَأَةً لَا يَتَزَوَّجُهَا إِلَّا وَكَلَهُ اللَّهُ إِلَيْهِ فَعَلَيْكُمْ بِدَاتِ الدِّينِ.

(The book) 'Rowzat Al Waizeen' -

'He said, 'Rasool-Allah^{-saww} said: 'One who marries a woman, not marrying her except for her beauty will not see in her what he likes, and one who marries her for here wealth, he will not marry her except and Allah^{-azwj} will Leave him to it. Upon you all is (to marry) the one with the religion!''⁹²

20- وَ قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيِّ كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ص فَذَكَرْنَا النِّسَاءَ وَ فَضَّلَ بَعْضُهُنَّ عَلَى بَعْضٍ فَقَالَ رَسُولُ اللَّهِ ص أَلَا أُخْبِرُكُمْ

⁸⁹Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 16

⁹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 17

⁹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 18

⁹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 19

And Jabir Bin Abdullah Al-Ansari^{ra} said, ‘We were seated with Rasool-Allah^{-sawww}. We discussed the women and merits of some of them upon others. Rasool-Allah^{-sawww} said: ‘Shall I^{-sawww} inform you all?’

فَقُلْنَا بَلَى يَا رَسُولَ اللَّهِ فَأَخْبِرْنَا

We said, ‘Yes, O Rasool-Allah^{-sawww}, inform us!’

فَقَالَ إِنَّ مِنْ حَيْرِ نِسَائِكُمُ الْوُلُودَ الْوُدُودَ السَّتِيرَةَ الْعَزِيَّةَ فِي أَهْلِهَا الدَّلِيلَةَ مَعَ بَعْلِهَا الْمُتَبَرِّجَةَ مِنْ رُوجِهَا الْحَصَانَ عَنْ غَيْرِهِ الَّتِي تَسْمَعُ قَوْلَهُ وَ تُطِيعُ أَمْرَهُ وَ إِذَا خَلَا بِهَا بَدَلَتْ لَهُ مَا أَرَادَ مِنْهَا وَ لَمْ تَبْدُلْ لَهُ تَبْدُلَ الرَّجُلِ

He^{-sawww} said: ‘Among the best of your women is the one who is fertile, loving, modest, respected among her family, humble with her husband, adorns herself for her husband, guards herself from others, listens to his words, obeys his instructions, and when alone with him, offers him what he desires from her without behaving toward him like a man’.

ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ بِشَرِّ نِسَائِكُمْ

Then he^{-sawww} said: ‘Shall I^{-sawww} inform you of your worst women?’

قَالُوا بَلَى

They said, ‘Yes!’

قَالَ إِنَّ مِنْ شَرِّ نِسَائِكُمُ الدَّلِيلَةَ فِي أَهْلِهَا الْعَزِيَّةَ مَعَ بَعْلِهَا الْعَقِيمَةَ الْحُقُودَ الَّتِي لَا تَتَوَرَّعُ مِنْ قَبِيحِ الْمُتَبَرِّجَةِ إِذَا غَابَ عَنْهَا بَعْلُهَا وَ إِذَا خَلَا بِهَا بَعْلُهَا تَمَنَعَتْ مِنْهُ تَمْنَعِ الصَّعْبَةِ عِنْدَ رُكُوبِهَا وَ لَا تَقْبَلُ مِنْهُ عُدْرًا وَ لَا تَغْفِرُ لَهُ ذَنْبًا.

He^{-sawww} said: ‘Among the worst of your women is the one who is lowly among her family yet domineering with her husband, barren, spiteful, unrestrained from indecency, who flaunts herself when her husband is absent, and when he is alone with her, withholds herself from him like an unruly mount resisting its rider. She does not accept his excuse and does not forgive his offence!’⁹³

21- وَ قَالَ ص تَزَوَّجُوا الْأَبْكَارَ فَإِنَّهُنَّ أَطْيَبُ شَيْءٍ أَفْوَاهًا وَ أَدْرُ شَيْءٍ أَخْلَافًا وَ أَحْسَنُ شَيْءٍ أَخْلَاقًا وَ أَفْتَحُ شَيْءٍ أَرْحَامًا أَفْتَحُ أَنْعَمُ وَ أَلْيَنُ.

And he^{-sawww} said: ‘Marry the virgins for they are the sweetest of things of mouths, the most generous in giving milk, the best in character, and the most open in wombs—more receptive, more gentle, and more tender’.⁹⁴

22- وَ قَالَ الصَّادِقُ ع قَامَ النَّبِيُّ خَطِيبًا فَقَالَ أَيُّهَا النَّاسُ إِنَّا كُمْ وَ حَضْرَاءَ الدَّمَنِ

⁹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 20

⁹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 21

And Al-Sadiq^{asws} said: ‘The Prophet ^{-saww} stood to addressed. He^{-saww} said: ‘O you people, beware of the green growth upon the dung!’

قِيلَ يَا رَسُولَ اللَّهِ ص وَ مَا حُضْرَاءُ الدِّمَنِ

It was said, ‘O Rasool-Allah^{-saww}, and what is the green growth in the dung?’

قَالَ الْمَرْأَةُ الْحُسْنَاءُ فِي مَنبِتِ السَّوْءِ.

He^{-saww} said: ‘The excellent woman raised in the evil environment’⁹⁵

23- قَالَ الصَّادِقُ ع لَيْسَ لِلْمَرْأَةِ حَظٌّ لَا لِصَالِحِيهِنَّ وَلَا لِطَالِحِيهِنَّ أَمَّا صَالِحِيهِنَّ فَلَيْسَ حَظُّهَا الذَّهَبُ وَالْفِضَّةُ هِيَ خَيْرٌ مِنَ الذَّهَبِ وَالْفِضَّةِ وَأَمَّا طَالِحِيهِنَّ فَلَيْسَ التُّرَابُ حَظُّهَا التُّرَابُ خَيْرٌ مِنْهَا.

Al-Sadiq^{asws} said: ‘There is no (true) worth for the woman, neither for their righteous nor for their immoral ones! As for their righteous ones, her worth isn’t the gold and the silver. She is better than the gold and the silver, and as for their immoral ones, her worth isn’t the soil. The soil is better than her!’⁹⁶

24- قَالَ أَبُو عَبْدِ اللَّهِ ع مِنْ أَخْلَاقِ الْأَنْبِيَاءِ حُبُّ النِّسَاءِ.

Abu Abdullah^{asws} said: ‘From manners of the Prophets^{-saww}, is loving the women’⁹⁷

25- قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ نِسَاءٍ أُمَّتِي أَصْبَحُوهِنَّ وَجَهًا وَأَقْلَهُنَّ مَهْرًا.

Rasool-Allah^{-saww} said: ‘The best women of my^{-saww} community are their brightest of faces and their least of dowry!’⁹⁸

26- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعٌ مِنْ سَعَادَةِ الْمَرْءِ الْخُلَطَاءُ الصَّالِحُونَ وَالْوَلَدُ الْبَارُّ وَالْمَرْأَةُ الْمُؤَاتِيَّةُ وَأَنْ تَكُونَ مَعِيشَتُهُ فِي بَلَدِهِ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{asws} Bin Ja’far^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{-saww} said: ‘Four are from good fortune of the man – righteous companions, and the righteous child, and the supportive wife, and that his livelihood happens to be in his city’⁹⁹

27- وَ هَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا حَيْلَ أَنْبَى مِنَ الدُّهْمِ وَلَا امْرَأَةٌ كَاتِبَةٌ الْعَم.

⁹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 22

⁹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 23

⁹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 24

⁹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 25

⁹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 26

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘There is no horse more enduring than the dark-coloured one, and no woman like the daughter of one’s paternal uncle’’.¹⁰⁰

28- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص اخْتَارُوا لِنُطْفِكُمْ فَإِنَّ الْحَالِ أَحَدُ الصَّجِيعِينَ.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Choose carefully for your seed, for the maternal uncle is one of the two contributors to the child’s nature’’.¹⁰¹

29- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنْكِحُوا الْأَكْفَاءَ وَ انكِحُوا مِنْهُمْ وَ اخْتَارُوا لِنُطْفِكُمْ وَ إِنَّاكُمْ وَ نِكَاحِ الزَّيْجِ فَإِنَّهُ خَلَقَ مَشْوَةً.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Marry those who are compatible, and give your women in marriage to them. Choose carefully for your seed, and beware of marrying from among the Zanj, for they are a distorted creation’’.¹⁰²

30- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص تَزَوَّجُوا الْأَبْكَارَ فَإِنَّهُنَّ أَعْدَبُ أَفْوَاهًا وَ أَرْبَعُ أَرْحَامًا وَ أَسْرَعُ تَعْلَمًا وَ أَثْبَتُ لِلْمَوَدَّةِ.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Marry virgins, for they are sweeter of the mouths, more intact in wombs, quicker to learn, and more stable in affection!’’¹⁰³

31- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص تَزَوَّجُوا الرُّزُقَ فَإِنَّ فِيهِنَّ مُمًّا.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Marry the blue-eyed women for there is Blessing in them’ (in other Ahadith, it’s abhorred).¹⁰⁴

32- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص النِّسَاءُ أَرْبَعٌ رُبْعٌ مُرْبِعٌ وَ جَامِعٌ مُجْمِعٌ وَ خَرْقَاءٌ مُفْمِعٌ وَ عَاقِرٌ.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Women are of four types - one who is like a fertile pasture that brings increase, one who gathers and unites, one who is clumsy and oppressive, and one who is barren’’.¹⁰⁵

33- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص تَزَوَّجُوا السُّودَاءَ الْوُلُودَ الْوُدُودَ وَ لَا تَزَوَّجُوا الْحُسْنَاءَ الْجَمِيلَةَ الْعَاقِرَ فَإِنَّ أَبَاهِي بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Marry the black women who are fertile and loving, and do not marry the beautiful barren women. Indeed, I^{-saww} will boast about you to the nations on the Day of Qiyamah.

أَوْ مَا عَلِمْتَ أَنَّ الْوُلْدَانَ تَحْتَ عَرْشِ الرَّحْمَنِ يَسْتَعْفِرُونَ لِأَبَائِهِمْ يَحْضُنُّهُمْ إِبْرَاهِيمُ وَ تُرَبِّبُهُمْ سَارَةُ صَلَّى اللَّهُ عَلَيْهِمَا فِي جَبَلٍ مِنْ مِثْلِكِ وَ عَنَبْرٍ وَ زَعْفَرَانٍ.

¹⁰⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 27

¹⁰¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 28

¹⁰² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 29

¹⁰³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 30

¹⁰⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 31

¹⁰⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 32

Do you not know that (deceased) children are beneath the Throne of the Beneficent, seeking Forgiveness for their parents? Ibrahim^{as} embraces them, and Sarah^{as} raises them on a mountain of musk, amber, and saffron”.¹⁰⁶

34- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص حَيْرٌ نِسَائِكُمُ الْعَفِيفَةُ الْعَلِمَةُ الْعَفِيفَةُ فِي فَرْجِهَا الْعَلِمَةُ عَلَى زَوْجِهَا.

And by this chain, he^{asws} said: ‘Rasool-Allah^{saww} said: ‘The best of your women are the chaste and modest, the chaste in their private sanctity and the modest in their conduct toward their husbands’.¹⁰⁷

35- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِتَائِكُمْ وَ تَزْوُجِ الْحُمَقَاءِ فَإِنَّ صُحْبَتَهَا ضَيَاعٌ وَ وُلْدُهَا ضَيَاعٌ.

And by this chain, he^{asws} said: ‘Rasool-Allah^{saww} said: ‘Beware of marrying a foolish woman, for her companionship is loss and her children are like hyenas’.¹⁰⁸

36- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَتَزَوَّجَ الْمَرْأَةَ فَلْيَسْأَلْ عَنْ شَعْرِهَا كَمَا يَسْأَلُ عَنْ وَجْهِهَا فَإِنَّ الشَّعْرَ أَحَدُ الْجَمَالَيْنِ.

And by this chain, he^{asws} said: ‘Rasool-Allah^{saww} said: ‘Whenever one of you wants to get married, let him ask about her hair just as he asks about her face, for the hair is one of the beauties’.¹⁰⁹

37- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ نِسَاءِ أُمَّتِي أَحْسَنُهُنَّ وَجْهًا وَ أَقْلَهُنَّ مَهْرًا.

And by this chain, he^{asws} said: ‘Rasool-Allah^{saww} said: ‘The best women of my^{saww} community are their most excellent of faces and their least of dowries!’¹¹⁰

38- أَنَامِلِي الشَّيْخِ، جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ حُسَيْنِ بْنِ إِبْرَاهِيمَ الْعَلَوِيِّ عَنْ إِبْرَاهِيمَ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ عَمِّهِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ إِبْرَاهِيمَ عَنْ أَبِيهِ إِسْمَاعِيلَ عَنْ أَبِيهِ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ أَبِيهَا الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أُعْطِيَ أَرْبَعَ خِصَالٍ فَقَدْ أُعْطِيَ حَيْرَ الدُّنْيَا وَ الْآخِرَةِ وَ فَازَ بِحُظَيْهِ مِنْهُمَا وَ رَحَّ بِعِصْمَتِهِ عَنْ تَحَارِمِ اللَّهِ وَ حُسْنِ حُلِيِّ يَبِيشُ بِهِ فِي النَّاسِ وَ جَلَمٌ يَدْفَعُ بِهِ جَهْلَ الْجَاهِلِ وَ زَوْجَةٌ صَالِحَةٌ تُعِينُهُ عَلَى أَمْرِ الدُّنْيَا وَ الْآخِرَةِ.

(The book) ‘Al Amaali’ of the sheykh – A group, from Abu Al Mufazzal, from Ubeydullah Bin Husayn Bin Ibrahim al Alawy, from Ibrahim Bin Ahmad Al Alawy, from his uncle Al-Hassan Bin Ibrahim, from his father Ibrahim, from his father Ismail, from his father Ibrahim Bin Al-Hassan,

‘From his mother (Syeda) Fatima^{as} daughter of Al-Husayn^{asws}, from her^{as} father Al-Husayn Bin Ali^{asws}, from his^{asws} father Ali^{asws} Bin Abu Talib^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who is given four qualities has been given goodness of the world and the Hereafter and will win with his share from them – devoutness protecting him from Prohibitions of Allah^{azwj}, and good manners he lives with among the people, and forbearance he repels the ignorance

¹⁰⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 33

¹⁰⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 34

¹⁰⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 35

¹⁰⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 36

¹¹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 37

of the ignorant ones, and a righteous wife supporting him upon matters of the world and the Hereafter”¹¹¹

39- وَ بِالْإِسْنَادِ عَنْ أَبِي الْمُفَضَّلِ عَنْ إِبْرَاهِيمَ بْنِ جَعْفَرِ الْعَسْكَرِيِّ عَنْ عُبَيْدِ بْنِ هَيْثَمٍ عَنْ حُسَيْنِ بْنِ عَلْوَانَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حُسْنُ الْبَشْرِ نِصْفُ الْعَقْلِ وَ التَّقْدِيرُ نِصْفُ الْمَعِيشَةِ وَ الْمَرْأَةُ الصَّالِحَةُ أَحَدُ الْكَاسِبَاتِ.

And by the chain from Abu Al Mufazzal, from Ibrahim Bin Ja'far Al Askari, from Ubey Bin Haysam, from Husayn Bin Ulwan,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Goodly cheerfulness is half the intellect, and the planning is half the livelihood, and the righteous woman is one of the two (sources of) earnings’¹¹²

40- دَعَاؤُ الرَّاوُندِيِّ، عَنْ رَبِيعَةَ بْنِ كَعْبٍ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ مَنْ أُعْطِيَ حَمْسًا لَمْ يَكُنْ لَهُ عُذْرٌ فِي تَرْكِ عَمَلِ الْأَخْرَةِ زَوْجَةً صَالِحَةً تُعِينُهُ عَلَى أَمْرِ دُنْيَاهُ وَ آخِرَتِهِ وَ بُنُونَ أَبْرَارٍ وَ مَعِيشَةً فِي بَلَدِهِ وَ حُسْنَ خُلُقٍ يُدَارِي بِهِ النَّاسَ وَ حُبُّ أَهْلِ بَيْتِي.

(The book) ‘Dawaat’ of Al Rawandy – From Rabie Bin Ka’ab who said,

I heard the Prophet^{-saww} say, ‘One who is given five, there will not be an excuse for him in neglecting working for the Hereafter – a righteous wife assisting him upon matters of his world and his Hereafter, and righteous sons, and livelihood in his own city, and good manners in dealing with the people, and love for People^{-asws} of my^{-saww} Household’¹¹³

41- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَيْكُمْ بِالْبِكْرِ وَ إِنْ بَارَتْ وَ الْجَادَّةَ وَ إِنْ دَارَتْ وَ بِالْمَدِينَةِ وَ إِنْ جَارَتْ.

And Amir Al-Momineen^{-asws} said: ‘Upon you all is with (marrying) the virgin and even if she is older, and the main road and even if it is difficult, and with the city and even if it is tyrannous’¹¹⁴

42- تَحْجُجُ الْبَلَاغَةَ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع خِيَارُ خِصَالِ النِّسَاءِ شِرَارُ خِصَالِ الرِّجَالِ الرَّهْوُ وَ الْجُبْنُ وَ الْبُخْلُ فَإِذَا كَانَتِ الْمَرْأَةُ ذَاتَ زَهْوٍ لَمْ تُمَكِّنْ مِنْ نَفْسِهَا وَ إِذَا كَانَتْ بِحِيلَةٍ حَفِظَتْ مَالَهَا وَ مَالَ بَعْلِهَا وَ إِذَا كَانَتْ جَبَانَةً فَرَقَتْ مِنْ كُلِّ شَيْءٍ يَعْرُضُ لَهَا.

(The book) ‘Nahj Al Balagah’ -

‘Amir Al-Momineen^{-asws} said: ‘The best characteristics of the women and the evillest characteristics of the men – the arrogance, and the cowardice and the miserliness. When the woman were to be haughty, she would not enable upon herself; and when she were miserly, she would preserve her wealth, and wealth of her husband; and when she were a coward, she would panic from all things presenting to her’¹¹⁵

¹¹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 38

¹¹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 39

¹¹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 40

¹¹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 41

¹¹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 42

43- مِصْبَاحُ الْأَنْوَارِ، رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَحْبَبُّونِي أَيُّ شَيْءٍ خَيْرٌ لِلنِّسَاءِ

(The book) 'Misbah Al Anwaar' -

'It is reported from Amir Al-Momineen^{-asws} that Rasool-Allah^{-saww} said: 'Inform me^{-saww}! Which thing is best for the women?

فَقَالَتْ فَاطِمَةُ ع أَنْ لَا يَرَيْنَ الرِّجَالَ وَ لَا يَرَاهُنَّ الرِّجَالُ

(Syeda) Fatima^{-asws} said: 'They don't see the men and the men don't see them!'

فَأَعْجَبَ النَّبِيُّ ص وَ قَالَ إِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي.

The Prophet^{-saww} marvelled and said: 'Surely Fatima^{-asws} is a part of me^{-saww}!'¹¹⁶

44- كِتَابُ الْغَايَاتِ، قَالَ رَسُولُ اللَّهِ ص خَيْرُ نِسَائِكُمُ الَّتِي إِذَا دَخَلَتْ مَعَ زَوْجِهَا خَلَعَتْ دِرْعَ الْحَيَاءِ.

'Kitab Al Gharaat' -

'Rasool-Allah^{-saww} said: 'Best of your women is the one who, when her husband enters to see her, she removes the shield of shame!'¹¹⁷

45- وَ قَالَ ع الَّتِي إِنْ غَضِبَتْ أَوْ غَضِبَ تَقُولُ لِرَوْجِهَا يَدِي فِي يَدِكَ لَا أَكْتَحِلُ عَيْنِي بِغَمُضٍ حَتَّى تَرْضَى عَنِّي.

And he^{-asws} said: 'The (wife who), if she is angry or he (her husband is angry) says to her husband, 'I will not close my eyes to sleep until you are pleased with me!'¹¹⁸

46- وَ قَالَ الصَّادِقُ ع خَيْرُ نِسَائِكُمُ الَّتِي إِنْ أُعْطِيَتْ شَكَرَتْ وَ إِنْ مُبِعَتْ رَضِيَتْ.

And Al-Sadiq^{-asws} said: 'Best of your women is given, she appreciates, and if refused, she is satisfied'¹¹⁹.

47- وَ قَالَ ع خَيْرُ نِسَائِكُمُ الَّتِي إِنْ أَنْفَقَتْ أَنْفَقَتْ بِمَعْرُوفٍ وَ إِنْ أَمْسَكَتْ أَمْسَكَتْ بِمَعْرُوفٍ وَ تِلْكَ مِنْ عَمَلِ اللَّهِ وَ عَامِلِ اللَّهِ لَا يَجِبُ.

And he^{-asws} said: 'Best of your women is the one who when she spends, spends with moderation, and if she withholds, withholds with moderation, and that one is from the workers of Allah^{-azwj}, and a worker of Allah^{-azwj} will not be disappointed'.¹²⁰

48- وَ قَالَ ع خَيْرُ نِسَائِكُمُ أَصْبَحُهُنَّ وَجْهًا وَ أَقْلُهُنَّ مَهْرًا.

¹¹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 43

¹¹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 44

¹¹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 45

¹¹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 46

¹²⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 47

And he^{-asws} said: 'Best of your women are their brightest of faces and their lowest of dowries!'¹²¹

49- وَقَالَ ع خَيْرُ نِسَائِكُمْ نِسَاءُ قُرَيْشٍ أَطْفُهُنَّ بِأَزْوَاجِهِنَّ وَأَرْحَمُهُنَّ بِأَوْلَادِهِنَّ الْمُجُودُ لِرُؤُوسِهَا الْحَصَانُ لِغَيْرِهِ

And he^{-asws} said: 'Best of your women are women of Qureysh. They are kindest with their husbands, and most merciful with their children, playful for their husbands, fortified to others!'

قُلْنَا لَهُ وَمَا الْمُجُودُ

We said to him^{-asws}, 'And what is 'being playful'?'

قَالَ الَّتِي لَا تَمْتَنِعُ.

He^{-asws} said: 'The one who does not refuse'.¹²²

50- وَقَالَ رَسُولُ اللَّهِ ص أَلَا أُخْبِرُكُمْ بِخَيْرِ نِسَائِكُمْ

And Rasool-Allah^{-saww} said: 'Shall I inform you all with best of your women?'

قُلْنَا بَلَى يَا رَسُولَ اللَّهِ

We said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ إِنَّ مِنْ خَيْرِ نِسَائِكُمُ الْوُلُودَ الْوُدُودَ السَّتِيرَةَ الْعَفِيفَةَ الْعَزِيزَةَ فِي أَهْلِهَا الدَّلِيلَةَ مَعَ بَعْلِهَا الْحَصَانَ مَعَ غَيْرِهِ الَّتِي تَسْمَعُ لَهُ وَتُطِيعُ أَمْرَهُ إِذَا خَلَا بِهَا بَدَأَتْ مَا أَرَادَ مِنْهَا.

He^{-saww} said: 'From the best of your women is the one who is fertile, loving, modest, chaste, respected among her family, humble with her husband, guarded with others, who listens to him and obeys his instructions. When he is alone with her, she offers him what he desires from her'.¹²³

51 وَقَالَ رَسُولُ اللَّهِ ص أَلَا أُخْبِرُكُمْ بِشَرِّ نِسَائِكُمْ

And Rasool-Allah^{-saww} said: 'Shall I^{-saww} inform you all of your worst women?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ ص

They said, 'Yes, O Rasool-Allah^{-saww}!'

¹²¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 48

¹²² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 49

¹²³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 50

قَالَ إِنَّ مِنْ شَرِّ نِسَائِكُمُ الْعَقِيمَ الْحُمُودَ الَّتِي لَا تَتَوَرَّعُ مِنْ قَبِيحِ الْمُنْتَرِجَةِ إِذَا غَابَ عَنْهَا بَعْلُهَا الْحَصَانَ مَعَ بَعْلِهَا الَّتِي لَا تَسْمَعُ قَوْلَهُ وَلَا تُطِيعُ أَمْرَهُ إِذَا خَلَا بِهَا بَعْلُهَا تَمْنَعَتْ عَلَيْهِ تَمْنَعُ الصَّعْبِ عِنْدَ رُكُوبِهَا وَلَا تَقْبَلُ مِنْهُ عُذْرًا وَلَا تَغْفِرُ لَهُ ذَنْبًا.

He^{-saww} said: 'From worst of your women is the barren, spiteful one who does not refrain from indecency, who flaunts herself when her husband is absent, but is guarded only with him; who does not listen to his words nor obey his instructions; and when he is alone with her, she withholds herself from him like a difficult mount resisting its rider. She does not accept his excuse and does not forgive his fault'.¹²⁴

52 وَ قَالَ ع شَرُّ الْأَشْيَاءِ الْمَرْأَةُ السَّوْءُ.

And he^{-asws} said: 'Worst of the things is the evil woman (wife)'.¹²⁵

53 وَ قَالَ رَسُولُ اللَّهِ ص أَغْلَبُ أَعْدَاءِ الْمُؤْمِنِينَ زَوْجَةُ السَّوْءِ.

And Rasool-Allah^{-saww} said: 'The most prevailing enemy of the Momineen is the evil wife'.¹²⁶

54 وَ قَالَ ع شَرُّ نِسَائِكُمُ الْجَفَّةُ الْفَرْتَعُ الْبَافُوقُ الْفَحَّاشُ وَ السَّيْدَعُ النَّمَامُ وَ هُوَ الْفَتَاتُ وَ الْجَفَّةُ مِنَ النِّسَاءِ الْقَلِيلَةُ الْحَيَاءِ وَ الْفَرْتَعُ الْعَابِسَةُ.

And he^{-asws} said: 'Worst of your women is the rude, shameless, loud-mouthed, foul-speaking, and meddlesome tale-bearer. The tale-bearer is the one who spreads gossip. The 'rude' among women is the one with little modesty, and the 'grim-faced' is the one who is constantly frowning (complaining)'.¹²⁷

باب 61 أحوال الرجال و النساء و معاشره بعضهم مع بعض و فضل بعضهم على بعض و حقوق بعضهم على بعض

CHAPTER 61 – THE SITUATIONS OF THE MEN AND THE WOMEN, AND THEIR DEALINGS WITH EACH OTHER, AND MERITS OF SOME OF THEM OVER THE OTHERS, AND THEIR RIGHTS OVER EACH OTHER

1- ع، علل الشرائع لي، الأماالي للصدوق ماجيلويه عن عميه عن البرقي عن علي بن الحسين البرقي عن عبد الله بن جبلة عن معاوية بن عمارة عن الحسن بن عبد الله عن أبيه عن جده الحسن بن علي ع قال: جاء نقر من اليهود إلى رسول الله ص فسأله عن مسائل فكان فيما سأله أخبرني ما فضل الرجال على النساء

(The book) 'Ilal Al Sharaie', (and) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Al Barqy, from Al Bin Al Husayn Al Barqy, from Abdullah Bin Jabalah, from Muawiya Bin Ammar, from Al-Hassan Bin Abdullah, from his father,

¹²⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 51

¹²⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 52

¹²⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 53

¹²⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 60 H 54

‘From his grandfather Al-Hassan Bin Ali^{-asws} who said, ‘A number of Jews came to Rasool-Allah^{-saww}. They asked him^{-saww} about issues. It was among what they asked him^{-saww}, ‘Inform me, what is the merit of the men over the women?’

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَضَلِ السَّمَاءِ عَلَى الْأَرْضِ أَوْ كَفَضَلِ الْمَاءِ عَلَى الْأَرْضِ فَبِالْمَاءِ تَحْيَا الْأَرْضُ وَبِالرِّجَالِ تَحْيَا النِّسَاءُ لَوْ لَا الرِّجَالُ مَا خَلِقَ النِّسَاءُ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ الرِّجَالُ قَوَامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ

The Prophet^{-saww} said: ‘Like merit of the sky over the earth, or like merit of the water over the earth. With the water is life of the earth and through the men is life of the women. Had it not been for the men the women would not have been Created, due to Words of Allah^{-azwj} Mighty and Majestic: **Men are guardians of the women due to what Allah has Made some of them to excel others [4:34]**’.

قَالَ الْيَهُودِيُّ لِأَيِّ شَيْءٍ كَانَ هَكَذَا

The Jew said, ‘For which thing (reason) it happened like this?’

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَلَّ آدَمُ مِنْ طِينٍ وَمِنْ فَضْلِهِ وَبَقِيَّتِهِ خُلِقَتْ حَوَاءُ وَ أَوَّلُ مَنْ أَطَاعَ النِّسَاءَ آدَمُ فَأَنْزَلَهُ اللَّهُ مِنَ الْجَنَّةِ وَ قَدْ بَيَّنَّ فَضْلَ الرِّجَالِ عَلَى النِّسَاءِ فِي الدُّنْيَا أَلَا تَرَى إِلَى النِّسَاءِ كَيْفَ يَحْضُنَّ وَ لَا يُمْكِنُهُنَّ الْعِبَادَةُ مِنَ الْقِدَارَةِ وَ الرِّجَالُ لَا يُصِيبُهُمْ شَيْءٌ مِنَ الطَّمَثِ

The Prophet^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Created Adam^{-as} from clay, from its remnants and its remainder Hawwa^{-as} was Created, and the first one to obey the woman was Adam^{-as}, so Allah^{-azwj} Sent him^{-as} down from the Paradise. The merit of the men over the women is manifest in the world. Don’t you see the women how they menstruate and the worship is not enabled for them due to the impurity, while the men are not afflicted by anything from the menstruation?’

قَالَ الْيَهُودِيُّ صَدَقْتَ يَا مُحَمَّدُ.

The Jew said, ‘You^{-saww} speak the truth, O Muhammad^{-saww}!’¹²⁸

2- ل، الخصال أَبِي عَنِ الْخَمِيرِيِّ عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ لِلْمَرْأَةِ صَبْرَ عَشْرَةِ رِجَالٍ فَإِذَا حَمَلَتْ زَادَهَا قُوَّةَ عَشْرَةِ رِجَالٍ أُخْرَى.

(The book) ‘Al Khisaal’ – My father, from Al Himeyri, from Haroun, from Ibn Sadaqa,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted has Made for the woman patience of ten men. When she gets pregnant, He^{-azwj} Increases her the strength (of patience) of ten more men’.¹²⁹

3- ب، قرب الإسناد هَارُونَ عَنِ ابْنِ صَدَقَةَ مِثْلَهُ.

¹²⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 1

¹²⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 2

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa, similar to it.¹³⁰

4 ل، الخصال أبي عن سعد عن ابن عيسى عن البرنظي عن محمد بن سماعة عن إسحاق بن عمار عن أبي عبد الله ع قال: إن الله عز وجل جعل للمرأة صبر عشرة رجال فإذا هاجت كان لها قوة عشرة رجال.

(The book) 'My father, from Sa'ad, from Ibn Isa, from Al Bazanty, from Muhammad Bin Sama'at, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Made for the woman patience of ten men. When (her emotions are) stirred, there would be for her strength of ten men''.¹³¹

5- ل، الخصال أبي عن سعد عن أحمد بن الحسين عن أبي الحسين الحضرمي عن موسى بن القاسم عن جميل بن دراج عن محمد بن سعيد عن المخاربي عن جعفر بن محمد عن أبيه عن أبيه عن أبيه عن علي ع قال قال النبي ص ثلاث يحسن فيهن الكذب المكيدة في الحرب و عدتلك زوجتك و الإصلاح بين الناس

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ahmad Bin Al Husayn, from Abu Al Husayn Al Hazramy, from Musa Bin Al Qasim, from Jameel Bin Darraj, from Muhammad Bin Saeed, from Al Muhariby,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'The Prophet^{-saww} said: 'Regarding three matters lying is acceptable – the planning in the war, and your promising your wife, and reconciling between the people'.

و قال ثلاث يقبح فيها الصدق التميمه و إخبارك الرجل عن أهله بما يكرهه و تكذيبك الرجل عن الخبر

And he^{-saww} said: 'Regarding three matters speaking the truth is inappropriate – the gossiping, and your informing the man about his wife with what he dislikes, and your belying the man about the news'.

و قال ثلاثة مجالستهم تميث القلب مجالسة الأندال و الحديث مع النساء و مجالسة الأغنياء.

And he^{-saww} said: 'Three, their gatherings deaden the heart – gatherings of the ignoble, and the discussing with the women, and gatherings of the rich''.¹³²

6- ل، الخصال فيما أوصى به النبي ص علياً ع يا علي ثلاث مجالستهم تميث القلب مجالسة الأندال و مجالسة الأغنياء و الحديث مع النساء.

(The book) 'Al Khisaal' – Among what the Prophet^{-saww} bequeathed with to Ali^{-asws}: 'O Ali^{-asws}! Three, their gatherings deaden the heart – gatherings of the ignoble, and gatherings of the rich, and the discussion with the women''.¹³³

¹³⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 3

¹³¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 4

¹³² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 5

¹³³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 6

7- ل، الخصال ابن الوليد عن الحميري عن هارون عن ابن صدقة عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أُرْبِعُ يُخْتَنُ الْقَلْبُ الدَّنْبُ عَلَى الدَّنْبِ وَكَثْرَةُ مُنَاقَشَةِ النِّسَاءِ يُعْنِي مُحَادَثَتَهُنَّ وَ مُرَاةُ الْأَحْمَقِ تَقُولُ وَ يَقُولُ وَ لَا يَرْجِعُ إِلَى خَيْرٍ وَ مُجَالَسَةُ الْمَوْتَى

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Himeyri, from Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four deadens the heart – the sin upon the sin, and excessively discussing with the women, meaning talking to them, and arguing with an idiot. You say, and he says, and he will not return to good; and gatherings of the dead.

فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ ص وَ مَا الْمَوْتَى

It was said to him^{-saww}, 'O Rasool-Allah^{-saww}, and what are the 'dead'?'

فَقَالَ كُلُّ غَيْبٍ مُتْرَفٍ.

He^{-saww} said: 'Every luxuriously rich"¹³⁴.

8- ل، الخصال عن أبي هريرة عن النبي ص قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَدْعُ خَلِيلَتَهُ تَخْرُجُ إِلَى الْحَمَّامِ.

(The book) 'Al Khisaal' – From Abu Hureyra (well-known fabricator),

'From the Prophet^{-saww} having said: 'One who was a believer in Allah^{-azwj} and the Last Day, he should not let his wife to go out to the bathhouse"¹³⁵.

9- ل، الخصال فيما أوصى به النبي ص عَلِيًّا ع يَا عَلِيُّ مَنْ أَطَاعَ امْرَأَتَهُ أَكَبَّهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

(The book) 'Al Khisaal' -

'Among what the Prophet^{-saww} bequeathed with to Ali^{-asws}: 'O Ali^{-asws}! One who obeys his wife, Allah^{-azwj} will Fling him upon his face into the Fire!'

فَقَالَ عَلِيُّ وَ مَا تِلْكَ الطَّاعَةُ

Ali^{-asws} said: 'And what is that obedience?'

قَالَ يَا دُنُّ لَمَا فِي الدَّهَابِ إِلَى الْحَمَّامَاتِ وَ الْعُرْسَاتِ وَ النَّاحَاتِ وَ لُبْسِ الثِّيَابِ الرِّقَاقِ.

He^{-saww} said: 'He permits for her in going to the bathhouses, and the weddings, and the mourning ceremonies, and wearing the thin clothes"¹³⁶.

¹³⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 7

¹³⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 8

¹³⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 9

10- ل، الحِصَالِ أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ غَزْوَانَ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع مَنْ أَطَاعَ امْرَأَتَهُ فِي أَرْبَعَةِ أَشْيَاءَ أَكَبَّهُ اللَّهُ عَلَى مَنْخَرَيْهِ فِي النَّارِ

(The book) 'Al Khisaal' – My father, from Muhammad Al Attr, from Al Ash'ary, from Ibn Marouf, from Ibn Hammam, from Muhammad Bin Gazwan, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'One who obeys his wife in four things, Allah^{-azwj} will Fling him into the Fire upon his nostrils!'

قِيلَ وَ مَا هِيَ

It was said, 'And what are these?'

قَالَ فِي الثِّيَابِ الرِّقَاقِ وَ الْحَمَامَاتِ وَ الْعُرْسَاتِ وَ النَّبَاحَاتِ.

He^{-asws} said: 'Regarding the thin clothes, and the bathhouses, and the weddings and the mourning ceremonies"¹³⁷.

11- ثَوَابِ الْأَعْمَالِ أَبِي عَنْ عَلِيٍّ عَنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع مَنْ أَطَاعَ امْرَأَتَهُ أَكَبَّهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Al Nowfali, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'One who obeys his wife, Allah^{-azwj} will Fling him upon his face into the Fire!'

قِيلَ وَ مَا تِلْكَ الطَّاعَةُ

It was said, 'And what is that obedience?'

قَالَ تَطَلُّبُ إِلَيْهِ أَنْ تَذْهَبَ إِلَى الْحَمَامَاتِ وَ إِلَى الْعُرْسَاتِ وَ إِلَى النَّبَاحَاتِ وَ الثِّيَابِ الرِّقَاقِ فَيَجِيبُهَا.

He^{-asws} said: 'She seeks to him to go to the bathhouses, and to the weddings, and to the mourning ceremonies, and wearing the thin clothes, so he answers to her"¹³⁸.

12- ل، الحِصَالِ مَا جِيلَوِيهِ عَنْ عَمِّهِ عَنِ الرَّقِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ ابْنِ بَقَّاحٍ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ عَنِ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ لَا تُقْبَلُ لَهُمْ صَلَاةُ الْإِمَامِ الْجَائِرِ وَ الرَّجُلِ يَوْمَ الْقَوْمِ وَ هُمْ لَهُ كَارِهُونَ وَ الْعَبْدُ الْأَيْقُ مِنْ مَوْلِيهِ مِنْ غَيْرِ ضُرُورَةٍ وَ الْمَرْأَةُ تَخْرُجُ مِنْ نَيْتِ زَوْجِهَا بِغَيْرِ إِذْنِهِ.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Muhammad Bin Ali Al Kufi, from Ibn Baqqah, from Zakariya Bin Muhammad, from Abdul Malik Bin Umeyr,

'From Abu Abdullah^{-asws} having said: 'Four, Salat is not Accepted from them – the tyrannical leader, and the man leading the people (in Salat) and they are disliking him, and the slave

¹³⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 10

¹³⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 11

absconding from his mater without desperation, and the wife who goes out from the house of her husband without his permission'.¹³⁹

13- لِي، الْأَمَالِي لِلصَّدُوقِ فِي حَبْرِ الْمَنَاهِي إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا تَخَرَّجَ الْمَرْأَةَ مِنْ بَيْتِهَا بِغَيْرِ إِذْنِ زَوْجِهَا فَإِنَّ حَرَجَتْ لَعْنَهَا كُلُّ مَلَكٍ فِي السَّمَاءِ وَكُلُّ شَيْءٍ تَمُرُّ عَلَيْهِ مِنَ الْجِنِّ وَالْإِنْسِ حَتَّى تَرْجِعَ إِلَى بَيْتِهَا

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

'In a Hadeeth of the prohibitions, the Prophet^{-saww} prohibited the wife going out from her house without permission of her husband. If she does go out, she is cursed by every Angel in the sky, and everything she passes by, from the Jinn and the humans, until she returns to her house.

وَهِيَ أَنْ تَتَرَيَنَّ الْمَرْأَةَ لِعَيْرِ زَوْجِهَا فَإِنْ فَعَلَتْ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُحْرِقَهَا بِالنَّارِ وَهِيَ أَنْ تَتَكَلَّمَ الْمَرْأَةُ عِنْدَ عَيْرِ زَوْجِهَا وَغَيْرِ ذِي حَرَمٍ مِنْهَا أَكْثَرَ مِنْ خَمْسِ كَلِمَاتٍ بِمَا لَا بُدَّ لَهَا مِنْهُ وَهِيَ أَنْ تُحَدِّثَ الْمَرْأَةُ بِمَا تَخْلُو بِهِ مَعَ زَوْجِهَا.

And he^{-saww} prohibited the woman to adorn herself for other than her husband. If she does, there would be a right upon Allah^{-azwj} Mighty and Majestic to Burn her with the Fire, and prohibited the wife to talk in the presence of other than her husband and every one other not being with sanctity from her more than five phrases from what there is no escape for her from it, and he^{-saww} prohibited the wife from narrating what occurred with her privacy with her husband".¹⁴⁰

14 وَهِيَ أَنْ يُدْخِلَ الرَّجُلُ حَلِيلَتَهُ إِلَى الْحَمَّامِ.

And he^{-saww} prohibited the man to admit his wife into the bathhouse".¹⁴¹

15- وَقَالَ: أَيُّمَا امْرَأَةٍ آذَتْ زَوْجَهَا بِلِسَانِهَا لَمْ يَقْبَلِ اللَّهُ مِنْهَا صِرْفًا وَلَا عَدْلًا وَلَا حَسَنَةً مِنْ عَمَلِهَا حَتَّى تُرْضِيَهُ وَإِنْ صَامَتْ نَهَارَهَا وَ قَامَتْ لَيْلَهَا وَ أَعْتَقَتْ الرِّقَابَ وَ حَمَلَتْ عَلَى جِيَادِ الْحَيْثِلِ فِي سَبِيلِ اللَّهِ وَ كَانَتْ أَوَّلَ مَنْ يَرِدُ النَّارَ وَ كَذَلِكَ الرَّجُلُ إِذَا كَانَ لَهَا ظَالِمًا.

And he^{-saww} said: 'Whichever woman hurts her husband by her tongue, Allah^{-azwj} will neither Accept any offering nor ransom, nor any good deed from her deeds until she pleases him, and even if she fasts her days and stands her night, and liberates necks, and loads upon the military horses in the way of Allah^{-azwj}, and she will be the first one to arrive at the Fire, and like that is the man when he was unjust to her".¹⁴²

16- أَلَا وَ مَنْ صَبَرَ عَلَى خُلُقِ امْرَأَةٍ سَيِّئَةِ الْخُلُقِ وَ اخْتَسَبَ فِي ذَلِكَ الْأَجْرَ أَعْطَاهُ اللَّهُ ثَوَابَ الشَّاكِرِينَ فِي الْآخِرَةِ أَلَا وَ أَيُّمَا امْرَأَةٍ لَمْ تَرْفُقْ بِزَوْجِهَا وَ حَمَلَتْهُ عَلَى مَا لَا يَغْدِرُ عَلَيْهِ وَ مَا لَا يُطِيقُ لَمْ تُقْبَلْ مِنْهَا حَسَنَةٌ وَ تَلَقَى اللَّهُ وَ هُوَ عَلَيْهَا غَضَبَانُ.

Indeed, and the one who is patient upon the evil manners of his wife and anticipates the Recompense in that, Allah^{-azwj} will Give him Rewards of the grateful in the Hereafter! Indeed, and whichever wife is not gentle with her husband and carries him to what he is not able upon

¹³⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 12

¹⁴⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 13

¹⁴¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 14

¹⁴² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 15

and what he cannot endure, good deeds will not be Accepted from her and she will meet Allah^{-azwj} and He^{-azwj} would be Wrathful upon her!"¹⁴³

17- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُهُ عن المرأة العاصية لزوجها هل لها صلاةٌ و ما حالها قال لا تزال عاصية حتى يرضى عنها.

(The book) 'Qurb Al Isnaad' -

Ali, from his brother (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the wife disobedient to her husband, 'Is there any Salat for her and what is her state?' He^{-asws} said: 'She will not cease to be in disobedience (to Allah^{-azwj}) until he is pleased with her"¹⁴⁴.

18- و سألتُهُ عن المرأة هل لها أن تُعطي من بيت زوجها بغير إذنه قال لا إلا أن يُحلها.

And I asked him^{-asws} about the woman, 'Is it for her to give from the house of her husband without his permission?' He^{-asws} said: 'No, except if he allows her"¹⁴⁵.

19- و سألتُهُ ع عن المرأة هل لها أن تُخرج من بيت زوجها بغير إذنه قال لا.

And I asked him^{-asws} about the woman, 'Is it for her to go out from the house of her husband without his permission?' He^{-asws} said: 'No"¹⁴⁶.

20- ل، الخصال أبي عن سعد عن ابن عيسى عن محمد بن سينان عن أبي خالد القمّاط عن ضريس عن أبي عبد الله ع قال: إن الله تبارك و تعالى جعل الشهوة عشرة أجزاء تسعة منها في النساء و واحداً في الرجال و لو لا ما جعل الله عزّ و جلّ فيهنّ من أجزاء الحياء على قدر أجزاء الشهوة لكان لكل رجل تسع نسوة متعلقات به.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Muhammad Bin Sinan, from Abu Al Khalid Al Qammat, from Zureys,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Made the desires as ten segments. Nine of these are in the women and one in the men, and had it not been for Allah^{-azwj} Mighty and Majestic Making in them the segments of modesty in accordance to segments of the desire, for every men would have been nine women clinging to him!"¹⁴⁷

21- ل، الخصال ابن الوليد عن أحمد بن إدريس عن الأشعري عن أحمد بن محمد بن محمد و غيره بإسناده يرفعه إلى الصادق ع أنه قال: الحياء عشرة أجزاء تسعة في النساء و واحد في الرجال فإذا حاضت الجارية ذهب جزء من حياءها فإذا تزوجت ذهب جزء فإذا افترعت ذهب جزء فإذا ولدت ذهب جزء و بقي لها خمسة أجزاء فإن فحرت ذهب حياءها كله و إن عقت بقي خمسة أجزاء.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashary, from Ahmad Bin Muhammad and someone else by his chain, raising it to,

¹⁴³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 16

¹⁴⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 17

¹⁴⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 18

¹⁴⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 19

¹⁴⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 20

'Al-Sadiq^{-asws} said: 'The modesty is of ten segments. Nine of these are in the women and one in the men. When the girl (first) menstruates, a segment of her modesty goes. When she gets married, a segment goes. When she loses her virginity, a segment goes. When she gives birth a segment goes, and five segments remain for her. When she becomes immoral her modesty goes, all of it, and if she is chaste, five segments remain'.¹⁴⁸

22- ل، الخصال عَنِ ابْنِ عُمَرَ قَالَ خَطَبَ النَّبِيُّ ص فَقَالَ: يَا أَيُّهَا النَّاسُ إِنَّ الْبِسَاءَ عِنْدَكُمْ عَوَارٍ لَا يَمْلِكَنَّ لِأَنْفُسِهِنَّ ضَرًّا وَلَا نَفْعًا أَخَذْتُمُوهُنَّ بِأَمَانَةٍ اللَّهِ وَاسْتَحْلَلْتُمُ فُرُوجَهُنَّ بِكَلِمَاتِ اللَّهِ

(The book) 'Al Khisaal' – From Ibn Umar who said,

'The Prophet^{-saww} addressed. He^{-saww} said: 'O you people! The women are an entrustment with you. They neither control harm nor benefit for themselves. You are taking them as a trust of Allah^{-azwj} and are permitting their private parts by the Phrases of Allah^{-azwj}.

فَلَكُمْ عَلَيْهِنَّ حَقٌّ وَهُنَّ عَلَيْكُمْ حَقٌّ وَمِنْ حَقِّكُمْ عَلَيْهِنَّ أَنْ لَا يُوْطِنُوا [يُوْطِنُوا] فُرُجَكُمْ وَلَا يَعْصِيَنَّكُمْ فِي مَعْرُوفٍ فَإِذَا فَعَلْنَ ذَلِكَ فَلَهُنَّ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ وَلَا تَضْرِبُوهُنَّ.

For you there are rights upon them and for them are rights upon you, and from your rights upon them is that they will not let your bed be trodden (by someone else), and they will not disobey you in acts of kindness. When they do that, for them is their sustenance and their clothing with the moderation, and do not beat them!"¹⁴⁹

23- ل، الخصال الْأَرْبَعُمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ

(The book) 'Al Khisaal' -

The Four hundred (Ahadeeth) – Amir Al-Momineen^{-asws} said: 'Jihad of the woman is (to be) the excellent wife!'

وَقَالَ لِتَطْيِبِ الْمَرْأَةُ الْمُسْلِمَةُ لِرُؤُوسِهَا.

And he^{-asws} said: 'Let the Muslim wife perfume herself for her husband'.¹⁵⁰

24- ن، عيون أخبار الرضا عليه السلام الْوَرَأَقُ ع الْأَسَدِيِّ ع عَنْ سَهْلِ ع عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرِ الثَّانِي ع عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع دَخَلْتُ أَنَا وَفَاطِمَةُ عَلَى رَسُولِ اللَّهِ ص فَوَجَدْتُهُ يَبْكِي بُكَاءً شَدِيداً فَقُلْتُ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ مَا الَّذِي أَبْكَاكَ

(The book) 'Uyoun Akhbar Al Reza^{-asws}, may the greeting be upon him^{-asws} – Al Warraq, from Al Asady, from Sahl, from Abdul Azeem Al Hasany,

'From Abu Ja'far^{-asws} the 2nd, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'I^{-asws} and (Syeda) Fatima^{-asws} entered to see Rasool-Allah^{-saww}. I^{-asws} found him^{-saww} crying

¹⁴⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 21

¹⁴⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 22

¹⁵⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 23

with intense crying. I^{-asws} said, 'May my^{-asws} father^{-as} and my^{-asws} mother^{-as} be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! What is that which makes you^{-saww} cry?'

فَقَالَ يَا عَلِيُّ لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ رَأَيْتُ نِسَاءً مِنْ نِسَاءِ أُمَّتِي فِي عَذَابٍ شَدِيدٍ فَأَنْكَرْتُ شَأَهُنَّ فَبَكَيْتُ لِمَا رَأَيْتُ مِنْ شِدَّةِ عَذَابِهِنَّ

He^{-saww} said: 'O Ali^{-asws}! On the night there was ascension with me^{-saww} to the sky, I^{-saww} saw women from the women of my^{-saww} community being in severe torment. I^{-asws} disliked their situation so I^{-asws} cried due to what I^{-saww} saw from the severity of their punishment.

رَأَيْتُ امْرَأَةً مُعَلَّقَةً بِشَعْرِهَا يُغْلِي دِمَاحُ رَأْسِهَا وَ رَأَيْتُ امْرَأَةً مُعَلَّقَةً بِلسَانِهَا وَ الْحَمِيمُ يُصَبُّ فِي حَلْقِهَا وَ رَأَيْتُ امْرَأَةً مُعَلَّقَةً بِبَدَنِهَا وَ رَأَيْتُ امْرَأَةً تَأْكُلُ لَحْمَ جَسَدِهَا وَ النَّارُ تُوقَدُ مِنْ تَحْتِهَا وَ رَأَيْتُ امْرَأَةً قَدْ شُدَّ رِجْلَاهَا إِلَى يَدَيْهَا وَ قَدْ سَلَطَ عَلَيْهَا الْحَيَّاتُ وَ الْعَقَّارِبُ

I^{-saww} saw a woman suspended by her hair, the brain of her head was boiling, and I^{-asws} saw a woman suspended by her tongue and the boiling water was being poured in her throat, and I^{-saww} saw a woman suspended by her breasts, and I^{-saww} saw a woman eating the meat of her own body and the fire was being ignited under her, and I^{-saww} saw a woman whose legs were tied to her hands and the snakes and the scorpions prevailed over her!

وَ رَأَيْتُ امْرَأَةً صَمَاءً عَمِيَاءَ خُرْسَاءَ فِي تَابُوتٍ مِنْ نَارٍ يُخْرَجُ دِمَاحُ رَأْسِهَا مِنْ مَنْخَرِهَا وَ بَدَنُهَا مُتَقَطِعٌ مِنَ الْجَذَامِ وَ الْبَرَصِ وَ رَأَيْتُ امْرَأَةً مُعَلَّقَةً بِرِجْلَيْهَا فِي تَنْوِيرٍ مِنْ نَارٍ وَ رَأَيْتُ امْرَأَةً يُقَطِّعُ لَحْمَ جَسَدِهَا مِنْ مُقَدِّمِهَا وَ مُؤَخَّرِهَا بِمَقَارِيضَ مِنْ نَارٍ وَ رَأَيْتُ امْرَأَةً مُجْرَقُ وَجْهَهَا وَ يَدَاهَا وَ هِيَ تَأْكُلُ أَمْعَاءَهَا

And I^{-saww} saw a woman deaf, blind, mute, in a coffin of fire. The brain of her head was coming out from her nostrils and her body was cut (falling off) from the leprosy and the vitiligo, and I^{-saww} saw a woman suspended by her legs in an oven of fire, and I^{-saww} saw a woman whose flesh was being cut from her front and her back by scissors of fire, and I^{-saww} was a woman who face and hands were burning while she was eating her own intestines!

وَ رَأَيْتُ امْرَأَةً رَأْسُهَا رَأْسُ خِنْزِيرٍ وَ بَدَنُهَا بَدَنُ الْحِمَارِ وَ عَلَيْهَا أَلْفُ أَلْفِ لَوْنٍ مِنَ الْعَذَابِ وَ رَأَيْتُ امْرَأَةً عَلَى صُورَةِ الْكَلْبِ وَ النَّارُ تَدْخُلُ فِي دُبُرِهَا وَ تَخْرُجُ مِنْ فِيهَا وَ الْمَلَائِكَةُ يَضْرِبُونَ رَأْسَهَا وَ بَدَنَهَا بِمِقَامِعَ مِنْ نَارٍ

And I^{-saww} saw a woman, her head was head of a pig, and her body was the body of a donkey and upon her were a million types of punishments, and I^{-saww} saw a woman upon the image of a dog and the fire was entering her backside and coming out from her mouth, and the Angels were beating her head with hammers of fire!

فَقَالَتْ فَاطِمَةُ ع حَبِيبِي وَ قُرَّةَ عَيْنِي أَخْبِرْنِي مَا كَانَ عَمَلُهُنَّ وَ سِيرَتُهُنَّ حَتَّى وَضَعَ اللَّهُ عَلَيْهِنَّ هَذَا الْعَذَابَ

(Syeda) Fatima^{-asws} said: 'My^{-asws} beloved and delight of my^{-asws} eyes! Inform me^{-asws}, what were their deeds and their conducts until Allah^{-azwj} Placed these punishments upon them?'

فَقَالَ يَا بِنْتِي أَمَّا الْمُعَلَّقَةُ بِشَعْرِهَا فَإِنَّهَا كَانَتْ لَا تُعْطَى شَعْرَهَا مِنَ الرِّجَالِ وَ أَمَّا الْمُعَلَّقَةُ بِلسَانِهَا فَإِنَّهَا كَانَتْ تُؤْذِي زَوْجَهَا وَ أَمَّا الْمُعَلَّقَةُ بِبَدَنِهَا فَإِنَّهَا كَانَتْ تَمْتَعُ مِنْ فِرَاشِ زَوْجِهَا وَ أَمَّا الْمُعَلَّقَةُ بِرِجْلَيْهَا فَإِنَّهَا كَانَتْ تُخْرِجُ مِنْ بَيْتِهَا بَعِيرٍ إِذِنْ زَوْجَهَا

He^{-saww} said: 'O my^{-saww} daughter^{-asws}! As for the one suspended by her hair, she was not covering her hair from the men, and as for the one suspended by her tongue, she used to hurt

her husband (by her speech), and as for the one suspended by her breasts, she used to refuse from the bed of her husband, and as for the one suspended by her legs, she used to go out from her house without permission of her husband.

وَأَمَّا الَّتِي كَانَتْ تَأْكُلُ لَحْمَ جَسَدِهَا فَإِنَّهَا كَانَتْ تُزَيِّنُ بَدَنَهَا لِلنَّاسِ وَ أَمَّا الَّتِي شُدَّ يَدَاهَا إِلَى رِجْلَيْهَا وَ سَلَطَ عَلَيْهَا الْحَيَّاتُ وَ الْعَقَارِبُ فَإِنَّهَا كَانَتْ قَدِيرَةً
الْوَضُوءِ قَدِيرَةً النَّيَّابِ وَ كَانَتْ لَا تَتَّعِشِلُ مِنَ الْجَنَابَةِ وَ الْحَيْضِ وَ لَا تَتَنَطَّفُ وَ كَانَتْ تَسْتَهِينُ بِالصَّلَاةِ

And as for the one who was eating the meat of her own body, she used to adorn her body for the people, and as for the one whose hands were tied to her legs and the snakes and scorpions prevailed upon her, she was filthy in her Wud'u. Filthy of the clothes, and she would not wash from the sexual impurity and the menstruation, nor keep herself clean, and she used to take lightly with the Salat.

وَأَمَّا الْعُمَيَّاءُ الصَّمَاءُ الْمُزْسَاءُ فَإِنَّهَا كَانَتْ تَلِدُ مِنَ الرِّبَا فِتْنَةً فِي عُنُقِ زَوْجِهَا وَ أَمَّا الَّتِي كَانَتْ يُفْرَضُ لَحْمُهَا بِالْمَقَارِبِ فَإِنَّهَا كَانَتْ تَعْرِضُ نَفْسَهَا عَلَى
الرِّجَالِ وَ أَمَّا الَّتِي كَانَتْ يُجْرَقُ وَجْهَهَا وَ بَدَنُهَا وَ هِيَ تَأْكُلُ أَمْعَاءَهَا فَإِنَّهَا كَانَتْ قَوَادَةً وَ أَمَّا الَّتِي كَانَتْ رَأْسُهَا رَأْسَ خِنْزِيرٍ وَ بَدَنُهَا بَدَنَ الْحِمَارِ فَإِنَّهَا كَانَتْ
نَمَامَةً كَذَّابَةً

And as for the blind, the deaf, the mute, she had given birth from the adultery and attached it in the neck of her husband, and as for the one whose flesh was being cut by the scissors, she used to present herself to the men, and as for the one whose face and hands were being burned while she was eating her own intestines, she was a pimp, and as for the one who head was head of a pig, and her body was the body of a donkey, she was a lying gossiper.

وَأَمَّا الَّتِي عَلَى صُورَةِ الْكَلْبِ وَ النَّارُ تَدْخُلُ فِي ذُبُرِهَا وَ تَخْرُجُ مِنْ فِيهَا فَإِنَّهَا كَانَتْ قَبِيحَةً نَوَاحَةَ حَاسِدَةٍ

And as for the one upon the image of a dog and the fire was entering her backside and coming out from her mouth, she was a singer (singing slave girl), a (professional) mourner, envious!

ثُمَّ قَالَ ص وَبِئْسَ لِمَرْأَةٍ أَعْصَبَتْ زَوْجَهَا وَ طَوْبَى لِمَرْأَةٍ رَضِيَ عَنْهَا زَوْجُهَا.

Then he^{-saww} said: 'Woe be to a woman who angers her husband, and beatitude be for a woman whose husband is pleased with her'.¹⁵¹

25- ع، علل الشرائع ابن الوليد عن الصنفار عن ابن عيسى عن علي بن الحكم عن محمد بن الفضيل عن سعد الجلاب عن أبي عبد الله ع قال: إن الله عز وجل لم يجعل العيرة للنساء إنما تغار المنكرات منهن فأما المؤمنات فلا وإنما جعل الله عز وجل العيرة للرجال لأنه قد أحل الله عز وجل له أنزاعاً وما ملكت يمينه ولم يجعل للمرأة إلا زوجها وحده فإن بغت غيره كانت زانية.

(The book) 'Ilal Al Shara'ie' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzeyl, from Sa'ad Al Hallab,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic did not Make the 'Ghayra' (jealousy/sense of honour) for the women. But rather, the evil ones from them are jealous. As for the believing women, so no, and rather Allah^{-azwj} Mighty and Majestic has Made the 'Ghayra' for the men because Allah^{-azwj} Mighty and Majestic has Made Permissible for him

¹⁵¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 24

four (wives) and whatever his right hand possesses, and did not Make for the woman except one husband. If she seeks another, she would be an adulteress” .¹⁵²

26- فس، تفسير القمي الرجال قوامون على النساء بما فضل الله بعضهم على بعض وما أنفقوا من أموالهم يعني فرض الله على الرجال أن ينفقوا على النساء ثم مدح النساء فقال فالصالحات قانتات حافظات للغير بما حفظ الله يعني تحفظ أنفسها إذا غاب عنها زوجها.

(The book) ‘Tafseer Al-Qummi’ - **Men are guardians of the women due to what Allah has Made some of them to excel others and because they are spending from their wealth [4:34]** – meaning Allah^{-azwj} has Obligated upon the men that they spend upon the women. Then He^{-azwj} Praised the women. He^{-azwj} Said: **So the righteous women are the obedient, guarding the hidden with what Allah has Guarded [4:34]** – meaning protecting herself when her husband is absent from her. (opinion)

و في رواية أبي الجارود عن أبي جعفر ع في قوله قانتات أي مطيعات.

And in a report of Abu Al-Jaroud, from Abu Ja’far^{-asws} regarding His^{-azwj} Word: ‘Qanitaat’, i.e., obedient’.¹⁵³

27 ثواب الأعمال أبي عن سعد بن ابن يزيد عن ابن أبي عمير عن إبراهيم بن عبد الحميد عن الوليد بن صبيح عن أبي عبد الله ع قال قال رسول الله ع أيتها امرأة تطيبت ثم خرجت من بيتها فهي تلعن حتى ترجع إلى بيتها متى رجعت.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Whichever woman perfumes herself, then goes out from her house, she is cursed until she returns to her house, whenever she returns’.¹⁵⁴

28 ص، قصص الأنبياء عليهم السلام عن النبي ص قال: جهاد المرأة حسن التبعل لزوجها.

(The book) ‘Qasas Al Anbiya^{-as}’, may the greeting be upon them^{-as} – from the Prophet^{-saww} having said: ‘Jihad of the wife is being an excellent wife to her husband’ .¹⁵⁵

29- ص، قصص الأنبياء عليهم السلام الصدوق عن أبيه عن سعد بن الحشّاب عن علي بن حسن عن عبد الرحمن عن أبي عبد الله ع قال قال رسول الله ص لو أمرت أحداً أن يسجد لأحدٍ لأمرت المرأة أن تسجد لزوجها.

(The book) ‘Qasas Al Anbiya^{-as}’, may the greeting be upon them^{-as} – Al Sadouq, from his father, from Sa’ad, from Al Khashab, from Ali Bin Hassan, from his paternal uncle Abdul Rahman,

¹⁵² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 25

¹⁵³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 26

¹⁵⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 27

¹⁵⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 28

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘If I^{-saww} were to order anyone to prostrate to anyone, I^{-saww} would order the wife to prostrate to her husband’.¹⁵⁶

30- مكا، مكارم الأخلاق قَالَ النَّبِيُّ ص مَنْ صَبَرَ عَلَى سُوءِ خُلُقِ امْرَأَتِهِ أَعْطَاهُ اللَّهُ مِنَ الْأَجْرِ مَا أَعْطَاهُ دَاوُدَ ع عَلَى بَلَائِهِ وَ مَنْ صَبَرَ عَلَى سُوءِ خُلُقِ زَوْجِهَا أَعْطَاهَا مِثْلَ ثَوَابِ آسِيَةَ بِنْتِ مُزَاهِمٍ.

(The book) ‘Makarim Al Akhlaq’ -

‘The Prophet^{-saww} said: ‘One who is patient upon the evil manners of his wife, Allah^{-azwj} will Give him the Recompense what He^{-azwj} Gave Dawood^{-as} upon his^{-as} afflictions, and the one who is patient upon evil manners of her husband, Allah^{-azwj} will Give her like Rewards of Aasiya Bint Muzahim^{-as}’.¹⁵⁷

31- رَوَى الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الْبَاقِرِ ع قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ص فَقَالَتْ يَا رَسُولَ اللَّهِ مَا حَقُّ الزَّوْجِ عَلَى الْمَرْأَةِ

It is reported by Al-Hassan Bin Mahboub, from Malik Bin Atiya, from Muhammad Bin Muslim,

‘From Al-Baqir^{-asws} having said: ‘A woman came to Rasool-Allah^{-saww}. She said, ‘O Rasool-Allah^{-saww}! What are the rights of a husband upon the wife?’

فَقَالَ لَهَا تُطِيعُهُ وَ لَا تَعْصِيهِ وَ لَا تَتَّصِدُقُ مِنْ بَيْتِهِ بِشَيْءٍ إِلَّا بِإِذْنِهِ وَ لَا تَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِهِ وَ لَا تَمْنَعُهُ نَفْسَهَا وَ إِنْ كَانَتْ عَلَى ظَهْرِ قَتَبٍ وَ لَا تَخْرُجُ مِنْ بَيْتِهِ إِلَّا بِإِذْنِهِ فَإِنْ خَرَجَتْ بِغَيْرِ إِذْنِهِ لَعْنَتْهَا مَلَائِكَةُ السَّمَاءِ وَ مَلَائِكَةُ الْأَرْضِ وَ مَلَائِكَةُ الْعُضْبِ وَ مَلَائِكَةُ الرَّحْمَةِ حَتَّى تَرْجِعَ إِلَى بَيْتِهَا

He^{-saww} said: ‘For her to obey him and not disobey him, and not donate anything from his house except with his permission, nor fast optional fasts except by his permission, nor refuse herself even if she was on the back of a camel, and not to go out from his house except by his permission. If she does go out without his permission, she will be cursed by Angels of the sky and Angels of the earth, and the Angels of wrath and the Angels of mercy, until she returns to her house!’

فَقَالَتْ يَا رَسُولَ اللَّهِ ص مَنْ أَعْظَمَ النَّاسِ حَقًّا عَلَى الرَّجُلِ

She said, ‘O Rasool-Allah^{-saww}! Who from the people is of the mightiest right upon the man?’

قَالَ وَالِدَاهُ

He^{-saww} said: ‘His parents’.

قَالَتْ فَمَنْ أَعْظَمَ النَّاسِ حَقًّا عَلَى الْمَرْأَةِ

She said, ‘Who from the people is of the mightiest right upon the woman?’

¹⁵⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 29

¹⁵⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 30

قَالَ زَوْجُهَا

He^{-saww} said: 'Her husband'.

قَالَتْ فَمَا لِي عَلَيْهِ مِنَ الْحَقِّ مِثْلُ مَا لَهُ عَلَيَّ

She said, 'So there is no right for me upon him like what is for him upon me?'

قَالَ لَا وَ لَا مِنْ كُلِّ مِائَةٍ وَاحِدٌ

He^{-saww} said: 'No, and not even one from a hundred!'

فَقَالَتْ وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَا يَمْلِكُ رَقَبَتِي رَجُلٌ أَبَدًا.

She said, 'By the One Who Sent you^{-saww} with the truth! No man will own my neck, ever!'¹⁵⁸

32- وَ عَنِ الصَّادِقِ ع قَالَ: انْصَرَفَ رَسُولُ اللَّهِ ص مِنْ سَرِيَّةٍ كَانَ أُصِيبَ فِيهَا نَاسٌ كَثِيرٌ مِنَ الْمُسْلِمِينَ فَاسْتَقْبَلَهُ النِّسَاءُ يَسْأَلْنَ عَنْ قَتْلَاهُنَّ فَدَنَتْ مِنْهُ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ ص مَا فَعَلَ فُلَانٌ

And from Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} left from a battalion in which a lot of people from the Muslims had been slain. The women met him^{-saww} asking about their killed ones. A woman approached him^{-saww}. She said, 'O Rasool-Allah^{-saww}! What happened with so and so?'

قَالَ وَ مَا هُوَ مِنْكَ

He^{-saww} said: 'And what is he to you?'

فَقَالَتْ أُخِي

She said, 'My brother'.

فَقَالَ أَحْمَدِي اللَّهُ وَ اسْتَرجِعِي فَقَدِ اسْتُشْهِدَ

He^{-saww} said: 'Praise Allah^{-azwj} and say, 'We are for Allah^{-azwj} and return to Him^{-azwj}', for he has been martyred!'

فَفَعَلَتْ ذَلِكَ ثُمَّ قَالَتْ يَا رَسُولَ اللَّهِ ص مَا فَعَلَ فُلَانٌ

She did that, then said, 'O Rasool-Allah^{-saww}! What happened with so and so?'

فَقَالَ وَ مَا هُوَ مِنْكَ

¹⁵⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 31

He^{-saww} said: 'And what is he to you?'

قَالَتْ زَوْجِي

She said, 'My husband'.

فَقَالَ أَحْمَدِي اللَّهُ وَ اسْتَرْجِعِي فَقَدْ اسْتَشْهِدَ

He^{-saww} said: 'Praise Allah^{-azwj} and say, 'We are for Allah^{-azwj} and return to Him^{-azwj}', for he has been martyred!'

فَقَالَتْ وَ اذْلَاهُ

She said, 'O the humiliation!'

فَقَالَ رَسُولُ اللَّهِ ص مَا كُنْتُ أَظُنُّ أَنَّ الْمَرْأَةَ تَجِدُ زَوْجَهَا هَذَا كُلَّهُ حَتَّى رَأَيْتُ هَذِهِ الْمَرْأَةَ.

Rasool-Allah^{-saww} said: 'I^{-saww} did not think that the wife would feel all this for her husband until I^{-saww} saw this woman!'¹⁵⁹

33- مكا، مكارم الأخلاق قَالَ النَّبِيُّ ص كَانَ إِبْرَاهِيمُ أَبِي غَيْرًا وَأَنَا أَعْيُرُ مِنْهُ وَأَزْعَمُ اللَّهُ أَنْفَ مَنْ لَا يِعَارُ مِنَ الْمُؤْمِنِينَ.

(The book) 'Makarim Al Akhlaaq' -

'The Prophet^{-saww} said: 'My^{-saww} father^{-as} Ibrahim^{-as} was a man with sense of honour (Ghayra) and I^{-saww} am more with sense of honour than him^{-as}, and may Allah^{-azwj} Rub the nose of one from the Momineen who has no sense of honour!'¹⁶⁰

34- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص مَنْ قَدَفَ امْرَأَتَهُ بِالزَّيْنِ خَرَجَ مِنْ حَسَنَاتِهِ كَمَا تَخْرُجُ الْحَيْثُ مِنْ جِلْدِهَا وَ كُتِبَ لَهُ بِكُلِّ شَعْرَةٍ عَلَى بَدَنِهِ أَلْفُ خَطِيئَةٍ.

(The book) 'Jamir Al Akhbaar' -

'Rasool-Allah^{-saww} said: 'One who slanders his wife with the adultery will exit from his good deed just like the snake comes out from its skin, and there will be written for him, with every hair upon his body, a thousand misdeeds''¹⁶¹.

35- وَقَالَ ع لَا تُقْدِفُوا نِسَاءَكُمْ بِالزَّيْنِ فَإِنَّهُ شِبْهُ بِالطَّلَاقِ وَ إِتَاكُمْ وَ الْعَيْبَةُ فَإِنَّهَا شِبْهُ بِالْكُفْرِ وَ اعْلَمُوا أَنَّ الْقُدْفَ وَ الْعَيْبَةَ يَهْدِمَانِ عَمَلَ مِائَةِ سَنَةٍ.

¹⁵⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 32

¹⁶⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 33

¹⁶¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 34

And he^{-asws} said: ‘Do not slander your women with the adultery for it resembles with the divorce, and beware of the backbiting for it resembles with the Kufr, and know that the slander and the backbiting both demolish the deeds of a hundred years!’¹⁶²

36- وَقَالَ عَمَّنْ قَدَفَ امْرَأَتَهُ بِالزِّنَا نَزَلَتْ عَلَيْهِ اللَّعْنَةُ وَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَ لَا عَدْلٌ.

And he^{-asws} said: ‘One who slanders his wife with the adultery, the curse will descend upon him and neither compensation nor ransom will be Accepted from him!’¹⁶³

37- وَقَالَ عَمَّنْ قَدَفَ امْرَأَتَهُ إِلَّا مَلْعُونٌ أَوْ قَالَ مُنَافِقٌ فَإِنَّ الْقَدْفَ مِنَ الْكُفْرِ وَ الْكُفْرُ فِي النَّارِ لَا تَقْدِفُوا نِسَاءَكُمْ فَإِنَّ فِي قَدْفِهِنَّ نَدَامَةً طَوِيلَةً وَ عُقُوبَةً شَدِيدَةً.

And he^{-asws} said: ‘No one will slander his wife except an accursed!’ – Or said: ‘hypocrite, for the slander is from the Kufr, and the Kufr is in the fire. Do not slander your women, for there will be lengthy regret in slandering them and severe punishment’.¹⁶⁴

38- وَقَالَ النَّبِيُّ ص إِنِّي أُنْعَجِبُ مِمَّنْ يَضْرِبُ امْرَأَتَهُ وَ هُوَ بِالضَّرْبِ أَوْلَى مِنْهَا لَا تَضْرِبُوا نِسَاءَكُمْ بِالْحَشَبِ فَإِنَّ فِيهِ الْقِصَاصَ وَ لَكِنَّ اضْرِبُوهُنَّ بِالْجُوعِ وَ الْعُرْيِ حَتَّى تَرْجِعُوا [تَرْجِعُوا] فِي الدُّنْيَا وَ الْآخِرَةِ

And the Prophet^{-saww} said: ‘I^{-saww} surprised at the one who beats his wife, and he is foremost with being beaten than her! Do not strike your women with the wood for there is retaliation in it, but caution/discipline them with the hunger and the withholding of the privileges until they return, regarding the world and the Hereafter!

وَ أَمَّا رَجُلٌ تَنَزَّيْنُ امْرَأَتَهُ وَ تَخْرُجُ مِنْ بَابِ دَارِهَا فَهِيَ دُيُوثٌ وَ لَا يَأْتُمُ مَنْ يُسَمِّيهِ دُيُوثًا وَ الْمَرْأَةُ إِذَا خَرَجَتْ مِنْ بَابِ دَارِهَا مُتَزَيِّنَةً مُتَعَطَّرَةً وَ الزَّوْجُ بِذَلِكَ رَاضٍ يُبْنَى لِرَّوْجِهَا بِكُلِّ قَدَمٍ بَيْتٌ فِي النَّارِ

And whichever man adorns his wife and she goes out from the door of her house, he is a cuckold, and there is no sin on the one who names him as a cuckold, and the wife who goes out from the door of her house adorned, perfumed, and the husband is pleased with that, with every step she take, a house will be built for her husband in the Fire!

فَقَصِّرُوا أَجْنِحَةَ نِسَائِكُمْ وَ لَا تُطَوِّلُوها فَإِنَّ فِي تَقْصِيرِ أَجْنِحَتِهَا رِضًى وَ سُرُورًا وَ دُخُولَ الْجَنَّةِ بَعْدَ حِسَابٍ أَحْفَظُوا وَصِيَّتِي فِي أَمْرِ نِسَائِكُمْ حَتَّى تَنْجُوا مِنْ شِدَّةِ الْحِسَابِ وَ مَنْ لَمْ يَحْفَظْ وَصِيَّتِي فَمَا أَسْوَأَ حَالَهُ بَيْنَ يَدَيِ اللَّهِ

Therefore, shorten the wings of your women and do not lengthen them, for in shortening of their wings is contentment and happiness, and entry into the Paradise without reckoning. Preserve my advice regarding the matter of your women until you are saved from the severity of the Reckoning, and the one who does not preserve my^{-saww} advice, how evil will be his state in front of Allah^{-azwj!}

¹⁶² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 35

¹⁶³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 36

¹⁶⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 37

وَقَالَ عِيسَى بْنُ مَرْيَمَ عَنِ اللَّهِ صَاطِرًا عَلَى تَعْلِيمِ الْخَيْرِ.

And he^{-asws} said: 'The women are the ropes of Satan^{-la}'.¹⁶⁵

39- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَاطِرًا عَلَى تَعْلِيمِ الْخَيْرِ.

(The book) 'Nawadir' of Al Rawandy –

'By his chain from Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Beat women upon learning the goodness!''¹⁶⁶

40- وَ هَذَا الْإِسْنَادِ قَالَ: إِنَّ فَاطِمَةَ دَخَلَ عَلَيْهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ بِهِ كَاتِبَةٌ شَدِيدَةٌ فَقَالَتْ فَاطِمَةُ ع يَا عَلِيُّ مَا هَذِهِ الْكَاتِبَةُ

And by this chain, he^{-asws} said: 'Ali^{-asws} Bin Abu Talib^{-asws} entered to see (Syeda) Fatima^{-asws} and upon him^{-asws} was intense gloom. (Syeda) Fatima^{-asws} said: 'O Ali^{-asws}! What is this gloominess?'

فَقَالَ عَلِيُّ ع سَأَلْنَا رَسُولَ اللَّهِ صَ عَنْ الْمَرْأَةِ مَا هِيَ فَقُلْنَا عَوْرَةٌ فَقَالَ فَمَتَى تَكُونُ أَدْنَى مِنْ رَجُلًا فَلَمْ نَدْرِ

Ali^{-asws} said: 'Rasool-Allah^{-saww} asked us about the woman, what she is. We said, 'Vulnerable'. He^{-saww} said: 'So when does she happen to be closest to her Lord^{-azwj}? We did not know'.

فَقَالَتْ فَاطِمَةُ لِعَلِيِّ ع ارْجِعْ إِلَيْهِ فَأَعْلِمُهُ أَنَّ أَدْنَى مَا تَكُونُ مِنْ رَجُلًا أَنْ تَلْزَمَ فَعَرَّ بَيْنَهُمَا

(Syeda) Fatima^{-asws} said to Ali^{-asws}: 'Return to him^{-saww} and let him^{-saww} know that the closest of what she can be to her Lord^{-azwj} is when she stays in the innermost part of her house'.

فَانطَلَقَ فَأَخْبَرَ رَسُولَ اللَّهِ صَ مَا قَالَتْ فَاطِمَةُ ع فَقَالَ رَسُولُ اللَّهِ صَ إِنَّ فَاطِمَةَ بَصْعَةٌ مِنِّي.

He^{-asws} went and informed Rasool-Allah^{-saww} of what (Syeda) Fatima^{-asws} had said. Rasool-Allah^{-saww} said: '(Syeda) Fatima^{-asws} is a part of me^{-saww}!''¹⁶⁷

41- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع أَقْبَلَتْ امْرَأَةً إِلَى رَسُولِ اللَّهِ صَ فَقَالَتْ يَا رَسُولَ اللَّهِ صَ إِنَّ لِي زَوْجًا وَ لَهُ عَلَيَّ غِلْظَةٌ وَ إِنِّي صَنَعْتُ بِهِ شَيْئًا لِأَعْطِفَهُ عَلَيَّ

And by this chain, he^{-asws} said, 'Ali^{-asws} said: 'A woman came to Rasool-Allah^{-saww}. She said, 'O Rasool-Allah^{-saww}! There is a husband for me and there is harshness for him upon me, and I have done something with him to make him more affectionate to me!'

فَقَالَ رَسُولُ اللَّهِ صَ أَفَ لَكَ كَدَّرْتَ دِينَكَ لَعَنَتِكَ الْمَلَائِكَةُ الْأَخْيَارُ لَعَنَتِكَ الْمَلَائِكَةُ السَّمَاءِ لَعَنَتِكَ الْمَلَائِكَةُ الْأَرْضِ

Rasool-Allah^{-saww} said: 'Ugh to you! You have dirtied your religion! The best Angels curse you! The Angels of the sky curse you! The Angels of the earth curse you!'

¹⁶⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 38

¹⁶⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 39

¹⁶⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 40

فَصَامَتْ نَحَارَهَا وَ قَامَتْ لَيْالِهَا وَ لَبَسَتْ الْمُسْوَحَ ثُمَّ حَلَقَتْ رَأْسَهَا فَقَالَ رَسُولُ اللَّهِ ص إِنَّ حَلْقَ الرَّأْسِ لَا يُقْبَلُ مِنْهَا إِلَّا أَنْ يَرْضَى الرَّوْحُ.

So, she fasted her days and stood (for Salat) her nights and wore the coarse clothes. Then she shaved off her head. Rasool-Allah^{-saww} said: 'Shaving of the head is not accepted from her except if the husband is pleased'.¹⁶⁸

42- وَ يَحْدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا الْمَرْأَةُ لُعْبَةٌ فَمَنْ اتَّخَذَهَا فَلْيُبْضِعْهَا.

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'But rather, the woman is a plaything. The one who takes her, let him handle her properly'.¹⁶⁹

43- وَ يَحْدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص الْبَيْتُ فِي الْبُيُوتِ وَ اسْتَعِينُوا عَلَيْهِنَّ بِالْعُرْيِ.

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'The women are vulnerable. Withhold them in the houses and seek assistance upon them with the withholding of privileges'.¹⁷⁰

44- وَ يَحْدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص الْعَيْرَةُ مِنَ الْإِيمَانِ وَ الْبَدَاءُ مِنَ الْجَفَاءِ.

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'The 'Ghayra' (jealousy/sense of honour) is from the Eman, and the obscenity is from the disloyalty'.¹⁷¹

45- وَ يَحْدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص كَتَبَ اللَّهُ الْجِهَادَ عَلَى رِجَالِ أُمَّتِي وَ الْعَيْرَةَ عَلَى نِسَاءِ أُمَّتِي فَمَنْ صَبَرَ مِنْهُمْ وَ احْتَسَبَ أَعْطَاهُ أَجْرَ شَهِيدٍ.

And by this chain, he^{-asws} said, 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Prescribed the Jihad upon the men of my^{-saww} community, and the 'Ghayra' (jealousy/sense of honour) upon women of my^{-saww} community. The one from them who is patient and anticipates, Allah^{-azwj} Give him Recompense of a martyr'.¹⁷²

46- وَ يَحْدَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع أَنَّى النَّبِيُّ ص رَجُلٌ مِنَ الْأَنْصَارِ بَابِنَةَ لَهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ زَوْجَهَا فَلَانٌ بِنُ فَلَانِ الْأَنْصَارِيِّ فَضَرْبَهَا فَأَنْزِرْ فِي وَجْهِهَا فَأَقِيدُهُ لَهَا

And by this chain, he^{-asws} said: 'Ali^{-asws} said: 'A man from the Helpers came to the Prophet^{-saww} with a daughter of his. He said, 'O Rasool-Allah^{-saww}! Her husband is so and so, son of so and so, the Helper. He beat her, and the impact is on her face. Take retribution for her from him!'

فَقَالَ رَسُولُ اللَّهِ ص لَكَ ذَلِكَ

Rasool-Allah^{-saww} said: 'That is for you!'

فَأَنْزَلَ اللَّهُ تَعَالَى قَوْلَهُ الرِّجَالُ قَوْمُونَ عَلَى النِّسَاءِ الْآيَةَ فَقَالَ رَسُولُ اللَّهِ ص أَرَدْتُ أَمْرًا وَ أَرَادَ اللَّهُ تَعَالَى غَيْرَهُ.

¹⁶⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 41

¹⁶⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 42

¹⁷⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 43

¹⁷¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 44

¹⁷² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 45

Allah^{-azwj} the Exalted Revealed His^{-azwj} Words: **Men are guardians of the women [4:34]** – the Verse. Rasool-Allah^{-saww} said: ‘I^{-saww} wanted a matter and Allah^{-azwj} the Exalted Wanted another (something else)’.¹⁷³

47- وَ يَحْدَا إِسْنَادَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا رَجُلٌ رَأَى فِي مَنْزِلِهِ شَيْئاً مِنْ الْفُجُورِ فَلَمْ يُعَيِّرْ بَعَثَ اللَّهُ تَعَالَى طَيْراً أبيضَ يَطْلُغُ عَلَيْهِ أَرْبَعِينَ صَبَاحاً فَيَقُولُ كُلَّمَا دَخَلَ وَ خَرَجَ غَيْرَ غَيْرٍ فَإِنْ غَيَّرَ وَ إِلَّا مَسَحَ رَأْسَهُ بِجَنَاحَيْهِ عَلَى عَيْنَيْهِ فَإِنْ رَأَى حَسَناً لَمْ يَسْتَحْسِنُهُ وَ إِنْ بَرَى قَبِيحاً لَمْ يَنْكَرْهُ.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Whichever man sees something from the immoralities in his house but does not change (it), Allah^{-azwj} the Exalted Sends a white bird hovering upon him for forty mornings. Every time he enters and exits, it says, ‘Change! Change!’ If he changes, (fine), or else it wipes his head with its wings upon his eyes. Then, if he sees good, does not consider it as good, and if he sees ugliness, does not dislike it’.¹⁷⁴

48- أَمَالِي الشَّيْخِ، جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ جَدِّهِ مُوسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ عَمِّيهِ إِبرَاهِيمَ وَ الْحُسَيْنِ ابْنِي الْحُسَيْنِ عَنْ أُمِّهِمْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ أَبِيهَا عَنْ جَدِّهَا عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ النَّبِيِّ ص قَالَ: النِّسَاءُ عِيٌّ وَ عَوْرَاتٌ فَدَاؤُوا عَيْنَهُنَّ بِالسُّكُوتِ وَ عَوْرَاتِهِنَّ بِالْبَيُوتِ.

(The book) ‘Amaali’ of the Sheykh – A group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Al Hasany, from Musa Bin Abdullah Al Hasany, from his grandfather Musa Bin Abdullah, from his father Abdullah Bin Al-Hassan and his uncles Ibrahim Al Al-Hassan, two sons of Al-Hassan,

‘From their mother Fatima^{-as} daughter of Al-Husayn^{-asws}, from her^{-as} father^{-asws}, from her^{-as} grandfather Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-saww} having said: ‘The women are weak and vulnerable. Deal with their weakness with silence, and their vulnerability with (their staying) in the houses!’¹⁷⁵

49- وَ مِنْهُ، جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ بِإِسْنَادِهِ رَفَعَهُ عَنِ الصَّادِقِ ع قَالَ: سَأَلْتُ أُمَّ سَلَمَةَ رَسُولَ اللَّهِ ص عَنْ فَضْلِ النِّسَاءِ فِي خِدْمَةِ أَرْوَاجِهِنَّ فَقَالَ إِنَّمَا امْرَأَةٌ رَفَعَتْ مِنْ بَيْتِ زَوْجِهَا شَيْئاً مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ تُرِيدُ بِهِ صَلَاحاً إِلَّا نَظَرَ اللَّهُ إِلَيْهَا وَ مَنْ نَظَرَ اللَّهُ إِلَيْهَا لَمْ يُعَذِّبْهُ

And from him, a group, from Abu Al Mufazzal by his chain raising it,

‘From Al-Sadiq^{-asws} having said: ‘Umm Salama^{-ra} asked Rasool-Allah^{-saww} about the merits of the women in serving their husbands. He^{-saww} said: ‘Whichever woman raises from the house of her husband, a thing from its place to place it in another place intending correction with it, Allah^{-azwj} Looks as her (with Consideration), and the one Allah^{-azwj} Looks at, He^{-azwj} will not Punish him’.

فَقَالَتْ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زِدْنِي فِي النِّسَاءِ الْمَسَاكِينِ مِنَ الثَّوَابِ بِأبي أَنْتِ وَ أُمِّي

Umm Salama^{-ra}, may Allah^{-azwj} be Pleased with her^{-ra}, said, ‘Increase for me^{-ra} regarding the Rewards of the poor women. May my^{-ra} father and my^{-ra} mother be sacrificed for you^{-saww}!’

¹⁷³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 46

¹⁷⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 47

¹⁷⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 48

فَقَالَ ص يَا أُمَّ سَلَمَةَ إِنَّ الْمَرْأَةَ إِذَا حَمَلَتْ كَانَ لَهَا مِنَ الْأَجْرِ كَمَنْ جَاهَدَ بِنَفْسِهِ وَ مَالِهِ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا وَضَعَتْ فَيْلٌ لَهَا قَدْ عُفِرَ لَكَ ذَنْبُكَ فَاسْتَأْنِفِي الْعَمَلَ فَإِذَا أَرْضَعَتْ فَلَهَا بِكُلِّ رَضْعَةٍ تَحْرِيرُ رَقَبَةٍ مِنْ وَوَلِدِ إِسْمَاعِيلَ.

He^{-saww} said: ‘O Umm Salama^{-ra}! The woman, when she gets pregnant, there would be for her Recompense like the one who fights with his soul and his wealth in the Way of Allah^{-azwj} Mighty and Majestic. When she gives birth, it is said to her, ‘Your sins have been Forgiven for you, so resume anew!’ When she breastfeeds, for her would be with every breast-feeding, (Reward of) freeing a neck from the children of Ismail^{-as}!’¹⁷⁶

50- ماء، الأماي للشيخ الطوسي عن الحسين بن إبراهيم عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الزعفراني عن البرقي عن أبيه أحمد عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص النِّسَاءُ عِيٌّ وَ عَوْرَةٌ فَاسْتُرُوا الْعَوْرَاتِ بِالْبُيُوتِ وَ اسْتُرُوا الْعِيَّ بِالسُّكُوتِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – From Al Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Al Barqy, from his father Ahmad, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The women are weak and vulnerable. Cover the vulnerable with the houses and cover the weak with the silence!’¹⁷⁷

51 نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ ع عَيْرَةُ الْمَرْأَةِ كُفْرٌ وَ عَيْرَةُ الرَّجُلِ إِيمَانٌ.

(The book) ‘Nahj Al Balagah’ – He^{-asws} said: ‘(Jealousy/sense of honour) ‘Ghayra’ of the woman is Kufr while Ghayra’ of the man is Eman’.¹⁷⁸

52 وَ قَالَ ع جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ.

And he^{-asws} said: ‘Jihad of the woman is to be excellent with her husband’.¹⁷⁹

53 وَ قَالَ ع الْمَرْأَةُ شَرٌّ كُلُّهَا وَ شَرٌّ مَا فِيهَا أَنَّهُ لَا بُدَّ مِنْهَا.

And he^{-asws} said: ‘The woman is evil, all of her, and evil is what is in her. There is no escape from her’.¹⁸⁰

54 وَ قَالَ: فِي وَصِيَّتِهِ لِابْنِهِ الْحُسَيْنِ ع إِتَاكَ وَ مُشَاوَرَةَ النِّسَاءِ فَإِنَّ رَأْيَهُنَّ إِلَى أَفْنٍ وَ عَزْمُهُنَّ إِلَى وَهْنٍ فَاكْتُمْفِ عَلَيَّهِنَّ مِنْ أَبْصَارِهِنَّ بِحِجَابِكَ إِبَاهُنَّ فَإِنَّ شِدَّةَ الْحِجَابِ أَبْقَى عَلَيَّهِنَّ وَ لَيْسَ خُرُوجُهُنَّ بِأَشَدَّ مِنْ إِدْحَالِكَ مَنْ لَا يُوثِقُ بِهِ عَلَيَّهِنَّ وَ إِنْ اسْتَطَعْتَ أَنْ لَا يَعْرِفَنَّ عَيْرَكَ فَافْعَلْ

And he^{-asws} said in a bequest to his^{-asws} son^{-asws} Al-Hassan^{-asws}: ‘Beware of consulting the women for their opinions are to ruination and their determinations are to weakness, and refrain upon them of their sights by your veiling them, for the severe veil would be more lasting upon them, and their emerging is not severer than your letting enters the one who

¹⁷⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 49

¹⁷⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 50

¹⁷⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 51

¹⁷⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 52

¹⁸⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 53

cannot be trusted upon (from) them, and if you are able that they do not know anyone other than you, then do so.

وَلَا تَمْلِكِ الْمَرْأَةُ مِنْ أَمْرِهَا مَا جَاوَزَ نَفْسَهَا فَإِنَّ الْمَرْأَةَ رِيحَانَةٌ وَ لَيْسَتْ بِفَهْرَمَانَةٍ وَ لَا تَعُدُّ بِكَرَامَتِهَا نَفْسَهَا وَ لَا تُطْمِعُهَا أَنْ تَشْفَعَ لِعَیْرِهَا

And do not let the woman be in control of her affairs, what exceeds herself, for the woman is a fragrant basil and she isn't an administrator, and do not transgress herself with her honour nor covet her in interceding for others.

وَ إِيَّاكَ وَ التَّعَايُرَ فِي عَیْرِ مَوْضِعِ عَیْرَةٍ فَإِنَّ ذَلِكَ يَدْعُو الصَّحِيحَةَ إِلَى السَّقَمِ وَ الْبَرِيئَةَ إِلَى الرَّيْبِ.

And beware of the (displaying) sense of honour (Ghayra) in other than the place of 'Ghayra' for that would call the healthy woman to the sickness, and the righteous one to the suspicion!"¹⁸¹

55 كَنْزُ الْكَرَاجِكِيِّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ [ابْنِ] الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَلْعُونَةٌ مَلْعُونَةٌ امْرَأَةٌ تُؤْذِي زَوْجَهَا وَ تَعْمَهُ وَ سَعِيدَةٌ سَعِيدَةٌ امْرَأَةٌ تُكْرِمُ زَوْجَهَا وَ لَا تُؤْذِيهِ وَ تُطِيعُهُ فِي جَمِيعِ أَحْوَالِهِ.

(The book) 'Kanz Al Karajaky' – From Muhammad Bin Ahmad Bin Shazan, from his father, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Ziyad, from Mufazzal Bin Umar, from Yunus Bin Yaqoub,

'From Abu Abdullah^{asws} having said: 'Accursed! Accursed is a woman hurting her husband and saddening him, and fortunate, fortunate is a woman honouring her husband and does not hurt him, and obeys him in entirety of his situations!"¹⁸²

56 وَ مِنْهُ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِيَّاكَ وَ مُشَاوَرَةَ النِّسَاءِ إِلَّا مَنْ جَرَّبَتْ بِكَمَالِ عَقْلِ فَإِنَّ رَأْيَهُنَّ يَجْرُ إِلَى الْأَفْنِ وَ عَزْمُهُنَّ إِلَى وَهْنٍ

And from him,

'From Amir Al-Momineen^{asws}: 'Beware of consulting the women except the one you have experienced perfection of intellect, for their opinion leads to ruination and their determination to weakness.

وَ قَصَرَ عَلَيْهِنَّ حُجُبُهُنَّ فَهُوَ خَيْرٌ لَكُنَّ وَ لَيْسَ خُرُوجُهُنَّ بِأَشَدَّ عَلَيْكَ مِنْ دُخُولِ مَنْ لَا يُوثِقُ بِهِ عَلَيْهِنَّ وَ إِنْ اسْتَطَعْتَ أَنْ لَا يَعْرِفَنَّ عَیْرَكَ فَافْعَلْ وَ لَا تَمْلِكِ الْمَرْأَةُ مِنْ أَمْرِهَا مَا جَاوَزَ نَفْسَهَا فَإِنَّ ذَلِكَ أَنْعَمَ لِنَايَا وَ نَائِكَ

Restrict their exposure with proper veils, for that is better for them. Their going out is not more harmful to you than the entrance of someone untrustworthy upon them. If you are able to ensure that no one knows them besides you, then do so. Do not grant a woman control over matters beyond herself, for that is more calming for both her mind and yours.

¹⁸¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 54

¹⁸² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 55

وَ إِنَّمَا الْمَرْأَةُ رِيحَانَةٌ وَ لَيْسَتْ بِقَهْرْمَانَةٍ وَ لَا تُطْمِعُهَا أَنْ تُشْفَعَ لِعَیْبِهَا وَ لَا تُطِيلَنَّ الْخُلُوءَ مَعَ النِّسَاءِ فَيَمْلَنَكَ وَ اسْتَبْقِ مِنْ نَفْسِكَ بَقِيَّةً وَ إِيَّاكَ وَ التَّعَايُرَ فِي عَیْرِ مُؤْضِعٍ غَيْرِهِ فَإِنَّ ذَلِكَ يَدْعُو الصَّحِيحَةَ إِلَى السَّقَمِ وَ إِنْ رَأَيْتَ مِنْهُنَّ رِيبةً فَعَجِّلِ التَّكْبِيرَ وَ أَقِلِّ الغَضَبَ عَلَيَّهِنَّ إِلَّا فِي عَیْبٍ أَوْ ذَنْبٍ.

Indeed, the woman is a delicate flower, not a manager of affairs. Do not let her aspire to intercede for others, and do not prolong seclusion with women, lest they grow tired of you. Preserve some of yourself, and beware of Ghayra (jealousy/sense of honour) in matters where there is no cause, for that invites a healthy woman toward corruption. But if you see suspicious behaviour from them, then respond quickly with disapproval, and limit your anger toward them except in case of fault or offence!"¹⁸³

57 وَ قَالَ: لَا تُطْلِعُوا النِّسَاءَ عَلَى حَالٍ وَ لَا تَأْمَنُوهُنَّ عَلَى مَالٍ وَ لَا تَتَّقُوا فِيهِنَّ فِي الْفِعَالِ فَإِنَّهُنَّ لَا عَهْدَ لَهُنَّ عِنْدَ عَاهِدِهِنَّ وَ لَا وَرَعَ لَهُنَّ عِنْدَ حَاجَتِهِنَّ وَ لَا دِينَ لَهُنَّ عِنْدَ شَهْوَتِهِنَّ يَحْفَظُنَّ الشَّرَّ وَ يَنْسِينَ الْخَيْرَ فَالْطُّفُوءَ لَهُنَّ عَلَى حَالٍ لَعَلَّهُنَّ يُحْسِنُ الْفِعَالَ.

And he^{-asws} said: 'Do not disclose your conditions to women, do not entrust them with wealth, and do not rely on them in actions, for they have no loyalty to those who make agreements with them, no restraint when in need, and no religion when overtaken by desire. They remember evil and forget good. So, deal with them gently in all matters, perhaps they may act rightly!"¹⁸⁴

58 عِدَّةُ الدَّاعِي، قَالَ النَّبِيُّ ص مَا زَالَ جَبْرَائِيلُ يُوصِيَنِي بِالْمَرْأَةِ حَتَّى ظَنَنْتُ أَنَّهُ لَا يَنْبَغِي طَلَاقُهَا إِلَّا مِنْ فَاحِشَةٍ مُبِينَةٍ.

(The book) 'Uddat Al Daie' -

'The Prophet^{-saww} said: 'Jibraeel^{-as} did not cease advising me^{-saww} regarding the woman until I^{saww} thought it is not befitting to divorce her except due to open immorality!"¹⁸⁵

59 وَ قَالَ ص اتَّقُوا اللَّهَ فِي الضَّعِيفِينَ النِّسَاءِ وَ الْيَتِيمِ.

And he^{-saww} said: 'Fear Allah^{-azwj} regarding the two weak ones – the women and the orphans!"¹⁸⁶

60 وَ قَالَ ص حَقُّ الْمَرْأَةِ عَلَى زَوْجِهَا أَنْ يَسُدَّ جُوعَتَهَا وَ أَنْ يَسْتُرَ عَوْرَتَهَا وَ لَا يُبَسِّحَ لَهَا وَجْهًا فَإِذَا فَعَلَ ذَلِكَ فَقَدْ وَ اللَّهِ أَدَى حَقِّهَا.

And he^{-saww} said: 'A right of the wife upon her husband is that he block her hunger and covers her bareness, and is not ugly to her of face. When he does that, by Allah^{-azwj} he has fulfilled her right!"¹⁸⁷

[باب 62 جوامع أحكام النساء و نواذرها](#)

¹⁸³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 56

¹⁸⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 57

¹⁸⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 58

¹⁸⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 59

¹⁸⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 61 H 60

CHAPTER 62 – COMPREHENSIVE RULINGS OF THE WOMEN AND ITS MISCELLANEOUS

1- ل، الخصال الفطآن عن الشكرى عن الجوهري عن جعفر بن محمد بن عمارة عن أبيه عن جابر الجعفي قال سمعت أبا جعفر ع يقول ليس على النساء أدان ولا إقامة ولا جمعة ولا جماعة ولا عيادة المريض ولا اتباع الجنائز ولا إجهار بالتلبية ولا الهزولة بين الصفا والمروة ولا استلام الحجر الأسود ولا دخول الكعبة ولا الخلق إنما يقصرن من شعورهن

(The book) 'Al Khisaaal' – Al Qattan, from Al Sukary, from Al Jamhoury, from Ja'far Bin Muhammad Bin Mara, from his father, from Jabir Al Jufy who said,

'I heard Abu Ja'far^{asws} saying: 'It isn't upon the women, neither Azaan, nor Iqaama, nor Friday (Salat), nor congregation (Salat), nor consoling the sick, nor following the funeral, nor being loud with the Talbiyya, nor the sprinting between Al-Safa and Al-Marwa, nor kissing the Black Stone, nor entering the Kabah, nor shaving (the head). But rather, they should shorten from their hair.

و لا تؤلى المرأة القضاء ولا تؤلى الإمامة ولا تستشار ولا تدبج إلا من الاضطراب وتبدأ في الوضوء يباطن الذراع والرجل بظاهره ولا تمسح كما تمسح الرجال بل عليها أن تلتقي الحمار عن موضع مسح رأسها في صلاة العداة والمغرب وتمسح عليه وفي سائر الصلوات تدخل أصبعها وتمسح على رأسها من غير أن تلتقي عنها حمارها

And a woman is not to be appointed as judge, nor as a governor, nor is she to be consulted, nor is she to perform slaughter except out of necessity. In Wud'u, she begins with the inner part of the arm, while the man begins with the outer part. She does not wipe (the head) as men do; rather, she should remove her head covering from the area of wiping during the morning and evening Salats and wipe over it. In the other Salats, she should insert her finger and wipe over her head without removing her head covering.

و إذا قامت في صلاتها صممت رجلها و وضعت يديها على صدرها و توضع يديها في ركوعها على فخذها و تجلس إذا أزدت السجود و سجدت لأطقة بالأرض و إذا رفعت رأسها من السجود جلست ثم تخفض إلى القيام و إذا قعدت للتشهد رفعت رجلها و صممت فخذها و إذا سبحت عقدهت على الأناجيل لأتمر مشمولات

And when she stands in her Salat, she brings her feet together and places her hands on her chest. In Ruk'u, she places her hands on her thighs. When intending to do Sajdah, she first sits, then prostrates close to the ground. When raising her head from Sajdah, she sits before rising to stand. When she sits for the testimony (Tashahhud), she lifts her legs, brings her thighs together, and when glorifying, she counts on her fingertips, for these will be questioned.

و إذا كانت لها إلى الله حاجة صعدت فوق بيتها و صلت و كشفت رأسها إلى السماء فإنها إذا فعلت ذلك استجاب الله لها و لم يحسبها و ليس عليها غسل الجمعة في السفر ولا يجوز لها تركه في الحضر

And if a woman has a need to Allah^{azwj}, she should ascend to the roof of her house, pray Salat, and uncover her head toward the sky, for when she does that, Allah^{azwj} Responds to her and does not disappoint her. She is not required to perform the Friday ritual bath while travelling, but she is not permitted to neglect it while at home.

وَأَلَّا يَجُوزَ شَهَادَةُ النِّسَاءِ فِي شَيْءٍ مِنَ الْحُدُودِ وَ لَا يَجُوزُ شَهَادَتُهُنَّ فِي الطَّلَاقِ وَ لَا فِي رُؤْيَةِ الْهَيْلَالِ وَ يَجُوزُ شَهَادَتُهُنَّ فِيمَا لَا يَجِلُّ لِلرَّجُلِ النَّظَرُ لَهُ وَ لَيْسَ لِلنِّسَاءِ مِنْ سَرَوَاتِ الطَّرِيقِ شَيْءٌ وَ هُنَّ جَنْبَتَاهُ وَ لَا يَجُوزُ هُنَّ نُزُولُ الْعُرْفِ وَ لَا تَعْلَمُ الْكِتَابَةَ وَ يُسْتَحَبُّ هُنَّ تَعْلِيمُ الْمِعْزَلِ وَ سُورَةِ النَّوْرِ وَ يُكْرَهُ هُنَّ تَعْلَمُ سُورَةَ يُوسُفَ

The testimony of women is not accepted in matters of legal punishments, nor in divorce, nor in the sighting of the new moon. Their testimony is accepted in matters that men are not permitted to look at. Women have no share in the prominent part of the road; rather, they are to keep to its sides. It is not permissible for them to descend into upper rooms, nor to learn writing. It is recommended for them to learn spinning and Surah Al Noor, and it is disliked for them to learn Surah Yusuf^{as}.

وَ إِذَا ارْتَدَّتِ الْمَرْأَةُ عَنِ الْإِسْلَامِ اسْتُئْتِبِتْ فَإِنْ تَابَتْ وَ إِلَّا حُلِدَتْ فِي السِّجْنِ وَ لَا تُقْتَلُ كَمَا يُقْتَلُ الرَّجُلُ إِذَا ارْتَدَّ وَ لَكِنَّهَا تُسْتَحْدَمُ خِدْمَةً شَدِيدَةً وَ تُنْعَمُ مِنَ الطَّعَامِ وَ الشَّرَابِ إِلَّا مَا تُمْسِكُ بِهِ نَفْسَهَا وَ لَا تُطْعَمُ إِلَّا أَلْحَبَّ الطَّعَامِ وَ لَا تُكْسَى إِلَّا غَلِيظَ النَّيَابِ وَ حَشِيئَتِهَا وَ تُضْرَبُ عَلَى الصَّلَاةِ وَ الصِّيَامِ وَ لَا جِزْيَةَ عَلَى النِّسَاءِ

If a woman apostatises from Islam, she is to be called to repent. If she repents, then fine, otherwise, she is to be imprisoned for life and not executed as a man would be if he apostatises. However, she is to be subjected to harsh labour, denied food and drink except what keeps her alive, fed only the worst of food, clothed only in coarse and rough garments, and beaten to enforce Salat and fasting. There is no Jizya (tax) upon women.

وَ إِذَا حَضَرَ وِلَادَةُ الْمَرْأَةِ وَجِبَ إِخْرَاجُ مَنْ فِي الْبَيْتِ مِنَ النِّسَاءِ كَمَا لَا يَكُنُّ أَوَّلَ نَاطِرٍ إِلَى عَوْرَتِهَا وَ لَا يَجُوزُ حُضُورُ الْمَرْأَةِ الْحَائِضِ وَ لَا الْجُنُبِ عِنْدَ تَلْقِينِ الْمَيِّتِ لِأَنَّ الْمَلَائِكَةَ تَتَأَدَّى بِهَا وَ لَا يَجُوزُ لَهَا إِدْخَالُ الْمَيِّتِ قَبْرَهُ

When a woman is giving birth, it is obligatory to remove the other women from the house so that they are not the first to look upon her private parts. It is not permissible for a menstruating woman or someone in a state of sexual impurity to be present during the recitation of Indoctrination (Talqeen) to the dying, because the Angels are harmed by their presence, nor is it permissible for them to place the deceased into the grave.

وَ إِذَا قَامَتِ الْمَرْأَةُ مِنْ مَجْلِسِهَا فَلَا يَجُوزُ لِلرَّجُلِ أَنْ يَجْلِسَ فِيهِ حَتَّى يَبْرُدَ وَ جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ وَ أَعْظَمُ النَّاسِ حَقًّا عَلَيْهَا زَوْجُهَا وَ أَحَقُّ النَّاسِ بِالصَّلَاةِ عَلَيْهَا إِذَا مَاتَتْ زَوْجُهَا

When a woman rises from her seat, it is not permissible for a man to sit in it until it has cooled. A woman's Jihad is in being a good wife. The person with the greatest right over her is her husband, and the one most entitled to lead the Salat over her when she dies is her husband.

وَ لَا يَجُوزُ لِلْمَرْأَةِ أَنْ تَنْكَشِفَ بَيْنَ يَدَيْ الْيَهُودِيَّةِ وَ النَّصْرَانِيَّةِ لِأَنَّ يَصِفَنَّ ذَلِكَ لِأَزْوَاجِهِنَّ وَ لَا يَجُوزُ لَهَا أَنْ تَتَطَيَّبَ إِذَا خَرَجَتْ مِنْ بَيْتِهَا وَ لَا يَجُوزُ لَهَا أَنْ تَتَشَبَّهَ بِالرِّجَالِ لِأَنَّ رَسُولَ اللَّهِ ص لَعَنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَ لَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

It is not permissible for a woman to uncover herself in front of a Jewish or Christian woman because they may describe her to their husbands. It is not permissible for her to wear perfume when leaving her house, nor is it permissible for her to imitate men, for Rasool-Allah^{saaww} cursed the men who imitate women and the women who imitate men.

وَلَا يَجُوزُ لِلْمَرْأَةِ أَنْ تُعْطِلَ نَفْسَهَا وَ لَوْ أَنْ تُعَلِّقَ فِي نَفْسِهَا خَيْطًا وَ لَا يَجُوزُ أَنْ تُرَى أَظْفَارُهَا بَيْضَاءَ وَ لَوْ أَنْ تَمْسَحَهَا بِالْحِنَاءِ مَسْحًا وَ لَا تَخْضِبُ يَدَيْهَا فِي خَيْضِهَا فَإِنَّهُ يُخَافُ عَلَيْهَا الشَّيْطَانُ

It is not permissible for a woman to leave herself without adornment, even if only by hanging a thread on herself. It is not permissible for her fingernails to be seen white, even if she only wipes them lightly with henna. She should not apply henna to her hands during menstruation, for it is feared that Satan^{la} may affect her.

وَ إِذَا أَرَادَتِ الْمَرْأَةُ الْحَاجَةَ وَ هِيَ فِي صَلَاتِهَا صَفَّقَتْ يَدَيْهَا وَ الرَّجُلُ يُومِئُ بِرَأْسِهِ وَ هُوَ فِي صَلَاتِهِ وَ يُشِيرُ بِيَدِهِ وَ يُسَبِّحُ وَ لَا يَجُوزُ لِلْمَرْأَةِ أَنْ تُصَلِّيَ بِغَيْرِ خِمَارٍ إِلَّا أَنْ تَكُونَ أَمَةً فَإِنَّهَا تُصَلِّيَ بِغَيْرِ خِمَارٍ مَكْشُوفَةَ الرَّأْسِ

If a woman needs something while she is in her Salat, she should clap with her hands, whereas a man, if he is in his Salat, should signal with his head, gesture with his hand, and say Tasbeeh. It is not permissible for a woman to pray Salat without a head scarf unless she is a slave woman; in that case, she may pray Salat without a scarf, with her head uncovered.

وَ يَجُوزُ لِلْمَرْأَةِ لُبْسُ الدِّيْبَاجِ وَ الْحَرِيرِ فِي غَيْرِ صَلَاةٍ وَ إِحْرَامٍ وَ حُرْمِ ذَلِكَ عَلَى الرَّجَالِ إِلَّا فِي الْجِهَادِ وَ يَجُوزُ أَنْ تَتَخْتَمَ بِالذَّهَبِ وَ تُصَلِّيَ فِيهِ وَ حُرْمَ ذَلِكَ عَلَى الرَّجَالِ قَالَ النَّبِيُّ ص يَا عَلِيُّ لَا تَتَخْتَمَ بِالذَّهَبِ فَإِنَّهُ زِينَتُكَ فِي الْجَنَّةِ وَ لَا تَلْبَسِ الْحَرِيرَ فَإِنَّهُ لِيَأْسُكَ فِي الْجَنَّةِ

It is permissible for a woman to wear brocade and silk outside of Salat and Hajj, and that is forbidden for men except during jihad. It is also permissible for her to wear a gold ring and pray Salat while wearing it, whereas that is forbidden for men. The Prophet^{saww} said: 'O Ali^{asws}! Do not wear a gold ring, for it is your adornment in Paradise, and do not wear silk, for it is your clothing in Paradise!'

وَ لَا يَجُوزُ لِلْمَرْأَةِ فِي مَا هِيَ عِنْتُكَ وَ لَا بَرٌّ إِلَّا بِإِذْنِ زَوْجِهَا وَ لَا يَجُوزُ أَنْ تَخْرُجَ مِنْ بَيْتِهَا إِلَّا بِإِذْنِ زَوْجِهَا وَ لَا يَجُوزُ لِلْمَرْأَةِ أَنْ تُصَافِحَ غَيْرَ ذِي حَرَمٍ إِلَّا مِنْ وَرَاءِ ثَوْبِهَا وَ لَا تُبَاعِعَ إِلَّا مِنْ وَرَاءِ ثَوْبِهَا وَ لَا يَجُوزُ لَهَا أَنْ تَحُجَّ تَطَوُّعًا إِلَّا بِإِذْنِ زَوْجِهَا وَ لَا يَجُوزُ لِلْمَرْأَةِ أَنْ تَدْخُلَ الْحَمَّامَ فَإِنَّ ذَلِكَ مُحَرَّمٌ عَلَيْهَا

A woman is not permitted to free a slave or give charity from her wealth without her husband's permission. She is not allowed to leave her house without her husband's permission. She may not fast voluntarily without his consent. It is not permissible for her to shake hands with a non-sanctimonious man except from behind a cloth, and she may not engage in a transaction of allegiance except from behind a cloth. She is not allowed to perform a voluntary Hajj without her husband's permission. It is also not permissible for a woman to enter a public bathhouse, for that is forbidden to her.

وَ لَا يَجُوزُ لِلْمَرْأَةِ رُكُوبُ الْمَرْحَلِ إِلَّا مِنْ ضَرُورَةٍ أَوْ فِي سَفَرٍ وَ مِيرَاثُ الْمَرْأَةِ نِصْفُ مِيرَاثِ الرَّجُلِ وَ دِيَّتُهَا نِصْفُ دِيَّةِ الرَّجُلِ وَ تُعَاوِلُ الْمَرْأَةُ الرَّجُلَ فِي الْجِرَاحَاتِ حَتَّى تَبْلُغَ ثُلُثَ الدِّيَّةِ فَإِذَا زَادَتْ عَلَى الثُّلُثِ انْتَفَعِ الرَّجُلُ وَ سَفَلَتِ الْمَرْأَةُ

A woman is not permitted to ride a saddle animal except out of necessity or during travel. A woman's inheritance is half that of a man's, and her wergild is half that of a man's. In cases of bodily injury, a woman shares compensation with a man up to one-third of the full wergild. Once it exceeds one-third, the man's compensation is raised while the woman's is lowered.

وَ إِذَا صَلَّتِ الْمَرْأَةُ وَخَدَّهَا مَعَ الرَّجُلِ قَامَتْ خَلْفَهُ وَ لَمْ تُقَمْ بِجَنْبِهِ وَ إِذَا مَاتَتِ الْمَرْأَةُ وَقَفَ الْمُصَلِّي عَلَيْهَا عِنْدَ صَدْرِهَا وَ مِنَ الرَّجُلِ إِذَا صَلَّى عَلَيْهِ عِنْدَ رَأْسِهِ وَ إِذَا أُدْخِلَتِ الْمَرْأَةُ الْقَبْرَ وَقَفَ زَوْجُهَا فِي مَوْضِعٍ يَتَنَاوَلُ وَرَكَّعًا وَ لَا شَفِيعَ لِلْمَرْأَةِ أَجْحُجَّ عِنْدَ رَبِّهَا مِنْ رِضَا زَوْجِهَا

If a woman prays Salat alone with a man, she stands behind him and does not stand beside him. When a woman dies, the one leading the Salat stands by her chest, while for a man, the Salat is led standing by his head. When a woman is placed into the grave, her husband stands at a position level with her hip. There is no intercessor for a woman more effective before her Lord^{-azwj} than the pleasure of her husband.

وَ لَمَّا مَاتَتْ فَاطِمَةُ ع قَامَ عَلَيْهَا أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ اللَّهُمَّ إِنِّي رَاضٍ عَنِ ابْنَةِ نَبِيِّكَ اللَّهُمَّ إِنَّهَا قَدْ أُوحِشَتْ فَانْسِئْهَا اللَّهُمَّ إِنَّهَا قَدْ هُجِرَتْ فَصَلِّهَا اللَّهُمَّ إِنَّهَا قَدْ ظَلِمَتْ فَاحْكُمْ لَهَا وَ أَنْتَ خَيْرُ الْحَاكِمِينَ.

And when (Syeda) Fatima^{-asws} passed away, Amir Al-Momineen^{-asws} stood by her^{-asws} and said: 'O Allah^{-azwj}! I^{-asws} am pleased with the daughter^{-asws} of Your^{-azwj} Prophet^{-saww}! O Allah^{-azwj}! She^{-asws} has been lonely, so Comfort her^{-asws}! O Allah^{-azwj}! She^{-asws} was forsaken, so Connect her^{-asws}! O Allah^{-azwj}! She^{-asws} has been oppressed, so Judge for her^{-asws}, and You^{-azwj} are Best of the judges!'"¹⁸⁸

2- ل، الخصال فيما أوصى به النبي ص علياً يا علي لئس على النساء جمعة ولا جماعة ولا أدان ولا إقامة ولا عيادة المريض ولا اتباع جنازة ولا هزولة بين الصفا والمروة ولا استلام الحجر ولا حلق ولا توي القساء ولا شمشار ولا تدبج إلا عند الضرورة ولا تجهر بالتلبية ولا تقيم عند قبر ولا تسمع الخطبة ولا تتولى الترويح

(The book) 'Al Khisaal' -

'Among what the Prophet^{-saww} advised Ali^{-asws}: 'O Ali^{-asws}! There is neither Friday Salat, upon women, nor congregational Salat, nor Azaan, nor Iqaama, nor consoling the sick, nor following a funeral procession, nor sprinting between Al-Safa and Al-Marwa, nor touching the Black Stone, nor shaving the head, nor appointment to judiciary, nor being consulted, nor performing a slaughter except in necessity, nor raising the voice in Talbiyya (of Hajj), nor standing at a grave, nor listening to the sermon, nor conducting a marriage.

وَ لَا تَخْرُجُ مِنْ بَيْتِ زَوْجِهَا إِلَّا بِإِذْنِهِ فَإِنْ خَرَجْتَ بِغَيْرِ إِذْنِهِ لَعَنَهَا اللَّهُ وَ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ لَا تُعْطِي مِنْ بَيْتِ زَوْجِهَا شَيْئاً إِلَّا بِإِذْنِهِ وَ لَا تَبِيتَ وَ زَوْجِهَا عَلَيْهَا سَاحِطٌ وَ إِنْ كَانَ ظَالِماً لَهَا.

And she is not to leave the house of her husband except with his permission. If she leaves without his permission, she is cursed by Allah^{-azwj}, and Jibraeel^{-as} and Mikaeel^{-as}. She is not to give anything (in charity) from her husband's house except with his permission, and she must not spend the night while her husband is displeased with her, even if he has wronged her'.¹⁸⁹

¹⁸⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 1

¹⁸⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 2

3- مع، معاني الأخبار ابنُ الهيثم عن ابن زكريا القطان عن ابن حبيب عن ابن مفلح عن أبيه عن علي بن غراب قال حَدَّثَنِي خَيْرُ الْجَعْفَرِ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: لَعَنَ رَسُولُ اللَّهِ ص النَّامِصَةَ وَ الْمُتَمِصَّةَ وَ الْوَاشِرَةَ وَ الْمُتَوَشِّرَةَ وَ الْوَاصِلَةَ وَ الْمُسْتَوْصِلَةَ وَ الْوَاشِمَةَ وَ الْمُسْتَوْشِمَةَ.

(The book) 'Ma'any Al Akhbaar' – Ibn Al Haysam, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Ali Bin Ghuraab who said,

'It is narrated to me by the best of Ja'far's, Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} cursed the woman who plucks eyebrows and the one who has them plucked, the one who files teeth and the one who has them filed, the one who adds hair extensions and the one who has them added, the one who tattoos and the one who gets tattooed'¹⁹⁰.

4- مع، معاني الأخبار المُكْتَبِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ الْكَرْخِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَعَنَ اللَّهُ الْوَاصِلَةَ وَ الْمُتَوَصِّلَةَ يَغْنِي الرَّائِيَةَ وَ الْقَوَادَةَ.

(The book) 'Ma'any Al Akhbaar' – Al Mukattib, from Ali, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Ziyad Al Karkhy who said,

'I heard Abu Abdullah^{-asws} saying: 'May Allah^{-azwj} Curse the procuring woman and the procured!' – meaning the adulteress and the pimp'¹⁹¹.

5- ع، علل الشرائع أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْبَرْقِيِّ عَنِ رَجُلٍ عَنِ ابْنِ أَسْبَاطٍ عَنْ عَمِيهِ رَفَعَهُ إِلَى عَلِيٍّ ع قَالَ قَالَ النَّبِيُّ ص نِعَمَ اللَّهُ الْمَغْزَلُ لِلْمَرْأَةِ الصَّالِحَةِ.

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ashary, from Al Barqy, from a man, from Ibn Asbaat, from his uncle raising it to,

Ali^{-asws} said: 'The Prophet^{-saww} said: 'The best plaything for the righteous woman is the spinning wheel'¹⁹².

6- ع، علل الشرائع بِحَدِّ إِسْنَادٍ عَنِ الْبَرْقِيِّ عَنِ أَبِي الْجَوْزَاءِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرٍو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَعَنَ اللَّهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.

(The book) 'Ilal Al Sharaie' – By this chain, from Al Barqy, from Abu Al Jowza, from Al Husayn Bin Ulwan, from Amro Bin Khalid,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'May Allah^{-azwj} Curse the men resembling with the women, and the women resembling with the men'¹⁹³.

¹⁹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 3

¹⁹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 4

¹⁹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 5

¹⁹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 6

7- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في خبر الشاميين أنه سأل أمير المؤمنين ع عن أربع لا يشبعن من أربع فقال أرض من مطرٍ و أنتى من ذكرٍ و عين من نظيرٍ و عالم من علمٍ.

(The book) 'Ilal Al Sharaie', (and) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – In a Hadeeth about the Syrian, he asked Amir Al-Momineen^{-asws} about four not being satiated from four. He^{-asws} said: 'The land from rain, and female from a man, and eye from looking, and a scholar from knowledge'.¹⁹⁴

8- ع، علل الشرائع أحمد بن محمد بن عيسى العلوي عن محمد بن إبراهيم بن أسباط عن أحمد بن زياد القطان عن أحمد بن محمد بن عبد الله عن عيسى بن جعفر العلوي العمري عن أبيه عن علي بن عمار عن أبي طالب ع أن النبي ص قال: مرّ أخي عيسى بمدينةٍ و فيها رجلٌ و امرأةٌ يتصاحبان فقال ما شأنكما

(The book) 'Ilal Al Sharaie' – Ahmad Bin Muhammad Bin Isa Al Alawy, from Muhammad Bin Ibrahim Bin Asbaat, from Ahmad Bin Ziyad Al Qattan, from Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Al Alawy Al Umary, from his forefathers,

'From Umar son of Ali^{-asws}, from his father Ali^{-asws} Bin Abu Talib^{-asws} that the Prophet^{-saww} said: 'My^{-saww} brother Isa^{-as} passed by a city and therein was a man and a woman shouting at each other. He^{-saww} said: 'What is your problem?'

قَالَ يَا نَبِيَّ اللَّهِ هَذِهِ امْرَأَتِي وَ لَيْسَ بِنَا بَأْسٌ صَالِحَةٌ وَ لَكِنِّي أَحِبُّ فِرَاقَهَا

He said, 'O Prophet^{-saww} of Allah^{-azwj}! This is my wife and there is no problem with her. She is righteous, but I would like to separate from her'.

قَالَ فَأَخْبِرْنِي عَلَى كُلِّ حَالٍ مَا شَأْنُهَا

He^{-saww} said: 'Inform me upon every state what her problem is'.

قَالَ هِيَ خَلَقَتْهُ الْوَجْهَ مِنْ عَدْرِ كَبِيرٍ

He said, 'She has a worn-out face without old age!'

قَالَ لَهَا يَا امْرَأَةُ أُنْحَبِينَ أَنْ تَعُودَ مَاءُ وَجْهِكَ طَرِيًّا

He^{-saww} said to her: 'O woman! Would you like to return the water of freshness of your face?'

قَالَتْ نَعَمْ

She said, 'Yes'.

قَالَ لَهَا إِذَا أَكَلْتِ فَرِيَاكِ أَنْ تَشْبَعِي لِأَنَّ الطَّعَامَ إِذَا تَكَاتَرَ عَلَى الصُّدْرِ فَرَادَ فِي الْقَدْرِ ذَهَبَ مَاءُ الْوَجْهِ

¹⁹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 7

He^{-saww} said to her: ‘Whenever you eat, beware of being satiated fully because the food, when it accumulates upon the chest, increasing in the amount, water of the face (freshness) goes away!’

فَفَعَلَتْ ذَلِكَ فَعَادَ وَجْهَهَا طَرِيًّا.

She did that and her face returned to be fresh’’¹⁹⁵.

9- سن، المحاسن يعقوب بن يزيد عن يحيى بن بحر الخراساني قال: سأل رجل أبا عبد الله ع و أنا حاضر ما بال سبب الرجال تنبت [ينبت] و سبب المرأة لا تنبت [لا ينبت]

(The book) ‘Al Mahasin’ – Yaqoub Bin Yazeed, from Yahya Bin Bahr Al Khurasani who said,

‘A man asked Abu Abdullah^{-asws} while I was present, ‘What is the matter the pubic hair of men grow firmly, while that of women does not grow firmly?’

فَقَالَ إِنَّ اللَّهَ حَمَى ذَلِكَ مِنَ الرِّجَالِ وَ جَعَلَهُ مَرْعَى لِلنِّسَاءِ.

He^{-asws} said: ‘Indeed, Allah^{-azwj} has Protected that area from men and made it a pasture for women’’¹⁹⁶.

10- صح، صحيفة الرضا عليه السلام عن الرضا عن أبيه ع قال قال علي بن أبي طالب ع للمرأة عشرة عورات إذا تزوجت سبعت عورة و إذا ماتت سبعت عوراتها كلها.

(The book) ‘Saheefa Al Reza^{-asws}’, may the greeting be upon him^{-asws}, from Al Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} Bin Abu Talib^{-asws} said: ‘For them woman there are ten exposures. When she gets married, an exposure is covered, and when she dies, all of her exposures are covered’’¹⁹⁷.

11- م، تفسير الإمام عليه السلام أنت امرأة إلى النبي ص فقالت ما بال المرأتين يرجل في الشهادة و الميراث

Tafseer Al Imam (Hassan Al-Askari^{-asws}), may the greeting be upon him^{-asws} – ‘What is the matter, there should be two women for one man in the testimony and the inheritance?’

فَقَالَ لِأَنَّكَ نَاقِصَاتُ الدِّينِ وَ الْعَقْلِ

He^{-asws} said: ‘Because they are of deficient religion and the intellect’.

قَالَتْ يَا رَسُولَ اللَّهِ ص وَ مَا نُقْصَانُ دِينِنَا

She said, ‘O Rasool-Allah^{-saww}, and what is the deficiency of our religion?’

¹⁹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 8

¹⁹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 9

¹⁹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 10

قَالَ إِنَّ إِحْدَاكُنَّ تَفْعُدُ بَصْفَ دَهْرِهَا لَا تُصَلِّي وَ إِنَّكُنَّ تُكْتَبْنَ اللَّعْنَ وَ تَكْفُرْنَ الْعِشْرَةَ تَمُكُّثُ إِحْدَاكُنَّ عِنْدَ الرَّجُلِ عَشْرَ سِنِينَ فَصَاعِدًا يُحْسِنُ إِلَيْهَا وَ يُنْعِمُ عَلَيْهَا إِذَا ضَاقَتْ يَدُهُ يَوْمًا أَوْ خَاصَمَهَا قَالَتْ لَهُ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ

He^{-saww} said: 'One of you sits back half of her life without praying Salat, and you frequently curse and are ungrateful for companionship. One of you may stay with a man for ten years or more, during which he treats her well and provides for her generously, but if he faces hardship for a single day or argues with her, she says to him, 'I have not seen any good from you at all!'

وَ مَنْ لَمْ تَكُنْ مِنَ النِّسَاءِ هَذَا خُلِقَ فَالَّذِي يُصِيبُهَا مِنْ هَذَا التَّمْصَانِ مَجْنُونَةٌ عَلَيْهَا لِتَصْبِرَ فَيَعْظِمَ اللَّهُ نَوَائِمًا فَأَبْشِرِي

And who from the women does not happen to be of this nature? The one who is afflicted with this deficiency, there is a Trial upon her to be patient so Allah^{-azwj} would Magnify her Rewards, so receive glad tidings!'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ رَجُلٍ زِدِّي إِلَّا وَ الْمَرْأَةُ الرِّدِيَّةُ أُرْدَى مِنْهُ وَ لَا مِنْ امْرَأَةٍ صَالِحَةٍ إِلَّا وَ الرَّجُلُ أَفْضَلُ مِنْهَا وَ مَا سَاوَى اللَّهُ قَطُّ امْرَأَةً بِرَجُلٍ إِلَّا مَا كَانَ مِنْ تَسْوِيَةِ اللَّهِ فَاطِمَةَ بَعْلِي ع وَ إِخْلَاقَهَا بِهِ وَ هِيَ امْرَأَةٌ بِأَفْضَلِ رِجَالِ الْعَالَمِينَ.

Then Rasool-Allah^{-saww} said: 'There is none from a badman except and there is a woman worse than him, nor is there any righteous woman except and there is a man superior to her, and Allah^{-azwj} has not Equated at all any woman with a man except what happened from the Equalisation by Allah^{-azwj} of (Syeda) Fatima^{-asws} with Ali^{-asws} and Joining her^{-asws} with him^{-asws}, and she^{-asws} is a woman superior to (all) men of the worlds!''¹⁹⁸

12- مكا، مكارم الأخلاق عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع وَ سُئِلَ عَنْ حُلِيِّ الذَّهَبِ لِلنِّسَاءِ قَالَ لَيْسَ بِهِ بَأْسٌ وَ لَا يَنْبَغِي لِلْمَرْأَةِ أَنْ تُعْطَلَ نَفْسَهَا وَ لَوْ أَنْ تُعَلَّقَ فِي عُنُقِهَا قِلَادَةٌ وَ لَا يَنْبَغِي لَهَا أَنْ تَدَعَ يَدَيَّهَا مِنَ الْخِضَابِ وَ لَوْ أَنْ تَمْسَحَهَا بِالْحِنَاءِ مَسْحًا وَ لَوْ كَانَتْ مُسِنَّةً.

(The book) 'Makarim Al Akhlaq' – From Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam^{-asws}), and he^{-asws} was asked about ornaments of gold for the women. He^{-asws} said: 'There is no problem with it, and it is not appropriate for a woman to neglect adorning herself, even if it is by hanging a necklace around her neck, nor should she leave her hand without dye, even if only by lightly applying henna, even if she is elderly'.¹⁹⁹

13- وَ هَيَّ النَّبِيُّ أَنْ يُرَكَّبَ السَّرُوحُ بِفَرْجٍ يَعْنِي الْمَرْأَةُ تَرَكَّبُ بِسَرْجٍ.

And the Prophet^{-saww} prohibited the saddle to be ridden by a private part, meaning the woman riding the saddle (like a man does)''²⁰⁰

14- وَ عَنِ النَّبِيِّ ص قَالَ: لَا تَحْمِلُوا الْفُرُوجَ عَلَى السَّرُوحِ فَتُهَيِّجُوهُنَّ.

¹⁹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 11

¹⁹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 12

²⁰⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 13

And from the Prophet^{-saww} having said: ‘Do not carry the private parts upon the saddles for you will agitate them!’²⁰¹

15- وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تَحْمِلِ الْمَرْأَةُ إِلَى الْجِنَازَةِ وَلَا يَوْمَ الْحُرُوجِ إِلَى الْحَلْبَةِ مِنَ النِّسَاءِ فَأَمَّا الْأَبْكَارُ فَلَا.

And from Abu Ja’far^{-asws} having said: ‘The woman should not go out to the funeral, nor on the day of public gatherings at the race-grounds from among the women. As for the virgins, then no’.²⁰²

16- وَ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُنْزِلُوا النِّسَاءَ الْعُرْفَ وَلَا تُعَلِّمُوهُنَّ الْكِتَابَةَ وَ أُمُرُوهُنَّ بِالْمِعْزَلِ وَ عَلِّمُوهُنَّ سُورَةَ النُّورِ.

And from Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Do not lodge the women in the upper rooms, and do not teach them the writing, and instruct them with the spindle, and teach them Surah Al Noor’.²⁰³

17- وَ عَنْهُ ع قَالَ: أَخَذَ رَسُولُ اللَّهِ ص عَلَى النِّسَاءِ أَنْ لَا يُنْحَنَ وَلَا يُحْمَشَنَّ وَلَا يَفْعُدَنَّ مَعَ الرِّجَالِ فِي الْحَلَاءِ.

And from him^{-asws} having said: ‘Rasool-Allah^{-saww} took (a pact) upon the women that they will neither wail, nor scratch their faces, nor sit with the men in the seclusion’.²⁰⁴

18- وَ عَنْهُ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا يَعْصِبَنَّكَ فِي مَعْرُوفٍ قَالَ الْمَعْرُوفُ أَنْ لَا يُشْفَقَنَّ جَنِيًّا وَ لَا يَلْطَمَنَّ وَجْهًا وَ لَا يَدْعُونَ وَيْلًا وَ لَا يَنْحَلْفَنَّ عِنْدَ قَبْرِ وَ لَا يُسَوِّدَنَّ نَوْبًا وَ لَا يَنْشُرَنَّ شَعْرًا.

And from him^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **nor disobey you in moderate (orders) [60:12]**. He^{-asws} said: ‘The ‘moderate (orders)’ is that they will neither tear their pockets, nor slap their faces, nor call for woe, nor stay behind at a grave, nor wear black clothes, nor spread their hair’.²⁰⁵

19- وَ قَالَ النَّبِيُّ ص صَلَاةُ الْمَرْأَةِ وَخَدَمًا فِي بَيْتِهَا كَفَضْلِ صَلَاتِهَا فِي الْجَمْعِ مِائَةً وَ عِشْرِينَ دَرَجَةً.

And the Prophet^{-saww} said: ‘The woman praying Salat alone in her house is like the merit of her Salat in a congregation by twenty-five ranks’.²⁰⁶

20- وَ قَالَ ص نِعْمَ اللَّهُ الْمِعْزَلُ لِلْمَرْأَةِ الصَّالِحَةِ.

And he^{-saww} said: ‘Best of the plaything for the righteous woman is the spindle’.²⁰⁷

21- نَوَادِرُ الرَّؤُودِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَلِّدُوا النِّسَاءَ وَ لَوْ بِسَبْرٍ.

²⁰¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 14

²⁰² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 15

²⁰³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 16

²⁰⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 17

²⁰⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 18

²⁰⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 19

²⁰⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 20

(The book) 'Nawadir' of Al Rawandy -

'By his chain from Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Adorn the women, and even if with a thread!''²⁰⁸

22- ما، الأماالي للشيخ الطوسي الحسن بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الرعفراني عن أحمد بن أبي عبد الله البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: ليس للنساء من سروات الطريق شيء يعني وسط الطريق و لكن يمشين في وسط الطريق.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'It isn't for the women to be on anything of the main part of the road, meaning middle of the road, but they should walk in the side of the road''²⁰⁹

23- أعلام الدين، للدبليبي عن عبد الله بن سليمان عن أبي عبد الله ع قال قال أمير المؤمنين ع لياتين على الناس زمان يطرف فيه الفاجر و يقرب فيه الماجن و يضعف فيه المنصف

(The book) 'A'lam Al Deen' of Al Daylami – From Abdullah Bin Suleyman,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'A time will come upon the people in which the immoral will be considered refined, and the shameless would be drawn near, and just one will be deemed weak!'

قال فقيل له متى يا أمير المؤمنين

He^{-asws} said: 'It was said to him^{-asws}, 'When, O Amir Al-Momineen^{-asws}?'

فقال إذا أخذت الأمانة معنماً و الزكاة معزماً و العيادة استيالة و الصيلة متاً

He^{-asws} said: 'When the entrustments will be taken as a gain, and the Zakat as penalty, and the worship as prolonged (hardship), and helping the relatives as a conferment!'

فقيل متى ذلك يا أمير المؤمنين

It was said, 'When will that be, O Amir Al-Momineen^{-asws}?'

فقال إذا تسلطن النساء و تسلطن الإماء و أمر الصبيان.

He^{-asws} said: 'When the women prevail, and the slave girls prevail, and the children are placed in charge'.²¹⁰

²⁰⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 21

²⁰⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 22

²¹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 23

24- كِتَابُ الْغَايَاتِ، لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ قَالَ عَ إِنِّي لِأُبْعِضُ مِنَ النِّسَاءِ السَّلْتَاءِ وَ الْمَرْهَاءِ فَالسَّلْتَاءُ الَّتِي لَا تَخْتَضِبُ وَ الْمَرْهَاءُ الَّتِي لَا تَكْتَجِلُ.

(The book) 'Kitab Al Ghayaat' of the Sheykh Ja'far Bin Ahmad Al Qummi -

'He^{-asws} said: 'I^{-asws} dislike from the women, Al-Salta'a and Al-Marha'a! The Salta'a is the one who does not dye, and the Marha'a is the one who does not apply Kohl'.²¹¹

25- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ عَنِ ابْنِ فَصَّالٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: شَاوِرُوا النِّسَاءَ وَ خَالَفُوهُنَّ فَإِنَّ جِلَافَهُنَّ بَرَكَةٌ.

(The book) 'Kitab Al Imama Wa Al Tabsira' – From Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al-Hassan, from Ali Bin Asbaat, from Ibn Fazzal,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'Consult the women and oppose them, for there is Blessing in opposing them!'²¹²

باب 63 الدعاء عند إرادة التزويج و الصيغة و الخطبة و آداب النكاح و الزفاف و الوليمة

CHAPTER 63 – THE SUPPLICATE AT INTENDING THE MARRIAGE, AND THE WORDING AND THE PROPOSAL, AND METHOD OF THE WEDDING, AND THE ESCORTING, AND THE WEDDING FEAST

1- مكا، مكارم الأخلاق رُوِيَ أَنَّهُ سَأَلَ الصَّادِقُ عَ أَبَا بَصِيرٍ إِذَا تَزَوَّجَ أَحَدُكُمْ كَيْفَ يَصْنَعُ

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

فُلْتُ مَا أَذْرِي

I said, 'I don't know'.

قَالَ إِذَا هَمَّ بِذَلِكَ فَلْيَصَلِّ رُكْعَتَيْنِ وَ يَحْمَدِ اللَّهَ عَزَّ وَ جَلَّ وَ يَقُولُ اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَتَزَوَّجَ اللَّهُمَّ فَقَدِّرْ لِي مِنَ النِّسَاءِ أَحْسَنَهُنَّ خُلُقًا وَ خَلْقًا وَ أَعَفَّهُنَّ فَرْجًا وَ أَحْفَظَّهُنَّ لِي فِي نَفْسِهَا وَ مَالِي وَ أَوْسَعَهُنَّ رِزْقًا وَ أَعْظَمَهُنَّ بَرَكَةً وَ قِيْضُ لِي مِنْهَا وَلَدًا طَيِّبًا يَجْعَلُهُ لِي خَلْفًا صَالِحًا فِي حَيَاتِي وَ بَعْدَ مَوْتِي.

He^{-asws} said: 'When he thinks of that, let him pray two units Salat and praise Allah^{-azwj} Mighty and Majestic, and he should say, 'O Allah^{-azwj}, I intend to get married! O Allah^{-azwj}! Determine for me from the women, their most excellent in manners and physique (appearance), and their most chaste of private parts, and their most protective for me regarding herself and my wealth, and their vastest of sustenance, and their mightiest of Blessing, and Ordain for me a good child from her. Make him a righteous successor during my lifetime and after my death!'²¹³

²¹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 24

²¹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 62 H 25

²¹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 1

2- وَ خَطَبَ أَبُو طَالِبٍ عَ لَمَّا تَزَوَّجَ النَّبِيَّ صَ حُدَيْجَةَ بِنْتَ حُوَيْلِدٍ بَعْدَ أَنْ خَطَبَهَا إِلَى أَبِيهَا وَ مِنَ النَّاسِ مَنْ يَقُولُ إِلَى عَمَّتِهَا فَأَخَذَ بَعْضَادِنِي الْبَابَ وَ مَنْ شَاهَدَهُ مِنْ قُرَيْشٍ حُضُورًا

And when the Prophet^{-saww} married (Syeda) Khadeeja^{-asws} Bint Khuwaylid^{-as}, Abu Talib^{-asws} addressed after having proposed to her^{-as} father, and from the people there are ones saying, to her^{-as} paternal uncle. He^{-as} held the frame of the door, and the ones from the Qureysh who witnessed it were present.

فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنْ زُرْعِ إِبْرَاهِيمَ وَ ذُرِّيَةِ إِسْمَاعِيلَ وَ جَعَلَ لَنَا بَيْتًا مَحْجُوجًا وَ حَرَمًا يُجْبَى إِلَيْهِ تَمْرَاتُ كُلِّ شَيْءٍ وَ جَعَلَنَا الْحُكَّامَ عَلَى النَّاسِ فِي بَلَدِنَا الَّذِي نَحْنُ فِيهِ

He^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Made us from the descendants/lineage of Ibrahim^{-as} and offspring of Ismail^{-as}, and Made for us a revered House and a Sacred Sanctuary to which the fruits of all things are brought, and Made us the rulers over the people in our land which we are in!

ثُمَّ إِنَّ ابْنَ أَخِي مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ لَا يُوزَنُ بِرَجُلٍ مِنْ قُرَيْشٍ إِلَّا رَجَحَ وَ لَا يُقَاسُ بِأَحَدٍ مِنْهُمْ إِلَّا عَظُمَ عَنْهُ وَ إِنْ كَانَ فِي الْمَالِ قُلٌّ فَإِنَّ الْمَالَ رِزْقٌ حَائِلٌ وَ ظِلٌّ زَائِلٌ

Indeed, my^{-as} nephew Muhammad^{-saww} son of Abdullah^{-as} son of Abdul Muttalib^{-as} will not be weighed with any man of Qureysh without outweighing him, and he^{-saww} is not compared to anyone among them without surpassing him. Though his^{-saww} wealth may be limited, wealth is a fleeting provision and a passing shadow.

وَ لَهُ فِي حُدَيْجَةَ رَغْبَةٌ وَ لَهَا فِيهِ رَغْبَةٌ وَ الصَّدَاقُ مَا سَأَلْتُمْ عَاجِلُهُ وَ آجِلُهُ مِنْ مَالِي وَ لَهُ حَظٌّ عَظِيمٌ وَ شَأْنٌ رَفِيعٌ وَ لِسَانٌ شَافِعٌ جَسِيمٌ

He^{-saww} has desire for (Syeda) Khadeeja^{-as}, and she^{-as} has desire for him^{-saww}! The dowry, both its immediate and deferred parts, is from my^{-as} wealth. He^{-saww} holds great status, elevated position, and an eloquent and powerful tongue!

فَتَزَوَّجَهُ وَ دَخَلَ بِهَا مِنَ الْغَدِ.

Thus, he^{-saww} married her^{-as}, and consummated the marriage with her^{-as} the next day”²¹⁴

3- وَ لَمَّا تَزَوَّجَ الرِّضَا عَ ابْنَةَ الْمَأْمُونِ خَطَبَ لِنَفْسِهِ فَقَالَ الْحَمْدُ لِلَّهِ مُتَمِّمِ التَّعَمُّ بِرَحْمَتِهِ وَ الْهَادِي إِلَى شُكْرِهِ بِمَنِّهِ

And when Al-Reza^{-asws} married the daughter of Al-Mamoun, he^{-asws} addressed for himself. He^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Perfects Blessings through His^{-azwj} Mercy, and Guides to gratitude through His^{-azwj} Grace!

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَيْرِ خَلْقِهِ الَّذِي جَمَعَ فِيهِ مِنَ الْفَضْلِ مَا فَزَعَهُ فِي الرُّسُلِ قَبْلَهُ وَ جَعَلَ ثِرَاتَهُ إِلَى مَنْ حَصَّهُ بِخِلَافَتِهِ وَ سَلَّمَ تَسْلِيمًا

May Allah^{-azwj} send Salawaat upon Muhammad^{-saww}, the best of His creation, in whom He^{-azwj} Gathered the virtues He^{-saww} had Distributed among the Messengers^{-as} before him^{-as}, and to

²¹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 2

whom He^{-azwj} Assigned the inheritance through the one He^{-azwj} Honoured with his^{-saww} succession! May the greeting be upon him^{-asws} abundantly.

وَهَذَا أَمِيرُ الْمُؤْمِنِينَ زَوْجِنِي ابْنَتَهُ عَلَى مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ لِلْمُسْلِمَاتِ عَلَى الْمُؤْمِنِينَ مِنْ إِسْنَاكِ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَ بَدَّلْتُ لَهَا مِنَ الصَّدَاقِ مَا بَدَّلَهُ رَسُولُ اللَّهِ ص لِأَزْوَاجِهِ وَ هُوَ اثْنَتَا عَشْرَةَ أُوقِيَةً وَ نَشٌّ عَلَى تَمَامِ الْحُمْسِمَائَةِ وَ قَدْ خَلَّتْهَا مِنْ مَالِي مِائَةٌ أَلْفٍ دِرْهَمٍ زَوْجَتِي يَا أَمِيرَ الْمُؤْمِنِينَ

This is the commander of the faithful who has given me^{-saww} his daughter in marriage according to what Allah^{-azwj} Almighty has Ordained for Muslim women upon believing men, of holding with kindness or releasing with good conduct. I^{-asws} have given her as dowry what Rasool-Allah^{-saww} gave to his^{-saww} wives, which is twelve ounces and a ‘Nash’ to complete five hundred (Dirhams), and I^{-asws} have granted her from my^{-asws} wealth one hundred thousand Dirhams. Do you marry her to me^{-asws}, O commander of the faithful?’

قَالَ بَلَى

He said, ‘Yes!’

قَالَ قِيلْتُ وَ رَضِيْتُ.

He^{-asws} said: ‘I^{-asws} accept and am pleased!’²¹⁵

4- وَ يُسْتَحَبُّ أَنْ يَخْطُبَ بِخُطْبَةِ الرِّضَا ع تَبَرُّكاً بِهَا لِأَنَّهَا جَامِعَةٌ فِي مَعْنَاهَا وَ هُوَ

And it is recommended to address with the sermon of Al-Reza^{-asws} to be Blessed by it, because it is comprehensive in its meaning, and it is: -

الْحَمْدُ لِلَّهِ الَّذِي حَمِدَ فِي الْكِتَابِ نَفْسَهُ وَ افْتَتَحَ بِالْحَمْدِ كِتَابَهُ وَ جَعَلَ الْحَمْدَ أَوَّلَ مَحَلِّ نِعْمَتِهِ وَ آخِرَ جَزَاءِ أَهْلِ طَاعَتِهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَيْرِ الْبَرِيَّةِ وَ عَلَى آلِهِ أَيْمَةَ الرَّحْمَةِ وَ مَعَادِنِ الْحِكْمَةِ

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

وَ الْحَمْدُ لِلَّهِ الَّذِي كَانَ فِي نَبِيِّهِ الصَّادِقِ وَ كِتَابِهِ النَّاطِقِ أَنَّ مِنْ أَحَقِّ الْأَسْبَابِ بِالصِّلَةِ وَ أَوْلَى الْأُمُورِ بِالتَّقْدِيمَةِ سَبَباً أَوْجَبَ نَسَباً وَ أَمراً أَعْقَبَ غِنًى

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

²¹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 3

فَقَالَ جَلَّ تَنَاؤُهُ وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ كَانَ رَبُّكَ قَدِيرًا وَ قَالَ جَلَّ تَنَاؤُهُ وَ أَنْكِحُوا الْأَيَامَى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبَادِكُمْ
وَ إِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

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

وَ لَوْ لَمْ تَكُنْ فِي الْمَنَاحِكَةِ وَ الْمَصَاهِرَةِ آيَةً مُتَّبَعَةً لَكَانَ مَا جَعَلَ اللَّهُ فِيهِ مِنْ بَرِّ الْقَرِيبِ وَ تَأَلَّفِ الْبَعِيدِ مَا رَغِبَ فِيهِ الْعَاقِلُ اللَّيِّبُ وَ سَارَعَ إِلَيْهِ الْمُؤَقِّقُ
الْمُصِيبُ

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

فَأُولَى النَّاسِ بِاللَّهِ مَنْ اتَّبَعَ أَمْرَهُ وَ أَنْقَذَ حُكْمَهُ وَ أَمْضَى قَضَاءَهُ وَ رَجَا جَزَاءَهُ وَ نَحْنُ نَسْأَلُ اللَّهَ تَعَالَى أَنْ يَغْرِمَ لَنَا وَ لَكُمْ عَلَى أَوْفَى الْأُمُورِ

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

ثُمَّ إِنَّ فُلَانًا بَنَ فُلَانٍ مَنْ قَدْ عَرَفْتُمْ مُرُوءَتَهُ وَ عَقْلَهُ وَ صَلَاحَهُ وَ نِيَّتَهُ وَ فَضْلَهُ وَ قَدْ أَحَبَّ شِرْكَتَكُمْ وَ حَطَبَ كَرِيمَتَكُمْ فُلَانَةٌ وَ بَدَلْ لَهَا مِنَ الصَّدَاقِ كَذَا
فَسْتَقْبِلُوا شَافِعَكُمْ وَ أَنْكِحُوا حَاطِبَكُمْ فِي يُسْرٍ غَيْرِ عُسْرٍ أَقُولُ قَوْلِي هَذَا وَ أَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ.

Indeed, so-and-so, the son of so-and-so, whose dignity, intellect, righteousness, intention, and virtue you already know, has desired to join your family and has proposed to your noble daughter, so-and-so, and has offered her such-and-such as a dowry. So, support the one who seeks your approval, and marry your daughter to the one who has proposed, in ease and not in hardship. I say these words and seek the Forgiveness of Allah^{-azwj} for myself and for you!"²¹⁶

5- حُطْبَةُ مُحَمَّدٍ التَّقِيِّ عِندَ تَزْوِجِهِ بِنْتِ الْمَأْمُونِ الْحَمْدُ لِلَّهِ إِفْرَارًا بِنِعْمَتِهِ وَ لَا إِلَهَ إِلَّا اللَّهُ إِخْلَاصًا لِيُحْدِثَ بَيْنَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ سَيِّدِ بَرِيَّتِهِ وَ عَلَى
الْأَصْفِيَاءِ مِنْ عَشْرَتِهِ

Sermon of Muhammad Al-Taqi^{-asws} at his^{-asws} marriage to a daughter of Al-Mamoun: 'The Praise is for Allah^{-azwj} acknowledging His^{-azwj} bounties, and there is no god except Allah^{-azwj} being sincere of His^{-azwj} Oneness, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww}, chief of His^{-azwj} created beings, and upon the elites from his^{-saww} offspring!

أَمَّا بَعْدُ فَقَدْ كَانَ مِنْ فَضْلِ اللَّهِ تَعَالَى عَلَى الْأَنْامِ أَنْ أَعْتَاهُمْ بِالْحَلَالِ عَنِ الْحَرَامِ فَقَالَ سُبْحَانَهِ وَ أَنْكِحُوا الْأَيَامَى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبَادِكُمْ وَ إِمَائِكُمْ
إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

²¹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 4

As for after, it has been from the Grace of Allah^{-azwj} the Exalted upon the people that He^{-azwj} Made them self-sufficient with the lawful from the unlawful! He^{-azwj} the Glorious Said: **And marry the single ones from you, and the righteous ones from your slaves and maids. If they happen to be poor, Allah would Enrich them from His Grace, and Allah is Capacious, Knowing [24:32].**

ثُمَّ إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ مُوسَى يَخْطُبُ أُمَّ الْفَضْلِ ابْنَةَ عَبْدِ اللَّهِ الْمَأْمُونِ وَقَدْ بَدَّلَ لَهَا مِنَ الصَّدَاقِ مَهْرَ جَدَّتِهِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِمَا وَهُوَ خَمْسِمِائَةٌ دِرْهَمٍ جِياداً فَهَلْ زَوَّجْتَهُ يَا أَمِيرَ الْمُؤْمِنِينَ عَلَى الصَّدَاقِ الْمَذْكُورِ

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

قَالَ الْمَأْمُونُ نَعَمْ قَدْ زَوَّجْتُكَ يَا أَبَا جَعْفَرٍ أُمَّ الْفَضْلِ ابْنَتِي عَلَى الصَّدَاقِ الْمَذْكُورِ فَهَلْ قَبِلْتَ النِّكَاحَ

Al-Mamoun said, ‘Yes, I do get you^{-asws} married, O Abu Ja’far^{-asws}, to my daughter Umm Al-Fazl, based upon the mentioned dowry! Do you^{-asws} accept the marriage?’

قَالَ أَبُو جَعْفَرٍ ع نَعَمْ قَبِلْتُ النِّكَاحَ وَرَضِيْتُ بِهِ.

Abu Ja’far^{-asws} said: ‘Yes, I have accepted the marriage and am pleased with it!’²¹⁷

6- مِنْ أَمَالِي السَّيِّدِ أَبِي طَالِبٍ الْهَرَوِيِّ عَنْ زَيْنِ الْعَابِدِينَ ع قَالَ: خَطَبَ النَّبِيُّ ص حِينَ زَوَّجَ فَاطِمَةَ مِنْ عَلِيٍّ ع فَقَالَ الْحَمْدُ لِلَّهِ الْمَحْمُودِ لِنِعْمَتِهِ الْمَغْبُودِ بِقُدْرَتِهِ الْمُطَاعِ لِسُلْطَانِهِ الْمَرْهُوبِ مِنْ عَذَابِهِ الْمَرْغُوبِ إِلَيْهِ فِيمَا عِنْدَهُ النَّافِذِ أَمْرُهُ فِي سَمَائِهِ وَأَرْضِهِ

(The book) ‘Amaali’ of the seyyid Abu Talib Al Harwy,

‘From Zayn Al-Abideen^{-asws} having said: ‘The Prophet^{-saww} addressed when he^{-saww} got (Syeda) Fatima^{-asws} married to Ali^{-asws}. He^{-saww} said: ‘The Praise is for Allah^{-azwj} praised for His^{-azwj} bounties, worshipped due to His^{-azwj} Power, obeyed due to His^{-azwj} Authority, feared for His^{-azwj} Punishment, and hoped for what is with Him^{-azwj}. His^{-azwj} Command is implemented in His^{-azwj} sky and His^{-azwj} earth!’

ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي أَنْ أُزَوِّجَ فَاطِمَةَ مِنْ عَلِيٍّ فَقَدْ زَوَّجْتُهُ عَلَى أَرْبَعِمِائَةٍ مِثْقَالِ فِضَّةٍ إِنْ رَضِيَ بِذَلِكَ عَلِيٌّ

Then, Allah^{-azwj} Mighty and Majestic has Commanded me^{-saww} to get (Syeda) Fatima^{-asws} married to Ali^{-asws}, so I^{-saww} am marrying to him^{-asws} based upon four hundred ounces of silver, if Ali^{-asws} agrees with that!’

ثُمَّ دَعَا بِطَبَقِ بُسْرِ فَقَالَ انْتَهُبُوا

He^{-saww} called for a tray of dates. He^{-saww} said: ‘Help yourselves!’

²¹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 5

فَبَيْنَا نَنْتَهَبُ إِذْ دَخَلَ عَلَيَّ فَقَالَ النَّبِيُّ ص يَا عَلِيُّ أَعْلِمْتُ أَنَّ اللَّهَ أَمَرَنِي أَنْ أَرْوِّجَكَ فَاطِمَةَ فَقَدْ رَوَّجْتُكَهَا عَلَيَّ أَرْبَعِمِائَةٍ مِنْقَالٍ فِضَّةٍ إِنْ رَضِيتَ

While we were helping ourselves, Ali^{-asws} entered. The Prophet^{-saww} said: 'O Ali^{-asws}! Do you^{-asws} know that Allah^{-azwj} has Commanded me^{-saww} to get (Syeda) Fatima^{-asws} married to you^{-asws}, so I^{-saww} hereby get her married upon four hundred ounces of silver, if you^{-asws} agree!'

فَقَالَ عَلِيُّ رَضِيتُ بِذَلِكَ عَنِ اللَّهِ وَ عَنِ رَسُولِهِ

Ali^{-asws} said: 'I^{-asws} am pleased with that with Allah^{-azwj} and with His^{-azwj} Rasool^{-saww}!'

فَقَالَ النَّبِيُّ ص جَمَعَ اللَّهُ شَتْمَكُمَا وَ أَسْعَدَ جَدَّكُمَا وَ أَخْرَجَ مِنْكُمَا كَثِيرًا طَيِّبًا.

The Prophet^{-saww} said: 'May Allah^{-azwj} Unite both your^{-asws} families and Make your^{-asws} grandfathers happy and Extract many good offspring from you^{-asws}!''²¹⁸

7- قَالَ رَسُولُ اللَّهِ ص أَنْكَحْتُ زَيْنَدَ بْنَ حَارِثَةَ زَيْنَبَ بِنْتَ جَحْشٍ وَ أَنْكَحْتُ الْمِقْدَادَ ضُبَاعَةَ بِنْتَ الرَّبِيعِ بْنِ عَبْدِ الْمُطَّلِبِ لِيَعْلَمُوا أَنَّ أَشْرَفَ الشَّرِيفِ الْإِسْلَامِ.

Rasool-Allah^{-saww} said: 'I^{-saww} hereby get married Zayd Bin Harisa with Zainab Bint Juhsh, and I^{-saww} got Al-Miqdad^{-ra} married to Zuba'a Bint Al-Zubeyr son of Abdul Muttalib^{-as} for them to know that the noblest is the nobility of Al-Islam!''²¹⁹

8- عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ: لَمَّا رَوَّجَ رَسُولُ اللَّهِ ص فَاطِمَةَ مِنْ عَلِيٍّ عَلَيْهِمَا السَّلَامُ أَنَّهُ أَنَا مَنْ قُرَيْشٍ فَقَالُوا إِنَّكَ زَوَّجْتَ عَلِيًّا بِمَهْرٍ حَسِيسٍ

From Jabir Al-Ansari^{-ra} having said: 'When Rasool-Allah^{-saww} got (Syeda) Fatima^{-asws} to Ali^{-asws}, may the greeting be upon them^{-asws}, people from Qureysh came to him^{-saww}. They said, 'You^{-saww} have got her^{-asws} married to Ali^{-asws} with a lowly dowry!'

فَقَالَ مَا أَنَا زَوَّجْتُ عَلِيًّا وَ لَكِنَّ اللَّهَ زَوَّجَهُ لَيْلَةَ أُسْرِي بِي عِنْدَ سِدْرَةِ الْمُنْتَهَى أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى السِّدْرَةِ أَنْ انثُرِي مَا عَلَيْكِ فَتَنْثَرَتْ الدَّرَّ وَ الْجَوْهَرَ عَلَى الْحُورِ الْعِينِ فَهُنَّ يَتَهَادَيْنَهُ وَ يَتَفَاخِرْنَ بِهِ وَ يَقْلُنَ هَذَا مِنْ نَقَارِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ ص

He^{-saww} said: 'It was not me^{-saww} who got her^{-asws} married to Ali^{-asws}, but Allah^{-azwj} got him^{-asws} married on the night there was ascension with me^{-saww}, at Sidrat Al-Muntaha. Allah^{-azwj} Mighty and Majestic Revealed to Al-Sidrat: "Sprinkle whatever is upon you!" So, it sprinkled the gems and the jewels upon the Maiden Houries. So, they are gifting to each other and priding with it and say, 'This is from the confetti of Fatima^{-asws} daughter of Muhammad^{-saww}!'

فَلَمَّا كَانَتْ لَيْلَةُ الرَّفَافِ أَتَى النَّبِيُّ ص بِبَعْلَتَيْهِ الشَّهْبَاءِ وَ تَنَى عَلَيْهَا قَطِيفَةً وَ قَالَ لِفَاطِمَةَ ع اركبي وَ أَمَرَ سَلْمَانَ رَحِمَهُ اللَّهُ عَلَيْهِ أَنْ يَقُودَهَا وَ النَّبِيُّ ص يَسُوقُهَا

When it was the night of the escorting, the Prophet^{-saww} came with his^{-saww} mule (called) 'Al-Shahba' and sat (Syeda) Fatima^{-asws} upon it and said to (Syeda) Fatima^{-asws}: 'Ride!' And he^{-saww} instructed Salman^{-ra}, may Allah^{-azwj} Mercy him^{-ra}: 'Guide it!', and the Prophet^{-saww} ushered it.

²¹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 6

²¹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 7

فَبَيْنَا هُوَ فِي بَعْضِ الطَّرِيقِ إِذْ سَمِعَ النَّبِيَّ ص وَجِبَةً فَإِذَا هُوَ بِ جِبْرَائِيلَ عَلَيْهِ السَّلَامُ فِي سَبْعِينَ أَلْفًا وَ مِيكَائِيلَ فِي سَبْعِينَ أَلْفًا

While he^{-saww} was in one of the roads when the Prophet^{-saww} suddenly heard a voice. There he^{-saww} was with Jibraeel^{-as}, may the greeting be upon him^{-as} among seventy thousand Angels, and Mikaeel^{-as} among seventy thousand.

فَقَالَ النَّبِيُّ ص مَا أَهْبَطَكُمْ إِلَى الْأَرْضِ

The Prophet^{-saww} said: ‘What made you^{-as} come down to the earth?’

قَالُوا جِئْنَا نَزْفُ فَاطِمَةَ إِلَى زَوْجِهَا

They^{-as} said: ‘We^{-as} have come to escort (Syeda) Fatima^{-asws} to her^{-asws} husband!’

وَ كَبَّرَ جِبْرَائِيلُ وَ كَبَّرَ مِيكَائِيلُ وَ كَبَّرَتِ الْمَلَائِكَةُ وَ كَبَّرَ مُحَمَّدٌ ص فَوُضِعَ التَّكْبِيرُ عَلَى الْعَرَّائِسِ مِنْ تِلْكَ اللَّيْلَةِ.

And Jibraeel^{-as} exclaimed Takbeer, and Mikaeel^{-as} exclaimed Takbeer, and Muhammad^{-saww} exclaimed Takbeer, so the Takbeer was placed upon the brides, from that night onwards!”²²⁰

9- عَنِ الصَّادِقِ ع قَالَ: زُفُّوا عَرَّائِسَكُمْ لَيْلًا وَ أُطْعِمُوا ضُحَى.

From Al-Sadiq^{-asws} having said: ‘Escort your brides at night and feed at forenoon!’²²¹

10- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ الرَّزَّازِ عَنْ خَالِهِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عُثْمَانَ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ أَبِيهِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِثْلَهُ.

(The book) ‘Kitab Al Imama Al Tabsira’ – From Muhammad Bin Abdullah, from Muhammad Bin Ja’far Bin Muhammad Al Razzaz, from his maternal uncle Ali Bin Muhammad, from Amro Bin Usman, from Al Nowfaly, from Al Sakuni,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: - similar to it’²²²

11- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قَالَ: إِنَّمَا جُعِلَتِ الْبَيِّنَاتُ لِلنَّسَبِ وَ الْمَوَارِيثِ وَ الْحُدُودِ.

The book of Haseen Bin Saeed and ‘Al Nawadir’ – Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘But rather the proofs (of marriages) have been Made for the lineages, and the inheritances, and the legal penalties!’²²³

²²⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 8

²²¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 9

²²² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 10

²²³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 11

12- ين، كتاب حسين بن سعيد و النوادر القاسم بن عروة عن ابن بكير عن زرارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ تَزَوَّجَ مُتَعَةً بِغَيْرِ شُهُودٍ قَالَ لَا بَأْسَ وَ لَا بَأْسَ بِالتَّزْوِيجِ الْبَتَّةِ بِغَيْرِ شُهُودٍ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ وَ إِنَّمَا جُعِلَ الشُّهُودُ فِي تَزْوِيجِ الْبَتَّةِ مِنْ أَجْلِ الْوَلَدِ لَوْ لَا ذَلِكَ لَمْ يَكُنْ بِهِ بَأْسٌ.

The book of Haseen Bin Saeed, and 'Nawadir' – Al Qasim Bin Urwah, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Abdullah^{-asws} about a man who gets married temporarily without witnesses. He^{-asws} said: 'There is no problem, and there are no problems with the marriage absolutely without witnesses, and Allah^{-azwj} has Explained, and rather the witnesses have been made to be in marriages absolutely due to the reason of the child. Had it not been for that, there would have been no problem with it!'"²²⁴

13- أَقُولُ ذَكَرَ فِي كِتَابِ جَوَاهِرِ الْمَطَالِبِ، أَنَّ رَسُولَ اللَّهِ ص لَمَّا زَوَّجَ فَاطِمَةَ عَلِيًّا ع حَطَبَ بِحَدِّهِ الْحُطْبَةَ الْحَمْدُ لِلَّهِ الْمَحْمُودِ بِبِعَمَّتِهِ الْمَعْبُودِ بِقُدْرَتِهِ الْمُطَاعِ سُلْطَانُهُ الْمَرْهُوبِ عِقَابُهُ وَ سَطْوَتُهُ الْمَرْغُوبِ إِلَيْهِ فِيمَا عِنْدَهُ النَّافِدِ أَمْرُهُ فِي سَمَائِهِ وَ أَرْضِهِ

I say, 'It is mentioned in the book 'Jawahir Al-Matalib' – 'When Rasool-Allah^{-saww} got (Syeda) Fatima^{-asws} married to Ali^{-asws}, he^{-saww} addressed with this sermon: 'The Praise is for Allah^{-azwj} Who is praised for His^{-azwj} bounties, worshipped due to His^{-azwj} Power, obeyed due to His^{-azwj} Authority, feared for His^{-azwj} Punishment and Might, and hoped for what is with Him^{-azwj}! His^{-azwj} Command prevails in His^{-azwj} sky and His^{-azwj} earth.

الَّذِي خَلَقَ الْخَلْقَ بِقُدْرَتِهِ وَ دَبَّرَهُمْ بِحِكْمَتِهِ وَ أَمَرَهُمْ بِأَحْكَامِهِ وَ أَعَزَّهُمْ بِدِينِهِ وَ أَكْرَمَهُمْ بِبَيْتِهِ مُحَمَّدٍ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَظَمْتُهُ جَعَلَ الْمُصَاهِرَةَ سَبِيًّا لِأَحَقًّا وَ أَمْرًا مُفْتَرَضًا وَ شَخًّا بِمَا الْأَخْلَامَ وَ أَرَالَ بِمَا الْأَثَامَ وَ أَكْرَمَ بِمَا الْأَنَامَ

He^{-azwj} is the One Who Created creation by His^{-azwj} Power, Managed them by His^{-azwj} Wisdom, Commanded them with His^{-azwj} Laws, Honoured them with His^{-azwj} religion, and ennobled them with His^{-azwj} Prophet Muhammad^{-saww}. Verily, Allah^{-azwj} Blessed and Exalted is His^{-azwj} Greatness, Made marriage ties a closely connected cause, an obligatory matter, by which He^{-azwj} brought together minds, Removed sins, and Honoured the people!

فَقَالَ عَزَّ مِنْ قَائِلٍ وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ كَانَ رَبُّكَ قَدِيرًا

The Almighty Said on behalf of a speaker: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54].**

وَ أَمَرَ اللَّهُ بِجُرْيِ إِلَى قَضَائِهِ وَ قَضَائِهِ بِجُرْيِ إِلَى قَدَرِهِ وَ لِكُلِّ قَضَاءٍ قَدَرٌ وَ لِكُلِّ أَجَلٍ كِتَابٌ يَمْخُوهَا اللَّهُ مَا يَشَاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ إِنَّ اللَّهَ أَمَرَنِي أَنْ أُزَوِّجَ فَاطِمَةَ مِنْ عَلِيٍّ وَ قَدْ أُوجِبْتُ عَلَى أَنْ يَكُونَ مِثْقَالُ مِنْ فِضَّةٍ إِنْ رَضِيَ عَلِيٌّ بِذَلِكَ

And, the Command of Allah^{-azwj} Flowed to His^{-azwj} Decree, and His^{-azwj} Decree Flowed to His^{-azwj} Pre-Determination, and for every Decree there is Pre-Determination, and for every term there is a Book **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39].** Allah^{-azwj} has Commanded me^{-saww} to get Fatima^{-asws} married to Ali^{-asws}, and has Obligated it upon four hundred ounces of silver, if Allah^{-azwj} agrees with that'.

²²⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 12

فَقَالَ عَلِيُّ رَضِيَتْ عَنِ اللَّهِ وَعَنْ رَسُولِهِ

Ali^{-asws} said: 'I^{-asws} am pleased with Allah^{-azwj} and with His^{-azwj} Rasool^{-saww!}'

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ جَمَعَ اللَّهُ بَيْنَكُمْ وَأَسْعَدَ جَدُّكُمْ وَأَخْرَجَ مِنْكُمْ كَثِيرًا طَيِّبًا.

He^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, said: 'May Allah^{-azwj} Unite you^{-asws} two and Make your^{-asws} grandfathers happy, and Extract a lot of good offspring from you^{-asws}!'²²⁵

14- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا سَهَرٌ إِلَّا فِي ثَلَاثٍ تَحْجِدُ بِالْقُرْآنِ أَوْ تَلَبَّ عِلْمٌ أَوْ عَرُوسٌ تُهْدَى إِلَى زَوْجِهَا.

(The book) 'Nawadir' of Al Rawandy –

'By his chain from Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is no staying awake at night except in three – holding vigil with the Quran, or seeking the knowledge, or a bride being guided to her husband''²²⁶

15- وَ بَحْدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص فَزُقْ بَيْنَ النِّكَاحِ وَ السِّتْفَاحِ صَرَبُ الدَّفْبِ.

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'The difference between the marriage and the fornication is striking of the tambourines!''²²⁷

16- وَ بَحْدَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع قَالَتْ الْأَنْصَارُ يَا رَسُولَ اللَّهِ ص مَاذَا نَقُولُ إِذَا زَفَقْنَا النِّسَاءَ

And by this chain, he^{-asws} said: 'Ali^{-asws} said: 'The Helpers said, 'O Rasool-Allah^{-saww!} What is that we should be saying when we escort out women (brides)?'

فَقَالَ النَّبِيُّ ص قُولُوا أَتَيْنَاكُمْ أَتَيْنَاكُمْ فَحَيُّونَا نُحْيِيكُمْ لَوْ لَا الذَّهَبُ الْحُمْرَاءُ مَا حَلَّتْ فَتَاتُنَا بِوَادِيكُمْ.

The Prophet^{-saww} said: 'We are coming to you! We are coming to you, so welcome us, we will welcome you! Had it not been for the red gold, our young daughters would not have been in your valleys!''²²⁸

17- وَ بَحْدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص زُفُّوا عَزَائِسَكُمْ لَيْلًا وَ أَطْعِمُوا ضُحَى.

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Escort your brides at night and feed at forenoon!''²²⁹

²²⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 13

²²⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 14

²²⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 15

²²⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 16

²²⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 17

18- وَ بِحَدِّ الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع مَنْ أَرَادَ مِنْكُمْ التَّزْوِجَ فَلْيُصَلِّ رَكْعَتَيْنِ وَ لِيَقْرَأْ سُورَةَ فَاتِحَةَ الْكِتَابِ وَ سُورَةَ يَسَ فَإِذَا فَرَغَ مِنَ الصَّلَاةِ فَلْيُحَمِّدِ اللَّهَ عَزَّ وَ جَلَّ وَ لِيُقَلِّعَنَّ عَلَيْهِ وَ لِيُقَلِّعَنَّ

And by this chain, he^{-asws} said: ‘Ali^{-asws} said: ‘One from you who intends the marriage, let him pray two units Salat and read Surah Al Fatiha and Surah Yaseen. When he is free from the Salat, let him praise Allah^{-azwj} Mighty and Majestic, and let him laud upon Him^{-azwj} and let him say,

اللَّهُمَّ ارْزُقْنِي زَوْجَةً صَالِحَةً وَ دُوداً وَ لُوداً شُكُوراً قَنُوعاً غَيْرَ إِذَا أَحْسَنْتُ شَكَرَتْ وَ إِذَا سَأْتُ عَفَرَتْ وَ إِذَا ذَكَرْتُ اللَّهَ تَعَالَى أَعَانَتْ وَ إِذَا نَسِيتُ ذَكَرَتْ وَ إِذَا خَرَجْتُ مِنْ عِنْدِهَا حَفِظَتْ وَ إِذَا دَخَلْتُ عَلَيْهَا سُرَّتْ وَ إِذَا أَمَرْتُهَا أَطَاعَتْني وَ إِذَا أَقْسَمْتُ عَلَيْهَا أَبْرَتْ قَسَمِي وَ إِذَا غَضِبْتُ عَلَيْهَا أَرْضَيْتَنِي

‘O Allah^{-azwj}! Provide me a righteous wife, affectionate, fertile, grateful, content, and protective, if I do good, she appreciates; if I do wrong, she forgives; if I do Your^{-azwj} Zikr, she helps me; if I forget, she reminds me; if I leave her, she guards herself; if I enter to see her, she brings me joy; if I command her, she obeys me; if I swear an oath to her, she fulfils it; and if I become angry with her, she pleases me!

يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ هَبْ لِي ذَلِكَ فَإِنَّمَا أَسْأَلُكَ وَ لَا أَجِدُ إِلَّا مَا قَسَمْتَ لِي فَمَنْ فَعَلَ ذَلِكَ أَعْطَاهُ اللَّهُ مَا سَأَلَ

O Possessor of the Majestic and the Benevolence! Grant me that, for I am only asking You^{-azwj}, and I find nothing except what You^{-azwj} have Decreed for me!’ Whoever does that, Allah^{-azwj} will Grant him what he has asked.

تَمَّ إِذَا رُفِّقَتْ إِلَيْهِ وَ دَخَلَتْ عَلَيْهِ فَلْيُصَلِّ رَكْعَتَيْنِ ثُمَّ لِيَمْسَحْ يَدَهُ عَلَى نَاصِيئِهَا وَ لِيُقَلِّعَنَّ اللَّهُمَّ بَارِكْ لِي فِي أَهْلِي وَ بَارِكْ لَهَا فِيَّ وَ مَا جَمَعْتَ بَيْنَنَا فَاجْمَعْ بَيْنَنَا فِي خَيْرٍ وَ بَيْنٍ وَ بَرَكَهٍ وَ إِذَا جَعَلْتَهَا فُرْقَةً فَاجْعَلْهَا فُرْقَةً إِلَى خَيْرٍ.

Then, when she is escorted to him, and he enters to see him, let him pray two units Salat, then let him wife his hand upon her forehead and let him say, ‘O Allah^{-azwj}! Bless for me in my wife, and Bless for her regarding me, and whatever You^{-azwj} United between us, Unite us in goodness, prosperity, and Blessing, and if You^{-azwj} Make it a separation, then Make it a separation leading to goodness!’²³⁰

19- الْهُدَايَةُ، إِذَا أَرَادَ الرَّجُلُ أَنْ يَتَزَوَّجَ فَلْيُصَلِّ رَكْعَتَيْنِ وَ يَرْفَعْ يَدَهُ يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ وَ يَقُولُ اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَتَزَوَّجَ فَسَهِّلْ لِي مِنَ النِّسَاءِ أَحْسَنَهُنَّ خُلُقاً وَ أَعَفَّهُنَّ فَرْجاً وَ أَحْفَظَّهُنَّ لِي فِي نَفْسِيهَا وَ مَالِي وَ أَوْسَعَهُنَّ رِزْقاً وَ أَعْظَمَهُنَّ بَرَكَهً وَ قَبِيضٌ لِي مِنْهَا وَلَدًا تَجْعَلُهُ لِي خَلْفًا فِي حَيَاتِي وَ بَعْدَ مَوْتِي وَ لَا تَجْعَلَنَّ لِلشَّيْطَانِ فِيهِ شِرْكَاً وَ لَا نَصيباً.

(The book) ‘Al Hidayah’ -

‘When the man intends to get married, let him pray two units Salat and raise his hand asking Allah^{-azwj} Mighty and Majestic, and he should say, ‘O Allah^{-azwj}! I intend to get married, so Facilitate for me from the women, their most excellent of manners, and their most chaste of private parts, and most protective for me regarding herself and my wealth, and their vastest of sustenance, and their mightiest of Blessing, and Ordain for me a good child from her. Make

him a righteous successor during my lifetime and after my death, and do not Make for the Satan^{la} an association in it nor a share!”²³¹

20- مِنْهُ، وَ يُكْرَهُ التَّزْوِيجُ وَ الْقَمَرُ فِي الْعَقْرِبِ فَإِنَّهُ مَنْ فَعَلَ ذَلِكَ لَمْ يَرَ الْحُسْنَى.

And from him, ‘And the marriage is disliked while the moon is in the Scorpio, for the one who does that will not see the goodness’.²³²

21- مُسْنَدُ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا، عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي الْعَرِيبِ [الْعَرِيبِ] عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا بْنِ دِينَارٍ عَنْ شُعَيْبِ بْنِ وَقِيدٍ عَنِ اللَّيْثِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ جَابِرٍ قَالَ: لَمَّا أَرَادَ رَسُولُ اللَّهِ ص أَنْ يُزَوِّجَ فَاطِمَةَ ع عَلَيْهَا ع قَالَ لَهُ الْخُرْجُ يَا أَبَا الْحَسَنِ إِلَى الْمَسْجِدِ فَإِنِّي خَارِجٌ فِي أَنْتِكَ وَ مُزَوِّجُكَ بِحَضْرَةِ النَّاسِ وَ ذَاكِرٌ مِنْ فَضْلِكَ مَا تَقَرُّ بِهِ عَيْنُكَ

(The book) ‘Musnad (Syeda) Fatima^{asws}’, may the Salawaat of Allah^{azwj} be upon her^{asws} – From Muhammad Bin Haroun Bin Musa, from his father, from Ahmad Bin Muhammad Bin Abu Al Ghareeb, from Muhammad Bin Zakariya Bin Dinar, from Shueyb Bin Waqid, from Al Lays,

‘From Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Jabir^{ra} having said, ‘When Rasool-Allah^{saww} wanted to get (Syeda) Fatima^{asws} married to Ali^{asws}, He^{saww} said: ‘Come out, O Abu Al-Hassan^{asws}, to the Masjid for I^{saww} will be coming out in your^{asws} tracks and get you^{asws} married in the presence of the people and be a mention of your^{asws} merits what your^{asws} eyes will be delighted with!’

قَالَ عَلِيٌّ فَخَرَجْتُ مِنْ عِنْدِ رَسُولِ اللَّهِ ص وَ أَنَا لَا أَعْقِلُ فَرِحًا وَ سُورًا فَاسْتَقْبَلَنِي أَبُو بَكْرٍ وَ عُمَرُ قَالَا مَا وَرَاكَ يَا أَبَا الْحَسَنِ

Ali^{asws} said: ‘I went out from the presence of Rasool-Allah^{saww} and I^{asws} was not aware of any joy and happiness. Abu Bakr and Umar met me^{asws}. They said, ‘What is behind you^{asws}, O Abu Al-Hassan^{asws}?’

فَقُلْتُ يُزَوِّجُنِي رَسُولُ اللَّهِ ص فَاطِمَةَ وَ أَخْبَرَنِي أَنَّ اللَّهَ قَدْ زَوَّجَهَا وَ هَذَا رَسُولُ اللَّهِ ص خَارِجٌ فِي أَنْتِي لِيَذُكَّرَ بِحَضْرَةِ النَّاسِ

I^{asws} said: ‘Rasool-Allah^{saww} is getting me^{asws} married to (Syeda) Fatima^{asws} and he^{saww} informed me^{asws} that Allah^{saww} has Got her^{asws} married, and this is Rasool-Allah^{saww} coming out in my^{asws} tracks in order to mention in the presence of the people!’

فَفَرِحَا وَ سُرَا وَ دَخَلَا مَعِيَ الْمَسْجِدَ

They were both joyful and happy, and entered the Masjid with me^{asws}.

قَالَ عَلِيٌّ فَوَ اللَّهُ مَا تَوَسَّطْنَاهُ حَتَّى لَحِقَ بِنَا رَسُولُ اللَّهِ ص وَ إِنَّ وَجْهَهُ يَتَهَلَّلُ فَرِحًا وَ سُورًا فَقَالَ أَيْنَ بِلَالٌ

Ali^{asws} said: ‘By Allah^{azwj}! We had not come to the middle of it until Rasool-Allah^{saww} joined with us and his^{saww} face beaming of joy and happiness. He^{saww} said: ‘Where is Bilal^{ra}?’

²³¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 19

²³² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 20

فَأَجَابَ لَبَّيْكَ يَا رَسُولَ اللَّهِ

He^{-ra} answered, 'Here I^{-ra} and at your^{-sawww} service, O Rasool-Allah^{-sawww}!'

Then he^{-sawww} said: 'Where is Al-Miqdad^{-ra}?'

ثُمَّ قَالَ أَيْنَ الْمُقَدَّادُ فَأَجَابَ لَبَّيْكَ يَا رَسُولَ اللَّهِ ص

He^{-ra} answered, 'Here I^{-ra} am, O Rasool-Allah^{-sawww}!'

ثُمَّ قَالَ أَيْنَ سَلْمَانَ

Then he^{-sawww} said: 'Where is Salman^{-ra}?'

فَأَجَابَ لَبَّيْكَ يَا رَسُولَ اللَّهِ ص

He^{-ra} answered, 'Here I^{-ra} am, O Rasool-Allah^{-sawww}!'

ثُمَّ قَالَ أَيْنَ أَبُو ذَرٍّ

Then he^{-sawww} said: 'Where is Abu Zarr^{-ra}?'

فَأَجَابَ لَبَّيْكَ يَا رَسُولَ اللَّهِ ص

He^{-ra} answered, 'Here I^{-ra} am, O Rasool-Allah^{-sawww}!'

فَلَمَّا مَثَلُوا بَيْنَ يَدَيْهِ قَالَ انْطَلِقُوا بِأَجْمَعِكُمْ فَتَقُومُوا فِي جَنَابِ الْمَدِينَةِ وَاجْمَعُوا الْمُهَاجِرِينَ وَ الْأَنْصَارَ وَ الْمُسْلِمِينَ

When they stood in front of him^{-sawww}, he^{-sawww} said: 'Go altogether and stand in the sides of Al-Medina and gather the Emigrants and the Helpers and the (other) Muslims!'

فَانْطَلِقُوا لِأَمْرِ رَسُولِ اللَّهِ ص وَ أَقْبَلْ رَسُولُ اللَّهِ ص فَجَلَسَ عَلَى أَعْلَى دَرَجَةٍ مِنْ مَنْبَرِهِ فَلَمَّا حُنِدَ الْمَسْجِدُ بِأَهْلِهِ قَامَ رَسُولُ اللَّهِ ص فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ

They went at the instructions of Rasool-Allah^{-sawww}, and Rasool-Allah^{-sawww} came and sat on the top step of his^{-sawww} pulpit. When the Masjid filled up with its people, Rasool-Allah^{-sawww} stood. He^{-sawww} praised Allah^{-azwj} and lauded upon Him^{-azwj}!

فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي رَفَعَ السَّمَاءَ فَبَنَاهَا وَ بَسَطَ الْأَرْضَ فَدَحَاهَا وَ أَثْبَتَهَا بِالْجِبَالِ فَأَرْسَاهَا أَخْرَجَ مِنْهَا مَاءَهَا وَ مَرَعَاهَا الَّذِي تَعَاظَمَ عَنْ صِفَاتِ الْوَاصِفِينَ وَ تَجَلَّلَ عَنْ تَحْيِيرِ لُغَاتِ النَّاطِقِينَ وَ جَعَلَ الْجَنَّةَ ثَوَابَ الْمُتَّقِينَ وَ النَّارَ عِقَابَ الظَّالِمِينَ وَ جَعَلَنِي نِعْمَةً لِلْكَافِرِينَ وَ رَحْمَةً وَ رَافَةً عَلَى الْمُؤْمِنِينَ

He^{-sawww} said: 'The Praise is for Allah^{-azwj} Who Raised the sky and Built it, and Extended the earth and Spread it and Stabilised it with the mountains. He^{-azwj} Brought forth from it its water and pastures. He^{-azwj} is the One Who is Exalted beyond the descriptions of describers and far above the expressions of speakers. He^{-azwj} Made Paradise the Reward for the righteous and

Hell the punishment for the wrongdoers. He^{-azwj} made me^{-saww} a means of vengeance against the Kafirs and a mercy and compassion for the Momineen!

عِبَادَ اللَّهِ إِنَّكُمْ فِي دَارِ أَمَلٍ وَ عَدٍّ وَ أَجَلٍ وَ صِحَّةٍ وَ عِلَلٍ دَارِ رُؤَالٍ وَ تَقْلِبِ أحوَالٍ جُعِلَتْ سَبَباً لِلانْتِحَالِ

O servants of Allah^{-azwj}! You are in a dwelling of hope and preparation, of fixed terms and changing health and sickness, a dwelling that perishes and where conditions constantly change, made as a means for departure.

فَرَحِمَ اللَّهُ امْرَأً قَصَرَ مِنْ أَمَلِهِ وَ جَدَّ فِي عَمَلِهِ وَ أَنْفَقَ الْفَضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفَضْلَ مِنْ قُوْتِهِ قَدَّمَ لِيَوْمِ فَاقَبِهِ يَوْمِ يُحْشَرُ فِيهِ الْأَمْوَاتُ وَ تَحْشَعُ لَهُ الْأَصْوَاتُ وَ تُذَكَّرُ الْأَوْلَادُ وَ الْأُمَّهَاتُ

May Allah^{-azwj} Mercy a person who shortens his hopes, strives earnestly in his actions, spends the surplus of his wealth, and withholds the excess from his provisions. He sends forth (good deeds) for the day of his need a Day when the dead will be Resurrected, voices will be humbled, and children and mothers will be mentioned.

وَ تَرَى النَّاسَ سُكَارَى وَ مَا هُمْ بِسُكَارَى يَوْمَ يُؤْفِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ يَوْمَ نَجِدُ كُلَّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَ مِمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا

and you will see the people as intoxicated, and they will not be with intoxication [22:2] On that day Allah will Fulfil them, their Religion, the Truth, and they will come to know that Allah, He is the Manifest Truth [24:25] On the Day every soul shall find what it has done of good to be present and what it has done of evil. It will wish that between it and him there was a long duration [3:30].

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ لِيَوْمَ تَبْطُلُ فِيهِ الْأَنْسَابُ وَ تُقْطَعُ الْأَسْبَابُ وَ يَسْتَدُّ فِيهِ عَلَى الْمُجْرِمِينَ الْحِسَابُ وَ يُدْفَعُونَ إِلَى الْعَذَابِ فَمَنْ نُخْرِجْ عَنِ النَّارِ وَ أَدْخَلِ الْجَنَّةَ فَقَدْ فَازَ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُورِ

So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8], for a Day the lineages will be suspended and the causes will be cut off, and during it there the Reckoning will be intensified upon the criminals and they will be pushed to the Punishment. So, the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure? [3:185].

أَيُّهَا النَّاسُ إِنَّمَا الْأَنْبِيَاءُ حُجَجُ اللَّهِ فِي أَرْضِهِ النَّاطِقُونَ بِكُتَابِهِ الْعَامِلُونَ بِوَحْيِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أُزَوِّجَ كَرِيْمَتِي فَاطِمَةَ بِأَخِي وَ ابْنَ عَتِي وَ أَوْلَى النَّاسِ بِعَلِيِّ بْنِ أَبِي طَالِبٍ

O you people! But rather the Prophets^{-as} are Divine Authorities of Allah^{-azwj} in His^{-saww} earth, the speakers with His^{-azwj} Book, the workers with His^{-azwj} Revelation. Allah^{-azwj} Mighty and Majestic has Commanded me^{-saww} to get my^{-saww} honourable (Syeda) Fatima^{-asws} to my^{-saww} brother^{-asws} and son^{-asws} of my^{-saww} cousin, and foremost of the people with me^{-saww}, Ali^{-asws} Bin Abu Talib^{-asws}.

وَ إِنَّ قَدْ زَوَّجَهُ فِي السَّمَاءِ بِشَهَادَةِ الْمَلَائِكَةِ وَ أَمَرَنِي أَنْ أُزَوِّجَهُ وَ أُشْهَدُكُمْ عَلَى ذَلِكَ

And He^{-azwj} has already got him^{-asws} married in the sky with the Angels as witnesses and has Commanded me^{-saww} that I^{-saww} should get her^{-asws} married to him^{-asws} and keep you all as witnesses upon that!

ثُمَّ جَلَسَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ قُمْ يَا عَلِيُّ فَأَخْطُبْ لِنَفْسِكَ

The Rasool-Allah^{-saww} sat down. Then he^{-saww} said: 'Stand, O Ali^{-asws} and address for yourself^{-asws}!'

قَالَ يَا رَسُولَ اللَّهِ ص أَخْطُبُ وَ أَنْتَ حَاضِرٌ

He^{-asws} said: 'O Rasool-Allah^{-saww}! Should I^{-asws} address while you^{-saww} are present?'

قَالَ اخْطُبْ فَهَكَذَا أَمَرَنِي جِبْرَائِيلُ أَنْ أَمُرَكَ أَنْ تَخْطُبَ لِنَفْسِكَ وَ لَوْ لَا أَنَّ الْخَطِيبَ فِي الْجَنَّةِ دَاوُدُ لَكُنْتُ أَنْتَ يَا عَلِيُّ

He^{-saww} said: 'Address for that is how Jibraeel^{-as} instructed me^{-saww} to instruct you^{-asws} to address for yourself^{-asws}, and had it not been that Dawood^{-as} is the preacher in the Paradise, it would have been you^{-asws}, O Ali^{-asws}!'

ثُمَّ قَالَ النَّبِيُّ ص أَيُّهَا النَّاسُ اسْمَعُوا قَوْلَ نَبِيِّكُمْ إِنَّ اللَّهَ بَعَثَ أَرْبَعَةَ آلَافٍ نَبِيًّا لِكُلِّ نَبِيٍّ وَصِيًّا وَ أَنَا خَيْرُ الْأَنْبِيَاءِ وَ وَصِيِّي خَيْرُ الْأَوْصِيَاءِ

Then the Prophet^{-saww} said: 'O you people! Listen to the words of your Prophet^{-saww}! Surely, Allah^{-azwj} Sent (one hundred and twenty-) four thousand Prophets^{-as}. For each Prophet^{-saww} was a successor, and I^{-saww} am best of the Prophets^{-as} and my^{-saww} successor^{-asws} is best of the successors^{-as}!'

ثُمَّ أَمْسَكَ رَسُولُ اللَّهِ ص وَ ابْتَدَأَ عَلِيُّ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَلْهَمَ بِقَوَائِحِ عِلْمِهِ النَّاطِقِينَ وَ أَنَارَ بِقَوَائِبِ عَظَمَتِهِ قُلُوبَ الْمُتَّقِينَ وَ أَوْضَحَ بِدَلَائِلِ أَحْكَامِهِ طُرُقَ الْفَاصِلِينَ وَ أَمَجَّ بِإِنِّ عَيْبِ الْمُصْطَفَى الْعَالَمِينَ وَ عَلَتْ دَعْوَتُهُ لِرِوَاعِي الْمُؤَجِدِينَ وَ اسْتَنْطَهَرَتْ كَلِمَتُهُ عَلَى بَوَاطِلِ الْمُبْطِلِينَ وَ جَعَلَهُ خَاتَمَ النَّبِيِّينَ وَ سَيِّدَ الْمُرْسَلِينَ

Then Rasool-Allah^{-saww} withheld, and Ali^{-asws} initiated. He^{-asws} said: 'The Praise is for Allah^{-azwj} Who Inspired the speakers with openings of His^{-azwj} Knowledge and Irradiated hearts of the pious with lights of His^{-azwj} Magnificence, and Clarified the paths of the discerners with evidences of His^{-azwj} Rulings, and Guided the worlds through my^{-asws} uncle the Chosen ones, and Elevate his^{-saww} call to confront the atheists, and Caused his^{-saww} words to prevail upon falsehoods of the falsifiers, and Made him^{-saww} last of the Prophets^{-as} and chief of the Messengers^{-as}.

فَبَلَغَ رَسُولُ اللَّهِ ص بَلَّغَ بِأَمْرِهِ وَ صَدَعَ بِأَمْرِهِ وَ بَلَغَ عَنِ اللَّهِ آيَاتِهِ

So, he^{-saww} delivered the Message of his^{-saww} Lord^{-azwj} and proclaimed with His^{-azwj} Commands and Delivered His^{-azwj} Verses on behalf of Allah^{-azwj}!

وَ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْعِبَادَ بِقُدْرَتِهِ وَ أَعَزَّهُمْ بِدِينِهِ وَ أَكْرَمَهُمْ بِنَبِيِّهِ مُحَمَّدٍ ص وَ رَحِمَهُمْ وَ كَرَّمَ وَ شَرَّفَهُمْ وَ عَظَّمَ

And the Praise is for Allah^{-azwj} Who Created the servant by His^{-azwj} Power, and Strengthened them through His^{-azwj} religion, and Honoured them with His^{-azwj} Prophet^{-saww}, and Showed Mercy, and Ennobled, and Magnified!

وَ الْحَمْدُ لِلَّهِ عَلَى نِعْمَائِهِ وَ آيَاتِهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ شَهَادَةً تَبْلُغُهُ وَ تُرْضِيهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَاةً تُرْجِيهِ وَ تُحْطِيهِ

And the Praise is for Allah^{-azwj} His^{-azwj} bounties and His^{-azwj} Favour, and I^{-asws} testify that there is no god except Allah^{-azwj}, a testimony which reaches Him^{-azwj} and Pleases Him^{-azwj}, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} a Salawaat profiting him^{-saww} and enlarging his^{-saww} share!

وَ الْبَيْكَاخُ بِمَا أَمَرَ اللَّهُ بِهِ وَ أَدْرَنَ فِيهِ وَ مَجْلِسُنَا هَذَا بِمَا فَضَاهُ وَ رَضِيَهُ وَ هَذَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ زَوْجِي ابْنَتَهُ فَاطِمَةَ عَلَى صَدَاقِ أَرْبَعِ مِائَةِ دِرْهَمٍ وَ دِينَارٍ قَدْ رَضِيْتُ بِذَلِكَ فَاسْأَلُوهُ وَ اشْهَدُوا

And the marriage is from what Allah^{-azwj} has Commanded with and has Permitted, and this gathering of ours is from what He^{-azwj} has Decreed and Pleases Him^{-azwj}, and this Muhammad^{-saww} Bin Abdullah^{-as} has married his^{-saww} daughter (Syeda) Fatima^{-asws} to me^{-asws} upon a dower of four hundred Dirhams and one Dinar. I^{-asws} am pleased with that, so ask him^{-saww} and bear witness!

فَقَالَ الْمُسْلِمُونَ زَوَّجْتَهُ يَا رَسُولَ اللَّهِ

The Muslims said, 'Do you^{-azwj} marry her^{-asws} to him^{-asws}, O Rasool-Allah^{-saww}!'

قَالَ نَعَمْ

He^{-saww} said: 'Yes!'

قَالَ الْمُسْلِمُونَ بَارَكَ اللَّهُ لُهُمَا وَ عَلَيْهِمَا وَ جَمَعَ شَمْلَهُمَا.

The Muslims said, 'May Allah^{-azwj} Bless them^{-asws} both, and upon them^{-asws}, and Unite their lives!'²³³

22- وَ مِنْهُ، عَنْ أَبِي الْمُفَضَّلِ عَنْ بَدْرِ بْنِ عَمَّارِ الطَّرِسْتَانِيِّ عَنِ الصَّدُوقِ عَنْ مُحَمَّدِ بْنِ الْمُخَمَّمِ عَنِ أَبِيهِ قَالَ: حَضَرْتُ مَجْلِسَ أَبِي جَعْفَرٍ حِينَ تَزْوِيجِ الْمَأْمُونِ وَ كَانُوا يَبْعَثُونَ إِلَى يَحْيَى بْنِ أَكْسَمٍ فَسَأَلُوهُ الْاِخْتِيَالَ عَلَى أَبِي جَعْفَرٍ عَ بِسْأَلِهِ فِي الْفِقْهِ يُلْقِيهَا عَلَيْهِ

And from him, from Abu Al Mufazzal, from Badr Bin Ammar Al-Tabrastany, from Al-Sadouq, from Muhammad Al-Mahmoudy, from his father who said, 'I attended the gathering of Abu Ja'far^{-asws} when Al-Mamoun married (his daughter) to him^{-asws}, and they had sent for Yahya Bin Al-Aksam to ask him^{-asws} a trick question of jurisprudence to be cast to him^{-asws}.

فَلَمَّا اجْتَمَعُوا وَ حَضَرَ أَبُو جَعْفَرٍ عَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا يَحْيَى بْنُ أَكْسَمٍ إِنْ أَذْنْتَ أَنْ يَسْأَلَ أَبَا جَعْفَرٍ عَنِ مَسْأَلَةٍ فِي الْفِقْهِ فَيَنْظُرَ كَيْفَ فَهَمُّهُ

When they had gathered and Abu Ja'far^{-asws} presented, they said, 'O commander of the faithful! This is Yahya Bin Aksam, if you could permit him to ask Abu Ja'far^{-asws} about an issue in jurisprudence so it can be seen how his^{-asws} understanding is!'

²³³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 21

فَأَذِنَ الْمَأْمُونُ فِي ذَلِكَ

Al-Mamoun permitted regarding that.

فَقَالَ يَحْيَى لِأَبِي جَعْفَرٍ ع مَا تَقُولُ فِي مُحْرِمٍ قَتَلَ صَيْدًا

Yahya said to Abu Ja'far^{-asws}, 'What are you^{-asws} saying regarding someone in Ihraam (consecrated) who kills a prey?'

قَالَ أَبُو جَعْفَرٍ ع فِي حِلٍّ أَمْ فِي حَرَمٍ عَالِمًا أَمْ جَاهِلًا عَمْدًا أَوْ حَطًّا صَغِيرًا أَوْ كَبِيرًا حُرًّا أَوْ عَبْدًا مُبْتَدِنًا أَوْ مُقْبِلًا مِنْ ذَوَاتِ الطَّيْرِ أَوْ غَيْرِهَا مِنْ صِغَارِ الصَّيْدِ أَوْ مِنْ كِبَارِهَا مُصِرًّا أَوْ نَادِمًا رَمَى بِاللَّيْلِ أَوْ فِي وَكْرِهَا أَوْ بِالنَّهَارِ عَيْنَانًا مُحْرِمًا لِلْعُمْرَةِ أَوْ الْحَجِّ

Abu Ja'far^{-asws} said: 'In the de-consecrated area or consecrated? Knowingly or ignorantly? Deliberately or mistakenly? Small (prey) or big? (Is he) a freeman or a slave? Initiating or in confrontation? From the birds or others from the small prey, or from their big ones? Persistently or regretfully? Pelting it at night or in its nest or at daytime? Intending his Ihraam for the Umrah or for the Hajj?'

فَانْقَطَعَ يَحْيَى انْقِطَاعًا لَمْ يَخْفَ عَلَى أَحَدٍ مِنْ أَهْلِ الْمَجْلِسِ وَتَحَيَّرَ النَّاسُ تَعَجُّبًا مِنْ جَوَابِهِ وَ قَسَطَ [نَشِطَ] الْمَأْمُونُ فَقَالَ تَخَطَّبَ أَبَا جَعْفَرٍ ع لِنَفْسِكَ

Yahya interrupted cutting him^{-asws} off. It was not hidden unto anyone from the people of the gathering, and the people were confused, astonished from his^{-asws} answer, and Al-Mamoun was activated. He said, 'Address, O Abu Ja'far^{-asws}, for yourself^{-asws}!'

فَقَامَ ع فَقَالَ الْحَمْدُ لِلَّهِ مُنْعِمِ النِّعَمِ بِرَحْمَتِهِ وَ الْهُدَى لِإِفْضَالِهِ بِمَنِّهِ وَ صَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ الَّذِي جَمَعَ فِيهِ مِنَ الْفَضْلِ مَا فَوَّقَهُ [فَرَّقَهُ] فِي الرُّسُلِ قَبْلَهُ وَ جَعَلَ ثِرَاتَهُ إِلَى مَنْ حَصَّهُ بِجَلَالَتِهِ وَ سَلَّمَ تَسْلِيمًا

He^{-asws} stood up. He^{-asws} said: 'The Praise is for Allah^{-azwj}, Bestower of the bounties by His^{-azwj} Mercy, and the Guide to His^{-azwj} Grace by His^{-azwj} Conferment, and may the Salawaat of Allah^{-azwj} be upon the best of His^{-azwj} creatures in whom He^{-azwj} Gathered the merits that distinguished him^{-saww} among the Messengers^{-as} before him^{-saww}, and Made his^{-saww} inheritance to the one He^{-azwj} Specialised with his^{-saww} caliphate, and the abundant greetings.

وَ هَذَا أَمِيرُ الْمُؤْمِنِينَ زَوْجِنِي ابْنَتَهُ عَلَى مَا جَعَلَ اللَّهُ لِلْمُسْلِمِينَ عَلَى الْمُسْلِمِينَ مِنْ إِسْنَانِكِ بِمَعْرُوفٍ أَوْ تَشْرِيحٍ بِإِحْسَانٍ وَ قَدْ بَدَّلْتُ لَهَا مِنَ الصَّدَاقِ مَا بَدَّلَهُ رَسُولُ اللَّهِ ص لِأَزْوَاجِهِ حَسَمَاتِهِ دَرَاهِمٍ وَ خَلَّتْهَا مِنْ مَالِي مِائَةَ أَلْفِ دَرَاهِمٍ زَوْجِنِي يَا أَمِيرَ الْمُؤْمِنِينَ

And this commander of the faithful is marrying (his daughter) to me^{-asws} upon what Allah^{-azwj} has Made for the Muslims upon the Muslims, either keeping them in kindness or releasing them with good treatment. I^{-asws} have given her as dowry what Rasool-Allah^{-saww} had given, five hundred Dirhams, and I^{-asws} have additionally granted her one hundred thousand Dirhams from my^{-asws} own wealth. Do you marry her to me^{-asws}, O commander of the faithful?'

فَقَالَ الْمَأْمُونُ الْحَمْدُ لِلَّهِ إِفْرَارًا بِنِعْمَتِهِ وَ لَا إِلَهَ إِلَّا اللَّهُ إِخْلَاصًا لِعِظَمَتِهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ عَبْدِهِ وَ خَيْرَتِهِ وَ كَانَ مِنْ قَضَاءِ اللَّهِ عَلَى الْأَنْبِيَاءِ أَنْ أُعْتَاهُمْ بِالْحَلَالِ عَنِ الْحَرَامِ

Al-Mamoun said, 'The Praise is for Allah^{-azwj} acknowledging His^{-azwj} bounties, and there is no god except Allah^{-azwj}, purely for His^{-azwj} Magnificence, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} His^{-azwj} servant and His^{-azwj} Choice, and it has been from the Decree of Allah^{-azwj} upon the people in order to Make them self-sufficient with the Permissible, from the Prohibited!

فَقَالَ وَ أَنْكِحُوا الْأَيَامَى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبَادِكُمْ وَ إِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

He^{-azwj} Said: ***And marry the single ones from you, and the righteous ones from your slaves and maids. If they happen to be poor, Allah would Enrich them from His Grace, and Allah is Capacious, Knowing [24:32].***

ثُمَّ إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ حَاطَبَ أُمَّ الْفَضْلِ بِنْتِ عَبْدِ اللَّهِ وَ بَدَلَ لَهَا مِنَ الصَّدَاقِ حَمْسِمِائَةَ دِرْهَمٍ وَ قَدْ زَوَّجْتُهُ فَهَلْ قَبِلْتُ يَا أَبَا جَعْفَرٍ

Then, Muhammad^{-asws} Bin Ali^{-asws} hereby proposes to Umm Al-Fazl, daughter of Abdullah, and spends for her a dowry of five hundred Dirhams, and I marry her to him^{-asws}. So, do you^{-asws} accept, O Abu Ja'far^{-asws}!

قَالَ أَبُو جَعْفَرٍ ع قَدْ قَبِلْتُ هَذَا التَّزْوِيجَ بِهَذَا الصَّدَاقِ

Abu Ja'far^{-asws} said: 'I^{-asws} have accepted this marriage, with this dowry!'

ثُمَّ أَوْلَمَ عَلَيْهِ الْمَأْمُونُ فِجَاءَ النَّاسِ عَلَى مَرَاتِبِهِمْ فَبَيَّنَّا نَحْنُ كَذَلِكَ إِذْ سَمِعْنَا كَلَامًا كَأَنَّهُ كَلَامُ الْمَلَاجِينَ فَإِذَا نَحْنُ بِالْحَدِيثِ مُجْرُونَ سَفِينَةً مِنْ فِصَّةٍ مَمْلُوءَةً غَالِيَةً فَصَبَعُوا بِهَا لِحَى الْخَاصَّةِ ثُمَّ مَدُّوهَا إِلَى دَارِ الْعَامَّةِ فَطَيَّبُوهُمْ تَمَامَ الْحَبْرِ.

Then Al-Mamoun held a wedding feast for him, and people came according to their ranks. While we were in that state, we heard voices like those of sailors, and behold, servants were pulling along a boat made of silver, filled with perfumes of great value. They dyed the beards of the distinguished guests with it, then extended it to the common people and perfumed them as well. The complete Hadeeth".²³⁴

قَوْلُ قَدْ مَضَى بِسِنْدَيْنِ فِي أَبْوَابِ تَارِيخِ الْجَوَادِ ع أَنَّهُ لَمَّا أَرَادَ الْمَأْمُونُ أَنْ يُزَوِّجَهُ ابْنَتَهُ قَالَ لَهُ أ تَخْطُبُ يَا أَبَا جَعْفَرٍ

I say, 'It has already passed with two chains of attribution in the chapter on the history of Al-Jawad^{-asws} that when Al-Mamoun wanted to marry his daughter to him^{-asws}, he said to him^{-asws}, 'Will you^{-asws} address, O Abu Ja'far^{-asws}?'

أَقَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ

He^{-asws} said: 'Yes, O commander of the faithful!'

فَقَالَ لَهُ الْمَأْمُونُ احْطَبْ لِنَفْسِكَ جَعَلْتُ فِدَاكَ فَقَدْ رَضَيْتُكَ لِنَفْسِي وَ أَنَا مُزَوِّجُكَ أُمَّ الْفَضْلِ ابْنَتِي وَ إِنْ رَغِمَ قَوْمٌ لِدَلِّكَ

²³⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 22 a

Al-Mamoun said to him^{-asws}, 'Address for yourself^{-asws}, may I be sacrificed for you^{-asws}, for I have agreed for myself, and I shall get my daughter married to you^{-asws} and even if it rubs the noses of the people at that!'

فَقَالَ أَبُو جَعْفَرٍ ع الْحَمْدُ لِلَّهِ إِفْرَاراً بِبِعْمَتِهِ وَ لَا إِلَهَ إِلَّا اللَّهُ إِخْلَاصاً لِوَحْدَانِيَّتِهِ وَ صَلَّى اللَّهُ عَلَى سَيِّدِ بَرِيَّتِهِ وَ الْأَصْفِيَاءِ مِنْ عِبْرَتِهِ

Abu Ja'far^{-asws} said: 'The Praise is for Allah^{-azwj} in acknowledgement of His^{-azwj} bounties, and there is no god except Allah^{-azwj}, sincerely to His^{-azwj} Oneness, and may Allah^{-azwj} Send Salawaat upon the chief of His^{-azwj} created beings, and the elites from his^{-saww} family!

أَمَّا بَعْدُ فَقَدْ كَانَ مِنْ فَضْلِ اللَّهِ عَلَى الْأَنْامِ أَنْ أَعْتَاهُمْ بِالْحَلَالِ عَنِ الْحَرَامِ فَقَالَ سُبْحَانَكَ وَ أَنْكِحُوا الْأَيَامَى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبَادِكُمْ وَ إِمَائِكُمْ إِنْ يَكُونُوا فَقَرَاءً يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

As for after, it has been from the Grace of Allah^{-azwj} upon the people that He^{-azwj} Makes them self-sufficient with the Permissible from the Prohibited. He^{-azwj} the Glorious Said: **and marry the single ones from you, and the righteous ones from your slaves and maids. If they happen to be poor, Allah would Enrich them from His Grace, and Allah is Capacious, Knowing [24:32].**

ثُمَّ إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ مُوسَى يَخْطُبُ أُمَّ الْفَضْلِ بِنْتَ عَبْدِ اللَّهِ الْمَأْمُونِ وَ قَدْ بَدَّلَ لَهَا مِنَ الصَّدَاقِ مَهْرَ جَدَّتِهِ فَاطِمَةَ بِنْتَ مُحَمَّدٍ ص وَ هُوَ خَمْسِمِائَةٌ دِرْهَمٍ جَيَاداً فَهَلْ رَوَّجْتَهُ يَا أَمِيرَ الْمُؤْمِنِينَ بِمَا عَلَى هَذَا الصَّدَاقِ الْمَذْكُورِ

Then, Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} hereby proposes to Umm Al-Fazeyl daughter of Abdullah Al-Mamoun, and he^{-asws} spends for her a dowry of his^{-asws} grandmother^{-asws} (Syeda) Fatima^{-asws}, daughter^{-asws} of Muhammad^{-saww}, and it is five hundred Dirhams generously. So, do you marry her to him^{-asws} upon this mentioned dower?'

فَقَالَ الْمَأْمُونُ نَعَمْ رَوَّجْتُكَ يَا أَبَا جَعْفَرٍ أُمَّ الْفَضْلِ بِنْتِي عَلَى الصَّدَاقِ الْمَذْكُورِ فَهَلْ قَبِلْتَ النِّكَاحَ

Al-Mamoun said, 'Yes O Abu Ja'far, I have married my daughter Umm Al-Fazl to you based upon the mentioned dowry. So, do you^{-asws} accept the marriage?'

قَالَ أَبُو جَعْفَرٍ قَدْ قَبِلْتُ ذَلِكَ وَ رَضِيْتُ بِهِ.

Abu Ja'far^{-asws} said: 'I^{-asws} have accepted that and am pleased with it!'²³⁵

23- ب، قرب الإسناد علي بن جعفر قال: كنت مع أخي في طريق بعض أمواله و ما معنا غير غلام له فقال له نتخ يا غلام فإني أريد أن أتحدث

(The book) 'Qurb Al Isnaad' -

'Ali son of Ja'far^{-asws} said, 'I was with my brother (Al-Kazim^{-asws}) in a street in one of his^{-asws} properties and there was no one with us except a slave of his^{-asws}. He^{-asws} said to him: 'Stay aside O slave, for I^{-asws} want to narrate!'

²³⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 22 b

فَقَالَ لِي مَا تَقُولُ فِي رَجُلٍ تَزَوَّجَ امْرَأَةً فِي هَذَا الْمَوْضِعِ وَ فِي غَيْرِهِ بِلَا بَيِّنَةٍ وَ لَا شُهُودٍ

He^{-asws} said to me: ‘What are you saying regarding a man who marries a woman in this place and elsewhere without any proof nor witnesses?’

فَقُلْتُ يُكْرَهُ ذَلِكَ

I said, ‘That is disliked’.

فَقَالَ لِي بَلَى فَاذْكُرْهَا فِي هَذَا الْمَوْضِعِ وَ فِي غَيْرِهِ بِلَا شُهُودٍ وَ لَا بَيِّنَةٍ.

He^{-asws} said to me: ‘Yes, he can marry her in this place and elsewhere without any witnesses or proof!’²³⁶

24- ب، قرب الإسناد ابن عيسى عن البرنظري عن الرضا ع قال: في البكر إذعها صمئها و التيب أمرها إليها.

(The book) ‘Qurb Al Isnaad’ – Ibn Isa, from Al Bazanty,

‘From Al-Reza^{-asws} having said regarding a virgin: ‘Her silence is her permission, and (as for) the married her matter is up to her’.²³⁷

25- ل، الحصال ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في خبر الشامي أنه قال أمير المؤمنين ع يوم الجمعة يوم خطبة و نكاح.

(The book) ‘Al-Khisal’, (and) ‘Ilal Al-Sharaie’, (and) ‘Uyoun Akhbar Al-Reza^{-asws}’, in a Hadeeth of the Syrian, Amir Al-Momineen^{-asws} said: ‘The day of Friday is a day of proposing and the marriage’.²³⁸

26- ع، علل الشرائع ابن الوليد عن الصغار عن ابن هاشم عن ذكره عن دُرست عن محمد بن عطية عن زُرارة قال قال أبو جعفر ع إنما جعلت الشهاداة في النكاح للميزات.

(The book) ‘Ilal Al Sharaie’ – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from the one who mentioned it, from Dorost, from Muhammad Bin Atiya, from Zurarah who said,

‘Abu Ja’far^{-asws} said: ‘But rather, the witnessing in the marriage is made to be for the inheritances’.²³⁹

27- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع السنائي عن الأسدي عن عبد العظيم الحسيني عن أبي الحسن الثالث عن أبيه عن أبي جعفر الباقر ع قال: يُكْرَهُ لِلرَّجُلِ أَنْ يُجَامِعَ فِي أَوَّلِ لَيْلَةٍ مِنَ الشَّهْرِ وَ فِي وَسْطِهِ وَ فِي آخِرِهِ فَإِنَّهُ مَنْ فَعَلَ ذَلِكَ خَرَجَ الْوَلَدُ مَجْنُوناً أَوْ لَا تَرَى أَنَّ الْمَجْنُونِ أَكْثَرُ مَا يُصْرَعُ فِي أَوَّلِ الشَّهْرِ وَ وَسْطِهِ وَ آخِرِهِ.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, (and) ‘Ilal Al Sharaie’ – Al Sinani, from Al Asady, from Abdul Azeem Al Hasany,

²³⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 23

²³⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 24

²³⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 25

²³⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 26

From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws}, from Abu Ja'far Al-Baqir^{-asws} having said: 'It is disliked for the man that he has a union during the first night of the month, and in its middle, and in its end, for the one who does that, the child will come out as insane. Don't you see that the insane are mostly seized (by fits) in the beginning of the month, and its middle, and its end?'²⁴⁰

28- وَقَالَ ع مَنْ تَزَوَّجَ وَ الْقَمَرُ فِي الْعَقْرَبِ لَمْ يَرَ الْحَسَنَى.

And he^{-asws} said: 'One who gets married while the moon is in Scorpio will not see goodness'.²⁴¹

29- وَقَالَ ع مَنْ تَزَوَّجَ فِي مُحَاقِ الشَّهْرِ فَلَيْسَ لَهُ لِسْفِطِ الْوَلَدِ.

And he^{-asws} said: 'One who gets married during the waning phase of the moon should be prepared for the likelihood of miscarriage'.²⁴²

30- ما، الأماالي للشيخ الطوسي عن الضحَّاكِ بْنِ مُزَاحِمٍ فِي حَبْرٍ تَزْوِيجِ فَاطِمَةَ ع أَنَّ عَلِيًّا ع قَالَ فَرَوَّحَنِي رَسُولُ اللَّهِ ص ثُمَّ أَتَانِي فَأَخَذَ بِيَدِي فَقَالَ قُمْ بِاسْمِ اللَّهِ وَ قُلْ عَلَى بَرَكَتِهِ اللَّهِ وَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ

(The book) 'Al Amaali' of the Sheykh Al Tusi' – Al Zahhak Bin Muzahim,

'In a Hadeeth regarding the marriage of (Syeda) Fatima^{-asws}, Ali^{-asws} said: 'Rasool-Allah^{-saww} got me^{-asws} married, then came to me^{-asws}. He^{-saww} grabbed my^{-asws} hand. He^{-saww} said: 'In the Name of Allah^{-azwj}, and say: 'Upon the Blessings of Allah^{-azwj}, and whatever Allah^{-azwj} so Desires! There is no strength except with Allah^{-azwj}! I^{-asws} rely upon Allah^{-azwj}!''

ثُمَّ جَاءَ بِي حَتَّى أَقْعَدَنِي عِنْدَهَا ثُمَّ قَالَ اللَّهُمَّ أَحَبُّ خَلْقِكَ إِلَيَّ فَأَجِبْهُمَا وَ بَارِكْ فِي ذُرِّيَّتِهِمَا وَ اجْعَلْ عَلَيْهِمَا مِنْكَ حَافِظًا وَ إِنِّي أُعِيدُهُمَا بِكَ وَ ذُرِّيَّتَهُمَا مِنَ الشَّيْطَانِ الرَّجِيمِ.

Then he^{-saww} came with me^{-asws} until he^{-saww} made me^{-asws} seated in her^{-asws} presence, then said: 'O Allah^{-azwj}! Both of them^{-asws} are the most beloved of Your^{-azwj} creatures to me^{-saww}, so Love them^{-asws} and Bless in their^{-asws} offspring, and Make upon them^{-asws} a protector from You^{-azwj}, and I^{-saww} seek Refuge with You^{-azwj} for them^{-asws} and their^{-asws} offspring from the Pelted Satan^{-la}'.²⁴³

31- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ الْمَرْزُوقِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا زَوَّجَ رَسُولُ اللَّهِ ص فَاطِمَةَ مِنْ عَلِيٍّ أَنَّهُ أَنَا مَنْ قُرَيْشٍ فَقَالُوا إِنَّكَ زَوَّجْتَ عَلِيًّا بِمَهْرٍ حَسْبِيسٍ

(The book) 'Al Amaali' of the Sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Muhammad Bin Ahmad Bin Al-Hassan, from Musa Bin Ibrahim Al Marouzy,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Jabir Bin Abdullah^{-ra} having said, 'When Rasool-Allah^{-saww} got (Syeda) Fatima^{-asws} married to Ali^{-asws},

²⁴⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 27

²⁴¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 28

²⁴² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 29

²⁴³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 30

some people from Qureysh came to him^{-saww}. They said, ‘You^{-saww} have got her^{-asws} married to Ali^{-asws} with a lowly dowry!’

فَقَالَ مَا أَنَا زَوَّجْتُ عَلَيْهَا وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ زَوَّجَهُ لَيْلَةَ أُسْرِي بِي عِنْدَ سِدْرَةِ الْمُنْتَهَى أَوْحَى اللَّهُ إِلَيَّ السِّدْرَةَ أَنْ أَنْثُرِي مَا عَلَيْكَ فَتَنْتَرِبَ الدُّرُّ وَ الْجَوْهَرُ وَ الْمَرْجَانُ فَابْتَدَرَتْ الْحُورُ الْعَيْنُ فَالْتَقَطْنَ فَهُنَّ يَنْتَهَادِينَهُ وَ يَنْفَاخِرْنَ وَ يَقْلُنَ هَذَا مِنْ نَفَارِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ ع

He^{-saww} said: ‘It was not I^{-saww} who got her^{-asws} married to Ali^{-asws}, but Allah^{-azwj} Mighty Who got him^{-asws} married on the night there was ascension with me^{-saww} at Sidrat Al-Muntaha. Allah^{-azwj} Revealed to the Sidrah: “Sprinkle whatever is upon you!” It sprinkled the gems, and the jewels, and the coral. The Maiden Houries rushed to pick these up. They are gifting it to each other and saying, ‘This is from the confetti of (Syeda) Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww}!’

فَلَمَّا كَانَتْ لَيْلَةُ الرَّفَافِ أَتَى النَّبِيَّ ص بِبَعْلَتِهِ الشَّهْبَاءِ وَ ثَنَى عَلَيْهَا فَطَيْمَةً وَ قَالَ لِفَاطِمَةَ ارْكَبِي وَ أَمَرَ سَلْمَانَ أَنْ يُثَوِّدَهَا وَ النَّبِيُّ ص يَسُوقُهَا

When it was the night of the escorting, the Prophet^{-saww} came with his^{-saww} mule, Al-Shahba, and laid a cloak upon it and said to (Syeda) Fatima^{-asws}: ‘Ride!’, and instructed Salman^{-ra} to lead it while the Prophet^{-saww} was ushering it.

فَبَيْنَمَا هُوَ فِي بَعْضِ الطَّرِيقِ إِذْ سَمِعَ النَّبِيَّ ص وَجِبَةَ فَإِذَا هُوَ بِ جُرَيْلٍ فِي سَبْعِينَ أَلْفًا وَ مِيكَائِيلَ فِي سَبْعِينَ أَلْفًا فَقَالَ النَّبِيُّ ص مَا أَهْبَطَكُمْ إِلَى الْأَرْضِ

While he^{-saww} was in one of the streets when the Prophet^{-saww} heard some noise. Behold, he^{-saww} was with Jibraeel^{-as} among seventy thousand, and Mikaeel^{-as} among seventy thousand (Angels). The Prophet^{-saww} said: ‘What made you all to descend to the earth?’

قَالُوا جِئْنَا نُرْفُ فَاطِمَةَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ

They said, ‘We have come to escort (Syeda) Fatima^{-asws} to Ali^{-asws} Bin Abu Talib^{-asws}!’

فَكَبَّرَ جُرَيْلٌ وَ كَبَّرَ مِيكَائِيلُ وَ كَبَّرَتِ الْمَلَائِكَةُ وَ كَبَّرَ مُحَمَّدٌ ص فَوَقَعَ التَّكْبِيرُ عَلَى الْعَرَائِسِ مِنْ تِلْكَ اللَّيْلَةِ.

Jibraeel^{-as} exclaimed Takbeer, and Mikaeel^{-as} exclaimed Takbeer, and Muhammad^{-saww} exclaimed Takbeer. Thus, the (exclamation of) Takbeer fell upon the weddings (as a tradition), from that night’^{.244}

32- ما، الأمايلي للشيخ الطوسي جماعة عن ابن المنذر عن الفضل بن محمد بن محمد بن عمرو بن عثمان بن سعيد بن جعفر بن محمد بن عيسى بن يزيد عن صفوان بن يحيى بن عبد الرحمن بن محمد بن علي بن هبارة عن أبيه عن أبيه عن جده علي قال: اجتمعوا النبي ص بدار علي بن هبارة فسمع صوت دوي فقال ما هذا

(The book) ‘Al Amaali’ of the Sheykh Al Tusi — A group, from Ibn Al Mufazzal, from Al Fazl Bin Muhammad, from Haroun Bin Amro Al Mujashie, from Muhammad Bin Ja’far Bin Muhammad, from Isa Bin Yazeed, from Saifi Bin Abdul Rahman Bin Muhammad Bin Ali Bin Habbar, from his father, from his father,

²⁴⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 31

~~'From his grandfather Ali^{asws} having said: 'The Prophet^{saww} passed by the house of Ali Bin Habbar. He^{saww} heard the voice of a tambourine. He^{saww} said: 'What is this?'~~

قَالَ عَلِيُّ بْنُ حَبَّارٍ أَعْرَسَ بِأَهْلِهِ

~~They said, 'Ali Bin Habbar is with his family getting married!'~~

قَالَ صَ حَسْبٌ هَذَا النِّكَاحُ لَا الْبَيْعُ

~~He^{saww} said: 'Excellent! This is the marriage, not the fornication!'~~

قَالَ صَ اسْتَبَدُوا النِّكَاحَ وَاعْتَبَرُوا بَيْنَكُمْ وَاسْتَبْرُوا عَلَيْهِ بِالذَّهَبِ

~~Then he^{saww} said: 'Support the marriage and announce it between you, and strike the tambourine upon it!'~~

فَجَرَّتِ السُّنَّةُ فِي النِّكَاحِ بِذَلِكَ.

~~The Sunnah (practice) flowed with that during the marriage'.²⁴⁵-(the earlier party of the Hadith contradicts its later part)~~

33- ل، الخصال فيما أوصى به النبي ص علياً ع يا علي لا وليمة إلا في خمس في عرس أو خرس أو عذار أو وكر أو ركاز أو العرس التزويج و الخرس التقاس بالولد و العذار الحتان و الوكاز في شرى الدار و الركاز الذي يقدم من مكة.

(The book) 'Al Khisaal' -

'Among what the Prophet^{saww} advised Ali^{asws} with: 'O Ali^{asws}! There is no feast except in five – in 'Urs', or 'Khurs', or 'Izar', or 'Wikar', or 'Rikaz'; and the 'Urs' is the marriage, and the 'Khurs' is the post-childbirth bleeding, and the 'Izar' is the circumcision, and the 'Wikar' is buying the house, and the 'Rikar' is arriving from Makkah (after Hajj)'.²⁴⁶

34 ل، الخصال ماجيلويه عن عمه عن البرقي عن ابن أبي عثمان عن موسى بن بكر عن أبي الحسن الأول ع مثله.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Ibn Abu Usman, from Musa Bin Bakr, from Abu Al-Hassan^{asws}, similar to it.²⁴⁷

35 مع، معاني الأخبار ابن الوليد عن محمد العطار عن الأشعري عن الجماوراني عن ابن أبي عثمان مثله.

(The book) 'Ma'any Al Akhbaar' – Ibn Al Waleed, from Muhammad Al Attat, from Al Ashtary, from Al Jamourany, from Ibn Abu Usman - similar to it.²⁴⁸

²⁴⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 32

²⁴⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 33

²⁴⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 34

²⁴⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 35

36- مع، معاني الأخبار أبي عن سعدٍ عن الأصبهاني عن المنقري يزفع الحديث قال قال رسول الله ص أخذتموهن بأمانة الله و استحللتم فروجهن بكلمات الله فأما الأمانة فهي التي أخذ الله عز و جل على آدم حين زوجه حواء

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Al Asbahany, from Al Munqary raising the Hadeeth who said,

'Rasool-Allah^{-saww} said: 'Take them (wives) as an entrustment of Allah^{-azwj}, and you are legalising their private parts due to the Words of Allah^{-azwj}. As for the entrustment, it is which Allah^{-azwj} Mighty and Majestic Took upon Adam^{-as} when He^{-azwj} Married him^{-as} to Hawwa^{-as}.

و أما الكلمات فهي الكلمات التي شرط الله عز و جل بها على آدم أن يعبدَهُ و لا يُشركَ به شيئاً و لا يزني و لا يتخذ من دونه ولياً.

And as for the Words, these are the Words which Allah^{-azwj} Mighty and Majestic Stipulated with upon Adam^{-as} that he^{-as} should worship Him^{-azwj} and not associate anything with Him^{-azwj}, nor commit adultery, nor take any confidant other than Him^{-azwj}'^{.249}

37- سن، المحاسن أبي عن يونس عن ابن مسكان عن زُرارة عن أبي جعفر ع قال: إنما وضعت الشهادة للتأكيح لِمَكَانِ الميراث.

(The book) 'Al Mahasin' – My father, from Yunus, from Ibn Muskan, from Zurara,

'From Abu Ja'far^{-asws} having said: 'But rather, the witnessing has been placed for the marriage due to the place of the inheritance'^{.250}

38- سن، المحاسن بعض أصحابنا عن ابن أسباط عن إبراهيم بن محمد بن حمزان عن أبيه عن أبي عبد الله ع قال: من سافر أو تزوج أو القمر في العُقر لم ير الحسنى.

(The book) 'Al Mahasin' – One of our companion, from Ibn Asbaat, from Ibrahim Bin Muhammad Bin Humran, from his father,

'From Abu Abdullah^{-asws} having said: 'One who travels or gets married while the moon is in the Scorpio will not see the goodness'^{.251}

39- سن، المحاسن النوفلي عن السكوني بإسناده قال قال رسول الله ص الوليمة في أربع العرس و الخرس و هو المولود يُعق عنه و يُطعم له و العذار و هو ختان الغلام و الإياب و هو الرجل يدعو إخوانه إذا أب من عيبتة.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuni by his chain, said,

'Rasool-Allah^{-saww} said: 'The banquet in in four – The wedding, and 'Al-Khurs', and it is the new-born to perform Aqeeqa on his behalf and feeding for him, and 'Al-Izar', and it is circumcision of the boy, and 'Al-Iyab', and it is the man who invites his brother when he returns from his absence'^{.252}

²⁴⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 36

²⁵⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 37

²⁵¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 38

²⁵² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 39

40- سن، المحاسن ابن فضال رفعه إلى أبي جعفر ع قال: الوليمة يوماً أو يومين مكرمةً و ثلاثة أيام رياءً و سمعةً.

(The book) 'Al Mahasin' – Ibn Fazzal raising it to,

Abu Ja'far^{asws} said: 'The banquet for a day or two days is honourable, and three days is a show off and (for) reputation'.²⁵³

41- سن، المحاسن النوفلي عن السكوتي عن أبي عبد الله عن أبيه ع قال قال رسول الله ص أول يوم حق و الثاني معروف و ما زاد رياءً و سمعةً.

(The book) 'Al Mahasin' – Al Nowfali, from Al Sakuni,

'From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The first day (of banquet) is a right, and the second is an act of kindness, and whatever exceeds is a show-off and (for) reputation''.²⁵⁴

42- سن، المحاسن الوشاء عن أبي الحسن الرضا ع يقول إن النجاشي لما خطب لرسول الله ص أم حبيبة أمينة بنت أبي سفيان فزوجهُ دعا بطعام و قال إن من سنن المرسلين الإطعام عند التزويج.

(The book) 'Al Mahasin' – Al Washa,

'From Abu Al-Hassan Al-Reza^{asws}, he^{asws} said: 'When Al-Najashi brought the proposal to Rasool-Allah^{saww} of Umm Habeeba Aamina Bint Abu Sufyan, he^{saww} married her. He^{saww} called for the meal and said, 'It is from the practice of the Messengers^{as} to feed after the marriage'.²⁵⁵

43- سن، المحاسن أبي عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: إن رسول الله ص حين تزوج ميمونة بنت الحارث أوم عليها و أطعم الناس الحيس.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Hisham Bin Salim, '

'From Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} married Maymouna Bin Al-Haris^{ra}, he^{saww} had a banquet upon it and fed the people 'Al-Hareys''.²⁵⁶

44- سن، المحاسن بعض العراقيين عن إبراهيم عن عتبة عن جعفر القلابسي عن أبيه قال: قلت لأبي عبد الله ع إنا نتخذ الطعام و نجده و نتوق فيه فلا يكون له رائحة طعام العرس

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

'I said to Abu Abdullah^{asws}, 'We take the food, make it exquisite, and decorate it, yet it does not have the aroma of the wedding food'.

²⁵³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 40

²⁵⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 41

²⁵⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 42

²⁵⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 43

قَالَ ذَلِكَ لِأَنَّ طَعَامَ الْغُرْسِ تَهْبُّ فِيهِ رَائِحَةُ الْجَنَّةِ لِأَنَّهُ طَعَامٌ أُخِذَ لِخَلَالٍ.

He^{-asws} said: 'That is because the wedding meal, the aroma of Paradise is blown into it, because food has been prepared for the Permissible (occasion)'.²⁵⁷

45- سن، المحاسن أبي عن ابن أبي عمير عن حماد بن عثمان قال: أومَّ إسماعيل ره فقال له أبو عبد الله ع عليك بالمسكين فأشبعهم فإن الله يقول و ما يُبدي الباطل و ما يُعيد.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Hammad Bin Usman who said,

'Ismail had a banquet, so Abu Abdullah^{-asws} said to him: 'Upon you is with (feeding) the poor, so satiate them, for Allah^{-azwj} Says: **and what the falsehood started, will not be restored**' [34:49]'.²⁵⁸

46- ضا، فقه الرضا عليه السلام إذا أدخلت عليك فخذ بناصيتها و استقبل القبلة و قل اللهم أمانتي أخذتها و بيناقي استخللت فرجها اللهم فازرني منها ولدأ مباركاً سوياً و لا تجعل للشيطان فيه شركاً و لا نصيباً

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'When she is brought to you, hold her forelock and face the Qiblah and say, 'O Allah^{-azwj}! I take her as my entrustment and have legalised her private parts by my covenant! O Allah^{-azwj}! Grace me a Blessed child from her and do not Make for the Satan^{-la} any participation in it nor any share!

و اتق التزويج إذا كان القمر في العُرب فإن أبا عبد الله ع قال من تزوج و القمر في العُرب لم ير خيراً أبداً.

And fear the marriage when the moon would be in the Scorpio, for Abu Abdullah^{-asws} said: 'The one who gets married while the moon is in the Scorpio will not see goodness, ever!'²⁵⁹

47- شي، تفسير العياشي عن عبد الله بن الفضل التوفلي رُفِعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ: إِذَا طَلَبْتُمُ الْحَوَائِجَ فَاطْلُبُوهَا بِالنَّهَارِ فَإِنَّ اللَّهَ جَعَلَ الْحَيَاءَ فِي الْعَبْتَيْنِ وَ إِذَا تَزَوَّجْتُمُ فَتَزَوَّجُوا بِاللَّيْلِ فَإِنَّ اللَّهَ جَعَلَ اللَّيْلَ سَكَنًا.

(The book) 'Tafseer Al Ayyashi' – From Abdullah Bin Al Fazl Al Nowfali raising it to,

'Abu Ja'far^{-asws} having said: 'When you seek the needs, seek these at daytime for Allah^{-azwj} has Made the modesty in the eyes, and when you get married, get married at night, for Allah^{-azwj} has Made the night for rest''.²⁶⁰

48- شي، تفسير العياشي عن الحسن بن علي بن بنت إيمان قال سمعت أبا الحسن الرضا ع يقول إن الله جعل الليل سَكَنًا وَ جَعَلَ النَّسَاءَ سَكَنًا وَ مِنَ السُّنَّةِ التَّزْوِجُ بِاللَّيْلِ وَ إِطْعَامُ الطَّعَامِ.

(The book) 'Tafseer Al Ayyashi' – From Al-Hassan Bin Ali son of Bint Ilyas who said,

²⁵⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 44

²⁵⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 45

²⁵⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 46

²⁶⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 47

'I heard Abu Al-Hassan Al-Reza^{-asws} saying: 'Allah^{-azwj} Made the night for rest, and Made the women (wives), and from the Sunnah is the marriage at night and feeding the food'.²⁶¹

49- شي، تفسير العياشي عن علي بن عتبة عن أبيه عن أبي عبد الله ع قال: تزوجوا بالليل فإن الله جعله سكناً ولا تطلبوا الحوائج بالليل فإنه مظلم.

(The book) 'Tafseer Al Ayyashi' – From Ali Bin Uqba, from his father,

'From Abu Abdullah^{-asws} having said: 'Get married at night, for Allah^{-azwj} has Made it for rest, and do not seek the needs at night for it is darkness!''²⁶²

²⁶¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 48

²⁶² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 63 H 49

CHAPTER 64 – GOING TO THE WEDDINGS AND RULING ON WHAT IS SCATTERED IN IT

1- لي، الأماالي للصدوق ابن الوليد عن سعد بن ابن عيسى عن علي بن الحكم عن الحسين بن أبي العلاء عن الصادق عليه السلام عن أبيه ع قال قال أمير المؤمنين صلوات الله عليه دخلت أم أيمن على النبي ص و في ملحفتها شيء فقال لها رسول الله ص ما معك يا أم أيمن

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala,

'From Al-Sadiq^{-asws}, may the greeting be upon him^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Umm Ayman^{-ra} was brought to the Prophet^{-saww} and there was something in her blanket. Rasool-Allah^{-saww} said to her: 'What is with you O Umm Ayman^{-ra}?'

فَقَالَتْ إِنَّ فُلَانَةَ أَمَلَكُوهَا فَنَثَرُوا عَلَيْهَا فَأَخَذْتُ مِنْ نَثَرِهِمْ

She said, 'So and so woman had owned it. They sprinkled it upon her so I took from their confetti'.

ثُمَّ بَكَتُ أُمَّ أَيْمَنَ وَ قَالَتْ يَا رَسُولَ اللَّهِ فَاطِمَةُ زَوَّجْتَهَا وَ لَمْ تَنْثُرْ عَلَيْهَا شَيْئاً

Then Umm Ayman^{-ra} wept and said, 'O Rasool-Allah^{-saww}! You^{-saww} got (Syeda) Fatima^{-asws} married and nothing was sprinkled upon her^{-asws}!'

فَقَالَ رَسُولُ اللَّهِ ص يَا أُمَّ أَيْمَنَ لِمَ تَكْذِبِينَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا زَوَّجْتُ فَاطِمَةَ عَلَيَّ أَمَرَ أَشْجَارَ الْجَنَّةِ أَنْ تَنْثُرَ عَلَيْهِمْ مِنْ خَلِيلِهَا وَ خَلِيلِهَا وَ يَافُوحِهَا وَ دَرِيحِهَا وَ زُؤُرْدِهَا وَ إِسْتَبْرَقِهَا فَأَخَذُوا مِنْهَا مَا لَا يَعْلَمُونَ

Rasool-Allah^{-saww} said: 'O Umm Ayman^{-ra}! Why are you lying, for when Allah^{-azwj} Mighty and Majestic Got (Syeda) Fatima^{-asws} married to Ali^{-asws}, He^{-azwj} Commanded the trees of Paradise to Sprinkle upon them from their jewellery and their ornaments, and their sapphire, and their gems, and their emeralds, and their brocade. They took from these what they didn't even know.

وَ لَقَدْ نَحَلَ اللَّهُ طُوبَى فِي مَهْرٍ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا فَجَعَلَهَا فِي مَنْزِلٍ عَلَيَّ صَلَوَاتُ اللَّهِ عَلَيْهِ.

And Allah^{-azwj} Granted (the tree of) Tooba as a dowry of (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, so He^{-azwj} Made it to be in the house of Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}”²⁶³.

2- ب، قرب الإسناد هاوون عن ابن زياد عن الصادق عن أبيه ع أن النبي ص قال: إذا دُعيتُم إلى العُرسات فأبسطوا فإيما تُدَكِّرُ الدُّنْيَا وَ إِذَا دُعيتُم إلى الجنائز فأسرعوا فإيما تُدَكِّرُ الآخِرَةَ.

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

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'The Prophet^{-sawww} said: 'Whenever you are invited to the weddings, be slow for these remind of the world, and whenever you are called to the funerals, hasten, for these remind of the Hereafter'''.²⁶⁴

3- ب، قرب الإسناد عليّ عن أخيه قال: سألتُهُ عن التُّنَّارِ السُّكَّرِ وَاللُّوزِ وَغَيْرِهِ أَيْحُلُّ أَكْلُهُ

(The book) 'Qurb Al Isnad' -

'Ali from his brother (Al-Kazim^{-asws}), said, 'I asked him^{-asws} about the sprinklings of the sugar and the almonds and other such, 'Is it Permissible to eat it?'

قَالَ يُكْرَهُ أَكْلُ النَّهْبِ.

He^{-asws} said: 'It is disliked to eat the plunder'''.²⁶⁵

[باب 65 آداب الجماع و فضله و النهي عن امتناع كل من الزوجين منه و ما يحل من الانتفاعات و الحد الذي يجوز فيه الجماع و سائر أحكامه](#)

CHAPTER 65 – ETIQUETTES OF THE MARITAL INTIMACY AND THE REFUSAL FROM ENJOYMENT FROM IT BY EACH OF THE TWO SPOUSES, AND WHAT IS PERMISSIBLE FROM THE BENEFITS, AND THE LIMITS WITHIN WHICH THE MARITAL INTIMACY IS ALLOWED, AND REST OF ITS RULINGS

1- ع، علل الشرائع لي، الأمايلي للصدوق الطالقاني عن الحسن بن عليّ العدوي عن يوسف بن يحيى الأصبهاني عن إسماعيل بن حاتم عن أحمد بن صالح بن سعيد عن عمرو بن حفص عن إسحاق بن نجيب عن حصيب عن مجاهد عن أبي سعيد الخدري قال: أوصى رسول الله ص عليّ بن أبي طالب ع فقال يا عليّ إذا دخلت العروس بيتك فاخلع حُفَّتَيْهَا حين تجلس و اغسل رجلَيْهَا و صب الماء من باب دارك إلى أقصى دارك

(The book) 'Ilal Al Sharaai', (and) 'Al Amaali' of Al Sadouq – Al Talaqany, from Al Hassan Bin Ali Al Adawy, from Yusuf Bin Yahya Al Asbahani, from Ismail Bin Hatim, from Ahmad Bin Salih, from Saeed, from Amro Bin Hafs, from Is'haq Bin Najeeh, from Huseyb, from Mujahid, from Abu Saeed Al Khudry who said,

'Rasool-Allah^{-sawww} advised Ali^{-asws} Bin Abu Talib^{-asws}. He^{-sawww} said: 'O Ali^{-asws}! When the bride enters your^{-asws} house, take off her shoes when she is seated and wash her feet and pour the water from the door of your house up to the outskirts of your^{-asws} house.

فإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ أَخْرَجَ اللَّهُ مِنْ دَارِكَ سَبْعِينَ أَلْفَ لَوْنٍ مِنَ الْفَقْرِ وَ أَدْخَلَ فِيهَا سَبْعِينَ لَوْنًا مِنَ الْبَرَكَةِ وَ أَنْزَلَ عَلَيْكَ سَبْعِينَ رَحْمَةً تُرْفَفُ عَلَى رَأْسِ الْعُرْسِ حَتَّى تَنَالَ بَرَكَتُهَا كُلَّ زَاوِيَةٍ فِي بَيْتِكَ وَ تَأْمَنَ الْعُرْسُ مِنَ الْجُنُونِ وَ الْجَذَامِ وَ الْبَرَصِ أَنْ يُصِيبَهَا مَا دَامَتْ فِي تِلْكَ الدَّارِ وَ افْتَنَعَ الْعُرْسُ فِي أُسْبُوعِهَا مِنَ الْأَلْبَانِ وَ الْحَلِ وَ الْكُرْبَةِ وَ التُّفَّاحَةِ الْحَامِضَةِ مِنْ هَذِهِ الْأَرْبَعَةِ الْأَشْيَاءِ

When you^{-asws} were to do that, Allah^{-azwj} will Expel from your^{-asws} house seventy thousand types of poverty and Enter into it seventy types of Blessings, and Send down upon you^{-asws} seventy Mercies hovering upon the head of the bride until every corner in your house attains her Blessings, and the bride will be safe from the insanity, and the leprosy, and the vitiligo

²⁶⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 64 H 2

²⁶⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 64 H 3

afflicting her for as long as she is in that house, and prevent the bride in her (first) week from the dairy products, and the vinegar, and the coriander, and the sour apples, from these four things’.

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ ص وَ لِأَيِّ شَيْءٍ أَمْنَعُهَا هَذِهِ الْأَشْيَاءَ الْأَرْبَعَةَ

Ali^{-asws} said: ‘O Rasool-Allah^{-saww}, and for which thing (reason) should I^{-asws} prevent her from these four things?’

قَالَ لِأَنَّ الرَّحِمَ تَعْتَمُ وَ تَبْرُدُ مِنْ هَذِهِ الْأَشْيَاءِ مِنَ الْوَلَدِ وَ حَصِيرٍ فِي نَاحِيَةِ الْبَيْتِ خَيْرٌ مِنْ امْرَأَةٍ لَا تَلِدُ

He^{-saww} said: ‘Because the womb becomes barren from the child and cold from these four things, and the straw mat in a corner of the house is better than a woman not giving birth’.

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ ص فَمَا بَالُ الْحَلِّ تَمْنَعُ مِنْهُ

Ali^{-asws} said: ‘O Rasool-Allah^{-saww}! What is the matter (reason) with the vinegar, she is prevented from it?’

قَالَ إِذَا حَاضَتْ عَلَى الْحَلِّ لَمْ تَطْهُرْ أَبَدًا طَهْرًا بَتَمَامٍ وَ الْكُزْبُرَةُ تُثِيرُ الْحَيْضَ فِي بَطْنِهَا وَ تُشَدِّدُ عَلَيْهَا الْوِلَادَةَ وَ التُّفَّاحَةُ الْحَامِضَةُ تَقَطِّعُ حَيْضَهَا فَيَصِيرُ دَاءً عَلَيْهَا

He^{-saww} said: ‘When she menstruates being upon the vinegar she will never be completely pure, and the coriander provokes the menstruation in her belly and makes the childbirth harder for her, and the sour apples cuts her menstruation so it would become an illness upon her’.

ثُمَّ قَالَ يَا عَلِيُّ لَا تُجَامِعِ امْرَأَتَكَ فِي أَوَّلِ الشَّهْرِ وَ وَسْطِهِ وَ آخِرِهِ فَإِنَّ الْجُنُونَ وَ الْجُدَامَ وَ الْحَلَّ يُسْرِعُ إِلَيْهَا وَ إِلَى وَلَدِهَا

Then he^{-saww} said: ‘O Ali^{-asws}! Do not have marital intimacy with your^{-asws} wife in the beginning of the month, and its middle, and its end, for the insanity, and the leprosy, and the craze would be quicker to her and to her child.

يَا عَلِيُّ لَا تُجَامِعِ امْرَأَتَكَ بَعْدَ الظُّهْرِ فَإِنَّهُ إِنْ فَضِيَ بَيْنَكُمَا وَلَدٌ فِي ذَلِكَ الْوَقْتِ يَكُونُ أَحْوَلَ وَ الشَّيْطَانُ يَفْرَحُ بِالْحَوْلِ فِي الْإِنْسَانِ

O Ali^{-asws}! Do not have marital intimacy with your^{-asws} wife after the midday, for if a child is conceived for you in that time it would be cross-eyed, and the Satan^{-la} rejoices with the cross-eyed (ness) in the human being.

يَا عَلِيُّ لَا تَتَكَلَّمْ عِنْدَ الْجَمَاعِ فَإِنَّ فَضِي بَيْنَكُمَا وَلَدٌ لَا يُؤْمِنُ أَنْ يَكُونَ أَحْرَسَ وَ لَا يَنْظُرَنَّ أَحَدُكُمْ إِلَى فَرجِ امْرَأَتِهِ وَ لِيُعَصَّنَ بَصَرَهُ عِنْدَ الْجَمَاعِ فَإِنَّ النَّظَرَ إِلَى الْفَرْجِ يُورِثُ الْعَمَى يَعْنِي فِي الْوَلَدِ

O Ali^{-asws}! Do not talk during the marital intimacy, for if a child is conceived between you, there is no safety from it being mute, and not one of you look at the private part of his wife and let him close his eyes during the marital intimacy, for looking at the private part inherits the blindness, meaning in the child.

يَا عَلِيُّ لَا تُجَامِعِ امْرَأَتَكَ بِشَهْوَةِ امْرَأَةٍ غَيْرِكَ فَإِنِّي أَخَشَىٰ إِنَّ فُضِي بَيْنَكُمَا وَلَدٌ أَنْ يَكُونَ مُخْتَنًا مُؤَنَّنًا بَحِيلاً

O Ali^{-asws}! Do not have marital intimacy with your^{-asws} wife with lust for another woman, for it is feared if a child is conceived between you it would be effeminate, weak, miserly.

يَا عَلِيُّ إِذَا سَمِعْتَ جُنْبًا فِي الْفِرَاشِ مَعَ امْرَأَتِكَ فَلَا تَقْرَأِ الْقُرْآنَ فَإِنِّي أَخَشَىٰ أَنْ يَنْزِلَ عَلَيْكُمَا نَارٌ مِنَ السَّمَاءِ فَتُحْرَقَكُمَا

O Ali^{-asws}! When you are with intimate impurity with your^{-asws} wife, do not read the Quran, for it is feared that a flame from the sky would descend upon you and incinerate you both.

يَا عَلِيُّ لَا تُجَامِعِ امْرَأَتَكَ إِلَّا وَ مَعَكَ خِرْقَةٌ وَ مَعَ امْرَأَتِكَ خِرْقَةٌ وَ لَا تَمْسَحْ بِخِرْقَةٍ وَاحِدَةٍ فَتَمَسَّعَ الشَّهْوَةُ عَلَى الشَّهْوَةِ وَ إِنَّ ذَلِكَ يُعَقِّبُ الْعِدَاوَةَ بَيْنَكُمَا ثُمَّ يُؤَدِّبِكُمَا إِلَى الْفُرْقَةِ وَ الطَّلَاقِ

O Ali^{-asws}! Do not have intimate marital relation except and with you is a rag and with your wife is a rag, and do not wipe her with one rag for the desire will fall upon the desire, and that would result in enmity between you then it would lead you to the separation and the divorce.

يَا عَلِيُّ لَا تُجَامِعِ امْرَأَتَكَ مِنْ قِيَامٍ فَإِنَّ ذَلِكَ مِنْ فِعْلِ الْحُمَيْرِ وَ إِنَّ فُضِي بَيْنَكُمَا وَلَدٌ يَكُونُ بَرًّا لِي فِي الْفِرَاشِ كَالْحُمَيْرِ الْبَوْلَالَةِ فِي كُلِّ مَكَانٍ

O Ali^{-asws}! Do not have intimate marital relations with your^{-asws} wife while standing, for that is from actions of the donkeys, and if a child is conceived between you, he would be urinating in the bed like the donkeys urinate in every place.

يَا عَلِيُّ لَا تُجَامِعِ امْرَأَتَكَ فِي لَيْلَةِ الْفِطْرِ فَإِنَّهُ إِذَا فُضِيَ بَيْنَكُمَا وَلَدٌ فَيَكْبُرُ ذَلِكَ الْوَلَدُ وَ لَا يُصِيبُ وَلَدًا إِلَّا عَلَى كِبَرِ السِّنِّ

O Ali^{-asws}! Do not have intimate marital relations with your^{-asws} wife during the night of (Eid) Al-Fitr, for it a child is conceived between you, that child will get older and will not achieve a child except at old age.

يَا عَلِيُّ لَا تُجَامِعِ امْرَأَتَكَ فِي لَيْلَةِ الْأَصْحَىٰ فَإِنَّهُ إِذَا فُضِيَ بَيْنَكُمَا وَلَدٌ يَكُونُ لَهُ سِتُّ أَصَابِعٍ أَوْ أَرْبَعُ أَصَابِعٍ

O Ali^{-asws}! Do not have intimate marital relations with your^{-asws} wife during the night of (Eid) Al-Azha, for if a child is conceived between you, there would either be six fingers for him or four fingers.

يَا عَلِيُّ لَا تُجَامِعِ امْرَأَتَكَ تَحْتَ شَجَرَةٍ مُثْمِرَةٍ فَإِنَّهُ إِذَا فُضِيَ بَيْنَكُمَا وَلَدٌ يَكُونُ جَلَادًا فَتَّالًا عَرِيفًا

O Ali^{-asws}! Do not have intimate marital relations with your wife beneath a fruit-bearing tree, for if a child is conceived between you he will become an executioner, a killer, a corporal (in the army).

يَا عَلِيُّ لَا تُجَامِعِ امْرَأَتَكَ فِي وَجْهِ الشَّمْسِ وَ تَأَلَّلُهَا إِلَّا أَنْ تُرْخِيَ عَلَيْكُمَا سِتْرًا فَإِنَّهُ إِذَا فُضِيَ بَيْنَكُمَا وَلَدٌ لَا يَزَالُ فِي بُؤْسٍ وَ فَقْرٍ حَتَّى يَمُوتَ

O Ali^{-asws}! Do not have intimate marital relations with your^{-asws} wife in face of the sun and its shining except if you drop a veil upon you, for if a child is conceived between you he will not cease to be in trouble and poverty until he dies.

يَا عَلِيُّ لَا تُجَامِعْ أَهْلَكَ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ فَإِنَّهُ إِنْ فَضِي بَيْنَكُمَا وَلَدٌ يَكُونُ حَرِيصاً عَلَى إِهْرَاقِ الدِّمَاءِ

O Ali^{-asws}! Do not have marital relations with your^{-asws} wife between the (proclamations of) the Azaan and the Iqaama, for if a child is conceived he would be eager upon shedding the blood.

يَا عَلِيُّ إِذَا حَمَلَتْ امْرَأَتُكَ فَلَا تُجَامِعْهَا إِلَّا وَ أَنْتَ عَلَى وَضُوءٍ فَإِنَّهُ إِنْ فَضِي بَيْنَكُمَا وَلَدٌ يَكُونُ أَعْمَى الْقَلْبِ بَجِيلِ الْيَدِ

O Ali^{-asws}! When your wife is pregnant, do not have intimate relations with her except while you^{-asws} are upon Wud'u, for if a child is decreed between you, it would be blind of heart, stingy of the hand.

يَا عَلِيُّ لَا تُجَامِعْ أَهْلَكَ فِي التَّصْفِ مِنْ شَعْبَانَ فَإِنَّهُ إِنْ فَضِي بَيْنَكُمَا وَلَدٌ يَكُونُ مُشَوَّهاً ذَا شَامَةِ فِي شَعْرِهِ وَ وَجْهِهِ

O Ali^{-asws}! Do not have intimate marital relations with your wife during the middle of Shaban, for if a child is conceived between you, it would be deformed, having a mark in his hair and his face.

يَا عَلِيُّ لَا تُجَامِعْ أَهْلَكَ فِي آخِرِ دَرَجَةٍ مِنْهُ يَعْنِي إِذَا بَقِيَ يَوْمَانِ فَإِنَّهُ إِنْ فَضِي بَيْنَكُمَا وَلَدٌ كَانَ مُفْتَدِماً

O Ali^{-asws}! Do not have intimate relations with your^{-asws} wife in the last step from it, meaning when two days remains from it, for if a child is conceived between you it would be of lack of understanding.

يَا عَلِيُّ لَا تُجَامِعْ أَهْلَكَ عَلَى شَهْوَةِ أُخْتِهَا فَإِنَّهُ إِنْ فَضِي بَيْنَكُمَا وَلَدٌ يَكُونُ عَشَّاراً أَوْ عَوْناً لظالمٍ وَ يَكُونُ هَلَاكاً فِقَامٍ مِنَ النَّاسِ عَلَى يَدَيْهِ

O Ali^{-asws}! Do not have marital relations with your^{-asws} wife upon lustful desires for her sister, for if a child is conceived between you it would either be a tax collector, or an aider of an oppressor, and destruction of large numbers of people would be upon his hand.

يَا عَلِيُّ لَا تُجَامِعْ أَهْلَكَ عَلَى سُفُوفِ الْبُنْيَانِ فَإِنَّهُ إِنْ فَضِي بَيْنَكُمَا وَلَدٌ يَكُونُ مُنَافِقاً مُتَبَدِّعاً

O Ali^{-asws}! Do not have marital relations with your wife upon rooftop of a building, for if a child is conceived between you it would be a hypocrite, argumentative, an innovator.

يَا عَلِيُّ وَ إِذَا خَرَجْتَ فِي سَفَرٍ فَلَا تُجَامِعْ أَهْلَكَ تِلْكَ اللَّيْلَةَ فَإِنَّهُ إِنْ فَضِي بَيْنَكُمَا وَلَدٌ يَكُونُ يُنْفِقُ مَالَهُ فِي غَيْرِ حَقٍّ وَ قَرَأَ رَسُولُ اللَّهِ ص إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ

O Ali^{-asws}! And when you go out on a journey do not have marital relations with your wife on that night, for if a child is conceived between you he would spend his wealth in other than a right (rightful way)! – and Rasool-Allah^{-azwj} recited: **Surely the squanderers were always the brethren of the Satans [17:27].**

يَا عَلِيُّ لَا تُجَامِعْ أَهْلَكَ إِذَا خَرَجْتَ إِلَى مَسِيرَةٍ ثَلَاثَةَ أَيَّامٍ وَ لَيْالِيهِنَّ فَإِنَّهُ إِنْ فَضِي بَيْنَكُمَا وَلَدٌ يَكُونُ عَوْناً لِكُلِّ ظَالِمٍ

O Ali^{-asws}! Do not have intimate marital relations with your wife when you go out to a travel distance of three days and their nights, for if a child is conceived between you he would be an aider of every oppressor.

يَا عَلِيُّ عَلَيْكَ بِالْجَمَاعِ لَيْلَةَ الْإِثْنَيْنِ فَإِنَّهُ إِنْ فَضِيَ بَيْنَكُمَا وَلَدٌ يَكُونُ حَافِظًا لِكِتَابِ اللَّهِ رَاضِيًا بِمَا قَسَمَ اللَّهُ عَزَّ وَ جَلَّ

O Ali^{-asws}! Upon you^{-asws} is with having intimate marital relations on the night of Monday, for if a child is conceived between you, it would be a memoriser of the Book of Allah^{-azwj}, satisfied with whatever has been Apportioned by Allah^{-azwj} Mighty and Majestic.

يَا عَلِيُّ إِنْ جَامَعْتَ أَهْلَكَ فِي أَوَّلِ لَيْلَةِ الْآلِثَاءِ فَفُضِيَ بَيْنَكُمَا وَلَدٌ فَإِنَّهُ يُرِزُّقُ الشَّهَادَةَ بَعْدَ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ لَا يُعَذِّبُهُ اللَّهُ عَزَّ وَ جَلَّ مَعَ الْمُشْرِكِينَ وَ يَكُونُ طَيِّبَ النَّكْهَةِ مِنَ الْقَمِ رَجِيمِ الْقَلْبِ سَخِيَّ الْيَدِ طَاهِرِ اللَّسَانِ مِنَ الْغِيْبَةِ وَ الْكُذْبِ وَ الْبُهْتَانِ

O Ali^{-asws}! If you^{-asws} were to have intimate marital relations with your^{-asws} wife in the first night of Tuesday and a child is conceived between you, he will be Granted martyrdom after testifying that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is the Messenger^{-saww} of Allah^{-azwj}. Allah^{-azwj} Mighty and Majestic will not Punish him along with the Polytheists. He will have a pleasant fragrance from his mouth, a compassionate heart, generous hands, and a tongue pure from backbiting, lying, and slander.

يَا عَلِيُّ وَ إِنْ جَامَعْتَ أَهْلَكَ لَيْلَةَ الْحَمِيسِ فَفُضِيَ بَيْنَكُمَا وَلَدٌ فَإِنَّهُ يَكُونُ حَاكِمًا مِنَ الْحُكَّامِ أَوْ عَالِمًا مِنَ الْعُلَمَاءِ وَ إِنْ جَامَعْتَهَا يَوْمَ الْحَمِيسِ عِنْدَ زَوَالِ الشَّمْسِ عَنْ كِبِدِ السَّمَاءِ فَفُضِيَ بَيْنَكُمَا وَلَدٌ فَإِنَّ الشَّيْطَانَ لَا يَقْرُبُهُ حَتَّى يَشِيبَ وَ يَكُونُ فَهْمًا وَ يُرِزُّقُهُ اللَّهُ السَّلَامَةَ فِي الدِّينِ وَ الدُّنْيَا

O Ali^{-asws}! And if you^{-asws} were to have intimate marital relations with your^{-asws} wife on the night of Thursday and if a child is conceived between you, he will become a ruler among rulers or a scholar among scholars, and if you have relations with her on Thursday during midday when the sun declines from the centre of the sky and a child is conceived between you, Satan^{-la} will not approach him until he grows old. He will be intelligent, and Allah^{-azwj} will Grant him safety in the religion and the world.

يَا عَلِيُّ وَ إِنْ جَامَعْتَهَا لَيْلَةَ الْجُمُعَةِ وَ كَانَ بَيْنَكُمَا وَلَدٌ يَكُونُ حَظِيْبًا قَوْلًا مُفَوِّهًا وَ إِنْ جَامَعْتَهَا يَوْمَ الْجُمُعَةِ بَعْدَ الْعَصْرِ فَفُضِيَ بَيْنَكُمَا وَلَدٌ فَإِنَّهُ يَكُونُ مَعْرُوفًا مَشْهُورًا عَالِمًا وَ إِنْ جَامَعْتَهَا فِي لَيْلَةِ الْجُمُعَةِ بَعْدَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ فَإِنَّهُ يُرْجَى أَنْ يَكُونُ وَلَدًا بَدَلًا مِنَ الْأَبْدَالِ إِنْ شَاءَ اللَّهُ

O Ali^{-asws}! And if you^{-asws} were to have intimate marital relations with her on the night of Friday and a child happens between you, he would be he will be an eloquent and powerful speaker; and if you have intimate marital relations with her on Friday after the Asr Salat) and a child is conceived between you, he will be well-known, renowned, and knowledgeable; and if you have intimate marital relations with her on Friday night after the last Isha (Salat), it is hoped that he will be a child from among the spiritual substitutes (Al Abdal), if Allah^{-azwj} so Desires.

يَا عَلِيُّ لَا تُجَامِعْ أَهْلَكَ فِي أَوَّلِ سَاعَةٍ مِنَ اللَّيْلِ فَإِنَّهُ إِنْ فَضِيَ بَيْنَكُمَا وَلَدٌ لَا يُؤْمَنُ أَنْ يَكُونَ سَاحِرًا مُؤْتَرًّا لِلدُّنْيَا عَلَى الْآخِرَةِ

O Ali^{-asws}! Do not have intimate marital relations with your^{-asws} wife during the first hour of the night, for if a child is conceived between you it is not safe from him being a sorcerer, a preferrer of the world over the Hereafter.

يَا عَلِيُّ احْفَظْ وَصِيَّتِي هَذِهِ كَمَا حَفِظْتَهَا عَنْ جِبْرَائِيلَ ع.

O Ali^{-asws}! Preserve this advice of mine just as I^{-saww} have preserved it from Jibraeel^{-as!}²⁶⁶

2 ختص، الإختصاص عَمْرُو بْنُ حَفْصٍ وَ أَبُو نَصْرِ عَنْ مُحَمَّدِ بْنِ أَهْتَمٍ عَنْ إِسْحَاقَ بْنِ نَجِيحٍ مِثْلَهُ.

(The book) 'Al Ikhtisas' – Amro Bin Hafs and Abu Nasr, from Muhammad Bin Al Haysam, from Is'haq Bin Najeeh – similar to it.²⁶⁷

3- لي، الأماالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنْ سَعْدِ بْنِ أَبِي هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ الْفَرَشِيِّ عَنْ سَلِيمَانَ بْنِ جَعْفَرِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَرِهَ لَكُمْ أَيْتُهَا الْأُمَّةُ أَرْبَعًا وَ عَشْرِينَ حَصَلَةً وَ مَا كُمْ عَنْهَا

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Sa'ad, from Ibn Hashim, from Al-Husayn Bin Al Hassan Al Qureyshi, from Suleyman Bin Ja'far Al Basri, from Abdullah Bin Al-Husayn Bin Zaid, from his father,

'From his forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted has disliked twenty four characteristics for you, O you community, and has Prohibited you from these. It is dislike to look at private parts of the women'.

كَرِهَ النَّظَرَ إِلَى فُرُوجِ النِّسَاءِ وَ قَالَ يُورِثُ الْعَمَى وَ كَرِهَ الْكَلَامَ عِنْدَ الْجَمَاعِ

And he^{-saww} said: 'It inherits the blindness, and it is disliked to talk during the intimate marital relations'.

وَ قَالَ يُورِثُ الْخُرْسَ وَ كَرِهَ الْمُجَامَعَةَ تَحْتَ السَّمَاءِ وَ كَرِهَ لِلرَّجُلِ أَنْ يَغْتَسِيَ امْرَأَتَهُ وَ هِيَ حَائِضٌ فَإِنْ غَشِيَهَا وَ خَرَجَ الْوَلَدُ مَجْدُومًا أَوْ أَبْرَصَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

And he^{-saww} said: 'It inherits the muteness, and the intimate marital relations are dislike beneath the (open) sky, and it is dislike for the man to overwhelm his wife while she is menstruating. If he does overwhelm her and the child emerges as a leper or with vitiligo, he cannot blame except himself.

وَ كَرِهَ أَنْ يَغْتَسِيَ الرَّجُلُ الْمَرْأَةَ وَ قَدْ احْتَلَمَ حَتَّى يَغْتَسِلَ مِنْ احْتِلَامِهِ الَّذِي رَأَى فَإِنْ فَعَلَ وَ خَرَجَ الْوَلَدُ مَجْنُونًا فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

And it is dislike for the man to overwhelm the wife and he has bed-wet, until he washes from his bed-wetting which he sees. If he does and the child emerges as a leper, he cannot blame except himself"²⁶⁸

4 ل، الخصال أبي عن سعدٍ مِثْلَهُ.

(The book) 'Al Khisaal' – My father, from Sa'ad, similar to it.²⁶⁹

²⁶⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 1

²⁶⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 2

²⁶⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 3

²⁶⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 4

5 سن، المحاسن إبراهيم عن الحسن بن الحسين الفارسي عن سليمان بن جعفر البصري مثله.

(The book) 'Al Mahasin' – Ibrahim, from Al Hassan Bin Al-Husayn Al Farsy, from Suleyman Bin Ja'far Al Basry, similar to it.²⁷⁰

6- لي، الأمالي للصدوق في حبر المناهي أن النبي ص نهى عن الأكل على الجنابة و قال إنه يورث الفقر

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

'In a Hadeeth of the prohibitions, the Prophet^{-saww} prohibited from the eating while being upon the sexual impurity, and he^{-saww} said: 'It inherits of the poverty'.

و نهى أن يكفر الكلام عند الجماعة و قال منه يكون خرس الولد

And he^{-saww} prohibited to talk a lot during the intimate marital relations, and he^{-saww} said: 'From it comes muteness of the child'.

و نهى أن يجامع الرجل أهله مستقبل القبلة و على طريق عامر فمن فعل ذلك فعليه لعنة الله و الملائكة و الناس أجمعين

And he^{-saww} prohibited the man from having intimate marital relations facing the Qiblah, and upon a busy road. The one who does that, upon him is the Curse of Allah^{-azwj} and the Angels and of the people altogether.

و نهى أن يدخل الرجل حليته إلى الحمام.

And he^{-saww} prohibited the man from entering his wife into the (public) bathhouse".²⁷¹

7- ب، قرب الإسناد أبو البخترى عن الصادق عن أبيه عن علي ع أنه كره أن يجامع الرجل بما يلي القبلة.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}, he^{-asws} dislike for the man to have intimate marital relations from what follows the Qiblah".²⁷²

8- و عنه عن جعفر عن أبيه عن ابن عباس أهما قالوا النظر إلى الفرج عند الجماع يورث العمى.

And from him, from Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ibn Abbas, they both said, 'The looking at the private part during the intimate marital relations inherits the blindness".²⁷³

9- ب، قرب الإسناد بهذا الإسناد قال قال رسول الله ص ثلاثة من الجفاء أن يصحب الرجل الرجل فلا يسأله عن اسمه و كنيته أو [أن] يدعى الرجل إلى طعام فلا يجيب أو يجيب فلا يأكل و موافعة الرجل أهله قبل الملاءمة.

²⁷⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 5

²⁷¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 6

²⁷² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 7

²⁷³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 8

(The book) 'Qurb Al Isnaad – By this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Three are from the rudeness – a man accompanies a man but he does not ask his name and his teknonym, or a man invites him to a meal but he does not respond, or he does respond but he does not eat, and a man having intimate marital relation with his wife before the playfulness".²⁷⁴

10- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُهُ عن الرجل هل يصلح له أن يُقبّل فُبلَ المرأة قال لا بأس.

(The book) 'Qurb Al Isnaad' -

'Ali, from his brother (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the man, 'Is it correct for him to kiss the front part of the wife?' He^{-asws} said: 'There is no problem".²⁷⁵

11- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن آبائه ع قال: قال رسول الله ص ليغض أصحابه يوم الجمعة هل صُمت اليوم

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said to one of his^{-saww} companions: 'Have you fasted today?'

قال لا

He said, 'No'.

قال له فهل تصدقت اليوم بشيء

He^{-saww} said to him: 'Have you donated anything in charity today?'

قال لا

He said, 'No'.

قال له ثم فأصب من أهلك فإن ذلك صدقة منك عليها.

He^{-saww} said: 'Stand and attain from your wife, for that is a charity from you upon her".²⁷⁶

12 ل، الخصال ابن الوليد عن الصغار عن ابن عيسى عن عليّ بن الحكم رُفِعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْعَطْرُ وَ إِحْفَاءُ الشَّعْرِ وَ كَثْرَةُ الطَّرِيقَةِ.

(The book) 'Al Khisal' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ali Bin Al Hakam raising it to,

²⁷⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 9

²⁷⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 10

²⁷⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 11

‘Abu Abdullah^{-asws} said: ‘Three are from the Sunnah (practices) of the Messengers^{-as} – the perfume, and trimming the hair, and frequent marital relations’^{.277}

13 ن، عيون أخبار الرضا عليه السلام ل، الخصال ماجيلويه عن عبيد بن جريح عن علي بن محمد عن أبي أيوب المديني عن سليمان الجعفرى عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَعَلَّمُوا مِنَ الْعُرَابِ خِصَالًا ثَلَاثًا اسْتِنَاءَ بِالسِّفَادِ وَ بُكُورَهُ فِي طَلَبِ الرِّزْقِ وَ حَذْرَهُ.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, (and) ‘Al Khisaaal’ – Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Muhammad, from Abu Ayoub Al Madany, from Suleyman Al Ja’fary,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Learn three characteristics from the crow – its concealment during the mating, and its going early in seeking the sustenance, and its carefulness’^{.278}

14 ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه ع قَالَ قَالَ عَلِيُّ ع مَنْ أَرَادَ الْبَقَاءَ وَ لَا بَقَاءَ فَلْيُبَاكِرِ الْعَدَاءَ وَ يُجِدِّدِ الْحِدَاءَ وَ يُخَفِّفِ الرِّدَاءَ وَ يُقِلَّ غَشِيَانَ النِّسَاءِ.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said: ‘One who desires to remain (having a long life), though there is no remaining (permanently), should take breakfast early, wear good shoes, keep his clothing light, and reduce intimate marital relations with women’^{.279}

15 مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ صَفْوَانَ وَ جَعْفَرَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ أَبِي عُنْدَرٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مِثْلَهُ إِلَّا أَنَّهُ لَيْسَ فِيهِ وَ يُجِدِّدُ الْحِدَاءَ.

(The book) ‘Majalis’ of the sheykh, from Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ali Bin Habashi, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan and Ja’far Bin Isa, from Al-Husayn Bin Abu Gundar, from his father,

‘From Al-Sadiq^{-asws}, from Amir Al-Momineen^{-asws}, similar to it except there isn’t in it, ‘wear good shoes’^{.280}

16- ع، علل الشرائع علي بن حاتم عن ابن عوف عن المنذر بن محمد عن الحسين بن محمد عن علي بن القاسم عن أبي خالد عن زيد بن علي عن أبيه عن جده عن علي بن علقمة قال: عذاب القبر يكون من النسيمة والبؤل وعزب الرجل عن أهله.

(The book) ‘Ilal Al Sharaie’ – Ali Bin Hatim, from Ibn Uqba, from Al Munzir Bin Muhammad, from Al-Husayn Bin Muhammad, from Ali Bin Al Qasim, from Abu Khalid,

‘From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his father^{-asws}, from his grandfather^{-asws}, from Ali^{-asws}, may the greeting be upon them^{-asws}, said: ‘Punishment of the grave would be

²⁷⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 12

²⁷⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 13

²⁷⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 14

²⁸⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 15

due to the gossiping, and the (inappropriate) urination, and the man abstaining from his wife”²⁸¹.

17- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ حَنَّانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يُجَامِعُ الرَّجُلُ امْرَأَتَهُ وَلَا جَارِيَتَهُ وَ فِي الْبَيْتِ صَبِيٌّ فَإِنَّ ذَلِكَ مِمَّا يُورِثُهُ الرَّجُلَ.

(The book) ‘Ilal Al Sharaie’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Is’haq Bin Ibrahim, from Hanan Bin Sadeyr, from his father who said,

‘I heard Abu Abdullah^{asws} saying: ‘The man should not have intimate marital relation with his wife nor his slave-girl while there is a child in the room, for that is from what inherits the adultery’²⁸².

18- ع، علل الشرائع مُحَمَّدُ بْنُ عَلِيِّ بْنِ الشَّاهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ التَّمِيمِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ حَاتِمٍ عَنْ حَمَّادِ بْنِ عَمْرٍو عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي حَدِيثٍ طَوِيلٍ يَذْكُرُ فِيهِ وَصِيَّةَ النَّبِيِّ ص وَ يَقُولُ فِيهَا إِنَّ رَسُولَ اللَّهِ ص كَرِهَ أَنْ يَعْشَى الرَّجُلُ امْرَأَتَهُ وَ هِيَ حَائِضٌ فَإِنْ فَعَلَ وَ خَرَجَ الْوَلَدُ مُجْدُومًا أَوْ بِهِ بَرَصٌ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ

(The book) ‘Ilal Al Sharaie’ – Muhammad Bin Ali Bin Al Shah, from Ahmad Bin Muhammad Bin Ahmad, from Ahmad Bin Khalid, from Muhammad Bin Ahmad Al Tameemi, from his father, from Muhammad Bin Hatim, from Hammad Bin Amro,

‘From Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} Bin Abu Talib^{asws} in a lengthy Hadeeth mentioning in it advice by the Prophet^{saww}, and in it he^{asws} said: ‘Rasool-Allah^{saww} disliked it for the man to overwhelm his wife while she is menstruating. If he does so and the child emerges either as a leper or there being vitiligo with him, he should not blame except himself.

وَ كَرِهَ أَنْ يَأْتِيَ الرَّجُلُ أَهْلَهُ وَ قَدْ احْتَلَمَ حَتَّى يَغْتَسِلَ مِنَ الْإِحْتِلَامِ فَإِنْ فَعَلَ ذَلِكَ وَ خَرَجَ الْوَلَدُ مُجْدُومًا فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ.

And he^{saww} disliked it for the man coming to his wife and he has bed-wet until he washing from the bed-wetting, for if he does that and the child emerges as insane, he should not blame except himself’²⁸³.

19- ل، الخصال الْأَرَبِيَّةُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَأْتِيَ زَوْجَتَهُ فَلَا يُعْجَلْهَا فَإِنَّ لِلنِّسَاءِ حَوَائِجَ إِذَا رَأَى أَحَدُكُمْ امْرَأَةً تُعْجِبُهُ فَلْيَأْتِ أَهْلَهُ فَإِنَّ عِنْدَ أَهْلِهِ مِثْلَ مَا رَأَى وَ لَا يَجْعَلَنَّ لِلشَّيْطَانِ إِلَى قَلْبِهِ سَبِيلًا لِيَصْرِفَ بَصَرَهُ عَنْهَا

(The book) ‘Al Khisaal’ -

(In the Ahadeeth) ‘Al-Arbamiya’ (400 Ahadith) from ‘Amir Al-Momineen^{asws} said: ‘Whenever one of you intends to come to his wife, he should not hasten it for there are needs for the women. Whenever one of you sees a woman who fascinates him, let him come to his wife,

²⁸¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 16

²⁸² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 17

²⁸³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 18

for with his wife is similar to what he has seen, and he should not make a way for the Satan^{-la} to his heart. Let him turn his sight away from her.

فَإِنْ لَمْ تَكُنْ لَهُ زَوْجَةً فَلْيُصَلِّ رُكْعَتَيْنِ وَ يَحْمَدُ اللَّهَ كَثِيرًا وَ يُصَلِّيَ عَلَى النَّبِيِّ وَ آلِهِ ثُمَّ لِيَسْأَلَ اللَّهَ مِنْ فَضْلِهِ فَإِنَّهُ يُبِيحُ لَهُ بِرَأْفَتِهِ مَا يُغْنِيهِ

If there does not happen to be a wife for him, let him pray two units Salat and praise Allah^{-azwj} a lot, and he should send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}. Then let him ask Allah^{-azwj} from His^{-azwj} Grace, for He^{-azwj} will Legalise for him, by His^{-azwj} Kindness, what would suffice him.

إِذَا أَتَى أَحَدُكُمْ زَوْجَتَهُ فَلْيَقِلَّ الْكَلَامَ فَإِنَّ الْكَلَامَ عِنْدَ ذَلِكَ يُورِثُ الْحَرَسَ لَا يَنْظُرَنَّ أَحَدُكُمْ إِلَى بَاطِنِ فَرْجِ امْرَأَتِهِ لَعَلَّهُ يَرَى مَا يَكْرَهُ وَ يُورِثُ الْعَمَى

Whenever one of you comes to his wife, let him reduce the talk, for the talk during that inherits the muteness. Not one of you should look inside the private part of his wife lest he sees what he dislikes and he would inherit the blindness.

إِذَا أَرَادَ أَحَدُكُمْ مُجَامَعَةَ زَوْجَتِهِ فَلْيَقُلْ اللَّهُمَّ إِنِّي اسْتَحْلَلْتُ فَرْجَهَا بِأَمْرِكَ وَ قَبَلْتُهَا بِأَمَانَتِكَ فَإِنْ فَضَيْتَ لِي مِنْهَا وَلَدًا فَاجْعَلْهُ ذَكَرًا سَوِيًّا وَ لَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ نَصِيبًا وَ لَا شِرْكَاءَ.

When one of you intends to have intimate relations with his wife, let him say, ‘O Allah^{-azwj}! I have legalised her private parts by Your^{-azwj} Command, and have accepted her by You^{-azwj} entrustment. If You^{-azwj} were to Decree a child for me from her Make it a normal make (not disabilities), and do not Make for the Satan^{-la} a share in it nor participation’^{.284}

وَ قَالَ ع إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَأْتِيَ أَهْلَهُ فَلْيَتَوَقَّ أَوَّلَ الْأَهْلِ وَ أَنْصَافَ الشُّهُورِ فَإِنَّ الشَّيْطَانَ يَطْلُبُ الْوَلَدَ فِي هَذَيْنِ الْوَقْتَيْنِ وَ الشَّيْطَانُ يَطْلُبُونَ فِيهِمَا فَيَجِيئُونَ وَ يُحْمِلُونَ.

And he^{-asws} said: ‘Whenever one of you intends to come to his wife, let him fear beginning of the crescents, and middle of the months, for the Satan^{-la} sees the child in these two timings, and the Satans^{-la} are seeking the participation during these two (timings), so they^{-la} would be coming and impregnating’^{.285}

20- ع، علل الشرائع أبي عن أحمد بن إدريس عن الأشعري عن ابن هاشم عن الحسن بن الحسن بن جعفر عن عبد الله بن الحسين بن زيد عن أبيه عن الصادق عن آبائه ع قال قال رسول الله ص إذا تجامع الرجل والمرأة فلا يتعريان فعلن الحمارين فإن الملائكة تخرج من بينهما إذا فعلا ذلك.

(The book) ‘Ilal Al Sharaie’ – My father, from Ahmad Bin Idrees, from Al Ash’ary, from Ibn Hashim, from Al-Husayn Bin Al Hassan, from Suleyman Bin Ja’far, from Abdullah Bin Al-Husayn Bin Zayd, from his father,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When the man and the woman have intimate marital relations, they should not be naked like two donkeys, for the Angels would exit from between them when they do that’^{.286}

²⁸⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 19 a

²⁸⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 19 b

²⁸⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 20

21- لي، الأمايلي للصدوق ابن المُنَوَّكِلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ عَيْسَى عَنِ الْبَرْزَنْطِيِّ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَنْبَغِي لِلْمَرْأَةِ أَنْ تُعْطِلَ نَفْسَهَا وَ لَوْ أَنْ تُعَلِّقَ فِي عُقْبِهَا فَلَادَةً وَ لَا يَنْبَغِي أَنْ تَدَعَ يَدَهَا مِنَ الْخِضَابِ وَ لَوْ أَنْ تَمَسَّهَا بِالْحِنَّاءِ مَسًّا وَ إِنْ كَانَتْ مُسِنَّةً.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Muhammad Al Attar, from Ibn Isa, from Bazanty, from Dawood Bin Sirham who said,

'Abu Abdullah^{-asws} said: 'A woman should not neglect adorning herself, even if only by hanging a necklace around her neck, nor should she leave her hand without dye, even if only by touching it lightly with henna, even if she is elderly'.²⁸⁷

22 ما، الأمايلي للشيخ الطوسي الغضائري عن الصدوق مثله.

(The book) 'Al Amali' of the sheykh Al Tusi – Al Gazairy, from Al Sadouq, similar to it.²⁸⁸

ل، الخصال أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ عَيْسَى عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تَدْخُلُ بِالْجَارِيَةِ حَتَّى تَبِمَ لَهَا تِسْعَ سِنِينَ أَوْ عَشْرَ سِنِينَ

(The book) 'Al Khisal' – From Muhammad Al Attar, from Ibn Isa, from his father, from Safwan, from Musa Bin Bakr, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Do not have intimate marital relations with a girl until nine years are completed for her or ten year'.

وَ قَالَ أَنَا سَمِعْتُهُ يَقُولُ تِسْعَ أَوْ عَشْرَ.

And he (the narrator) said, 'And I heard him^{-asws} saying: 'Nine or ten''.²⁸⁹

23- ل، الخصال ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ وَطِئَ امْرَأَتَهُ قَبْلَ تِسْعِ سِنِينَ فَأَصَابَهَا عَيْبٌ فَهُوَ ضَامِرٌ.

(The book) 'Al Khisal' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

'From Abu Abdullah^{-asws} having said: 'One who has intimate marital relations with his wife before she is of nine years, and a fault (harm) afflicts her, he is responsible''.²⁹⁰

24- فس، تفسير القمي نساؤكم حرت لكم فأثوا حزنكم أني شئتم أي متى شئتم و تأولت العامة قوله أني شئتم أي حيث شئتم في القبل و الدبر

(The book) 'Tafseer Al Qummi' –

²⁸⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 21

²⁸⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 22 a

²⁸⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 22 b

²⁹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 23

'Your wives are a farm for you, so go to your farm as you like [2:223] – i.e. whenever you like, and the general Muslims have interpreted His^{-azwj} Words: **as you like [2:223]** as meaning wherever, in the front and the back.

وَقَالَ الصَّادِقُ ع أَلَى شَيْئِكُمْ أَي مَتَى شِئْتُمْ فِي الْفَرْجِ وَ الدَّلِيلُ عَلَى قَوْلِهِ فِي الْفَرْجِ قَوْلُهُ نَسَاؤُكُمْ حَزَتْ لَكُمْ فَاحْرُثِ الزَّرْعَ وَ الزَّرْعُ الْفَرْجُ فِي مَوْضِعِ الْوَلَدِ

And Al-Sadiq^{-asws} said: **'as you like [2:223]**, i.e. whenever you like in the private part (front), and the evidence regarding the private part (front) are His^{-azwj} Words: **Your wives are a farm for you**. The farm is the cultivation, and the cultivation of the frontal private part is in the place for (cultivating) the child'.

وَقَالَ الصَّادِقُ ع مَنْ أَتَى امْرَأَتَهُ فِي الْفَرْجِ فِي أَوَّلِ حَيْضِهَا فَعَلَيْهِ أَنْ يَتَصَدَّقَ بِدِينَارٍ وَ عَلَيْهِ رُبْعُ حَدِّ الزَّانِئَةِ حَسَنٌ وَ عَشْرُونَ جَلْدَةً وَ إِنْ أَتَاهَا فِي آخِرِ أَيَّامِ حَيْضِهَا فَعَلَيْهِ أَنْ يَتَصَدَّقَ بِنِصْفِ دِينَارٍ وَ يُضْرَبَ اثْنَتَيْ عَشْرَةَ جَلْدَةً وَ نِصْفًا.

And Al-Sadiq^{-asws} said: 'One who comes to his wife in the frontal private part in the beginning of her menstruation, upon him is to donate in charity with a Dinar, and upon him is quarter of the penalty of adultery – twenty-five lashes, and if he comes to her in the end of her menstruation, upon him is to donate with half a Dinar and he would be struck twelve and a half lashes'.²⁹¹

25- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آتائه ع قال: نهي النبي ص عن وطء الحبالى حتى يضعن.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by a chain of Al-Tameemi, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} prohibited from having intimate marital relations with the pregnant (wife) until she has placed (given birth)'.²⁹²

26- ثو، ثواب الأعمال ابن المثنوي عن علي عن أبيه عن القداح عن الصادق ع عن أبيه ع قال: قال النبي ص لرجل أصيحت صائماً

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Ali, from his father, from Al Qaddah,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} said to a man: 'Have you come to the morning fasting?'

قَالَ لَا

He said, 'No'.

قَالَ فَعُدَّتْ مَرِيضاً

He^{-saww} said: 'Did you console a sick one?'

قَالَ لَا

²⁹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 24

²⁹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 25

He said, 'No'.

قَالَ فَأَتَّبَعْتُ جَنَازَةً

He^{-saww} said: 'Did you follow (escort) a funeral?'

قَالَ لَا

He said, 'No'.

قَالَ فَأَطْعَمْتُ مِسْكِينًا

He^{-saww} said: 'Did you feed a needy one?'

قَالَ لَا

He said, 'No'.

قَالَ فَارْجِعْ إِلَى أَهْلِكَ فَأَصِيبُهُمْ فَإِنَّهُ عَلَيْهِمْ مِنْكَ صَدَقَةٌ.

He^{-saww} said: 'Return to your family and make them attain (something), for it would be a charity upon them from you!'²⁹³

27- ير، بصائر الدرجات أحمد بن محمد الأهوازي عن ابن أبي عمير عن سالم مولى علي بن يقطين عن علي بن يقطين قال: أردت أن أكتب إليه أسأله يتنور الرجل وهو جنب

(The book) 'Basair Al Darajaat' – Ahmad Bin Muhammad Al Ahwazy, from Ibn Abu Umeyr, from Salim slave of Ali Bin Yaqteen, from Ali Bin Yaqteen who said,

'I intended to write to him^{-asws} (Musa Al-Kazim^{-asws}) asking him^{-asws} whether the man can do waxing while he is with sexual impurity'.

قَالَ فَكَتَبْتُ إِلَيْهِ ابْنِ دَاءِ التَّوْرَةِ نَزِيدُ الْجُنُبِ نَطَافَةٌ وَ لَكِنْ لَا يُجَامِعُ الرَّجُلُ مُحْتَضِبًا وَ لَا يُجَامِعُ امْرَأَةً مُحْتَضِبَةً.

He (the narrator) said, 'He^{-asws} wrote to me initiating: 'The waxing increases the one with sexual impurity in cleanliness, but the man should not have intimate marital relations while dyed nor should the woman have intimate sexual relations while dyed''²⁹⁴.

28- سن، المحاسن محمد بن علي أبو سميئة عن محمد بن أسلم عن عبد الرحمن بن سالم عن أبيه عن أبي جعفر ع قال: قلت له هل يكره الجماع في وقت من الأوقات وإن كان حلالاً

(The book) 'Al Mahasin' – Muhammad Bin Ali Abu Sumeyna, from Muhammad Bin Aslam, from Abdul Rahman Bin Salim, from his father,

²⁹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 26

²⁹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 27

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘Is the intimate marital relation dislike in any time from the timings, and even though it is Permissible?’

قَالَ نَعَمْ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ مِنْ مَغِيبِ الشَّمْسِ إِلَى مَغِيبِ الشَّفَقِ وَ فِي الْيَوْمِ الَّذِي تَنْكَسِفُ فِيهِ الشَّمْسُ وَ فِي اللَّيْلَةِ الَّتِي يَنْكَسِفُ فِيهَا الْقَمَرُ وَ فِي الْيَوْمِ وَ اللَّيْلَةِ الَّتِي تَكُونُ فِيهَا الرِّيحُ السَّوْدَاءُ وَ الرِّيحُ الْحُمْرَاءُ وَ الرِّيحُ الصَّفْرَاءُ وَ فِي الْيَوْمِ وَ اللَّيْلَةِ الَّتِي تَكُونُ فِيهَا الرَّزَلَةُ

He^{-asws} said: ‘Yes, what is between emergence of the dawn up to emergence of the sun, and from disappearance of the sun up to disappearance of the twilight, and during the day which the sun is eclipsed in, and during the night the moon is eclipsed in, and during the day and the night in which the black wind, and the red wind, and the yellow wind (storm) happens to be in, and the night in which the earthquake happens.

وَ لَقَدْ بَاتَ رَسُولُ اللَّهِ صَ عِنْدَ بَعْضِ نِسَائِهِ فِي لَيْلَةٍ انْكَسَفَ فِيهَا الْقَمَرُ فَلَمْ يَكُنْ فِي تِلْكَ اللَّيْلَةِ مَا يَكُونُ مِنْهُ فِي غَيْرِهَا حَتَّى أَصْبَحَ فَقَالَتْ لَهُ يَا رَسُولَ اللَّهِ صَ أَلَيْسَ هَذَا مِنْكَ فِي هَذِهِ اللَّيْلَةِ

And Rasool-Allah^{-saww} was spending a night with one of his^{-saww} wives during a night the moon was eclipsed in, so it did not happen from him^{-saww} what would happen in other nights until morning. She said to him^{-saww}, ‘O Rasool-Allah^{-saww}! Is it due to hatred from you during this night?’

قَالَ لَا وَ لَكِنْ هَذِهِ الْآيَةُ ظَهَرَتْ فِي هَذِهِ اللَّيْلَةِ فَكَرِهْتُ أَنْ أَتَلَذَّذَ وَأَهْوَى فِيهَا وَ قَدْ عَيَّرَ اللَّهُ أَقْوَامًا فِي كِتَابِهِ فَقَالَ وَ إِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ فَذَرَهُمْ يَخُوضُوا وَ يَلْعَبُوا حَتَّى يَلْأَفُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ

He^{-saww} said: ‘No, but this sign has appeared during this night, so I^{-saww} disliked to derive pleasure and amuse myself during it, and Allah^{-azwj} has Faulted a people in His^{-azwj} Book. He^{-azwj} Said: **“And if they should see pieces of the sky falling down, they would be saying: ‘Piled up clouds’ [52:44] So leave them engaging in vanities and playing, until they meet their Day which they are Promised [43:83] in which they would be fainting [52:45]’**.

ثُمَّ قَالَ أَبُو جَعْفَرٍ عَ وَ إِيْمُ اللَّهِ لَا يُجَامِعُ أَحَدٌ فَيَزُقُّ وَ لَدَا فَيَرَى فِي وَ لَدِهِ ذَلِكَ مَا يُحِبُّ.

Then Abu Ja’far^{-asws} said: ‘And I^{-asws} swear by Allah^{-azwj}! No one will have intimate marital relations (during these times) and is Graced a child, and see in his child that what he likes!’²⁹⁵

29- ختص، الإختصاص الصدوق عن أبيه عن سعد عن ابن أبي الخطاب عن محمد بن أسلم الجبلي عن عبد الرحمن بن سالم الجبلي عنه مثله و زاد في آخره ثم قال أبو جعفر ع و إيم الله لا يجامع أحد فيزوق ولدا في شيء من هذه الأوقات التي هي عنها رسول الله ص و قد انتهى إليه الخبر فيرى في ولده ما يحب.

(The book) ‘Al Ikhtisas’ – Al Sadouq, from his father, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Aslam Al Jabaly, from Abdul Rahman Bin Salim Al Jabali,

‘From him, similar to it, and there is an addition in its end, ‘Then Abu Ja’far^{-asws} said: ‘And I^{-asws} swear by Allah^{-azwj}! No one will have intimate marital relations and be Grace a child ruing

anything from these timings which Rasool-Allah^{-saww} has forbidden from, and the Hadeeth had ended to him, and see in his child what he likes”^{.296}

30- سن، المحاسن أبي عن القاسم بن محمد عن إسحاق بن إبراهيم عن ابن رشيدي عن أبيه قال سمعت أبا عبد الله ع يقول لا يُجامع الرجل امرأته و لا جاريتته و في البيت صبي فإن ذلك مما يورث الزنا.

(The book) ‘Al Mahasin’ – My father, from Al Qasim Bin Muhammad, from Is’haq Bin Ibrahim, from Ibn Rusheyd, from his father who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The man should not have intimate marital relations with his wife nor his slave girl while there is a child in the room, for that is from what inherits the adultery”^{.297}

31- ضا، فقه الرضا عليه السلام إذا أرذت الجماع بعد غسلك الميت من قبل أن تغتسل من غسله فتوضأ ثم جامع.

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – ‘When you intend the intimate marital relations after you having washed a deceased from before you having bathed from having washed him, perform Wud’u, then have intimate marital relations”^{.298}

32- سن، المحاسن روي عن أبي عبد الله ع ثلاث يهدمن البدن و ربما قتلن أكل القديد الغاب و دخول الحمام على البطنة و نكاح العجائز.

(The book) ‘Al Mahasin’ -

‘It is reported from Abu Abdullah^{-asws}: ‘Three (things) demolish the body, and sometimes kill – eating the old dried meat, and entering the bathhouse being upon the full stomach, and having intimate marital relations with the old woman”^{.299}

و زاد فيه أبو إسحاق النهأوندي و غشيان النساء على الإثملاء.

And there is an addition in it by Abu Is’haq Al Nahwandy: ‘And overwhelming the women while being upon the full belly”^{.300}

33- ضا، فقه الرضا عليه السلام اتق الجماع في أول ليلة من الشهر و في وسطه و في آخره فإنه من فعل ذلك ليس يسلم الولد من السقطة و إن تم يوشك أن يكون مجنوناً

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws}: ‘Fear the intimate marital relations during the first night of the month, and in its middle, and in its end, for the one who does that, the child will not be safe from being miscarried, and if it is completed, will almost be insane!

²⁹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 29

²⁹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 30

²⁹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 31

²⁹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 32 a

³⁰⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 32 b

وَاتَّقِ الْجَمَاعَ فِي الْيَوْمِ الَّذِي تَنْكَسِفُ فِيهِ الشَّمْسُ أَوْ فِي لَيْلَةٍ يَنْكَسِفُ فِيهَا الْقَمَرُ وَ فِي الرَّزْزَلَةِ وَ عِنْدَ الرِّيحِ الصَّغْرَاءِ وَ الْحُمْرَاءِ وَ السُّودَاءِ فَمَنْ فَعَلَ ذَلِكَ وَ قَدْ بَلَغَهُ الْحَدِيثَ رَأَى فِي وُلْدِهِ مَا يَكْرَهُ وَ لَا يُجَامِعُ فِي السُّقِينَةِ وَ لَا يُجَامِعُ مُسْتَقْبِلَ الْقِبْلَةِ وَ لَا تَسْتَدِيرُهَا.

And fear the intimate marital relations during the day in which the sun is eclipsed, or during the night in which the moon is eclipsed, and during the earthquake, and during the yellow wind, and the red, and the black (storms). The one who does that, and the Hadeeth has reached him, will see in his child what he dislikes; and you should not have intimate marital relations in the ship, nor while facing the Qiblah, nor with your back to it”.³⁰¹

34- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ جَعْفَرِ الْبُرَيْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَرْمَنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلِ بْنِ أَبِي طَالِبٍ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ مُحَمَّدِ الْبَاقِرِ عَنْ أَبِيهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا كَانَ بِأَحَدِكُمْ أَوْجَاعٌ فِي جَسَدِهِ وَ قَدْ غَلَبَتْهُ الْحَرَارَةُ فَعَلَيْهِ بِالْفَرَاشِ

(The book) ‘Tibb Al-Aimma^{asws}’, may the greeting be upon them^{asws} – Muhammad Bin Ja’far Al Bursi, from Muhammad Bin Yahya Al Armani, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Muhammad, from Ismail Bin Abu Talib, from Jabir Al Jufy,

‘From Muhammad Al-Baqir^{asws}, from his^{asws} father^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘When there are pains with anyone of you in his body and the heat is overcoming him, upon him is with the bed!’

قِيلَ لِلْبَاقِرِ ع يَا ابْنَ رَسُولِ اللَّهِ مَا مَعْنَى الْفَرَاشِ

It was said to Al-Baqir^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! What is the meaning of ‘the bed?’

قَالَ غَشِيَانُ النِّسَاءِ فَإِنَّهُ يُسَكِّنُهُ وَ يُطْفِئُهُ.

He^{asws} said: ‘Overwhelming (having intimate marital relations with) the women for it would settle it (pains) and extinguish it (heat)’.³⁰²

35- طب، طب الأئمة عليهم السلام أَحْمَدُ بْنُ الْحَضِيْبِ النَّيْسَابُورِيُّ عَنِ النَّضْرِ عَنْ فَضَالَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ هَلْ يُكْرَهُ فِي وَقْتٍ مِنَ الْأَوْقَاتِ الْجَمَاعُ

(The book) ‘Tibb Al-Aimma^{asws}’, may the greeting be upon them^{asws} – Ahmad Bin Al Khazeyb Al Neshapuri, from Fazalah, from Abdul Rahman Bin Salim who said,

‘I said to Abu Ja’far^{asws}, ‘May I be sacrificed for you^{asws}! Is the intimate marital relation disliked in any time from the timings?’

قَالَ نَعَمْ وَ إِنْ كَانَ حَالًا لَا يُكْرَهُ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ مَا بَيْنَ مَغِيبِ الشَّمْسِ إِلَى سُغُوطِ الشَّفَقِ وَ فِي الْيَوْمِ الَّذِي تَنْكَسِفُ فِيهِ الشَّمْسُ وَ فِي اللَّيْلَةِ وَ الْيَوْمِ الَّذِي يَكُونُ فِيهِ الرَّزْزَلَةُ وَ الرِّيحِ السُّودَاءِ وَ الرِّيحِ الْحُمْرَاءِ وَ الصَّغْرَاءِ

He^{asws} said: ‘Yes, and even if it was Permissible. It is disliked in what between emergence of the dawn up to emergence of the sun, and what is between disappearance of the sun up to falling of the twilight, and during the day in which the sun is eclipsed, and during the night

³⁰¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 33

³⁰² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 34

and the day in which is the earthquake, and the black wind, and the red wind, and the yellow (storms).

وَلَقَدْ بَاتَ رَسُولُ اللَّهِ ص مَعَ بَعْضِ نِسَائِهِ فِي لَيْلَةٍ انْكَسَفَتْ فِيهَا الْقَمَرُ فَلَمْ يَكُنْ مِنْهُ فِي تِلْكَ اللَّيْلَةِ شَيْءٌ مِمَّا كَانَ فِي غَيْرِهَا مِنَ اللَّيَالِي فَقَالَتْ لَهُ يَا رَسُولَ اللَّهِ ص لِيُغْضُ كَانَ هَذَا الْجَفَاءُ

And Rasool-Allah^{-saww} was spending a night with one of his^{-saww} wives during a night in which the moon had eclipsed, so it did not happen from him^{-saww} during that night anything of what had happened during other of the nights. She said to him^{-saww}, 'O Rasool-Allah^{-saww}! Is this forsaking due to hatred?'

فَقَالَ عَ مَا عَلِمْتِ أَنَّ هَذِهِ الْآيَةَ ظَهَرَتْ فِي هَذِهِ اللَّيْلَةِ فَكْرِهْتِ أَنْ أَتَلَدَدَ وَأَلْهُو فِيهَا وَأَنْشَبْتَهُ بِعَدْوِمِ عَيْرِهِمْ اللَّهُ فِي كِتَابِهِ عَزَّ وَجَلَّ وَإِنْ بَرُوا كِشْفًا مِنَ السَّمَاءِ سَاقِطًا يَتَفَوَّلُوا سَحَابًا مَرَكُومًا فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ وَ قَوْلِهِ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ

He^{-saww} said: 'Don't you know that this sign has appeared during this night? I^{-saww} disliked to derive pleasure and amusing myself during it and to resemble a people Allah^{-azwj} Mighty and Majestic has Faulted in His^{-azwj} Book: **And if they should see pieces of the sky falling down, they would be saying: 'Piled up clouds' [52:44] So leave them engaging in vanities and playing, until they meet their Day which they are Promised [43:83] in which they would be fainting [52:45]** .

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع وَابْنُ اللَّهِ لَا يُجَامِعُ أَحَدٌ فِي هَذِهِ الْأَوْقَاتِ الَّتِي كَرِهَ رَسُولُ اللَّهِ ص الْجَمَاعَ فِيهَا ثُمَّ رَزَقَ لَهُ وَلَدٌ فَبَرَى فِي وَلَدِهِ مَا يُحِبُّ بَعْدَ أَنْ يَكُونَ عَلِيمًا مَا حَى عَنْهُ رَسُولُ اللَّهِ ص مِنَ الْأَوْقَاتِ الَّتِي كَرِهَ فِيهَا الْجَمَاعَ وَاللَّهُوَ وَاللَّدَّةَ

Then Abu Ja'far^{-asws} said: 'And I^{-asws} swear by Allah^{-azwj}! No one will have intimate marital relations during these timing which Rasool-Allah^{-saww} has disliked the intimate marital relations in, then a child is Graced for him, so he would see in his child what he likes, after having knowledge of what Rasool-Allah^{-saww} had prohibited from, of the timings in which the intimate marital relations, and the amusements, and the pleasures are disliked.

وَ اعْلَمْ يَا ابْنَ سَلِيمٍ أَنَّ مَنْ لَا يَجْتَنِبُ اللَّهُوَ وَاللَّدَّةَ عِنْدَ ظُهُورِ الْآيَاتِ بِمَنْ كَانَ يَتَّخِذُ آيَاتِ اللَّهِ هُزُوًا .

And know, O Ibn Salim! The one who does not shun the playfulness and the pleasure at appearance of the signs is from the one who had taken the signs of Allah^{-azwj} in mockery!"³⁰³

36- طب، طب الأئمة عليهم السلام عبد الله و الحسين ابنا بسطام عن محمد بن خلف عن الوشاء علي بن الحسين عن محمد بن الجهم عن سعد المولى قال: قال لي أبو عبد الله الصادق ع إياك و الجماعة في الليلة التي يهال فيها الهلال فإنك إن فعلت ثم رزقت ولدا كان محبوباً

(The book) 'Tibb Al-Aimma^{-asws}', may the greeting be upon them^{-asws} – Abdullah and Al-Husayn, two sons of Bistam, from Muhammad Bin Khalaf, from Al Washa Ali Bin Al-Husayn, from Muhammad Bin Al Jahm, from Sa'ad Al Mawla who said,

'Abu Abdullah Al-Sadiq^{-asws} said to me: 'Beware of having intimate marital relations during the night in which the crescent is born, for if you were to do so, a child is Graced to you, it would be afflicted!'

فُلْتُ جُعِلْتُ فِدَاكَ وَ لَمْ تَكْرَهُوْنَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

I said, 'May I be sacrificed for you^{-asws}, and why is that disliked, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ أَمَا تَرَى الْمَصْرُوعَ أَكْثَرُهُمْ لَا يُصْرَعُ إِلَّا فِي رَأْسِ الْهَيْلَالِ.

He^{-asws} said: 'Don't you see the ones with seizure, most of them are seized during beginning of the crescent?''³⁰⁴

37- طب، طب الأئمة عليهم السلام أحمد بن الحسن التميمي عن النضر عن فضالة عن عبد الرحمن بن سالم قال: قلت لأبي جعفر الباقر ع جعلت فداك لم تكرهون العشيان عند مستهل الهلال و في البصيف من الشهر

(The book) 'Tibb Al-Aimma^{-asws}, may the greeting be upon them^{-asws} – Ahmad Bin Al Hassan Al Neshapuri, from Al Nazr, from Fazalah, from Abdul Rahman Bin Salim who said,

'I said to Abu Ja'far Al-Baqir^{-asws}, 'May I be sacrificed for you^{-asws}! Why is intimate marital relation disliked at beginning of the crescent, and in the middle of the month?'

قَالَ لِأَنَّ الْمَصْرُوعَ أَكْثَرَ مَا يُصْرَعُ فِي هَذَيْنِ الْوَقْتَيْنِ

He^{-asws} said: 'Because the one seized with seizure are often seized during these timings'.

فُلْتُ يَا ابْنَ رَسُولِ اللَّهِ ص قَدْ عَرَفْتُ مُسْتَهْلَ الْهَيْلَالِ فَمَا بَالُ الْبَصِيفِ مِنَ الشَّهْرِ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I have recognised the beginning of the crescent, but what is the matter with middle of the month?'

قَالَ إِنَّ الْهَيْلَالَ يَتَحَوَّلُ عَنْ حَالَةٍ إِلَى حَالَةٍ وَ يَأْخُذُ فِي النُّفْصَانِ فَإِنْ فَعَلَ ذَلِكَ ثُمَّ رَزَقَ وَلَدًا كَانَ مُقَلًّا فَقِيرًا ضَعِيفًا مُتَّخِنًا.

He^{-asws} said: 'The crescent transfers from a state to a state and takes in the waning. If he does that, then he is Graced a child, it would be of scarce means, poor, frail, Tried with hardships''.³⁰⁵

38- طب، طب الأئمة عليهم السلام محمد بن جعفر البزسي عن محمد بن يحيى الأزدي عن محمد بن سنان عن يونس بن طيبان عن إسماعيل بن أبي زينب عن أبي عبد الله ع أنه قال لرجل من أوليائه لا تجامع أهلك و أنت محتضب فإناك إن رزقت ولدًا كان محتبًا.

(The book) 'Tibb Al-Aimma^{-asws}, may the greeting be upon them^{-asws} – Muhammad Bin Ja'far Al Bursi, from Muhammad Bin Yahya Al Armani, from Muhammad Bin Sinan, from Yunus Bin Zabyan, from Ismail Bin Abu Zainab,

³⁰⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 36

³⁰⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 37

'From Abu Abdullah^{-asws}, he^{-asws} said to a man from his^{-asws} friends: 'Do not have intimate marital relations with your wife while you are dyed, for if you are Graced a child, it would be effeminate".³⁰⁶

39- طب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُخْرِزٍ عَنْ عَمْرٍو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرِ الْجَعْفِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ أَبِي جَعْفَرٍ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَرِهَ رَسُولُ اللَّهِ ص الْجِمَاعَ فِي اللَّيْلَةِ الَّتِي يُرِيدُ فِيهَا الرَّجُلُ سَفْرًا

(The book) 'Tibb Al-Aimma^{-asws}', may the greeting be upon them^{-asws} – Muhammad Bin Ismail Bin Al Qasim, from Ahmad Bin Muhriz, from Amro Bin Abu Al Miqdam, from Jabir Al Jufy,

'From Abu Ja'far Muhammad Al-Baqir^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} disliked the intimate marital relations during the night in which the man returns from a journey'.

وَقَالَ إِنْ رُزِقَ وَلَدًا كَانَ حَوَالَةَ [جَوَالَةً].

And he^{-asws} said: 'If he is Graced a child it would be restless (wanderer)".³⁰⁷

وَعَنِ ابْنِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع لِأَصْحَابِهِ اجْتَنِبُوا الْعِشْيَانَ فِي اللَّيْلَةِ الَّتِي تُرِيدُونَ فِيهَا السَّفَرَ فَإِنَّ مَنْ فَعَلَ ذَلِكَ ثُمَّ رُزِقَ وَلَدًا كَانَ حَوَالَةَ [جَوَالَةً].

And from Al Baqir Muhammad Bin Ali^{-asws}, he^{-asws} said: 'Al-Husayn Bin Ali^{-asws} said to his^{-asws} companions: 'Avoid the intimate marital relations during the night in which you are intending the journey, for the one who does that, then he is Graced a child, it would be restless (wanderer)".³⁰⁸

40- طب، طب الأئمة عليهم السلام أَحْمَدُ بْنُ الْحَسَنِ بْنِ الْخَلِيلِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ الْوَلِيدِ بْنِ مَرْوَانَ عَنِ الثُّعْمَانِ بْنِ يَعْلَى عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ أَبِي جَعْفَرٍ ع إِذَاكَ وَالْجِمَاعَ حَيْثُ يَرَاكَ صَبِيٌّ يُحْسِنُ أَنْ يَصِفَ حَالَكَ

(The book) 'Tibb Al-Aimma^{-asws}', may the greeting be upon them^{-asws} – Ahmad Bin Al Hassan Bin Al Khaleel, from Muhammad Bin Ismail Bin Al Waleed Bin Marwan, from Al Numan Bin Ya'l, from Jabir who said,

'Abu Ja'far Muhammad Al-Baqir^{-asws} said: 'Beware of the intimate marital relations where a child can see you and is capable of describing your state!'

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ ص كَرَاهَةَ الشُّنْعَةِ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}, dislike of repulsiveness?'

قَالَ لَا فَإِنَّكَ إِنْ رُزِقْتَ وَلَدًا كَانَ شُهْرَةً وَعَلَمًا فِي الْفُسْقِ وَالْفُجُورِ.

³⁰⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 38

³⁰⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 39 a

³⁰⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 39 b

He^{-asws} said: ‘No, for if you are Graced a child, it would be notorious and prominent in the mischief and the immorality’.³⁰⁹

41- طب، طب الأئمة عليهم السلام خلفُ بنُ أحمدَ عن محمدِ بنِ مَرْوَانَ الرَّعْفَرَانِيَّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ سَلْمَةَ بَيْتَاعِ السَّابِرِيِّ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ قَالَ لِي إِيَّاكَ أَنْ جُمَاعَ أَهْلِكَ وَ صَبِيٍّ يَنْظُرُ إِلَيْكَ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يَكْرَهُ ذَلِكَ أَشَدَّ كَرَاهَةٍ.

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greeting be upon them^{-asws} – Khalaf Bin Ahmad, from Muhammad Bin Marwan Al Zafrani, from Ibn Abu Umeyr, from Salama Baya Al Sabiry, from Abu Baseer,

‘From Abu Abdullah Al-Sadiq^{-asws}, he^{-asws} said to me: ‘Beware of the intimate marital relations with your wife while a child is looking at you, for Rasool-Allah^{-saww} had disliked that with severe dislike!’³¹⁰

42- طب، طب الأئمة عليهم السلام المُنْذِرُ بنُ مُحَمَّدٍ عَنِ سَالِمِ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَسْبَاطٍ عَنِ خَلْفِ بْنِ سَلْمَةَ عَنِ عَلَّانِ بْنِ مُحَمَّدٍ عَنِ دَرِيحٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ الْبَاقِرُ ع لَا جُمَاعِ الْحُرَّةِ بَيْنَ يَدَيِ الْحُرَّةِ فَأَمَّا الْإِمَاءُ بَيْنَ يَدَيِ الْإِمَاءِ فَلَا بَأْسَ.

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greeting be upon them^{-asws} – Al Munzir Bin Muhammad, from Salim Bin Muhammad, from Ibn Asbat, from Khalaf Bin Salama, from Allah Bin Muhammad, from Zareeh,

‘From Abu Abdullah^{-asws} having said: ‘Al-Baqir^{-asws} said: ‘Do not have intimate marital relations with the freewoman in front of the freewoman. As for the slave girl in front of the slave girl, there is no problem’.³¹¹

43- شي، تفسير العياشي عن عيسى بن عبد الله قال قال أبو عبد الله ع المرأة تحيض تحرم [بحرم] على زوجها أن يأتيها في فرجها لقول الله عز و جل وَ لَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَيَسْتَقِيمَ لِلرَّجُلِ أَنْ يَأْتِيَ امْرَأَتَهُ وَ هِيَ حَائِضٌ فِيمَا دُونَ الْفَرْجِ.

(The book) ‘Tafseer Al Ayyashi’ – From Isa Bin Abdullah who said,

‘Abu Abdullah^{-asws} said: ‘The menstruating wife is prohibited unto her husband from coming to her frontal private part due to Words of Allah^{-azwj} Mighty and Majestic: **and do not go near them until they are clean [2:222]**. It is allowed for the man to come to his wife while she is menstruating in what is other than the frontal private part’.³¹²

44- شي، تفسير العياشي عن جميل بن دراج قال: سألتُ أبا عبد الله ع عن قول الله تعالى لا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَ لَا مَوْلُودٌ لَهُ بِوَالِدِهِ قَالَ الْجَمَاعُ.

(The book) ‘Tafseer Al Ayyashi’ – from Jameel Bin Darraj who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} the Exalted: **neither the mother is to be harmed by her child, nor a father by his child [2:233]**. He^{-asws} said: ‘The intimate marital relations’.³¹³

³⁰⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 40

³¹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 41

³¹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 42

³¹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 43

³¹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 44

45 شي، تفسير العياشي الحلبي قال أبو عبد الله ع لا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَ لا مَوْلُودٌ لَهُ بِوَلَدِهِ قَالَ كَانَتْ الْمَرْأَةُ مِمَّنْ تَرْفَعُ يَدَهَا إِلَى الرَّجُلِ إِذَا أَرَادَ مُجَامَعَتَهَا فَتَقُولُ لَا أَدْعُكَ إِلَيَّ أَخَافُ عَلَى وَلَدِي

(The book) 'Tafseer Al Ayyashi' – Al Halby,

'Abu Abdullah^{-asws} said (regarding): **'neither the mother is to be harmed by her child, nor a father by his child [2:233]**. He^{-asws} said: 'There was a woman from the ones who raised to the man when he intended to have intimate marital relations. She would say, 'I will not let you for I fear upon my child!'

وَ يَقُولُ الرَّجُلُ لِلْمَرْأَةِ لَا أَجَامِعُكَ إِلَيَّ أَخَافُ أَنْ تَعْلَقِي فَأَقْتُلَ وَلَدِي فَتَنْهَى اللَّهُ عَنْ أَنْ يُضَارَّ الرَّجُلُ الْمَرْأَةَ وَ الْمَرْأَةُ الرَّجُلَ.

And the man would say to the woman, 'I will not have intimate marital relations with you, I fear that you might conceive and I would kill my child!' So Allah^{-azwj} Prohibited from the man harming the woman, and the woman (harming) the man".³¹⁴

46- شي، تفسير العياشي عن يونس عن أبي الربيع الشامي قال: كُنْتُ عِنْدَهُ لَيْلَةً فَذَكَرَ شِرْكَ الشَّيْطَانِ فَعَظَّمَهُ حَتَّى أَفْرَعَنِي فَقُلْتُ جُعِلْتُ فِدَاكَ فَمَا الْمَخْرَجُ مِنْهَا وَ مَا نَصْنَعُ

(The book) 'Tafseer Al Ayyashi' – From Yunus, from Abu Al Rabie Al Shamy who said,

'I was in his^{-asws} presence one night. He^{-asws} mentioned participation of the Satan^{-la}. He^{-asws} magnified it to the extent he made me panic. I said, 'May I be sacrificed for you^{-asws}! What is the outlet from it and what can we do?'

قَالَ إِذَا أَرَدْتَ الْمُجَامَعَةَ فُكُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الَّذِي لَا إِلَهَ إِلَّا هُوَ بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ اللَّهُمَّ إِنْ قَصَدْتَ مِنِّي فِي هَذِهِ اللَّيْلَةِ وَ لَدَا فَلَاجِعُ لِلشَّيْطَانِ فِيهِ نَصِيبٌ وَ لَا شِرْكَاءَ وَ لَا حِطَاءَ وَ اجْعَلْهُ عَبْدًا صَالِحًا مُصْفًى [مُصَفًى] وَ ذَرِّبْتَهُ جَلَّ تَنَاوُكَ.

He^{-asws} said: 'When you intend the intimate marital relations, say, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful Who, there is no god except He^{-azwj}, Initiator of the skies and the earth! O Allah^{-azwj}! If a child is conceived from me during this night, do not Make for the Satan^{-la} a share in it nor a participation nor a portion, and Make him a righteous servant, purified and his offspring. Majestic is Your^{-azwj} Praise!'³¹⁵

47 شي، تفسير العياشي عن سليمان بن خالد قال: قُلْتُ لِأبي عبد الله ع مَا قَوْلُ اللَّهِ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ فَقَالَ قُلْ فِي ذَلِكَ قَوْلًا أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

(The book) 'Tafseer Al Ayyashi' – From Suleyman Bin Khalid who said,

'I said to Abu Abdullah^{-asws}, 'What (is the meaning of the) Words of Allah^{-azwj}: **and participate in their wealth and their children [17:64]**. He^{-asws} said: 'Say during that the words, 'I seek Refuge with Allah^{-azwj} the All-Hearing, the All-Knowing from the Pelted Satan^{-la}'.³¹⁶

³¹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 45

³¹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 46

³¹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 47

48- شي، تفسير العياشي عن العلاء بن رزبن عن محمد بن أحمد عن ع قال: شريك الشيطان ما كان من مال حرام فهو من شركه و يكون مع الرجل حين يجامع فيكون نطفته مع نطفته إذا كان حراماً

(The book) 'Tafseer Al Ayyashi' – From Al A'ala Bin Razeyn, from Muhammad,

'From one of the two (5th or 6th): 'Participation of the Satan^{-la} is whatever was from the prohibited wealth, for it is from his^{-la} participation, and he^{-la} would be with the man when he has intimate marital relations, his seed would be with his^{-la} seed when it was prohibited'.

قَالَ كِلْتُمَاهُمَا جَمِيعاً يَخْتَلِطُهُ

He^{-asws} said: 'Both of them would be mingled together'.

وَ قَالَ يُمَّا خُلِقَ مِنْ وَاحِدَةٍ وَ رُبَّمَا خُلِقَ مِنْهُمَا جَمِيعاً.

And he^{-asws} said: 'Sometimes (the child) is created from one, and sometimes created from both of them together'³¹⁷.

49- شي، تفسير العياشي صفوان الجمال قال: كنت عند أبي عبد الله ع فاستأذن عيسى بن منصور عليه فقال له ما لك و لفلان يا عيسى أما إنّه ما يُحبك

(The book) 'Tafseer Al Ayyashi' – Safwan Al Jammal who said,

'I was in the presence of Abu Abdullah^{-asws}. Isa Bin Mansour sought permission to see him. He^{-asws} said to him: 'What is the matter between you and so and so, O Isa? But, he does not like you!'

فَقَالَ يَا بِي وَ أُمِّي يَقُولُ قَوْلَنَا وَ يَتَوَلَّى مَنْ نَتَوَلَّى

He said, 'By my father and my mother! He says our word (belief) and befriends the one we befriend!'

فَقَالَ إِنَّ فِيهِ نَحْوَةَ إِبْلِيسَ

He^{-asws} said: 'In him is arrogance of Iblees^{-la}'.

فَقَالَ يَا بِي وَ أُمِّي أَلَيْسَ يَقُولُ إِبْلِيسُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

He said, 'By my father and my mother! Isn't Iblees^{-la} saying: **You Created me from fire and Created him from clay**' [38:76]?'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ قَدْ يَقُولُ اللَّهُ وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ فَالْشَّيْطَانُ يُبَاضِعُ ابْنَ آدَمَ هَكَذَا وَ قَرَنَ بَيْنَ إِصْبَعَيْهِ.

³¹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 48

Abu Abdullah^{-asws} said: ‘And Allah^{-azwj} has Said: **and participate in their wealth and their children [17:64]**. Satan^{-la} copulates with a son of Adam^{-as} like this!’ – and he^{-asws} paired between his^{-asws} fingers’’.³¹⁸

50- كَشَفَ، كَشَفَ الغمة من دَلَائِلِ الحِمَيْرِيِّ عَنِ الوُشَاءِ قَالَ قَالَ فُلَانُ بْنُ مُحْرَزٍ بَلَعْنَا أَنَّ أَبَا عَبْدِ اللَّهِ عَ إِذَا أَرَادَ أَنْ يُعَاوِدَ أَهْلَهُ لِلْجَمَاعِ تَوَضَّأَ وَضُوءَ الصَّلَاةِ فَأَجَبْتُ أَنْ تَسْأَلَ أَبَا الحَسَنِ الثَّانِيَّ عَنِ ذَلِكَ

(The book) ‘Kashf Al Ghumma’, from ‘Dalail’ of Al Himeyri, from Al Washa who said, ‘So and so son of Muhriz said,

‘It reached us that Abu Abdullah^{-asws}, whenever he^{-asws} intended to return to his^{-asws} wife for the intimate marital relations, he^{-asws} would perform Wud’u of the Salat. So I loved to ask Abu Al Hassan^{-asws} the 2nd about that.

قَالَ الوُشَاءُ فَدَخَلْتُ عَلَيْهِ فَأَبْتَدَأَنِي مِنْ غَيْرِ أَنْ أَسْأَلَهُ فَعَالَ كَانَ أَبُو عَبْدِ اللَّهِ عَ إِذَا جَامَعَ وَ أَرَادَ أَنْ يُعَاوِدَ تَوَضَّأَ لِلصَّلَاةِ وَ إِذَا أَرَادَ أَيْضاً تَوَضَّأَ لِلصَّلَاةِ

Al-Washa said, ‘I entered to see him. He^{-asws} initiated me from without my having asked him. He^{-asws} said: ‘Abu Abdullah^{-asws}, whenever he^{-asws} wanted to have intimate marital relations and intended to return, he^{-asws} would perform Wud’u of the Salat, and when he^{-asws} intended as well, he^{-asws} would perform Wud’u of the Salat’.

فَخَرَجْتُ إِلَى الرَّجُلِ فَعُلْتُ قَدْ أَجَابَنِي عَنْ مَسْأَلَتِكَ مِنْ غَيْرِ أَنْ أَسْأَلَهُ.

I went out to the man. I said, ‘He^{-asws} has answered me about your question from without my having asked him^{-asws}’.³¹⁹

51 نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ إِذَا أَتَى أَحَدُكُمْ امْرَأَتَهُ فَلَا يُعَجِّلْهَا.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Whenever one of you comes to his wife, he should not hasten it’’.³²⁰

وَ بِحَدِّ إِسْنَادٍ قَالَ قَالَ رَسُولُ اللَّهِ صَ إِذَا أَتَى أَحَدُكُمْ امْرَأَتَهُ وَ الصَّبِيُّ فِي الْمَهْدِ يَنْظُرُ إِلَيْهِمَا.

And by this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Beware and the man having intimate marital relation with his wife while the child in the cradle is looking at them!’’³²¹

³¹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 49

³¹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 50

³²⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 51 a

³²¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 51 b

52 **الْهِدَايَةُ**، وَ يُكْرَهُ الْجِمَاعُ فِي أَوَّلِ لَيْلَةٍ مِنَ الشَّهْرِ وَ فِي وَسْطِهِ وَ فِي آخِرِهِ وَ مَنْ فَعَلَ ذَلِكَ فَلَيْسَ لِمِ لِسْقَطِ الْوَلَدِ فَإِنْ تَمَّ أَوْشَكَ أَنْ يَكُونَ مَجْنُونًا أَلَّا تَرَى أَنَّ الْمَجْنُونَ أَكْثَرُ مَا يُصْرَعُ فِي أَوَّلِ الشَّهْرِ وَ وَسْطِهِ وَ آخِرِهِ

(The book) 'Al Hidayah' -

'And the intimate marital relation is disliked during the first night of the month, and in its middle, and in its end, and the one who does that, let him be prepared for miscarriage of the child. If it is completed, then it will almost be insane. Don't you see that the insane ones is most struck by seizures in the beginning of the month, and its middle and its end?

وَ يُكْرَهُ الْجِمَاعُ فِي الْيَوْمِ الَّذِي تَنْكَسِفُ فِيهِ الشَّمْسُ وَ فِي اللَّيْلَةِ الَّتِي يَنْكَسِفُ فِيهَا الْقَمَرُ وَ فِي الزَّلْزَلَةِ وَ الرِّيحِ الصَّفْرَاءِ وَ السَّودَاءِ وَ الْحُمْرَاءِ فَإِنَّهُ مَنْ فَعَلَ ذَلِكَ وَ قَدْ بَلَغَهُ الْحَدِيثُ رَأَى فِي وَلَدِهِ مَا يَكْرَهُ

And the intimate marital relation is disliked during the day in which the sun is eclipsed, and during the night in which the moon is eclipsed, and during the earthquake, and the yellow wind, and the black, and the red (storms), for the one who does that, and the Hadeeth has reached him, he would see in his child what he dislikes.

وَ إِذَا تَزَوَّجَ الرَّجُلُ امْرَأَةً فَخَلَا بِهَا فَقَدْ وَجِبَ عَلَيْهِ الْمَهْرُ وَ الْعِدَّةُ وَ خَلَاؤُهُ دُخُولُهُ وَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ وَ اتَّقَى الْحَيْضَانَ فَقَدْ وَجِبَ الْغُسْلُ أَنْزَلَ أَوْ لَمْ يَنْزِلْ

And when the man marries a woman and secludes with her, the dower and the waiting period is obligated upon him, and his seclusion is his consummation; and when the man has intimate marital relations with his wife and the two private parts meet, the washing is obligated, whether he discharges or does not discharge.

وَ إِنْ جَامَعَ مَفَاخِدَهَا - [مُفَاخِدَةٌ] فَاهْرَقَ فَعَلَيْهِ الْغُسْلُ وَ لَيْسَ عَلَى الْمَرْأَةِ إِذَا عَلِيَهَا غَسْلُ الْعَجْدَيْنِ وَ إِنْ لَمْ يُنْزِلْ هُوَ فَلَيْسَ عَلَيْهِ غُسْلٌ

And if he has intimate marital relations with her thighs and ejaculates, the washing is upon him and it isn't upon the woman. But rather, upon her to wash her things, and if did not discharge, washing is not upon him.

وَ لَا يَجُوزُ لِلرَّجُلِ أَنْ يُجَامِعَ امْرَأَتَهُ وَ هِيَ حَائِضٌ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ حَسَى عَنْ ذَلِكَ فَقَالَ وَ لَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ أَعْنِي بِذَلِكَ الْغُسْلَ عَنِ الْحَيْضِ

And it is not allowed for the man that he has intimate marital relations with his wife while she is menstruating because Allah^{-azwj} Mighty and Majestic has Prohibited from that. He^{-azwj} Said: **'and do not go near them until they are clean [2:222]**, meaning by that the washing from the menstruation.

فَإِنْ كَانَ الرَّجُلُ مُسْتَعْجَلًا وَ أَرَادَ أَنْ يُجَامِعَهَا فَلْيَأْمُرْهَا أَنْ تَغْسِلَ فَرْجَهَا ثُمَّ يُجَامِعَهَا

If the man is hasty to have intimate relations with his wife while she is menstruation and he wants to have intimate marital relations with her, he should instruct her to wash her private part, then he can have intimate marital relation with her.

وَمَنْ جَامَعَ امْرَأَةً خَائِضًا فِي أَوَّلِ الْخَيْضِ فَعَلَيْهِ أَنْ يَتَصَدَّقَ بِدِينَارٍ وَإِنْ كَانَ فِي وَسْطِهِ فَيَصْفُفُ دِينَارٍ فَإِنْ كَانَ فِي آخِرِهِ فَرُبْعُ دِينَارٍ وَمَنْ جَامَعَ امْرَأَةً وَهِيَ خَائِضٌ فَعَلَيْهِ أَنْ يَتَصَدَّقَ بِثَلَاثَةِ أَمْدَادٍ مِنْ طَعَامٍ.

And one who has intimate marital relations with his menstruating wife in the beginning of the menstruation, upon him is to donate a Dinar, and if it was in its middle, half a Dinar. If it was in its end, a quarter of a Dinar; and the one who has intimate marital relations while she is menstruating, upon him is to donate three handfuls of food”.³²²

باب 66 وجوه النكاح وفيه إثبات المتعة و ثوابها و حمل شرائط كل نوع منه و أحكامها

CHAPTER 66 – THE ASPECTS OF MARRIAGE, AND IN IT ARE PROOFS OF TEMPORARY MARRIAGE AND ITS REWARDS, AND A SUMMARY OF CONDITIONS OF EACH TYPE OF IT AND ITS RULINGS

1- أحمد بن علي بن إبراهيم عن أبيه عن جده عن التوفلي عن السكوني عن الصادق عن آبائه ع قال قال أمير المؤمنين صلوات الله عليه تحل الفروج بثلاثة وجوه نكاح بيمزات و نكاح بلا ميزات و نكاح بملك اليمين.

Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq^{asws} having said: ‘Amir Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, said: ‘The private parts are legalised by three perspectives – marriage of inheritance, and marriage without inheritance, and marriage with possession of the right hand (slave girls)’.³²³

2- ج، الإحتجاج كتبت الحميري إلى الناجية المقدسة سائلا عن الرجل ممن يقول بالحق ويرى المتعة ويقول بالرجعة إلا أن له أهلا موافقة له في جميع أموره وقد عاهدتها أن لا يتزوج عليها ولا يتمتع ولا يتسرى وقد فعل هذا منذ تسع عشرة سنة

(The book) ‘Al Ihtijaj’ –

‘Al-Himeyri wrote to the Holy Authority (12th Imam^{ajfi}) asking about the man who follows the truth, believes in temporary marriage (Mut’ah), and believes in the return (Raj’ah), but has a wife who is compatible with him in all his affairs. He made a pledge to her that he would neither marry another woman, nor enter into a Mut’ah contract, nor take a concubine. He has done this for nineteen years.

و وثق بقوله فربما غاب عن منزله الأشهر فلا يتمتع ولا يتحرك [تتحرك] نفسه أيضا لذلك ويرى أن وثوق من معه من أخ و ولد و غلام و وكيل و حاشية بما يقلله في أغنيهم و يحب المقام على ما هو عليه محبة لأهله و ميلا إليها و صيانة لها و لنفسه لا لتحريم المتعة بل يدين لله بما فعل عليه في ترك ذلك ما تم أم لا

Sometimes he is absent from his home for months, yet he neither engages in Mut’ah nor feels any desire for it. He also thinks that doing so would lower his standing in the eyes of his companions, such as his brother, son, servant, agent, and household attendants. He prefers to maintain his current way of life out of love and affection for his wife and to protect both

³²² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 65 H 52

³²³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 1

her and himself, not because he considers Mut'ah unlawful, but indeed, he believes in it as a religion of Allah^{-azwj}. Is he committing a sin by refraining from it or not?

فَخَرَجَ الْجَوَابُ يُسْتَحَبُّ لَهُ أَنْ يُطِيعَ اللَّهَ تَعَالَى بِالْمُنْعَةِ لِيُرْوَلَ عَنْهُ الْحِلْفُ فِي الْمَعْصِيَةِ وَ لَوْ مَرَّةً وَاحِدَةً.

The answer emerged: 'It is recommended for him to obey Allah^{-azwj} the Exalted with performing the temporary marriage in order to remove the oath regarding the disobedience away from him, and even if one time'.³²⁴

3- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن مالك بن عبد الله بن أسلم عن أبيه عن رجل من الكوفيين عن أبي عبد الله ع في قول الله ما يفتح الله للناس من رحمة فلا ممسك لها قال و المنعة من ذلك.

(The book) 'Tafseer Al Qummi' – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Malik Bin Abdullah Bin Aslam, from his father, from a man from the people of Kufa,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **Whatever Mercy Allah Opens to the people, so there is none to withhold it [35]**, he^{-asws} said: 'And the temporary marriage is from that'.³²⁵

4- ب، قرب الإسناد ابن سعد عن الأزدي قال: سألت أبا عبد الله ع عن المنعة فقال فما استمتعتم به منهن فآتوهن أجورهن فريضة و لا جناح عليكم فيما تراضيتنم به من بعد الفريضة

(The book) 'Qurb Al Isnad' – Ibn Sa'ad. From Al Azdy who said,

'I asked Abu Abdullah^{-asws} about the temporary marriage. He^{-asws} said: '**So whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower); [4:24]**'.

قال و سألت أبا الحسن موسى ع عنها أ من الأربع هي فقال لا.

And I asked Abu Al-Hassan Musa^{-asws} about it, 'Is it from the four (maximum number of wives)?' He^{-asws} said: 'No'.³²⁶

5- ب، قرب الإسناد ابن سعد عن الأزدي قال: سألت أبا عبد الله ع عن المنعة فقال أكره له أن يخرج من الدنيا و قد بقيت عليه حلة من جلال رسول الله ص لم يقضها.

(The book) 'Qurb Al Isnad' – Ibn Sa'ad, from Al Azdy who said,

'I asked Abu Abdullah^{-asws} about the temporary marriage. He^{-asws} said: 'I^{-asws} dislike to exit from the world and there remains upon me a characteristic from characteristics of Rasool-Allah^{-saww} I^{-asws} did not fulfil'.³²⁷

³²⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 2

³²⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 3

³²⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 4

³²⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 5

6- ب، قرب الإسناد ابْنُ رِيَابٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْمُتَعَةِ فَأَخْبَرَنِي أَنَّهَا حَلَالٌ وَأَخْبَرَنِي أَنَّهُ يُجْزِي فِيهَا الدَّرَاهِمَ فَمَا فَوْقَهُ.

(The book) 'Qurb Al Isnaad' – Ibn Riab said,

'I asked Abu Abdullah^{-asws} about the temporary marriage. He^{-asws} informed me it is Permissible, and informed me that a Dirham and whatever is above it suffices for it".³²⁸

7- ل، الخصال أَبِي عَنْ سَعْدِ بْنِ حَمَّادٍ بْنِ يَعْلَى عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: هُوَ الْمُؤْمِنُ فِي ثَلَاثَةِ أَشْيَاءَ التَّمَتُّعُ بِالنِّسَاءِ وَ مُفَاكِهِةَ الْإِخْوَانِ وَ الصَّلَاةَ بِاللَّيْلِ.

(The book) 'Al Khisal' – My father, from Sa'ad, from Hammad Bin Ya'la, from his father, from Hammad Bin Isa, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Amusement of the Momin is in three things – the enjoyment with the women, and pleasant conversation with the brethren, and the Salat at night".³²⁹

8- ل، الخصال فِي خَبَرِ الْأَعْمَشِيِّ عَنِ الصَّادِقِ ع قَالَ: تَخْلِيلُ الْمُتَعَتَيْنِ وَاجِبٌ كَمَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ وَ سَنَّهَا رَسُولُ اللَّهِ ص مُتَعَةَ الْحَجِّ وَ مُتَعَةَ النِّسَاءِ.

(The book) 'Al Khisal', in a Hadeeth of Al Amsh,

'From Al-Sadiq^{-asws} having said: 'Permissibility of the two 'Muta's' are obligatory just as Allah^{-azwj} Mighty and Majestic has Revealed in His^{-azwj} Book and practised by Rasool-Allah^{-saww} – the Mut'ah of Hajj and Mut'ah of the women (temporary marriage)".³³⁰

9- ف، تحف العقول عَنِ الصَّادِقِ ع قَالَ: يَجُوزُ مِنَ الْمَنَاحِجِ أَرْبَعَةٌ وَجُوهُ نِكَاحِ مِيرَاثٍ وَ نِكَاحِ بَعِيرٍ وَ نِكَاحِ أَرْبَعَةٍ أَوْجُوهُ نِكَاحِ مِيرَاثٍ وَ نِكَاحِ الْيَمِينِ وَ نِكَاحِ بِنْتِ خَلِيلٍ مِنَ الْمُحَلَّلِ لَهُ مِنْ مَلِكٍ مَنْ يَمْلِكُ.

(The book) 'Tuhaf Al Uqoul' -

'From Al-Sadiq^{-asws} having said: 'Four aspects of the marriage are allowed – marriage with inheritance, and marriage without inheritance, and marriage of the ownership (slave girls), and marriage by permission granted by the one owning (a slave girl) he owns".³³¹

10- ضا، فقه الرضا عليه السلام اعْلَمْ بِرَحْمَتِكَ اللَّهُ أَنَّ وَجُوهَ النِّكَاحِ الَّتِي أَمَرَ اللَّهُ جَلَّ وَ عَزَّ بِهَا أَرْبَعَةٌ أَوْجُوهُ مِنْهَا نِكَاحُ مِيرَاثٍ وَ هُوَ بِوَلِيِّ وَ شَاهِدَيْنِ وَ مَهْرٍ مَعْلُومٍ مَا يَقَعُ عَلَيْهِ التَّرَاضِي مِنْ قَلِيلٍ أَوْ كَثِيرٍ

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'Know, may Allah^{-azwj} Mercy you, that the aspects of marriage which Allah^{-azwj} Majestic and Mighty has Commanded with are four aspects. From these is marriage with inheritance. It requires a guardian, two witnesses, and a specified dowry, whether small or large, according to mutual agreement.

³²⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 6

³²⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 7

³³⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 8

³³¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 9

وَ إِنَّهُ اخْتِيجَ إِلَى الشُّهُودِ وَ الْمُطَلِّقِ مِنْ عَدَدِ النَّسْوَةِ فِي هَذَا الْوَجْهِ مِنَ النِّكَاحِ أَرْبَعَةٌ وَ لَا يَجُوزُ لِمَنْ لَهُ أَرْبَعٌ نِسْوَةٌ إِذَا عَزَمَ عَلَى التَّرْوِيجِ إِلَّا بِطَلَاقٍ إِخْدَى الْأَرْبَعِ أَنْ يَتَزَوَّجَ حَتَّى تَنْقَضِيَ عِدَّةُ الْمُطَلَّغَةِ مِنْهُنَّ وَ تَحِلَّ لِغَيْرِهِ مِنَ الرِّجَالِ لِأَنَّهَا مَا لَمْ تَحِلَّ لِلرِّجَالِ فِي حَبَابَتِهِ

The presence of witnesses is necessary, and the unrestricted number of wives permitted in this type of marriage is four. It is not lawful for a man who already has four wives to marry another unless he first divorces one of the four, and he may not marry until the waiting period of the wife he divorces has ended and she becomes lawful for another man, because as long as she has not become lawful for other men, she remains bound to him.

وَ الْوَجْهُ الثَّانِي نِكَاحٌ بِغَيْرِ شُهُودٍ وَ لَا مِيرَاثٍ وَ هِيَ نِكَاحُ الْمُتَعَةِ بِشُرُوطِهَا وَ هِيَ أَنْ تُسْأَلَ الْمَرْأَةُ فَارِعَةً هِيَ أَمْ مَشْغُولَةٌ بِزَوْجٍ أَوْ بَعْدَةً أَوْ بِحَمْلٍ فَإِذَا كَانَتْ خَالِيَةً مِنْ ذَلِكَ قَالَتْ لَهَا مُتَّعِنِي نَفْسِكَ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص نِكَاحًا غَيْرَ سِفَاحٍ كَذَا وَ كَذَا بِكَذَا وَ كَذَا وَ بَيِّنَ الْمَهْرَ وَ الْأَجَلَ عَلَى أَنْ لَا تَرْتَبِي وَ لَا أَرْثِيكَ وَ عَلَى أَنْ الْمَاءَ أُضْعُهُ حَيْثُ أَشَاءُ وَ عَلَى أَنْ الْأَجَلَ إِذَا انْقَضَى كَانَ عَلَيْكَ عِدَّةٌ حَمْسَةٌ وَ أَرْبَعِينَ يَوْمًا

The second type is marriage without witnesses and without inheritance, which is the temporary marriage (muta'h) with its conditions. The woman is asked whether she is free of a husband, a waiting period (Idda), or pregnancy. If she is free of these, the man says to her: 'I seek to enjoy myself with you according to the Book of Allah^{-azwj} and the Sunnah of His^{-azwj} Prophet^{-sawww}, as a marriage and not fornication, for such and such a period, for such and such an amount', specifying the dowry and the term, on the condition that neither of them inherits from the other, that the man may place his semen where he wishes, and that when the term ends, the woman must observe a waiting period of forty-five days.

فَإِذَا أُنْعِمْتَ قُلْتَ لَهَا قَدْ مُتَّعِنِي نَفْسِكَ وَ تُعِيدُ جَمِيعَ الشَّرَاطِطِ عَلَيْهَا لِأَنَّ الْقَوْلَ الْأَوَّلَ خِطْبَةٌ وَ كُلُّ شَرْطٍ قَبْلَ النِّكَاحِ فَاسِدٌ وَ إِنَّمَا يَنْعَقِدُ الْأَمْرُ بِالْقَوْلِ الثَّانِي فَإِذَا قَالَتْ فِي الثَّانِي نَعَمْ دَفَعِ إِلَيْهَا الْمَهْرَ أَوْ مَا حَضَرَ مِنْهُ وَ كَانَ مَا يَنْقَضِي دَيْنًا عَلَيْكَ وَ قَدْ حَلَّ لَكَ حِينَئِذٍ وَطُؤُهَا

When she agrees, he says to her: ""You have granted me enjoyment of yourself", and he repeats all the conditions upon her, because the first statement is only a proposal, and every condition before the marriage contract is invalid. The matter is only concluded with the second statement. When she says 'yes' in response to the second statement, the dowry, or whatever portion of it is immediately available, is given to her, and the rest becomes a debt upon you. From that moment, intimate relations with her is lawful for you'.

وَ رُوِيَ لَا تَمْتَعُ بِبَصَّةٍ وَ لَا مَشْهُورَةٍ بِالْفُجُورِ وَ ادْعُ الْمَرْأَةَ قَبْلَ الْمُتَعَةِ إِلَى مَا لَا يَحِلُّ فَإِنْ أَجَابَتْ فَلَا تَمْتَعُ بِهَا

Do not contract a temporary marriage with a thief or a woman known for debauchery, and invite the woman before the temporary marriage to something unlawful. If she agrees to it, then do not engage in temporary marriage with her'.

وَ رُوِيَ أَيْضًا رُخْصَةً فِي هَذَا الْبَابِ أَنَّهُ إِذَا جَاءَ بِالْأَجْرِ وَ الْأَجَلَ جَازَ لَهُ وَ إِنْ لَمْ يَسْأَلْهَا وَ لَا يَمْتَحِنُهَا فَلَا شَيْءَ عَلَيْهِ وَ لَيْسَ عَلَيْهَا مِنْهُ عِدَّةٌ إِذَا عَزَمَ عَلَى أَنْ يَرِيدَ فِي الْمُدَّةِ وَ الْأَجَلَ وَ الْمَهْرَ وَ إِنَّمَا الْعِدَّةُ عَلَيْهَا لِغَيْرِهِ إِلَّا أَنَّهُ يَهَبُ لَهَا مَا بَقِيَ مِنْ أَجَلِهِ عَلَيْهَا

It is also reported as a concession in this matter that if he specifies the payment and the term, it is permissible for him even if he does not ask her or test her, and there is no obligation upon him. There is no waiting period (Idda) required from her for him if he intends to extend the

term and the payment, and the waiting period is only required of her for someone else, except that he grants to her what remains of his term with her.

وَهُوَ قَوْلُهُ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ وَ هُوَ زِيَادَةٌ فِي الْمَهْرِ وَ الْأَجَلِ وَ سَبِيلَ الْمُتَعَةِ سَبِيلَ الْإِمَاءِ لَهُ أَنْ يَتَمَتَّعَ مِنْهُنَّ بِمَا شَاءَ وَ أَرَادَ

And it is Word: ***So whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower); surely Allah was always most-Knowing, Wise [4:24]***, and it is an increase in the dower and the term, and the way of temporary marriage is the way of the slave girl of his, that he can enjoy with them with whatever he so desires and wants.

وَ الْوَجْهُ الثَّلَاثُ نِكَاحُ مَلِكِ الْبَيْمِينِ وَ هُوَ أَنْ يَبْتَاعَ الرَّجُلُ الْأَمَةَ فَحَلَّالٌ لَهُ نِكَاحُهَا إِذَا كَانَتْ مُسْتَبْرَأَةً وَ الْإِسْتِبْرَاءُ حَيْضَةٌ وَ هُوَ عَلَى الْبَائِعِ فَإِنْ كَانَ الْبَائِعُ نَقِيًّا وَ ذَكَرَ أَنَّهُ اسْتَبْرَأَهَا جَازَ نِكَاحُهَا مِنْ وَفْتِهَا وَ إِنْ لَمْ يَكُنْ ثِقَّةً اسْتَبْرَأَهَا الْمُشْتَرِي بِحَيْضَةٍ وَ إِنْ كَانَتْ بَكْرًا أَوْ لَامِرَّةً أَوْ مَمْنٌ لَمْ يَتْلَعْ حَدَّ الْإِذْرَاكِ اسْتَعْنَى عَنْ ذَلِكَ

The third aspect is marriage through ownership by right hand (concubinage), which is when a man purchases a female slave, and it is lawful for him to have relations with her if she has been cleared of pregnancy. The clearing (Istibra) is a single menstrual cycle, and this is required of the seller. If the seller is trustworthy and states that he has cleared her, then it is permissible to have relations with her immediately. If he is not trustworthy, the buyer must ensure she undergoes one menstrual cycle. If she is a virgin, a woman, or one who has not reached maturity, this requirement is unnecessary.

وَ الْوَجْهُ الرَّابِعُ نِكَاحُ التَّخْلِيلِ الْمُجَلِّ وَ هُوَ أَنْ يُجَلَ الرَّجُلُ وَ الْمَرْأَةُ فَرَجَ الْجَارِيَةِ مُدَّةً مَعْلُومَةً فَإِنْ كَانَتْ لِرَجُلٍ فَعَلَيْهِ قَبْلَ تَخْلِيلِهَا أَنْ يَسْتَبْرَأَهَا بِحَيْضَةٍ وَ يَسْتَبْرَأَهَا بَعْدَ أَنْ يَنْقُضِيَ أَيَّامَ التَّخْلِيلِ وَ إِنْ كَانَتْ لِمَرْأَةٍ اسْتَعْنَى عَنْ ذَلِكَ.

The fourth type is the marriage of permissive transfer (Tahlil), which is when a man or a woman makes the private parts of a female slave permissible for a known period. If she belongs to a man, then before this permissive arrangement, he must clear her with one menstrual cycle, and he must also clear her after the period of permissive transfer ends. If she belongs to a woman, there is no need for this requirement".³³²

11- قَالَ الْمُفَضَّلُ لِلصَّادِقِ ع يَا مَوْلَايَ فَالْمُتَعَةُ

Al-Mufazzal said to Al-Sadiq^{asws}, 'O my master! (What about) the Mut'a (temporary marriage)?'

قَالَ الْمُتَعَةُ حَلَالٌ طَلَّقَ وَ الشَّاهِدُ بِمَا قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ ... عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَ لَكِنَّ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا أَيَّ مَشْهُودًا وَ الْقَوْلُ الْمَعْرُوفُ هُوَ الْمُسْتَهْرُ بِالْوَلِيِّ وَ الشُّهُودِ

He^{asws} said: ***And there is no blame upon you regarding what you display with from addressing the women or you conceal within yourselves; Allah Knows you would be mentioning to them, but do not promise them in secret unless if you are saying reasonable***

³³² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 10

words [2:235] – i.e. witnessed, and the ‘reasonable words’, it is the well-known (words), it is what is well-known with the guardian and the witnesses.

وَ إِنَّمَا اخْتِيجَ إِلَى الْوَلِيِّ وَ الشُّهُودِ فِي التَّكَاحِ لِيَتَبَيَّنَ النَّسْلُ وَ يُسْتَحَقَّ الْمِيرَاثُ وَ قَوْلُهُ وَ اتَّوَا النِّسَاءَ صَدَقَاتِهِنَّ نَخْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا

And rather it is a requirement of the guardian and the witnesses in the marriage in order to affirm the lineage and deserve the inheritance, and His^{-azwj} Words: **And give women their dowries as a gift, but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4].**

وَ جَعَلَ الطَّلَاقَ فِي النِّسَاءِ الْمَرْجُوحَاتِ عَزِيرَ جَائِزٍ إِلَّا بِشَاهِدَيْنِ ذَوَيْ عَدْلٍ مِنَ الْمُسْلِمِينَ وَ قَالَ فِي سَائِرِ الشَّهَادَاتِ عَلَى الدِّمَاءِ وَ الْفُرُوجِ وَ الْأَمْوَالِ وَ الْأَنْفَالِ وَ اسْتَشْهَدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَ امْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهُدَاءِ

He made divorce among married women not permissible except with two just witnesses from among the Muslims, and he said the same regarding all other testimonies concerning blood, private parts, wealth, and property, **And two witnesses should be bearing witness, from your men. But if there does not happen to be two men, then a man and two women from the ones you are agreeing with from the witnesses [2:282].**

وَ بَيَّنَّ الطَّلَاقَ عَزْرَ ذِكْرِهِ فَقَالَ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَ أَحْصُوا الْعِدَّةَ وَ اتَّقُوا اللَّهَ رَبَّكُمْ

And He^{-azwj}, Mighty is His^{-azwj} Mention, Explained the divorce. He^{-azwj} Said: **O you, the Prophet! (Say): ‘When you divorce the women, then divorce them to their waiting period, and calculate the waiting period, and fear Allah your Lord! [65:1].**

وَ لَوْ كَانَتِ الْمُطَلَّعَةُ تَبِينُ بِثَلَاثِ تَطْلِيقَاتٍ بَجَمْعِهَا كَلِمَةً وَاحِدَةً أَوْ أَكْثَرَ مِنْهَا أَوْ أَقَلَّ لَمَا قَالَ اللَّهُ تَعَالَى وَ أَحْصُوا الْعِدَّةَ وَ اتَّقُوا اللَّهَ رَبَّكُمْ إِلَى قَوْلِهِ تِلْكَ حُدُودُ اللَّهِ وَ مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِتُ بَعْدَ ذَلِكَ أَمْرًا

And if the divorced woman were to become irrevocably separated by three divorces combined in a single statement, or in more than one statement, or in fewer than that due to what Allah^{-azwj} the Exalted Said: **and calculate the waiting period, and fear Allah your Lord! [65:1]** – up to His^{-azwj} Words: **these are the Limits of Allah, and one who exceeds the Limits of Allah, so he has been unjust to himself. You don’t know, perhaps Allah would Bring about a new Command after that’ [65:1].**

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَ أَشْهَدُوا ذَوَيْ عَدْلٍ مِنْكُمْ وَ أَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ
الْآخِرِ وَ قَوْلِهِ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِتُ بَعْدَ ذَلِكَ أَمْرًا

So when they do reach their term, then either withhold them with kindness or separate them with kindness, and two just ones from you should bear witness, and they should establish the testimony for the Sake of Allah. That is (what) the ones who believed in Allah and the Last Day is Advised with [65:2], and His^{-azwj} Words: You don’t know, perhaps Allah would Bring about a new Command after that’ [65:1].

هُوَ نُكْرٌ يَمَعُ بَيْنَ الرَّوْحِ وَ زَوْجَتِهِ فَيُطَلِّقُ التَّطْلِيقَةَ الْأُولَى بِشَهَادَةِ ذَوْي عَدْلٍ وَ حَدُّ وَقْتِ التَّطْلِيقِ هُوَ آخِرُ الْقُرْوِ وَ الْقُرْوُ هُوَ الْحَيْضُ وَ الطَّلَاقُ يَجِبُ عِنْدَ آخِرِ نُقْطَةٍ بِيَضَاءِ تَنْزِيلِ بَعْدِ الصُّغْرَةِ وَ الْحَمْرَةِ وَ إِلَى التَّطْلِيقَةِ الثَّانِيَةِ وَ الثَّلَاثَةِ مَا يُجْدِثُ اللَّهُ بَيْنَهُمَا عَطْفًا أَوْ زَوَالًا مَا كَرِهَاهُ

It is an estrangement that occurs between a husband and his wife, so he pronounces the first divorce in the presence of two just witnesses. The proper time for divorce is at the end of the menstrual cycles, and a 'Qur' is menstruation. Divorce must take place at the very last white discharge that appears after the yellow and red discharges. Between the first, second, and third divorces, whatever affection Allah^{-azwj} Creates between them or whatever dislike He^{-azwj} Removes, may take place.

وَ هُوَ قَوْلُهُ وَ الْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَ لَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ يُعَوِّدْنَ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَ هُنَّ مِثْلُ الَّذِي عَلَيَّهِ بِالْمَعْرُوفِ وَ لِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَ اللَّهُ عَزِيزٌ حَكِيمٌ

And it is His^{-azwj} Word: **And the divorced women should keep themselves in waiting for three menses-free periods; and it is not Permissible for them that they should conceal what Allah has Created in their wombs, if they were believers in Allah and the Last Day; and their husbands are more rightful with their return regarding that if they are intending reconciliation; and for them is the like of that which is upon them with the reasonableness; and for the men is a degree upon them; and Allah is Mighty, Wise [2:228].**

هَذَا يَقُولُهُ فِي أَنَّ لِلْمُعَوَّلَةِ مُرَاجَعَةَ النِّسَاءِ مِنْ تَطْلِيقَةٍ إِلَى تَطْلِيقَةٍ إِنْ أَرَادُوا إِصْلَاحًا وَ لِلنِّسَاءِ مُرَاجَعَةَ الرِّجَالِ فِي مِثْلِ ذَلِكَ بَيْنَ تَبَارُكٍ وَ تَعَالَى فَقَالَ الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ

This refers to the fact that husbands have the right to take back their wives between one divorce and another if they desire reconciliation, and wives likewise have the right to return to their husbands in cases similar to that. Then the Blessed and Exalted Explained. He^{-azwj} Said: **The divorce is twice, then either keep them with reasonableness or release with the goodness [2:229].**

وَ فِي الثَّلَاثَةِ فَإِنْ طَلَّقَ الثَّلَاثَةَ وَ بَانَتْ فَهُوَ قَوْلُهُ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُمْ يَكُونُ كَسَائِرِ الْمُطَلَّاقِ لَهَا

And regarding the third, if he pronounces the third divorce, she is irrevocably divorced. It is His^{-azwj} Word: **So if he divorces her (for a third time), she would not be lawful to him afterwards until she marries another husband [2:230].** Then he would become like rest of the proposers to her.

وَ الْمُتَعَدُّ الَّتِي أَحَلَّهَا اللَّهُ فِي كِتَابِهِ وَ أَطْلَقَهَا الرَّسُولُ صَ عَنِ اللَّهِ لِسَائِرِ الْمُسْلِمِينَ فَهِيَ قَوْلُهُ عَزَّ وَ جَلَّ وَ الْمُخَصَّنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَ أَجَلٌ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَفْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

And the temporary marriage which Allah^{-azwj} has Legalised in His^{-azwj} Book and the Rasool^{-saww} allowed for rest of the Muslims, it is His^{-azwj} Word, Mighty and Majestic: **And (Prohibited are) the married ones from the women except what your right hands possess, being an Ordinance of Allah upon you all; and Permissible to you are what is behind that, of you are seeking with your wealth, for marriage not for fornication. So whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding**

what you make them agreeable with after the Obligatory (dower); surely Allah was always most-Knowing, Wise [4:24].

وَالْفَرْقُ بَيْنَ الْمَرْجُوحَةِ وَالْمُنْتَعَةِ أَنْ لِلْمَرْجُوحَةِ صَدَاقًا وَ لِلْمُنْتَعَةِ أُجْرَةٌ فَتَمْتَعُ سَائِرُ الْمُسْلِمِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص فِي الْحَجِّ وَ غَيْرِهِ وَ أَيَّامِ أَبِي بَكْرٍ وَ أَرْبَعِ سِنِينَ فِي أَيَّامِ عُمَرَ حَتَّى دَخَلَ عَلَى أُخْتِهِ عَفْرَاءَ فَوَجَدَ فِي حَجْرِهَا طِفْلاً يَرْضَعُ مِنْ ثَدْيِهَا فَتَنظَرُ إِلَى دَرَّةِ اللَّبَنِ فِي فَمِ الطِّفْلِ فَأَغْضَبَ وَ أُرْعَدَ وَ أَرِيدَ [ازبَدًا] وَ أَخَذَ الطِّفْلَ مِنْ يَدِهَا وَ خَرَجَ حَتَّى أَتَى الْمَسْجِدَ وَ رَفِيَ الْمِنْبَرَ

The difference between a permanent) marriage and a temporary marriage (mut'a) is that a married woman has a dowry, whereas in mut'a there is a recompense. The rest of the Muslims engaged in mut'ah according to the Sunnah of the Rasool^{-saww} during Hajj and elsewhere, and during the days of Abu Bakr and for four years in the days of Umar, until he entered upon his sister Afra and found in her lap a child nursing from her breast. He looked at the milk in the child's mouth, became angry and furious, foamed with rage, and took the child from her hand, and he went out to the Masjid and ascended the pulpit.

قَالَ نَادُوا فِي النَّاسِ أَنْ الصَّلَاةَ جَامِعَةً وَ كَانَ غَيْرُ وَقْتِ صَلَاةٍ فَعَلِمَ النَّاسُ أَنَّهُ لِأَمْرِ يُرِيدُهُ عُمَرُ فَحَضَرُوا

He said, 'Call out for the congregational Salat!', and it was not a time of Salat. The people knew that it is a matter Umar intended, so they presented.

فَقَالَ مَعَاشِرَ النَّاسِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ أَوْلَادِ قَحْطَانَ مَنْ مِنْكُمْ يُحِبُّ أَنْ يَرَى الْمُحْرَمَاتِ عَلَيْهِ مِنَ الْبِسَاءِ وَ لَهَا مِثْلُ هَذَا الطِّفْلِ قَدْ خَرَجَ مِنْ أَحْشَائِهَا وَ هُوَ يَرْضَعُ عَلَى ثَدْيِهَا وَ هِيَ غَيْرُ مُتَبَعِّلَةٍ

He said, 'Community of people from the Emigrants and the Helpers, and children of Qahtan! Who from you likes to see the women forbidden unto him, and for her would be the child like this having emerged from her womb and is being breast-fed on her breasts, and she is not married?'

فَقَالَ بَعْضُ الْقَوْمِ مَا نُحِبُّ هَذَا

Some of the people said, 'This is not liked!'

فَقَالَ أَلَسْتُمْ تَعْلَمُونَ أَنَّ أُخْتِي عَفْرَاءَ بِنْتُ حَنْتَمَةَ أُمِّي وَ أَبِي الْخَطَّابِ غَيْرُ مُتَبَعِّلَةٍ

He said, 'Don't you know that my sister is daughter of my mother Hantama and my father Abu Al-Khattab is not married?'

قَالُوا بَلَى

They said, 'Yes!'

قَالَ فَإِنِّي دَخَلْتُ عَلَيْهَا فِي هَذِهِ السَّاعَةِ فَوَجَدْتُ هَذَا الطِّفْلَ فِي حَجْرِهَا فَتَنَاشَدْتُهَا أَنِّي لَكَ هَذَا فَقَالَتْ تَمْتَعْتُ فَأَعْلِمُوا سَائِرَ النَّاسِ أَنَّ هَذِهِ الْمُنْتَعَةُ الَّتِي كَانَتْ خَالِلاً لِلْمُسْلِمِينَ فِي عَهْدِ رَسُولِ اللَّهِ ص قَدْ رَأَيْتُ تُحْرِمُهَا فَمَنْ أَبِي ضَرَبْتُ جَنْبِيهِ بِالسَّوْطِ

He said, 'I entered to see her in this very time and I found this child in her lap, so I adjured her, 'From where is this for you?' She said, 'I had contracted temporary marriage!' So let rest

of the people known that this temporary marriage which was Permissible for the Muslims in the era of Rasool-Allah^{-sawww}, I have viewed it as prohibited. The one who refuses, I will strike his side with the whip!

فَلَمْ يَكُنْ فِي الْقَوْمِ مُنْكَرٌ قَوْلُهُ وَلَا رَادٌّ عَلَيْهِ وَلَا قَائِلٌ لَا يَأْتِي رَسُولٌ بَعْدَ رَسُولِ اللَّهِ أَوْ كِتَابٌ بَعْدَ كِتَابِ اللَّهِ لَا تُقْبَلُ خِلَافَتِكَ عَلَى اللَّهِ وَعَلَى رَسُولِهِ وَ كِتَابِهِ بَلَّ سَلَّمُوا وَ رَضُوا

There did not happen to be any denier of his words among the people nor a rebutter to him, nor a speaker that no Rasool^{-sawww} is to come after Rasool-Allah^{-sawww}, or a Book after the Book of Allah^{-azwj} and we shall not accept you opposing against Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} and His^{-azwj} Book. But, they submitted and were pleased’.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ فَمَا شَرَايُطُ الْمُتَمَنِّعَةِ

Al-Mufazzal said, ‘O my master! What are the conditions of the temporary marriage?’

قَالَ يَا مُفَضَّلُ لَهَا سَبْعُونَ شَرْطاً مَنْ خَالَفَ مِنْهَا شَرْطاً وَاحِداً ظَلَمَ نَفْسَهُ

He^{-asws} said: ‘O Mufazzal, there are seventy conditions for it! One who opposes one condition from it has been unjust to himself (sinned)’.

قَالَ فُلْتُ يَا سَيِّدِي فَمَا أَمْرُنَا أَنْ لَا نَتَمَنِّعَ بِبَيْعَتِي وَلَا مَشْهُورَةٍ بِفَسَادٍ وَلَا مُجْنُونَةٍ وَأَنْ نَدْعُوَ الْمُتَمَنِّعَةَ إِلَى الْفَاحِشَةِ فَإِنْ أَجَابَتْ فَقَدْ حُرِّمَ الْإِسْتِمْنَاغُ بِهَا وَأَنْ تُسْأَلَ أَوْ قَارِعَةً أَمْ مَشْغُولَةٌ بِبَعْضٍ أَوْ حَمْلٍ أَوْ بَعْدَةَ

He (Mufazzal) said, ‘I said, ‘O my chief! You^{-asws} have instructed us not to contract temporary marriage with a prostitute, nor with one openly known for corruption, nor with an insane woman, and that we should invite the woman to chastity; if she responds, then it is forbidden to derive pleasure from her, and she should be asked whether she is free of obligations or occupied with a husband, pregnancy, or in a waiting period.

فَإِنْ شُعِلَتْ بِوَاحِدَةٍ مِنَ الثَّلَاثِ فَلَا تَحِلُّ وَإِنْ حَلَّتْ فَيَقُولُ لَهَا مَتَّعْنِي نَفْسِكَ عَلَى كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَ سُنَّةِ نَبِيِّهِ ص نِكَاحاً غَيْرَ سِفَاحٍ أَجْلاً مَعْلوماً بِأَجْرَةٍ مَعْلُومَةٍ وَ هِيَ سَاعَةٌ أَوْ يَوْمٌ أَوْ يَوْمَانِ أَوْ شَهْرٌ أَوْ سَنَةٌ أَوْ مَا دُونَ ذَلِكَ أَوْ أَكْثَرَ

If she is occupied with one of these three, then she is not lawful. But if she is free of them, he should say to her, ‘Give yourself to me in temporary marriage according to the Book of Allah^{-azwj} the Mighty and Majestic, and the Sunnah of His^{-azwj} Prophet^{-sawww}, as a marriage and not fornication, for a specified term with a known payment’, whether it be an hour, or a day, or two days, or a month, or a year, or less than that, or more.

وَ الْأَجْرَةُ مَا تَرْضَيْنَا عَلَيْهِ مِنْ حَلَقَةٍ خَاتَمٍ أَوْ شَيْعٍ نَعْلٍ أَوْ شَيْءٍ تَمَرَةٍ إِلَى فَوْقِ ذَلِكَ مِنَ الدَّرَاهِمِ وَ الدَّنَانِيرِ أَوْ عَرَضٍ تَرْضَى بِهِ فَإِنْ وَهَبَتْ لَهُ حَلٌّ لَهُ كَالصَّدَاقِ الْمُؤَهَّبِ مِنَ النِّسَاءِ الْمُزَوَّجَاتِ الَّذِينَ قَالَ اللَّهُ تَعَالَى عَنْهُنَّ فَإِنْ طَبَنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْساً فَكُلُوهُ هَنِيئاً مَرِيئاً

The payment is whatever we mutually agreed upon, whether it be a ring, or a sandal strap, or half a date, up to any amount of silver, gold, or goods that please her. If she gives it to him as a gift, it is lawful for him, just as the dowry given as a gift is lawful from married women, about

whom Allah the Exalted has said: **And give women their dowries as a gift, but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4].**

ثُمَّ يَقُولُ لَهَا عَلَى أَلَّا تَرِثِيَنِي وَلَا أَرِثُكَ وَعَلَى أَنَّ الْمَاءَ لِي أَضَعُهُ مِنْكَ حَيْثُ أَشَاءُ وَعَلَيْكَ الْإِسْتِيزَاءُ حَسَنَةً وَأَرْبَعِينَ يَوْمًا أَوْ حَيْضًا وَاجِدًا فَإِذَا قَالَتْ نَعَمْ أَعَدَّتْ الْقَوْلَ ثَانِيَةً وَعَقَدَتِ النِّكَاحَ فَإِنْ أَحْبَبَتْ وَأَحْبَبَتْ هِيَ الْإِسْتِيزَاءُ فِي الْأَجَلِ زِدْتُمَا وَفِيهِ مَا رَوَيْنَاهُ فَإِنْ كَانَتْ تَفْعَلُ فَعَلَيْهَا مَا تَوَلَّتْ مِنَ الْإِجْتِبَارِ عَنْ نَفْسِهَا وَلَا جُنَاحَ عَلَيْكَ

Then he should say to her, ‘You shall not inherit from me, nor shall I inherit from you, and the fluid is mine’, I place it where I wish, and you must observe a waiting period of forty-five days or one menstrual cycle’. When she says ‘yes’, you repeat the statement a second time and conclude the contract of marriage. If you wish and she also wishes to extend the term, you may extend it. In this, is what we have narrated. If she complies, then she is responsible for truthfully informing about her own condition, and there is no blame on you.

وَقَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع لَعَنَ اللَّهُ ابْنَ الْحَطَّابِ فَلَوْلَاهُ مَا زَنَى إِلَّا شَقِيًّا أَوْ شَقِيَّةً لِأَنَّهُ كَانَ يَكُونُ لِلْمُسْلِمِينَ غَنَاءٌ فِي الْمُتَمَتُّعِ عَنِ الزَّوْنِ

And the words of Amir Al-Momineen^{-asws}: ‘May Allah^{-azwj} Curse the son of Al-Khattab! Had it not been for him, nor one would have committed adultery except a wretched man or a wretched woman, because in the Mut’ah there would have been a needlessness for the Muslims from committing the adultery!’

ثُمَّ قَالَ وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

Then he^{-asws} recited: **And from the people there is one who astounds you with his speech regarding the life of the world, and he testifies to Allah upon what is in his heart, but he is the bitterest of the adversaries [2:204] And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage; and Allah does not love the mischief [2:205]’.**

ثُمَّ قَالَ إِنَّ مَنْ عَزَلَ بِنُطْفَتِهِ عَنْ زَوْجَتِهِ فِدْيَةُ النُّطْفَةِ عَشْرَةُ دِنَارِينَ كَفَّارَةٌ وَإِنْ مِنْ شَرْطِ الْمُتَمَتُّعِ أَنَّ مَاءَ الرَّجُلِ يَضَعُهُ حَيْثُ يَشَاءُ مِنَ الْمُتَمَتُّعِ بِهَا فَإِذَا وَضَعَهُ فِي الرَّحِمِ فَخَلِقَ مِنْهُ وَلَدٌ كَانَ لِحَقِّكَ بِأَبِيهِ.

Then he^{-asws} said: ‘Then he said: ‘Whoever withdraws his seed from his wife must pay a compensation for the semen of ten Dinars as expiation. And among the conditions of temporary marriage is that the man may place his seed wherever he wishes with the woman he enjoys in Mut’ah. If he places it in the womb and a child is created from it, the child is attributed to his father’’.³³³

12- تَفْسِيرُ سَعْدِ بْنِ عَبْدِ اللَّهِ، بِرَوَايَةِ جَعْفَرِ بْنِ قَوْلُوَيْهِ بِإِسْنَادِهِ قَالَ: قَرَأَ أَبُو جَعْفَرٍ وَأَبُو عَبْدِ اللَّهِ ع فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى فَاتَّوَهَّنَّ أَجُورُهُنَّ.

Tafseer of Sa’ad Bin Abdullah, by a report of Ja’far Bin Qawlwiya, by his chain, said,

³³³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 11

'Abu Ja'far^{-asws} and Abu Abdullah^{-asws} both read (the Verse as): ***So whatever (Women) you enjoy with up to a specified term, give them their Obligatory recompense [4:24]***'³³⁴

13- رِسَالَةُ الْمُتْعَةِ، لِلشَّيْخِ الْمُفِيدِ قَدَّسَ اللهُ رُوحَهُ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ قُلُوبِيهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: يُسْتَحَبُّ لِلرَّجُلِ أَنْ يَتَزَوَّجَ الْمُتْعَةَ وَ مَا أَحَبُّ لِلرَّجُلِ مِنْكُمْ أَنْ يَخْرُجَ مِنَ الدُّنْيَا حَتَّى يَتَزَوَّجَ الْمُتْعَةَ وَ لَوْ مَرَّةً.

(The book) 'Risalat Al Mut'ah' of the sheykh Al Mufeed, may Allah^{-azwj} Sanctify his soul – from Abu Al Qasim Ja'far Bin Muhammad Bin Qawlwiya, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Hisham Bin Salim,

'It is recommended for the man that he should contract temporary marriage, and I^{-asws} do not like it for the man that he exits from the world until he contracts temporary marriage, and even if only once''³³⁵

14 وَ بِهَذَا الْإِسْنَادِ عَنْ ابْنِ عِيسَى الْمَذْكُورِ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنِ الصَّادِقِ ع حَيْثُ سُئِلَ عَنِ الْمُتْعَةِ فَقَالَ أَكْرَهُ لِلرَّجُلِ أَنْ يَخْرُجَ مِنَ الدُّنْيَا وَ قَدْ بَقِيََتْ خَلَّةٌ مِنْ جَلَالِ رَسُولِ اللهِ ص لَمْ تُقْضَ.

And by this chain, from Ibn Isa Al Mazkour, from Bakr Bin Muhammad,

'From Al-Sadiq^{-asws} whereby he^{-asws} was asked about the Mut'ah. He^{-asws} said: 'I^{-asws} dislike it for the man that he exits from the world and there remains a characteristic from characteristics of Rasool-Allah^{-saww} unaccomplished''³³⁶

15 وَ بِالْإِسْنَادِ عَنْ ابْنِ عِيسَى عَنِ ابْنِ الْحُجَّاجِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ قَالَ لِي مَتَّعْتَ

And by the chain, from Ibn Isa, from Ibn Al Hajjaj, from Al A'ala, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said to me: 'Have you contracted temporary marriage?'

قُلْتُ لَا

I said, 'No'.

قَالَ لَا تَخْرُجَ مِنَ الدُّنْيَا حَتَّى تُحْيِيَ السُّنَّةَ.

He^{-asws} said: 'Do not exit from the world until you have kept the Sunnah alive!''³³⁷

16- وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَشْتَمِ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ ع مَتَّعْتَ مِنْهُ خَرَجْتَ مِنْ أَهْلِكَ

³³⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 12

³³⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 13

³³⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 14

³³⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 15

And by this chain, from Ahmad Bin Muhammad, from Ibn Asheym, from Marwan Bin Muslim, from Ismail Bin Al Fazl Al Hashimy who said,

‘Abu Abdullah^{-asws} said to me: ‘Have you contracted temporary marriage since you came out from your family?’

قُلْتُ لِكثْرَةِ مَنْ مَعِيَ مِنَ الطَّرِيقَةِ أَعْتَابَنِي اللَّهُ عَنْهَا

I said, ‘Due to the many available women from the ones with me, Allah^{-azwj} has Made me needless of it’.

قَالَ وَ إِنْ كُنْتَ مُسْتَعِينًا فَإِنِّي أَحِبُّ أَنْ تُحْيِيَ سُنَّةَ رَسُولِ اللَّهِ ص.

He^{-asws} said: ‘And even if you were needless, I^{-asws} would love it if you could keep the Sunnah of Rasool-Allah^{-saww} alive’.³³⁸

17- وَ بِالْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ إِسْمَاعِيلَ الْجَعْفَرِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا إِسْمَاعِيلُ تَمَنَّعْتَ الْعَامَ

And by the chain, from Ahmad Bin Muhammad Bin Khalid, from Sa’ad Bin Sa’ad, from Ismail Al Jufy who said,

‘Abu Abdullah^{-asws} said: ‘O Ismail! Have you done Mut’ah this year?’

قُلْتُ نَعَمْ

I said, ‘Yes’.

قَالَ لَا أَعْنِي مُتْعَةَ الْحَجِّ

He^{-asws} said: ‘I^{-asws} don’t mean the Mut’ah of Hajj!’

قُلْتُ فَمَا

I said, ‘Then what?’

قَالَ مُتْعَةَ النِّسَاءِ

He^{-asws} said: ‘The Mut’ah of women’.

قَالَ قُلْتُ فِي جَارِيَةٍ بَرَبْرِيَّةٍ فَارِهَةٍ

He said, ‘I have spoken regarding an attractive Berber slave girl’.

قَالَ قَدْ قِيلَ يَا إِسْمَاعِيلُ تَمَنَّعَ بِمَا وَجَدْتَ وَ لَوْ سِنْدِيَّةً.

³³⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 16

He^{-asws} said: 'It has been said, O Ismail, you should contract Mut'ah with whatever you can find, and even if it is a Sindi woman".³³⁹

18- وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ الْبَطَّانِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا أَبَا مُحَمَّدٍ تَمَتَّعْتَ مِنْذُ خَرَجْتَ مِنْ أَهْلِكَ بِشَيْءٍ مِنَ النِّسَاءِ

And by this chain, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Abu Hamza Al Batainy, from Abu Baseer who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'O Abu Muhammad! Have you don Mut'ah with anything from the women since you came out from your family?'

قُلْتُ لَا

I said, 'No'.

قَالَ وَمِ

He^{-asws} said: 'And why not?'

قُلْتُ مَا مَعِيَ مِنَ التَّفَقُّةِ يُقْصِرُ عَنْ ذَلِكَ

I said, 'Whatever expense money there is with me, it falls short from that!'

قَالَ فَأَمَرَ لِي بِدِينَارٍ وَ قَالَ أَقْسَمْتُ عَلَيْكَ إِنْ صِرْتَ إِلَى مَنْزِلِكَ حَتَّى تَفْعَلَ

He (the narrator) said, 'He^{-asws} ordered a Dinar for me and said: 'I^{-asws} vow upon you not to get to your house until you have done so!'

قَالَ فَمَعَلْتُ.

He (the narrator) said, 'I did so".³⁴⁰

19- وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنَّ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنِ الْبَاقِرِ ع قَالَ: قُلْتُ لِلتَّمَتُّعِ نَوَابٍ

And by this chain, from Ahmad Bin Muhammad Bin Isa, from Muhamad Bin Al-Hassan, from Muhammad Bin Abdullah, from Salih Bin Uqbah, from his father,

'From Al-Baqir^{-asws}, he (the narrator) said, 'I said, 'There is Reward for doing Mut'ah?'

قَالَ إِنْ كَانَ يُرِيدُ بِذَلِكَ اللَّهُ عَزَّ وَ جَلَّ وَ خِلَافًا لِلْفُلَانِ لَمْ يُكَلِّمَهَا كَلِمَةً إِلَّا كَتَبَ اللَّهُ لَهُ حَسَنَةً وَ إِذَا دَنَا مِنْهَا غَفَرَ اللَّهُ لَهُ بِذَلِكَ ذَنْبًا فَإِذَا اغْتَسَلَ غَفَرَ اللَّهُ لَهُ بَعْدَ مَا مَرَّ الْمَاءُ عَلَى شَعْرِهِ

³³⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 17

³⁴⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 18

He^{-asws} said: 'If Allah^{-azwj} Mighty and Majestic is intended with that and opposition to so and so (Umar), he will not speak a word except Allah^{-azwj} will Write a good deed for him, and when he goes near her Allah^{-azwj} will Forgive a sin for him. When he washes, it is Forgiven for him with the number of what water passes over his hair'.

قَالَ فُلْتُ بِعَدَدِ الشَّعْرِ

He (the narrator) said, 'I said, 'The number of hair?'

قَالَ نَعَمْ بِعَدَدِ الشَّعْرِ.

He^{-asws} said: 'Yes, the number of hair!'³⁴¹

20- وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَرَّمَ عَلَى شِبَعَيْنَا الْمُسْكِرَ مِنْ كُلِّ شَرَابٍ وَ عَوَّضَهُمْ عَنْ ذَلِكَ الْمُتَعَةَ.

And by this chain, from Ahmad Bin Muhammad Bin Al-Hassan, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

'From Al-Sadiq^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic has Prohibited upon our^{-asws} Shias the intoxicant from every drink, and has Compensated them with the (legalisation of) Mut'ah from that''.³⁴²

21- وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنِ الْبَاقِرِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ لَحِقَنِي جَبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّي قَدْ غَفَرْتُ لِلْمُتَمَتِّعِينَ مِنَ النِّسَاءِ.

And by this chain, from Ahmad Bin Ali,

'From Al-Baqir^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When there was an ascension with me^{-saww} to the sky, Jibraeel^{-as} met me^{-saww}. He^{-as} said: 'O Muhammad^{-saww}! Allah^{-azwj} Mighty and Majestic Says: "I^{-azwj} have Forgiven the women who contract the Mut'ah!'"³⁴³

22- وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ عَلِيٍّ بْنِ مُحَمَّدِ الْهَمْدَانِيِّ عَنْ رَجُلٍ سَمَّاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ رَجُلٍ تَمَتَّعَ ثُمَّ اغْتَسَلَ إِلَّا خَلَقَ اللَّهُ مِنْ كُلِّ قَطْرَةٍ تَقَطَّرَ مِنْهُ سَبْعِينَ مَلَكًا يَسْتَغْفِرُونَ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَ يَلْعَنُونَ مُتَجَنِّبَهَا إِلَى أَنْ تَقُومَ السَّاعَةُ وَ هَذَا قَلِيلٌ مِنْ كَثِيرٍ فِي هَذَا الْمَعْنَى.

And by this chain, from Ahmad Bin Muhammad, from Musa Bin Ali Bin Muhammad Al Hamdani, from a man whom he named,

'From Abu Abdullah^{-asws} having said: 'There is none from a man doing Mut'ah, then washes except Allah^{-azwj} Creates seventy Angels from every drop from him seeking Forgiveness for him up to the Day of Qiyamah, and cursing ones shunning it up to establishment of the Hour, and this is little from more in this meaning''.³⁴⁴

³⁴¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 19

³⁴² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 20

³⁴³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 21

³⁴⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 22

23- وَ بَحْدَا إِسْنَادٍ عَنِ ابْنِ قَوْلُوَيْهِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَشْرِ بْنِ حَمْرَةَ عَنْ رَجُلٍ مِنْ قُرَيْشٍ قَالَ: بَعَثْتُ إِلَى ابْنَةِ عَمَّةٍ لِي لَهَا مَالٌ كَثِيرٌ قَدْ عَرَفْتُ كَثْرَةَ مَنْ يَحْطُبُنِي مِنَ الرِّجَالِ وَ لَمْ أُزَوِّجْهُمْ نَفْسِي وَ مَا بَعَثْتُ إِلَيْكَ رَغْبَةً فِي الرِّجَالِ غَيْرَ أَنَّهُ تَلَعَنِي أَنَّ الْمُتْعَةَ أَحَلَّهَا اللَّهُ فِي كِتَابِهِ وَ سَنَّهَا رَسُولُ اللَّهِ ص فِي سُنَّتِهِ فَحَرَمَهَا عُمَرُ فَأَحْبَبْتُ أَنْ أُطِيعَ اللَّهَ وَ رَسُولَهُ وَ أَعْصِيَ عُمَرَ فَتَزَوَّجْنِي مُتْعَةً

And by this chain, from Ibn Qawlawayyah, from Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Bishr Bin Hamza, from a man from Qureysh who said,

‘The daughter of my aunt had a lot of wealth sent a message to me, ‘You have known many of the men who have proposed to me and I did not give myself in marriage to them, and I have not sent a message to you in desiring the men, apart from that it has reached me that the Mut’ah, Allah^{-azwj} has Legalised it in His^{-azwj} Book and Rasool-Allah^{-saww} had practised it, but Umar forbade it. I would love to obey Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and disobey Umar, so marry me in temporary marriage.’

فَقُلْتُ لَهَا حَتَّى أَذْخُلَ عَلَى أَبِي جَعْفَرٍ ع فَاسْتَشِيرَهُ

I said to her, ‘Until after I go to see Abu Ja’far^{-asws} and consult him^{-asws}’.

فَدَخَلْتُ عَلَيْهِ فَاسْتَشِيرْتُهُ فَقَالَ أَفْعَلِ.

I entered to see him^{-asws} and consulted him^{-asws}. He^{-asws} said: ‘Do it!’³⁴⁵

24- وَ بَحْدَا إِسْنَادٍ إِلَى ابْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ عَلِيِّ السَّائِي قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع إِنِّي كُنْتُ أَتَزَوَّجُ الْمُتْعَةَ فَكَرِهْتُهَا وَ سَمِعْتُهَا فَأَعْطَيْتُ اللَّهَ عَزَّ وَ جَلَّ عَهْدًا بَيْنَ الرُّكْنِ وَ الْمَقَامِ وَ جَعَلْتُ عَلَيَّ كَذَا نَذْرًا وَ صِيَامًا أَنْ لَا أَتَزَوَّجَهَا ثُمَّ إِنَّ ذَلِكَ شَقَّ عَلَيَّ وَ نَدِمْتُ عَلَى بَيْعِي وَ لَمْ يَكُنْ بِيَدِي مِنَ الْقُوَّةِ مَا أَتَزَوَّجُ فِي الْعَلَانِيَةِ

And by this chain up to Ibn Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Al Sa’aie who said,

‘I said to Abu Al-Hassan^{-asws}, ‘I used to contract temporary marriage, but I came to dislike it and grew weary of it. So, I pledged to Allah^{-azwj} the Mighty and Majestic, between the (Yemeni) Corner and the Station (of Ibrahim^{-as}, and I made upon myself such and such a vow and fast that I would not marry in this way. But afterward it became difficult for me, and I regretted my oath, and I did not have the means to marry openly’.

قَالَ فَقَالَ لِي عَاهَدْتِ اللَّهَ أَنْ لَا تُطِيعَهُ وَ اللَّهُ لَئِنْ لَمْ تُطِيعَهُ لَتَعْصِيَنَّهُ.

He (the narrator) said, ‘He^{-asws} said to me, ‘You pledged to Allah^{-azwj} that you would not obey Him^{-azwj}? By Allah^{-azwj}, if you do not obey Him^{-azwj}, you will surely disobey Him^{-azwj}’³⁴⁶.

25 وَ رَوَى بِإِسْنَادِهِ إِلَى ابْنِ قَوْلُوَيْهِ عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ السَّرِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَحْيَى قَالَ قَالَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع أَدْبَى مَا يُجْزِي مِنَ الْقَوْلِ أَنْ يَقُولَ أَتَزَوَّجُكَ مُتْعَةً عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص بِكَذَا وَ كَذَا إِلَى كَذَا.

³⁴⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 23

³⁴⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 24

And it is reported by his chain to Ibn Qawlawiyah, from Ali Bin Hatim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al Sary, from Al-Hassan Bin Ali Bin Yaqteen who said,

‘Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws} said: ‘The least of what suffices from the words is that he should say, ‘I hereby marry you temporarily based upon the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww} with such and such up to such and such (time)’’.³⁴⁷

26- وَ بِالْإِسْنَادِ إِلَى أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ رَجَالِهِ مَرْفُوعاً إِلَى الْأَيْمَةِ عَنْ مِنْهُمْ مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا بَأْسَ بِتَزْوِجِ الْبِكْرِ إِذَا رَضِيَتْ مِنْ غَيْرِ إِذْنِ أَبِيهَا.

And by the chain to Ahmad Bin Muhammad Bin Isa, from his men, raising it to the Imams^{-asws}, from them being Muhammad Bin Muslim who said, ‘Abu Abdullah^{-asws} said: ‘There is no problem with marrying the virgin when she agrees, from without the permission of her father’’.³⁴⁸

وَ جَمِيلُ بْنُ دَرَّاجٍ حَيْثُ سَأَلَ الصَّادِقَ ع عَنِ التَّمَتُّعِ بِالْبِكْرِ قَالَ لَا بَأْسَ أَنْ يَتَمَتَّعَ بِالْبِكْرِ مَا لَمْ يُفْضِ إِلَيْهَا كِرَاهِيَةَ الْعَنْبِ عَلَى أَهْلِهَا.

And Jameel Bin Darraj whereby he asked Al-Sadiq^{-asws} about the Mut’ah with the virgin. He^{-asws} said: ‘There is no problem with doing Mut’ah with the virgin for as long as he does not deflower her, disliking (bringing) the shame upon her family’’.³⁴⁹

27 وَ بِالْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى رَوَاهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَكُونُ مُتْعَةً إِلَّا بِأَمْرَيْنِ أَجَلٍ مُسَمًّى وَ أَجْرِ مُسَمًّى.

And by the chain, from Ahmad Bin Muhammad Bin Isa, reported from Ibn Mahboub, from Jameel Bin Darraj, from the one who reported it,

‘From Abu Abdullah^{-asws} having said: ‘The Mutah cannot take place except with two matters – a specified term and a specified recompense’’.³⁵⁰

28- وَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ التَّقْفِيَّ عَنْ أَبِي عَبْدِ اللَّهِ ع حَيْثُ سَأَلَهُ كَيْمَ الْمَهْرُ فِي الْمُتْعَةِ

And from Muhammad Bin Muslim Al Saqafy,

‘From Abu Abdullah^{-asws}, whereby he asked him^{-asws}, ‘How much is the dower in the Mut’ah?’

قَالَ مَا تَرْضَايَا عَلَيْهِ إِلَى مَا شَاءَا مِنْ الْأَجَلِ.

He^{-asws} said: ‘Whatever they agree upon up to whatever they desired from the term’’.³⁵¹

29- وَ عَنْ مُحَمَّدِ بْنِ نُعْمَانَ الْأَحْوَلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا أَذْنَى مَا يَتَزَوَّجُ بِهِ الْمُتَمَتِّعُ

³⁴⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 25

³⁴⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 26 a

³⁴⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 26 b

³⁵⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 27

³⁵¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 28

And from Muhammad Bin Numan Al Ahwal who said,

'I said to Abu Abdullah^{-asws}, 'What is the least of what one can marry with in Mut'ah?'

قَالَ بِكَفِّ مِنْ بُرٍ.

He^{-asws} said: 'A handful of wheat'.³⁵²

30- وَعَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الصَّادِقِ ع عَنِ الْأَدْنِيِّ فِي الْمُنْعَةِ قَالَ سِوَاكَ يُعْضُ عَلَيْهِ.

And from Hisham Bin Salim,

'From Al-Sadiq^{-asws} about the least (dower) regarding the Mut'ah. He^{-asws} said: 'The tooth-stick one bites upon'.³⁵³

31- وَعَنْ أَبِي بَصِيرٍ عَنِ الصَّادِقِ ع فِي الْمُنْعَةِ يُجْزِيهَا الدِّرْهَمُ فَمَا فَوْقَهُ.

And from Abu Baseer,

'From Al-Sadiq^{-asws} regarding the Mut'ah: 'The Dirham suffices it, and whatever is above it'.³⁵⁴

32- وَعَنْ أَبِي بَصِيرٍ عَنْهُ ع كَفُّ مِنْ طَعَامٍ أَوْ دَقِيقٍ أَوْ سَوِيْقٍ أَوْ تَمْرٍ.

And from Abu Baseer,

'From him^{-asws}: 'A handful of food, or flour, or porridge, or dates (suffices as recompense for Mut'ah)'.³⁵⁵

33- وَعَنْ ابْنِ بَكَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يَلْقَى الْمَرْأَةَ فَيَقُولُ لَهَا تَزَوَّجِيْنِي نَفْسَكَ شَهْرًا وَ لَا يُسَمِّي الشَّهْرَ بِعَيْنِهِ ثُمَّ يَمْضِي فَبَلَّغَهَا بَعْدَ سِنَيْنِ فَقَالَ لَهُ شَهْرُهُ إِنْ كَانَ سَمَاءُ فَإِنْ لَمْ يَكُنْ سَمَاءُ فَلَا سَبِيلَ لَهُ عَلَيْهَا.

And from Ibn Bakkar,

'From Abu Abdullah^{-asws} regarding the man who meets the woman so he says to her, 'Marry yourself to me for a month', and he does not specify the month exactly. Then he goes and reaches (come back to) her after years. He^{-asws} said: 'For him is his month if he had specified it. If he has not specified it, there is no way for him to her'.³⁵⁶

34- وَعَنْ ابْنِ قُؤْلُوبِيهِ عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ ع هَلْ يُجْزِي فِي الْمُنْعَةِ رَجُلًا وَ امْرَأَتَانِ

³⁵² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 29

³⁵³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 30

³⁵⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 31

³⁵⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 32

³⁵⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 33

From Ibn Qawlawayh, from Ali Bin Hatim, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Mahboub, from Muhammad Bin Al Fazl, from Al Haris Bin Al Mugheira,

‘He asked Abu Abdullah^{-asws}, ‘Is it sufficient regarding the Mut’ah, a man and two women (as witnesses)?’

قَالَ نَعَمْ وَ يُجْزِيهِ رَجُلٌ وَاحِدٌ وَ إِنَّمَا ذَلِكَ لِمَكَانِ الْبَرَاءَةِ وَ لِئَلَّا تَقُولَ فِي نَفْسِهَا هُوَ فُجُورٌ.

He^{-asws} said: ‘Yes, and one man suffices, and rather that is due to the placing of the disavowing, and lest she says within herself, ‘It is immorality’’.³⁵⁷

35- وَ هَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ مُحَمَّدِ بْنِ أَبِي عُبَيْدٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ أَتَزَوَّجُ الْمُتَنَعَةَ بِغَيْرِ شُهُودٍ

And by this chain, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam and Muhassin, from Aban, from Zurara, from Humran,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said, ‘Can I get married temporarily without witnesses?’

قَالَ لَا إِلَّا أَنْ تَكُونَ مِثْلَكَ.

He^{-asws} said: ‘No, except if she is like you’’.³⁵⁸

36- وَ عَنْ ابْنِ قَوْلَوَيْهِ عَنْ أَبِيهِ عَنِ ابْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ فِي الْمُتَنَعَةِ قَالَ لَيْسَ مِنَ الْأَزْوَاجِ لِأَنَّهَا لَا تُطَلَّقُ وَ لَا تَرِثُ.

And from Ibn Qawlawayh, from his father, from Ibn Isa, from Muhammad Bin Khalid, from Al Qasim Bin Urwah, from Abdul Hameed, from Muhammad Bin Muslim,

‘Regarding the Mut’ah, he^{-asws} said: ‘It isn’t from the four (permanent wives) because she is neither divorced nor inherits’’.³⁵⁹

37- وَ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ: سُئِلَ الصَّادِقُ ع عَنِ الْمُتَنَعَةِ هِيَ مِنَ الْأَزْوَاجِ

And from Hammad Bin Isa who said,

‘Al-Sadiq^{-asws} was asked about the Mut’ah, ‘Is it from the four (limit of permanent wives)?’

قَالَ لَا وَ لَا مِنَ السَّبْعِينَ.

He^{-asws} said: ‘No, and not from the seventy’’.³⁶⁰

³⁵⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 34

³⁵⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 35

³⁵⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 36

³⁶⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 37

38- وَ عَنْ أَبِي بَصِيرٍ أَنَّهُ ذَكَرَ لِلصَّادِقِ عِ الْمُنْتَعَةَ هَلْ هِيَ مِنَ الْأَرْبَعِ فَقَالَ تَزَوَّجَ مِنْهُنَّ أَلْفًا.

And from Abu Baseer, he mentioned the Mut'ah to Al-Sadiq^{asws}, 'Is it from the four?' He^{asws} said: 'He can marry a thousand from them'.³⁶¹

39- وَ عَنْ عُمَرَ بْنِ أُدَيْنَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ وَ الْبَزَنْطِيِّ عَنْ أَبِي الْحَسَنِ عِ أَنَّهَا مِنَ الْأَرْبَعِ.

And from Umar Bin Azina who said,

'I said to Abu Abdullah^{asws}, (as well as) Al-Bazanty from Abu Al-Hassan^{asws}, she is one of the four'.³⁶²

40- وَ عَنْ مُحَمَّدِ بْنِ فَضْلِ عَنْ أَبِي الْحَسَنِ عِ فِي الْمَرْأَةِ الْحَسَنَاءِ الْفَاجِرَةِ هَلْ يَجُوزُ لِلرَّجُلِ أَنْ يَتَمَتَّعَ بِهَا يَوْمًا أَوْ أَكْثَرَ

And from Muhammad Bin Fazl,

'From Abu Al-Hassan^{asws} regarding the beautiful immoral woman, 'Is it allowed for the man to contract Mut'ah with what for a day or more?'

قَالَ إِذَا كَانَتْ مَشْهُورَةً بِالزِّنَا فَلَا يَتَمَتَّعُ بِهَا وَ لَا يَنْكِحُهَا.

He^{asws} said: 'When she was well-known with the adultery, he should not contract Mut'ah with her nor marry her'.³⁶³

41- وَ عَنْ الْحَسَنِ بْنِ جَرِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عِ فِي الْمَرْأَةِ تُزْنِي عَلَيْهَا أَيُّمَتَّعُ بِهَا

And from Al-Hassan Bin Jareer who said,

'I asked Abu Abdullah^{asws} regarding the woman having accusation of adultery upon her, 'Can one contract Mut'ah with her?'

قَالَ أَرَأَيْتَ ذَلِكَ

He^{asws} said: 'Have you seen (witnessed) that?'

قُلْتُ لَا وَ لَكِنَّهَا تُرْتَمَى بِهِ

He said, 'No, but she has been slandered with it'.

قَالَ نَعَمْ يُتَمَتَّعُ بِهَا عَلَى أَنَّكَ تُعَادِرُ وَ تُعَلِّقُ بِأَبِكَ.

³⁶¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 38

³⁶² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 39

³⁶³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 40

He^{-asws} said: ‘Yes, one can contract Mut’ah with her based upon that you depart and lock your door’.³⁶⁴

42 وَ عَنِ الْحَسَنِ أَيْضاً عَنِ الصَّادِقِ ع فِي الْمَرْأَةِ الْفَاجِرَةِ هَلْ يَحِلُّ تَزْوِجُهَا

And from Al-Hassan as well,

‘From Al-Sadiq^{-asws} regarding the immoral woman, ‘Is it Permissible to marry her?’

قَالَ نَعَمْ إِذَا هُوَ اجْتَنَبَهَا حَتَّى تَنْقَضِيَ عِدَّتُهَا بِاسْتِئْزَاءِ رَجْمِهَا مِنْ مَاءِ الْمُحْوَرِّ فَلَهُ أَنْ يَتَزَوَّجَهَا بَعْدَ أَنْ يَقِفَ عَلَى تَوْبَتِهَا.

He^{-asws} said: ‘Yes, when he keeps away from her until she fulfils her waiting period by freeing her womb from the water of immorality. For him is to marry her after he stands upon her repentance’.³⁶⁵

43- وَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: مَنْ شَهَرَ بِالرِّئَا أَوْ أُقِيمَ عَلَيْهِ حَدٌّ فَلَا تَزْوِجُهُ.

And from Muhammad Bin Muslim,

‘From Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} having said: ‘One who is well-known with the adultery or a legal penalty has been established upon, do not marry to him’.³⁶⁶

44- وَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الرَّجُلُ يَتَزَوَّجُ مُتْعَةً إِلَى شَهْرٍ فَهَلْ يَجُوزُ أَنْ يَزِيدَهَا فِي أَجْرِهَا وَ يَزِدَادَ فِي الْأَيَّامِ قَبْلَ أَنْ يَقْضِيَ أَيَّامَهُ

And from Aban Bin Taghlib who said,

‘I said to Abu Abdullah^{-asws}, ‘The man marries in Mut’ah up to a month. Is it allowed for him to increase in her recompense and increase in the days before the expiry of his days?’

فَقَالَ لَا يَجُوزُ شَرْطَانِ فِي شَرْطِ

He^{-asws} said: ‘Two conditions are not allowed in on condition’.

قُلْتُ وَ كَيْفَ يَصْنَعُ

I said, ‘And how should he do so?’

قَالَ يَتَصَدَّقُ عَلَيْهَا بِمَا بَقِيَ مِنَ الْأَيَّامِ ثُمَّ يَسْتَأْنِفُ شَرْطاً جَدِيداً.

³⁶⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 41

³⁶⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 42

³⁶⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 43

He^{-asws} said: 'He should donate upon her with whatever remains from the days, then resume with a new condition'.³⁶⁷

45- وَ عَنْ عُمَرَ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَنْزَوْجَ الْمَرْأَةَ شَهْرًا فَتُرِيدُ مِنِّي الْمَهْرَ كَامِلًا وَ أَتَخَوَّفُ أَنْ تُخْلِفَنِي

And from Umar Bin Hanzala,

'From Abu Abdullah^{-asws} having said: 'I marry (in Mut'ah) a woman for a month, so she wants the full dowry from me, and I fear that she might break (her contract) with me'.

قَالَ أَحِبْسُ مَا قَدَرْتُ فَإِنْ هِيَ أَخْلَفْتِكَ فَخُذْ مِنْهَا بِقَدْرِ مَا تُخْلِفُكَ.

He^{-asws} said: 'Withhold whatever you are able, so if she does break, take from her in accordance to what she has broken (not fulfilled)'.³⁶⁸

46- عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ رَجُلٌ إِلَى أَنْ قَالَ إِنَّكَ لَا تُدْخِلُ فَرْجَكَ فِي فَرْجِي وَ تَلَدُّدٌ بِمَا شِئْتَ

From Sama'at,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws} (regarding) a man, until he said, 'The woman says to him, 'You will not enter your private part into my private part, and you can derive pleasure with whatever you desire'.

قَالَ لَيْسَ لَهُ مِنْهَا إِلَّا مَا شَرَطَ.

He^{-asws} said: 'It isn't for him from her except what has been stipulated'.³⁶⁹

47- وَ عَنْ عِيسَى بْنِ يَزِيدَ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ ع فِي رَجُلٍ تَكُونُ فِي مَنْزِلِهِ امْرَأَةٌ تَخْدُمُهُ فَيَكْرَهُ النَّظَرَ إِلَيْهَا فَيَسْتَمْتَعُ بِهَا وَ الشَّرْطُ أَنْ لَا يَفْتَضَّهَا

And from Isa Bin Yazeed who said,

'I wrote to Abu Ja'far^{-asws} regarding a man, a woman happens to be in his house serving him. He dislikes looking at her, so can he contract Mut'ah with her and stipulate that he will not deflower her?

فَكَتَبَ لَا بَأْسَ بِالشَّرْطِ إِذَا كَانَتْ مُنْعَةً.

He^{-asws} wrote: 'There is no problem with the condition when it was Mut'ah'.³⁷⁰

48- وَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا بَأْسَ أَنْ يَتَمَتَّعَ بِالْمَرْأَةِ عَلَى حُكْمِهِ وَ لَكِنْ لَا بُدَّ أَنْ يُعْطِيَهَا شَيْئًا لِأَنَّهُ إِنْ حَدَّثَ بِهَا حَدِيثٌ لَمْ يَكُنْ لَهُ مِيرَاثٌ.

³⁶⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 44

³⁶⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 45

³⁶⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 46

³⁷⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 47

And from Ibn Abu Umeyr, from one of his companions,

‘From Abu Abdullah^{-asws} having said: ‘There is no problem if he were to contract Mut’ah with the woman upon its ruling, but there is no escape for him to give her something, because if a child were to occur with her, there would be no inheritance for him’^{.371}

49- وَ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الْمَرْأَةِ الْحَسَنَاءِ تُرَى فِي الطَّرِيقِ وَ لَا يُعْرَفُ أَنْ تَكُونَ ذَاتَ بَعْلِ أَوْ غَاهِرَةً فَقَالَ لَيْسَ هَذَا عَلَيْكَ إِنَّمَا عَلَيْكَ أَنْ تُصَدِّقَهَا فِي نَفْسِهَا.

And from Aban Bin Taghlib,

From Abu Abdullah^{-asws} regarding the beautiful woman you see in the street and it is not known whether she is with a husband or a prostitute. He^{-asws} said: ‘This isn’t upon you. But rather upon you is to ratify her regarding herself’^{.372}

50- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الْأَشْعَرِيِّ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ تَزْوِيجِ الْمُتَعَةِ وَ قُلْتُ أَهْمُهَا بِأَنَّ لَهَا زَوْجًا يَحِلُّ لِي الدُّخُولُ بِهَا

And from Ja’far Bin Muhammad Bin Ubeyd Al Ash’ary, from his father who said,

‘I asked Abu Al-Hassan^{-asws} about the temporary marriage and said, ‘Can I accuse her that there is a husband for her allowing for me to having intimate relations with her?’

قَالَ ع أَرَيْتَكَ [أَرَأَيْتَكَ] إِنْ سَأَلْتَهَا الْبَيِّنَةَ عَلَى أَنْ لَيْسَ لَهَا زَوْجٌ تُقَدِّرُ عَلَى ذَلِكَ.

He^{-asws} said: ‘I^{-asws} have shown you that if you ask her for proof upon that there isn’t any husband for her, you are able upon that’^{.373}

51 وَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ سَمُؤِيلٍ قَالَ: كَتَبَ أَبُو الْحَسَنِ ع إِلَى بَعْضِ مَوَالِيدِهِ لَا تُلْحِقُوا فِي الْمُتَعَةِ إِنَّمَا عَلَيْكُمْ إِقَامَةُ السُّنَّةِ وَ لَا تُسْتَعْلَمُوا بِهَا عَنْ فُرَيْشِكُمْ وَ حَلَالِكُمْ فَيَكْفُرُونَ وَ يَدَّعِينَ عَلَى الْأَمْرِينَ لَكُمْ بِذَلِكَ وَ يَلْعَنُونَا.

And from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shamoun who said,

‘Abu Al-Hassan^{-asws} wrote to one of his^{-asws} followers: ‘Do not persist on temporary marriage. Your duty is only to uphold the Sunnah, and do not let it distract you from your wives and lawful companions, lest they become ungrateful and accuse those who command you in this matter, and curse us’^{-asws}^{.374}

52 وَ عَنْ عَلِيِّ بْنِ يَفْطِينَ عَنْ أَبِي الْحَسَنِ ع فِي الْمُتَعَةِ قَالَ وَ مَا أَنْتَ وَ ذَاكَ قَدْ أَعْنَى اللَّهُ عَنْهَا

And from Ali Bin Yaqteen,

³⁷¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 48

³⁷² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 49

³⁷³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 50

³⁷⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 51

‘From Abu Al-Hassan^{-asws} regarding the Mut’ah. He^{-asws} said: ‘And what have you to do with that? Allah^{-azwj} has Sufficed from it’.

قُلْتُ إِنَّمَا أَرَدْتُ أَنْ أَعْلَمَهَا

I said, ‘But rather I wanted to know it’.

قَالَ هِيَ فِي كِتَابِ عَلِيِّ ع.

He^{-asws} said: ‘It is in the book of Ali^{-asws}’³⁷⁵.

53 وَ عَنِ الْفَضْلِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي الْمُنْعَةِ وَ نَحْوِهَا مَا يَسْتَحْيِي أَحَدَكُمْ أَنْ يُرَى فِي مَوْضِعِ الْعَوْرَةِ فَيَدْخُلُ بِدَلِكِ عَلَى صَالِحِ إِخْوَانِهِ وَ أَصْحَابِهِ.

And from Al-Fazl, he heard Abu Abdullah^{-asws} saying regarding the Mut’ah and approximate to it: ‘Isn’t one of you embarrassed to be see in the private place so he enters with that to his righteous brethren and companions?’³⁷⁶ (recording error)

54 وَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ لِأَصْحَابِهِ هَبُوا لِي الْمُنْعَةَ فِي الْحَرَمَيْنِ وَ ذَلِكَ أَنْتُمْ تُكْتَبُونَ الدُّخُولَ عَلَيَّ فَلَا آمَنْ مِنْ أَنْ تُؤْخَذُوا فَيُقَالُ هَؤُلَاءِ مِنْ أَصْحَابِ جَعْفَرٍ ع.

And from Sahl Bin Ziyad, from a number of our companions,

‘Abu Abdullah^{-asws} said to his^{-asws} companions: ‘Gift to me^{-asws} (ignore) the Mut’ah in the two Sanctuaries, and that is because you are frequently entering to see me^{-asws}, so there is no safety from your being seized and it be said, ‘They are from the companions of Ja’far^{-asws}!’³⁷⁷

قال جماعة من أصحابنا رضي الله عنهم العلة في نهي أبي عبد الله ع عنها في الحرمين أن أبان بن تغلب كان أحد رجال أبي عبد الله ع و المروي عنهم فتزوج امرأة بمكة و كان كثير المال فخدعته المرأة حتى أدخلته صندوقا لها ثم بعثت إلى الحماليين فحملوه إلى باب الصفا ثم قالوا يا أبان هذا باب الصفا و إنا نريد أن ننادي عليك هذا أبان بن تغلب أراد أن يفجر بامرأة فافتدى نفسه بعشرة آلاف درهم فبلغ ذلك أبا عبد الله ع فقال لهم وهبوا لي في الحرمين.

A group of our companions, may Allah^{-azwj} be Pleased with them, said, ‘The reason for Abu Abdullah^{-asws}, prohibition of temporary marriage in the two Sanctuaries was that Aban Bin Taghlib, was one of the men of Abu Abdullah^{-asws}, and among those who narrated from them^{-asws}, married a woman in Mecca. He was very wealthy, but the woman deceived him until she put him into box. Then she sent for the porters, who carried him to the Gate of Safa, saying, ‘O Aban, this is the Gate of Safa, and we wish to announce upon you, ‘Aban wanted to force the woman, so he redeemed himself with ten thousand Dirhams!’ When this reached Abu Abdullah^{-asws}, he^{-asws} said to them: Gift (Ignore) it in the two Sanctuaries’.

³⁷⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 52

³⁷⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 53

³⁷⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 54

55 وَ رَوَى أَصْحَابُنَا عَنْ عَبْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِإِسْمَاعِيلَ الْجُفِيِّ وَ عَمَّارِ السَّابِطِيِّ حَرَمْتُ عَلَيْكُمَا الْمُتْعَةَ مِنْ قِبَلِي مَا دُمْتُمَا تَدْخُلَانِ عَلَيَّ وَ ذَلِكَ لِأَنِّي أَخَافُ [أَنْ] تُؤْخَذَا فَتُضْرَبَا وَ تُشْهَرَا فَيَقَالَ هَؤُلَاءِ أَصْحَابُ جَعْفَرٍ .

And it is reported by our companions, from someone else,

‘From Abu Abdullah^{-asws} having said to Ismail Al-Jufy and Ammar Al-Sabaty: ‘The Mut’ah is prohibited unto both of you from me^{-asws} for as long as you are both coming to see me^{-asws}, and that is because I^{-asws} fear that you might be seized and struck (whipped) and become well-known, so it would be said, ‘They are the companions of Ja’far^{-asws!}’³⁷⁸

[باب 67 أحكام المتعة](#)

CHAPTER 67 – THE RULES OF MUT’AH

1- مع، معاني الأخبار أبي عن سعد بن الربيع عن داود بن إسحاق عن محمد بن الفضل قال: سألت أبا عبد الله ع عن المتعة فقال نعم إذا كانت عارفة

(The book) ‘Ma’any Al-Akhbar’ – My father, from Sa’ad, from Al Barqy, from Dawood Bin Is’haq, from Muhammad Bin Al Feyz who said,

‘I asked Abu Abdullah^{-asws} about the Mut’ah. He^{-asws} said: ‘Yes, when she was a knower’.

قُلْتُ جُعِلْتُ فِدَاكَ وَ إِنْ لَمْ تَكُنْ عَارِفَةً

I said, ‘May I be sacrificed for you^{-asws}, and if she does not happen to be a knower?’

قَالَ فَأَعْرِضْ عَلَيْهَا وَ قُلْ لَهَا فَإِنْ قَبِلَتْ فَتَزَوَّجْهَا وَ إِنْ أَبَتْ أَنْ تَرْضَى بِقَوْلِكَ فَدَعْهَا وَ إِيَّاكُمْ وَ الْكَوَاشِفَ وَ الدَّوَاعِيَ وَ الْبَغَايَا وَ ذَوَاتِ الْأَزْوَاجِ

He^{-asws} said: ‘Present to her and say to her. If she accepts, marry her, and if she refuses to agree with your words, leave her; and beware of the exposing women, the inviters and the prostitutes, and those with husbands!’

قُلْتُ مَا الْكَوَاشِفُ

I said, ‘What are the ‘exposing women?’

قَالَ اللَّوَاتِي يُكَاشِفْنَ وَ بُيُوتُهُنَّ مَعْلُومَةٌ وَ يُؤْتَيْنَ

He^{-asws} said: ‘Those openly displaying (themselves) and their houses are well-known, and they are come to’.

قُلْتُ فَالدَّوَاعِي

I said, ‘The ‘inviters?’

³⁷⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 66 H 55

قَالَ اللّٰوَاتِي يَدْعُونَ إِلَىٰ أَنْفُسِهِنَّ وَ قَدْ عُرِفْنَ بِالْفَسَادِ

He^{-asws} said: 'Those who are inviting to themselves and are recognised with the corruption'.

فُلْتُ فَالْبَغَايَا

I said, 'The 'prostitutes'?'

قَالَ الْمَعْرُوفَاتِ بِالرِّبَا

He^{-asws} said: 'The ones well-known with the adultery'.

فُلْتُ فَذَوَاتِ الْأَزْوَاجِ

I said, 'The ones 'with the husbands'?'

قَالَ الْمُطَلَّقَاتِ عَلَىٰ غَيْرِ السُّنَّةِ.

He^{-asws} said: 'The ones not divorced upon the Sunnah'.³⁷⁹

2 ب، قرب الإسناد ابن سَعْدٍ عَنِ الْأَزْدِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَىٰ عَ عَنِ الْمُتَعَةِ أَمْ مِنَ الْأَرْبَعِ هِيَ

(The book) 'Qurb Al Isnaad' – Ibn Sa'ad, from Al Azdy who said,

'I asked Abu Al-Hassan Musa^{-asws} about the Mut'ah, 'Is it from the four (Permissible wives)?'

فَقَالَ لَا.

He^{-asws} said: 'No'.³⁸⁰

3- ب، قرب الإسناد عَلِيِّ عَنِ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَتَزَوَّجَ الْمَرْأَةَ مُتَعَةً بِغَيْرِ بَيِّنَةٍ

(The book) 'Qurb Al Isnaad' -

'Ali, from his brother (Al-Kazim^{-asws}), said, 'I asked him^{-asws} about the man, 'Is it correct for him to marry the woman in Mut'ah without proof?'

قَالَ إِذَا كَانَ مُسْلِمِينَ مَأْمُونِينَ فَلَا بَأْسَ.

He^{-asws} said: 'When they were both Muslims, trustworthy, there is no problem'.³⁸¹

4- قَالَ: وَ سَأَلْتُهُ عَنِ الرَّجُلِ تَزَوَّجَ امْرَأَةً مُتَعَةً كَمْ مَرَّةً يُرَدِّدُهَا وَ يُعِيدُ التَّزْوِيحَ

³⁷⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 1

³⁸⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 2

³⁸¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 3

He said, 'And I asked him^{-asws} about the man marrying the woman in Mut'ah, 'How many times can he repeat it, and repeat the marriage?'

قَالَ مَا أَحَبَّ.

He^{-asws} said: 'Whatever he likes'.³⁸²

5- قَالَ: وَ سَأَلْتُهُ عَنْ رَجُلٍ تَخْتَهُ امْرَأَةً أَرَادَ أَنْ يُقِيمَ عَلَيْهَا وَ يُنْهَرَهَا مَتَى يَفْعَلُ بِهَا ذَلِكَ قَبْلَ أَنْ يَنْقُضِيَ الْأَجَلَ أَوْ مِنْ بَعْدِهِ

And I asked him^{-asws} about a man having a woman under him (as temporary) wife. He wants to stay upon her and give her dowry. When can he do that with her, before expiry of the term or after it?'

قَالَ إِنْ هُوَ زَادَهَا قَبْلَ أَنْ يَنْقُضِيَ الْأَجَلَ لَمْ يُرِدْ بَيِّنَةٌ وَ إِنْ كَانَتْ الزِّيَادَةُ بَعْدَ انْقِضَاءِ الْأَجَلِ فَلَا بُدَّ مِنْ بَيِّنَةٍ.

He^{-asws} said: 'If he increases it before expiry of the term, it does not require proof, and if the increase was after expiry of the term, there is no escape from having proof'.³⁸³

6- ب، قرب الإسناد ابن عيسى عَنِ الْبَرْزَنْطِيِّ عَنِ الرِّضَا ع قَالَ قَالَ أَبُو جَعْفَرٍ ع عِدَّةُ الْمُتَعَةِ حَيْضَةٌ وَ قَالَ حَمْسَةٌ وَ أَرْبَعُونَ يَوْمًا لِبَعْضِ أَصْحَابِهِ.

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Al Bazanty,

'From Al-Reza^{-asws} having said: 'Abu Ja'far^{-asws} said: 'Waiting period of the Mut'ah is a menstruation cycle', and he^{-asws} said: 'Forty-five days' to one of his^{-asws} companions'.³⁸⁴

7- ب، قرب الإسناد ابن عيسى عَنِ الْبَرْزَنْطِيِّ عَنِ الرِّضَا ع فِي الرَّجُلِ يَتَزَوَّجُ الْمَرْأَةَ مُتَعَةً ثُمَّ يَتَزَوَّجُهَا رَجُلًا مِنْ بَعْدِهِ ظَاهِرًا فَسَأَلْتُهُ أَيُّ الرَّجُلَيْنِ أَوْلَى بِهَا

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Al Bazanty,

'From Al-Reza^{-asws} regarding the man who marries the woman in Mut'ah, then (another) man marries her apparently. I asked him^{-asws}, 'Which of the two men are foremost with her?'

فَقَالَ الرَّجُلُ الْأَوَّلُ

He^{-asws} said: 'The first husband'.

وَ قَالَ الْبِكْرُ لَا تَتَزَوَّجُ مُتَعَةً إِلَّا بِإِذْنِ أَبِيهَا.

And he^{-asws} said: 'The virgin cannot get married in Mut'ah without permission of her father'.³⁸⁵

³⁸² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 4

³⁸³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 5

³⁸⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 6

³⁸⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 7

8- قَالَ: وَ سَأَلْتُهُ عَنِ الْمِيرَاثِ فَقَالَ كَانَ جَعْفَرٌ ع يَقُولُ نِكَاحٌ بِمِيرَاثٍ وَ نِكَاحٌ بِغَيْرِ مِيرَاثٍ إِنْ اشْتَرَطْتَ الْمِيرَاثَ كَانَ وَ إِنْ لَمْ تَشْتَرِطْ لَمْ يَكُنْ.

He said, 'And I asked him^{-asws} about the inheritance. He^{-asws} said: 'Abu Ja'far^{-asws} had said: 'Marriage with inheritance and marriage without inheritance, if the inheritance is a stipulated condition, happens, and if it is not stipulated, does not happen'.³⁸⁶

9- قَالَ: وَ سَأَلْتُهُ مِنَ الْأَرْبَعِ هِيَ فَقَالَ اجْعَلُوهَا مِنَ الْأَرْبَعِ عَلَى الْإِحْتِيَاظِ.

He said, 'And I asked him^{-asws}, 'Is it from the four?' He^{-asws} said: 'Make these to be from the four based upon the precaution'.³⁸⁷

10- وَ قَالَ: فِي الْأُمَّةِ يُتَمَتَّعُ بِهَا بِإِذْنِ أَهْلِهَا.

And he^{-asws} said regarding the maid, he can do Mut'ah with her by the permission of her family'.³⁸⁸

11- ب، قرب الإسناد ابن عيسى عن البرزطي قَالَ: سَأَلْتُ الرِّضَا ع عَنْ رَجُلٍ تَكُونُ عِنْدَهُ الْمَرْأَةُ أَيْ جِلُّ لَهُ أَنْ يَتَزَوَّجَ أُخْتَهَا مُتَعَةً

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Al Bazanty who said,

'I asked Al-Reza^{-asws} about a man having a wife with him, 'Is it Permissible for him to marry her sister in Mut'ah?'

قَالَ لَا

He^{-asws} said: 'No'.

قُلْتُ إِنَّ زُرَّارَةَ حَكَى عَنْ أَبِي جَعْفَرٍ ع أَنَّهَا هُنَّ مِثْلُ الْإِمَاءِ يَتَزَوَّجُ مِنْهُنَّ مَا شَاءَ

I said, 'Zurrara narrated from Abu Ja'far^{-asws}, but rather these are like the slave girls. One can marry them whatever he likes!'

فَقَالَ هِيَ مِنَ الْأَرْبَعِ.

He^{-asws} said: 'She is from the four'.³⁸⁹

12- ج، الإحتجاج كَتَبَ الْحُمَيْرِيُّ إِلَى الْقَائِمِ ع يَسْأَلُهُ عَنِ الرَّجُلِ تَزَوَّجَ امْرَأَةً بِشَيْءٍ مَعْلُومٍ إِلَى وَفْتٍ مَعْلُومٍ وَ بَقِيَ لَهُ عَلَيْهَا وَفْتٌ فَجَعَلَهَا فِي حِلِّ مِمَّا بَقِيَ لَهُ عَلَيْهَا وَ قَدْ كَانَتْ طَمَسَتْ قَبْلَ أَنْ يَجْعَلَهَا فِي حِلِّ مِنْ أَيَّامِهَا بِثَلَاثَةِ أَيَّامٍ أَوْ يَجُوزُ أَنْ يَتَزَوَّجَهَا رَجُلٌ آخَرَ بِشَيْءٍ مَعْلُومٍ إِلَى وَفْتٍ مَعْلُومٍ عِنْدَ طَهْرِهَا مِنْ هَذِهِ الْحَيْضَةِ أَوْ يَسْتَقْبِلُ بِهَا حَيْضَةً أُخْرَى

(The book) 'Al Ihtijaj' –

³⁸⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 8

³⁸⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 9

³⁸⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 10

³⁸⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 11

‘Al-Himeyri wrote to Al-Qaim^{-ajfi} asking him^{-ajfi} about the man who marries a woman with something known up to a known time, and there still remains some time for him upon her, so he makes her to be in a release from what remains for him upon her, and she had menstruated before he made her to be in release from her days by three days. ‘Is it allowed for her to marry another man with something known up to a known time at her cleanliness from this menstruation, or another menstruation has to come to her?’

فَأَجَابَ تَسْتَقْبِلُ حَيْضَةً غَيْرَ تِلْكَ الْحَيْضَةِ لِأَنَّ أَقْلَ تِلْكَ الْعِدَّةِ حَيْضَةٌ وَ طَهَارَةٌ تَامَّةٌ.

He^{-ajfi} answered: ‘She has to receive a menstruation other than that menstruation because the least of that waiting period is a menstruation and complete purity’.³⁹⁰

13- فس، تفسير القمي فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ قَالَ الصَّادِقُ ع فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجْلِ مُسَمَّى فَأْتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً فَهَذِهِ الْآيَةُ دَلِيلٌ عَلَى الْمُتَعَةِ.

So, the ones you enjoy with from them up to a specified term, give them their Obligatory recompense [4:24]. Al-Sadiq^{-asws} said: ‘Thus, this Verse evidences upon the Mut’ah (temporary marriage)’.³⁹¹

14- سن، المحاسن ابْنُ مَعْرُوفٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ الْحَمِيدِ الطَّائِبِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع لِمَ لَا تُؤَزِّثُ الْمَرْأَةَ عَمَّنْ يَتَمَتَّعُ بِهَا

(The book) ‘Al Mahasin’ – Ibn Marouf, from Al Qasim Bin Urwah, from Abdul Hameed Al Taie, from Muhammad Bin Muslim who said,

‘I said to Abu Ja’far^{-asws}, ‘Why doesn’t the woman inherit from the one who does Mut’ah with her?’

فَقَالَ لِأَنَّهَا مُسْتَأْجَرَةٌ وَعِدَّتُهَا حَمْسَةٌ وَأَرْبَعُونَ يَوْمًا.

He^{-asws} said: ‘Because she is hired, and her waiting period is of forty days’.³⁹²

15- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ [قَالَ] جَابِرُ بْنُ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ص أَنَّهُمْ عَزَّوْا مَعَهُ فَأَحَلَّ لَهُمُ الْمُتَعَةَ وَ لَمْ يُحْرَمَهَا

(The book) ‘Tafseer Al Ayyashi’ – From Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘Jabir Bin Abdullah^{-ra} said from Rasool-Allah^{-saww}: ‘They came to a military expedition with him^{-saww} and he^{-saww} allowed the Mut’ah for them. He^{-saww} did not forbid it.

وَ كَانَ عَلِيٌّ ع يَقُولُ لَوْ لَا مَا سَبَّحَنِي بِهِ ابْنُ الْخَطَّابِ بَعِي عُمَرَ مَا رَبَّنِي إِلَّا شَقِيٌّ

³⁹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 12

³⁹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 13

³⁹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 14

And Ali^{-asws} had said: ‘Had it not been for what the son of Al-Khattab, meaning Umar, had preceded me^{-asws} with, no one would have committed adultery except a wretch!’

وَ كَانَ ابْنُ عَبَّاسٍ يَقُولُ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى فَآتُوهُنَّ أُجُورَهُنَّ وَ هَهُنَّ لَا يَكْفُرُونَ بِهَا وَ رَسُولُ اللَّهِ ص أَحَلَّهَا وَ لَمْ يُحَرِّمْهَا.

And Ibn Abbas had said, ‘The ones from them you contract Mut’ah with up to a specified term, give them their recompense, and they (general Muslims) are disbelieving in it, and Rasool-Allah^{-azwj} had permitted it and did not prohibit it’.³⁹³

16- شي، تفسير العياشي عن أبي بصير عن أبي جعفر ع في المنعة قال نزلت هذه الآية فما استمتعتم به منهن فآتوهن أجورهن فريضةً ولا جناح عليكم فيما تراضيتن به من بعد الفريضة

(The book) ‘Tafseer Al Ayyashi’ – From Abu Baseer,

‘From Abu Ja’far^{-asws} regarding the Mut’ah. He^{-asws} said: ‘This Verse was Revealed: **So whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower) [4:24].**

قَالَ لَا بَأْسَ بِأَنْ تَزِيدَهَا وَ تَزِيدَكَ إِذَا انْقَطَعَ الْأَجَلُ فِيمَا بَيْنَكُمَا تَقُولُ اسْتَحْلَلْتِكِ بِأَجَلٍ آخَرَ بَرَضِي مِنْهَا وَ لَا حِلَّ لِغَيْرِكَ حَتَّى يَنْقَضِيَ عِدَّتُهَا وَ عِدَّتُهَا حَيْضَتَانِ.

He^{-asws} said: ‘There is no problem with you increasing her (in recompense) and her increasing you (in time). When the term in what is between you terminates, she says, ‘I permit you with another term’, with agreement from her, and she is not permitted for another until she fulfils her waiting period, and her waiting period is of two menstruations’.³⁹⁴

17- شي، تفسير العياشي عن أبي بصير عن أبي جعفر ع قال: كَانَ يَقْرَأُ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ فَقَالَ هُوَ أَنْ يَتَرَوَّجَهَا إِلَى أَجَلٍ ثُمَّ يُحْدِثُ شَيْئاً بَعْدَ الْأَجَلِ.

(The book) ‘Tafseer Al Ayyashi’ – From Abu Baseer,

‘From Abu Ja’far^{-asws} having said: ‘**So whatever (Women) you enjoy with – up to a specified term - give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower) [4:24].** He^{-asws} said: ‘It is that you marry her to a term, then something new occurs after the term’.³⁹⁵

18- شي، تفسير العياشي عن عبد السلام عن أبي عبد الله ع قال: قُلْتُ مَا تَقُولُ فِي الْمُنْعَةِ

(The book) ‘Tafseer Al Ayyashi’ – From Abdul Salam,

³⁹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 15

³⁹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 16

³⁹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 17

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said, ‘What are you^{-asws} saying regarding the Mut’ah?’

قَالَ قَوْلُ اللَّهِ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً إِلَىٰ أَجَلٍ مُّسَمًّى وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ

He^{-asws} said: ‘Words of Allah^{-azwj}: **So whatever (Women) you enjoy with give them their Obligatory recompense – up to a specified term - and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower) [4:24]’.**

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَ هِيَ مِنَ الْأَرْبَعِ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! Is she from the four?’

قَالَ لَيْسَتْ مِنَ الْأَرْبَعِ إِنَّمَا هِيَ إِجَارَةٌ

He^{-asws} said: ‘She isn’t from the four. But rather she is hired’.

فَقُلْتُ إِنْ أَرَادَ أَنْ يَزِدَادَ وَ تَزِدَادَ قَبْلَ انْقِضَاءِ الْأَجَلِ الَّذِي أُجِلَّ

I said, ‘If he wants, can he increase, and she increases before expiry of the term which had been specified?’

قَالَ لَا بَأْسَ إِنْ يَكُنْ ذَلِكَ بَرِضًا مِنْهُ وَ مِنْهَا بِالْأَجَلِ وَ الْوَقْتِ

He^{-asws} said: ‘There is no problem if that happens with agreement from him and from her, with the term and the time’.

وَ قَالَ يَزِيدُهَا بَعْدَ مَا يَمْضِي الْأَجَلُ.

And he^{-asws} said: ‘He can increase after passing of the term’³⁹⁶.

19- سر، السرائر عبث الله بن بكير عن محمد بن مسلم قال سمعت أبا جعفر ع يقول في الرجل يتزوج المرأة متعة إثمًا يتوارثان إذا لم يشترطاً و إنما الشرط بعد النكاح.

(The book) ‘Al Saraair’ – Abdullah Bin Bukeyr, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{-asws} saying regarding the man who marries the woman in Mut’ah: ‘They both inherit each other when they do not stipulate, and rather the conditions are placed after the marriage’³⁹⁷.

20- ين، كتاب حسين بن سعيد و النوادر عن النضر عن عاصم بن حميد عن أبي بصير قال: سألت أبا جعفر ع عن المتعة فقال نزلت في القرآن و هو قول الله فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ

³⁹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 18

³⁹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 19

The book of Haseen Bin Saeed, and 'Al Nawadir' – from Al Nazr, from Aasim Bin Humejd, from Abu Baseer who said,

'I asked Abu Ja'far^{-asws} about the Mut'ah. He^{-asws} said: 'It was Revealed in the Quran, and it is the Word of Allah^{-azwj}: ***So whatever (Women) you enjoy with give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower) [4:24]***'.

قَالَ لَا بَأْسَ أَنْ تَرِيدَهَا وَتَرِيدَكَ إِذَا انْقَطَعَ الْأَجَلُ فِيمَا بَيْنَكُمْ تَقُولُ لَهَا اسْتَحْلَلْتُكَ بِأَجَلٍ آخَرَ بِرِضَاهَا وَ لَا تَحِلُّ لِعَبْرِكَ حَتَّى تَنْقُضِي لَهَا عِدَّتَهَا وَ عِدَّتَهَا حَيْضَتَانِ.

He^{-asws} said: 'There is no problem if you increase (dower) for her and she increases you (in time). When the term in what is between you terminates, you should say to her, 'I make you permissible for another term', with her agreement, and she is not permissible for someone else until her waiting period is fulfilled for her, and her waiting period is for two menstruations"³⁹⁸

21- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ عَاصِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ص أَنَّهُمْ غَزَوْا مَعَهُ فَأَحَلَّ لَهُمُ الْمُتْعَةَ وَ لَمْ يُحْرِمْهَا

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr, from Aasim, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'It is narrated to me^{-asws} by Jabir Bin Abdullah^{-ra}, from Rasool-Allah^{-saww}, they went on a military expedition with him^{-saww}. He^{-saww} permitted the Mut'ah for them and did not prohibit it'.

قَالَ وَ كَانَ عَلِيٌّ ع يَقُولُ لَوْ لَا مَا سَبَّعَنِي بِهِ ابْنُ الْخَطَّابِ مَا زَيْتَنِي إِلَّا الشَّقِيُّ

He^{-asws} said: 'And Ali^{-asws} had said: 'Had it not been for what the son of Al-Khattab had preceded me^{-asws} with, no one would commit adultery except the wretch!'

قَالَ وَ كَانَ ابْنُ عَبَّاسٍ يَرَى الْمُتْعَةَ.

He^{-asws} said: 'And Ibn Abbas viewed the Mut'ah (as permissible)"³⁹⁹

22- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ عَاصِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع كَمْ الْمَهْرُ فِي الْمُتْعَةِ

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr, from Aasim, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{-asws}, 'How much is the dowry regarding the Mut'ah?'

فَقَالَ مَا تَرَاضِيَا عَلَيْهِ إِلَى مَا شَاءَا مِنَ الْأَجَلِ

³⁹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 20

³⁹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 21

He^{-asws} said: 'Whatever they both agree upon, up to whatever term they both desire'.

قُلْتُ إِنْ حَبِلَتْ

I said, 'If she gets pregnant?'

قَالَ هُوَ وَلَدُهُ فَإِنْ أَرَادَ أَنْ يَسْتَنْفِلَ أَمْرَهَا جَدِيداً فَعَلَ وَ لَيْسَ عَلَيْهَا الْعِدَّةُ مِنْهُ وَ عَلَيْهَا مِنْ غَيْرِهِ خَمْسٌ وَ أَرْبَعُونَ لَيْلَةً وَ إِنْ اشْتَرَطَ الْمِيرَاثَ فَهُمَا عَلَى شَرْطِهِمَا.

He^{-asws} said: 'It is his child. If he wants to resume her matter anew, he can do so, and the waiting period from him isn't upon her, and upon her from someone else is forty-five nights, and if the inheritance is stipulated, they would both be upon the stipulation'.⁴⁰⁰

23- ين، كتاب حسين بن سعيد و النوادر النَّصْرُ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عِدَّةُ الْمُتَعَةِ خَمْسٌ وَ أَرْبَعُونَ لَيْلَةً كَأَنِّي أَنْظُرُ إِلَى أَبِي جَعْفَرٍ ع يَعْقِدُ بِيَدِهِ خَمْسَةً وَ أَرْبَعِينَ يَوْمًا

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr, from Musa Bin Bakr, from Zurara,

'From Abu Ja'far^{-asws} having said: 'The waiting period of Mut'ah is of forty-five nights!' - It is as if I am looking at Abu Ja'far^{-asws} gesture by his^{-asws} hand, 'Forty five days'.

فَإِذَا جَارَ الْأَجَلَ كَانَ فُرْقَةً بَعِيرٍ طَلَاقٍ فَإِذَا أَرَادَ أَنْ يَزْدَادَ فَلَا بُدَّ أَنْ يُصَدِّقَهَا شَيْئاً قَلَّ أَوْ كَثُرَ فِي تَمْتَعٍ أَوْ تَزْوِيجٍ غَيْرِ مُتَعَةٍ وَ لَا مِيرَاثَ بَيْنَهُمَا إِنْ مَاتَ أَحَدُهُمَا فِي ذَلِكَ الْأَجَلِ وَ لَهُ أَنْ يَتَمَتَّعَ وَ لَهُ امْرَأَةٌ إِنْ شَاءَ وَ إِنْ كَانَ مُقِيمًا فِي مِصْرِهِ.

When the term passes, there would be separation without a divorce. When he wants to increase, there is no escape from giving her something as dower, whether little or more, in either Mut'ah or marriage without Mut'ah, and there would be no inheritance between them if one of them were to die during that term, and for him is to contract Mut'ah if he so desires, while there is a wife for him, and even if he was staying in his city".⁴⁰¹

24- ين، كتاب حسين بن سعيد و النوادر صَفْوَانُ بْنُ يَحْيَى عَنْ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لِلْمُتَعَةِ خَمْسٌ وَ أَرْبَعُونَ لَيْلَةً.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Safwan Bin Yahya, from Bukeyr, from Muhammad Bin Muslim and Zurara,

'From Abu Ja'far^{-asws} having said: 'For the Mut'ah is (waiting period of) forty-five nights'.⁴⁰²

25- ين، كتاب حسين بن سعيد و النوادر صَفْوَانُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ قَالَ مَا تَرَاضَوْا عَلَيْهِ مِنْ بَعْدِ النِّكَاحِ فَهُوَ جَائِزٌ وَ مَا كَانَ قَبْلَ النِّكَاحِ فَلَا يَجُوزُ إِلَّا بِرِضَاهَا.

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

⁴⁰⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 22

⁴⁰¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 23

⁴⁰² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 24

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower) [4:24]**. He^{-asws} said: 'Whatever they both agree upon from after the marriage, it is allowed, and whatever was before the marriage, it is not allowed except with her agreement'.⁴⁰³

26- ين، كتاب حسين بن سعيد و النوادر فضالة بن أيوب عن العلاء عن عبد الله بن أبي يعفور قال: قلت لأبي عبد الله ع يتزوج الرجل بالجارية مُنَعَةً

The book of Haseen Bin Saeed, and 'Al Nawadir' – Fazala Bin Ayoub, from Al A'ala, from Abdullah Bin Abu Yafour who said,

'I said to Abu Abdullah^{-asws}, 'Can the man marry a girl in Mut'ah?'

فَقَالَ نَعَمْ إِلَّا أَنْ يَكُونَ لَهَا أَبٌ وَ الْجَارِيَةُ تَسْتَأْمَرُهَا [يَسْتَأْمَرُهَا] كُلُّ أَحَدٍ إِلَّا أَبُوهَا.

He^{-asws} said: 'Yes, except if there happens to be a father for her. Everyone has to ask her permission except her father'.⁴⁰⁴

27- ين، كتاب حسين بن سعيد و النوادر القاسم بن محمد عن جميل بن صالح عن أبي بكر الحضرمي قال قال أبو عبد الله ع يَا أَبَا بَكْرٍ إِذَا كُنَّ وَالْأَبْكَارُ أَنْ تَزَوَّجُوهُنَّ مُنَعَةً.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Qasim Bin Muhammad, from Jameel Bin Salih, from Abu Bakr Al Hazrami who said,

'Abu Abdullah^{-asws} said: 'O Abu Bakr! Beware of the virgins, marrying them in Mut'ah!'⁴⁰⁵

28- ين، كتاب حسين بن سعيد و النوادر صفوان عن ابن مسكان عن المغلي بن حنيس قال: قلت لأبي عبد الله ع مَا يُجْزِي فِي الْمُتْعَةِ مِنَ الشُّهُودِ

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

'I said to Abu Abdullah^{-asws}, 'What witnesses suffice regarding the Mut'ah?'

قَالَ رَجُلَانِ أَوْ رَجُلٌ وَ امْرَأَتَانِ تُشْهِدُهُمَا

He^{-asws} said: 'Two men or a man and two women to witness you both'.

قُلْتُ فَإِنْ لَمْ يَجِدْ أَحَدًا

I said, 'Supposing he cannot find anyone?'

⁴⁰³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 25

⁴⁰⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 26

⁴⁰⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 27

قَالَ إِنَّهُ لَا يَجُوزُ لَهُمْ

He^{-asws} said: 'It is not allowed for them'.

قُلْتُ أَرَأَيْتَ إِنْ أَشْفَقُوا أَنْ يَعْلَمَ بِيَمَّ أَحَدٌ يُجْرِيهِمْ رَجُلًا وَاحِدًا

I said, 'What is your view if they dread anyone knowing of them, would one man suffice them?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قُلْتُ جُعِلْتُ فِدَاكَ أَكَانَ الْمُسْلِمُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص يَتَزَوَّجُونَ الْمُتَعَةَ بِغَيْرِ شُهَدَاءٍ

I said, 'May I be sacrificed for you^{-asws}! The Muslims in the era of Rasool-Allah^{-saww} were contracting Mut'ah without witnesses!'

قَالَ لَا

He^{-asws} said: 'No'.

قُلْتُ كَمْ الْعِدَّةُ

I said, 'How much is the waiting period?'

قَالَ خَمْسٌ وَ أَرْبَعُونَ لَيْلَةً.

He^{-asws} said: 'Forty-five nights'⁴⁰⁶

29- ين، كتاب حسين بن سعيد و النوادر ابنُ مُسْكَانَ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ شُرُوطِ الْمُتَعَةِ قَالَ يُشَارِطُهَا عَلَى مَا شَاءَ مِنَ الْعَطِيَّةِ وَ يُشْتَرِطُ الْوَلَدَ إِنْ أَرَادَ أَوْلَادًا وَ لَيْسَ بَيْنَهُمَا مِيرَاثٌ وَ الْعِدَّةُ خَمْسٌ وَ أَرْبَعُونَ لَيْلَةً وَ إِنْ أَرَادَ أَنْ يُمَسِّكَهَا فَإِذَا بَلَغَ أَجْلَهَا فَلْيُجَدِّدْ أَجَلًا آخَرَ وَ يَتَرَضَّيَانِ عَلَى مَا شَاءَا مِنَ الْأَجْرِ.

The book of Haseen Bin Saeed, and 'Al Nawadir' of Ibn Muskan, from Umar Bin Hanzalat who said,

'I asked Abu Abdullah^{-asws} about conditions of the Mut'ah. He^{-asws} said: 'They can both stipulate whatever gift (recompense) they like, and condition of (having) the child, if he wants the children, and there isn't any inheritance between them, and the waiting period is of forty-five nights, and if he wants to withhold her when the (end of) term reaches, let him renew as another term, and they can both agree upon whatever recompense they so desire to'⁴⁰⁷

⁴⁰⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 28

⁴⁰⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 29

30- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن عمر بن أدينة عن إسماعيل بن الفضل الهاشمي قال: سألتُه [سألت] أبا عبد الله ع عن المتعة فقال أبو [الق] عبد الملك بن جريح فسأله عنها فإن عنده منها علماً

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Umar Bin Uzina, from Ismail Bin Al Fazl Al Hashimy who said,

'I asked Abu Abdullah^{-asws} about the Mut'ah. He^{-asws} said: 'Meet Abdul Malik Bin Jureyh and ask him about it, for there is knowledge with him of it!'

فَلَقِيْتُهُ فَأَمَلَى عَلَيَّ مِنْهَا شَيْئاً كَثِيراً فَكَانَ فِيْمَا رَوَى لِي قَالَ لَيْسَ فِيْهَا وَقْتُ وَ لَا عَدَدٌ إِتْمَا هِيَ بِمَنْزِلَةِ الْإِمَاءِ يَتَزَوَّجُ مِنْهُنَّ كَمَا شَاءَ بَعِيْرٍ وَلِيٍّ وَ لَا شُهُودٍ وَ إِذَا انْقَضَى الْأَجَلُ بَانَتْ مِنْهُ بَعِيْرٍ طَلَاقٍ وَ عَدَّتْهَا حَيْضَةٌ إِنْ كَانَتْ تَحِيضُ وَ إِنْ كَانَتْ لَا تَحِيضُ شَهْرٌ

I met him and he dictated to me a lot of things from it. Among what he reported to me, he said, 'There is neither any time in it nor number. But rather, she is at the status of the slave girl. He can marry from them however many he so desires to with neither a guardian nor witnesses, and whenever the term expires, she is irrevocable divorced from him without a divorce, and her waiting period is a menstruation, if she was menstruating, and if she was not menstruating, a month'.

فَانْطَلَقْتُ بِالْكِتَابِ إِلَى أَبِي عَبْدِ اللَّهِ ع فَعَرَضْتُهُ عَلَيْهِ فَقَالَ صَدَقَ وَ أَقْرَبَهُ

I went with the letter to Abu Abdullah^{-asws} and presented it unto him^{-asws}. He^{-asws} said: 'He spoke the truth', and acknowledged it.

قَالَ عُمَرُ بْنُ أُدَيْنَةَ وَ كَانَ زُرَّارَةَ يَقُولُ هَذَا وَ يَجْلِفُ بِاللَّهِ أَنَّهُ الْحَقُّ إِلَّا أَنَّهُ كَانَ يَقُولُ إِنْ كَانَتْ تَحِيضُ فَحَيْضَةٌ وَ إِنْ كَانَتْ لَا تَحِيضُ فَشَهْرٌ وَ نِصْفٌ.

Umar Bin Uzina said, 'And Zurara had said this and he swore by Allah^{-azwj} it is the truth except that he had said, 'If she was menstruating, so a menstruation, and if she was not menstruating, a month and a half'⁴⁰⁸.

31- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ عُمَيْرٍ إِلَى أَبِي جَعْفَرٍ ع فَقَالَ مَا تَقُولُ فِي مُتْعَةِ النِّسَاءِ

The book of Haseen Bin Saeed, and 'Al Nawadir' – Muhammad Bin Abu Umeyr, from Ibn Uzina, from Zurara who said,

'Abdullah Bin Umeyr came to Abu Ja'far^{-asws}. He said, 'What are you^{-asws} saying regarding Mut'ah of the women?'

فَقَالَ أَحَلَّهَا اللَّهُ فِي كِتَابِهِ وَ عَلَى لِسَانِ نَبِيِّهِ فَهِيَ حَلَالٌ إِلَى يَوْمِ الْقِيَامَةِ

He^{-asws} said: 'Allah^{-azwj} has Permitted it in His^{-azwj} Book and upon the tongue of His^{-azwj} Prophet^{-saww}, so it is Permissible up to the Day of Qiyamah!'

⁴⁰⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 30

فَقَالَ يَا أَبَا جَعْفَرٍ مِثْلَكَ يَقُولُ هَذَا وَ قَدْ حَرَّمَهَا أَمِيرُ الْمُؤْمِنِينَ عُمَرُ

He said, 'O Abu Ja'far^{-asws}! The likes of you^{-asws} are saying this, and commander of the faithful Umar had prohibited it?'

فَقَالَ وَ إِنْ كَانَ فَعَلَ

He^{-asws} said: 'And even if he had done so!'

فَقَالَ لِي أُعِيدُكَ أَنْ تُحِلَّ شَيْئاً قَدْ حَرَّمَهُ عُمَرُ

He said, 'I seek refuge from you^{-asws} permitting something Umar had prohibited!'

فَقَالَ وَ أَنْتَ عَلَى قَوْلِ صَاحِبِكَ وَ أَنَا عَلَى قَوْلِ رَسُولِ اللَّهِ ص فَهَلُمَّ فَأَلَاعِنُكَ أَنَّ الْقَوْلَ مَا قَالَ رَسُولُ اللَّهِ ص وَ أَنَّ الْبَاطِلَ مَا قَالَ صَاحِبِكَ

He^{-asws} said: 'And you are upon the word (belief) of your master while I^{-asws} am upon the word of Rasool-Allah^{-saww}! Come, let the curse be upon you! The (true) word is what Rasool-Allah^{-saww} had said, and the falsehood is what your master said'.

قَالَ فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَيْرٍ فَقَالَ يَسُرُّكَ أَنَّ نِسَاءَكَ وَ بَنَاتِكَ وَ أَخَوَاتِكَ وَ بَنَاتِ عَمِّكَ يُفْعَلْنَ

He (the narrator) said, 'Abdullah Bin Umeyr turned to him^{-asws}. He said, 'Would it cheer you^{-asws} if your^{-asws} womenfolk, and your^{-asws} daughters, and your^{-asws} sisters, and daughters of your^{-asws} maternal aunt were to do so?'

فَأَعْرَضَ عَنْهُ أَبُو جَعْفَرٍ ع وَ عَنْ مَقَالَتِهِ حِينَ ذَكَرَ نِسَاءَهُ وَ بَنَاتِ عَمِّهِ.

Abu Ja'far^{-asws} turned away from him and from his words when he mentioned his^{-asws} womenfolk and daughter of his^{-asws} maternal aunt".⁴⁰⁹

32- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: إنما جعلت البيئات للتسبب و المواريث و الخدود.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'But rather, the proofs are made to be for the lineages and the inheritances and the legal penalties".⁴¹⁰

33- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن جميل بن صالح عن محمد بن مزوان أبو عبد الملك بن عمر قالت سألت أبا عبد الله ع عن المتعة فقال إن أمرها شديد فأتقوا الأبقار.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Jameel Bin Salih, from Muhammad Bin Marwan Abu Abdullah Al Malik Bin Umar who said,

⁴⁰⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 31

⁴¹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 32

'I asked Abu Abdullah^{-asws} about the Mut'ah. He^{-asws} said: 'Its matter is severe, so fear (stay away from) the virgins!'"⁴¹¹

34 ين، كتاب حسين بن سعيد و النوادر ابنُ أبي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا كَانَ مِنْ شَرْطِ قَبْلِ النِّكَاحِ هَدْمَ النِّكَاحِ وَ مَا كَانَ بَعْدَ النِّكَاحِ فَهُوَ نِكَاحٌ.

(The book) 'Kitab Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Abdullah Bin Bukeyr who said,

'Abu Abdullah^{-asws} said: 'Any condition set before the marriage invalidates the marriage, but any condition set after the marriage is (part of) the marriage'".⁴¹²

قَالَ لِي مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْمُتْعَةِ فَقَالَ لَا تُدْرِسُ نَفْسَكَ بِهَا.

Muhammad Bin Abu Umeyr said to me, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{-asws} about the Mut'ah. He^{-asws} said: 'Do not dirty yourself with it!'"⁴¹³

35- ين، كتاب حسين بن سعيد و النوادر سمِعْتُ ابْنَ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ يَعْطَبِينَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنِ الْمُتْعَةِ قَالَ وَ مَا أَنْتَ وَ ذَلِكَ وَ قَدْ أَخْبَأَكَ اللَّهُ عَنْهَا

The book of Haseen Bin Saeed, and 'Al Nawadir' – I heard Ibn Abu Umeyr, from Ali Bin Yaqteen who said, '

'I asked Abu Al-Hassan^{-asws} about the Mut'ah. He^{-asws} said, 'And what have you to do with that, and Allah^{-azwj} has Made you needless from it?'

قُلْتُ إِنَّمَا أَرَدْتُ أَنْ أَعْلَمَهَا

I said, 'But rather, I wanted to know it'.

قَالَ فِي كِتَابِ عَلِيِّ قَدْ تَرِيدُهَا وَ تَزِدَادُ فَقَالَ وَ هَلْ يُطَيَّبُهُ إِلَّا ذَلِكَ.

He^{-asws} said: 'In the book of Ali^{-asws}: 'You may increase for her, and she may increase for you. Then he said, 'And what else could make it good except that?'"⁴¹⁴

36- ين، كتاب حسين بن سعيد و النوادر ابنُ أبي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا تَفْعَلُهَا عِنْدَنَا إِلَّا الْفَوَاحِشُ.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'No one with us^{-asws} does it (Mut'ah) except the immoral ones!'"⁴¹⁵

⁴¹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 33

⁴¹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 34 a

⁴¹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 34 b

⁴¹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 35

⁴¹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 36

37- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَرِيْعٍ قَالَ: سَأَلَ رَجُلٌ أَبَا الْحُسَيْنِ عَ وَ أَنَا أَسْمَعُ عَنْ رَجُلٍ يَتَزَوَّجُ الْمَرْأَةَ مُتْعَةً وَ يَشْتَرِطُ عَلَيْهَا أَنْ لَا يَطْلُبَ وَلَدًا قَبْلِي ذَلِكَ يَوْلِدُ فَشَدَّدَ فِي إِنْكَارِ الْوَلَدِ

The book of Haseen Bin Saeed, and 'Al Nawadir' – Muhammad Bin Ismail Bin Bazie who said,

'A man asked Abu Al-Hassan^{-asws} and I was listening, about a man who marries a woman in Mut'ah and sets a condition upon her that does not seek a child. She becomes pregnant with a child. He is in intense denial of the child.

فَقَالَ يَجْحَدُهُ إِعْظَامًا

He^{-asws} said: 'He denies it out of respect'.

فَقَالَ الرَّجُلُ فَإِنِّي أَهْمُهَا

Then man said, 'But I accuse her!'

فَقَالَ لَا يَنْبَغِي لَكَ إِلَّا أَنْ تَتَزَوَّجَ مُؤْمِنَةً أَوْ مُسْلِمَةً إِنَّ اللَّهَ يَقُولُ الرَّائِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَ الرَّائِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَ حُرْمَةُ ذَلِكَ عَلَى الْمُؤْمِنِينَ.

He^{-asws} said: 'It is not befitting for you except that you marry a believing woman (Momina) or a Muslim woman. Allah^{-azwj} Says: **The adulterer cannot marry except and adulteress or a Polytheist woman, and the adulteress, none can marry her except an adulterer or a Polytheist man; and that is Prohibited unto the Momineen [24:3]**'.⁴¹⁶

38- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَرِيْعٍ قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ عَ هَلْ يَجُوزُ لِلرَّجُلِ أَنْ يَتَمَتَّعَ مِنَ الْمَمْلُوكَةِ بِإِذْنِ أَهْلِهَا وَ لَهُ امْرَأَةٌ حُرَّةٌ

The book of Haseen Bin Saeed, and 'Al Nawadir – Muhammad Bin Ismail Bin Bazie said,

'I asked Abu Al-Hassan^{-asws}, 'Is it allowed for the man to contract Mut'ah with the slave girls by the permission of her family, and for him is a freewoman as wife?'

قَالَ نَعَمْ إِذَا رَضِيَتْ الْحُرَّةُ

He^{-asws} said: 'Yes, when the freewoman agrees'.

وَ قُلْتُ لَهُ الرَّجُلُ يَتَزَوَّجُ الْمَرْأَةَ مُتْعَةً سَنَةً أَوْ أَقَلَّ أَوْ أَكْثَرَ إِذَا كَانَ الشَّيْءُ هُوَ الْمَعْلُومُ إِلَى أَجَلٍ مَعْلُومٍ

And I said to him, 'The man marries the woman in Mut'ah for a year, or less or more, when this is known, up to a known term'.

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

⁴¹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 37

قُلْتُ وَاجْمَعْ مِنْهُمْ مَا شِئْتَ

I said, 'And he can gather from them whatever he likes?'

قَالَ فَسَكَتَ قَلِيلًا ثُمَّ قَالَ دَعُ عَنْكَ هَذَا.

He (the narrator) said, 'He^{-asws} was silent for a while, then said: 'Leave this from you!''⁴¹⁷

39- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن أبي أيوب عن محمد بن مسلم عن أبي جعفر ع قال: سألت جابر بن عبد الله كيف كانوا يتمتعون بكفّة

The book of Haseen Bin Saeed, and 'Al Nawadir – Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I^{-asws} asked Jabir Bin Abdullah^{-ra}, 'How were they contracting Mut'ah in Makkah?'

فَقَالَ إِنْ كَانَ أَحَدُنَا رِيْمًا تَمْتَعُ بِكَفٍّ مِنَ الْبُرِّ.

He^{-ra} said: 'Sometimes if one of us would contract Mut'ah with a handful of wheat''⁴¹⁸.

40- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن محمد بن حمزة قال: قال بعض أصحابنا لأبي عبد الله ع البكر تترجح منعة

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Muhammad Bin Hamza who said,

'One of our companions said to Abu Abdullah^{-asws}, 'Can the virgin marry in Mut'ah?'

قَالَ لَا بَأْسَ مَا لَمْ يَفْتَضَّهَا.

He^{-asws} said: 'There is no problem for as long as he does not deflower her''⁴¹⁹.

41- ين، كتاب حسين بن سعيد و النوادر القاسم عن أبان عن إسحاق عن الفضل قال سمعت أبا عبد الله ع يقول بلغ عمر أن أهل العراق يزعمون أن عمر حرّم المنعة فأرسل فلاناً سمّاه فقال أخبرهم أنني لم أحرّمها وليس لعمر أن يحرم ما أحلّ الله و لكن عمر قد هي عنها.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Qasim, from Aban, from Is'haq, from Al Fazl who said,

'I heard Abu Abdullah^{-asws} saying: 'It reached Umar that the people of Iraq are claiming that Umar prohibited the Mut'ah. He dispatched so and so (he named him). He said: Tell them that I did not forbid it, and that Umar does not have the right to forbid what Allah^{-azwj} has permitted, but (in fact) Umar has forbidden it.'⁴²⁰

⁴¹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 38

⁴¹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 39

⁴¹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 40

⁴²⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 41

42- ين، كتاب حسين بن سعيد و النوادر القاسم بن عروة عن عبد الحميد عن محمد بن مسلم عن أبي جعفر ع قال: في المتعة قال ليست من الأربع لأنها لا تطلق ولا ترث وإنما هي مستأجرة

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Qasim Bin Urwah, from Abdul Hameed, from Muhammad Bin Muslim,

From Abu Ja'far^{-asws} having said regarding the Mut'ah. He^{-asws} said: 'She isn't from the four because she is neither divorced, nor inherits, and rather she is hired'.

و قال عدتها خمس و أربعون ليلة.

And he^{-asws} said: 'Her waiting period is of forty-five nights'.⁴²¹

43- ين، كتاب حسين بن سعيد و النوادر القاسم بن عروة عن ابن بكير عن زرارة قال: سألت أبا عبد الله ع عن رجل تزوج متعة بغير شهود قال لا بأس بالتزويج البتة بغير شهود بينه وبين الله وإنما جعل الشهود في تزويج البتة من أجل الولد لو لا ذلك لم يكن به بأس.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Qasim Bin Urwah, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Abdullah^{-asws} about a man who marries in Mut'ah without witnesses. He^{-asws} said: 'There is no problem with the marriage absolutely without witnesses between him and Allah^{-azwj}, and rather, the witnesses have been kept regarding the marriages absolutely for the reason of the child. Had it not been that, there would have been no problem with it'.⁴²²

44- كشف، كشف الغمة من دلائل الحميري عن الحسن بن ظريف قال: كتبت إلى أبي محمد ع وقد تزكت التمتع ثلاثين سنة وقد نشطت لذلك وكان في الحى امرأة وصفت لي بالجمال فمال إليها قلبي وكانت عاهراً لا تمنع بد لايس فكرهتها ثم قلت قد قال تمتع بالفاجرة فإنك تخرجها من حرام إلى حلال

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri, from Al-Hassan Bin Tareyf who said,

'I wrote to Abu Muhammad^{-asws}, and I had left the Mut'ah for thirty years, and I was motivated for that, and in my tribe was a woman described to me with the beauty, so my heart inclined to her, and she was immoral, not refusing the hand of a touching one. So, I disliked it. Then I said (to myself), 'He^{-asws} had said: 'Contract Mut'ah with the immoral one for you will be extracting her from a Prohibition to a Permissible act'.

فكتبت إلى أبي محمد ع أشاوره في المتعة و قلت أ يجوز بعد هذه السنين أن أتمتع

I wrote to Abu Muhammad^{-asws} consulting him^{-asws} regarding the Mut'ah, and I said, 'Is it allowed after these (many) years that I do Mut'ah?'

فكتبت إنما تحي سنة و تميث بدعة و لا بأس و إياك و جارتك المعروفة بالعمير و إن حدثت نفسك أن آبائي قالوا تمتع بالفاجرة فإنك تخرجها من حرام إلى حلال

⁴²¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 42

⁴²² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 43

He^{-asws} wrote: 'But rather, you are reviving a Sunnah and killing an innovation, and there is no problem; and beware of your neighbour well-known with the immorality, and even if you have discussed within yourself that my^{-asws} forefathers^{-asws} have said: 'Contract Mut'ah with the immoral one, for you are extracting her from a Prohibition to a Permissible act'.

So, this woman is well-known with the violations, and she is a neighbour, and I^{-asws} fear upon you exposure of the news!

فَهَذِهِ امْرَأَةٌ مَعْرُوفَةٌ بِالْمُتَّحِّ وَ هِيَ جَارَةٌ وَ أَخَافُ عَلَيْكَ اسْتِيفَاضَةَ الْحَبْرِ فِيهَا فَزَكَّيْتُهَا وَ لَمْ أَمْتَعْ بِهَا وَ تَمْتَعْ بِهَا شَاذَانُ بْنُ سَعْدٍ رَجُلٌ مِنْ إِخْوَانِنَا وَ حَبْرَانِنَا فَاشْتَهَرَ بِهَا حَتَّى عَلَا أَمْرُهُ وَ صَارَ إِلَى السُّلْطَانِ وَ عُزِمَ بِسَبِّهَا مَالًا نَفِيسًا وَ أَعَادَنِي اللَّهُ مِنْ ذَلِكَ بِرَكَّةٍ سَيِّدِي.

So, I neglected her and did not do Mut'ah with her, and Shazan Bin Sa'ad, a man from our brethren and our neighbours did Muta'h with her. He became famous with it until his matter was raised and came to the ruler, and he was fined a large sum of money, and Allah^{-azwj} Sheltered me from that by the Blessings of my master".⁴²³

الْهِدَايَةُ، وَ أَمَّا الْمُنْعَةُ فَإِنَّ رَسُولَ اللَّهِ ص أَحَلَّهَا وَ لَمْ يُحَرِّمَهَا حَتَّى فُيْضَ فَإِذَا أَرَادَ الرَّجُلُ أَنْ يَتَمْتَعَ بِامْرَأَةٍ فَلْيَتَكُنْ دَيْتَةً مَأْمُونَةً فَإِنَّهُ لَا يَجُوزُ التَّمْتَعُ بِرَأْيِنَا أَوْ غَيْرِ مَأْمُونَةٍ فَلْيُخَاطِبِهَا وَ لْيَقُلْ مَتَّعِنِي نَفْسِكَ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص نِكَاحًا غَيْرَ سِفَاحٍ بَكْدًا وَ كَدَا دَرْهَمًا إِلَى كَدَا وَ كَدَا يَوْمًا

(The book) 'Al Hidayah' -

'And as for the Mut'ah, Rasool-Allah^{-saww} had permitted it and did not prohibit it until he^{-saww} passed away. When a man intends to do Mut'ah with a woman, let her be a religious, trustworthy woman, for it is not allowed to do Mut'ah with an adulteress or an untrustworthy one. Let him propose to her and let him say, 'Do Mut'ah with me based upon the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww}, a marriage not adultery, for such and such Dirhams, up to such and such day'.

فَإِذَا انْقَضَى الْأَجَلُ كَانَتْ فُرْقَةٌ بغيرِ طَلَاقٍ وَ تَعْتَدُ مِنْهُ حُسْمًا وَ أَرْبَعِينَ لَيْلَةً فَإِنْ جَاءَتْ بِوَلَدٍ فَعَلَيْهِ أَنْ يَقْبَلَهُ وَ لَيْسَ لَهُ أَنْ يُنْكِرَهُ.

When the term expires, there would be separation without divorce, and she would observe a waiting period from him for forty-five nights. If she comes with a child, upon him is to accept it, and it isn't for him to deny it".⁴²⁴

قَالَ الصَّادِقُ ع لَيْسَ مِنَّا مَنْ لَمْ يُؤْمَرْ بِرَجْعَتِنَا وَ لَمْ يَسْتَجِلْ مُتَّعِنَا.

Al-Sadiq^{-asws} said: 'He isn't from us^{-asws}, one who does not believe in our^{-asws} return, and does not consider our^{-asws} Mut'ah permissible".⁴²⁵

⁴²³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 44

⁴²⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 45

⁴²⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 67 H 46