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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 82 – WHAT IS PROHIBITED BY THE CAUSE OF DIVORCE, AND THE WAITING PERIOD, AND RULING OF THE ONE WHO MARRIES A WOMAN ALREADY HAVING A HUSBAND FOR HER

1- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُهُ عن امرأةٍ بلغها أنّ زوجها تُوفي فاعتدَّت سنةً و تزوّجت فبلغها بعدُ أنّ زوجها حيٌّ هل تحلُّ لِآخر

(The book) 'Qurb Al-Isnaad' -

Ali, from his father^{-asws}, he said, 'I asked him^{-asws} about a woman to whom news reaches that her husband has died, so she observes a waiting period for a year and remarries. Afterwards, it reaches her that her husband is actually alive, 'Is she lawful for the latter one?'

قال لا.

He^{-asws} said: 'No'.¹

2- قال: و سألتُهُ عن امرأةٍ تزوّجت قبل أن تنقض عِدَّتُها قال يُفرق بينهما و بينه و يكون حاطباً من الحطّاب.

He said, 'And I asked him^{-asws} about a woman who gets remarried before expiry of her waiting period. He^{-asws} said: 'There would be separation between her and him, and he would be a proposer from the proposers'.²

He said, 'And I asked him^{-asws} about a woman whose husband dies while she is pregnant. She gives birth and remarries before the passing of four months and ten (days), 'What is her state?'

3- قال: و سألتُهُ عن امرأةٍ تُوفي زوجها و هي حاملٌ فوضعت و تزوّجت قبل أن تمضي أربعة أشهرٍ و عشرًا ما حالها قال لو كان دخل بها زوجها فُرق بينهما فاعتدَّت ما بقي عليهما من زوجها ثم اعتدَّت عِدَّةُ أخرى من الزوج الآخر ثم لا تحلُّ له أبداً

He^{-asws} said: 'If her husband has consummated the marriage with her, there would be separation between them. She will have to observe the waiting period from her (deceased) husband whatever remains upon her. Then she has to observe another waiting period from the other husband. Then she would not be lawful for him, forever.

و إن تزوّجت غيره و لم يكن دخل بها فُرق بينهما فاعتدَّت ما بقي عليهما من المتوفى عنها و هو حاطبٌ من الحطّاب.

And if she marries someone else and he did not consummate the marriage with her, there would be separation between the two, she has to observe the waiting period of whatever

¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 1

² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 2

remains upon her from the one who had died from her, and he is a proposer from the proposers”.³

4- ل، الخصال فِي حَبْرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: إِذَا طَلَّقَتِ الْمَرْأَةُ لِلْعِدَّةِ ثَلَاثَ مَرَّاتٍ لَمْ تَحِلَّ لِلرَّجُلِ حَتَّى تَنْكِحَ رَوْجاً غَيْرَهُ

(The book) ‘Al Khisaal – In a Hadeeth by Al Amsh,

‘From Al-Sadiq^{asws} having said: ‘If the woman is divorced to the waiting period three times, she is not permissible for the man until she marries another husband’.

وَ قَالَ أَتَمُّوا تَزْوِيجَ الْمُطَلَّقاتِ ثَلَاثًا فِي مَوْضِعٍ وَاحِدٍ فَإِنَّهُنَّ ذَوَاتُ أَزْوَاجٍ.

And he^{asws} said: ‘Fear marrying the women divorced thrice in one session, for these are with husbands!’⁴

5- ن، عيون أخبار الرضا عليه السلام فيما كتبت الرضا ع للمأمون ومثله.

(The book) ‘Uyoun Akhbar Al-Reza^{asws}’, may the greeting be upon him^{asws} – ‘Among what Al-Reza^{asws} wrote for Al-Mamoun is similar to it.’⁵

6- فس، تفسير القمي و أما المرأة التي لا تحل لزوجها أبداً فهي التي طلقها زوجها ثلاثاً تطليقاتٍ للعدّة على طهرٍ من غير جماعٍ بشهادة شاهدين عدلين

(The book) ‘Tafseer Al-Qummi’ -

‘And as for the woman who is not lawful for her husband for ever, it is whom her husband has divorced with three divorces to the waiting period upon purity from without marital relations with witnessing by two just witnesses.

وَ تَتَزَوَّجُ رَوْجاً غَيْرَهُ فَيُطَلِّقُهَا وَ يَتَزَوَّجُ بِهَا الْأَوَّلُ الَّذِي كَانَ طَلَّقَهَا ثَلَاثَ تَطْلِيقَاتٍ ثُمَّ يُطَلِّقُهَا أَيْضاً ثَلَاثَ تَطْلِيقَاتٍ لِلْعِدَّةِ فَتَتَزَوَّجُ رَوْجاً آخَرَ ثُمَّ يُطَلِّقُهَا فَتَتَزَوَّجُ الْأَوَّلُ الَّذِي قَدْ طَلَّقَهَا سِتَّ تَطْلِيقَاتٍ عَلَى طَهْرٍ وَ تَتَزَوَّجُ رَوْجَيْنِ غَيْرِ رَوْجِهَا الْأَوَّلِ ثُمَّ يُطَلِّقُهَا الرَّجُلُ الْأَوَّلُ ثَلَاثَ تَطْلِيقَاتٍ عَلَى طَهْرٍ مِنْ غَيْرِ جَمَاعٍ بِشَهَادَةِ عَدْلَيْنِ

And another husband marries her, so he divorces her, and he marries her, the first one who had divorced her three times. Then he divorces her with three divorces to the waiting period, so another husband marries her. Then he divorces her. So she marries the first one who had divorced her six divorces upon purity, and she has married two husbands other than the first one who had married her. Then the first husband divorces her three divorces upon purity from without marital relations with the witnesses of two just ones.

فَهَذِهِ الَّتِي لَا تَحِلُّ لِرَوْجِهَا الْأَوَّلِ أَبَداً لِأَنَّهُ قَدْ طَلَّقَهَا تِسْعَ تَطْلِيقَاتٍ وَ تَزَوَّجَ بِهَا تِسْعَ مَرَّاتٍ وَ تَتَزَوَّجُ ثَلَاثَةَ أَزْوَاجٍ فَلَا تَحِلُّ لِلرَّجُلِ الْأَوَّلِ أَبَداً

³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 3

⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 4

⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 5

So, this is the one who is not lawful to her first husband, forever, because he has divorced her nine divorces and married her nine times, and she has married three husbands. So, she is not lawful for the first husband, forever.

وَمَنْ طَلَّقَ امْرَأَتَهُ مِنْ غَيْرِ أَنْ تَحِيضَ أَوْ كَانَتْ فِي دَمِ الْحَيْضِ أَوْ نُفَسَاءَ مِنْ قَبْلِ أَنْ تَطْهَرَ فَطَلَّاقُهُ بَاطِلٌ.

And the one who divorces his wife from other that her menstruation, so she was in the blood of menstruation, or her post-childbirth bleeding from before she is pure, his divorce is invalid".⁶ (Does not seem to be a Hadeeth. Perhaps an opinion)

7- ضا، فقه الرضا عليه السلام كُلُّ مَنْ طَلَّقَ تِسْعَ تَطْلِيقَاتٍ لِلسُّنَّةِ لَمْ تَحِلَّ لَهُ أَبَدًا وَ الْمُحْرَمُ إِذَا تَزَوَّجَ فِي إِحْرَامٍ فُرِقَ بَيْنَهُمَا وَ لَا تَحِلُّ لَهُ أَبَدًا وَ مَنْ تَزَوَّجَ امْرَأَةً لَهَا زَوْجٌ دَخَلَ بِهَا أَوْ لَمْ يَدْخُلْ بِهَا أَوْ زَوَّجَ بِهَا لَمْ تَحِلَّ لَهُ أَبَدًا

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'Every one who divorces his wife nine divorces according to the Sunnah, she will never again be lawful for him. And if a man in the state of Ihraam marries, they must be separated, and she will never be lawful for him. And whoever marries a woman who already has a husband, whether he has consummated with her or not, or commits adultery with her, she will never be lawful for him.

وَ مَنْ حَطَبَ امْرَأَةً فِي عِدَّةٍ لِلزَّوْجِ عَلَيْهَا رَجْعَةٌ أَوْ تَزَوَّجَهَا وَ كَانَتْ غَالِمًا لَمْ تَحِلَّ لَهُ أَبَدًا فَإِنْ كَانَ جَاهِلًا وَ عَلِمَ مِنْ قَبْلِ أَنْ يَدْخُلَ بِهَا تَرَكَهَا حَتَّى تَسْتَوِيَ عِدَّتُهَا مِنْ زَوْجِهَا ثُمَّ تَزَوَّجَهَا فَإِنْ دَخَلَ بِهَا لَمْ تَحِلَّ لَهُ أَبَدًا غَالِمًا كَانَ أَوْ جَاهِلًا فَإِنْ ادَّعَتِ الْمَرْأَةُ أَنَّهَا لَمْ تَعْلَمْ أَنَّ عَلَيْهَا عِدَّةً لَمْ تُصَدَّقْ عَلَى ذَلِكَ.

And whoever proposes to or marries a woman during her waiting period while her husband still has the right to take her back, if he knew of it, she will never be lawful for him. But if he was ignorant and learned before consummation, then he must leave her until she completes her waiting period from her husband, then he may marry her. But if he consummates with her, she will never be lawful for him, whether knowingly or unknowingly. And if the woman claims that she did not know she was in a waiting period, she will not be ratified upon that".⁷ (Does not seem to be a Hadeeth, perhaps an opinion)

8- قب، المناقب لابن شهر آشوب عَمْرُو بْنُ شُعَيْبٍ وَ الْأَعْمَشُ وَ أَبُو الصُّحَيْ وَ الْقَاضِي وَ أَبُو يُوسُفَ عَنْ مَسْرُوقِ أَبِي عَمْرٍو بِامْرَأَةٍ أَنْكِحَتْ فِي عِدَّتِهَا فَفَرَّقَ بَيْنَهُمَا وَ جَعَلَ صَدَاقَهَا فِي بَيْتِ الْمَالِ وَ قَالَ لَا أُجِيزُ مَهْرًا رَدَّ نِكَاحَهُ وَ قَالَ لَا يَجْتَمِعَانِ أَبَدًا

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Amro Bin Shueyb, and Al Amsh, and Abu Al Zoha, and Al Qazi, and Abu Yusuf, from Masrouq -

'Umar was brought a woman who had married during her waiting period. He separated between the two and made her dowry to be in the public treasury, and said, 'I will not allow a dowry of whose marriage I have rejected!' And he said, 'They will not be together, for ever!'

فَبَلَغَ عَلِيًّا ع فَقَالَ وَ إِنْ كَانُوا جَهْلُوا السُّنَّةَ لَهَا الْمَهْرُ بِمَا اسْتَحِلَّ مِنْ فَرْجِهَا وَ يُفَرَّقُ بَيْنَهُمَا فَإِذَا انْقَضَتْ عِدَّتُهَا فَهِيَ حَاطِبٌ مِنَ الْخَطَّابِ

⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 6

⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 7

(The news of that) reached Ali^{-asws}. He^{-asws} said: ‘And even if they were ignorant of the Sunnah, for her would be her dowry due to what she had legalised of her private parts, and there would be separation between the two. When her waiting period has expired, he would be a proposer from the proposers.

فَخَطَبَ عُمَرُ النَّاسَ فَقَالَ رُدُّوا الْجَهْلَاتِ إِلَى السُّنَّةِ وَرَجَعَ عُمَرُ إِلَى قَوْلِ عَلِيٍّ.

Umar addressed the people. He said, ‘The ignorant ones will be returned to the Sunnah!’, and Umar returned to the word of Ali^{-asws}’.⁸

9- قب، المناقب لابن شهر آشوب في غريب الحديث عن أبي عبد الله ع أيضاً قال أبو صبرة جاء رجلان إلى عمر فقالا له ما ترى في طلاق الأمة

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

In a strange Hadeeth from Abu Abdullah as well. Abu Sabrah said, ‘Two men came to Umar. They said to him, ‘What is your view regarding divorce of the slave girl?’

فَقَامَ إِلَى حَلْقَةٍ فِيهَا رَجُلٌ أَصْلَعُ فَسَأَلَهُ فَقَالَ اثْنَتَانِ

He stood to go to a circle (of people) in which there was a short-haired man. He asked him^{-asws}. He^{-asws} said: ‘Two’.

فَالْتَفَتَ إِلَيْهِمَا فَقَالَ اثْنَتَانِ

He (Umar) turned to them both. He said, ‘Two’.

فَقَالَ لَهُ أَخَذْتُمَا جَنَّتَاكَ وَ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ فَسَأَلْنَاكَ عَنْ طَلَاقِ الْأَمَةِ فَجِئْتَ إِلَى رَجُلٍ فَسَأَلْتَهُ فَوَ اللَّهُ مَا كَلَّمَكَ

One of them said to him, ‘We came to you and you are commander of the faithful. We asked you about the divorce of the slave girl. You went to a man and asked him. By Allah^{-azwj}! He did not even talk to you?’

فَقَالَ لَهُ عُمَرُ وَتِلْكَ أَ تَدْرِي مَنْ هَذَا هَذَا عَلِيٌّ بِنُ أَبِي طَالِبٍ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ وَضِعَتْ فِي كِفَّةٍ وَ وَضِعَ إِيْمَانُ عَلِيٍّ فِي كِفَّةٍ لَرَجَحَ إِيْمَانُ عَلِيٍّ.

Umar said to him, ‘Woe be to you! Do you know who this is? This is Ali^{-asws} Bin Abu Talib^{-asws}! I heard Rasool-Allah^{-sawww} saying: ‘Even if the skies and the earth were placed in a hand and Eman of Ali^{-asws} (placed) in a hand, the Eman of Ali^{-asws} would outweigh!’⁹

وَ رَوَاهُ مَصْفَعَةُ بِنُ عَبْدِ اللَّهِ الْعَبْدِيِّ

يَعْرِفُهُ سَائِرُ مَنْ كَانَ رَوَى

إِنَّا رَوَيْنَا فِي الْحَدِيثِ خَبْرًا

⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 8

⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 9 a

فَقَالَ كَمْ عِدَّةُ تَطْلِيْقِ الْإِمَاءِ
لِلْأَمَةِ اذْكُرْهُ فَأَوْمَى الْمُرْتَضَى
سَائِلُهُ قَالَ اثْنَتَانِ وَ اِثْنَتَى
قَالَ لَهُ هَذَا عَلَيَّ ذُو الْعَلَى

أَنَّ ابْنَ خَطَّابٍ أَتَاهُ رَجُلٌ
فَقَالَ يَا حَيْدَرُ كَمْ تَطْلِيْقَةُ
بِإِصْبَعَيْهِ فَتَنَّى الْوَجْهَ إِلَى
قَالَ لَهُ تَعْرِفُ هَذَا قَالَ لَا

And it is reported by Masqala Bin Abdullah Al-Abdy (a poem) - *We have narrated in the Hadeeth, a report known to all who have transmitted it, that a man came to Ibn Al-Khattab and said, 'What is the waiting period for the divorce of slave women?' He said: 'O Haydar! How many divorces for the slave woman? Tell us!' Then Al-Murtaza^{asws} gestured with two fingers, then he (Umar) turned his face to the questioner and said, 'Two'. Then he asked him, 'Do you know who this is?' He replied, 'No'. He said to him, 'This is Ali^{asws} the possessor of exalted rank!'*¹⁰

10- ين، كتاب حسين بن سعيد و النوادر عَبْدُ اللَّهِ بْنِ بَحْرِ عَنْ حَرِيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الرَّجُلِ يَتَزَوَّجُ امْرَأَةً فِي عِدَّتِهَا قَالَ يُفَرِّقُ بَيْنَهُمَا فَلَا تَحِلُّ لَهُ أَبَدًا.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Abdullah Bin Bahr, from Hareez, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the man who marries a woman during her waiting period. He^{asws} said: 'There would be separation between the two. She will not be lawful for him, ever!'

11- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي الرَّجُلِ يَتَزَوَّجُ الْمُرَأَةَ الْمُطَلَّقةَ قَبْلَ أَنْ تَنْقَضِيَ عِدَّتُهَا قَالَ يُفَرِّقُ بَيْنَهُمَا وَ لَا تَحِلُّ لَهُ أَبَدًا وَ يَكُونُ لَهَا صَدَاقُهَا بِمَا اسْتَحَلَّ مِنْ فَرْجِهَا أَوْ نِصْفُهُ إِنْ لَمْ يَكُنْ دَخَلَ بِهَا.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} regarding the man who marries a divorced woman before she had completed her waiting period. He^{asws} said: 'There would be separation between the two and she will not be lawful for him, ever, and her dowry would be for her due to what she had legalised from her private parts, or half of it if he had not consummated the marriage with her'.¹²

12- ين، كتاب حسين بن سعيد و النوادر أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْمُثَنَّى عَنْ زُرَّارَةَ وَ دَاوُدَ بْنِ سِرْحَانَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أُدَيْمِ بْنِ أَبِي هُرَيْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ قَالَ: الْمُلَاعَنَةُ إِذَا لَاعَنَهَا زَوْجُهَا لَمْ تَحِلَّ لَهُ أَبَدًا وَ الَّذِي يَتَزَوَّجُ الْمُرَأَةَ فِي عِدَّتِهَا وَ هُوَ يَعْلَمُ لَا تَحِلُّ لَهُ أَبَدًا وَ الَّذِي يُطَلِّقُ الطَّلَاقَ الَّذِي لَا تَحِلُّ لَهُ حَتَّى تَنْكَحَ زَوْجًا غَيْرَهُ ثَلَاثَ مَرَّاتٍ لَا تَحِلُّ لَهُ أَبَدًا وَ الْمُحْرِمُ إِنْ تَزَوَّجَ وَ هُوَ يَعْلَمُ أَنَّهُ حَرَامٌ عَلَيْهِ- لَا تَحِلُّ لَهُ أَبَدًا.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ahmad Bin Muhammad, from Al Musanna, from Zurara, and Dawood Bin Sirhan, from Abdullah Bin Bukeyr, from Udeym Baya Al Harwy,

¹⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 9 b

¹¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 10

¹² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 11

‘From Abu Abdullah^{-asws} having said: ‘The mutually cursed woman, when her husband curses her, is not lawful for him, ever; and the one who marries a woman during her waiting period while he knows, she is not lawful for him, ever; and the one who divorces with a divorce which is not permissible for him until she marries another husband, three times is not permissible for him, ever; and the one in Ihraam, if he marries while he knows that it is prohibited unto him, she is not lawful for him, ever!’¹³

13- ين، كتاب حسين بن سعيد و النوادر صفوان عن ابن مسكان عن محمد بن مسلم قال: قلت لأبي عبد الله ع المرأة يتوفى عنها زوجها فتصنع و تتزوج قبل أن تبلغ أربعة أشهر و عشرًا

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Safwan, from Ibn Muskan, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullah^{-asws}, ‘The woman whose husband dies from her and she gives birth and marries before the reaching of four months and ten (days)’.

قال إن كان الذي تزوجها دخل بها لم تحل له و اعتدت ما بقي عليها من الأولى و عده أخرى من الأجير و إن لم يكن دخل بها فارق بينها و أتمت ما بقي من عدتها و هو خاطب من الخطاب.

He^{-asws} said: ‘If the one who has married her has consummated the marriage with her, she is not lawful for him, and she will observe the remainder of the waiting period from the first (husband), and another waiting period from the other one; and if he had not consummated with her, there will be separation between her (and him), and she will complete whatever remains of her waiting period, and he would be a proposer from the proposers’.¹⁴

14- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن حماد بن عثمان عن الحلبي عن أبي عبد الله ع قال: إذا تزوج الرجل المرأة في عدتها ثم دخل بها لم تحل له أبداً عالماً كان أو جاهلاً و إن لم يدخل بها حلت للجاهل و لم تحل للآخر.

The book of Haseen Bin Saeed, and ‘Al Nawadir – Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘When the man marries the woman during her waiting period, then he consummates the marriage with her, she is not lawful for him, ever, whenever he had known or was ignorant; and if he had not consummated the marriage with her, she would be lawful for the ignorant one and will not be lawful for the other (knower)’.¹⁵

15- ين، كتاب حسين بن سعيد و النوادر صفوان بن يحيى عن عبد الرحمن بن الحجاج عن أبي إبراهيم ع قال: سألت عن الرجل يتزوج المرأة في عدتها بجهالة أهي ممن لا تحل له أبداً

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj,

¹³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 12

¹⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 13

¹⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 14

‘From Abu Ibrahim^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the man who marries the woman during her waiting period out of ignorance, ‘Is she from the one who is not lawful for him, ever?’

قَالَ قَالَ لَا أَمَّا إِذَا نَكَحَهَا بِجَهَالَةٍ فَلْيَتَزَوَّجَهَا بَعْدَ مَا تَنْقُضِي عِدَّتَهَا وَ قَدْ تُعَذَّرُ النَّاسُ فِي الْجَهَالَةِ بِمَا هُوَ أَعْظَمُ مِنْ ذَلِكَ

He (the narrator) said, ‘He^{-asws} said: ‘No! As for whether he married her out of ignorance, let him marry her after expiry of her waiting period, and the people are excused during the ignorance with what is more grievous than that!’

فُلْتُ بِأَيِّ الْجَهَالَتَيْنِ يُعَذَّرُ أَوْ بِجَهَالَتِهِ أَنْ يَعْلَمَ أَنَّ ذَلِكَ مُحْرَمٌ عَلَيْهِ أَوْ بِجَهَالَتِهِ بِأَنَّ فِي عِدَّتِهِ

I said, ‘By which of the two ignorance is he excused? Is it with his ignorance of knowing that is prohibited unto him, or with his ignorance that she is in her waiting period?’

فَقَالَ إِخْدَى الْجَهَالَتَيْنِ أَهْوَنُ مِنَ الْأُخْرَى الْجَهَالَةُ بِأَنَّ اللَّهَ حَرَّمَ ذَلِكَ عَلَيْهِ وَ ذَلِكَ بِأَنَّهُ لَا يُعَذَّرُ عَلَى الْإِحْتِيَاظِ مَعَهَا

He^{-asws} said: ‘One of the two ignorances is weaker than the other, the ignorance that Allah^{-azwj} has Prohibited that upon him, and that is because there is no excuse upon the precaution with it’.

فَقَالَ فَهَوِيَ فِي الْأُخْرَى مَعْدُورٌ

He said, ‘So he is excused in the other?’

فَقَالَ نَعَمْ إِذَا انْقَضَتْ عِدَّتُهَا فَهَوِيَ مَعْدُورٌ فِي أَنْ يَتَزَوَّجَهَا

He^{-asws} said: ‘Yes. When her waiting period has expired, he is excused regarding his marrying her.

فَقُلْتُ وَ إِنْ كَانَ أَحَدُهُمَا مُتَعَمِّدًا وَ الْأُخْرَى يُجْهَلُ

I said, ‘And if one of them was deliberate and the other was ignorant?’

قَالَ الَّذِي تَعَمَّدَ لَا يَحِلُّ لَهُ أَنْ تَرْجِعَ إِلَيْهِ أَبَدًا.

He^{-asws} said: ‘The one who is deliberate, it is not lawful for her to return to him, ever!’¹⁶

16- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله ع قال: سألتُهُ عَنِ الْمَرْأَةِ يَمُوتُ زَوْجُهَا فَتَضَعُ وَ تَتَزَوَّجُ قَبْلَ أَنْ تَنْقُضِيَ لَهَا أَرْبَعَةَ أَشْهُرٍ وَ عَشْرًا

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Ibn Umeyr, from Hammad, from Al Halby,

¹⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 15

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the woman whose husband dies, and she gives birth, and she remarries before four months and ten (days) had expired for her.

قَالَ إِنْ كَانَ دَخَلَ بِهَا فُرِقَ بَيْنَهُمَا ثُمَّ لَمْ تَحِلَّ لَهُ وَ اعْتَدَّتْ لِمَا بَقِيَ عَلَيْهَا مِنَ الْأَوَّلِ وَ اسْتَقْبَلَتْ عِدَّةَ أُخْرَى مِنَ الْأَخِيرِ ثَلَاثَةَ قُرُوءٍ وَ إِنْ لَمْ يَكُنْ دَخَلَ بِهَا فُرِقَ بَيْنَهُمَا وَ اعْتَدَّتْ مَا بَقِيَ عَلَيْهَا مِنَ الْأَوَّلِ وَ هُوَ خَاطِبٌ مِنَ الْخُطَابِ.

He^{-asws} said: ‘If he had consummated the marriage with her, there would be separation between the two, then she will not be lawful for him, and she would observe the waiting period of whatever remains from the first (husband), and she will start another waiting period from the other of three menses-free periods; and if he had not consummate the marriage with her, there will be separation between the two and she would observe whatever remains upon her from the first (husband), and he would be a proposer from the proposers’¹⁷

17- ين، كتاب حسين بن سعيد و النوادر الحسن بن محبوب عن ابن سينان عن أبي عبد الله ع في الرجل يتزوج المرأة قبل أن تنقض عدها قال يُفْرَقُ بَيْنَهُمَا ثُمَّ لَا تَحِلُّ لَهُ أَبَدًا إِنْ كَانَ فَعَلَ ذَلِكَ يَعْلَمُ ثُمَّ وَقَعَهَا وَ لَيْسَ الْعَالِمُ وَ الْجَاهِلُ فِي هَذَا سَوَاءً فِي الْإِثْمِ

The book of Haseen Bin Saeed, ‘Al Nawadir’ – Al Hassan Bin Mahboub, from Ibn Sinan,

‘From Abu Abdullah^{-asws} regarding the man who marries the woman before expiry of her waiting period. He^{-asws} said: ‘There would be separation between the two, then she will not be lawful for him, ever, if he had done that knowingly, then consummated the marriage with her; and the knower and the ignorant one are not the same in sinning regarding this!’

قَالَ وَ يَكُونُ لَهَا صَدَاقُهَا إِنْ كَانَ وَقَعَهَا وَ إِنْ لَمْ يَكُنْ وَقَعَهَا فَلَا شَيْءَ عَلَيْهِ لَهَا.

He^{-asws} said: ‘And her dowry would be for her if he had consummated with her, and if he had not consummated with her, there is nothing upon him, for her’¹⁸

18- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِيَّاكَ وَ الْمُطَلَّقاتِ ثَلَاثًا فِي مَجْلِسٍ فَإِنَّهُنَّ ذَوَاتُ أَزْوَاجٍ.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Al Nazr, from Musa Bin Bakr,

‘From Abu Abdullah^{-asws} having said: ‘Beware of the women divorced thrice in one sitting, for these are with husbands!’¹⁹

¹⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 16

¹⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 17

¹⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 82 H 18

باب 83 ما يحرم بالزنا أو اللواط أو يكره و ما يوجب من الزنا فسخ النكاح

CHAPTER 83 – WHAT IS PROHIBITED DUE TO THE ADULTERY OR THE SODOMY, OR DISLIKED, AND WHAT IS OBLIGATED FROM THE ADULTERY ANNULMENT OF THE MARRIAGES

1- ب، قرب الإسناد ابن رباب قال: سألت أبا عبد الله ع عن المرأة الفاجرة يتزوجها الرجل المسلم قال نعم و ما يمنعهُ و لكن إذا فعل فليخصن بابه مخافة الولد.

(The book) 'Qurb Al Isnaad' – Ibn Ri'ab who said,

'I asked Abu Abdullah^{-asws} about the immoral woman married by the Muslim man. He^{-asws} said: 'Yes, and what prevents him? But, when he does so, let him protect his door fearing the child''²⁰.

2- فس، تفسير القمي قال علي بن إبراهيم ثم حرم الله عز و جل نكاح الزواني فقال الزاني لا ينكح إلا زانية أو مشركة و الزانية لا ينكحها إلا زان أو مشرك و حرم ذلك على المؤمنين و هو رد على من يستحل التمتع بالزواني و التزويج بين و هن المشهورات المعروفات في الدنيا- لا يقدر الرجل على تحصينهن

(The book) 'Tafseer Al Qummi' -

Ali Bin Ibrahim said, 'Then Allah^{-azwj} Mighty and Majestic Prohibited marrying the adulterers. He^{-azwj} Said: **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]**, and it is a rebuttal upon the one who legalises the enjoyment with the adulteresses and marrying them, and these are famous and well-known in the world. The man is not able upon their protection.

و نزلت هذه الآية في نساء مكة كن مستغلات بالزنا سارة و حنتمة و الرباب و كن يعنين بجاء رسول الله ص فحرم الله نكاحهن و حرت بعدهن في النساء من أمثالهن.

And this Verse was Revealed regarding the women of Makkah who had been open with the adultery – Sarah, and Hantamah, and Al-Rabbab, and they were singers with the satire of Rasool-Allah^{-saww}, Allah^{-azwj} Prohibited marrying them and after them it flowed in the women similar to them''²¹.

3- ع، علل الشرائع أبي عن محمد العطار و أحمد بن إدريس معاً عن أحمد بن محمد بن يحيى الخزاز عن طلحة بن زيد عن الصادق عن أبيه ع قال: قرأت في كتاب علي ع أن الرجل إذا تزوج بالمرأة فرقى قبل أن يدخل بها لم حل له لأنه زان و يفرق بينهما و يعطيها نصف الصداق.

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, and Ahmad Bin Idrees, both together from Ahmad, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Khazzaz, from Talha Bin Zayd,

²⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 1

²¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 2

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘I saw in the book of Ali^{-asws}: ‘The man, when he marries the woman, and he commits adultery before consummating the marriage with her, she is not lawful for him because he is an adulterer, and there would be separation between the two and she would be given half the dowry’’.²²

4- مَا حَدَّثَنِي بِهِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ فَضَالَةَ مَعَا عَنْ رِفَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَزْنِي قَبْلَ أَنْ يَدْخُلَ بِأَهْلِهِ أَوْ يُزَجِّمَ

What is narrated to me with by Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Husayn Bin Saeed, from Ibn Abu Umeyr and Fazalah, both together from Rifa’a who said,

‘I asked Abu Abdullah^{-asws} about the man who commits adultery before he consummates marriage with his wife, ‘Should he be stoned (to death)?’

قَالَ لَا

He^{-asws} said: ‘No’.

فُلْتُ أَوْ يُفَرِّقُ بَيْنَهُمَا إِذَا زَنَى قَبْلَ أَنْ يَدْخُلَ بِهَا

I said, ‘Would there be separation between the two when he has committed adultery before he had consummated with her?’

قَالَ لَا

He^{-asws} said: ‘No’.

وَزَادَ فِيهِ ابْنُ أَبِي عُمَيْرٍ وَ لَا يُحْصَنُ بِالْأَمَةِ.

And there is an addition in it by Ibn Umeyr: ‘Nor can he protect by the slave girl’’.²³

5- ع، علل الشرائع أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ عَلِيِّ ع فِي الْمَرْأَةِ إِذَا زَنَتْ قَبْلَ أَنْ يَدْخُلَ بِهَا الزَّوْجُ قَالَ يُفَرِّقُ بَيْنَهُمَا وَ لَا صَدَاقَ لَهَا لِأَنَّ الْحَدِيثَ كَانَ مِنْ قِبَلِهَا.

(The book) ‘Ilal Al Sharaie’ – From Ahmad Bin Idrees, from Abdullah Bin Muhammad Bin Isa, from his father, from Ibn Al Mugheira, from Al Sakuni,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} regarding woman if she commits adultery before her husband consummates with her. He^{-asws} said: ‘There would be separation between the two, and there is no dowry for her because the event happened from her direction’’.²⁴

²² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 3

²³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 4

²⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 5

6- ب، قرب الإسناد عَنْهُمَا عَنْ حَنَانٍ قَالَ: سَأَلَ أَبَا عَبْدِ اللَّهِ عَ رَجُلٌ وَ أَنَا عِنْدَهُ فَقَالَ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي رَجُلٍ أَتَى امْرَأَةً سَفَاحاً أَتَحِلُّ لَهُ ابْنَتُهَا نِكَاحاً

(The book) 'Qurb Al Isnaad' – From both of them, from Hanan who said,

'A man asked Abu Abdullah^{-asws} while I was with him^{-asws}. He said, 'May I be sacrificed for you^{asws}! What are you^{-asws} saying regarding a man who comes to an immoral woman, is her daughter lawful for him to marry?'

قَالَ نَعَمْ- لَا يُحْرِمُ الْحَالَالَ الْحَرَامَ.

He^{-asws} said: 'Yes, the prohibited act does not make the permissible to be prohibited'.²⁵

7 ب، قرب الإسناد عَلِيُّ عَنِ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ زَنَى بِامْرَأَةٍ [بِامْرَأَتَيْنِ] أَلَهُ أَنْ يَتَزَوَّجَ بِوَاحِدَةٍ بِنْتَيْهَا [بِوَاحِدَةٍ مِنْهُمَا]

(The book) 'Qurb Al Isnaad' -

Ali, from his brother (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about a man who commits adultery with two women, 'Is it lawful for him to marry one of their daughters?'

قَالَ نَعَمْ لَا يُحْرِمُ حَالَاً حَرَامًا.

He^{-asws} said: 'An unlawful act cannot make a lawful act unlawful'.²⁶

8- قَالَ: وَ سَأَلْتُهُ عَنْ رَجُلٍ زَنَى بِامْرَأَةٍ هَلْ تَحِلُّ لِابْنِهِ أَنْ يَتَزَوَّجَهَا

And I asked him^{-asws} about a man who commits adultery with a woman, 'Is she lawful for his son to marry her?'

قَالَ لَا.

He^{-asws} said: 'No'.²⁷

9- سنن، المحاسن، ثواب الأعمال رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي رَجُلٍ لَعِبَ بِغُلَامٍ قَالَ إِذَا أَوْقَبَ لَنْ تَحِلَّ لَهُ أُخْتُهُ أَبَدًا.

(The book) 'Al Mahasin', (and) 'Sawab Al Amaal' -

It is reported from Abu Abdullah^{-asws} regarding a man who pays with a boy. He^{-asws} said: 'If he sodomises him, his sister will never be lawful for him!'²⁸

²⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 6

²⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 7

²⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 8

²⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 9

10- ضا، فقه الرضا عليه السلام مَنْ وَلِعَ [وَلَجَّ] بِالصَّبِيِّ لَمْ يَحِلَّ لَهُ أُخْتُهُ أَبَدًا وَ لَا يُجُوزُ مُنَاكَحَةُ الرَّائِيَةِ وَ الرَّائِيَةِ حَتَّى تَظْهَرَ تَوْبَتُهُمَا فَإِنَّ زَيْنَ رَجُلٍ بِعَمَّتِهِ أَوْ خَالَتِهِ حُرِّمَتْ عَلَيْهِ ابْنَتَاهُمَا أَنْ يَتَزَوَّجَهُمَا

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'One who sodomises the young boy, his sister will not be lawful for him; and it is not allowed to marry the adulterer and the adulteress until their repentance is apparent. If a man commits adultery with his paternal aunt or his maternal aunt, their daughters would be prohibited to him to marry them.

وَ مَنْ زَيْنَ بِدَاتٍ بَعْلٍ مُخْصَنًا كَانَ أَوْ غَيْرَ مُخْصَنٍ ثُمَّ طَلَّقَهَا زَوْجَهَا أَوْ مَاتَ عَنْهَا وَ أَرَادَ الَّذِي زَيْنَ بِهَا أَنْ يَتَزَوَّجَ بِهَا لَمْ يَحِلَّ لَهُ أَبَدًا وَ يُقَالُ لِرَجُلٍ لِرَجُلٍ يَوْمَ الْقِيَامَةِ خُذْ مِنْ حَسَنَاتِي مَا شِئْتَ.

And one who commits adultery with a married woman, whether he was married or unmarried, then her husband divorces her, or he dies from her, and the one who had committed adultery with her wants to be married to her, she is not lawful for him, ever, and it will be said to her husband on the Day of Qiyamah: 'Take from her good deed whatever you like!'²⁹

11- ضا، فقه الرضا عليه السلام مَنْ لَاطَ بِغُلَامٍ لَا يَحِلُّ لَهُ أُخْتُهُ فِي التَّرْوِيجِ أَبَدًا وَ لَا ابْنَتُهُ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'One who commits sodomy with a young boy, his sister is not lawful for him in the marriage, ever, nor is his daughter'³⁰.

12- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ وَ أَحْمَدُ بْنُ مُحَمَّدٍ وَ عَبْدُ الْكَرِيمِ جَمِيعًا عَنْ أَبِي حَمْرَةَ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ رَجُلٌ فَجَرَ بِامْرَأَةٍ أَيْتَتْهَا

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr and Ahmad Bin Muhammad and Abdul Kareem, altogether from Muhammad Bin Abu Hamza, from Saeed Bin Yasaar who said,

'I said to Abu Abdullah^{-asws}, 'A man is immoral with a woman, is her daughter lawful for him?'

قَالَ نَعَمْ إِنَّ الْحَرَامَ لَا يُحْرِمُ الْحَلَالَ.

He^{-asws} said: 'Yes. The prohibited act does not prohibit the permissible'.³¹

13- ين، كتاب حسين بن سعيد و النوادر الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ جَالِسًا فَدَخَلَ عَلَيْهِ رَجُلٌ فَسَأَلَهُ عَنِ الرَّجُلِ يَأْتِي الْمَرْأَةَ حَرَامًا أَيْتَتْهَا

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Qasim Bin Muhammad, from Hisham Bin Al Musanna who said,

²⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 10

³⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 11

³¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 12

'I was seated in the presence of Abu Abdullah^{-asws}. A man entered to see him^{-asws}. He asked him^{-asws} about the man coming to the woman unlawfully, 'Can he marry her?'

قَالَ نَعَمْ وَأُمُّهَا وَابْنَتُهَا.

He^{-asws} said: 'Yes, and her mother and her daughter'.³²

14- ين، كتاب حسين بن سعيد و النوادر صَفْوَانُ بْنُ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع أَنَّهُ سُئِلَ عَنْ رَجُلٍ يَتَفَجَّرُ بِامْرَأَةٍ أ يَتَزَوَّجُ ابْنَتَهَا

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

'From one of the two (5th or 6th Imam^{-asws}), he^{-asws} was asked about a man who is immoral with a woman, 'Can he marry her daughter?'

قَالَ لَا وَ لَكِنْ إِذَا كَانَتْ عِنْدَهُ امْرَأَةٌ تَمْ فَجَّرَ بِأُمِّهَا أَوْ أُخْتِهَا لَمْ تَحْرِمِ الَّتِي عِنْدَهُ.

He^{-asws} said: 'No, but if there was a woman with him, then he is immoral with her mother or her sister, it does not make unlawful the one who is with him'.³³

15- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الرَّجُلِ يُصِيبُ أُخْتِ امْرَأَتِهِ حَرَاماً أ يُحْرِمُ ذَلِكَ عَلَيْهِ امْرَأَتَهُ

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{-asws} about the man who attains a sister of his wife unlawfully, 'Is his wife unlawful for him?'

قَالَ إِنَّ الْحَرَامَ لَا يُحْرِمُ الْحَلَالَ.

He^{-asws} said: 'The prohibited act does not make the permissible to be prohibited'.³⁴

16- ين، كتاب حسين بن سعيد و النوادر صَفْوَانُ بْنُ يَحْيَى عَنِ الْعِيسِيِّ بْنِ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ بَاشَرَ امْرَأَةً وَ قَبَّلَ عَذْرَاءَ امْرَأَتِهِ لَمْ يُفْضِ إِلَيْهَا ثُمَّ تَزَوَّجَ ابْنَتَهَا فَقَالَ إِذَا لَمْ يَكُنْ أَفْضَى إِلَى الْأُمِّ فَلَا بَأْسَ وَ إِنْ كَانَ أَفْضَى إِلَيْهَا فَلَا يَتَزَوَّجُ ابْنَتَهَا.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Safwan Bin Yahya, from Al Ays Bin Al Qasim who said,

'I asked Abu Abdullah^{-asws} about a man who hugs a woman and kisses, apart from that he does not go into her, then he marries her daughter. He^{-asws} said: 'If he did not go into the mother, there is no problem, and if he had gone into her, he cannot marry her daughter'.³⁵

³² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 13

³³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 14

³⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 15

³⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 16

17- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا فَجَرَ الرَّجُلُ بِامْرَأَةٍ لَمْ يَحِلَّ لَهُ ابْنَتُهَا أَبَدًا وَإِنْ كَانَ قَدْ تَزَوَّجَ ابْنَتَهَا قَبْلَ ذَلِكَ وَ لَمْ يَدْخُلْ بِهَا ثُمَّ فَجَرَ بِأُمِّهَا فَقَدْ فَسَدَ تَزْوِجُهُ وَإِنْ هُوَ تَزَوَّجَ ابْنَتَهَا وَ دَخَلَ بِهَا ثُمَّ فَجَرَ بِأُمِّهَا بَعْدَ مَا دَخَلَ بِابْنَتِهَا فَلَيْسَ يُفْسِدُ فُجُورُهُ بِأُمِّهَا نِكَاحَ ابْنَتِهَا إِذَا هُوَ دَخَلَ بِهَا وَ هُوَ قَوْلُهُ لَا يُفْسِدُ الْحَرَامُ الْحَلَالَ إِذَا كَانَ هَكَذَا.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Muhammad Bin Al Fuzeyl, from Abu Al Sabbah Al Kinani,

'From Abu Abdullah^{-asws} having said: 'If the man is immoral with a woman, her daughter is not lawful for him, ever, and if he had married her daughter before that and had not consummated the marriage with her, he has spoiled his marriage; and if he had married her daughter and had consummated the marriage with her, then was immoral with her mother after having consummated the marriage with her daughter, his being immoral with her mother does not spoil the marriage of her daughter if he had consummated the marriage with her'. And it is his^{-asws} word: 'The prohibited act does not corrupt the permissible', when it was like this'.³⁶

18- ين، كتاب حسين بن سعيد و النوادر عُثْمَانُ بْنُ عَيْسَى عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ زَنَى بِامْرَأَةٍ أَوْ تَزَوَّجَ ابْنَتَهَا

The book of Haseen Bin Saeed, and 'Al Nawadir' – Usman Bin Isa, from Saeed Bin Yasaar who said,

'I asked Abu Abdullah^{-asws} about a man who commits adultery with a woman, 'Can he marry her daughter?'

قَالَ نَعَمْ يَا سَعِيدُ إِنَّ الْحَرَامَ لَا يُفْسِدُ الْحَلَالَ.

He^{-asws} said: 'Yes, O Saeed! The prohibited act does not spoil the permissible'.³⁷

19- ين، كتاب حسين بن سعيد و النوادر أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ زُرَّارَةَ قَالَ: سُئِلَ أَبُو جَعْفَرٍ ع عَنْ رَجُلٍ كَانَتْ عِنْدَهُ امْرَأَةٌ فَزَنَى بِأُمِّهَا أَوْ ابْنَتِهَا أَوْ أُخْتِهَا فَقَالَ مَا حَرَّمَ حَرَامٌ قَطُّ حَلَالًا أَمْرًا حَلَالَ لَهُ.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ahmad Bin Muhammad, from Abdul Kareem, from Zurara who said,

'Abu Ja'far^{-asws} was asked about a man who had a wife with him. He commits adultery with her mother or her daughter or her sister. He^{-asws} said: 'A prohibited act does not make a permissible to be prohibited at all! His wife is lawful for him'.³⁸

20- ين، كتاب حسين بن سعيد و النوادر أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُرَازِمٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَ سُئِلَ عَنْ امْرَأَةٍ أَمَرَتْ ابْنَتَهَا فَوَقَعَ عَلَى جَارِيَةٍ لِأَبِيهِ قَالَ أَكْمَتْ وَ أُمَّمِ ابْنَتَهَا وَ قَدْ سَأَلَنِي بَعْضُ هَؤُلَاءِ عَنْ هَذِهِ الْمَسْأَلَةِ فَقُلْتُ لَهُ أَنْ يُمْسِكَهَا إِنَّ الْحَرَامَ لَا يُفْسِدُ الْحَلَالَ.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ahmad Bin Muhammad, from Hammad Bin Isa, from Murazim who said,

³⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 17

³⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 18

³⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 19

'I heard Abu Abdullah^{-asws} and he^{-asws} was asked about a woman whose son so he had marital relations with a slave girl of his father. He^{-asws} said: 'She sinned and her son sinned, and one of them had asked me about this issue, so I^{-asws} said to him, 'He can withhold her. The prohibited acts do not spoil (corrupt) the permissible".³⁹

21- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ فِي رَجُلٍ زَنَى بِأَمِّ امْرَأَتِهِ أَوْ بَابْنَتِهَا أَوْ بِأَخِيهَا فَقَالَ لَا يُحْرِمُ ذَلِكَ عَلَيْهِ امْرَأَتَهُ

The book of Haseen Bin Saeed, and 'Al Nawadir' – Muhammad Bin Abu Umeyr, from Umar Bin Uzina, from Zurara,

'From Abu Ja'far^{-asws}, he^{-asws} said regarding a man who commits adultery with the mother of his wife, or with her daughter, or her sister. He^{-asws} said: 'That wife is not prohibited unto him'.

ثُمَّ قَالَ مَا حَرَّمَ حَرَامًا خَلَا لَا قَطُّ.

Then said, 'A prohibited act cannot make a lawful act as unlawful, at all!'"⁴⁰

22- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي رَجُلٍ تَزَوَّجَ جَارِيَةً وَ دَخَلَ بِهَا ثُمَّ ابْتَلَى بِأَمِّهَا فَفَجَرَ بِهَا أَوْ تَحْرُمُ عَلَيْهِ امْرَأَتَهُ

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Hammad Bin Isa, from Al Halby,

'From Abu Abdullah^{-asws} regarding a man who marries a slave girl and consummates with her, then he is affected by her mother, so he is immoral with her, Is his wife prohibited unto him?

قَالَ لَا إِنَّهُ لَا يُحْرِمُ الْخُلَالَ الْحَرَامَ.

He^{-asws} said: 'No. Surely, the prohibited act cannot make the permissible to be prohibited'.⁴¹

23- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلَ رَجُلًا أَبَا عَبْدِ اللَّهِ ع وَ أَنَا جَالِسٌ عَنْ رَجُلٍ نَالَ مِنْ جَارِيَةٍ فِي شَبَابِهِ ثُمَّ ارْتَدَعَ أَوْ تَزَوَّجَ ابْنَتَهَا

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

'A man asked Abu Abdullah^{-asws} while I was seated, about a man attaining from a slave girl during his youth. Then he retracts, 'Can he marry her daughter?'

فَقَالَ لَا

He^{-asws} said: 'No'.

³⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 20

⁴⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 21

⁴¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 22

فَقَالَ إِنَّهُ لَمْ يَكُنْ أَفْضَى إِلَيْهَا إِتْمَا كَانَ شَيْئاً دُونَ شَيْءٍ

He^{-asws} said: 'He had not entered into her. But rather, it was something less than a thing.

قَالَ لَا يُصَدِّقُ وَلَا كِرَامَةً.

He^{-asws} said: 'Neither will he be ratified nor is there prestige'.⁴²

24- ين، كتاب حسين بن سعيد و النوادر حكى لي ابن أبي عمير عن أبي أيوب عن محمد بن مسلم عن أبي جعفر ع أو عن أبي عبد الله ع قال: لو أن رجلاً فجر بامرأة ثم تابا فنزوحها لم يكن عليه من ذلك شيء.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr narrated to me from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} or from Abu Abdullah^{-asws} having said: 'If a man were to be immoral with a woman, then he repents so he marries her, there would not be anything upon him, from that'.⁴³

The book of Haseen Bin Saeed, and 'Al Nawadir' –

25- ين، كتاب حسين بن سعيد و النوادر صفوان بن يحيى عن منصور بن حازم عن أبي عبد الله ع في رجل كان بينه وبين امرأة فحور أ محل له أن ينزوح ابنتها

The book of Haseen Bin Saeed, and 'Al Nawadir' – Safwan Bin Yahya, from Mansour Bin Hazim,

'From Abu Abdullah^{-asws} regarding a man, there was immorality between him and a woman, 'Is it permissible for him to marry her daughter?'

قَالَ إِنْ كَانَتْ قُبْلَةً وَ شَبَّهَهَا فَلْيَنْزُوح بِهَا هِيَ إِنْ شَاءَ أَوْ بِابْنَتِهَا.

He^{-asws} said: 'If he had kissed and its like, he can marry her if he so desires, or with her daughter'.⁴⁴

26- ين، كتاب حسين بن سعيد و النوادر روى القاسم بن محمد عن أبان عن منصور بن مئيل ذلك إلا أنه قال فإن كان جامعها فلا ينزوح ابنتها و لينزوحها إن شاء

The book of Haseen Bin Saeed, and 'Al Nawadir' – It is reported by Al Qasim Bin Muhammad, from Aban, from Mansour -

'Similar to that, except that he^{-asws} said: 'If he had marital relations with her, he cannot marry her daughter, and (otherwise) he can marry her if he so desires'.

⁴² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 23

⁴³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 24

⁴⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 25

قَالَ وَ عَنِ الرَّجُلِ يُصِيبُ أُخْتِ امْرَأَتِهِ حَرَاماً أَوْ تَحْرِمُ عَلَيْهِ امْرَأَتَهُ

He (the narrator) said, 'And about the man who attains a sister of his wife unlawfully, 'Is his wife unlawful to him?'

فَقَالَ لَا.

He^{-asws} said: 'No'.⁴⁵

27- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن حماد عن الحلي قال قال أبو عبد الله ع إنما رجل فجر بامرأة ثم بدا له أن يتزوجها حلالاً فأؤله سفاحاً و آخره نكاح و مثله مثل النخلة أصاب الرجل من ثمرها ثم اشتراها بعد حلالاً.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'Abu Abdullah^{-asws} said: 'Whichever man who is immoral with a woman, then there is a change of mind for him so he marries her lawfully. Its beginning is fornication and its end is marriage, and its example is an example of the date tree, a man who attains from its fruit then buys it afterwards lawfully'.⁴⁶

28- ين، كتاب حسين بن سعيد و النوادر القاسم عن علي بن بصير عن أبي عبد الله ع مثله إلا أنه لم يذكر النخلة.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Qasim, from Ali, from Abu Baseer,

'From Abu Abdullah^{-asws}, similar to it, except that he^{-asws} did not mention the date tree'.⁴⁷

29- ين، كتاب حسين بن سعيد و النوادر الحسن بن محبوب عن علي بن رباب عن زرارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَمَّنْ رَأَى بَابِنَةَ امْرَأَتِهِ أَوْ بِأُخْتِهَا قَالَ لَا يُحْرِمُ ذَلِكَ عَلَيْهِ امْرَأَتَهُ إِنَّ الْحَرَامَ لَا يُفْسِدُ الْحَالَلَ وَ لَا يُحْرِمُهُ.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Hassan Bin Mahboub, from Ali Bin Riab, from Zurara who said,

'I asked Abu Ja'far^{-asws} about the one who commits adultery with a daughter of his wife, or with her sister. He^{-asws} said: 'That does not make his wife prohibited to him. The prohibited act cannot spoil the permissible, nor make it prohibited'.⁴⁸

30- ين، كتاب حسين بن سعيد و النوادر صفوان عن العلاء عن أحدهما ع قَالَ: سَأَلْتُهُ عَنِ الْحَبِيئَةِ يَتَزَوَّجُهَا الرَّجُلُ

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

'From one of the two (5th or 6th Imam^{-asws}), he (the narrator) said, 'I asked him^{-asws} about the wicked woman, 'Can a man marry her?'

⁴⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 26

⁴⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 27

⁴⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 28

⁴⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 29

فَقَالَ لَا

He^{-asws} said: 'No'.

وَقَالَ إِنَّ كَانَتْ لَهُ أُمَةٌ وَطَيْهَا إِنْ شَاءَ وَ لَا يَتَّخِذُهَا أُمًَّ وَوَلَدٍ.

And he^{-asws} said: 'If there was a slave girl for him, he can have marital relations with her if he so desires, and he cannot take her as a mother of children'.⁴⁹

31- ين، كتاب حسين بن سعيد و النوادر حمادُ بنُ عيسى عَنْ حَرِيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الْخَبِيْثَةِ يَتَزَوَّجُهَا الرَّجُلُ

The book of Haseen Bin Saeed, and 'Al Nawadir' – Hammad Bin Isa, from Hareez, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked about the wicked woman, 'Can the man marry her?'

قَالَ لَا.

He^{-asws} said: 'No'.⁵⁰

32- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ رَأَى امْرَأَتَهُ تَزْنِي أَمْ يُصَلِّحُ لَهُ أَنْ يُمَسِّكَهَا

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{-asws} about a man who saw his wife committing adultery, 'Is it correct for him to keep her?'

قَالَ نَعَمْ إِنْ شَاءَ.

He^{-asws} said: 'Yes, if he so desires'.⁵¹

33- ين، كتاب حسين بن سعيد و النوادر أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى - الرَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَ الرَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ahmad Bin Muhammad, from Dawood Bin Sirhan, from Zurara who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} the Exalted: ***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 [24:3].***

⁴⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 30

⁵⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 31

⁵¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 32

قَالَ هُنَّ نِسَاءٌ مَشْهُورَاتٌ بِالزِّنَا وَرِجَالٌ مَشْهُورُونَ بِالزِّنَا شُهِرُوا بِهِ وَ عُرِفُوا وَ النَّاسُ الْيَوْمَ بِذَلِكَ الْمَنْزِلِ مَنْ أُفِيمَ عَلَيْهِ الْحُدُ بِالزِّنَا وَ شُهِرَ بِهِ- لَا يَنْبَغِي لِأَحَدٍ أَنْ يُنكِحَهُ حَتَّى يَعْرِفَ مِنْهُ تَوْبَةً.

He^{-asws} said: ‘These are women notorious with the adultery and men notorious with the adultery. They are notorious with it and recognised, and today the people with that are at the status of the one the legal penalty has been carried out upon for the adultery and he is known with it. It is not befitting for anyone that he marries him/her until the repentance is recognised from him/her’.⁵²

34- ين، كتاب حسين بن سعيد و النوادر صفوان بن يحيى عن ابن مسكان قال حدثني عمارة الساباطي قال: سألت أبا عبد الله ع عن المرأة الفاجرة يتروجها الرجل

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Safwan Bin Yahya, from Ibn Muskan who said, ‘It is narrated to me by Al Sabaty who said,

‘I asked Abu Abdullah^{-asws} about the immoral woman, ‘Can the man marry her?’

فَقَالَ لِي وَ مَا يَمْنَعُهُ وَ لَكِنْ إِذَا فَعَلَ فَلْيُحْصِرْ بَابَهُ.

He^{-asws} said to me: ‘And what prevents him? But, if he does so, let him protect his door!’⁵³

35- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن حماد بن عثمان عن يحيى الحلبي عن أبي عبد الله ع في الرجل يتزوج الجارية قد وُلِدَتْ مِنَ الزَّيْنَةِ قَالَ لَا بَأْسَ وَ إِنْ تَزَّوَّجَ عَنْ ذَلِكَ كَانَ أَحَبَّ إِلَيَّ.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Ibn Abu Umeyr, from Hammad Bin Usman, from Yahya Al Halby,

‘From Abu Abdullah^{-asws} regarding the man who marries the slave girl who was born from the adultery. He^{-asws} said: ‘There is no problem, and if he were to keep away from that, it would be more beloved to me^{-asws}’.⁵⁴

36- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن علي بن يقطين عن زرارة عن أبي عبد الله ع قال: جاء رجل إلى النبي ص فقال يا رسول الله إن امرأتي لا تدفع يد لايس

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Ibn Abu Umeyr, from Ali Bin Yaqteen, from Zurara,

‘From Abu Abdullah^{-asws} having said: ‘A man came to the Prophet^{-saww}. He said, ‘O Rasool-Allah^{-saww}! My wife does not repel a hand of the toucher!’

قَالَ طَلَّقَهَا

⁵² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 33

⁵³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 34

⁵⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 35

He^{-saww} said: 'Divorce her!'

قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّهَا

He said, 'O Rasool-Allah^{-saww}, I love her!'

قَالَ فَأَمْسِكْهَا.

He^{-saww} said: 'So keep her!'⁵⁵

37- ين، كتاب حسين بن سعيد و النوادر علي بن النعمان عن معاوية بن وهب قال: سألت أبا عبد الله ع عن رجل تزوج امرأة فعلم بعد ما تزوجها أنها كانت زنت قال إن شاء أخذ الصداق بمن زوجها ولها الصداق بما استحل من فرجها وإن شاء تركها.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ali Bin Numan, from Muawiya Bib Wahb who said,

'I asked Abu Abdullah^{-asws} about a man who marries a woman. He comes to know after having married her she had committed adultery. He^{-asws} said: 'If he desires, he can take the dowry from the one who had got her married, and for her is the dowry due to her having legalised her private parts, and if he so desires, he can leave it'.⁵⁶

38- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله ع أنه سئل عن الرجل يشتري الجارية قد فجزت أبطؤها

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah^{-asws}, he^{-asws} was asked about the man who buys a slave girl who had been immoral, 'Can he have marital relations with her?'

قَالَ نَعَمْ إِنَّمَا كَانَ يَكْرَهُ النَّبِيُّ ص نِسْوَةَ مَنْ أَهْلَ مَكَّةَ كُنَّ فِي الْجَاهِلِيَّةِ يُغْلَبُ بِالرِّثَا فَأَنْزَلَ اللَّهُ الرَّابِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَ هِيَ الْمُؤَاجِرَاتُ الْمُغْلَبَاتُ بِالرِّثَا

He^{-asws} said: 'Yes! But rather, the Prophet^{-saww} had abhorred the women from the people of Makkah being open with the adultery, so Allah^{-azwj} Revealed: **The adulterer cannot marry except and adulteress or a Polytheist woman [24:3]**. These are the rented women being open with adultery.

مِنْهُنَّ حَنْتَمَةُ وَ الرَّيَابُ وَ سَارَةُ النَّبِيِّ كَانَ رَسُولُ اللَّهِ ص أَحْلَى ذَمِّهَا يَوْمَ فَتَحَ مَكَّةَ مِنْ أَجْلِ أَنَّهَا كَانَتْ تَحْضُ الْمُشْرِكِينَ عَلَى قِتَالِ النَّبِيِّ ص وَ كَانَ تَقُولُ لِأَحَدِهِمْ كَانَ أَبُوكَ يَفْعَلُ كَذَا وَ يَفْعَلُ كَذَا وَ كَذَا وَ أَنْتَ تَجْبُنُ عَنْ قِتَالِ مُحَمَّدٍ وَ تَدِينُ لَهُ

From these were Hantamah, and Al-Rabbab, and Sarah the one whose blood Rasool-Allah^{-saww} had legalised on the day of the conquest of Makkah for the reason that she used to urge the Polytheists upon battling the Prophet^{-saww}, and she was saying to one of them, 'Your father

⁵⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 36

⁵⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 37

had done such and such, and he did such and such, while you are cowardly from battling Muhammad^{-saww} and are submitting to him^{-saww}?’

فَدَهَى اللَّهُ أَنْ يُنِكَحَ امْرَأَةً مُسْتَعْلَنَةً بِالزَّانَا أَوْ يُنِكَحَ رَجُلًا مُسْتَعْلَنًا بِالزَّانَا قَدْ عُرِفَ ذَلِكَ مِنْهُ حَتَّى يُعْرِفَ مِنْهُ التَّوْبَةَ.

Allah^{-azwj} Prohibited marrying a woman being openly with the adultery, or a marrying a man who is open with the adultery, that being known from him, until the repentance is known from him⁵⁷.

39- قَالَ: وَ سَأَلْتُهُ عَنِ الرَّجُلِ تَكُونُ لَهُ الْجَارِيَةُ وَلَدٌ زَانًا عَلَيْهِ جُنَاحٌ أَنْ يَطَّأَهَا

He said, ‘And I asked him^{-asws} about the man having the slave girl for him born of adultery, ‘Is there any offence upon him if he were to have marital relations with her?’

قَالَ لَا وَإِنْ تَنَزَّهَ عَنِ ذَلِكَ كَانَ أَحَبَّ إِلَيَّ.

He^{-asws} said: ‘No, and if he were to keep away from that, it would be more beloved to me⁵⁸’

40- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن حماد عن الحلبي قال أخبرني من سمع أبا جعفر ع قال في المرأة الفاجرة التي قد عرفت فجورها أ يتزوجها الرجل

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Ibn Abu Umeyr, from Hammad, from Al Halby who said,

‘He informed me, the one who heard Abu Ja’far^{-asws}. He said regarding the immoral woman whose immorality is known, ‘Can the man marry her?’

قَالَ وَ مَا يَمْنَعُهُ وَ لَكِنْ إِذَا فَعَلَ فَلْيُحْصِنْ بَابَهُ.

He^{-asws} said: ‘And what prevents him? But, if he does so, let him protect his door!’⁵⁹

41- ين، كتاب حسين بن سعيد و النوادر محمد بن الفضيل عن أبي الحسن ع قال: سألته عن المرأة اللحناء الفاجرة أ تحل للرجل أن يتمتع بها يوماً أو أكثر

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Muhammad Bin Al Fuzeyl,

‘From Abu Al Hassan^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the woman who is foul-mouthed, immoral, ‘Is she permissible for a man that he does Mut’ah with her for a day or more?’

فَقَالَ إِذَا كَانَتْ مَشْهُورَةً بِالزَّانَا فَلَا يُنِكَحُهَا وَ لَا يَتَمَتَّعُ مِنْهَا.

⁵⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 38

⁵⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 39

⁵⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 40

He^{-asws} said: 'If she was notorious with the adultery, he can neither marry her nor do Mut'ah with her!'"⁶⁰

42- ضا، فقه الرضا عليه السلام و أمّا قَوْلُهُ الرَّائِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً الْآيَةَ قَالَ أَرَادَ فِي الْحَضَرِ فَإِنْ غَابَ تَزَوَّجَ حَيْثُ شَاءَ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'And as for His^{-azwj} Words: **The adulterer cannot marry except and adulteress or a Polytheist woman [24:3]** – the Verse. He^{-asws} said: 'The intended is during the residence. If he is absent (travelling), he can marry wherever he so desires to'"⁶¹.

43- تَفْسِيرُ التُّعْمَانِي، بِالإِسْنَادِ الْمُتَقَدِّمِ فِي كِتَابِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي قَوْلِهِ سُبْحَانَهُ الرَّائِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَ الرَّائِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَ حُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

(The book) Tafseer Al Numani' – By the previous chain in the book of Quran,

'From Amir Al-Momineen^{-asws} regarding Words of the Glorious: **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]**.

نَزَلَتْ هَذِهِ الْآيَةُ فِي نِسَاءٍ كُنَّ بِمَكَّةَ مَعْرُوفَاتٍ بِالزَّانَا مِنْهُنَّ سَارَةُ وَ حَنْتَمَةُ وَ رَبَابُ حَرَّمَ اللَّهُ تَعَالَى نِكَاحَهُنَّ فَأَلَايَةُ جَارِيَةٌ فِي كُلِّ مَنْ كَانَ مِنَ النِّسَاءِ مِثْلَهُنَّ.

This Verse was Revealed regarding women who were at Makkah, notorious for the adultery. From them were Sarah, and Hantama, and Rabbab. Allah^{-azwj} the Exalted marrying them. So the Verse flowed in every one from the women who are similar to them'"⁶².

44- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع إِذَا زَنِىَ الرَّجُلُ بِأُمِّ امْرَأَتِهِ حُرِّمَتْ عَلَيْهِ امْرَأَتُهُ وَ أُمَّهَا.

(The book) 'Al Rawandy' – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'When the man commits adultery with the mother of his wife, his wife and her mother are prohibited unto him!'"⁶³

45- وَ هَذَا الإِسْنَادِ قَالَ: قَالَ رَجُلٌ لِعَلِيِّ ع إِذَا زَنِىَ الرَّجُلُ بِالْمَرْأَةِ ثُمَّ أَرَادَ أَنْ يَتَزَوَّجَهَا

And by this chain,

'He^{-asws} said: 'A man said to Ali^{-asws}, 'If the man commits adultery with the woman, then he wants to marry her?'

فَقَالَ لَا بَأْسَ إِذَا تَابَا

⁶⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 41

⁶¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 42

⁶² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 43

⁶³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 44

He^{-asws} said: ‘There is no problem if they both repent’.

فَقِيلَ هَذَا الرَّجُلُ يَعْلَمُ تَوْبَةَ نَفْسِهِ فَكَيْفَ يَعْلَمُ تَوْبَةَ الْمَرْأَةِ

It was said, ‘This man, he knows his own repentance, but how would he know repentance of the woman?’

فَقَالَ يَدْعُوهَا إِلَى الْفُجُورِ فَإِنْ أَبَتْ فَقَدْ تَابَتْ وَإِنْ أَجَابَتْ حُرْمٌ نَكَاهُهَا.

He^{-asws} said: ‘He calls her to the immorality. If she refuses, she has repented, and if she responds, marrying her is prohibited’.⁶⁴

باب 84 أحكام المهاجرات

CHAPTER 84 – RULINGS OF THE EMIGRATING WOMEN

1- فس، تفسیر القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ مِنَ الْمُؤْمِنَاتِ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمَ بِإِيمَانِنَ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَزْنِيُوهُنَّ إِلَى الْكُفَّارِ قَالَ إِذَا لَيْسَتْ امْرَأَةٌ مِنَ الْمُشْرِكِينَ بِالْمُسْلِمِينَ مُتَمَسِّسَةً بِأَنْ تَخْلِفَ بِاللَّهِ أَنَّهُ لَمْ يَحْلِفْهَا عَلَى اللَّمُوقِ بِالْمُسْلِمِينَ بَعْضُ لِرُؤْيِهَا الْكَافِرِ وَلَا سُبَّ لِأَحَدٍ مِنَ الْمُسْلِمِينَ وَإِنَّمَا حَمَلَهَا عَلَى ذَلِكَ الْإِسْلَامَ وَإِذَا سَلَتْ ذَلِكَ قَبْلَ إِسْلَامِهَا ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَزْنِيُوهُنَّ إِلَى الْكُفَّارِ لَا مِنْ حِلِّكُمْ وَلَا هُمْ يَحِلُّونَ لَكُمْ وَأَتَوْهُنَّ مَا أَنْفَعُوا يَعْنِي يَرُدُّ الْمُسْلِمُ عَلَى زَوْجِهَا الْكَافِرِ صِدَاقَهَا ثُمَّ يَتَزَوَّجُهَا الْمُسْلِمُ وَهُوَ قَوْلُهُ - وَلَا مَجْنَحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ الْأَمْوَالَ (opinion).

و فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَلَا تُمْسِكُوا بِعَصَمِ الْكُفَّارِ يُقُولُ مَنْ كَانَتْ عِنْدَهُ امْرَأَةٌ كَافِرَةٌ يَعْنِي عَلَى غَيْرِ مِلَّةِ الْإِسْلَامِ وَ هُوَ عَلَى مِلَّةِ الْإِسْلَامِ فَلْيَعْرِضْ عَلَيْهَا الْإِسْلَامَ فَإِنْ قَبِلَتْ فَهِيَ امْرَأَتُهُ وَإِلَّا فَهِيَ بَرِيَّةٌ مِنْهُ فَتَهَاؤُهَا اللَّهُ أَنْ يُمْسِكَ بِعَصَمِهَا.

(The book) ‘Tafseer Al Qummi’ - ‘And in a report by Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **and do not hold on to the ties of marriage of the Kafir women [60:10]**, he^{-asws} said: ‘One who had a Kafir wife with him, meaning being upon other than the religion of Islam while he was upon the religion of Islam, let him present Islam to her. If she accepts, she is his wife, or else she is free from him, for Allah^{-azwj} has Forbidden to hold on to her tie (of marriage)’.⁶⁵

و قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ وَ سَأَلُوا مَا أَنْفَعْتُمْ يَعْنِي إِذَا لَيْسَتْ امْرَأَةٌ مِنَ الْمُسْلِمِينَ بِالْكَافِرِ فَعَلَى الْكَافِرِ أَنْ يَرُدُّ عَلَى الْمُسْلِمِ صِدَاقَهَا فَإِنْ لَمْ يَفْعَلِ الْكَافِرُ وَ عَيِمَ الْمُسْلِمُونَ خَيْمَةً أُخِذَتْ مِنْهَا قَبْلَ التَّسْمِيَةِ صِدَاقُ الْمَرْأَةِ الْأَخِيَّةِ بِالْكَفَّارِ وَ قَالَ فِي قَوْلِهِ وَ إِنْ فَاتَكُمْ شَيْءٌ مِنْ أَرْوَاحِكُمْ إِلَى الْكُفَّارِ فَمَا تُكْرِمُهُمْ يَقُولُ يَلْعَنُ بِالْكَفَّارِ الَّذِينَ لَا عَهْدَ بَيْنَكُمْ وَ بَيْنَهُمْ فَأَصْبَحْتُمْ خَيْمَةً فَاتُوا الَّذِينَ ذَهَبَتْ أَرْوَاحُهُمْ مَعَلَّ مَا أَنْفَعُوا وَ آتَوْهُمُ اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ قَالَ وَ كَانَ سَبَبَ تَرْوُلِ ذَلِكَ أَنَّ حُمَرَ بْنَ الْمُطَّابِّ كَانَتْ عِنْدَهُ قَاتِلِيَةُ بِنْتُ أَبِي أُمَيَّةَ بْنِ الْمُؤَيَّرَةِ فَكَرِهَتْ الْهَيْجَرَةَ مَعَهُ وَ أَقَامَتْ مَعَ الْمُشْرِكِينَ فَتَكَهَّنَتْهَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ فَآمَرَ اللَّهُ رَسُولَهُ أَنْ يُعْطِيَ حُمَرَ مِثْلَ صِدَاقِهَا. (opinion)

⁶⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 83 H 45

⁶⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 84 H 1 a

و فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَ وَ إِن فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ فَلَحِقْنَ بِالْكَفَّارِ مِنْ أَهْلِ عَهْدِكُمْ فَاسْأَلُوهُمْ صَدَاقَهَا وَ إِن لَحِقْنَ بِكُمْ مِنْ نِسَائِهِمْ شَيْءٌ فَأَعْطُوهُمْ صَدَاقَهَا- ذَلِكُمْ حُكْمُ اللَّهِ بِحُكْمِ بَيْنِكُمْ.

And in a report by Abu Al Jaroud,

‘From Abu Ja’far^{-asws}: **And if from your wives, anything is lost from you [60:11]**, so she joins with the Kafirs, from the people of your pact, ask them for their dowries, and if something from their women join with you, then give them their dowries, that is the Judgment of Allah^{-azwj} He^{-azwj} has Judged between you’.⁶⁶

2- ع، علل الشرائع ابن الوليد عن الصفار عن ابن هاشم عن صالح بن سعيد وغيره من أصحاب يونس عن يونس عن أصحابه عن أبي جعفر و أبي عبد الله ع قال: قلت رجل لحقت امرأة بالكفار و قد قال الله عز و جل في كتابه- و إن فاتكم شيء من أزواجكم إلى الكفار فعاقبتهم فأتوا الذين ذهب أزواجهم مثل ما أنفقوا ما معنى العقوبة هاهنا

(The book) ‘Ilal Al Sharaie’ – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Salih Bin Saeed, and someone else from the companions of Yunus, from his companions,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws}, he (the narrator) said, ‘I said, ‘A man met his wife being with the Kafirs, and Allah^{-azwj} Mighty and Majestic has Said in His^{-azwj} Book: **And if from your wives, anything is lost from you to the Kafirs, then you marry successively, so give those whose wives had gone away the like of what they had spent [60:11]**. What is the meaning of ‘successively’ over here?’

قال إن الذي ذهب امرأته فعاقب على امرأة أخرى غيرها يعني تزوجها يعقب فإذا هو تزوج امرأة أخرى غيرها فعلى الإمام أن يعطيه مهر امرأته الداهية

He^{-asws} said: ‘The one whose wife has gone, so he follows-up with another wife other than her, meaning he marries her as a follow-up. When he marries another woman other than her, it is upon the Imam^{-asws} that he^{-asws} gives him the dowry of his wife who had gone’.

فَسَأَلْتُهُ فَكَيْفَ صَارَ الْمُؤْمِنُونَ يَرُدُّونَ عَلَى زَوْجِهَا الْمَهْرَ بَعْدَ فِعْلِ مِنْهُمْ فِي ذَهَابِهَا وَ عَلَى الْمُؤْمِنِينَ أَنْ يَرُدُّوا عَلَى زَوْجِهَا مَا أَنْفَقَ عَلَيْهَا بِمَا يُصِيبُ الْمُؤْمِنُونَ

I asked him^{-asws}, ‘How did it become such that the believers have to return the dowry to her husband without any action from them regarding her going away, and it is upon the believers that they have to return to her husband what he had spent upon her, from what is the share of the believers?’

قال يرد الإمام عليه أصابوا من الكفار أو لم يصيبوا لأن على الإمام أن يجبر حاجته من تحت يده و إن حضرت القسمة فله أن يسد كل نائية تنوبه قبل القسمة و إن بقي بعد ذلك شيء قسمه بينهم و إن لم يبق لهم شيء فلا شيء لهم.

He^{-asws} said: ‘The Imam^{-asws} will return to him, whether they have attained from the Kafirs or not attained, because it is upon the Imam^{-asws} that he mends his need from under his^{-asws} hand, and if the distribution (of war booty) presents, for him^{-asws} is to block every need from

⁶⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 84 H 1 b

his needs before the distribution, and if something remains after that, it is distributed between them, and if there does not remain anything for them, there is nothing for them”.⁶⁷

باب 85 ما يحرم بالمصاهرة أو يكره و ما هو بمنزلة المصاهرة

CHAPTER 85 – WHAT KINSHIP BY MARRIAGE IS PROHIBITED OR DISLIKED, AND WHAT IS AT THE STATUS OF THE KINSHIP BY MARRIAGE

1- ب، قرب الإسناد ابن عيسى عن البرزطي عن الرضا ع قال: سألتُه عن الرجل يتزوج المرأة مُتَعَةً أَيْحِلُّ لَهُ أَنْ يَتَزَوَّجَ أُخْتَهَا مُتَعَةً

(The book) ‘Qurb Al-Isnaad’ – Ibn Isa, from Al Bazanty,

‘From Al-Reza^{asws}, he (the narrator) said, ‘I asked him^{asws} about the man who marries the woman in Mut’ah, ‘Is it permissible for him to marry her sister in Mut’ah?’

قَالَ لَا.

He^{asws} said: ‘No’.⁶⁸

2- وَ سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ عِنْدَهُ امْرَأَةٌ أَيْحِلُّ لَهُ أَنْ يَتَزَوَّجَ ابْنَتَهَا بِنَاتًا

And I asked him^{asws} about a man having to have a wife with him, ‘Is it permissible for him to marry her daughter at all?’

قَالَ لَا.

He^{asws} said: ‘No’.⁶⁹

3- وَ سَأَلْتُهُ عَنْ رَجُلٍ تَكُونُ عِنْدَهُ امْرَأَةٌ أَيْحِلُّ لَهُ أَنْ يَتَزَوَّجَ أُخْتَهَا مُتَعَةً

And I asked him^{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 فَإِنَّ زُرَّارَةَ حَكَى عَنْ أَبِي جَعْفَرٍ عَ إِذَا هُنَّ مِثْلُ الْإِمَاءِ يُتَزَوَّجُ مِنْهُنَّ مَا شَاءَ

I said, ‘But Zurara has narrated from Abu Ja’far^{asws}: ‘But rather these are like the slave girls, he can marry from them whatever he so desires to!’

⁶⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 84 H 2

⁶⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 1

⁶⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 2

فَقَالَ هِيَ مِنَ الْأَرْبَعِ.

He^{-asws} said: ‘She is from the four’^{.70}

4- ع، علل الشرائع علي بن خاتم عن القاسم بن محمد عن حمدان بن الحسين بن الحسين بن الوليد عن مروان بن دينار قال: قلت لأبي إبراهيم ع لأبي علة لا يجوز للرجل أن يجمع بين الأختين

(The book) ‘Ilal Al Sharaie’ – Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al-Husayn, from Al-Husayn Bin Al Waleed, from Marwan Bin Dinar who said,

‘I said to Abu Ibrahim (Al-Kazim^{-asws}), ‘For which reason, it is not allowed for the man to gather between the two sisters (in marriage)?’

فَقَالَ لِتَحْصِينَ الْإِسْلَامِ وَ سَائِرِ الْأَدْيَانِ يَرَى ذَلِكَ.

He^{-asws} said: ‘For the protection of Islam and the rest of the religions view that’^{.71}

5- ب، قرب الإسناد محمد بن الحسين بن عثمان بن عيسى عن أبي الحسن الأول قال: كتبت إليه أسأله عن هذه المسألة و عرفت خطه عن أم ولد لرجل كان أبو الرجل وهبها له فولدت منه أولاداً فقالت له بعد ذلك إن أباك قد كان وطئني قبل أن يهبني

(The book) ‘Qurb Al Isnaad’ – Muhammad Bin Al-Husayn, from Usman Bin Isa,

‘From Abu Al-Hassan^{-asws} the 1st, he (the narrator) said, ‘I wrote to him^{-asws} asking him^{-asws} about this issue, and I recognised his^{-asws} handwriting, about a mother of children of a man, the father of the man had gifted her to him. She gave birth to children from him. After that, she said to him, ‘Your father had marital relations with me before he gifted me!’

قَالَ لَا تُصَدِّقْ إِذَا تَفَرُّ مِنْ سُوءِ خُلُقِي.

He^{-asws} said: ‘She will not be ratified! But rather, she is fleeing from evil manners’^{.72}

5- ب، قرب الإسناد الحسن بن علي بن النعمان عن عثمان بن عيسى قال: وهب رجل جاريتاً لابنه فولدت منه أولاداً فقالت الجارية بعد ذلك قد كان أبوك وطئني قبل أن يهبني لك

(The book) ‘Qurb Al Isnaad’ – Al-Hassan Bin Ali Bin Al Numan, from Usman Bin Isa who said,

‘A man gifted a slave girl to his son. She gave birth to a child from him. The slave girl said after that, ‘Your father had marital relations with me before he gifted me to you’.

فَسئِلْ أَبُو الْحَسَنِ ع عَنْهَا فَقَالَ لَا تُصَدِّقْ إِذَا تَفَرُّ مِنْ سُوءِ خُلُقِهِ

⁷⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 3

⁷¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 4

⁷² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 5 a

Abu Al-Hassan^{-asws} was asked about it. He^{-asws} said: 'She will not be ratified. But rather, she is fleeing from his evil matters!'

فَقِيلَ ذَلِكَ لِلْجَارِيَةِ فَقَالَتْ صَدَقَ وَ اللَّهُ مَا هَرَبْتُ إِلَّا مِنْ شُوءِ خُلُقِهِ.

That was said to the slave girl. She said, 'He^{-asws} spoke the truth, by Allah^{-azwj}! I was not fleeing except from his evil manners'.⁷³

6- ب، قرب الإسناد مُحَمَّدُ بْنُ الْفَضْلِ قَالَ: كُنْتُ عِنْدَ الرِّضَا ع فَسَأَلَهُ صَفْوَانُ بْنُ يَحْيَى عَنْ رَجُلٍ تَزَوَّجَ ابْنَةَ رَجُلٍ وَ لِلرَّجُلِ امْرَأَةٌ وَ أُمُّ وَ لِدِ قَمَاتِ أَبِي الْجَارِيَةِ يَحِلُّ لِلرَّجُلِ أَنْ يَتَزَوَّجَ امْرَأَتَهُ وَ أُمُّ وَ لِدِهِ

(The book) 'Qurb Al Isnaad' – Muhammad Bin Al Fuzeyl who said,

'I was in the presence of Al-Reza^{-asws}. Safwan Bin Yahya asked him^{-asws} about a man who married a daughter of a man, and for the man is a wife and mother of children. The father of the slave girl dies. Is it permissible for the man to marry his wife or mother of his children?'

قَالَ لَا بَأْسَ.

He^{-asws} said: 'No problem'.⁷⁴

7- ج، الإحتجاج كَتَبَ الْحَمِيرِيُّ إِلَى الْحُجَّةِ ع هَلْ يَجُوزُ لِلرَّجُلِ أَنْ يَتَزَوَّجَ ابْنَةَ زَوْجَتِهِ

(The book) 'Al Ihtijaj' -

'Al-Himeyri wrote to Al-Hujjat (12th Imam^{-ajfj}), 'Is it allowed for the man to marry a daughter of his wife?'

فَأَجَابَ إِنْ كَانَتْ رُبَيْثَ فِي حَجْرِهِ فَلَا يَجُوزُ وَ إِنْ لَمْ تَكُنْ رُبَيْثَ فِي حَجْرِهِ وَ كَانَتْ أُمُّهَا مِنْ غَيْرِ عِيَالِهِ فَقَدْ رُوِيَ أَنَّهُ جَائِزٌ

He^{-ajfj} wrote: 'If she has been nourished in his lap, it is not allowed, and if she had not been nourished in his lap, and her mother was from other than his dependants, it has been reported that it is allowed'.

وَ سُئِلَ هَلْ يَجُوزُ أَنْ يَتَزَوَّجَ بِنْتَ ابْنَةِ امْرَأَةٍ ثُمَّ يَتَزَوَّجَ جَدَّتَهَا بَعْدَ ذَلِكَ أَمْ لَا

And he asked, 'Is it allowed for him to marry a daughter of a daughter of a woman, then he marries her grandmother after that, or not?'

فَأَجَابَ قَدْ نُهِِيَ عَنْ ذَلِكَ.

⁷³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 5 b

⁷⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 6

He^{-ajfi} answered: 'It has been prohibited from that'.⁷⁵

8- ب، قرب الإسناد ابن عيسى عن البرزطي قال: سألت الرضا ع عن الرجل يتزوج المرأة و يتزوج أم ولد أبيها فقال لا بأس بذلك

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Al Bazanty who said,

'I asked Al-Reza^{-asws} about the man who marries the woman and had married a mother of children of her father. He^{-asws} said: 'There is no problem with that!'

فقلت له قد بلغنا عن أهلك أن علي بن الحسين ع تزوج ابنة للحسن و أم ولد للحسن و لكن رجلاً سألني أن أسألك عنها

I said to him^{-asws}, 'It has reached us from your^{-asws} father^{-asws} that Ali^{-asws} Bin Al-Husayn^{-asws} married a daughter of Al-Hassan^{-asws}, and mother of children of Al-Hassan^{-asws}, but a man has asked me to ask you^{-asws} about it'.

فقال ليس هو هكذا إنما تزوج علي بن الحسين ابنة للحسن و أم ولد لعلي بن الحسين المقتول عندهم فكتب بذلك إلى عبد الملك بن مروان ليغاب به علي بن الحسين ع فلما قرأ الكتاب قال إن علي بن الحسين يبضع نفسه و إن الله تبارك و تعالى يعرفه.

He^{-asws} said: 'It isn't like that! But rather, Ali^{-asws} Bin Al-Husayn^{-asws} had married a daughter of Al-Hassan^{-asws}, but (not) the mother of Ali^{-asws} Bin Al-Husayn^{-asws} (as she) was killed with you all! It was written with that to Abdul Malik Bin Marwan in order to fault Ali^{-asws} Bin Al-Husayn^{-asws} with. When he read the letter, he said, 'Ali^{-asws} Bin Al-Husayn^{-asws} drops himself^{-asws}, and Allah^{-azwj} Blessed and Exalted Raises him^{-asws}!'⁷⁶

9- ب، قرب الإسناد ابن أبي الخطاب عن البرزطي قال: سألت الرضا ع عن المرأة تقبلها القابلة فتلد العلام يحل للعلام أن يتزوج قابله أمه

(The book) 'Qurb al Isnaad' – Ibn Abu Al Khattab, from Al Baanty who said,

'I asked Al-Reza^{-asws} about the woman, the midwife looked after her. She gave birth to a boy. 'Is it permissible for the boy to marry the midwife of his mother?'

قال سبحانه الله و ما يحرم عليه من ذلك.

He^{-asws} said: 'Glory be to Allah^{-azwj}, and what is prohibited unto him from that?'⁷⁷

10 ع، علل الشرائع علي بن أحمد عن الأسيدي عن البرمكي عن علي بن العباس عن عبد الرحمن بن محمد عن الحزاز عن محمد بن مسلم عن أبي جعفر ع قال: إنما هي رسول الله ص عن تزويج المرأة على عمته و خاليتها إجلالاً للعممة و الخالة فإذا أذنت في ذلك فلا بأس.

(The book) 'Ilal Al Sharaie' – Ali Bin Ahmad, from Al Asady, from Al Barmakky, from Ali Bin Al Abbas, from Abdul Rahman Bin Muhammad, from Al Khazzaz, from Muhammad Bin Muslim,

⁷⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 7

⁷⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 8

⁷⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 9

‘From Abu Ja’far^{asws} having said: ‘But rather, Rasool-Allah^{saww} prohibited from marrying the woman upon her paternal aunt and her maternal aunt, in reverence of the paternal aunt and the maternal aunt. When she permits regarding that, there is no problem.’⁷⁸

11- ع، علل الشرائع أبي عن سعد عن ابن عيسى عن ابن فضال عن ابن بكير عن محمد بن مسلم عن أبي جعفر ع قال: لا تُنكح ابنة الأخ و لا ابنة الأخت على عمّتها و لا على خاليتها و تُنكح العمّة و الخالة على ابنة الأخ و الأخت بغير إذنيهما.

(The book) ‘Ilal Al Sharaie’ – My father, from Sa’ad, from Ibn Isa, from Ibn Fazzal, from Ibn Bukeyr, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws} having said: ‘You cannot marry a daughter of the brother, nor daughter of the sister upon her paternal aunt nor upon her maternal aunt, while the paternal aunt and the maternal aunt can be married upon a daughter of the brother without her permission’.⁷⁹

12- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُه عن المرأة تُزوّج على عمّتها و خاليتها قال لا بأس.

(The book) ‘Qurb Al Isnaad’ -

‘Ali, from his brother (Al-Kazim^{asws}), he said, ‘I asked him^{asws} about the woman marries upon her paternal aunt and her maternal aunt. He^{asws} said: ‘There is no problem’.⁸⁰

13- شي، تفسير العياشي عن محمد بن مسلم عن أحدهما ع عن رجلٍ كانت له جارية يطؤها قد باعها من رجلٍ فأعتقها فتزوّجت فولدت بصلحٍ لمولها الأول أن يتزوّج ابنتها

(The book) ‘Tafseer Al Ayyashi’ – From Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imam^{asws}) about a man who had a slave girl for him. He has marital relations with her. He sold her to a man. He frees her. She gets married and gives birth. Is it correct for her former master to marry her daughter?’

قال لا هي عليه حرام و هي ربيته و الحرّة و المملوكه في هذا سواء ثم قرأ هذه الآية - و ربائكمم اللاتي في حُجوركمم من نساءكمم.

He^{asws} said: ‘ No, she is prohibited unto him, and she is his stepdaughter, and the free woman and the slave woman are same in this’. Then he^{asws} read this Verse: **and your step-daughters who are in your care from the women [4:23]**’.⁸¹

The numbers 14 & 15 are missing.

16 ين، كتاب حسين بن سعيد و النوادر صفوان عن العلاء عن محمد عن أحدهما ع مثله.

⁷⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 10

⁷⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 11

⁸⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 12

⁸¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 13

The book of Haseen Bin Saeed, and 'Al Nawadir' – Safwan, from Al A'ala, from Muhammad, from one of the two (5th or 6th Imam^{-asws}), similar to it.⁸²

17- شي، تفسير العياشي عن أبي حمزة قال: سألت أبا جعفر ع عن رجل تزوج امرأة و طلقها قبل أن يدخل بها أ تحل له ابنتها

Tafseer Al Ayyashi, from Abu Hamza who said,

'I asked Abu Ja'far^{-asws} about a man who marries a woman and divorces her before he had consummated with her, 'Is her daughter permissible for him?'

قَالَ فَقَالَ قَدْ قَضَى فِي هَذَا أَمِيرُ الْمُؤْمِنِينَ ع لَا بَأْسَ بِهِ إِنَّ اللَّهَ يَقُولُ وَ رَبَائِكُمْ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بَيْنَ فَمَنْ لَمْ تَكُونُوا دَخَلْتُمْ بَيْنَ فَلَا جُنَاحَ عَلَيْكُمْ لَكِنَّهُ لَوْ تَزَوَّجْتِ الْإِبْنَةَ ثُمَّ طَلَقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا لَمْ يَحِلَّ لَهُ أُمُّهَا

He (the narrator) said, 'He^{-asws} said: 'Amir Al-Momineen^{-asws} had judged regarding this, there is no problem with it. Allah^{-azwj} Says: **and your step-daughters who are in your care from the women whom you entered with, but, if you did not enter into them, then there is no blame upon you [4:23]**. But, if he married the daughter, then divorces her before he consummates with her, her mother is not permissible for him'.

قَالَ قُلْتُ أ لَيْسَ هُمَا سَوَاءً

He (the narrator) said, 'I said, 'Aren't they both the same?'

قَالَ فَقَالَ لَا لَيْسَ هَذِهِ مِثْلَ هَذِهِ إِنَّ اللَّهَ يَقُولُ - وَ أُمَّهَاتُ نِسَائِكُمْ لَمْ يَسْتَتْنِ فِي هَذِهِ كَمَا اشْتَرَطَ فِي تِلْكَ هَذِهِ هَاهُنَا مُبْهَمَةٌ لَيْسَ فِيهَا شَرْطٌ وَ تِلْكَ فِيهَا شَرْطٌ.

He (the narrator) said, 'He^{-asws} said: 'This isn't like this! Allah^{-azwj} Says: **and mothers of your wives [4:23]**. He^{-azwj} didn't Make an exclusion in this, just as He^{-azwj} Stipulated in this. This here is absolute, without condition, while that one has a condition'.⁸³

18- شي، تفسير العياشي عن منصور بن حازم قال: قلت لأبي عبد الله ع رجل تزوج امرأة و لم يدخل بها تحل له أمها

(The book) 'Tafseer Al Ayyashi' – From Mansour Bin Hazim who said,

'I said to Abu Abdullah^{-asws}, 'A man marries a woman and does not consummate with her, 'Is her mother lawful for him?'

قَالَ فَقَالَ قَدْ فَعَلَ ذَلِكَ رَجُلٌ مِنَّا فَلَمْ يَرَ [نَرَى] بِهِ بَأْسًا

He (the narrator) said, 'He^{-asws} said: 'A man from us has done that, and he did not see any problem with that.

⁸² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 16

⁸³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 17

قَالَ فَقُلْتُ لَهُ وَ اللَّهُ مَا يَفْخُرُ الشَّيْعَةُ عَلَى النَّاسِ إِلَّا بِهَذَا إِنَّ ابْنَ مَسْعُودٍ أَفْتَى فِي هَذِهِ الشَّمْحِيَّةِ أَنَّهُ لَا بَأْسَ بِدَلِكْفَمَالَ لَهُ عَلِيٌّ ع وَ مِنْ أَيْنَ أَخَذْتَهَا قَالَ مِنْ قَوْلِ اللَّهِ تَعَالَى - وَ رَبَائِكُمْ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ

He (the narrator) said, 'I said to him^{-asws}, 'By Allah^{-azwj}! The Shias have not prided upon the people except with this! Ibn Masoud had issued a Fatwa regarding this priding, there is no problem with that. So, Ali^{-asws} said to him: 'And from where have you taken this?' He said, 'From Words of Allah^{-azwj} the Exalted: **and your step-daughters who are in your care from the women whom you entered with, but, if you did not enter into them, then there is no blame upon you [4:23]**'.

قَالَ فَقَالَ عَلِيٌّ ع إِنَّ هَذِهِ مُسْتَبْتَأَةٌ وَ تِلْكَ مُرْسَلَةٌ

He (the narrator) said, 'So Ali^{-asws} said: 'This is an exclusion, and that is unrestricted!'

قَالَ فَسَكَتُ فَتَدِيمْتُ عَلَى قَوْلِي فَقُلْتُ أَصْلَحَكَ اللَّهُ فَمَا تَقُولُ فِيهَا

He (the narrator) said, 'I was silent and regretted upon my words, so I said, 'May Allah^{-azwj} Keep you^{-asws} well! So, what are you^{-asws} saying regarding it?'

قَالَ فَقَالَ يَا شَيْخُ تُخْزِنِي أَنَّ عَلِيًّا ع قَدْ قَضَى فِيهَا وَ تَقُولُ لِي مَا تَقُولُ فِيهَا.

He (the narrator) said, 'He^{-asws} said: 'O Sheykh! You informed me^{-asws} that Ali^{-asws} has already judged regarding it, and you are saying to me^{-asws}, 'What are you^{-asws} saying regarding it?''⁸⁴

19- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ ع فِي الرَّجُلِ تَكُونُ لَهُ الْجَارِيَةُ فَيُصِيبُ مِنْهَا ثُمَّ يَبِيعُهَا هَلْ لَهُ أَنْ يَنْكِحَ ابْنَتَهَا

(The book) 'Tafseer Al Ayyashi' – From Ubeyd,

'From Abu Abdullah^{-asws} regarding the man having the slave girl for him, so he attains from her, then sells her. 'Is it permissible for him to marry her daughter?'

قَالَ لَا هِيَ مِثْلُ قَوْلِ اللَّهِ وَ رَبَائِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ.

He^{-asws} said: 'No! It is like the Words of Allah^{-azwj}: **and your step-daughters who are in your care from the women whom you entered with [4:23]**'.⁸⁵

20- شي، تفسير العياشي عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا ع كَانَ يَقُولُ الرَّبَائِبُ عَلَيْكُمْ حَرَامٌ مَعَ الْأُمَّهَاتِ اللَّاتِي قَدْ دَخَلْنَ بِهِنَّ فِي الْحُجُورِ أَوْ غَيْرِ الْحُجُورِ وَ الْأُمَّهَاتُ مُبْهَمَاتٌ دَخَلْنَ بِالْبَنَاتِ أَوْ لَمْ يَدْخُلْنَ بِهِنَّ فَحَرِّمُوا وَ أَهْمُوا مَا أَهَمَّ اللَّهُ.

(The book) 'Tafseer Al Ayyashi' – From Is'haq Bin Ammar,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} had said: 'The step-daughters are prohibited upon you all with the mothers which you have consummated with, whether they are in the

⁸⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 18

⁸⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 19

laps or not in the laps (care), and the mothers are ambiguous, whether you have consummated with the daughters or not consummated with them. Therefore, prohibit (what Allah^{-azwj} has Prohibited), and leaves as ambiguous what Allah^{-azwj} has Left as ambiguous!”⁸⁶

21- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ وَ لَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ قَالَ لَا يَصْلُحُ لِلرَّجُلِ أَنْ يَنْكِحَ امْرَأَةً جَدِّهِ.

(The book) ‘Tafseer Al Ayyashi’ – From Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj}: **And you cannot marry from the women whom your fathers married [4:22]**. He^{-asws} said: ‘It is not correct for the man that he marries a wife of his grandfather’.⁸⁷

22- ين، كتاب حسين بن سعيد و النوادر صفوان عن عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنِ ابْنِ حَازِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَتَاهُ رَجُلٌ فَسَأَلَهُ عَنْ رَجُلٍ تَزَوَّجَ بِامْرَأَةٍ فَمَاتَتْ قَبْلَ أَنْ يَدْخُلَ بِهَا أَيْ يَتَزَوَّجَ أُمِّهَا

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Safwan, from Abdul Rahman Bin Al Hajjaj, from Ibn Hazim who said,

‘I was in the presence of Abu Abdullah^{-asws}. A man came to him^{-asws} and asked him^{-asws} about a man who had married a woman, and she died before he had consummated with her, ‘Can he marry her mother?’

قَالَ أَبُو عَبْدِ اللَّهِ ع قَدْ فَعَلَهُ رَجُلٌ مِنَّا فَلَمْ نَرِ بِهِ بَأْسًا

Abu Abdullah^{-asws} said: ‘A man from us has done so, and he did not see any problem with it’.

فَقُلْتُ جُعِلْتُ فِدَاكَ وَ اللَّهُ مَا تَفَحَّرُ الشَّيْعَةُ إِلَّا بِقِضَاءِ عَلِيِّ فِي هَذِهِ السَّمْحِيَّةِ [السَّمْحِيَّةُ] الَّتِي أَفْتَى فِيهَا ابْنُ مَسْعُودٍ ثُمَّ أَتَى عَلِيًّا فَقَالَ لَهُ مِنْ أَيْنَ أَخَذْتَهَا

I said, ‘May I be sacrificed for you^{-asws}! The Shias have not prided except with the judgment of Ali^{-asws} regarding this priding which Ibn Masoud has issued Fatwa with. Then he came to Ali^{-asws}, so he^{-asws} said to him: ‘From where have you taken this?’

قَالَ مِنْ قَوْلِ اللَّهِ تَعَالَى - وَ رَبَائِبِكُمُ اللَّائِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّائِي دَخَلْتُمْ فِيْنَ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ فِيْنَ فَلَا جُنَاحَ عَلَيْكُمْ

He said, ‘From Words of Allah^{-azwj} the Exalted: **and your step-daughters who are in your care from the women whom you entered with, but, if you did not enter into them, then there is no blame upon you [4:23]**’.

فَقَالَ عَلِيُّ إِنَّ تِلْكَ مُبْهَمَةٌ وَ هَذِهِ مُسَمَّاةٌ قَالَ اللَّهُ وَ أُمَّهَاتُ نِسَائِكُمْ

⁸⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 20

⁸⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 21

Ali^{-asws} said: ‘That is ambiguous and this is specific. Allah^{-azwj} Said: **and mothers of your wives [4:23]**’.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ مَا تَسْمَعُ مَا يَرَوِي هَذَا عَنْ عَلِيٍّ ع

Abu Abdullah^{-asws} said: ‘Have you not heard what this one has reported from Ali^{-asws}?’

فَلَمَّا قُمْتُ نَدِمْتُ قُلْتُ أَيُّ شَيْءٍ صَنَعْتُ يَقُولُ هُوَ فَعَلَهُ رَجُلٌ مِنَّا فَلَمْ نَرِ بِهِ بَأْسًا وَ أَقُولُ أَنَا قَضَى عَلَيَّ فِيهَا

When I stood up, I regretted it. I said (to myself), ‘What have I done? He^{-asws} had said: ‘It was done by a man from us, so we do not see any problem with it’, and I said, ‘Ali^{-asws} had judged regarding it?’

فَلَقِيْنَهُ بَعْدَ ذَلِكَ فَقُلْتُ جُعِلْتُ فِدَاكَ مَسْأَلَةُ الرَّجُلِ إِنَّمَا كَانَ الَّذِي قُلْتُ زَلَّةً مِنِّي فَمَا تَقُولُ فِيهَا

I met him^{-asws} after that. I said, ‘May I be sacrificed for you^{-asws}! Issue of the man. But rather, that which I had said was a slip from me, so what are you^{-asws} saying regarding it?’

فَقَالَ يَا شَيْخُ تُخْبِرُنِي أَنَّ عَلِيًّا ع قَضَى فِيهَا وَ سَأَلَنِي مَا أَقُولُ فِيهَا.

He^{-asws} said: ‘O Sheykh! You informed me^{-asws} that Ali^{-asws} had judged regarding it, and you are asking me^{-asws} what I^{-asws} am saying regarding it!’⁸⁸

23 ين، كتاب حسين بن سعيد و النوادر النَّضْرِيُّ بْنُ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ حَمْرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Al Nazr Bin Suweyd, from Muhammad Bin Hamza, from Mansour Bin Hazim, ‘From Abu Abdullah^{-asws}, similar to it.’⁸⁹

24- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ وَ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الإِبْنُ وَ الإِبْنَةُ سَوَاءٌ إِذَا لَمْ يَدْخُلْ بِهَا فَإِنَّهُ إِنْ شَاءَ تَزَوَّجَ ابْنَتَهَا وَ إِنْ شَاءَ تَزَوَّجَ أُمَّهَا.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Ibn Abu Umeyr, from Hammad Bin Usman, and Jameel Bin Darraj,

‘From Abu Abdullah^{-asws} having said: ‘The son and the daughter are the same if you have not consummated with her (their mother). If you desire, you can marry her daughter and if you desire, you can marry her mother’⁹⁰.

25- ين، كتاب حسين بن سعيد و النوادر صَفْوَانُ بْنُ يَحْيَى عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً فَنَظَرَ إِلَى رَأْسِهَا وَ بَغَضَ جَسَدَهَا فَقَالَ أَيْتَزَوَّجُ ابْنَتَهَا

⁸⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 22

⁸⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 23

⁹⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 24

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

'From one of the two (5th or 6th Imam^{-asws}) about a man who marries a woman. He looks at her head and part of her body. He said, 'Can he marry her daughter'.

فَقَالَ لَا إِذَا رَأَى مِنْهَا مَا يَحْرُمُ عَلَى غَيْرِهِ فَلَيْسَ لَهُ أَنْ يَتَزَوَّجَ ابْنَتَهَا.

He^{-asws} said: 'No! When he has seen from her what is prohibited unto others, it isn't for him to marry her daughter'.⁹¹

26- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن جميل عن بعض أصحابنا عن أحدهما ع في رجل تزوج امرأة ثم طلقها قبل أن يدخل بها أ بجمل له ابنتها

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Jameel, from one of our companions,

'From one of the two (5th or 6th Imam^{-asws}) regarding a man who marries a woman, then divorces her before he consummates with her, 'Is her daughter lawful for him?'

قَالَ ابْنْتُ وَ الْأُمُّ فِي هَذَا سَوَاءٌ إِذَا لَمْ يَدْخُلْ بِإِحْدَاهَا حَلَّتْ لَهُ الْأُخْرَى.

He^{-asws} said: 'The daughter and the mother are the same in this, when he did not consummate with one of them, the other is lawful for him'.⁹²

27- ين، كتاب حسين بن سعيد و النوادر محمد بن إسماعيل قال: سألت أبا الحسن ع عن الرجل تكون له الجارية فقَبَّلَهَا هَلْ تَحِلُّ لَوْلَدِهِ

The book of Haseen Bin Saeed, and 'Al Nawadir' – Muhammad Bin Ismail said,

'I asked Abu Al-Hassan^{-asws} about the man having a slave girl for him, and he kisses her, 'Is she lawful for his son?'

فَقَالَ بِشَهْوَةٍ

He^{-asws} said: 'With lust?'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ لَا مَا تَرَكَ شَيْئاً إِذَا قَبَّلَهَا بِشَهْوَةٍ

He^{-asws} said: 'He has not left anything if he has kissed with lust'.

⁹¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 25

⁹² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 26

ثُمَّ قَالَ ابْتِدَاءً مِنْهُ إِنْ جَرَدَهَا ثُمَّ نَظَرَ إِلَيْهَا بِشَهْوَةٍ حُرِّمَتْ عَلَى ابْنِهِ

Then he^{-asws} said: 'Initiating from him when he bares her, then looks at her with lust, she is prohibited unto his son'.

فُلْتُ إِذَا نَظَرَ إِلَى جَسَدِهَا

I said, 'When he looked at her body?'

فَقَالَ إِذَا نَظَرَ إِلَى فَرْجِهَا.

He^{-asws} said: 'When he looked at her private part'⁹³.

28- ين، كتاب حسين بن سعيد و النوادر الحسن بن محبوب عن يونس بن يعقوب فُلْتُ لِأَبِي إِبْرَاهِيمَ ع رَجُلٌ تَزَوَّجَ امْرَأَةً فَمَاتَ قَبْلَ أَنْ يَدْخُلَ بِهَا أَ تَحِلُّ لِابْنِهِ

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al-Hassan Bin Mahboub, from Yunus Bin Yaqoub,

'I said to Abu Ibrahim^{-asws} (Al-Kazim^{-asws}), 'A man marries a woman, and she dies before he has consummated with her, 'Is she lawful for his son?'

فَقَالَ إِنَّهُمْ لَيَكْرَهُونَهُ لِأَنَّهُ مَلَكَ الْعُقْدَةَ.

He^{-asws} said: 'They are disliking it because he had possessed the tie of marriage.'⁹⁴

29- ين، كتاب حسين بن سعيد و النوادر صفوان عن العلاء عن محمد بن مسلم عن أحدهما ع أَنَّهُ قَالَ: لَوْ لَمْ يُحْرَمْ عَلَى النَّاسِ أَزْوَاجُ النَّبِيِّ ع بِقَوْلِ اللَّهِ- وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا حُرِّمَتْ عَلَى الْحَسَنِ وَ الْحُسَيْنِ لِقَوْلِ اللَّهِ- وَ لَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ فَلَا يَصْلُحُ لِلرَّجُلِ أَنْ يَنْكِحَ امْرَأَةً جَدِّهِ.

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

'From one of the two (5th or 6th Imam^{-asws} having said: 'Even if the wives of the Prophet^{-saww} had not been prohibited unto the people by the Words of Allah^{-azwj}: **And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! [33:53]**, they would still be prohibited unto Al-Hassan^{-asws} and Al-Husayn^{-asws} due to Words of Allah^{-azwj}: **And you cannot marry from the women whom your fathers married [4:22]**. Thus, it is not correct for the man to marry a wife of his grandfather'⁹⁵.

30- ين، كتاب حسين بن سعيد و النوادر صفوان عن العيصي قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ ثُمَّ خَلَفَ عَلَيْهَا رَجُلٌ فَوَلَدَتْ لِالْآخِرِ هَلْ يَحِلُّ وَلَدُهَا مِنَ الْآخِرِ لَوْلَدِ الْأَوَّلِ مِنْ عَدِّهَا

⁹³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 27

⁹⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 28

⁹⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 29

The book of Haseen Bin Saeed, and 'Al Nawadir' – Safwan, from Al Ays who said,

'I asked Abu Abdullah^{-asws} about a man who divorces his wife, then a man replaces upon her, so she gives birth for the latter ones, 'Is her child from the latter one lawful for the son of the former, from other than her?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قَالَ الْعَيْصُ وَ سَأَلْتُهُ عَنْ رَجُلٍ أَعْتَقَ سُرِّيَّةً ثُمَّ خَلَفَ عَلَيْهَا رَجُلًا بَعْدَهُ ثُمَّ وَلَدَتْ لِالْآخِرِ هَلْ يَحِلُّ وَلَدُهَا لِوَلَدِ ابْنِ الَّذِي أَعْتَمَهَا

Al-Ays said, 'And I asked him^{-asws} about a man who frees his concubine, then a man replaces upon her after him, then she gives birth to the latter ones, 'Is her child lawful for son of the son who had freed her?'

قَالَ نَعَمْ.

He^{-asws} said: 'Yes'.⁹⁶

31- ين، كتاب حسين بن سعيد و النوادر الحسن بن خالد الصيرفي قال: سألت أبا الحسن ع عن رجل نكح مملوكة له ثم خرجت من ملكه فتصيب ولداً أو لولده أن ينكح ولدها

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al-Hassan Bin Khalid Al Sayrafi who said,

'I asked Abu Al-Hassan^{-asws} about a man who marries a slave girl of his, then she exits from his ownership. Then she attains a child. 'Is it for his son to marry her child?'

فَقَالَ أَعِدْهَا عَلَيَّ إِذْ دُذِّهَا عَلَيَّ

He^{-asws} said: 'Repeat it unto me^{-asws}, say it again to me^{-asws}!'

فَأَوْمَأْتُ عَلَى نَفْسِي فُقُلْتُ أَنَا جُعِلْتُ فِدَاكَ أَصَبْتُ جَارِيَةً فَخَرَجَتْ مِنْ مَلِكِي فَأَصَابَتْ وَلِداً أَوْ لَوْلَدِي أَنْ يَنْكِحَ وَلَدَهَا

I gestured to myself and said, 'May I be sacrificed for you^{-asws}! I had attained a slave girl, then she exited from my ownership. She achieved a child. Is it for my son to marry her child?'

قَالَ مَا كَانَ قَبْلَ النِّكَاحِ - لَا أَرَى أَوْ لَا أَحِبُّ لَهُ أَنْ يَنْكِحَ وَ مَا كَانَ بَعْدَ النِّكَاحِ فَلَا بَأْسَ.

He^{-asws} said: 'Whatever happened before the marriage, I^{-asws} don't see it (proper) nor do I^{-asws} like it for him to marry, and whatever was after the marriage, there is no problem'.⁹⁷

⁹⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 30

⁹⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 31

32- ين، كتاب حسين بن سعيد و النوادر حمادُ بنُ عيسى عن رعي بن عبد الله عن محمد بن مسلم عن أبي عبد الله ع قال: إذا جرد الرجل الجارية و وضع يده عليها فلا تحل لأبيه.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Hammad Bin Isa, from Rabie Bin Abdullah, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'When the man bares the slave girl and places his hand upon her, she is not lawful for his father''^{.98}

33- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ بنُ سُؤَيْدٍ عن عبد الله بن سنان عن أبي عبد الله ع من تزوج امرأة فلا لمسها فمهرها واجب و إثمها حرام على أبيه و ابنه.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr Bin Suweyd, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws}: 'One who marries a woman and he touches her, her dowry is obligated and she is prohibited unto his father and his son''^{.99}

34- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بنُ أَبِي عُمَيْرٍ عن عُمَرَ بنِ أُذَيْنَةَ قَالَ حَدَّثَنِي سَعِيدٌ عن أَبِي عَزْرُوبَةَ عن فَتَادَةَ عن الْحُسَيْنِ أَنَّ رَسُولَ اللَّهِ ص تزوج امرأة من عامر بن صعصعة يقال لها سنا و كانت من أجمل أهل زمانها فلما نظرت إليها عايشته و حفصة قالتا لتعلينا على رسول الله فقالتا لها لا ترين رسول الله منك حرصاً

The book of Haseen Bin Saeed, and 'Al Nawadir' – Muhammad Bin Abu Umeyr, from Umar Bin Uzina who said, 'It is narrated to me by Saeed, from Abu Arouba, from Qatada, from Al-Hassan,

'Rasool-Allah^{-saww} married a woman from (clan of) Aamir Bin Sa'sa called Sana, and she was from the most beautiful of the people of her time. When Ayesha and Hafsa looked at her, they said, 'We shall prevail upon Rasool-Allah^{-saww}'. They said to her, 'Do not let Rasool-Allah^{-saww} see any eagerness from you'.

فَلَمَّا دَخَلَتْ عَلَى النَّبِيِّ فَنَاولَهَا يَدَهُ فَقَالَتْ أَعُوذُ بِاللَّهِ مِنْكَ

When she was escorted to the Prophet^{-saww}. He^{-saww} held her hand. She said, 'I seek Refuge with Allah^{-azwj} from you^{-saww}!'

فَانْقَبَضَتْ يَدَ رَسُولِ اللَّهِ ص عَنْهَا فَطَلَّقَهَا وَ أَحْفَقَهَا بِأَهْلِهَا وَ تَزَوَّجَ رَسُولُ اللَّهِ ص امْرَأَةً مِنْ كِنْدَةَ ابْنَةَ أَبِي الْجَوْنِ

Rasool-Allah^{-saww} retracted his^{-saww} hand away from her and divorced her and joined her with her family, and Rasool-Allah^{-saww} married a woman from (tribe of) Kinda, daughter of Abu Al Jawn.

فَلَمَّا مَاتَ إِبرَاهِيمُ بنُ رَسُولِ اللَّهِ ابْنُ مَارِيَةَ الْقَبْطِيَّةِ قَالَتْ لَوْ كَانَ نَبِيًّا مَا مَاتَ ابْنُهُ فَأَلْحَقَهَا رَسُولُ اللَّهِ بِأَهْلِهَا قَبْلَ أَنْ يَدْخُلَ بِهَا

⁹⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 32

⁹⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 33

When Ibrahim^{as} son of Rasool-Allah^{saww}, son of Mariah^{ra} the Coptic, passed away, she (the daughter of Al-Jawn) said, 'Had he^{saww} been a Prophet^{saww}, his^{saww} son would not have died!' So Rasool-Allah^{saww} joined her with her family before he^{saww} consummated with her.

فَلَمَّا فُيْضَ رَسُولُ اللَّهِ صَ وَ وَلى التَّامِسَ أَبَا بَكْرٍ أَتَتْهُ الْعَامِرِيَّةُ وَ الْكِنْدِيَّةُ وَ قَدْ حُطِبَتَا فَاجْتَمَعَ أَبُو بَكْرٍ وَ عُمَرُ فَقَالَا لُهُمَا اخْتَارَا إِنْ شِئْتُمَا الْحِجَابَ وَ إِنْ شِئْتُمَا الْبَاءَ

When Rasool-Allah^{saww} passed away and Abu Bakr was in charge of the people, the Aamiriya and the Coptic woman came to him, and they had been proposed to. So, Abu Bakr and Umar gathered and said to them, 'Choose the veil if you like, and if you like, the husband!'

فَاخْتَارَتَا الْبَاءَ فَرُؤِجَتَا فَجُذِمَ أَحَدُ الرَّجُلَيْنِ وَ جُنَّ الْآخَرُ

They chose the husband (marriage). They got them both married. One of the two men (husbands) became a leper, and the other became insane'.

قَالَ عُمَرُ بْنُ أُدَيْنَةَ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ زُرَّارَةَ وَ الْفُضَيْلَ فَرَوَيْتَا عَنْ أَبِي جَعْفَرٍ عَ أَنَّهُ قَالَ مَا نَهَى النَّبِيُّ صَ عَنْ شَيْءٍ إِلَّا وَ قَدْ غُصِبِي فِيهِ حَتَّى لَقَدْ نَكَحُوا أَزْوَاجَهُ وَ حُرْمَةُ رَسُولِ اللَّهِ أَكْبَرُ حُرْمَةً مِنْ آبَائِهِمْ.

Umar Bin Uzina said, 'I narrated this Hadeeth to Zurarah and Al-Fuzeyl. They both reported from Abu Ja'far^{asws} having said: 'The Prophet^{saww} had not prohibited from anything except and he^{saww} has been disobeyed regarding it, to the extent they married his^{saww} wives, and sanctity of Rasool-Allah^{saww} is mightier than sanctity of their fathers!''¹⁰⁰

35- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ بْنُ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي الرَّجُلِ تَكُونُ عِنْدَهُ الْجَارِيَّةُ فَيَكْشِفُ ثَوْبَهَا وَ يُجْرِدُهَا لَا يَرِيدُ عَلَى ذَلِكَ قَالَ لَا تَحِلُّ لِأَبْنِهِ إِذَا رَأَى فُرْجَهَا.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr Bin Suweyd, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} regarding the man having the slave girl in his possession. He uncovers her garment and bares her, not exceeding upon that. He^{asws} said: 'She is not lawful for his son when he has seen her private part'.¹⁰¹

36- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ الرَّجُلُ يَنْظُرُ إِلَى الْجَارِيَّةِ يُرِيدُ شِرَاءَهَا أَوْ تَحِلُّ لِأَبْنِهِ

The book of Haseen Bin Saeed, and 'Al Nawadir' – Muhammad Bin Abu Umeyr, from Jameel Bin Darraj who said,

'I said to Abu Abdullah^{asws}, 'The man looks at the slave girl intending to buy her, 'Is she lawful for his son?'

قَالَ نَعَمْ إِلَّا أَنْ يَكُونَ نَظَرَ إِلَى عَوْرَتِهَا.

¹⁰⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 34

¹⁰¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 35

He^{-asws} said: ‘Yes, except if he happens to have looked at her private part’¹⁰².

37- ين، كتاب حسين بن سعيد و النوادر ابنُ أبي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ الْحُجَّاجِ وَ حَفْصِ بْنِ الْبَحْتَرِيِّ وَ عَلِيِّ بْنِ يَظِينَ عَنْ أَبِي الْحَسَنِ ع فِي الرَّجُلِ تَكُونُ لَهُ الْجَارِيَةُ أَ تَحِلُّ لِابْنِهِ

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Ibn Abu Umeyr, from Muhammad Bin Al Hajjaj, and Hafs Bin Al Bakhtari, and Ali Bin Yaqteen,

‘From Abu Al-Hassan^{-asws} regarding the man having the slave girl for him, ‘Is she lawful for his son?’

قَالَ مَا لَمْ يَكُنْ مِنْهُ جَمَاعٌ أَوْ مُبَاشَرَةٌ كَالْجَمَاعِ فَلَا بَأْسَ

He^{-asws} said: ‘For as long as there did not happen any copulation from him, or hugging like the copulation, there is no problem’.

قَالَ وَ كَانَتْ لِأَبِي جَارِيَتَانِ فَوَهَبَ لِي أَحَدَهُمَا.

He^{-asws} said: ‘And there were two slave girls for my^{-asws} father^{-asws}. He^{-asws} gifted one of them to me^{-asws}’¹⁰³.

38- ين، كتاب حسين بن سعيد و النوادر فَضَالَةَ وَ الْقَاسِمِ عَنِ الْكَاهِلِيِّ قَالَ: سُئِلَ وَ أَنَا حَاضِرٌ عَنْ رَجُلٍ اشْتَرَى جَارِيَةً وَ لَمْ يَمَسَّهَا فَأَمَرَتْ امْرَأَتُهُ ابْنَهُ وَ هُوَ ابْنٌ عَشْرٍ سِنِينَ أَنْ يَقَعَ عَلَيْهَا فَوَقَعَ عَلَيْهَا الْعُلَامُ قَالَ أَيْمُ الْعُلَامِ وَ أَيْمُ أُمِّهِ وَ لَا أَرَى لِلْأَبِ أَنْ يَقْرَبَهَا

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Fazalah, and Al Qasim, from Al Kahily who said,

‘He^{-asws} was asked while I was present, about a man who buys a slave girl, and he did not touch her. His wife instructed his son, and he was a boy of ten years, to fall upon her. The boy fell upon her (for marital relations). He^{-asws} said: ‘The boy sinned, and his mother sinned, and I^{asws} don’t view for the father to go near her’.

قَالَ وَ سَمِعْتُهُ يَقُولُ سَأَلَنِي بَعْضُ هَؤُلَاءِ عَنْ رَجُلٍ وَقَعَ عَلَى امْرَأَةِ أَبِيهِ أَوْ جَارِيَةِ أَبِيهِ قُلْتُ مَا أَصَابَ الْإِبْنَ فُجُورٌ وَ لَا يُفْسِدُ الْحَرَامَ الْحَلَالَ.

He (the narrator) said, ‘And I heard him^{-asws} saying: ‘One of them asked me^{-asws} about a man who falls upon a woman of his father, of a slave girl of his wife. I said, ‘The son did not attain immorality, and the prohibited act does not spoil the permissible’¹⁰⁴.

39- ين، كتاب حسين بن سعيد و النوادر عَلِيُّ بْنُ التُّعْمَانِ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي رَجُلٍ اشْتَرَى جَارِيَةً فَمَقَّبَلَهَا

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Ali Bin Al Numan, from Abu Al Sabbah,

‘From Abu Abdullah^{-asws} regarding a man who buys a slave girl. He kisses her’.

¹⁰² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 36

¹⁰³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 37

¹⁰⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 38

قَالَ لَا يَحِلُّ لِوَلَدِهِ أَنْ يَطَّأَهَا.

He^{-asws} said: 'It is not lawful for his son to have marital relations with her'.¹⁰⁵

40- ين، كتاب حسين بن سعيد و النوادر ابن أبي نجران عن عاصم بن حميد عن محمد بن قيس عن أبي جعفر ع قال: أيما رجل نكح امرأة فلا مسها بيده قد وجب صداقها ولا تحل لأبيه ولا لابنه.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Najrab, from Aasim Bin Humeyd, from Muhammad Bin Qays,

'From Abu Ja'far^{-asws} having said: 'Whichever man marries a woman, so he touches her with his hands, her dowry is obligated, and she is neither lawful for his father nor for his son'.¹⁰⁶

41- ين، كتاب حسين بن سعيد و النوادر الحسن بن سعيد قال: كتبت إلى أبي الحسن ع أسأله عن رجل كانت له أمة يطؤها فأعتقها أو باعها ثم أصاب بعد ذلك أمها هل له أن ينكحها

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al-Hassan Bin Saeed said,

'I wrote to Abu Al-Hassan^{-asws} asking him^{-asws} about a man who had a slave girl for him. He had marital relations with her, then frees her or sells her. Then, after that, he comes across her mother, 'Is it for him to marry her?'

فكتب إلي لا تحل.

He^{-asws} wrote to me: 'She is not lawful (for him)'.¹⁰⁷

42- ين، كتاب حسين بن سعيد و النوادر صفوان عن ابن مسكان عن أبي بصير و ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله ع قال: قلت لرجل طلق امرأته فبانت منه و لها ابنة مملوكة فاشترها أ يحل له أن يطأها

The book of Haseen Bin Saeed, and 'Al Nawadir' – Safwan, from Ibn Muskan, from Abu Baseer, and Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'A man divorces his wife so she becomes irrevocably divorced from him, and there is a daughter for her, a slave girl, so he buys her, 'Is it lawful for him to have marital relations with her?'

قَالَ لَا

He^{-asws} said: 'No'.

و عن الرجل يكوّن له المملوكة و ابنتها فبيطأ إحداهما فتموت و تبقى الأخرى أ يصلح له أن يطأها

¹⁰⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 39

¹⁰⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 40

¹⁰⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 41

And about a man having a slave girl and her daughter for him. He has marital relations with one of them, and she dies, and the other remains, 'Is it correct for him to have marital relations with her?'

قَالَ لَا.

He^{-asws} said: 'No'.¹⁰⁸

43- ين، كتاب حسين بن سعيد و النوادر النَّصْرُ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ تَكُونُ لَهُ الْجَارِيَةُ يُصِيبُ مِنْهَا أَلَّهُ أَنْ يَنْكِحَ ابْنَتَهَا

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr, from Al Qasim Bin Suleyman, from Ubeyd Bin Zurara,

'From Abu Abdullah^{-asws} regarding the man having the slave girl for him. He attains from her, 'Is it for him to marry her daughter?'

قَالَ لَا هِيَ مِثْلُ قَوْلِهِ وَ رَبَائِكُمْ اللَّاتِي فِي حُجُورِكُمْ.

He^{-asws} said: 'No! She is an example in His^{-azwj} Words: **and your step-daughters who are in your care [4:23]**'.¹⁰⁹

44- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ وَ جَمِيلٌ وَ حَمَّادٌ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْأُمُّ وَ الْإِبْنَةُ سَوَاءٌ إِذَا لَمْ يُدْخَلَ بَيْنَهُمَا.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, and Jameel, and Hammad,

'From Abu Abdullah^{-asws} having said: 'The mother and the daughter are the same if not consummated with''.¹¹⁰

45- ين، كتاب حسين بن سعيد و النوادر الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ أَنَانَ بْنِ عُثْمَانَ عَنْ رَزِينِ بْنِ أَبِي بَيْعِ الْأَنْمَاطِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع رَجُلٌ كَانَتْ لَهُ جَارِيَةٌ وَطَفَّهَا ثُمَّ بَاعَهَا أَوْ مَاتَتْ عِنْدَهُ ثُمَّ وَجَدَ ابْنَتَهَا أَيْطُوهَا

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Qasim Bin Muhammad, from Aban Bin Usman, from Razeyn Baya Al Anmat who said,

'I said to Abu Ja'far^{-asws}, 'A man had a slave girl for him. He had marital relations with her, then sold her, or she died being with him. Then he found her daughter, 'Can he have marital relations with her?'

قَالَ نَعَمْ إِنَّمَا حَرَّمَ اللَّهُ هَذَا مِنَ الْحَرَائِرِ فَأَمَّا الْإِمَاءُ فَلَا بَأْسَ.

¹⁰⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 42

¹⁰⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 43

¹¹⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 44

He^{-asws} said: ‘Yes. But rather, Allah^{-azwj} has Prohibited this from the free women. As for the slave women, there is no problem’.¹¹¹

باب 86 الجمع بين الأختين و بين المرأة و عمتها و خالتها

CHAPTER 86 – THE GATHERING (AS WIVES) BETWEEN THE TWO SISTERS, AND BETWEEN THE WOMAN AND HER PATERNAL AUNT AND HER MATERNAL AUNT

1- ين، كتاب حسين بن سعيد و النوادر صفوان عن العلاء عن محمد عن أبي جعفر ع قال: لا تُنكح ابنة الأخت على خالتها و تُنكح الخالة على ابنة أختها و لا تُنكح ابنة الأخ على عمّتها و تُنكح العمّة على ابنة أخيها.

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

‘From Abu Ja’far^{-asws} having said: ‘You can’t marry the daughter of a sister upon her maternal aunt, and you can marry the maternal aunt upon a daughter of her sister, and you cannot marry the daughter of a brother upon her paternal aunt, and you can marry the paternal aunt upon a daughter of her brother’.¹¹²

2- ين، كتاب حسين بن سعيد و النوادر النضر بن سويد عن محمد بن أبي حمزة عن عمّن أخبره عن محمد بن مسلم عن أبي جعفر ع قال: لا تُنكح الجارية على عمّتها و لا على خالتها إلا بإذن الخالة و العمّة و لا بأس بأن تُنكح الخالة و العمّة على بنت أختيهما.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Al Nazr Bin Suweyd, from Muhammad Bin Abu Hamza, from the one who informed him from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘You cannot marry the slave girl upon her paternal aunt, nor upon her maternal aunt, except the permission of the maternal aunt and the paternal aunt, and there is no problem if you were to marry the maternal aunt and the paternal aunt upon a daughter of their sisters’.¹¹³

3- ين، كتاب حسين بن سعيد و النوادر محمد بن الفضيل عن أبي الصباح الكِنَانِي عن أبي عبد الله ع قال: لا يجلب للرجل أن يجتمع بين المرأة و خالتها.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Muhammad Bin Al Fuzeyl, from Abu Al Sabbah Al Kinani,

‘From Abu Abdullah^{-asws} having said: ‘It is not lawful for the man that he gathers between the woman and her maternal aunt (as wives)’.¹¹⁴

4- ين، كتاب حسين بن سعيد و النوادر الحسن عن فضالة عن عبد الله بن بكير عن محمد بن مسلم عن أبي جعفر ع قال: لا تُنكح ابنة الأخ و لا ابنة الأخت على عمّتها و لا على خالتها إلا بإذنيهما و تُنكح العمّة و الخالة على ابنة الأخ و الأخت بغير إذنيهما.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – From Fazala, from Abdullah Bin Bukeyr, from Muhammad Bin Muslim,

¹¹¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 85 H 45

¹¹² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 86 H 1

¹¹³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 86 H 2

¹¹⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 86 H 3

‘You cannot marry a daughter of the brother, nor a daughter of the sister upon her paternal aunt, nor upon her maternal aunt, except with their permission, and you can marry the paternal aunt and the maternal aunt upon a daughter of the brother and the sister without their permission’.¹¹⁵

5 ين، كتاب حسين بن سعيد و النوادر الحسن بن محبوب عن مالك بن عتيبة عن أبي عبد الله ع قال: لا تزوج المرأة على خالتها و تزوج الخالة على ابنة أختها.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Al-Hassan Bin Mahboub, from Malik Bin Atiyya,

‘From Abu Abdullah^{-asws} having said: ‘You cannot marry the woman upon her maternal aunt, and you can marry the maternal aunt upon a daughter of her sister’.¹¹⁶

6- ين، كتاب حسين بن سعيد و النوادر النضر و أحمد بن محمد بن عاصم عن عاصم بن حميد عن محمد بن قيس عن أبي جعفر عن أمير المؤمنين ع في أختين نكح إحداهما رجلاً ثم طلقها و هي حبلية ثم خطب أختها فنكحها قبل أن تصنع أختها المطلقة ولدها أمره أن يفارق الأخيرة حتى تصنع أختها المطلقة ولدها ثم يخطبها و يصدقها صداقها مرتين.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Al Nazr and Ahmad Bin Muhammad, from Aasim Bin Humeid, from Muhammad Bin Qays,

‘From Abu Ja’far^{-asws}, from Amir Al-Momineen^{-asws} regarding two sister, one of them marries a man, then he divorces her while she is pregnant, then he proposes to her sister, and marries her before her divorced sister had given birth to her child, he^{-asws} instructed him to separate the latter one until her divorced sister has given birth to her child. Then he can propose to her and give her dowry twice’.¹¹⁷

7- ين، كتاب حسين بن سعيد و النوادر أحمد بن محمد بن جميل بن دراج عن محمد بن مسلم عن أبي جعفر ع قال: إذا اختلعت المرأة من زوجها فلا بأس أن يتزوج أختها و هي في العدة.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Ahmad Bin Muhammad, from Jameel Bin Darraj, from Muhammad Bin Muslim,

‘If the wife gets mutually divorced (Khula) from her husband, there is no problem if he were to marry her sister while she is in the waiting period’.¹¹⁸

8- ين، كتاب حسين بن سعيد و النوادر أحمد بن محمد بن عتيبة عن زُرارة و عبد الكريم عن أبي بصير و المفصل بن صالح عن أبي أسامة جميعاً عن أبي عبد الله ع قال: المختلعة إذا اختلعت من زوجها و لم يكن له عليها رجعة حل له أن يتزوج أختها في عدتها.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Ahmad Bin Muhammad, from Al Musanna, from Zurara and Abdul Kareem, from Abu Baseer, and Al Mufazzal Bin Salih, from Abu Usama, altogether,

¹¹⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 86 H 4

¹¹⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 86 H 5

¹¹⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 86 H 6

¹¹⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 86 H 7

‘From Abu Abdullah^{-asws} having said: ‘The mutually divorced woman, when she is free from her husband, and there is no possibility of any return for him to her, it is permissible for him to marry her sister during her waiting period.’¹¹⁹

9- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ بْنُ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا كَانَ عِنْدَ الرَّجُلِ الْأُخْتَانِ الْمَمْلُوكَتَانِ فَتَكَحَّ إِحْدَاهُمَا ثُمَّ بَدَأَ لَهُ فِي الثَّانِيَةِ أَنْ يَتَكَحَّهَا فَلَيْسَ لَهُ أَنْ يَتَكَحَّ الْأُخْرَى حَتَّى يُخْرَجَ الْأُولَى مِنْ مَلِكِهِ بِبَيْعٍ أَوْ هِبَةٍ وَإِنْ وَهَبَهَا لَوْلَدِهِ فَإِنَّهُ يُجْزِيهِ.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Al Nazr Bin Suweyd, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘If there were to be two sisters with the man, both being slave girls, so he marries one of them, then there is a change of mind for him regarding the second to marry her, it isn’t for him to marry the other one until the first one exits from his ownership. He can either sell or gift her, and if he were to gift her to his son, it will suffice him’.¹²⁰

10- ين، كتاب حسين بن سعيد و النوادر زراعة [رُزَعَةُ] عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ تَزَوَّجَ أُمَّ وَوَلَدٍ لِرَجُلٍ ثُمَّ أَرَادَ أَنْ يَتَزَوَّجَ ابْنَةَ سَيِّدِهَا الَّذِي أَعْتَقَهَا فَيَجْمَعُ بَيْنَهُمَا قَالَ لَا بَأْسَ بِذَلِكَ.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Zar’ah, from Muhammad Bin Sama’at who said,

‘I asked Abu Abdullah^{-asws} about a man who marries a mother of a child of a man, then he intends to marry the daughter of her master who has freed her, so he gathers between the two. He^{-asws} said: ‘There is no problem with that’.¹²¹

11- ين، كتاب حسين بن سعيد و النوادر صَفْوَانُ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَضْرَمِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع رَجُلٌ نَكَحَ امْرَأَةً ثُمَّ أَتَى أَرْضاً أُخْرَى فَتَكَحَّ أُخْتَهَا وَ هُوَ لَا يَعْلَمُ

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Safwan, from Ibn Muskan, from Al Hazramy who said,

‘I said to Abu Ja’far^{-asws}, ‘A man marries a woman, then he goes to another land and marries her sister, and he does not know’.

قَالَ يُمَسِّكُ أَيُّهُمَا شَاءَ وَ يُجَلِّي سَبِيلَ الْأُخْرَى.

He^{-asws} said: ‘He can keep whichever of the two he desires, and he frees the way of the other’.¹²²

12- ين، كتاب حسين بن سعيد و النوادر قَرَأْتُ فِي كِتَابِ رَجُلٍ إِلَى أَبِي الْحَسَنِ ع يَتَزَوَّجُ الْمَرْأَةَ مُتَعَةً إِلَى أَجَلٍ مُسَمًّى فَيَنْقُضِي الْأَجَلَ بَيْنَهُمَا هَلْ لَهُ أَنْ يَتَكَحَّ أُخْتَهَا مِنْ قَبْلِ أَنْ تَنْقُضِي عِدَّتَهَا

¹¹⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 86 H 8

¹²⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 86 H 9

¹²¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 86 H 10

¹²² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 86 H 11

The book of Haseen Bin Saeed, and 'Al Nawadir' –

'I read in the letter of a man to Abu Al-Hassan^{-asws}: 'A man marries a woman in temporary marriage for a fixed term, and the term between them ends. 'Is it permissible for him to marry her sister before her waiting period has expired?'

فَكَتَبَ لَا يَحِلُّ لَهُ أَنْ يَتَزَوَّجَ حَتَّى تَنْقَضِيَ عِدَّتُهَا.

He^{-asws} wrote: 'It is not lawful for him to marry until the expiry of her waiting period'¹²³

[باب 87 نواذر المناهي في النكاح](#)

CHAPTER 87 – MISCELLANEOUS PROHIBITIONS REGARDING THE MARRIAGE

1- ع، علل الشرائع ماجيلويه عن مُحَمَّدِ الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَنَانَ بْنِ عُمَانَ عَنْ حَمَّادٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَحِلُّ لِأَحَدٍ أَنْ يَجْمَعَ بَيْنَ اثْنَتَيْنِ مِنْ وُلْدِ فَاطِمَةَ ع إِنَّ ذَلِكَ يَبْلُغُهَا فَيَشُقُّ عَلَيْهَا

(The book) 'Ilal Al Sharaie' – Majaylawiya, from Muhammad Al Attar, from Ahmad Bin Muhammad, from his father, from Ibn Abu Umeyr, from Aban Bin Usman, from Hammad who said,

'I heard Abu Abdullah^{-asws} saying: 'It is not permissible for anyone to gather between two daughters from the children of (Syeda) Fatima^{-asws}. If that reaches her^{-asws}, it would be grievous upon her^{-asws}!'

قَالَ قُلْتُ يَبْلُغُهَا

He (the narrator) said, 'I said, 'Reaches her^{-asws}?'

قَالَ إِي وَ اللَّهِ.

He^{-asws} said: 'Yes, by Allah^{-azwj!}'¹²⁴

[باب 88 حكم المتبني](#)

CHAPTER 88 – THE RULES OF ADOPTION

الآيات الأحزاب وَ مَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَ اللَّهُ يَقُولُ الْحَقَّ وَ هُوَ يَهْدِي السَّبِيلَ-

The Verses – (Surah) Al Ahzaab:

And He did not Make your adopted sons as being your sons. These are your words with your own mouths, and Allah is Saying the Truth, and He Guides to the Way [33:4].

¹²³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 86 H 12

¹²⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 87 H 1

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَ مَوَالِيكُمْ وَ لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَ لَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَ كَانَ اللَّهُ عَفُورًا رَحِيمًا

Assert them to their fathers, this is more equitable in the Presence of Allah. But if you do not know (who) their fathers are, then they are your brethren in the Religion and are your friends. And there isn't any blame on you regarding what you err with, but what your hearts deliberate with; and Allah was always Forgiving, Merciful [33:5].

و قال تعالى وَ إِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَ أَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللَّهَ وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا.

And the Exalted Said: **And when you said to the one whom Allah had Favoured upon and you had favoured upon: 'Withhold your wife to yourself and fear Allah!', and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. So when Zayd had dissolved the marriage, We Married her to you so that there would not happen to be any uneasiness upon the Momineen regarding the wives of their adopted sons when they had dissolved their marriages from them; and the Command of Allah Will always be Done [33:37].**

P.s. – There are no Ahadeeth in this chapter.

[باب 89 وطء الدبر](#)

CHAPTER 89 – ANAL UNION (SODOMY)

الآيات البقرة فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ

The Verses – (Surah) Al Baqarah: **then when they are clean, then go to them from where Allah has Commanded you [2:222].**

و قال تعالى نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ.

And the Exalted Said: **Your wives are a farm for you, so go to your farm as you like [2:223].**

1- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ إِثْبَانِ النِّسَاءِ فِي أَعْجَازِهِنَّ قَالَ لَا بَأْسَ لَكُمْ تَلَا هَذِهِ الْآيَةَ- نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ.

(The book) 'Tafseer Al Ayyashi' – From Abdullah Bin Abu Yafour who said,

'I asked Abu Abdullah^{-asws} about approaching the women (for union from) their behinds. He^{-asws} said: 'There is no problem'. Then he^{-asws} recited this Verse: **Your wives are a farm for you, so go to your farm as you like [2:223]**'.¹²⁵

¹²⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 89 H 1

2- شي، تفسير العياشي عن زُرارة عن أبي جعفر ع في قول الله عزَّ وَ جَلِ نِسَاؤُكُمْ حَزَّتْ لَكُمْ فَأْتُوا حَزَنَتَكُمْ أَنِّي شِئْتُمْ قَالَ حَيْثُ شَاءَ.

(The book) 'Tafseer Al Ayyashi' – From Zurara,

'From Abu Ja'far^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Your wives are a farm for you, so go to your farm as you like [2:223]**. He^{-asws} said: 'Wherever he so desires'.¹²⁶

3- شي، تفسير العياشي عن صفوان بن يحيى عن بعض أصحابنا قال: سألت أبا عبد الله ع في قول الله تعالى - نِسَاؤُكُمْ حَزَّتْ لَكُمْ فَأْتُوا حَزَنَتَكُمْ أَنِّي شِئْتُمْ فَقَالَ مِنْ قُدَامِهَا وَ مِنْ خَلْفِهَا فِي الْقُبُلِ.

(The book) 'Tafseer Al Ayyashi' – From Safwan Bin Yahya, from one of our companions who said,

'I asked Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} the Exalted: **Your wives are a farm for you, so go to your farm as you like [2:223]**. He^{-asws} said: 'From her front, and from her behind in the front'.¹²⁷

4- شي، تفسير العياشي عن معمر بن خلاد عن أبي الحسن الرضا ع أَنَّهُ قَالَ: أَيُّ شَيْءٍ تَقُولُونَ فِي إِيْتَانِ النِّسَاءِ فِي أَعْجَازِهِنَّ

(The book) 'Tafseer Al Ayyashi' – From Muammar Bin Khallad,

'From Abu Al-Hassan Al-Reza^{-asws}, he^{-asws} said: 'Which thing are you saying coming to the women in (from) their behinds?'

فُلْتُ بَلَعَنِي أَنَّ أَهْلَ الْمَدِينَةِ لَا يَرَوْنَ بِهِ بَأْسًا

I said, 'It has reached me that the people of Medina are not seeing any problem with it'.

قَالَ إِنَّ الْيَهُودَ كَانَتْ تَقُولُ إِذَا أَتَى الرَّجُلُ مِنْ خَلْفِهَا حَرْجٌ وَوَلَدُهُ أَحْوَلُ فَأَنْزَلَ اللَّهُ تَعَالَى نِسَاؤُكُمْ حَزَّتْ لَكُمْ فَأْتُوا حَزَنَتَكُمْ أَنِّي شِئْتُمْ يَعْنِي مِنْ خَلْفٍ أَوْ قُدَامٍ خِلَافًا لِقَوْلِ الْيَهُودِ وَ لَمْ يَعْنِ فِي أَذْبَارِهِنَّ.

He^{-asws} said: 'The Jews were saying, 'When the man comes from behind her, his child would be squint-eyed'. So, Allah^{-azwj} the Exalted Revealed: **Your wives are a farm for you, so go to your farm as you like [2:223]** – meaning from behind or front, opposite to the word of the Jews, and He^{-azwj} does not Mean (going) in their backsides".¹²⁸

5- شي، تفسير العياشي عن الحسن بن علي ع عن أبي عبد الله ع مثله.

(The book) 'Tafseer Al Ayyashi' – From Al-Hassan Bin Ali, from Abu Abdullah^{-asws}, similar to it.¹²⁹

6- شي، تفسير العياشي عن زُرارة عن أبي جعفر ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى - نِسَاؤُكُمْ حَزَّتْ لَكُمْ فَأْتُوا حَزَنَتَكُمْ أَنِّي شِئْتُمْ قَالَ مِنْ قُبُلِ.

¹²⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 89 H 2

¹²⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 89 H 3

¹²⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 89 H 4

¹²⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 89 H 5

(The book) 'Tafseer Al Ayyashi' – From Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj} the Exalted: **Your wives are a farm for you, so go to your farm as you like [2:223]**. He^{-asws} said: 'From the front (part)'.¹³⁰

7- شي، تفسير العياشي عن أبي بصير عن أبي عبد الله ع قال: سألتُه عن الرجل يأتي أهله في دبرها فكَرِهَ ذَلِكَ وَ قَالَ إِيَّاكُمْ وَ حَاشَ النِّسَاءِ

(The book) 'Tafseer Al Ayyashi' – From Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man who comes to his wife in her backside. He^{-asws} disliked that and said: 'Beware of the women's anuses!'

وَ قَالَ إِنَّمَا مَعْنَى نِسَاؤُكُمْ حَزْتُ لَكُمْ فَأْتُوا حَزَّتْكُمْ أَلَى شِئْتُمْ أَلَى سَاعَةٍ شِئْتُمْ.

And he^{-asws} said: 'But rather, the meaning of: **Your wives are a farm for you, so go to your farm as you like [2:223]** – whichever time you desire to'.¹³¹

8 شي، تفسير العياشي عن الفتح بن يزيد الجرجاني قال: كتبت إلى الرضا ع في مثله فورد منه الجواب سألت عمم أتى جاريتته في دبرها و المرأة لعبة لا تؤذى و هي حزت كما قال الله.

(The book) 'Tafseer Al Ayyashi' – From Al Fat'h Bin Yazeed Al Jurjany who said,

'I wrote to Al-Reza^{-asws} regarding similar to it. The answer arrived from him^{-asws}: 'You asked about the one who comes to his slave girl in her backside, and the woman is for playing, not for hurting, and she is a farm just as Allah^{-azwj} Said'.¹³²

9- شي، تفسير العياشي عن يزيد بن ثابت قال: سأل رجل أمير المؤمنين ع أن [أ] يؤتى النساء في أدبارهن

(The book) 'Tafseer Al Ayyashi' – From Yazeed Bin Sabit who said,

'A man asked Amir Al-Momineen^{-asws}, 'Can I come to the women in their backsides?'

فَقَالَ سَفَلْتَ سَفَلَ اللَّهِ بِكَ أ مَا سَمِعْتَ اللَّهَ يَقُولُ - أ تَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ.

He^{-asws} said: 'You are lowered, may Allah^{-azwj} Lower you! Have you not heard Allah^{-azwj} Saying: **'You are committing the immorality what no one has preceded you with it from the worlds! [7:80]**'.¹³³

10- شي، تفسير العياشي عن عبد الرحمن بن الحجاج قال: سمعت أبا عبد الله ع ذكر عنده إتيان النساء في أدبارهن فقال ما أعلم آية في القرآن أحلت ذلك إلا واحدة - إنكم لتأتون الرجال شهوة من دون النساء الآية.

¹³⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 89 H 6

¹³¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 89 H 7

¹³² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 89 H 8

¹³³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 89 H 9

(The book) 'Tafseer Al Ayyashi' – From Abdul Rahman Bin Al Hajjaj who said,

'I heard Abu Abdullah^{-asws}, it was mentioned in his^{-asws} presence coming to the women in their backsides. He^{-asws} said: 'I^{-asws} don't know of any Verse in the Quran which permits that except one: **You are coming to the men in lust from besides the women [7:81]** – the Verse'.¹³⁴

11- شي، تفسير العياشي عن الحسين بن علي بن يقطين قال: سألت أبا الحسن ع عن إتيان الرجل المرأة من خلفها قال أخلتها آية في كتاب الله في قوم لوط هؤلاء بناتي هن أطهر لكم وقد علم أنهم ليس الفرج يريدون.

(The book) 'Tafseer Al Ayyashi' – From Al-Husayn Bin Ali Bin Yaqteen who said,

'I asked Abu Al-Hassan^{-asws} about the man coming to the woman from their behind. He^{-asws} said: 'A Verse in the Book of Allah^{-azwj} permits it: **'O people! These are my (Community's) daughters, they are purer for you [11:78]** – and he^{-as} knew they were not intending the frontal private part'.¹³⁵

[باب 90 الخضضة و الاستمناء ببعض الجسد](#)

CHAPTER 90 – THE MASTURBATION AND SELF-STIMULATION WITH PART OF THE BODY

1- ضا، فقه الرضا عليه السلام أبي قال: سئل الصادق ع عن الخضضة فقال إنم عظيم قد نهي الله تعالى عنه في كتابه و فاعله كنايح نفسه و لو علمت بمن يفعل ما أكلت معه

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'My^{-asws} father^{-asws} said: 'Al-Sadiq^{-asws} was asked about the masturbation. He^{-asws} said: 'A grievous sin! Allah^{-azwj} the Exalted has Prohibited it in His^{-azwj} Book, and its doer is like the one having sex with himself, and had I^{-asws} known who is doing it, I^{-asws} would not eat with him!'

فقال السائل فبين لي يا ابن رسول الله ص من كتاب الله تحية

The questioner said, 'Explain it to me, O son^{-asws} of Rasool-Allah^{-saww}, its prohibition from the Book of Allah^{-azwj}!'

فقال قول الله فمن اتبعي وراء ذلك فأولئك هم العادون و هو بما وراء ذلك

He^{-asws} said: 'The Words of Allah^{-azwj}: **So one who seeks beyond that, then those, they are the transgressors [23:7]**, and it is from what is beyond that'.

فقال الرجل إنما أكبر الزنا أو هي

The man said, 'Which of the two is greater (in sin), the adultery or it?'

¹³⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 89 H 10

¹³⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 89 H 11

قَالَ هُوَ ذَنْبٌ عَظِيمٌ قَدْ قَالَ الْقَائِلُ بَعْضُ الذُّنُوبِ أَهْوَنُ مِنْ بَعْضِ وَ الذُّنُوبُ كُلُّهَا عَظِيمٌ عِنْدَ اللَّهِ لِأَنَّهَا مَعْاصِي وَإِنَّ اللَّهَ لَا يُحِبُّ مِنَ الْعِبَادِ الْعَصِيَانَ وَ قَدْ
تَمَنَّا اللَّهُ عَنْ ذَلِكَ لِأَنَّهَا مِنْ عَمَلِ الشَّيْطَانِ

He^{-asws} said: 'It is a mighty sin. The speaker has said, 'Some of the sins are lesser than some', and the sins, all of them, are mighty in the Presence of Allah^{-azwj} because these are acts of disobedience, and Allah^{-azwj} does not Love the disobedience from the servants, and Allah^{-azwj} has Forbidden us from that because it is from the actions of Satan^{-la}.

وَ قَالَ لَا تَعْبُدُوا الشَّيْطَانَ - إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ .

And He^{-azwj} Said: ***you will not be worshipping the Satan? He is your open enemy to you all! [36:60], Surely, the Satan is an enemy to you all. But rather, he calls his party in order for them to happen to be of the inmates of the Blazing Fire [35:6]'***.¹³⁶

2- غو، غوالي اللثالي قَالَ النَّبِيُّ ص نَاكِحُ الْكَفِّ مَلْعُونٌ.

(The book) 'Gawaly Al La'ali' -

'The Prophet^{-saww} said: 'The one having sex with the hand is an accursed!''¹³⁷

باب 91 من يجل النظر إليه و من لا يجل و ما يجرم من النظر و الاستماع و اللمس و ما يجل منها و عقاب التقبيل و الالتزام المحرمين

CHAPTER 91 – ONE IT IS PERMISSIBLE TO LOOK AT AND ONE IT IS NOT, AND WHAT IS FORBIDDEN FROM THE LOOKING AND THE LISTENING AND THE TOUCHING, AND WHAT IS LAWFUL FROM THESE, AND PUNISHMENT OF THE UNLAWFUL KISSING AND HUGGING

1- لي، الأماالي للصدوق فِي حَبْرِ الْمَنَاهِي أَنَّ النَّبِيَّ ص هَيَّ أَنْ تَتَكَلَّمَ الْمَرْأَةُ عِنْدَ غَيْرِ زَوْجِهَا وَ غَيْرِ ذِي مَحْرَمٍ مِنْهَا أَكْثَرَ مِنْ خَمْسِ كَلِمَاتٍ بِمَا لَا بُدَّ لَهَا مِنْهُ.

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

In a Hadeeth of the prohibitions, the Prophet^{-saww} prohibited the woman from talking in the present of (men) other than her husband and non-sanctimonious ones more than five phrases, from what there is no escape for her from (speaking) it'.¹³⁸

2- وَ هَيَّ أَنْ يَنْظُرَ الرَّجُلُ إِلَى عَوْرَةِ أَخِيهِ الْمُسْلِمِ وَ قَالَ مَنْ تَأَمَّلَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ لَعَنَهُ سَبْعُونَ أَلْفَ مَلَكٍ وَ هَيَّ الْمَرْأَةُ أَنْ تَنْظُرَ إِلَى عَوْرَةِ الْمَرْأَةِ

And he^{-saww} prohibited the man from looking at the nakedness of his Muslim brother, and said: 'One who contemplates on the nakedness of his Muslim brother gets cursed by a

¹³⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 90 H 1

¹³⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 90 H 2

¹³⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 1

thousand Angels, and he^{-saww} prohibited the woman from looking at the nakedness of a woman.

وَهُى أَنْ يَطَّلِعَ الرَّجُلُ فِي بَيْتِ جَارِهِ وَ قَالَ مَنْ نَظَرَ إِلَى عَوْرَةِ أَخِيهِ الْمُسْلِمِ أَوْ عَوْرَةِ غَيْرِ أَهْلِهِ مُتَعَمِّدًا أَدْخَلَهُ اللَّهُ مَعَ الْمُنَافِقِينَ الَّذِينَ كَانُوا يَبْحَثُونَ عَنْ عَوْرَاتِ الْمُسْلِمِينَ وَ لَمْ يُخْرَجْ مِنَ الدُّنْيَا حَتَّى يَفْضَحَهُ اللَّهُ إِلَّا أَنْ يَتُوبَ.

And he^{-saww} prohibited the man from peeking into a house of his neighbour and said: 'One who looks at the nakedness of his Muslim brother, or nakedness of other than his family deliberately, Allah^{-azwj} will Enter him with the hypocrites, those who investigate about the nakedness of the Muslims, and he will not exit from the world until Allah^{-azwj} Exposes him, except if he repents'.¹³⁹

3- وَ قَالَ ص مَنْ مَلَأَ عَيْنَهُ مِنْ حَرَامٍ مَلَأَ اللَّهُ عَيْنَهُ يَوْمَ الْقِيَامَةِ مِنَ النَّارِ إِلَّا أَنْ يَتُوبَ وَ يَرْجِعَ.

And he^{-saww} said: 'One who fills his eyes from prohibitions, on the Day of Qiyamah Allah^{-azwj} will Fill his eyes from the Fire, except if he repents and retracts'.¹⁴⁰

4- وَ قَالَ ص مَنْ صَافَحَ امْرَأَةً تَحْرِمُ عَلَيْهِ فَقَدْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَ مِنَ التَّرَمِّ امْرَأَةً حَرَامًا قُرْنَ فِي سَلْسِلَةٍ مِنْ نَارٍ مَعَ الشَّيْطَانِ فَيُعَذَّبَانِ فِي النَّارِ.

And he^{-saww} said: 'One who shakes the hand of an unlawful woman will incur the Wrath of Allah^{-azwj}, and one who embraces an unlawful woman will be paired in a chain of fire with the Satan^{-la}, and they will both be thrown into the Fire'.¹⁴¹

5- فس، تفسير القمي قُلْ لِلْمُؤْمِنِينَ بَعْضُوا مِنْ أَبْصَارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كُلُّ آيَةٍ فِي الْقُرْآنِ فِي ذِكْرِ الْفُرُوجِ فَهُوَ مِنَ الزِّنَا إِلَّا هَذِهِ الْآيَةُ فَإِنَّهَا مِنَ النَّظْرِ فَلَا يَحِلُّ لِرَجُلٍ مُؤْمِنٍ أَنْ يَنْظُرَ إِلَى فَجِّ أُخْتِهِ وَ لَا يَحِلُّ لِلْمَرْأَةِ أَنْ يَنْظُرَ إِلَى فَجِّ أَخِيهَا.

(The book) 'Tafseer Al Qummi -

Say to the Momineen to cast down their eyes and preserve their private parts, that is purer for them, surely Allah is Aware of what they are doing [24:30]. My father narrated to me from Muhammad Bin Abu Umeyr, from Abu Baseer, from Abu Abdullah^{-asws} said: 'Every Verse in the Quran mentioning the private parts, it is from the adultery except this Verse, for it is (protecting) from being looked at. It is not lawful for a Momin man to look at the private part of his sister nor it is lawful for the woman to look at the private part of her brother'.¹⁴²

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ لَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا فَهِيَ الثِّيَابُ وَ الْكُحْلُ وَ الْحَاتِمُ وَ حِصَابُ الْكَفِّ وَ السِّوَاوُ

And in a report by Abu Al Jaroud -

¹³⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 2

¹⁴⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 3

¹⁴¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 4

¹⁴² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 5 a

From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **and not to display their adornments except what is apparent from these [24:31]**: 'If it is the garment and the Kohl, and (wearing) the ring, and dyying the hand, and bangles.

وَ الزَّيْنَةُ ثَلَاثٌ زِينَةٌ لِلنَّاسِ وَ زِينَةٌ لِلْمَحْرَمِ وَ زِينَةٌ لِلزَّوْجِ فَأَمَّا زِينَةُ النَّاسِ فَقَدْ ذَكَرْنَا وَ أَمَّا زِينَةُ الْمُحْرَمِ الْقِلَادَةُ فَمَا فَوْقَهَا وَ الدُّمْلُجُ وَ مَا دُونَهُ وَ الخَلْخَالُ وَ مَا أَسْفَلَ مِنْهُ

And the adornments are three – adorning for the people, and adorning for the sanctimonious one, and adorning for the husband. As for adorning for the people we^{-asws} have mentioned, and as for adorning for the sanctimonious one, it is the necklace and what is above it, and the bracelet and what is below it, and the anklet and what is lower than it.

وَ أَمَّا زِينَةُ الزَّوْجِ فَالْجَسَدُ كُلُّهُ- أَوْ التَّابِعِينَ غَيْرَ أُولَى الْإِزْتِمَةِ مِنَ الرِّجَالِ فَهُوَ الشَّيْخُ الْكَبِيرُ الْقَانِي الَّذِي لَا حَاجَةَ لَهُ فِي النِّسَاءِ- أَوْ الطِّفْلُ الَّذِي لَمْ يَطْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ- وَ لَا يَضْرِبِينَ بِأَرْجُلِهِنَّ لِئَلَّا يَلْعَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ يَقُولُ وَ لَا تَضْرِبِي إِحْدَى رِجْلَيْهَا بِالْأُخْرَى لِتَفْرَعَ الخَلْخَالَ بِالخَلْخَالِ.

As for adorning for the husband, it is the body, all of it: **or followers who are without (sexual) need [24:31]**. He is the aged old man, the perishing one who, there is no need for him regarding the woman – **the child not having been exposed to the private parts of the women, and they should not strike with their legs for it to be known what is hidden from their adornments [24:31]**. He^{-azwj} is Saying she should not strike one of her legs with the other to knock the anklet with the anklet".¹⁴³

6- فس، تفسير القمي إنَّ النِّسَاءَ كُنَّ يَخْرُجْنَ إِلَى الْمَسْجِدِ وَ يُصَلِّينَ خَلْفَ رَسُولِ اللَّهِ ص فَإِذَا كَانَ بِاللَّيْلِ وَ خَرَجْنَ إِلَى صَلَاةِ الْمَغْرِبِ وَ الْعِشَاءِ وَ الْعَدَاةِ يَفْعَلُ الشَّابُّ لَهُنَّ فِي طَرِيقِهِنَّ فَيُؤَدُّوهِنَّ وَ يَتَعَرَّضُونَ لَهُنَّ

(The book) 'Tafseer Al Qummi' -

The women used to go out to the Masjid and pray Salat behind Rasool-Allah^{-saww}. When it was at night and they were going out to Salat Al-Maghrib and Al-Isha and the morning, the youths would sit for them in their street and bother them and present to them.

فَأَنْزَلَ اللَّهُ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَ بَنَاتِكَ وَ نِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَ كَانَ اللَّهُ عَفُورًا رَحِيمًا.

So, Allah^{-azwj} Revealed: **O you Prophet! Say to your wives, and your daughters, and the womenfolk of the Momineen to draw their outer garments upon themselves. That is more appropriate, for they would be recognised and would not be harmed; and Allah was always Forgiving, Merciful [33:59]**.¹⁴⁴

7- ب، قرب الإسناد هارون عن ابن زياد قال: سَمِعْتُ الصَّادِقَ عَ عَمَّا تُظْهِرُ الْمَرْأَةُ مِنْ زِينَتِهَا فَقَالَ الْوَجْهَ وَ الْكَمْفَيْنِ.

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

¹⁴³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 5 b

¹⁴⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 6

'I heard Al-Sadiq^{-asws} about what the woman can manifest from her adornments. He^{-asws} said: 'The face and the two palms''^{.145}

8- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُه عن المرأة لها أن يحجمها رجلٌ

(The book) 'Qurb Al Isnaad' -

Ali, from his brother (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the woman, 'Is it for her to get cupping done by a man?'

قال لا.

He^{-asws} said: 'No'.¹⁴⁶

9- و سألتُه عن المرأة يكون بها الجرح في فخذهما أو عضديهما هل يصلح للرجل أن ينظر إليه و يعالجه

And I asked him^{-asws} about the woman having an injury in her thigh, or her forearm, 'Is it correct for the man to look at it and treat it?'

قال لا.

He^{-asws} said: 'No'.¹⁴⁷

10- و سألتُه عن الرجل يكون بأصل فخذه أو ألبته الجرح هل يصلح للمرأة أن تنظر إليه أو تداويه

And I asked him^{-asws} about the man having the injury in the bottom of his thigh or his buttocks, 'Is it correct for the woman to look at it or treat it?'

قال إذا لم يكن عورة فلا بأس.

He^{-asws} said: 'If it does not happen to be the private part, there is no problem'.¹⁴⁸

11- و سألتُه عن الرجل ما يصلح له أن ينظر إليه من المرأة التي لا تحل له

And I asked him^{-asws} about the man, 'What is correct for him to look at from the woman who is not lawful for him?'

قال الوجه و الكف و موضع السوار.

He^{-asws} said: 'The face and the palm, and place of the bangles'.¹⁴⁹

¹⁴⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 7

¹⁴⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 8

¹⁴⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 9

¹⁴⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 10

¹⁴⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 11

12- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في علل ابن سنان عن الرضا ع أنه كتب إليه حرم النظر إلى شعور النساء المحجوبات بالأزواج وغيرهن من النساء لما فيه من تهييج الرجال وما يدعو التهييج إلى الفساد والدخول فيما لا يحل ولا يجمل

(The book) 'Ilal Al-Sharaie', (and) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, in 'Ilal' of Ibn Sinan, from Al-Reza^{-asws}, he^{-asws} wrote to him: 'It is prohibited to look at the hair of women, the veiled with the husbands and others from the women due to what is in it from the arousal of men, and what the arousal leads to the corruption and the entry into what is not permissible nor beautiful.

وكذلك ما أشبه الشعور إلا الذي قال الله عز وجل - و الفواعل من النساء اللاتي لا يرجون نكاحاً فليس عليهن جناح أن يضعن ثيابهن غير متبرجات بزينة أي غير الجلباب ولا تأس بالنظر إلى شعور مثلهن.

And like that is what resembles the hair, except which Allah^{-azwj} Mighty and Majestic Said: **And the post-menopausal from the women, those who do not hope for marriage, there isn't any blame upon them if they put off their clothes without displaying the ornaments [24:60]**, i.e., other than the outer garment, and there is no problem with the looking at the hair of the likes of them'.¹⁵⁰

13- مع، معاني الأخبار أبي عن سعد عن ابن زياد عن صفوان عن ابن مسكان عن زُرارة قال: سألت أبا جعفر ع عن قول الله عز وجل - أو التابعين غير أولي الإزبة من الرجال إلى آخر الآية فقال الأحمق الذي لا يأتي النساء.

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Ibn Yazeed, from Safwan, from Ibn Muskan, from Zurara who said,

I asked Abu Ja'far^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **or followers who are without (sexual) need [24:31]** – up to the end of the Verse. He^{-asws} said: 'The idiot who does not come to the women'.¹⁵¹

14- مع، معاني الأخبار ابن الوليد عن الصفار عن أحمد بن محمد بن عيسى عن الوشاء عن البطانيني عن أبي بصير قال: سألت أبا عبد الله ع عن التابعين غير أولي الإزبة من الرجال قال هو الأبله المولى عليه الذي لا يأتي النساء.

(The book) 'Ma'any Al Akhbaar' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Washa, from Al Batainy, from Abu Baseer who said,

I asked Abu Abdullah^{-asws} about **or followers who are without (sexual) need [24:31]**. He^{-asws} said: 'He is the simple-minded governed upon (slave), the one who does not come to the women'.¹⁵²

15- ل، الخصال ابن الوليد عن الصفار عن أحمد بن محمد بن مروك عن عبدي عن بعض أصحابنا عن أبي عبد الله ع قال: قلت له ما للرجل أن يرى من المرأة إذا لم يكن لها محرم

¹⁵⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 12

¹⁵¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 13

¹⁵² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 14

(The book) 'Al-Khisaal' – Ibn Al-Waleed, from Al-Saffar, from Ahmad Bin Muhammad, from Marwak Bin Ubeyd, from one of our companions,

From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'What is for the man to see from the woman, if he does not happen to be sanctimonious (Mahram) for her?'

قَالَ الْوَجْهَ وَ الْكَفَّيْنِ وَ الْقَدَمَيْنِ.

He^{-asws} said: 'The face and the two palms, and the two feet'.¹⁵³

16- ع، علل الشرائع أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ الْحُجَّاجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْجَارِيَةِ الَّتِي لَمْ تُدْرِكْ مَتَى يَنْبَغِي لَهَا أَنْ تُعْطِيَ رَأْسَهَا مِنْ لَيْسَ بَيْنَهُ وَ بَيْنَهَا حُجْرٌ وَ مَتَى يَجِبُ أَنْ تُقَنَّعَ رَأْسَهَا لِلصَّلَاةِ

(The book) 'Ilal Al Sharaie' – My father, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Al Hajjaj who said,

I asked Abu Abdullah^{-asws} about the slave girl who is not an adult yet, 'When is it befitting for her to cover her head from the ones there isn't any sanctimony between him and her, and when is it obligatory for her to cover her head for the Salat?'

قَالَ لَا تُعْطِي رَأْسَهَا حَتَّى تُحْرَمَ عَلَيْهَا الصَّلَاةُ.

He^{-asws} said: 'She does not cover her head until the Salat gets prohibited unto her (in some days)'.¹⁵⁴ (i.e., she starts menstruating)

17- ب، قرب الإسناد ابْنُ الْحَطَّابِ عَنِ الْبَرْزَنْطِيِّ عَنِ الرِّضَا ع قَالَ: لَا تُعْطِي الْمَرْأَةَ رَأْسَهَا مِنَ الْعُلَامِ حَتَّى يَبْلُغَ الْعُلَامُ.

(The book) 'Qurb Al Isnaad' – Ibn Al Khattan, from Al Bazanty,

From Al-Reza^{-asws}: 'The woman does not cover her head from the boy until the boy matures'.¹⁵⁵

18- ل، الحصال ابْنُ الْمُغْبِرَةِ بِإِسْنَادِهِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ إِلَّا ثَلَاثَةَ أَعْيُنٍ عَيْنٌ بَكَتْ مِنْ حَشْيَةِ اللَّهِ وَ عَيْنٌ غُضِّتْ عَنْ مَحَارِمِ اللَّهِ وَ عَيْنٌ بَاتَتْ سَاهِرَةً فِي سَبِيلِ اللَّهِ.

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

From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Every eye will be crying on the Day of Qiyamah except three eyes – an eye having cried from fear of Allah^{-azwj}, and an eye closed from prohibitions of Allah^{-azwj}, and an eye having spent a night having held a vigil in the way of Allah^{-azwj}'.¹⁵⁶

¹⁵³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 15

¹⁵⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 16

¹⁵⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 17

¹⁵⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 18

19 ثو، ثواب الأعمال ابن الوليد عن الصغار عن ابن هاشم عن ابن المغيرة عن السكوني مثله.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Al Mugheira, from Al Sakuni, similar to it.¹⁵⁷

20- ل، الخصال الأربعة قال أمير المؤمنين ع ليس في البدن شيء أقل شكراً من العين فلا تعطوها سؤالاً فتشغلكم عن ذكر الله عز وجل -

(The book) 'Al Khisaal',

Al-Arbamiya – Amir Al-Momineen^{-asws} said: 'There isn't anything in the body of less gratefulness than the eyes, so do not grant it its request for it would pre-occupy you from the Zikr of Allah^{-azwj} Mighty and Majestic!'

و قال ع لكم أول نظرة إلى المرأة فلا تتبعوها بنظرة أخرى و احرصوا الفتنه.

And he^{-asws} said: 'For you is the first glance at the woman, so do not follow it with another glance, and be careful of the temptation (Fitna)'.¹⁵⁸

21- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قال قال رسول الله لا تتبع النظرة النظرة فليس لك إلا أول النظرة.

(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: 'Rasool-Allah^{-saww} said: 'Do not follow up the look (glance) with a glance. It isn't for you except the first look'.¹⁵⁹

22- ب، قرب الإسناد أبو البخاري عن الصادق عن أبيه عن علي صلوات الله عليهم في المرأة يموت في بطنها الولد فيتخوف عليها قال لا بأس أن يدخل الرجل يده فيقطعها فيخرجها إذا لم ترفق به النساء.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, regarding the woman, the child dies in her belly, so there it is feared upon her. He^{-asws} said: 'There is no problem for the man to insert his hand and cut it out and extract it, if the women cannot be gentle with it'.¹⁶⁰

23- مكا، مكارم الأخلاق من كتاب المحاسن عن أبي عبد الله ع في قوله جل ثناؤه إلا ما ظهر منها قال الوجه و الذراعان.

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

From Abu Abdullah^{-asws} regarding His^{-azwj} Words, Majestic is His^{-azwj} Laudation: **except what is apparent from these [24:31]**. He^{-asws} said: 'The face and the two forearms'.¹⁶¹

¹⁵⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 19

¹⁵⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 20

¹⁵⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 21

¹⁶⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 22

¹⁶¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 23 a

عَنْهُ عَ أَيضاً فِي قَوْلِهِ عَزَّ وَ جَلَّ إِلَّا مَا ظَهَرَ مِنْهَا قَالَ الرِّينَةُ الظَّاهِرَةُ الكُحْلُ وَ الحَاتِمُ.

From him^{-asws} also, regarding Words of Mighty and Majestic: **except what is apparent from these [24:31]**. He^{-asws} said: ‘The apparent adornments – the Kohl and the ring’.¹⁶²

وَ فِي رِوَايَةٍ أُخْرَى قَالَ: الحَاتِمُ وَ المَسَكَةُ وَ هُوَ الَّذِي يَظْهَرُ مِنَ الرِّينَةِ وَ لَا يُبْدِينَ زِينَتَهُنَّ القَالِيدَ وَ القُرْطَةَ وَ الدَّمَالِيحَ وَ الحَلَاحِيلَ

And in another report, he^{-asws} said: ‘The ring and the bracelet, and it is which he can look at from the adornments. As for: **and not to display their adornments [24:31]**, the necklaces and the earrings, and the armllets and the anklets’.

وَ قَالَ المَسَكَةُ هِيَ القُلْبُ المَسَكُ السِّوَاكُ مِنَ الذَّنْبِلِ وَ يُقَالُ وَاحِدُهُ مَسَكَةٌ.

And he^{-asws} said: ‘The bracelet, it is ‘Al-Qulb Al-Masak’, the bangle of the shells, and one is called ‘Masakah’’.¹⁶³

24- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي الحَدِيثِ الَّذِي قَالَتْ فَاطِمَةُ خَيْرٌ لِلنِّسَاءِ أَلَّا يَرَيْنَ الرِّجَالَ وَ لَا يَرَاهُنَّ الرِّجَالُ فَقَالَ رَسُولُ اللَّهِ ص إِنَّهَا مَيِّ.

And from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-sawww} said in a Hadeeth in which (Syeda) Fatima^{-asws} had said: ‘Best for the women is that neither do the men see them nor do they see them (men)!’ So Rasool-Allah^{-sawww} said: ‘She^{-asws} is from me^{-sawww}’.¹⁶⁴

25- عَنْ أُمِّ سَلَمَةَ قَالَتْ كُنْتُ عِنْدَ النَّبِيِّ ص وَ عِنْدَهُ مَبْمُونَةٌ فَأَقْبَلَ ابْنُ مَكْتُومٍ وَ ذَلِكَ بَعْدَ أَنْ أَمَرَ بِالْحِجَابِ فَقَالَ احْتَجِبَا

From Umm Salama^{-ra}. She^{-ra} said, ‘I^{-ra} was in the presence of the Prophet^{-sawww}, and with him^{-sawww} was Maymouna^{-ra}. Ibn Maktoum (a blind man) came, and that was after he^{-sawww} had been Commanded with the veil. He^{-sawww} said: ‘Veil up!’

فَقُلْنَا يَا رَسُولَ اللَّهِ أَلَيْسَ أَعْمَى لَا يُبْصِرُنَا

We^{-ra} said, ‘O Rasool-Allah^{-sawww}! Isn’t it so that the blind cannot see us^{-ra}?’

قَالَ أَ فَعَمِيَاوَانِ أَنْتُمَا أَلَسْتُمَا تُبْصِرَانِي.

He^{-sawww} said: ‘Are you^{-ra} two blind? Aren’t you^{-ra} both seeing him?’¹⁶⁵

26- وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يُسَلِّمُ عَلَى النِّسَاءِ وَ كَانَ يَكْرَهُ أَنْ يُسَلِّمَ عَلَى الشَّائِئَةِ مِنْهُنَّ وَ قَالَ أَنَحْوَفُ أَنْ يُعْجِبَنِي صَوْتُهَا فَيَدْخُلُ مِنَ الإِثْمِ عَلَيَّ أَكْثَرُ بِمَا أَطْلُبُ مِنَ الأَجْرِ.

¹⁶² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 23 b

¹⁶³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 23 c

¹⁶⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 24

¹⁶⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 25

And Amir Al-Momineen^{-asws} used to greet unto the women, and he^{-asws} would dislike greeting unto the youthful ones from them, and said: 'It is feared that their voice might fascinate one so more sin would enter upon one than the Recompense one seeks'.¹⁶⁶

27- وَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اللَّهِ عَ هَلْ يُصَافِحُ الرَّجُلُ الْمَرْأَةَ لَيْسَتْ بِذِي مَحْرَمٍ

And Abu Baseer asked Abu Abdullah^{-asws}, 'Can the man shake hands with who isn't 'Mahram' (sanctimonious to him)?'

قَالَ لَا إِلَّا مِنْ وَرَاءِ الثَّوْبِ.

He^{-asws} said: 'No, except from behind the cloth'.¹⁶⁷

28- وَعَنِ الصَّادِقِ عَ قَالَ: مَنْ نَظَرَ إِلَى امْرَأَةٍ فَرَفَعَ بَصَرَهُ إِلَى السَّمَاءِ أَوْ غَمَّضَ بَصَرَهُ لَمْ يَرْتَدَّ إِلَيْهِ بَصَرُهُ حَتَّى يُرَوِّجَهُ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْخُورِ الْعَيْنِ.

And from Al-Sadiq^{-asws} having said: 'One who looks at a woman, he should either raise his sight towards the sky or shut his eyes, no returning his sight, until Allah^{-azwj} Mighty and Majestic get him married to the Maiden Houries'.¹⁶⁸

29- وَقَالَ عَ أَوَّلُ النَّظَرِ لَكَ وَ الثَّانِيَةُ عَلَيْكَ وَ لَا لَكَ وَ الثَّالِثَةُ فِيهَا الْهَلَاكُ.

And he^{-asws} said: 'The first look (glance) is for you, and the second is against you and not for you, and the third has the destruction in it'.¹⁶⁹

30- عَنِ الْبَاقِرِ عَ قَالَ: لَا بَأْسَ أَنْ يَنْظُرَ الرَّجُلُ إِلَى شَعْرِ أُمِّهِ أَوْ أُخْتِهِ أَوْ ابْنَتِهِ.

From Al-Baqir^{-asws} having said: 'There is no problem with the man looking at the hair of his mother, or his sister, or his daughter'.¹⁷⁰

31- جَعَّ، جَامِعِ الْأَخْبَارِ قَالَ رَسُولُ اللَّهِ صَ مَنْ مَلَأَ عَيْنَيْهِ حَرَامًا يَحْشُوهَا اللَّهُ يَوْمَ الْقِيَامَةِ مَسَامِيرَ مِنْ نَارٍ ثُمَّ حَشَّاهَا نَارًا إِلَى أَنْ يَقُومَ النَّاسُ ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ.

(The book) 'Jamie Al Akhbar' -

Rasool-Allah^{-saww} said: 'One who fills his eyes with prohibited (matters), on the Day of Qiyamah Allah^{-azwj} will Fill these with nails of fire, then Fill these with Fire up to the standing by the people, then he will be Commanded with to the Fire!'¹⁷¹

¹⁶⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 26

¹⁶⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 27

¹⁶⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 28

¹⁶⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 29

¹⁷⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 30

¹⁷¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 31

32- وَ قَالَ ع مِنْ اَطَّلَعَ فِي بَيْتِ جَارِهِ فَتَنَظَرَ اِلَى عَوْرَةِ رَجُلٍ اَوْ شَعْرِ امْرَاةٍ اَوْ شَيْءٍ مِنْ جَسَدِهَا كَانَ حَقِيْقًا عَلَيَّ اللهُ اَنْ يُدْخِلَهُ النَّارَ مَعَ الْمُنَافِقِيْنَ الَّذِيْنَ كَانُوْا يَتَّبِعُوْنَ عَوْرَاتِ الْمُسْلِمِيْنَ فِي الدُّنْيَا وَ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يَفْضَحَهُ اللهُ وَ يَبْدِيَ عَوْرَاتِهِ لِلنَّاظِرِيْنَ فِي الْاٰخِرَةِ.

And he^{-asws} said: 'One who peeks into the house of his neighbour so he looks at the nakedness of a man or hair of a woman, or something from her body, there would be a right upon Allah^{-azwj} to Enter him into the Fire with the hypocrites, those who were seeking faults of the Muslims in the world, and he will not exit from the world until Allah^{-azwj} Exposes him and Reveals his faults to the beholders in the Hereafter!'¹⁷²

33- قَالَ اَمِيْرُ الْمُؤْمِنِيْنَ ع مَنْ اَطَّلَعَ نَاطِرُهُ اَتَعَبَ حَاضِرُهُ مَنْ تَتَابَعَتْ لِحَظَاتِهِ دَامَتْ حَسْرَاتُهُ.

Amir Al-Momineen^{-asws} said: 'One who frees his looking (to roam around) will fatigue his heart. One who follows up his glances, his regret will be constant'.¹⁷³

34- قَالَ النَّبِيُّ ص النَّظْرُ سَهْمٌ مَسْمُومٌ مِنْ سَهَامِ اِبْلِيسَ فَمَنْ تَرَكَهَا خَوْفًا مِنَ اللهِ اَعْطَاهُ اللهُ اِيْمَانًا يَجِدُ خِلَافَتَهُ فِي قَلْبِهِ.

The Prophet^{-saww} said: 'The look is a poisoned arrow from the arrows of Iblees^{-la}. The one who neglects it fearing from Allah^{-azwj}, Allah^{-azwj} would Give him Eman, he will find its sweetness in his heart'.¹⁷⁴

35- وَ قَالَ: لِكُلِّ عَضْوٍ مِنْ ابْنِ اٰدَمَ حِظٌّ مِنَ الرِّثَا فَالْعَيْنُ زِنَاهُ النَّظْرُ وَ اللِّسَانُ زِنَاهُ الْكَلَامُ وَ الْاُذُنَانِ زِنَاهُمَا السَّمْعُ وَ الْيَدَانِ زِنَاهُمَا الْبَطْشُ وَ الرَّجْلَانِ زِنَاهُمَا الْمَشْيُ وَ الْفَرْجُ يُصَدِّقُ ذَلِكَ وَ يُكَذِّبُهُ.

And he^{-saww} said: 'For each body part of a son of Adam^{-as}, there is a share from the adultery. The eye, its adultery is in the looking, and the tongue, its adultery is in the talking, and the ears, their adultery is in the listening, and the hands, their adultery is in the force of action, and the two legs, their adultery is in the walking, and the private part ratifies that and belies it'.¹⁷⁵

36- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع اسْتَأْذَنَ اَعْمَى عَلَى فاطِمَةَ ع فَحَجَبَتْهُ فَقَالَ لَهَا رَسُولُ اللهِ ص لِمَ حَجَبْتِي وَ هُوَ لَا يَرَاكَ

(The book) 'Nawadir' of Al Rawandy – by his chain

From Musa Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'A blind man sought permission to meet (Syeda) Fatima^{-asws}. She^{-asws} veiled from him. Rasool-Allah^{-saww} said to her^{-asws}: 'Why did you^{-asws} veil from him and he cannot see you^{-asws}?'

فَقَالَتْ ع اِنْ لَمْ يَكُنْ يَرَانِيْ فَاَنَا اَرَاهُ وَ هُوَ يَسْمَعُ الرِّيحَ

¹⁷² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 32

¹⁷³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 33

¹⁷⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 34

¹⁷⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 35

She^{-asws} said: 'If he does not happen to see me^{-asws}, so I^{-asws} can see him, and he can smell the aroma'.

فَقَالَ رَسُولُ اللَّهِ ص أَشْهَدُ أَنَّكَ بَصْعَةٌ مِنِّي.

Rasool-Allah^{-saww} said: 'I^{-saww} testify you^{-asws} are a part of me^{-saww}!'¹⁷⁶

37- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ أُخِي أَسْتَأْذِنُ عَلَيْهَا

And by this chain, he^{-asws} said: 'Ali^{-asws} said: 'O Rasool-Allah^{-saww}! My^{-asws} mother^{-as}, do I^{-asws} need to seek permission to see her^{-as}?'

قَالَ نَعَمْ

He^{-saww} said: 'Yes'.

قَالَ وَ لِمَ يَا رَسُولَ اللَّهِ

He^{-asws} said: 'And why, O Rasool-Allah^{-saww}?'

قَالَ أَيْسُرُكَ أَنْ تَرَاهَا عُرْيَانَةً

He^{-saww} said: 'Would it make you^{-asws} happy to see her^{-as} uncovered?'

قَالَ لَا

He^{-asws} said: 'No'.

قَالَ فَاسْتَأْذِنُ.

He^{-saww} said: 'So seek permission'.¹⁷⁷

38- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ أُخْتِي تَكْشِفُ شَعْرَهَا بَيْنَ يَدَيْ

And by this chain, he^{-asws} said: 'Ali^{-asws} said: 'A man said to Rasool-Allah^{-saww}, 'O Rasool-Allah^{-saww}! Can my sister uncover her hair in front of me!'

قَالَ لَا إِنِّي أَخَافُ إِذَا أَبْدَتْ شَيْئًا مِنْ مَحَاسِنِهَا وَ مِنْ شَعْرِهَا وَ مِعْصَمِهَا أَنْ تُوَاقِعَهَا.

He^{-asws} said: 'I^{-saww} fear if she were to manifest something from her beauty, and from her hair, and her wrists, you might fall (tempted) with her'.¹⁷⁸

¹⁷⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 36

¹⁷⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 37

¹⁷⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 38

39- وَ بِحَدِّ إِسْنَادٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا قَبَّلَ أَحَدُكُمْ ذَاتَ مَحْرَمٍ قَدْ حَاضَتْ أُخْتَهُ أَوْ عَمَّتَهُ أَوْ خَالَتَهُ فَلْيَقْبَلْ بَيْنَ عَيْنَيْهَا وَ رَأْسِهَا وَ لِيَكُفَّ عَنْ خَدَّيْهَا وَ عَنْ فِيهَا.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Whenever one of you kisses a ‘Mahram’ (sanctimonious one) who has menstruated, (like) his sister, or his paternal aunt, or his maternal aunt, let him kiss between her eyes and her head, and let him refrain from her cheek and from her mouth’.¹⁷⁹

40- وَ بِحَدِّ إِسْنَادٍ قَالَ: هَيَّ رَسُولُ اللَّهِ ص أَنْ يَدْخُلَ عَلَى الْبَسَاءِ إِلَّا بِإِذْنِ الْأَوْلِيَاءِ.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} prohibited from entering upon the womenfolk except by the permission of the guardian’.¹⁸⁰

41- نُقِلَ مِنْ حَظِّ الشَّهِيدِ قُدْسٍ عَنْ يُونُسَ بْنِ جَابِرٍ عَنِ الْبَاقِرِ ع قَالَ: لَعَنَ رَسُولُ اللَّهِ ص مَنْ نَظَرَ إِلَى فَرْجِ امْرَأَةٍ لَا تَحِلُّ لَهُ وَ رَجُلًا حَانَ أَخَاهُ فِي امْرَأَتِهِ وَ رَجُلًا اِحْتِاجَ النَّاسِ إِلَيْهِ لِيَفْقَهُهُمْ فَسَأَلَهُمُ الرِّشْوَةَ.

It is copied from the handwriting of Al Shaheed, may his soul be sanctified, from Yusuf Bin Jabir,

From Al-Baqir^{-asws} having said: ‘Rasool-Allah^{-saww} cursed the one who looks at the private part of a woman who is not lawful for him, and a man who betrays his brother regarding his wife, and a man the people are needy to for him to make them understand, so he asks them for the bribe’.¹⁸¹

42- وَ مِنْهُ، نَقْلًا مِنْ كِتَابِ زُهْدِ النَّبِيِّ ص لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ قَالَ النَّبِيُّ ص اشْتَدَّ غَضَبُ اللَّهِ عَلَى امْرَأَةٍ ذَاتِ بَعْلِ مَلَأَتْ عَيْنَهَا مِنْ غَيْرِ زَوْجِهَا.

And from him, copying from the book ‘Kitab Al Zohd’ of the sheykh Ja’far Bin Ahmad Al Qummi -

The Prophet^{-saww} said: ‘The Wrath of Allah^{-azwj} intensified upon a woman with a husband filling her eyes from other than her husband’.¹⁸²

(The book) ‘Nahj Al Balagah’ –

43- تَخَجُّجُ الْبَالِغَةِ، رُوِيَ أَنَّهُ ع كَانَ جَالِسًا فِي أَصْحَابِهِ- [إِذْ مَرَّتْ] فَمَرَّتْ بِهَيْمِ امْرَأَةٍ حَمِيْلَةٍ فَرَمَقَهَا الْقَوْمُ بِأَبْصَارِهِمْ فَقَالَ ع- إِنَّ أَبْصَارَ هَذِهِ الْفُحُولِ طَوَامِخٌ وَ إِنَّ ذَلِكَ سَبَبٌ هِبَانِهَا فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ تُعْجِبُهُ فَلْيَلَامِسْنِ أَهْلَهُ فَإِنَّمَا هِيَ امْرَأَةٌ كَأَمْرَأَتِهِ

It is reported that he^{-asws} was seated among his^{-asws} companions when a beautiful woman passed by him^{-asws}. The people gazed at her with their eyes. He^{-asws} said: ‘The eyes of these stallions are covetous, and that is the cause of their looking. So, whenever one of you looks

¹⁷⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 39

¹⁸⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 40

¹⁸¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 41

¹⁸² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 42

at a woman who fascinates him, then let him touch his wife, for rather she is a woman like his woman’.

فَقَالَ رَجُلٌ مِنَ الْخَوَارِجِ قَاتِلَهُ اللَّهُ كَافِرًا مَا أَفْقَهَهُ - [قَالَ] فَوَتَّبِ الْقَوْمُ لِيَقْتُلُوهُ فَقَالَ ع رُوَيْدًا إِنَّمَا هُوَ سَبٌّ بِسَبِّ أَوْ عَقُو عَنْ ذَنْبٍ

A man from the Kharijites said, ‘May Allah^{-azwj} Kill him^{-asws} a Kafir! How understanding he^{-asws} is!’ The people leapt up to kill him. He^{-asws} said: ‘Gently! But rather it is an insult (reviling) for an insult (reviling) or pardoning from a sin’.¹⁸³

44- عُدَّةُ الدَّاعِي، عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ قَالَ: كَانَ رَجُلٌ بِالْمَدِينَةِ وَكَانَ لَهُ جَارِيَةٌ نَفِيسَةٌ فَوَقَعَتْ فِي قَلْبِ رَجُلٍ وَاعْجَبَ بِهَا فَشَكَكَ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ تَعَرَّضَ لِزُورِهَا وَكَلَّمَا زَائِنَتَهَا فَعَلَّ أَسْأَلَ اللَّهَ مِنْ فَضْلِهِ

(The book) ‘Uddat Al Daie’ – From Zur’ah Bin Muhammad who said,

There was a man at Al-Medina and for him was a previous slave girl. She occurred in the heart of a man and he was fascinated by her. He (owner) complained of that to Abu Abdullah^{-asws}. He^{-asws} said: ‘Present yourself to seeing her, and every time you see her, say, ‘I ask Allah^{-azwj} of His^{-azwj} Grace!’

فَفَعَلَ فَمَا لَبِثَ إِلَّا يَسِيرًا حَتَّى عَرَّضَ لِوَلِيِّهَا سَفَرًا فَجَاءَ إِلَى الرَّجُلِ فَقَالَ يَا فُلَانُ أَنْتَ جَارِي وَأَوْثَقُ النَّاسِ عِنْدِي وَ قَدْ عَرَّضَ لِي سَفَرٌ وَ أَنَا أَحِبُّ أَنْ أُودِعَكَ فُلَانَةَ جَارِيَتِي تَكُونُ عِنْدَكَ

He did so. It was not long except a little until a journey presented for her master. He came to the man. He said, ‘O so and so! You are my neighbour and the most trusted of the people in my view, and a journey has presented to me and I would love it if I could entrust my so and so slave girl to be with you!’

فَقَالَ الرَّجُلُ لَيْسَ لِي امْرَأَةٌ وَلَا مَعِيَ فِي مَنْزِلِي امْرَأَةٌ فَكَيْفَ تَكُونُ جَارِيَتِكَ عِنْدِي

The man said, ‘There isn’t any wife for me nor is there any other woman in my house, so how can your slave girl be with me?’

فَقَالَ أَفَوَيْهَا عَلَبَكِ بِالْتَّمَنِ وَ تَضْمَنُهُ لِي تَكُونُ عِنْدَكَ فَإِذَا أَنَا قَدِمْتُ فَبِعِيبِهَا أَشْتَرِيهَا وَ إِنْ نَلْتُ مِنْهَا نَلْتُ مَا يَحِلُّ لَكَ

He said, ‘I shall evaluate her to you with the price and you guarantee for me she would be with you. When I arrive, I shall buy her with exactly it, and if you attain from her, attain what is lawful for you’.

فَفَعَلَ وَ غَلَّظَ عَلَيْهِ فِي التَّمَنِ وَ حَرَجَ الرَّجُلُ فَمَكَثَتْ عِنْدَهُ وَ مَعَهُ مَا شَاءَ اللَّهُ حَتَّى قَضَى وَطَرَهُ مِنْهَا ثُمَّ قَدِمَ رَسُولٌ لِبَعْضِ خُلَفَاءِ بَنِي أُمَيَّةَ يَشْتَرِي لَهُ جَوَارِي وَ كَانَتْ هِيَ فِيمَنْ سُمِّيَ أَنْ تُشْتَرَى فَبَعَثَ الْوَالِي إِلَيْهِ فَقَالَ لَهُ جَارِيَتُهُ فُلَانِ

He did that and was harsh upon him in the price, and the man went out. She remained in his possession and with him for as long as Allah^{-azwj} Desired until he had fulfilled his desire from

¹⁸³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 43

her. Then a messenger of one of the caliphs of the clan of Umayya arrived to buy slave girls for him, and she was among the ones specified to be bought. The guardian sent a message to him. He said to him, 'The slave girl is for so and so!'

قَالَ فُلَانٌ غَائِبٌ

He said, 'So and so is absent'.

فَقَهَرَهُ عَلَى بَيْعِهَا وَ أَعْطَاهُ مِنَ الثَّمَنِ مَا كَانَ فِيهِ رَيْحٌ فَلَمَّا أُحْدِثَ الْجَارِيَةُ وَ أُخْرِجَ بِهَا مِنَ الْمَدِينَةِ قَدِمَ مَوْلَاهَا فَأَوَّلُ شَيْءٍ سَأَلَهُ عَنِ الْجَارِيَةِ كَيْفَ هِيَ

He coerced him upon selling her and gave him from the price what there was profit in it. When he took the slave girl and went out with her from Al-Medina, her master arrived. The first thing he asked was about the slave girl, 'How is she?'

فَأَخْبَرَهُ بِخَبَرِهَا وَ أَخْرَجَ إِلَيْهِ الْمَالَ كُلَّهُ الَّذِي قَوْمُهُ عَلَيْهِ وَ الَّذِي رَيْحَ فَقَالَ هَذَا ثَمَنُهَا فَخُذْهُ

He informed him of her news and brought out the wealth to him, all of it which had been evaluated to him and that which as profit. He said, 'This is her price, so take it!'

فَأَبَى الرَّجُلُ وَ قَالَ لَا آخِذُ إِلَّا مَا قَوْمُكَ عَلَيْكَ وَ مَا كَانَ مِنْ فَضْلٍ فَخُذْهُ لَكَ هَنِيئًا

The man refused and said, 'I will not take except what I had evaluated upon you, so whatever was from extra, take it for yourself wholesomely!'

فَصَنَعَ اللَّهُ لَهُ بِحُسْنِ نِيَّتِهِ.

Thus, Allah^{-azwj} Dealt for him due to the excellence of his intention'.¹⁸⁴

45- فس، تفسیر القمی وَ الْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ

(The book) 'Tafseer Al Qummi' -

And the post-menopausal from the women, those who do not hope for marriage, there isn't any blame upon them if they put off their clothes without displaying the ornaments [24:60].

قَالَ نَزَلَتْ فِي الْعَجَائِزِ اللَّاتِي قَدْ بَيَّسْنَ مِنَ الْمَحِيضِ وَ التَّرْوِيحِ أَنْ يَضَعْنَ النِّقَابَ ثُمَّ قَالَ وَ أَنْ يَسْتَعْفِفْنَ خَيْرٌ لهنَّ أَيْ لَا يَطَّهَرْنَ لِلرِّجَالِ.

He said, 'It was Revealed regarding the old women who have despaired from the menstruation and the marriage, to put off their face veil. Then He^{-azwj} Said: **And if they modestly refrain, it would be better for them [24:60]** – i.e. not revealing to the men'.¹⁸⁵

¹⁸⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 44

¹⁸⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 45

46- ثواب الأعمال ابنُ البرقيِّ عن أبيه عن جدِّه أحمدَ عن ابنِ فضالٍ عن عليِّ بنِ عُقْبَةَ عن أبيه عن أبي عبد الله ع قال: النَّظَرُ سَهْمٌ مِنْ سَهَامٍ إِبْلِيسَ مَسْمُومٌ وَ كَمْ مِنْ نَظْرَةٍ أَوْرَثَتْ حَسْرَةً طَوِيلَةً.

(The book) 'Al A' maal' – Ibn Al Barqy, from his father, from his grandfather, from Ibn Fazzal, from Ali Bin Uqba, from his father,

From Abu Abdullah^{-asws} having said: 'The look (glance) is an arrow from the poisoned arrows of Iblees^{-la}, and how many glances have inherited prolonged regret!'¹⁸⁶

47 سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ ابْنِ فَضَالٍ مِثْلَهُ.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Ibn Fazzal, similar to it.¹⁸⁷

48- ف، تحف العقول سأل يحيى بن أكنم عن قول علي بن الحننئ يورث من المبال و قال فمن ينظر إذا بال إليه مع أنه عسى أن تكون امرأة و قد نظر إليها الرجال أو عسى أن يكون رجلاً و قد نظرت إليه النساء و هذا ما لا يحل

(The book) 'Tuhaf Al Uqoul' -

'Yahya Bin Aksam asked about the words of Ali^{-asws}, 'The hermaphrodite inherits (on the basis of) the place of urination', and he said, 'So who will look at him when he urinates? Perhaps he could be a woman and the men would be looking at him, or perhaps he could be a man and the women would be looking at him, and this is not lawful!'

فأجاب أبو الحسن الثالث ع إن قول علي حق و ينظر قوم عدول يأخذ كل واحد منهم مرآة و تقوم الحننئ خلفهم عريانة و ينظرون في المرايا فيرون الشبح فيحكومون عليه.

Abu Al-Hassan^{-asws} the 3rd answered: 'The word of Ali^{-asws} is true, and a group of just ones would look at him. Each would hold a mirror while the hermaphrodite stands bare behind them, and they would look into the mirror. Thus, they would be looking at the resemblance and deciding upon him'.¹⁸⁸

49- سن، المحاسن إدريس بن الحسن عن يونس بن عبد الرحمن قال قال أبو عبد الله ع من تأمل خلف امرأة فلا صلاة له

(The book) 'Al Mahasin' – Idrees Bin Al-Hassan, from Yunus Bin Abdul Rahman who said,

'Abu Abdullah^{-asws} said: 'One who ponders behind a woman, there is no Salat for him'.

قال يونس إذا كان في الصلاة.

Yunus (the narrator) said, 'When he was in the Salat'.¹⁸⁹

¹⁸⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 46

¹⁸⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 47

¹⁸⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 48

¹⁸⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 49

50- سن، المحاسن في رواية يحيى بن المغيرة عن ذافر رفته قال قال عيسى بن مريم إياكم والنظرة فإنها تزرع في القلب وكفى بها لصاحبها فتنة.

(The book) 'Al Mahasin' – In a report by Yahya Bin Al Mugheira, from Zafir who said,

'Isa^{-as} Bin Maryam^{-as} said: 'Beware of the looking, for it cultivate in the heart and suffices as a temptation for its owner''.¹⁹⁰

51 ضا، فقه الرضا عليه السلام إذا قبّل الرجلُ غلاماً بشهوةٍ لعنه ملائكة السماء و ملائكة الأرض و ملائكة الرحمة و ملائكة العصب و أعد له جهنم و ساءت مصيراً.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'When the man kisses a boy with lust, he is cursed by Angels of the sky and Angels of the earth, and the Angels of Mercy and the Angels of Wrath, and Hell is prepared for him, and it is an evil destination'.¹⁹¹

و في خير آخر من قبّل غلاماً بشهوة الجمه الله يلجأ من النار.

And in another Hadeeth – 'One who kisses a boy with lust, Allah^{-azwj} will Rein him with the reins of fire'.¹⁹²

52 مص، مصباح الشريعة قال الصادق ع ما اغتصم أحد بمثل ما اغتصم بغض البصر فإن البصر لا يغض عن تحريم الله إلا و قد سبق إلى قلبه مشاهدته العظيمة و الجلال.

(The book) 'Misbah Al Sharia' -

Al-Sadiq^{-asws} said: 'No one will hold fast with the likes of what he will hold by lowering the gaze, for the gaze will not be lowered from a prohibition of Allah^{-azwj} except and the vision of the Magnificence and the Majesty (of Allah^{-azwj}) will have preceded to his heart'.

و سئل أمير المؤمنين علي بن أبي طالب ع بما يستعان على غمض البصر

And Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} was asked, 'With what can one be assisted upon lowering the gaze?'

فقال بالحمود تحت سلطان المطيع على سترك و العين جاسوس القلب و يريد العقل فغض بصرك عما لا يليق بدينك و يكرهه قلبك و ينكره عقلك-

He^{-asws} said: 'By the subjugation under the Authority of the One Noticing your covered matters (secrets), and the eye is a spy of the heart and a postman of the mind. Therefore, lower your gaze from what is not appropriate with your religion and your heart dislikes and your mind denies.

¹⁹⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 50

¹⁹¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 51 a

¹⁹² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 51 b

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَنْظُرُوا فُرُوجَهُمْ». قَالَ اللَّهُ عَزَّ وَجَلَّ: «لِلْمُؤْمِنِينَ يُعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ».

The Prophet^{-saww} said: ‘Lower your gazes, you will see the wonders!’ And Allah^{-azwj} Mighty and Majestic Said: **Say to the Momineen to cast down their eyes and preserve their private parts [24:30]**’.

قَالَ عِيسَى بْنُ مَرْيَمَ لِلْحَوَارِيِّينَ إِيَّاكُمْ وَالتَّنَظَّرَ إِلَى الْمُحَدُّورَاتِ فَإِنَّهَا بَدْرُ الشَّهَوَاتِ وَنَبَاتُ الْفِسْقِ -

Isa Bin Maryam^{-as} said to the disciples: ‘Beware of the looking at the cautioned things for these are the seeds of lustful desires and the growth of corruption’.

وَ قَالَ يَحْيَى بْنُ كَثْرِيًّا الْمَوْتُ أَحَبُّ إِلَيَّ مِنْ نَظَرَةٍ لِعَيْرٍ وَاجِبٍ.

And Yahya^{-as} Bin Zakariya^{-as} said: ‘The death is more beloved to me^{-as} than non-obligatory (unnecessary) gaze’.¹⁹³

53 وَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ لِرَجُلٍ نَظَرَ إِلَى امْرَأَةٍ فَعَادَهَا فِي مَرَضِهَا لَوْ ذَهَبَتْ عَيْنَاكَ لَكَانَ خَيْرَ [خَيْرًا] لَكَ مِنْ عِبَادَةِ مَرِيضِكَ وَ لَا تَتَوَقَّى [تَتَوَقَّرُ] عَيْنُ نَصِيْبَتِهَا مِنْ نَظَرَةٍ إِلَى مُحَدُّورٍ إِلَّا وَ قَدْ انْعَمَدَ عُقْدَةً عَلَى قَلْبِهِ مِنَ الْمُنِيَةِ وَ لَا تَنْحَلُّ إِلَّا بِإِحْدَى الْحَالَتَيْنِ بِنُكَاةِ الْحُسْرَةِ وَ النَّدَامَةِ بِتَوْبَةٍ صَادِقَةٍ وَ إِمَّا بِأَخْذِ حَظِّهِ مِمَّا تَمَنَّى وَ نَظَرَ إِلَيْهِ

And Abdullah Bin Masoud said to a man who looked at a woman and then visited her during her illness, ‘If your eyes had been taken away, it would have been better for you than visiting your sick one! No eye takes its share from a forbidden glance without a knot forming upon the heart from that desire, and it will not be undone except by one of two states - either by the tears of grief and regret through sincere repentance, or by attaining what was desired and looked at.

فَأَخْذُ الْحَظِّ مِنْ غَيْرِ تَوْبَةٍ مُصِيبُهُ إِلَى النَّارِ وَ أَمَّا التَّائِبُ الْبَاكِي بِالْحُسْرَةِ وَ النَّدَامَةِ عَنْ ذَلِكَ فَمَأْوَاهُ الْجَنَّةُ وَ مُنْقَلَبُهُ الرِّضْوَانُ.

And as for the one who attains his desire without repentance, his destination is the Fire, while the one who repents with tears of grief and regret, his abode is Paradise and his transfer is to the Divine Pleasure’.¹⁹⁴

54 شي، تفسير العياشي عن صفوان الجمال قال: قلت لأبي عبد الله ع بآبي أنت و أمي تأتيني المرأة المسلمة قد عرفتني بعلمي و عرفتني بإسلامها و أحبها إياكم و ولايتها لكم و ليس لها محرّم

(The book) ‘Tafseer Al Ayyashi’ – From Safwan Al Jammal who said,

I said to Abu Abdullah^{-asws}, ‘May my father and my mother be (sacrificed) for you^{-asws}! The Muslim woman comes to me who knows me due to my work and I recognise her with her Islam and her love for you^{-asws} (Imam^{-asws}) and her Wilayah for you^{-asws}, and there isn’t any sanctimonious one for her’.

¹⁹³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 52

¹⁹⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 53

قَالَ فَإِذَا جَاءَتْكَ الْمَرْأَةُ الْمُسْلِمَةُ فَاحْمِلْهَا فَإِنَّ الْمُؤْمِنَ مُحْرَمٌ الْمُؤْمِنَةَ وَ تَلَا هَذِهِ الْآيَةَ- وَ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ.

He^{-asws} said: ‘When the Muslim woman comes to you, carry her (hire out your ride), for the Momin is a sanctimonious one (Mahram) of the Momina (believing woman)!’ And he^{-asws} recited this Verse: **And the Momineen and the Mominaat are guardians of each other [9:71]**.¹⁹⁵

55 مكا، مكارم الأخلاق رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِنَّمَا كُرِهَ النَّظَرُ إِلَى عَوْرَةِ الْمُسْلِمِ فَأَمَّا النَّظَرُ إِلَى عَوْرَةِ مَنْ لَيْسَ بِمُسْلِمٍ مِثْلُ النَّظَرِ إِلَى عَوْرَةِ الْحِمَارِ.

(The book) ‘Makarim Al Akhlaq’ -

It is reported from Al-Sadiq^{-asws} having said: ‘But rather, looking at the nakedness of the Muslim is abhorred. As for the looking at nakedness of the one who isn’t a Muslim is like looking at the nakedness of the donkey’.¹⁹⁶

56 وَ عَنْهُ ع قَالَ: لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ أَخِيهِ فَإِذَا كَانَ مُخَالَفًا لَهُ فَلَا شَيْءَ عَلَيْهِ فِي الْحَمَامِ.

And from him^{-asws} having said: ‘The man cannot look at the nakedness of his brother. If he were an adversary of his, there is nothing upon him (if he looks) in the bathhouse.’¹⁹⁷

57 وَ عَنْهُ ع قَالَ: الْفِخْدُ لَيْسَ بِعَوْرَةٍ.

And from him^{-asws} having said: ‘The thigh isn’t a private part’.¹⁹⁸

[باب 92 النظر إلى امرأة يريد الرجل تزويجها](#)

CHAPTER 92 – LOOKING AT A WOMAN THE MAN INTENDS TO MARRY

1- ب، قرب الإسناد هارون عن مسعدة بن اليسع عن أبي عبد الله عن أبيه ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا بَأْسَ بِأَنْ يَنْظُرَ الرَّجُلُ إِلَى مَحَاسِنِ الْمَرْأَةِ قَبْلَ أَنْ يَتَزَوَّجَهَا إِنَّمَا هُوَ مُسْتَأْمَرٌ فَإِنْ يُفْضَ أَمْرٌ يَكُنْ.

(The book) ‘Qurb Al Isnaad’ – Haroun, from Ma’ada Bin Al Yas’a,

From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘There is no problem with the man looking at the beauty of a woman before he marries her. But rather, it is consideration of proposal, for it would fulfil a matter to be!’¹⁹⁹

2- ع، علل الشرائع أبي عن سعد بن ابن عيسى عن البرنظري عن يونس بن يعقوب قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الرَّجُلُ يُرِيدُ أَنْ يَتَزَوَّجَ الْمَرْأَةَ يَجُوزُ لَهُ أَنْ يَنْظُرَ إِلَيْهَا

¹⁹⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 54

¹⁹⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 55

¹⁹⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 56

¹⁹⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 91 H 57

¹⁹⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 92 H 1

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Al Bazanty, from Yunus Bin Yaqoub who said,

'I said to Abu Abdullah^{-asws}, 'A man intends to marry a woman. Is it allowed for him to look at her?'

قَالَ نَعَمْ وَتُرَقِّقُ لَهُ الثِّيَابَ لِأَنَّهُ يُرِيدُ أَنْ يَشْتَرِيَهَا بِأَعْلَى الثَّمَنِ.

He^{-asws} said: 'Yes, and she can wear the thinner clothes for him because he is intending to acquire her with the most expensive of prices (dowry)'.²⁰⁰

3 نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَتَزَوَّجَ فَلَا بُأْسَ أَنْ يُوَلِّجَ بَصَرَهُ فَإِنَّمَا هُوَ مُشْتَرٍ.

(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: 'Whenever one of you intends to get married, there is no problem in him scrutinising with his gaze, for rather he is a buyer'.²⁰¹

4- وَ فِي رِوَايَةِ أُخْرَى فَلَا بُأْسَ أَنْ يَنْظُرَ إِلَى مَا يَدْعُوهُ إِلَيْهِ مِنْهَا.

And in another report, 'There is no problem if he looks at, from her what would call out to (from an appropriate distance) him'.²⁰²

5- وَ قَالَ جَعْفَرُ الصَّادِقُ ع ذَكَرَ هَذَا الْحَبْرُ لِجَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ جَابِرٌ لَمَّا سَمِعْتُ رَسُولَ اللَّهِ ص قَالَ هَذَا اخْتِبَاتٌ لِجَارِيَةٍ مِنَ الْأَنْصَارِ فِي حَائِطٍ لِأَبِيهَا فَتَنَظَّرْتُ إِلَى مَا أَرَدْتُ وَ إِلَى مَا لَمْ أُرِدْ فَتَزَوَّجْتُهَا فَكَانَتْ خَيْرَ امْرَأَةٍ.

And Ja'far Al-Sadiq^{-asws} said: 'This Hadeeth was mentioned to Jabir Bin Abdullah^{-ra}. Jabir^{-ra} said, 'When I^{-ra} heard Rasool-Allah^{-saww} say this, I^{-ra} hid myself for a girl from the Helpers being in a garden of her father. I^{-ra} looked at what I^{-ra} wanted and to what I^{-ra} did not want. I^{-ra} married her and she was the best of women'.²⁰³

باب 93 حكم الإمام و العبيد و الخصبان و أهل الذمة و أشباههم في النظر و حكم النظر إلى الغلام و ما يحل من النظر لمن يريد شراء الجارية و فيه ذم الخصى

CHAPTER 93 – RULING OF THE SLAVE GIRLS, AND THE SLAVES, AND THE PEOPLE UNDER RESPONSIBILITY (AHL AL ZIMMA) AND THEIR LIKE, REGARDING THE LOOKING, AND RULING OF LOOKING A THE BOY AND WHAT IS PERMISSIBLE FROM THE LOOKING, FOR THE ONE WHO INTENDS TO BUY THE SLAVE GIRL, AND IN IT IS CONDEMNATION OF THE EUNUCH

²⁰⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 92 H 2

²⁰¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 92 H 3

²⁰² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 92 H 4

²⁰³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 92 H 5

1- ب، قرب الإسناد ابن طريف عن ابن علقوان عن الصادق عن أبيه ع أنه قال: إِذَا زَوَّجَ الرَّجُلُ أَمَتَهُ فَلَا يَنْظُرَنَّ إِلَى عَوْرَتِهَا وَ الْعُوْزَةَ مَا بَيْنَ السَّرَّةِ إِلَى الرَّجْبَةِ.

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

From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'When the man marries off her slave girl, he should not look at her private part, and the private parts are what is between the navel and the knee'.²⁰⁴

2- ب، قرب الإسناد بهذا الإسناد قال قال علي ع لا ينظر العبد إلى شعر سيده.

(The book) 'Qurb Al Isnad' -

By this chain, he^{-asws} said: 'Ali^{-asws} said: 'The slave cannot look at the hair of his mistress (female owner)'.²⁰⁵

3- ب، قرب الإسناد بهذا الإسناد قال: كَانَ عَلِيٌّ ع إِذَا أَرَادَ أَنْ يَبْتَاعَ الْجَارِيَةَ يَكْشِفُ عَنْ سَاقِيهَا فَيَنْظُرُ إِلَيْهَا.

(The book) 'Qurb Al-Isnaad' -

By this chain, he^{-asws} said: 'It was so, whenever Ali^{-asws} wanted to buy a slave girl, he^{-asws} would uncover from her lower leg and look at it'.²⁰⁶

4- ن، عيون أخبار الرضا عليه السلام جعفر بن نعيم عن عمه محمد بن شاذان عن الفضل بن ابن بريع قال: سَأَلْتُ الرِّضَا عَ عَنِ قِنَاعِ النِّسَاءِ مِنَ الْحُصَيْنِ فَقَالَ كَانُوا يَدْخُلُونَ عَلَى بَنَاتِ أَبِي الْحَسَنِ عَ فَلَا يَتَّقَعْنَ-

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Ja'far Bin Nueym, from his paternal uncle Muhammad Bin Shazan, from Al Fazl, from Ibn Bazie who said,

'I asked Al-Reza^{-asws} about the women veiling from the eunuchs. He^{-asws} said: 'They were entering upon daughters of Abu Al-Hassan^{-asws}, they were not veiling'.

وَ سَأَلْتُهُ عَنْ أُمِّ الْوَلَدِ هَلْ لَهَا أَنْ تُكْشِفَ رَأْسَهَا بَيْنَ أَيْدِي الرِّجَالِ

And I asked him^{-asws} about the mother of children, 'Is it for her to uncover her head in front of the men?'

قَالَ تَتَّقَعْنَ.

He^{-asws} said: 'She should veil'.²⁰⁷

²⁰⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 1

²⁰⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 2

²⁰⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 3

²⁰⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 4

5- ب، قرب الإسناد عبد الله بن عامر عن ابن أبي نجران عن صالح بن عبد الله الخنعمي قال: كتبت إلى أبي الحسن موسى ع أسأله عن الصلاة في المسجدين أقصر أو أتم

(The book) 'Qurb Al Isnaad' – Abdullah Bin Aamir, from Ibn Abu Najran, from Salih Bin Abdullah Al Khas'amy who said,

'I wrote to Abu Al-Hassan Musa^{-asws} asking him^{-asws} about praying the Salat in the two Masjids, 'Should I shorten or pray complete?'

فكتب إلي أي ذلك فعلت لا بأس.

He^{-asws} wrote to me: 'Whichever of that you do, there is no problem'.²⁰⁸

6- و سأله عن خصي لي في سر رجل لمزاة أن يراها و تكشف بين يديه

And I asked him^{-asws} about a eunuch of mine being in the years of an adult man, 'Is it permissible for the woman that he sees her and she uncovers (her head) in front of him?'

فلم يجني فيها

He^{-asws} did not answer me regarding it.

قال فسألت أبا الحسن الرضا ع عنها مشافهة فأجابني بمثل ما أجابني أبوه إلا أنه قال في الصلاة قصر.

He (the narrator) said, 'I asked Abu Al-Hassan Al-Reza^{-asws} about it. He^{-asws} answered me with similar to what his^{-asws} father^{-asws} had answered me except he^{-asws} said regarding the Salat: 'Shorten'.²⁰⁹

7- ما، الأماالي للشيخ الطوسي بإسناد أخي دعبل عن الرضا ع عن آتائه عن الحسين بن علي صلوات الله عليهم قال: أدخل على أختي سكبنة بنت علي ع خادم فغطت رأسها منه فقيل لها إنه خادم فقالت هو رجل منع شهوته.

(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-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: 'I^{-asws} took a servant to my^{-asws} sister (Syeda) Sukaina^{-as} daughter of Ali^{-asws}. She^{-as} covered her head from him. It was said to her^{-as}, 'He is a servant!' She^{-as} said: 'He is a man prevented of his desires'.²¹⁰

8- ع، علل الشرائع ابن المتوكل عن الحميري عن ابن عيسى عن ابن محبوب عن عباد بن صهيب قال سمعت أبا عبد الله ع يقول لا بأس بالنظر إلى رؤوس أهل تامة و الأعراب و أهل السواد من أهل اليمامة لأهل إذا حين لا ينتهين

²⁰⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 5

²⁰⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 6

²¹⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 7

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Abbad Bin Suheyb who said,

'I heard Abu Abdullah^{-asws} saying: 'There is no problem with looking at heads of the people of Tihama, and the Bedouins, and people of the desert from the *Ahl Al-Zimma*, because they (women), when they are prohibited, they do not desist'.

وَقَالَ الْمَعْلُوبَةُ لَا بَأْسَ بِالنَّظَرِ إِلَى شَعْرِهَا وَجَسَدِهَا مَا لَمْ تَتَعَمَّدْ ذَلِكَ.

And he^{-asws} said: 'The subdued woman, there is no problem with looking at her hair and her body, for as long as you don't deliberate that!'²¹¹

9- ب، قرب الإسناد أبو البختري عن الصادق عن أبيه ع قَالَ قَالَ عَلِيُّ ع لَا بَأْسَ بِالنَّظَرِ إِلَى رُءُوسِ نِسَاءِ أَهْلِ تِهَامَةَ.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} said: 'There is no problem with looking at the head of the people of Tihama!'²¹²

10- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن اليقطيني عن الدهقان عن دُرُوسْتِ عَنِ ابْنِ عَبْدِ الْحَمِيدِ عَنِ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: ثَلَاثٌ يَجْلِبْنَ الْبَصَرَ النَّظْرُ إِلَى الْخُضْرَةِ وَ النَّظْرُ إِلَى الْمَاءِ الْجَارِي وَ النَّظْرُ إِلَى الْوَجْهِ الْحَسَنِ.

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Al Yaqteeny, from Al Dihqan, from Dorost, from Ibn Abdul Hameed,

From Abu Al-Hassan^{-asws} the 1st having said: 'Three polish (improve) the eyesight – looking at the greenery, and looking at the flowing water, and looking at the beautiful face'.²¹³

11- سن، المحاسن اليقطيني ومثله.

(The book) 'Al-Mahasin' – Al Yaqteeny, similar to it.²¹⁴

12- ع، علل الشرائع أبي عن سعد بن البرقي عن محمد بن يحيى عن حماد قال: قُلْتُ لِأبي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ نَرَى الْحَصِيَّ مِنْ أَصْحَابِنَا عَفِيفاً لَهُ عِبَادَةٌ وَ لَا نَكَادُ نَرَاهُ إِلَّا قَطّاً غَلِيظاً سَفِيهَ الْعَضَبِ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Al Barqy, from Muhammad Bin Yahya, from Hammad who said,

I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! We see the eunuch from our companions as chaste having worship for him and not being annoying, and most of the time he is rude, harsh, foolish, angry!'

²¹¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 8

²¹² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 9

²¹³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 10

²¹⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 11

فَقَالَ إِنَّمَا ذَلِكَ لِأَنَّهُ لَمْ يُؤَلِّدْ لَهُ وَ لَا يَزِينِي.

He^{-asws} said: 'But rather, that is because he cannot have children and he cannot commit adultery'.²¹⁵

13- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ الْخَصِيِّ فَقَالَ- لَا تَسْأَلْ عَمَّنْ لَمْ يَلِدْهُ مُؤْمِنٌ وَ لَا يَلِدُ مُؤْمِنًا.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Al Barqy raising it to,

Abu Abdullah^{-asws} was asked about the eunuch. He^{-asws} said: 'Do not ask about the one neither born of a Momin nor gives birth to a Momin'.²¹⁶

14- مكا، مكارم الأخلاق قَالَ الصَّادِقُ ع لَا تَجْلِسُ الْمَرْأَةُ بَيْنَ يَدَيْ الْخَصِيِّ مَكْشُوفَةَ الرَّأْسِ.

(The book) 'Makarim Al Akhlaq' -

Al-Sadiq^{-asws} said: 'The woman should not sit in front of the eunuch while being of uncovered head'.²¹⁷

15- وَ لَعَنَ رَسُولُ اللَّهِ ص الْمُخَنَّثِينَ وَ قَالَ أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ.

And Rasool-Allah^{-saww} had cursed the effeminate men and said: 'Expel them from your houses!'²¹⁸

16- وَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أ يَنْظُرُ الْمَمْلُوكُ إِلَى شَعْرِ مَوْلَاتِهِ

And from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'Can the slave look at the hair of her mistress (female owner)?'

قَالَ نَعَمْ وَ إِلَى سَاقَيْهَا.

He^{-asws} said: 'Yes, and at her lower legs'.²¹⁹

17- وَ مِنْ كِتَابِ اللَّيَّاسِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنِ الرِّضَا ع قَالَ: قُلْتُ لَهُ يَكُونُ لِلرَّجُلِ الْخَصِيُّ يَدْخُلُ عَلَى نِسَائِهِ يُنَاقِلُهُنَّ الْوَضُوءَ فَيَرَى مِنْ شَعُورِهِنَّ قَالَ لَا.

And from 'Kitab Al Libaas' – from Muhammad Bin Is'haq,

²¹⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 12

²¹⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 13

²¹⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 14

²¹⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 15

²¹⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 16

From Al-Reza^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'There happens to be a eunuch for the man entering upon his womenfolk fetching the water for Wud'u for them, can he see from their hair'. He^{-asws} said: 'No'.²²⁰

18- مكا، مكارم الأخلاق عَنِ ابْنِ بَرِيْعٍ قَالَ: سَأَلْتُ الرِّضَا عَ عَنْ فِتْنَةِ النِّسَاءِ مِنَ الْخِصْيَانِ فَقَالَ كَانُوا يَدْخُلُونَ عَلَى بَنَاتِ أَبِي الْحَسَنِ عَ لَا يَتَّقَعْنَ

(The book) 'Makarim Al Akhlaq' – From Ibn Bazie who said,

I asked Al-Reza^{-asws} about the women veiling from the eunuchs. He^{-asws} said: 'They were entering upon daughters of Abu Al-Hassan^{-asws}, they were not veiling'.

قُلْتُ فَكَانُوا أَحْرَارًا

I said, 'They were free men!'

قَالَ لَا

He^{-asws} said: 'No'.

قُلْتُ فَأَلْأَحْرَارُ يَتَّقَعْنَ مِنْهُمْ

I said, 'So the free men, they should veil from them?'

قَالَ لَا.

He^{-asws} said: 'No!'²²¹

19- نَوَادِرُ الرَّوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَ قَالَ قَالَ عَلِيُّ عَ لَعَنَ اللَّهُ الْمُحْتَنِينَ

(The book) 'Nawadir' of Al Rawandy, by his chain,

From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'May Allah^{-azwj} Curse the effeminate (having manners of women) men!'

وَ قَالَ أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ.

And he^{-asws} said: 'Expel them from your houses!'²²²

20- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ رَسُولُ اللَّهِ صَ لِلرَّجُلِ الَّذِي قَالَ لِبَعْضِ الصَّحَابَةِ إِنَّ فَتَحَ اللَّهُ عَلَيْكُمْ الطَّائِفَ فَاسْأَلِ النَّبِيَّ صَ أَنْ يَهَبَ لَكَ نَادِيَةَ بِنْتِ عَبْلَانَ بْنِ سَلَمَةَ فَإِنَّمَا إِذَا فَاغَمْتُ تَنَنَّتْ وَ إِذَا تَكَلَّمْتُ تَعَنَّتْ فِي كَلَامٍ طَوِيلٍ بَلَغَهُ صَ عَنْهُ وَ كَانَ هَذَا الرَّجُلُ مِنْ مُحَنِّي الْمَدِينَةِ فَقَالَ عَ لَقَدْ غَلَعْتُ النَّظَرَ يَا عَدُوَّ اللَّهِ.

²²⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 17

²²¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 18

²²² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 19

(The book) 'Al Majazaat Al Nabawiya' -

Rasool-Allah^{-saww} said to them who had said to one of the companions, 'When Allah^{-azwj} Grant you all conquest of Al Taifa, ask the Prophet^{-saww} to gift to you Nadiya Bint Gaylan Bin Salama, for when she sways, and when she talks, she sings' – in a lengthy speech reached to him^{-saww} from him, and this man was from the effeminate men of Al-Medina. He^{-saww} said: 'You have penetrated the sight, O enemy of Allah^{-azwj}!'²²³

باب 94 التفريق بين الرجال و النساء في المضاجع و النهي عن التخلي بالأجنبية

CHAPTER 94 – THE SEPARATION BETWEEN THE MEN AND THE WOMEN IN THE SLEEPING PLACES, AND THE PROHIBITION FROM BEING ALONG WITH A STRANGER WOMAN (NON-MAHRAM)

1- ل، الأماالي للصدوق في خبر المناهي قال: نهي النبي ص أن يبايثر المرأة المرأة ليس بينهما ثوب.

(The book) 'Al-Amaali' of Al-Sadouq in a Hadeeth of the prohibitions, he said, 'The Prophet^{-saww} prohibited the woman from hugging the woman, there not being any garment between them'.²²⁴

2- ل، الخصال ابن الوليد عن الصفار عن جعفر بن محمد بن عبد الله الأشعري عن عبد الله بن ميمون عن الصادق عن آبائه ع قال: يُفَرَّقُ بَيْنَ الصَّبِيَّانِ وَ النِّسَاءِ فِي المَضَاجِعِ إِذَا بَلَغُوا عَشْرَ سِنِينَ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ja'far Bin Muhammad Bin Abdullah Al Ash'ari, from Abdullah Bin Maymoun,

From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'There should be separation between the young boys and the women in the sleeping places when they reach ten years of age'.²²⁵

3- ل، الخصال الأزهري قال أمير المؤمنين ع لا ينام الرجل مع الرجل في ثوب واحد فمن فعل ذلك وجب عليه الأدب و هو التغيرير.

(The book) 'Al Khisaal' -

(The Hadeeth) Al Arbamiya – Amir Al-Momineen^{-asws} said: 'The man should not sleep with the man in one cloth (bedsheet). The one who does that, the disciplining would be obligated upon him, and it is the reprimand'.²²⁶

²²³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 93 H 20

²²⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 1

²²⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 2

²²⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 3

4- مع، معاني الأخبار ابنُ عبْدوسٍ عَنِ ابْنِ قُتَيْبَةَ عَنِ حَمْدَانَ بْنِ سَلَيْمَانَ عَنِ هِشَامِ بْنِ أَحْمَدَ عَنِ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنِ أَبِيهِ عَنِ أَبِي جَعْفَرِ الْبَاقِرِ عَ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ صَ عَنِ الْمُكَامَعَةِ وَالْمُكَامَعَةِ فَالْمُكَامَعَةُ أَنْ يَلْتَمِسَ الرَّجُلُ الرَّجُلَ وَالْمُكَامَعَةُ أَنْ يُضَاجِعَهُ وَ لَا يَكُونُ بَيْنَهُمَا ثَوْبٌ مِنْ غَيْرِ ضُرُورَةٍ.

(The book) 'Ma'any Al Akhbaar' – Ibn Ubdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Hisham Bin Ahmad, from Abdullah Bin Al Fazl, from his father,

From Abu Ja'far Al-Baqir^{asws}, from Jabir Bin Abdullah Al-Ansari^{ra} who said, 'Rasool-Allah^{saww} prohibited from the from 'Al-Muka'amah' and 'Al-Mukama'ah'. 'Al-Muka'amah' is the man slapping the man, and 'Al-Mukama'ah' is their sleeping and there does not happen to be any cloth between the two without necessity.²²⁷

5- ص، قصص الأنبياء عليهم السلام بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنِ أَبِيهِ عَنِ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَمْرٍو دَكَرَهُ عَنْ دُرَيْسَ عَمَّنْ دَكَرَهُ عَنْهُمْ عَ قَالَ: قَالَ إِبْلِيسُ لِمُوسَى ع يَا مُوسَى لَا تَخُلْ بِامْرَأَةٍ لَا تَخُلْ لَكَ فَإِنَّهُ لَا يَخْلُو رَجُلًا بِامْرَأَةٍ لَا تَخُلْ لَهُ إِلَّا كُنْتُ صَاحِبَهُ دُونَ أَصْحَابِي.

(The book) 'Qasas Al Anbiya^{asws}', may the greeting be upon him^{asws} – By the chain to Al Sadouq, from his father, from Sa'ad, from Ahmad Bin Muhammad from the one who mentioned it, from Dorost, from the one who mentioned it,

From them^{asws} having said: 'Iblees^{la} said to Musa^{as}, 'O Musa^{as}! Do not seclude with a man not lawful for you^{as}, for no man will seclude with a woman not lawful for him except I^{la} would be his companions rather than my^{la} companions^{la}'.²²⁸

6 جاء، المجالس للمفيد ابنُ فُؤَادِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْيَافِطِيِّ عَنِ يُونُسَ عَنِ سَعْدَانَ عَنِ أَبِي عَبْدِ اللَّهِ عَ عَنِ النَّبِيِّ صَ مِثْلَهُ.

(The book) 'Al Majalis' of Al Mufeed – Ibn Qawlawayi, from Al Kulayni, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Sa'dan,

From Abu Abdullah^{asws}, from the Prophet^{saww}, similar to it.²²⁹

7- سن، المحاسن عَلِيُّ بْنُ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي هَاشِمٍ عَنِ أَبِي خَدِيجَةَ عَنِ بَعْضِ الصَّادِقِينَ عَ قَالَ: لَيْسَ لِامْرَأَتَيْنِ أَنْ تَبِيْتَا فِي لِحَافٍ وَاحِدَةٍ إِلَّا أَنْ يَكُونَ بَيْنَهُمَا حَاجِزٌ فَإِنْ فَعَلْنَا هُنَّيْنَا عَنْ ذَلِكَ فَإِنْ وَجَدْنَا مَعَ النَّهْيِ جُلِدَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا حَدًّا فَإِنْ وَجَدْنَا أَيْضًا فِي لِحَافٍ جُلِدَتَا فَإِنْ وَجَدْنَا الثَّلَاثَةَ قُتِلَتَا.

(The book) 'Al Mahasin' – Ali Bin Abdullah, from Ibn Abu Hashim, from Abu Khadeeja,

From one of the two truthful ones (5th or 6th Imam^{asws}) having said: 'It isn't for two women to spend a night in one quilt except there happens to be a barrier between them. If they do so, they would be forbidden from that. If they are found to be with the prohibition, each one would be whipped a legal penalty. If they are found again in a quilt, they would be whipped. If they are found for the third time, they would be killed'.²³⁰

²²⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 4

²²⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 5

²²⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 6

²³⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 7

8- مكا، مكارم الأخلاق عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يُبَاشِرُ الرَّجُلُ الرَّجُلَ إِلَّا وَ بَيْنَهُمَا نَوْبٌ وَ لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ إِلَّا وَ بَيْنَهُمَا نَوْبٌ.

(The book) 'Makarim Al Akhlaq' -

From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The man should not embrace the man except and there is a cloth between them, nor should the woman embrace the woman except and there is a cloth between them'.²³¹

9- وَ عَنْهُ ع قَالَ: لَا تَبِثُ الْمَرْأَتَانِ فِي نَوْبٍ وَاحِدٍ إِلَّا أَنْ تُضْطَرَّ إِلَيْهِ.

And from him^{-asws} having said: 'Two women should not spend a night in one cloth (bedsheet) except if they are desperate to it'.²³²

10- وَ عَنْهُ ع قَالَ: لَا يَنَامُ الرَّجُلَانِ فِي لِحَافٍ وَاحِدٍ إِلَّا أَنْ يُضْطَرَّ فَيَنَامُ كُلُّ وَاحِدٍ مِنْهُمَا فِي إِزَارِهِ وَ يَكُونُ اللَّيْحَافُ بَعْدَ وَاحِدٍ وَ الْمَرْأَتَانِ جَمِيعًا كَذَلِكَ وَ لَا يَنَامُ ابْنَةُ الرَّجُلِ مَعَهُ فِي لِحَافِهِ وَ لَا أُمُّهُ.

And from him^{-asws} having said: Two men should not sleep in one quilt except if they are desperate, (if so) each of them should be in his trouser, and the quilt would be after one, and the two women together are like that, and the daughter of the man cannot sleep with him in his quilt, nor should his mother'.²³³

11- ضا، فقه الرضا عليه السلام قَالَ أَبِي لَا يَنَامُ الرَّجُلَانِ فِي لِحَافٍ وَاحِدٍ إِلَّا أَنْ يَكُونَ دُونَ ذَلِكَ نَوْبٌ فَيَنَامُ كُلُّ وَاحِدٍ فِي إِزَارِهِ وَ كَذَلِكَ الْمَرْأَتَانِ وَ لَا يَنَامُ الرَّجُلُ مَعَ ابْنَتِهِ فِي لِحَافٍ إِلَّا أَنْ يُضْطَرَّ إِلَى ذَلِكَ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'My^{-asws} father^{-asws} said: 'Two men should not sleep in one quilt except if there happens to be a cloth besides that one, so each one would sleep in his trouser, and like that are the two women, and the man cannot sleep with his daughter in a quilt except if they are desperate to that'.²³⁴

12- بِرَوَايَةِ ابْنِ أَبِي عَيَّاشٍ عَنْهُ قَالَ: سَأَلْتُ الْمُقَدَّادَ عَنْ عَلِيِّ ع قَالَ كُنَّا نَسَافِرُ مَعَ رَسُولِ اللَّهِ ص قَبْلَ أَنْ يَأْتُرَ نِسَاءَهُ بِالْحِجَابِ وَ هُوَ يَخْدُمُ رَسُولَ اللَّهِ ص لَيْسَ لَهُ خَادِمٌ غَيْرُهُ

By a report of Ibn Abu Ayyash, from him, said,

I asked Al Miqdad^{-ra} about Ali^{-asws}. He^{-ra} said: 'We were travelling with Rasool-Allah^{-saww} before he^{-saww} ordered his^{-saww} wives with the veiling, and he^{-asws} was serving Rasool-Allah^{-saww}. There wasn't any servant for Rasool-Allah^{-saww} apart from him^{-asws}.

وَ كَانَ رَسُولُ اللَّهِ ص لِحَافٌ لَيْسَ لَهُ لِحَافٌ غَيْرُهُ وَ مَعَهُ عَائِشَةُ فَكَانَ رَسُولُ اللَّهِ ص يَنَامُ بَيْنَ عَلِيِّ ع وَ عَائِشَةَ لَيْسَ عَلَيْهِمْ لِحَافٌ غَيْرُهُ

²³¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 8

²³² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 9

²³³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 10

²³⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 11

And there was a quilt for Rasool-Allah^{-saww}. There wasn't for him^{-asws} any quilt other than it, and with him^{-saww} was Ayesha. So Rasool-Allah^{-saww} would sleep between Ali^{-asws} and Ayesha. There wasn't any quilt upon them other than it.

فَإِذَا قَامَ رَسُولُ اللَّهِ ص مِنَ اللَّيْلِ يُصَلِّي حَطَّ بِإِدِيهِ اللَّحَافَ مِنْ وَسْطِهِ بَيْنَهُ وَ بَيْنَ عَائِشَةَ حَتَّى يَمَسَّ اللَّحَافُ الْفِرَاشَ الَّذِي تَحْتَهُمْ وَ يَتَوَمَّ رَسُولُ اللَّهِ ص فَيُصَلِّي.

Then, Rasool-Allah^{-saww} stood up at night to pray Salat. He^{-saww} moved away the quilt by his^{-saww} hand from its middle between him^{-saww} and Ayesha until the quilt touched the bed which was beneath them, and Rasool-Allah^{-saww} stood up and prayed Salat'.²³⁵

13- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ثَلَاثٌ مَنْ حَفِظَهُنَّ كَانَ مَعْصُومًا مِنَ الشَّيْطَانِ الرَّجِيمِ وَ مِنْ كُلِّ بَلِيَّةٍ مَنْ لَمْ يَخُلْ بِأَمْرٍ أَوْ لَيْسَ بِمَلِكٍ مِنْهَا شَيْئًا وَ لَمْ يَدْخُلْ عَلَى سُلْطَانٍ وَ لَمْ يُعِنْ صَاحِبَ بَدْعَةٍ بَدَعْتِهِ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'Three, one who preserves these would be fortified from the Satan^{-la} the accursed and from every affliction – one who does not seclude with a woman not owning anything from her, and does not enter to see a ruler, and does not assists an innovator with his innovation'.²³⁶

14- وَ يَحْتَدِ الْأِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ إِذَا كَانُوا أَبْنَاءَ سَبْعِ سِنِينَ وَ فَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ إِذَا كَانُوا أَبْنَاءَ عَشْرِ سِنِينَ.

And by this chain – he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Instruct your children with praying the Salat when they were boys of seven years old, and separate between them in the sleeping places when they were boys of ten years old'.²³⁷

15- وَ يَحْتَدِ الْأِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يُبَاشِرُ رَجُلٌ رَجُلًا إِلَّا وَ بَيْنَهُمَا ثَوْبٌ وَ لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ إِلَّا وَ بَيْنَهُمَا ثَوْبٌ.

And by this chain – he^{-asws} said: 'Rasool-Allah^{-saww} said: 'A man should not embrace a man except and between the two is a cloth, nor should the woman embrace the woman except and between the two is a cloth'.²³⁸

16- مَجَالِسُ الشَّيْخِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ عَنِ ابْنِ الْخَالِ عَبْدِ الْعَزِيزِ بْنِ جَعْفَرِ بْنِ فُلَوَيْهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ الْمُرُوزِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا تَبِيْتُ فِي مَوْضِعٍ تَسْمَعُ نَفْسَهُ امْرَأَةً لَيْسَتْ لَهُ بِمَحْرَمٍ.

(The book) 'Majalis' of the sheykh – From Muhammad Bin Ahmad Bin Shazan, from Ibn Al Khal Abdul Aziz Bin Ja'far Bin Qawlawayi, from Muhammad Bin Isa, from Muhammad Bin Khalaf, from Musa Bin Ibrahim Al Marouzy,

²³⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 12

²³⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 13

²³⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 14

²³⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 15

From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who was a believing in Allah^{-azwj} and the Last Day, he should not spend a night in a place his breath can be heard by a woman who isn't a Mahram (sanctimonious) for him'.²³⁹

[باب 95 القسمة بين النساء و العدل فيها](#)

CHAPTER 95 – THE APPORTIONMENT BETWEEN THE WOMEN AND THE JUSTICE IN IT

1- فس، تفسير القمي سأل رجل من الزنادقة أبا جعفر الأحول فقال أخبرني عن قول الله عز وجل - فأنكحوا ما طاب لكم من النساء مثنى و ثلاث و رباع فإن خفتن ألا تعدلوا فواحدة

Tafseer Al Qummi -

A man from the atheists asked Abu Ja'far Al-Ahwal. He said, 'Inform me about Words of Allah^{-azwj} Mighty and Majestic: **And if you fear that you cannot act equitably regarding the orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) one [4:3].**

و قال في آخر السورة- و لن تستطيعوا أن تعدلوا بين النساء و لو حرصن فلا تميلوا كل الميل فبين القولين فرق

And He^{-azwj} Said in another Chapter: **And you will never be able to do justice between the wives and even if you are eager to, but do not be disinclined (from one) with total disinclination [4:129].** There is a differing between the two Words'.

فقال أبو جعفر الأحول فلم يكن في ذلك عندي جواب فقدمت المدينة فدخلت على أبي عبد الله ع فسألته عن الأيتين فقال أما قوله- فإن خفتن ألا تعدلوا فواحدة فإما عني في التفقة و قوله و لن تستطيعوا أن تعدلوا بين النساء و لو حرصن فإما عني في المودة فإنه لا يقدر أحد أن يعدل بين امرأتين في المودة

Abu Ja'far Al-Ahwal said, 'There did not happen to be any answer with me so I proceeded to Al-Medina. I entered to see Abu Abdullah^{-asws} and asked him^{-asws} about the two Verses. He^{-asws} said: '**but if you fear that you will not do justice (between them), then (marry) one [4:3]**, it rather means regarding the expenditure, while His^{-azwj} Words: **And you will never be able to do justice between the wives and even if you are eager to [4:129]**, it rather means regarding the affection, for no one is able with doing justice between two women in the affection'.

فرجع أبو جعفر الأحول إلى الرجل فأخبره فقال هذا حملته من الحجاز.

Abu Ja'far Al-Ahwal returned to the man and informed him. He said, 'This has been carried over from Al-Hijaz!'²⁴⁰

²³⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 94 H 16

²⁴⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 1

2- ب، قرب الإسناد عليّ عن أخيه قال: سألتُهُ عن رجلٍ له امرأتانِ هلْ يَصْلُحُ لَهُ أَنْ يُفْضِلَ إِحْدَاهُمَا عَلَى الْأُخْرَى

(The book) 'Qurb Al Isnaad' -

Ali, from his brother (Musa Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about a man having two wives for him, 'Is it correct for him to prefer one of the two over the other?'

قَالَ لَهُ أَرْبَعٌ فَلْيَجْعَلْ لِوَأَحَدَةٍ لَيْلَةً وَ لِأُخْرَى ثَلَاثَ لَيَالٍ.

He^{-asws} said to him: 'For him are four wives (allowed). So let him make a night for one and for the other (wife), three nights (no more)'.²⁴¹

3- قَالَ: وَ سَأَلْتُهُ عَنْ رَجُلٍ لَهُ ثَلَاثُ نِسْوَةٍ هَلْ لَهُ أَنْ يُفْضِلَ إِحْدَاهُنَّ

He said, 'And I asked him^{-asws} about a man having three wives for him, 'Is it for him to prefer one of them?'

قَالَ لَهُ أَرْبَعٌ نِسْوَةٍ فَلْيَجْعَلْ لِوَأَحَدَةٍ إِنْ أَحَبَّ لَيْلَتَيْنِ وَ لِأُخْرَيَيْنِ لِكُلِّ وَاحِدَةٍ لَيْلَةً وَ فِي الْكِسْوَةِ وَ النَّقْمَةِ مِثْلَ ذَلِكَ.

He^{-asws} said: 'For him are four women (allowed), so if he likes, he can make two nights (for the preferred one), and for the other two, one night (each), and in the clothing and the expenditure, similar to that'.²⁴²

4- ع، علل الشرائع أبي عن أحمد بن إدريس عن ابن عيسى عن أبيه عن صفوان عن ابن مُسْكَانَ عَنِ الْحَسَنِ بْنِ زِيَادٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ لَهُ امْرَأَتَانِ إِحْدَاهُمَا أَحَبُّ إِلَيْهِ مِنَ الْأُخْرَى أَلَهُ أَنْ يُفْضِلَهَا بِشَيْءٍ

(The book) 'Ilal Al Sharaie' – My father, from Ahmad Bin Idrees, from Ibn Isa, from his father, from Safwan, from Ibn Muskan, from Al-Hassan Bin Ziyad who said,

'I asked Abu Abdullah^{-asws} about the man having two wives for him. One of them is more beloved to him than the other, 'Is it for him to prefer her with anything?'

قَالَ نَعَمْ لَهُ أَنْ يَأْتِيَهَا ثَلَاثَ لَيَالٍ وَ الْأُخْرَى لَيْلَةً لِأَنَّ لَهُ أَنْ يَتَزَوَّجَ أَرْبَعَ نِسْوَةٍ فَلْيَلْتَمِزْهُ بِجَعْلِهَا حَيْثُ يَشَاءُ.

He^{-asws} said: 'Yes. For him is to give her three night and one night to the other, because for him is to marry four wives. These are his nights, he can make them to be wherever he so desires to'.²⁴³

5- ع، علل الشرائع بهذا الإسناد عَنِ الْحَسَنِ بْنِ زِيَادٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ لَهُ امْرَأَتَانِ إِحْدَاهُمَا أَحَبُّ إِلَيْهِ مِنَ الْأُخْرَى أَلَهُ أَنْ يُفْضِلَهَا بِشَيْءٍ

(The book) 'Ilal Al Sharaie' – By this chain from Al-Hassan,

²⁴¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 2

²⁴² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 3

²⁴³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 4

From Abu Abdullah^{-asws} having said: 'For the man is to prefer one of his wives over the other for as long as his wives are not four'.²⁴⁴

6- ع، علل الشرائع ابنُ الوليدِ عن الصَّفَّارِ عن ابنِ عيسى عن ابنِ فضالٍ عن عليِّ بنِ عُقْبَةَ عن رَجُلٍ عن أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ تَكُونُ لَهُ امْرَأَتَانِ أَلَهُ أَنْ يُفْضِلَ أَحَدَهُمَا [إِحْدَاهُمَا] بِثَلَاثِ لَيَالٍ قَالَ نَعَمْ.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Ali Bin Uqba, from a man,

From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man having two wives for him, 'Is it for him to prefer one of them with three nights?' He^{-asws} said: 'Yes'.²⁴⁵

7- شي، تفسير العياشي عن أحمد بن محمد بن أبي الحسن الرضا ع في قول الله و إن امرأة خافت من بعلها نشوراً أو إغراضاً قال نشور الرجل يهضم بطلاق امرأته و تقول له أدغ ما على ظهرك و أعطيك كذا و كذا و أحللك من يومي و ليأتي على ما اصطلحها فهو جائز.

Tafseer Al Ayyashi – From Ahmad Bin Muhammad,

From Abu Al-Hassan Al-Reza^{-asws} regarding Words of Allah^{-azwj}: **And if a woman fears cruelty or desertion on the part of her husband [4:128]**. He^{-asws} said: 'Cruelty of the man is his considering divorcing his wife and she says to him, 'I shall forego what is upon your back and give you such and such, and I release you from my day and my night', upon whatever they reconcile, it is allowed'.²⁴⁶

8- شي، تفسير العياشي عن علي بن أبي حمزة عن أبي عبد الله ع قَالَ: سَأَلْتُهُ عَنِ قَوْلِ اللَّهِ - وَ إِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِغْرَاضًا قَالَ إِذَا كَانَ كَذَلِكَ فَهَمَّ بِطَلَاقِهَا قَالَتْ لَهُ أَسْكِنِي وَ أَدِّغْ لَكَ بَعْضَ مَا عَلَيْنَا وَ أُحْلِلْكَ مِنْ يَوْمِي وَ لِيَأْتِي كُلُّ ذَلِكَ لَهُ فَلَا جُنَاحَ عَلَيْهِمَا.

Tafseer Al Ayyashi – from Ali, from Abu Hamza,

From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj}: **And if a woman fears cruelty or desertion on the part of her husband [4:128]**. He^{-asws} said: 'If it was like that and he considers divorcing her, she says to him, 'Let me stay and I shall forego for you some of what is upon you, and I shall release you from my day and my night', all that is for him, so there is no blame upon them'.²⁴⁷

9- شي، تفسير العياشي عن زُرَّارَةَ قَالَ: سُئِلَ أَبُو جَعْفَرٍ ع عَنِ النَّهَارِيَّةِ بِشَرْطِ عَلَيْهَا عِنْدَ عُقْدَةِ الْبَيْتِ أَنْ يَأْتِيَهَا مَا شَاءَ نَحَارًا أَوْ بَيْنَ كُلِّ جُمُعَةٍ أَوْ شَهْرٍ يَوْمًا وَ مِنَ النَّقْفَةِ كَذَا وَ كَذَا

Tafseer Al Ayyashi –

²⁴⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 5

²⁴⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 6

²⁴⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 7

²⁴⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 8

From Zurara who said, 'Abu Ja'far^{-asws} was asked about the daytime woman at the tie of marriage that he will come to her whatever day he so desires to, or between every Friday, or one day a month, and from the maintenance expenditure it would be such and such!'

قَالَ فَلَيْسَ ذَلِكَ الشَّرْطُ بِشَيْءٍ مَنْ تَزَوَّجَ امْرَأَةً فَلَهَا مَا لِلْمَرْأَةِ مِنَ النَّقْعَةِ وَالْقِسْمَةِ وَ لَكِنَّهُ إِنْ تَزَوَّجَ امْرَأَةً خَافَتْ فِيهِ نُشُورًا أَوْ خَافَتْ أَنْ يَتَزَوَّجَ عَلَيْهَا فَصَلَحَتْ مِنْ حَقِّهَا عَلَى شَيْءٍ مِنْ قِسْمَتِهَا أَوْ بَعْضِهَا فَإِنَّ ذَلِكَ جَائِزٌ لَا بَأْسَ بِهِ.

He^{-asws} said: 'That stipulated condition isn't anything! One who marries a woman, for her is what is for the woman, from the maintenance money and the apportionment (of time), but if a woman marries fearing cruelty in him or she fears to he would marry (another wife) upon her, so she reconciles from her rights upon something from either her apportionment (of time) or part of it, that is allowed. There is no problem with it'.²⁴⁸

10- شي، تفسير العياشي عَنِ الْحَلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ إِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْضِهَا نُشُورًا أَوْ إِعْرَاضًا قَالَ هِيَ الْمَرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ فَيَكْرَهُهَا فَيَقُولُ إِنِّي أُرِيدُ أَنْ أُطَلِّقَكَ فَتَقُولُ لَا تَفْعَلْ فَإِنِّي أَكْرَهُ أَنْ يُشْمَتَ بِي وَ لَكِنَّ انظُرْ لِيَلْتِي فَاصْنَعْ مَا شِئْتَ وَ مَا كَانَ مِنْ سِوَى ذَلِكَ فَهُوَ لَكَ فَدَعْنِي عَلَى خَالِي فَهُوَ قَوْلُهُ فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَ الصُّلْحُ خَيْرٌ وَ هُوَ هَذَا الصُّلْحُ.

Tafseer Al Ayyashi – from Al Halby,

From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **And if a woman fears cruelty or desertion on the part of her husband [4:128]**. He^{-asws} said: 'She is the woman being with the man, so he coerces her saying, 'I want to divorce you'. So, she says, 'Don't do it, for I dislike to be gloated upon, but look at my night and do whatever you like, and whatever was from besides that, it is for you, and leave me upon my state!' It is His^{-azwj} Word: **there is no blame on them if they effect a reconciliation between them; and reconciliation is better [4:128]**, and it is this reconciliation'.²⁴⁹

11- شي، تفسير العياشي عَنِ هِشَامِ بْنِ سَالِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَضْتُمْ قَالَ فِي الْمَوَدَّةِ.

Tafseer Al Ayyashi – From Hisham Bin Salim,

From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: '**And you will never be able to do justice between the wives and even if you are eager to [4:129]**'. He^{-asws} said: 'Regarding the affection'.²⁵⁰

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr Bin Suweyd, from Aasim Bin Humeyd, from Muhammad Bin Qays,

From Abu Ja'far^{-asws} regarding a man who marries a slave girl. Then he finds financial leeway to (marry) a free woman, and he dislikes divorcing the slave girl.

²⁴⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 9

²⁴⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 10

²⁵⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 11

12- ين، كتاب حسين بن سعيد و النوادر النَّصْرُ بْنُ سُؤَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع فِي رَجُلٍ نَكَحَ أُمَّةً فَوَجَدَ طَوَّلًا إِلَى حُرَّةٍ وَ كَرِهَ أَنْ يُطَلِّقَ الْأُمَّةَ قَالَ يَنْكِحُ الْحُرَّةَ عَلَى الْأُمَّةِ إِنْ كَانَتْ أَوْلَهُمَا عِنْدَهُ وَ لَيْسَ لَهُ أَنْ يَنْكِحَ الْأُمَّةَ عَلَى الْحُرَّةِ إِذَا كَانَتْ الْحُرَّةُ أَوْلَهُمَا عِنْدَهُ وَ يُقْسِمُ لِلْحُرَّةِ الثُّلُثَيْنِ مِنْ مَالِهِ وَ نَفْسِهِ وَ لِلْأُمَّةِ الثُّلُثَ مِنْ مَالِهِ وَ نَفْسِهِ.

He^{asws} said: 'He can marry the free woman upon the slave girl if she was the first one with him, and it isn't for him to marry the slave girl upon the free woman if the free woman was first of them with him, and he should apportion for the free woman two-third from his wealth and his self, and for the slave girl the third from his wealth and his self'.²⁵¹

13- ين، كتاب حسين بن سعيد و النوادر النَّصْرُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَنْكِحُ الرَّجُلُ الْأُمَّةَ عَلَى الْحُرَّةِ وَ إِنْ شَاءَ نَكَحَ الْحُرَّةَ عَلَى الْأُمَّةِ ثُمَّ يُقْسِمُ لِلْحُرَّةِ مِثْلِي مَا يُقْسِمُ لِلْأُمَّةِ.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr, from Abdullah Bin Sinan,

From Abu Abdullah^{asws} having said: 'The man cannot marry the slave girl upon the free woman, and if he so desires, he can marry the free woman upon the slave girl, then apportion for the free woman double of what is for the slave girl'.²⁵²

14- ين، كتاب حسين بن سعيد و النوادر صَفْوَانُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنِ الْحَسَنِ بْنِ زِيَادٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَتَزَوَّجُ الْحُرَّةَ عَلَى الْأُمَّةِ وَ لَا يَتَزَوَّجُ الْأُمَّةَ عَلَى الْحُرَّةِ وَ لَا النَّصْرَانِيَّةَ وَ لَا الْيَهُودِيَّةَ عَلَى الْمُسْلِمَةِ فَمَنْ فَعَلَ ذَلِكَ فَبُكَاهُ بَاطِلٌ.

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

Abu Abdullah^{asws} said: 'He can marry the free woman upon the slave girl but cannot marry the slave girl upon the free woman, nor the Christian nor the Jewess upon the Muslim. The one who does that, his marriage is invalid'.²⁵³

15- قَالَ: وَ سَأَلْتُهُ عَنِ الرَّجُلِ تَكُونُ لَهُ امْرَأَتَانِ إِحْدَاهُمَا أَحَبُّ إِلَيْهِ مِنَ الْأُخْرَى أَلَهُ أَنْ يُفَضِّلَهَا بِشَيْءٍ؟

He said, 'And I asked him^{asws} about the man having two wives for him. One of them is more beloved to him than the other. 'Is it for him to prefer her with anything?'

قَالَ نَعَمْ لَهُ أَنْ يَأْتِيَهَا ثَلَاثَ لَيَالٍ وَ الْأُخْرَى لَيْلَةً لِأَنَّ لَهُ أَنْ يَتَزَوَّجَ أَرْبَعًا فَلَيْلَتَيْهِ يَجْعَلُهُمَا حَيْثُ أَحَبَّ

He^{asws} said: 'Yes. For him is to give her three nights and one night to the other, because for him is to marry four. (These are) his nights. He can make these to be wherever he likes to'.

فُلْتُ فَتَكُونُ عِنْدَهُ الْمَرْأَةُ فَيَتَزَوَّجُ جَارِيَةً بَكَرًا

I said, 'The wife happens to be with him, and he marries a virgin slave girl?'

²⁵¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 12

²⁵² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 13

²⁵³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 14

قَالَ فَلْيُفْضِلْهَا حِينَ يَدْخُلُ بِهَا بِثَلَاثِ لَيَالٍ وَ لِلرَّجُلِ أَنْ يُفْضِلَ بَعْضَ نِسَائِهِ عَلَى بَعْضٍ مَا لَمْ يَكُنْ أَرْبَعًا.

He^{-asws} said: 'He can deflower her when he consummates with her with three nights, and for the man is to prefer one of his wives upon the other for as long that they don't happen to be four (wives)'.²⁵⁴

16- ين، كتاب حسين بن سعيد و النوادر عثمان بن عيسى عن سماعة بن مهران قال: سألتُه عن اليهودية والنصرانية أيتزوجهما على المسلمة

The book of Haseen Bin Saeed, and 'Al Nawadir' – Usman Bin Isa, from Sama'at Bin Mihran who said,

'I asked him^{-asws} about the Jewess and the Christian woman, 'Can he marry them upon the Muslim woman?'

قَالَ لَا وَ يَتَزَوَّجُ الْمُسْلِمَةَ عَلَى الْيَهُودِيَّةِ وَ النَّصْرَانِيَّةِ.

He^{-asws} said: 'No, and he can marry the Muslim woman upon the Jewess and the Christian woman'.²⁵⁵

17- وَ سَأَلْتُهُ عَنْ رَجُلٍ كَانَتْ لَهُ امْرَأَةٌ فَيَتَزَوَّجُ عَلَيْهَا هَلْ يَحِلُّ لَهُ تَفْضِيلُهَا

And I asked him^{-asws} about a man having a wife for him, and he marries (another) upon her, 'Is it lawful for him to prefer her?'

قَالَ تَفْضِيلُ الْمُحَدَّثَةِ جَدَّانَ عُرْسَهَا عَلَى الْأُخْرَى بِثَلَاثَةِ أَيَّامٍ إِذَا كَانَتْ بِكَرًّا ثُمَّ يُسَوِّي بَيْنَهُمَا وَ لَا يُطَيِّبُ نَفْسَ إِحْدَاهُمَا لِالأُخْرَى.

He^{-asws} said: 'Giving preference to the newly married wife at the beginning of her marriage over the other wife is three days if she is a virgin, then he should treat them equally, and he should not seek to please one of them at the expense of the other'.²⁵⁶

18- ين، كتاب حسين بن سعيد و النوادر النضر عن محمد بن جميل عن حصين عن محمد بن مسلم قال: قلت لأبي جعفر ع رجل تزوج امرأة و عنده امرأة

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr, from Muhammad Bin Jameel, from Huseen, from Muhammad Bin Muslim who said,

I said to Abu Ja'far^{-asws}, 'A man marries a woman and with him is a wife'.

فَقَالَ إِنْ كَانَتْ بِكَرًّا فَلْيَبْتَ عِنْدَهَا سَبْعًا وَ إِنْ كَانَتْ نَيْبًا فَثَلَاثًا.

He^{-asws} said: 'If she was a virgin, let him spend seven (nights) with her, and if she was non-virgin, then three'.²⁵⁷

²⁵⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 15

²⁵⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 16

²⁵⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 17

²⁵⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 18

19- ين، كتاب حسين بن سعيد و النوادر القاسم عن أبي عبد الرحمن عن أبي عبد الله ع قال: سألتُهُ هل للرجل أن يتزوج النصرانية على المسلمة و الأمة على الحرّة

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Qasim, from Aban, from Abdul Rahman,

From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws}, 'Is it for the man to marry the Christian woman upon the Muslim woman, and the slave girl upon the free woman?'

قال لا يتزوج واحدة منهما على المسلمة و يتزوج المسلمة على الأمة و النصرانية و للمسلمة الثلثان و للأمة و النصرانية الثلث.

He^{-asws} said: 'He cannot marry any of them upon the Muslim woman, and he can marry the Muslim upon the slave girl, and the Christian woman, and for the Muslim woman would be two-thirds, while for the slave girl and the Christian woman would be the third'.²⁵⁸

20- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله ع أنه سئل عن رجل تكون عنده امرأتان إحداهما أحب إليه من الأخرى أله أن يفضل إحداهما

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Hammad, from Al Halby,

From Abu Abdullah^{-asws}, he^{-asws} was asked about a man having two wives with him. One of them is more beloved to him than the other, 'Is it for him to give preference to one of them?'

قال نعم له أن يأتي هذه ثلاث ليل و هذه ليلة و ذلك أن له أن يتزوج أربع نسوة فلكل امرأة ليلة و لذلك كان له أن يفضل إحداهن على الأخرى ما لم يكن أربعاً

He^{-asws} said: 'Yes. For him is to come to this one for three nights and this (other) one, for a night, and that is because for him is to marry four wives. So, for each wife is a night, and for that, it would be for him to prefer one of them upon the other for as long as they don't happen to be four'.

قال إذا تزوج الرجل البكر و عنده امرأة تيب فله أن يفضل البكر بثلاثة أيام.

He^{-asws} said: 'If the man marries the virgin while there is a non-virgin wife with him, for him is to prefer the virgin with three days'.²⁵⁹

باب 96 النشوز و الشقاق و ذم المرأة الناشرة

CHAPTER 96 – THE DESERTION AND THE BREACH, AND CONDEMNATION OF THE DESERTING WOMAN

الآيات النساء و اللاتي تخافون نُشورهنَّ فِعْطُوهُنَّ وَ اهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَ اضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا-

²⁵⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 19

²⁵⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 95 H 20

The Verse – (Surah) Al Nisaa: **And for those whom you are fearing desertion, advise them and forsake them in the beds and strike them. So if they obey you, then do not see a way against them; Allah was always Exalted, Great [4:34].**

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

And if you fear a breach between the two, then appoint a judge from his family and a judge from her family; if they both desire reconciliation, Allah will Harmonise between them; Allah was always most-Knowing, Aware [4:35].

وَقَالَ تَعَالَى وَ إِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُخْبِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا.

And the Exalted Said: **And if a woman fears cruelty or desertion on the part of her husband, there is no blame on them if they effect a reconciliation between them; and reconciliation is better; and avarice has been made to be present in the (people's) minds; and if you do good and fear, then Allah would always be Aware of what you are doing [4:128].**

Tafseer Al-Qummi – (mostly opinion)

1 فس، تفسیر القمی و اللّٰہی تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَ اهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَ اضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا وَ ذَلِكَ إِذَا نَشَرَتِ الْمَرْأَةُ عَنْ فِرَاشِ زَوْجِهَا قَالَ زَوْجُهَا اتَّقِي اللَّهَ وَ ارْجِعِي إِلَى فِرَاشِكِ

And for those whom you are fearing desertion, advise them and forsake them in the beds and strike them. So, if they obey you, then do not see a way against them [4:34] – and that is when a woman from Qureysh deserted from the bed of her husband. Her husband said, 'Fear Allah^{-azwj} and return to your bed!'

فهذه الموعظة فإن أطاعته فسبيل ذلك و إلا سبها و هو الهجر فإن رجعت إلى فراشها فذلك و إلا ضربها ضربا غير مبرح فإن أطاعته فضاجعته يقول الله- فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا يقول لا تكلفوهن الحب

So, this is the preaching. If she obeys him, then that is the proper course, but if not, he should rebuke her, which is separation. If she returns to his bed, then so be it, but if not, he may strike her with a non-severe strike. If she then obeys him, he may share her bed. Allah^{-azwj} Says: **So if they obey you, then do not see a way against them [4:34].** He^{-azwj} is Saying, do not encumber them the love.

فإنما جعل الموعظة و السب و الضرب لمن في المضجع- إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا- وَ إِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا فما حكم به الحكماء فهو جائز يقول الله إِنَّ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا يعني الحكماء

But rather, the preaching, and the insult, and the striking them is made to be regarding the sleeping place - **Allah was always most-Knowing, Aware [4:35] And if you fear a breach between the two, then appoint a judge from his family and a judge from her family; [4:35].** So, whatever the two judged judge with, it is allowed. **if they both desire reconciliation, Allah will Harmonise between them [4:35],** meaning the two judges.

فإذا كان الحكمان عدلين دخل حكم المرأة على المرأة فيقول أخبريني ما في نفسك فإني لا أحب أن أقطع شيئاً دونك فإن كانت هي الناشئة قالت أعطه من مالي ما شاء و فرق بيني و بينه و إن لم تكن ناشئة قالت أنشدك الله أن لا تفرق بيني و بينه و لكن استزد لي في نفقتي فإنه إلي مسيء

So, if the two arbiters are just, the arbiter for the woman goes to her and says, 'Tell me what is in your heart, for I do not wish to decide anything without you. If she is the one deserting, she says, 'Give him from my wealth whatever he wishes and separate me from him. But if she is not rebellious, she says, 'I implore you by Allah^{-azwj} not to separate me from him, but increase my maintenance, for he mistreats me!'

و يخلو حكم الرجل بالرجل فيقول أخبريني بما في نفسك فإني لا أحب أن أقطع شيئاً دونك فإن كان هو الناشئ قال خذ لي منها ما استطعت و فرق بيني و بينها فلا حاجة لي فيها و إن لم يكن ناشئاً قال أنشدك الله أن لا تفرق بيني و بينها فإنها أحب الناس إلي فأرضها من مالي بما شئت

Then the arbiter for the man meets privately with him and says, 'Tell me what is in your heart, for I do not wish to decide anything without you. If he is the one deserting, he says, 'Take from me whatever you can and separate me from her, for I have no desire for her!' But if he is not deserting, he says, 'I implore you by God not to separate me from her, for she is the most beloved of people to me. Appease her from my wealth however you wish'.

ثم يلتقي الحكمان و قد علم كل واحد منهما ما أوصى به إليه صاحبه فأخذ كل واحد منهما على صاحبه عهد الله و ميثاقه لتصدقني و لأصدقك و ذلك حين يريد الله أن يوفق بينهما فإذا فعلا و حدث كل واحد منهما صاحبه بما أفضى إليه عرفاً من الناشئة

Then the two arbiters meet, each knowing what the other's charge has requested. Each makes the other swear by the Covenant of Allah^{-azwj} and pledge to be truthful. This is when Allah^{-azwj} Desires to reconcile them. If they do so, and each shares with the other what was confided, they will know which of the two is deserting.

فإن كانت المرأة هي الناشئة قالاً أنت عدوة الله الناشئة العاصية لزوجك ليس لك عليه نفقة و لا كرامة لك و هو أحق أن يبغضك أبداً حتى ترجعين إلى أمر الله

If the woman is deserting, they say to her, 'You are the enemy of Allah^{-azwj}, rebellious and disobedient to your husband. You have no right to his support or honour, and he has the right to resent you forever until you return to the Command of Allah^{-azwj}!'

و إن كان الرجل هو الناشئ قالاً له يا عدو الله أنت العاصي لأمر الله المبغض لامرأته فعليك نفقتها و لا تدخل لها بيتاً و لا ترى لها وجهاً أبداً حتى ترجع إلى أمر الله عز و جل و كتابه

But if the man is rebellious, they say to him, 'You are the enemy of Allah^{-azwj}, disobedient to His^{-azwj} Command and hateful toward your wife. You must provide her maintenance, but you may not enter her home or see her face again until you return to the command of Allah^{-azwj} Mighty and Majestic and His Book'. (opinion)

قَالَ وَ أَتَى عَلِيَّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ رَجُلٌ وَ امْرَأَةٌ عَلَى هَذِهِ الْحَالِ فَبَعَثَ حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا وَ قَالَ لِلْحَكَمَيْنِ هَلْ تَدْرِيَانِ مَا تَحْكَمَانِ احْكَمَا إِنَّ شَيْئًا فَرَّقْتُمَا وَ إِنَّ شَيْئًا جَمَعْتُمَا

And a man and a woman were brought to Ali^{-asws} Bin Abu Talib^{-asws}, being upon this state. He^{-asws} sent for **a judge from his family and a judge from her family [4:35]**, and said to the two judges: 'Do you two know what you have decided? If you like you can decide to separate them, and if you like, to unite them!'

فَقَالَ الرَّوْحُ لَا أَرْضَى بِحُكْمِ قُرْبَةٍ وَلَا أَطْلُقُهَا فَأَوْجِبْ عَلَيْهِ نَفَقَتَهَا وَمَنْعَهُ أَنْ يَدْخُلَ عَلَيْهَا

The husband said, 'I don't agree with deciding a separation nor of divorcing her!' He^{-asws} obliged upon him to provide her maintenance but forbade him from entering upon her. (This part is Hadeeth)

وَإِنْ مَاتَ عَلَى ذَلِكَ الْحَالِ الرَّوْحُ وَرَثَتُهُ وَإِنْ مَاتَتْ لَمْ يَرِثْهَا إِذَا رَضِيََتْ مِنْهُ بِحُكْمِ الْحَكَمَيْنِ وَكَرِهَ الرَّوْحُ فَإِنَّ الرَّوْحَ وَكَرِهَتْ الْمَرْأَةُ أَنْزَلَتْ هَذِهِ الْمَنْزِلَةَ إِنْ كَرِهَتْ وَلَا يَكُنْ عَلَيْهَا نَفَقَةٌ وَإِنْ مَاتَ لَمْ تَرِثْهُ وَإِنْ مَاتَتْ وَرَثَتَهَا حَتَّى تَرْجِعَ إِلَى حُكْمِ الْحَكَمَيْنِ.

If he dies in that state, she inherits from him, but if she dies, he does not inherit from her, this is when she has accepted the ruling of the two arbiters while the husband has refused. If the husband accepts but the woman refuses, she is placed in the same position if she refuses, she is not entitled to maintenance, and if he dies, she does not inherit from him, but if she dies, he inherits from her, until she returns to the ruling of the two arbiters'.²⁶⁰

2 فس، تفسير التمي و إن امرأة خافت من بعلها نشوزاً أو إغراضاً فلا جناح عليهما أن يَصِلِحا بَيْنَهُمَا صلحاً و الصلح خير قال إن خافت المرأة من زوجها أن يطلقها أو يعرض عنها فتقول له قد تركت لك ما عليك و لا أسألك نفقة فلا تطلقني و لا تعرض عني فإني أكره شماتة الأعداء فلا جناح عليه أن يقبل ذلك و لا يجري عليها شيئا-

Tafseer Al Qummi - (opinion)

And if a woman fears cruelty or desertion on the part of her husband, there is no blame on them if they effect a reconciliation between them; and reconciliation is better [4:128]. He said, 'If the woman fears from her husband that he might divorce her or turn away from her, she says to him, 'I leave for you what is upon you, and I will not ask you for expenses, so do not divorce me nor turn away from me, for I dislike gloating by the enemies'. So there is no blame upon him if he were to accept that, nor would anything flow upon her (maintenance).

و هذه الآية نزلت في ابنة محمد بن مسلمة كانت امرأة رافع بن خديج و كانت امرأة قد دخلت في السن فتزوج عليها امرأة شابة كانت أعجب إليه من ابنة محمد بن مسلمة فقالت له ابنة محمد بن مسلمة أ لا أراك معرضاً عني مؤثراً علي فقال رافع هي امرأة شابة و هي أعجب إلي و إن شئت أقررت على أن لها يومين أو ثلاثة مني و لك يوم واحد

And this Verse was Revealed about the daughter of Muhammad Bin Maslama, who was the wife of Rafi'e Bin Khadij. She was an older woman, and he married a younger woman who was more pleasing to him than the daughter of Muhammad Bin Maslama. So she said to him, 'Do I not see you turning away from me and favouring her over me?' Rafi'e replied, 'She is a

²⁶⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 1

young woman and she is more pleasing to me. If you wish, I will agree that she will have two or three of my days, and you will have one day.

فأبت ابنة محمد بن مسلمة أن ترضاهما فطلقها تطلقاً واحدة ثم طلقها أخرى فقالت لا والله لا أرضى أو تسوي بيني وبينها يقول الله وَأُخْضِرَتِ
الْأَنْفُسُ الشُّحَّ

The daughter of Muhammad Bin Maslama refused to accept this and he divorced her once, then divorced her a second time. She said, 'No, by Allah^{-azwj}! I will not accept unless you treat me and her equally!' Allah^{-azwj} Said: **and avarice has been made to be present in the (people's) minds [4:128].**

و ابنة محمد لم تطب نفسها بنصيبها و شحت عليه فعرض عليها رافع إما أن ترضى و إما أن يطلقها الثالثة فشحت على زوجها و رضيت فصالحته على
ما ذكرت فقال الله فلا جناح عليهما أن يَصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ

And the daughter of Muhammad was not content with her share and was stingy regarding it, so Rafi'e offered her either to accept or he would divorce her a third time. She was possessive toward her husband and agreed, so she reconciled with him on the terms mentioned. Allah^{-azwj} Said: **there is no blame on them if they effect a reconciliation between them; and reconciliation is better [4:128].**

فلما رضيت و استقرت لم يستطع أن يعدل بينهما فنزلت و لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ أَنْ
تَأْتِي واحدة و تذر الأخرى لا أبما و لا ذات بعل و هذه السنة فيما كان كذلك

When she had agreed and stayed, he was not able to do justice between the two, so it was Revealed: **And you will never be able to do justice between the wives and even if you desire to, but do not be disinclined (from one) with total disinclination so you leave her like the divorced woman [4:129],** if you come to one and neglect the other, neither as a single woman nor as one with a husband, and this is the Sunnah regarding what had happened like that.

إذا أقرت المرأة و رضيت على ما صالحها عليه زوجها فلا جناح على الزوج و لا على المرأة و إن هي أبت طلقها أو يسوي بينهما لا يسعه إلا ذلك.

When the woman accepts and agrees upon what her husband had reconciled upon, there is neither any blame upon the husband nor upon the wife, and if she refuses, he either divorces her or equalises between the two, there is no leeway except that.'

و قال علي بن إبراهيم في قوله- وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ قال أحضرت الشح فمنها ما اختارته و منها ما لم تختره.

And Ali Bin Ibrahim said regarding His^{-azwj} Words: **and avarice has been made to be present in the (people's) minds [4:128].** He said, 'The avarice is presence. From it is what she chooses, and from it is what she does not choose'.²⁶¹

²⁶¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 2

3- ل، الخصال أبي عن أحمد بن إدريس و محمد العطار معاً عن الأشعري عن البرقي رفعه إلى أبي عبد الله ع قال قال رسول الله ص ثمانية لا يقبل الله لهم صلاة العبد الأبق حتى يرجع إلى مؤلده و الناشزة عن زوجها و هو عليها ساخط و مانع الزكاة و تارك الوضوء و الجارية المدركة تصلّي بغير حمار و إمام قوم يصلّي بهم و هم له كارهون و الزين

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees and Muhammad Al Attar, from Al Ash'ary, from Al Barqy raising it to,

Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'Eight, Allah^{-azwj} does not Accept a Salat of their – the absconding slave until he returns to his master; and the deserter from her husband and he is angry upon her; and preventer of the Zakat; and the neglecter of Wuzu; and the adult slave girl praying Salat without a scarf; and a prayer leader of a people praying with them while they dislike him; and the 'Zaneen'.

قالوا يا رسول الله ص و ما الزين

They said, 'O Rasool-Allah^{-saww}, and what is the 'Zaneen'?

قال الذي يدافع الغائط و البول و السكران فهؤلاء ثمانية لا تقبل منهم صلاة.

He^{-saww} said: 'The one who holds out from defecating and the urination, and the intoxicated. So, these are the eight, Salat is not Accepted from them'.²⁶²

4 مع، معاني الأخبار ابن المتوكل عن محمد العطار و أحمد بن إدريس مثله.

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Muhammad Al Attar, and Ahmad Bin Idrees, similar to it.²⁶³

5- ما، الأماالي للشيخ الطوسي المفيدي عن الجعابي عن ابن عفة عن محمد بن عبد الله بن الغالب عن الحسين بن رباح عن ابن عميرة عن محمد بن مروان عن ابن أبي يعفور عن الصادق ع قال: ثلاثة لا يقبل الله لهم صلاة عبد أبق من مواليه حتى يرجع إليهم فيضع يده في أيديهم و رجل أم قوماً و هم له كارهون و امرأة باتت و زوجها عليها ساخط.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Abdullah Bin Al Ghalib, from Al Husayn Bin Rabah, from Ibn Ameyra, from Muhammad Bin Marwan, from Ibn Abu Yafour,

From Al-Sadiq^{-asws} having said: 'Three, Allah^{-azwj} does not Accept Salat of theirs – a slave absconding from his masters until he returns to them and places his hand in their hands; and a man leading a people (in Salat) while they dislike him; and a woman spending a night while her husband is angry upon her'.²⁶⁴

²⁶² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 3

²⁶³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 4

²⁶⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 5

6- فس، تفسير القمي لا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَ لَا مَوْلُودٌ لَهُ بِوَلَدِهِ فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَتَّبِعِي لِلرَّجُلِ أَنْ يَمْتَنِعَ مِنْ جِمَاعِ الْمَرْأَةِ فَيُضَارَّ بِهَا إِذَا كَانَ لَهَا وَلَدٌ مُرْضِعٌ وَ يَقُولُ لَهَا لَا أَقْرُبُكَ فَإِنِّي أَخَافُ عَلَيْكَ الْخَبْلَ فَتَغْيِيلَ وَ لَدِي

Tafseer Al Qummi - **neither the mother is to be harmed by her child, nor a father by his child [2:233]**. It is narrated to me by my father, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah Al Kinany, from Abu Abdullah^{asws} having said: 'It is not befitting for the man that he refuses from having marital relations with the wife so he would be harming her. If there was a child for her being breast-fed, and he says to her, 'I will not come near you for I fear upon you (another) pregnancy so my child would be harmed'.

وَ كَذَلِكَ الْمَرْأَةُ لَا يَجِلُّ لَهَا أَنْ تَمْتَنِعَ عَلَى الرَّجُلِ فَتَقُولَ أَنَا أَخَافُ أَنْ أَحْبَلَ فَأَغْيِلَ وَ لَدِي فَهَذِهِ الْمُضَارَّةُ فِي الْجِمَاعِ عَلَى الرَّجُلِ وَ الْمَرْأَةِ.

And like that is the woman. It is not lawful for her to refuse upon the man, so she says, 'I fear that I might become pregnant so my child would be harmed'. So, these are the harms in the marital relations upon the man and the woman'.²⁶⁵

7- ضا، فقه الرضا عليه السلام وَ أَمَّا النُّشُورُ فَقَدْ يَكُونُ مِنَ الرَّجُلِ وَ يَكُونُ مِنَ الْمَرْأَةِ فَأَمَّا الَّذِي مِنَ الرَّجُلِ فَهُوَ يُرِيدُ طَلَاقَهَا فَتَقُولُ لَهُ أَمْسِكْنِي وَ لَكَ مَا عَلَيْكَ وَ قَدْ وَهَبْتُ لَيْلَتِي لَكَ وَ يَصْطَلِحَانِ عَلَى هَذَا

(The book) 'Fiqh Al-Reza^{asws}', may the greeting be upon him^{asws} – And as for the desertion, it can be from the man and it can be from the woman. As for that which is from the man, it is his intending to divorce her so she says to him, 'Keep me and for you is what is upon you, and I hereby gift my night to you', and they both reconcile upon this.

فَإِذَا نَشَرَّتِ الْمَرْأَةُ كُنُشُورَ الرَّجُلِ فَهُوَ الْخُلْعُ إِذَا كَانَ مِنَ الْمَرْأَةِ وَحَدَّثَهَا فَهُوَ أَنْ لَا تُطِيعَهُ وَ هُوَ مَا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى - وَ اللَّائِي تَخَافُونَ نُشُورَهُنَّ فَعْظُوهُنَّ وَ اجْمُرُوهُنَّ فِي الْمَضَاجِعِ وَ اضْرِبُوهُنَّ فَالْمَجْرُ أَنْ يُحَوَّلَ إِلَيْهَا ظَهْرُهُ فِي الْمَضْجَعِ وَ الضَّرْبُ بِالسِّوَاكِ وَ شِبْهِهِ ضَرْباً رَفِيقاً

When the woman deserts like desertion by the man, it is the mutual separation (Khul'a). When it happens from the woman alone, it is that she does not obey him, and it is what Allah^{azwj} Blessed and Exalted Says: **And for those whom you are fearing desertion, advise them and forsake them in the beds and strike them [4:34]**. The forsaking is that he turns his back towards her in the sleeping place, and the striking is with the tooth-stick and its like, a gentle strike.

وَ أَمَّا الشِّقَاقُ فَيَكُونُ مِنَ الرَّوْجِ وَ الْمَرْأَةِ جَمِيعاً كَمَا قَالَ اللَّهُ وَ إِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا وَ يَخْتَارُ الرَّجُلُ رَجُلًا وَ الْمَرْأَةُ تَخْتَارُ رَجُلًا فَيَجْتَمِعَانِ عَلَى فُرْقَةٍ أَوْ عَلَى صُلْحٍ

And as for the breach, it can be from the husband and the wife together, just as Allah^{azwj} Said: **and if you fear a breach between the two, then appoint a judge from his family and a judge from her family [4:35]**, and the man chooses a man and the woman chooses a man. They form a consensus upon separation, or upon reconciliation.

²⁶⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 6

فَإِنْ أَرَادَا إِصْلَاحًا فَمِنْ غَيْرٍ أَنْ يَسْتَأْمِرَا وَإِنْ أَرَادَا التَّفْرِيقَ بَيْنَهُمَا فَلَيْسَ لَهُمَا إِلَّا بَعْدَ أَنْ يَسْتَأْمِرَا الرَّوْحَ وَ الْمَرْأَةَ.

If they (judges) want to reconcile, they can do so without being instructed to (by the husband and the wife), and if they want the separation between them, it isn't for them except after they are instructed so by the husband and the wife'.²⁶⁶

8- شي، تفسير العياشي إبراهيم بن ميمون عن أبي عبد الله ع قال: سألتُهُ عن قول الله- وَ لَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْنَهُنَّ قَالَ الرَّجُلُ تُكُونُ لَهُ الْمَرْأَةُ فَيَضْرِبُهَا حَتَّى تَفْتَدِيَ مِنْهُ فَتَهَى اللَّهُ عَنْ ذَلِكَ.

Tafseer Al Ayyashi – Ibrahim Bin Maymoun,

From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj}: **and do not straiten them in order to go away with part of what you gave them [4:19]**. He^{-asws} said: 'The man has the wife for him, so he beats her until she ransoms herself from him. So, Allah^{-azwj} Prohibited from that'.²⁶⁷

9- شي، تفسير العياشي عن زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا تَشَرَّتِ الْمَرْأَةُ عَلَى الرَّجُلِ فِيهِ الْخُلْعَةُ فَيَأْخُذُ مِنْهَا مَا قَدَرَ عَلَيْهِ وَ إِذَا نَشَرَ الرَّجُلُ مَعَ نَشْوَرِ الْمَرْأَةِ فَهُوَ الْبَيْقَاقُ.

Tafseer Al Ayyashi – From Zurara,

From Abu Ja'far^{-asws} having said: 'When the wife does desertion upon the man, it is the mutual separation (Al-Khul'a), so he takes from her whatever he is able upon; and when the man does desertion along with desertion by the wife, it is the breach'.²⁶⁸

10- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى- فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا قَالَ لِلْمُصْلِحِينَ أَنْ يُفَرِّقَا حَتَّى يَسْتَأْمِرَا.

Tafseer Al Ayyashi – From Muhammad Bin Muslim,

From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj} the Exalted: **then appoint a judge from his family and a judge from her family [4:35]**. He^{-asws} said: 'For the reconcilers (two judges) is they only effect separation after seeking instructions (of both husband and the wife)'.²⁶⁹

11- شي، تفسير العياشي عن زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ- فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَ حَكَمًا مِنْ أَهْلِهَا قَالَ لَيْسَ لِلْحَكَمَيْنِ أَنْ يُفَرِّقَا حَتَّى يَسْتَأْمِرَا الرَّجُلَ وَ الْمَرْأَةَ.

Tafseer Al Ayyashi – From Zayd Al Shaham,

²⁶⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 7

²⁶⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 8

²⁶⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 9

²⁶⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 10

From Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **then appoint a judge from his family and a judge from her family [4:35]**. He^{-asws} said: ‘For the two judges is to effect separation until they seek instruction of the man and the woman’.²⁷⁰

12- وَ فِي حَبْرٍ آخَرَ عَنِ الْحَلْبِيِّ عَنْهُ ع وَ يَشْتَرِطُ عَلَيْهِمَا إِنْ شَاءَا أَجْمَعًا وَ إِنْ شَاءَا فَرَقًا فَإِنْ جَمَعَا فَجَائِزٌ وَ إِنْ فَرَقَا فَجَائِزٌ.

And in another Hadeeth from Al Halby,

From him^{-asws}: ‘And there can be stipulations upon them both (judges), if they like they can unite, and if they like, they separate, so if they unite it is allowed, and if they separate it is allowed’.²⁷¹

13- وَ فِي رِوَايَةٍ فَضَالَةٍ فَإِنْ رَضِيَا وَ قَلَدَاهُمَا الْفُرْقَةَ فَفَرَقًا فَهُوَ جَائِزٌ.

And in a report of Fazala – ‘If they both (spouses) agree and the separation is yoked on them (by the judges), so they separate, it is allowed’.²⁷²

Tafseer Al Ayyashi – From Muhammad Bin Sireen, from Ubeyda who said,

‘A man and a woman came to Ali^{-asws} Bin Abu Talib^{-asws}. With each one of them was a horde of people. Ali^{-asws} said: **then appoint a judge from his family and a judge from her family [4:35]**’.

14- شي، تفسير العباسي عن محمد بن سيرين عن عبيدة قال: أتى علي بن أبي طالب ع رجلاً و امرأة مع كل واحد منهما فقام من الناس فقال علي ع فابعدوا حكماً من أهله و حكماً من أهلها ثم قال للحكمين هل تدریان ما عليكما إن رأيتم أن جمعا جمعتم و إن رأيتم أن تفرقا ففرقتما

Then he^{-asws} said to the two judges: ‘Do you know what is upon you both? If you view to unite, they will unit, and if you view separation, they will be separated!’

فَقَالَتِ الْمَرْأَةُ رَضِيْتُ بِكِتَابِ اللَّهِ عَلَيَّ وَ لِي

The woman said, ‘I am pleased with the Book of Allah^{-azwj}, against me and for me!’

فَقَالَ الرَّجُلُ أَمَا فِي الْفُرْقَةِ فَلَا

The man said, ‘As for regarding the separation, no!’

فَقَالَ عَلِيُّ مَا تَبْرَحُ حَتَّى تُؤَرَّ بِمَا أَقَرَّتْ بِهِ.

Ali^{-asws} said: ‘You will not depart until you accept what she has accepted with!’²⁷³

²⁷⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 11

²⁷¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 12

²⁷² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 13

²⁷³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 14

15- سر، السرائر ابن محبوب عن أبي أيوب عن سماعة قال: سألت أبا عبد الله ع عن قول الله عز وجل - فابعدوا حكماً من أهله و حكماً من أهلها أ رأيت إن استأذن الحكمان فقالا للرجل و المرأة أ ليس قد جعلتُمَا أمركما إلينا في الإصلاح و التفريق فقال الرجل و المرأة لهما نعم و أشهدا بذلك شهوداً عليهما أ يجوز تفريقهما عليهما

(The book) 'Al Saraair' of Ibn Mahboub, from Abu Ayoub, from Sama'at who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **then appoint a judge from his family and a judge from her family [4:35]**, 'What is your^{-asws} view if the two judges seek permission, so they say to the man and the woman, 'Haven't you made your matter to us regarding the reconciliation and the separation?' The man and the woman say to them, 'Yes', and witnesses witness that upon them. Is their separation upon them (judges)?'

قَالَ نَعَمْ وَ لَكِنْ لَا يَكُونُ ذَلِكَ مِنْهُمَا إِلَّا عَلَى طَهْرٍ مِنَ الْمَرْأَةِ بِغَيْرِ جَمَاعٍ مِنَ الرَّجُلِ

He^{-asws} said: 'Yes, but that cannot be from them except upon purity from the woman without marital relationship from the man'.

قِيلَ لَهُ أ فَرَأَيْتَ إِنْ قَالَ أَحَدُ الْحَكَمَيْنِ قَدْ فَرَّقْتُ بَيْنَهُمَا وَ قَالَ الْآخَرُ لَمْ أَفْرِقْ بَيْنَهُمَا

It was said to him^{-asws}, 'So what is your^{-asws} view if one of the two judges says, 'I have separated between the two', and the other says, 'I do not separate between them?'

قَالَ فَقَالَ لَا- لَا يَكُونُ لَهُمَا تَفْرِيقٌ حَتَّى يَجْتَمِعَا عَلَى التَّفْرِيقِ فَإِذَا اجْتَمَعَا عَلَى التَّفْرِيقِ جَازَ تَفْرِيقُهُمَا عَلَى الرَّجُلِ وَ الْمَرْأَةِ.

He (the narrator) said, 'He^{-asws} said: 'No! The separation cannot be for them until they have consensus upon the separation. When they have consensus upon the separation, their separation would be valid, upon the man and the woman"²⁷⁴.

باب 97 العزل و حكم الأنساب و أن الولد للفراش

CHAPTER 97 – THE (PREMATURE) WITHDRAWAL, AND RULING OF THE LINEAGES, AND THAT THE CHILD BELONGS TO THE BED

1- ب، قرب الإسناد أبو البختري عن الصادق عن أبيه ع قال: جاء رجل إلى النبي ص فقال كُنْتُ أُعْرِلُ عَنْ جَارِيَةٍ لِي فَجَاءَتْ بِوَلَدٍ

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'A man came to the Prophet^{-saww}. He said, 'I used to prematurely withdraw from a slave girl of mine, and she came with a child!'

فَقَالَ ع إِنَّ الْوَكَاءَ قَدْ يَنْفَلِتُ فَأَلْحَقَ بِهِ الْوَلَدَ.

²⁷⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 96 H 15

He^{-saww} said: ‘The tying string may have loosened (the precaution), so join the child with him’^{.275}

2- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُهُ عن رجلٍ طَلَّقَ امْرَأَتَهُ قَبْلَ أَنْ يَدْخُلَ بِهَا فَادَّعَتْ أَنَّهَا حَامِلٌ مَا حَالُهَا

(The book) ‘Qurb Al Isnaad’ -

Ali, from his brother (Musa Al-Kazim^{-asws}), he said, ‘I asked him^{-asws} about a man who divorces his wife before he consummated with her. She claimed that she was pregnant. ‘What is her state?’

قَالَ إِذَا أَقَامَتِ الْبَيْتَةَ عَلَى أَنَّهُ أَرْحَى سِتْرًا ثُمَّ أَنْكَرَ الْوَلَدَ لِاعْتِنَاهَا ثُمَّ بَانَتْ مِنْهُ وَعَلَيْهِ الْمَهْرُ كَامِلًا.

He^{-asws} said: ‘When the proof is established upon that a curtain was drawn, then he denies the child, she would be cursed, then become irrevocably divorced from him, and upon him would be complete dowry’^{.276}

3- ن، عيون أخبار الرضا عليه السلام ل، الخصال أبي عن سعد عن محمد بن عيسى عن القاسم بن يحيى عن جدّه عن يعقوب الجعفرى قال سمعتُ أبا الحسن ع يقول لا بأس بالعزل في سنة ووجوه المرأة التي أتقنت أمّا لا تلد و المسننة و المرأة السليطة و البديّة و المرأة التي لا ترضع ولدّها و الأمة.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, (and) ‘Al Khisaal’ – My father, from Sa’ad, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather, from Yaquob Al Ja’fari who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘There is no problem with the premature withdrawal in six aspects – the woman who is certain she cannot give birth, and the aged, and sharp-tongued woman, and the obscene, and the woman who cannot breast-feed her child, and the slave girl’^{.277}

4- ب، قرب الإسناد أبو البخترى عن جعفر عن أبيه ع أنه رفع إلى عليّ ع أمر امرأة ولدت جارية و غلاماً في بطنٍ و كان زوجها غائباً فأراد أن يُقرّ بإحدى و ينفي الآخر فقال ليس ذلك له إمّا أن يُقرّ بجمما جميعاً أو ينكرهما جميعاً.

(The book) ‘Qurb Al Isnaad’ – Abu Al Bakhtary,

From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘(The case) was raised to Ali^{-asws} of a man and a woman who had given birth to a girl and a boy in one belly (twins), while her husband was absent. He wanted to accept one and negate the other. He^{-asws} said: ‘That isn’t for him! Either he accepts them both together or he denies them both together’^{.278}

5- مع، معاني الأخبار أبي عن سعد عن محمد بن الحسين عن صفوان بن يحيى عن عبد الرحمن بن الحجاج عن أبي عبد الله ع قال: سألتُهُ عن الحَمِيلِ

²⁷⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 97 H 1

²⁷⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 97 H 2

²⁷⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 97 H 3

²⁷⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 97 H 4

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjab,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the 'Hameel'. He^{-asws} said: 'And which thing is the 'Hameel'?'

فَقَالَ وَ أَيُّ شَيْءٍ الْحَمِيلُ فَقُلْتُ الْمَرْأَةُ تُسَيِّ مِنْ أَرْضِهَا مَعَ الْوَلَدِ الصَّغِيرِ فَتَقُولُ هُوَ ابْنِي وَ الرَّجُلُ يُسَيِّ فَيَقُولُ أَخَاهُ فَيَقُولُ هُوَ أَخِي لَيْسَ لهُمَا بَيِّنَةٌ إِلَّا قَوْلُهُمَا

I said, 'The woman who is captured from her land with a young child, so she says, 'He is my son!', and the man captured, so he meets his brother and say, 'He is my brother!' There isn't any proof for them except their own word'.

قَالَ فَمَا يُقُولُ فِيهِ النَّاسُ عِنْدَكُمْ

He^{-asws} said: 'So what are the people with you saying regarding it?'

قُلْتُ لَا يُورِثُونَهُمْ إِذَا لَمْ يَكُنْ لهُمَا عَلَى وَلَا ذَهَبًا بَيِّنَةٌ إِنَّمَا كَانَتْ وَلَا دَدَةٌ فِي الشِّرْكَ

I said, 'They cannot be inheriting from each other when there is no proof for them upon their birth. But rather, the birth happened in the Polytheism'.

فَقَالَ سُبْحَانَ اللَّهِ إِذَا جَاءَتْ بِأَبِيهَا أَوْ ابْنَتِهَا لَمْ تَزَلْ مُقَرَّرَةً بِهِ وَ إِذَا عَرَفَ أَخَاهُ كَانَ ذَلِكَ فِي صِحَّةٍ مِنْهُمَا لَمْ يَزَالُوا مُقَرَّرِينَ بِذَلِكَ وَرَثَ بَعْضُهُمْ بَعْضًا.

He^{-asws} said: 'Glory be to Allah^{-azwj}! If she comes with her father or her daughter, you will not cease to acknowledge with it, and when he has recognised his brother, that would be in correctness from them. They will not cease to be acknowledged with that. They will inherit each other'.²⁷⁹

6- ب، قرب الإسناد أبو البختري عن الصادق عن أبيه ع قال: إِنَّ رَجُلًا أَتَى عَلِيًّا بِنِ أَبِي طَالِبٍ ع فَقَالَ إِنَّ امْرَأَتِي هَذِهِ جَارِيَةٌ حَدِيثَةٌ وَ هِيَ عَدْرَاءٌ وَ هِيَ حَامِلٌ فِي تِسْعَةِ أَشْهُرٍ وَ لَا أَعْلَمُ إِلَّا خَيْرًا وَ أَنَا شَيْخٌ كَبِيرٌ مَا اقْتَرَعْتُهَا وَ إِنَّمَا لَعَلِّي حَالِهَا

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'A man came to Ali^{-asws}. He said, 'My wife is this young girl, and she is a virgin, and she is pregnant in nine months, and I don't know except good, and I am an old man. I have not deflowered her, and she is upon her state'.

Ali^{-asws} said to him: 'We adjure you with Allah^{-azwj}! Have you ever spilled (your fluid) upon her private part?'

فَقَالَ لَهُ عَلِيٌّ ع نَسَدْتُكَ اللَّهُ هَلْ كُنْتَ تُهْرِيقُ عَلَيَّ فَرْجَهَا وَ قَالَ عَلِيٌّ إِنَّ لِكُلِّ فَرْجٍ نَقْبَيْنِ نَقْبٌ فِيهِ يَدْخُلُ مَاءُ الرَّجُلِ وَ نَقْبٌ يَخْرُجُ مِنْهُ الْبَوْلُ وَ أَقْوَاهُ الرَّجْمُ تَحْتَ النَّقْبِ الَّذِي مِنْهُ مَاءُ الرَّجُلِ

²⁷⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 97 H 5

And Ali^{asws} said: 'For every female private part there are two openings – an opening the water of a man enters into, and an opening the urine comes out from, and there are mouths of the womb beneath the opening from which is fluid of the man.

فَإِذَا دَخَلَ الْمَاءُ فِي فَمٍ وَاحِدَةٍ مِنْ أَفْوَاهِ الرَّجْمِ حَمَلَتْ الْمَرْأَةُ بِوَلَدٍ وَاحِدٍ وَ إِذَا دَخَلَ فِي اثْنَيْنِ حَمَلَتْ بِاثْنَيْنِ وَ إِذَا دَخَلَ مِنْ ثَلَاثَةٍ حَمَلَتْ بِثَلَاثَةٍ وَ إِذَا دَخَلَ مِنْ أَرْبَعَةٍ حَمَلَتْ بِأَرْبَعَةٍ وَ لَيْسَ هُنَاكَ غَيْرُ ذَلِكَ وَ قَدْ أَلْحَقْتُ بِكَ وَ لَدَهَا

When the fluid enters into one mouth from mouths of the womb, the woman becomes pregnant with one child, and when it enters into two, she becomes pregnant with two, and when it enters from three, she becomes pregnant with three, and when it enters from four, she becomes pregnant with four, and there isn't over there other than that, and I^{asws} have hereby joiner her child with you!

فَسَقَى عَنْهَا الْقَوَائِلُ فَجَاءَتْ بِغُلَامٍ فَعَاشَ.

The midwives opened her and she came with a boy, and he lived'.²⁸⁰

7- ك، إكمال الدين قَالَ الْحُسَيْنُ بْنُ إِسْمَاعِيلَ الْكِنْدِيِّ كَتَبَ جَعْفَرُ بْنُ حَمْدَانَ فَحَرَجَتْ إِلَيْهِ هَذِهِ الْمَسَائِلُ اسْتَحْلَلْتُ بِجَارِيَةٍ وَ شَرَطْتُ عَلَيْهَا أَنْ لَا أُطَلَّبَ وَ لَدَهَا وَ لَمْ أَلْمَسْهَا مِنْزِلِي

(The book) 'Ikmal Al Deen' – Al Husayn Bin Ismail Al Kindy said,

'Ja'far Bin Hamdan wrote, and this issue was sent out to him (12th Imam^{ajfi}), 'I legalised (marital relations) with a slave girl, and I stipulated upon her than I will not be seeking her child and will not keep her in my home.

فَلَمَّا أَتَى لِدَلِكِ مُدَّةً قَالَتْ لِي قَدْ حَبِلْتُ فَعُلْتُ لَهَا كَيْفَ وَ لَا أَعْلَمُ أَنِّي طَلَبْتُ مِنْكَ الْوَلَدَ

When a period came for that, she said to me, 'I have become pregnant!' I said to her, 'How, and I don't know that I have sought a child from you?'

ثُمَّ غَبِثُ وَ انْصَرَفْتُ وَ قَدْ أَتَتْ بِوَلَدٍ ذَكَرٍ فَلَمْ أُنْكِرْهُ وَ لَا قَطَعْتُ عَنْهَا الْإِجْرَاءَ وَ النَّفَقَةَ وَ لِي صَبِيْعَةٌ قَدْ كُنْتُ قَبْلَ أَنْ تَصْبِرَ إِلَيَّ هَذِهِ الْمَرْأَةُ سَبَلْتُهَا عَلَى وَصَايَايَ وَ عَلَى سَائِرِ وُلْدِي عَلَى أَنَّ الْأَمْرَ فِي الزِّيَادَةِ وَ النُّقْصَانِ مِنْهُ إِلَى أَيَّامِ حَيَاتِي

Then I went away and returned, and she brought a male child. I neither denied it nor cut off the maintenance from her, and there was an estate of mine which had existed before this woman had come to me, I had dedicated as a *Waqf* (designated property) for my executors and for my other children, with the condition that any increase or decrease in its use would be at my discretion during my lifetime.

وَ قَدْ أَتَتْ هَذِهِ بَعْدَ الْوَلَدِ فَلَمْ أُحْفِظْ فِي الْوَقْفِ الْمُتَقَدِّمِ الْمُؤَبَّدِ وَ أُوصِيْتُ أَنْ حَدَثَ بِي الْمَوْتُ أَنْ يَجْرِيَ عَلَيْهِ مَا دَامَ صَغِيرًا فَإِذَا كَبُرَ أُعْطِيَ مِنْ هَذِهِ الصَّبِيْعَةِ جُمْلَةً مَائَتِي دِينَارٍ غَيْرَ مُؤَبَّدٍ وَ لَا يَكُونُ لَهُ وَ لَا لِعَقْبِهِ بَعْدَ إِعْطَائِهِ ذَلِكَ فِي الْوَقْفِ شَيْءٌ

²⁸⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 97 H 6

And she has come with this child, and I did not include him in the prior perpetual *Waqf*. I instructed that, if I were to die, he should receive support while he is small, and when he grows up, he should be given a sum of two hundred Dinars from this estate, not perpetually, and that he and his descendants should have no claim to the *Waqf* after receiving this.

فَرَأَيْتَ أَغْرَكَ اللَّهُ فِي إِشَادِي فِيمَا عَمِلْتُهُ وَ فِي هَذَا الْوَلَدِ بِمَا أَمْتَلْتُهُ وَ الدُّعَاءِ لِي بِالْعَافِيَةِ وَ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ

May Allah^{-azwj} Honour you^{-asws}! What is your^{-asws} view in guiding me regarding what I have done, and regarding this child with what I should follow, and the supplication for me for the well-being, and goodness of the world and the Hereafter!

وَ جَوَابُهَا أَمَّا الرَّجُلُ الَّذِي اسْتَحَلَ بِالْجَارِيَةِ وَ شَرَطَ عَلَيْهَا أَنْ لَا يَطْلُبَ وَلَدَهَا فَسُبْحَانَ مَنْ لَا شَرِيكَ لَهُ فِي قُدْرَتِهِ شَرَطُهُ عَلَى الْجَارِيَةِ شَرَطٌ عَلَى اللَّهِ عَزَّ وَ جَلَّ هَذَا مَا لَا يُؤْمَرُ أَنْ يَكُونَ وَ حَيْثُ عَرَفَ فِي هَذِهِ الشَّكِّ وَ لَيْسَ يَعْرِفُ الْوَقْتَ الَّذِي أَتَاهَا فِيهِ فَلَيْسَ ذَلِكَ بِمُوجِبٍ لِبَرَاءَةٍ فِي وُلْدِهِوَ أَمَّا إِعْطَاءُ الْمَائَتِي دِينَارٍ وَ إِخْرَاجُهُ مِنَ الْوَقْفِ فَالْمَالُ مَالُهُ فَعَلَّ فِيهِ مَا أَرَادَ

And its answer: ‘As for the man who legalises (marital relations) with a slave girl and stipulate upon her that he will not seek her child, so Glorious is the One Who there is no associate for Him^{-azwj} in His^{-azwj} Power! His stipulated condition upon the slave girl is a condition upon Allah^{-azwj} Mighty and Majestic. This is what there is no safety from happening, and when he has recognised the doubt in this, and he doesn’t know the time in which he had come to her, that does not oblige the disavowing regarding his child. As for giving him the two hundred Dinar and expelling him from the *Waqf*, the wealth is his wealth. He can do regarding it whatever he wants’.

قَالَ أَبُو الْحُسَيْنِ حَسَبَ الْحِسَابِ فَجَاءَ الْوَلَدُ مُسْتَوِيًّا

Abu Al-Hassan calculated the timing and the child came as sound (legitimate)’.

قَالَ وَجَدْتُ فِي نُسْخَةِ أَبِي الْحَسَنِ الْأَمْدَانِيِّ أَنِّي أَتَيْتُ أَبَاكَ اللَّهُ كِتَابُكَ الَّذِي أَنْفَذْتَهُ

He said, ‘I found in a copy of Abu Al-Hassan Al-Hamdany, ‘May Allah^{-azwj} Keep you alive! I have received your letter’.

وَ رَوَى هَذَا التَّوْفِيعَ الْحَسَنُ بْنُ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ السَّيَّارِيِّ.

And this Holy Letter has been reported by Al-Hassan Bin Ali Bin Ibrahim, from Al-Sayyari’.²⁸¹

8- ضا، فقه الرضا عليه السلام لَوْ أَنَّ رَجُلَيْنِ اشْتَرَيَا جَارِيَةً وَ وَاقَعَاَهَا فَأَنْتَ بِوَلَدِ لَكَانَ الْحُكْمُ فِيهِ أَنْ يُفْرَعُ بَيْنَهُمَا فَمَنْ أَصَابَتْهُ الْفُرْعَةُ أَحَقَّ بِهِ الْوَلَدُ وَ يُعْرَمُ نِصْفَ قِيمَةِ الْجَارِيَةِ لِصَاحِبِهِ وَ عَلَى كُلِّ وَاحِدٍ مِنْهُمَا نِصْفُ الْحَدِّ

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – ‘If two men were to buy a slave girl and they both have marital relations with her, so she comes with a child, the ruling regarding it would be that a lot be drawn between them. Whoever’s lot hits, the child will be

²⁸¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 97 H 7

joined with him and he would be penalised half the value of the slave girl for its owner, and upon each one of them would be half the legal penalty.

وَإِنْ كَانُوا ثَلَاثَةً نَفَرٍ وَوَأَقَعُوا الْجَارِيَةَ عَلَى الْإِنْفِرَادِ بَعْدَ أَنْ اشْتَرَاهَا الْأَوَّلُ وَوَأَقَعَهَا ثَمَّ اشْتَرَاهَا الثَّانِي وَوَأَقَعَهَا وَاشْتَرَى الثَّلَاثُ وَوَأَقَعَهَا كُلُّ ذَلِكَ فِي طَهْرٍ
وَاحِدٍ فَأَتَتْ بِوَلَدِهَا لَكَانَ الْحَقُّ أَنْ يُلْحَقَ الْوَلَدُ بِالَّذِي عِنْدَهُ الْجَارِيَةَ وَ يَصْبِرَ لِقَوْلِ رَسُولِ اللَّهِ ص الْوَلَدُ لِلْفِرَاشِ وَ لِلْعَاهِرِ الْحُجْرُ

And if there were three persons and they all have marital relations with the slave girl individually, that if the first one buys her and has marital relations with her, then the second one buys her and has marital relations with her, and the third one buys her and has marital relations with her, all that being in one purity (menses-free period), so she comes with her child, the right would be to join the child with the one in whose possession was the slave girl, and he should be patient due to the words of Rasool-Allah^{-sawww}: ‘The child is for the bed, and for adulterer is the stone (nothing)’.

هَذَا فِيمَا لَا يُجْرَحُ فِي النَّظَرِ وَ لَيْسَ فِيهِ إِلَّا التَّسْلِيمُ.

This is among what cannot be resolved by the reasoning, and there isn't in it accept the submitting'.²⁸²

9- قب، المناقب لابن شهر آشوب شأ، الإرشاد روث نقله الآثار من العامة و الخاصة أن امرأة نكحها شيخ كبير فحملت فزعم الشيخ أنه لم يصل إليها
و أنكرك حملها

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub’, (and) ‘Al Irshad’ -

‘It is reported in transmission of the Hadeeth from the general (Muslims) and the special (Shias) that a woman was married by an old man. She got pregnant. The old man claimed that he had not come to her and denied her pregnancy.

فالتبس الأمر على عثمان و سأل المرأة هل اقتضك الشيخ و كانت بكراً قالت لا فقال عثمان أقيموا الحد عليها

The matter was confusing upon Usman (the caliph) and he asked the woman, ‘Did the old man deflower you?’, and she was a virgin. She said, ‘No’. Usman said, ‘Establish the legal penalty upon her!’

فقال له أمير المؤمنين إن للمرأة سمين للمحيض و سم للبول فلعل الشيخ كان ينال منها فسأل ماؤه في سم المحيض فحملت منه فاسألوا الرجل
عن ذلك فسئل

Amir Al-Momineen^{-asws} said to him: ‘There are two openings for the woman, and opening for the menstruation and an opening for the urination. Perhaps the old man had attained (pleasure) from her and his fluid flowed into an opening of the menstruation, so she became pregnant from it. Ask the man about that!’

²⁸² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 97 H 8

فَقَالَ قَدْ كُنْتُ أَنْزِلُ الْمَاءَ فِي فُجْلِهَا مِنْ غَيْرِ وُصُولِ إِلَيْهَا بِالِاقْتِصَاضِ

He was asked. He said, 'I had ejaculated in her frontal private part from without arriving insider her with the deflowering'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ الْحَمْلُ لَهُ وَالْوَلَدُ وَلَدُهُ وَ أَرَى عُثُوبَتَهُ فِي الْإِنْكَارِ

Amir Al-Momineen^{-asws} said: 'The pregnancy is for him, and the child is his child, and I^{-asws} view punishing him regarding the denial'.

فَصَارَ عُثْمَانُ إِلَى قَضَائِهِ بِذَلِكَ.

So, Usman came to be to his^{-asws} judgment with that".²⁸³

10- قب، المناقب لابن شهر آشوب جابر بن عبد الله بن يحيى قال: جاء رجل إلى علي ع فقال يا أمير المؤمنين إني كنت أغزل عن امرأتي وإنما جاءت بولد

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Jabir Bin Abdullah Bin Yahya who said,

'A man came to Ali^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! I have been doing premature withdrawal from my wife, and she has still come with a child!'

فَقَالَ ع وَ أَنَا شِدُّكَ اللَّهُ هَلْ وَطِئْتَهَا ثُمَّ عَاوَدْتَهَا قَبْلَ أَنْ تَبُولَ

He^{-asws} said, 'And I^{-asws} adjure you with Allah^{-azwj}! Did you have marital relations with her, then returned to her before you urinated?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ فَالْوَلَدُ لَكَ.

He^{-asws} said: 'The child is yours!'²⁸⁴

11- مجالس الشيخ، أحمد بن عبدون عن علي بن محمد بن الزبير عن علي بن الحسن بن فضال عن العباس بن عامر عن أحمد بن رزي العُمشاني عن يحيى بن العلاء قال: قلت لأبي عبد الله ع ما ترى في رجل تزوج امرأة فمكثت معه سنة ثم عابت عنه ثم تزوجت آخر فمكثت معه سنة ثم عابت عنه ثم تزوجت آخر ثم إن الثالث أولدها

(The book) 'Majalis' of the sheykh – Ahmad Bin Ubdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Gumshani, from Yahya Bin Al A'ala who said,

²⁸³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 97 H 9

²⁸⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 97 H 10

'I said to Abu Abdullah^{-asws}, 'What is your^{-asws} view regarding a man who marries a woman, so she stays with him for a year. Then she is absent from him, then marries another. She remains with him for a year. Then she is absent from him, then she marries another. Then the third one impregnates her'.

قَالَ تُرْجَمُ لِأَنَّ الْأَوَّلَ أَحْصَنَهَا

He^{-asws} said: 'She will be stoned, because the first one is her husband'.

قَالَ قُلْتُ فَمَا تَرَى فِي وَلَدِهَا

He (the narrator) said, 'I said, 'What is your view regarding her child?'

قَالَ يُنْسَبُ إِلَى أَبِيهِ

He^{-asws} said: 'He will be attributed to his father'.

قَالَ قُلْتُ فَإِنْ مَاتَ الْأَبُ يَرِثُهُ الْعَلَامُ

He (the narrator) said, 'I said, 'Supposing the father dies, will the boy inherit?'

قَالَ نَعَمْ.

He^{-asws} said: 'Yes!'²⁸⁵

12- كِتَابُ الْإِمَامَةِ وَالتَّبَصُّرَةِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَذْهَرَ عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْوَلَدُ لِلْفِرَاشِ وَ لِلْعَاهِرِ الْحِجْرُ.

'Kitab Al Imama Wa Al Tabsira' – from Muhammad Bin Abdullah, from Muhammad Bin Al-Hassan Bin Azhar, from Muhammad Bin Khalaf, from Musa Bin Ibrahim,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The child is for the bed, and for the adulterer is the stone (nothing)!'²⁸⁶

13 رواه عمرو بن شعيب عن أبيه عن جده عن النبي ص قال: الولد للفرش و للعاهر الأتلب.

It is reported by Amro Bin Shueyb, from his father, from his grandfather,

From the Prophet^{-saww} having said: 'The child is for the bed, and for the adulterer is the rubble (nothing)!'²⁸⁷

²⁸⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 97 H 11

²⁸⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 97 H 12

²⁸⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 97 H 13

CHAPTER 98 – THE LEAST PREGNANCY AND ITS MOST

1- شا، الإرشاد روي عن يونس بن الحسن أن عمر أبي بامرأة قد ولدت لستة أشهر فهم برجمها فقال له أمير المؤمنين إن خاصمتك بكتاب الله خصمتك إن الله تعالى يقول - وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا وَ يُقُولُ جَلَّ قَائِلًا- وَ الْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ

(The book) 'Al Irshad' – It is reported from Yunus Bin Al-Hassan,

Umar (the caliph) was brought a woman who had given birth at six months. He considered stoning her. Amir Al-Momineen^{-asws} said to him: 'If she were to dispute with you by the Book of Allah^{-azwj} she can dispute with you! Allah^{-azwj} the Exalted Said: **and his bearing and his weaning is of thirty months [46:15]**, and He^{-azwj} the Majestic Says: **And the mothers should breastfeed their children for two years complete, for him who wants the complete breastfeeding [2:233]**.

فَإِذَا تَمَّتِ الْمَرْأَةُ الرِّضَاعَةَ سَنَتَيْنِ وَ كَانَ حَمْلُهُ وَ فِصَالُهُ ثَلَاثِينَ شَهْرًا كَانَ الْحَمْلُ مِنْهَا سِتَّةَ أَشْهُرٍ

So, when the woman has completed the breast-feeding for two years, and his (child's) bearing and his weaning was of thirty months, the pregnancy from it would be of six months'.

فَحَلَّى عُمَرُ سَبِيلَ الْمَرْأَةِ وَ ثَبَّتَ الْحُكْمَ بِذَلِكَ فَعَمِلَ بِهِ الصَّحَابَةُ وَ التَّابِعُونَ وَ مَنْ أَخَذَ عَنْهُ إِلَى يَوْمِنَا هَذَا.

Umar freed the way of the woman and affirmed the ruling with that, and it was worked with by the companions, and the followers (next generation), and the ones taking from him^{-asws} up to this day of ours!²⁸⁸

2- قب، المناقب لابن شهر آشوب كان الهيتم في جيش فلما جاء جاء امرأته بعد قدومه بستة أشهر بولدي فأكثر ذلك منها و جاء به عمر و قص عليه فأمر برجمها فأدرجها علي ع من قبل أن تُرجم

(The book) 'Al Manaqib' of Ibn Shehr Ashub -

Al-Haysam was in an army. When he came, his wife came with a child after his arrival after a year and some months. He denied that from her and he came with it to Umar and narrated to him. He ordered with stoning her. Ali^{-asws} came across her before she had been stoned.

ثُمَّ قَالَ لِعُمَرَ ارْزِعْ عَلَي نَفْسِكَ إِنَّمَا صَدَقْتَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ- وَ حَمْلُهُ وَ فِصَالُهُ ثَلَاثُونَ شَهْرًا وَ قَالَ وَ الْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ فَالْحَمْلُ وَ الرِّضَاعُ ثَلَاثُونَ شَهْرًا

Then he^{-asws} said to Umar: 'Restrain yourself! She speaks the truth. Allah^{-azwj} Blessed and Exalted Says: **and his bearing and his weaning is of thirty months [46:15]**, and He^{-azwj} Says: **And the mothers should breastfeed their children for two years complete, for him who**

²⁸⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 98 H 1

wants the complete breastfeeding [2:233]. Thus, the bearing and the breast-feeding is of thirty months’.

فَقَالَ عُمَرُ لَوْ لَا عَلَيَّ لَهْلَكَ عُمَرُ وَ خَلَّى سَبِيلَهَا وَ أَحَقَّ الْوَالِدَ بِالرَّجُلِ.

Umar said, ‘Had it not been for Ali^{-asws}, Umar would be destroyed!’, and he freed her way and joined the child with the man’.²⁸⁹

شرح ذلك أقل الحمل أربعون يوماً و هو زمن انعقاد النطفة و أقله لخروج الولد حيا ستة أشهر و ذلك أن النطفة تبقى في الرحم أربعين يوماً ثم تصير علقة أربعين يوماً ثم تصير مضغة أربعين يوماً ثم تتصور في أربعين يوماً و تلجها الروح في عشرين يوماً فذلك ستة أشهر فيكون الفطام في أربعة و عشرين شهراً فيكون الحمل في ستة أشهر.

‘The explanation of this is that the minimum duration of pregnancy is forty days, which is the time for the drop of fluid to congeal, and the minimum for a child to be born alive is six months. The drop remains in the womb for forty days, then becomes a clot for forty days, then becomes a lump of flesh for forty days, then takes shape in forty days, and the soul enters it in twenty days. That makes six months, and weaning takes twenty-four months, so pregnancy is six months’.

3- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى قَالَ الدَّكْرُ وَ الْأُنْثَى وَ مَا تَغِيضُ الْأَرْحَامُ قَالَ مَا كَانَ دُونَ التَّسْعَةِ فَهُوَ غَيْضٌ - وَ مَا تَزْدَادُ قَالَ مَا رَأَتْ الدَّمَ فِي حَالِ حَمْلِهَا زِدَادٌ بِهِ عَلَى التَّسْعَةِ الْأَشْهُرِ إِنْ كَانَتْ رَأَتْ الدَّمَ خَمْسَةَ أَيَّامٍ أَوْ أَقَلَّ أَوْ أَكْثَرَ زَادَ ذَلِكَ عَلَى التَّسْعَةِ الْأَشْهُرِ.

Tafseer Al Ayyashi – From Zurara,

From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **Allah Knows what every female bears [13:8].** He^{-asws} said: ‘The male and the female (child) - **and what the wombs fall short of (completion)**, he^{-asws} said: ‘And whatever was less than the nine (months), it is deficient, **and what they increase [13:8]**, he^{-asws} said: ‘If she saw blood during her pregnancy, that time is added to the nine months. Whether she saw blood for five days, less, or more, that period is added to the nine months’.²⁹⁰

4 شي، تفسير العياشي عَنْ حَرِيْزٍ رَفَعَهُ إِلَى أَحَدِهِمَا ع مِثْلَهُ.

Tafseer Al-Ayyashi – From Hareez raising it to one of the two (5th or 6th Imam^{-asws}), similar to it.²⁹¹

[باب 99 اختلاف الزوجين في النكاح و تصديقهما في دعوى النكاح](#)

CHAPTER 99 – DISAGREEMENT OF THE TWO SPOUSES REGARDING THE MARRIAGE AND RATIFYING THEM IN THE CLAIM OF MARRIAGE

²⁸⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 98 H 2

²⁹⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 98 H 3

²⁹¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 98 H 4

1- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: وَجَدَ رَجُلًا مَعَ امْرَأَةٍ أَصَابَهَا فُرُوعٌ إِلَى عَلِيٍّ ع فَقَالَ هِيَ امْرَأَتِي تَزَوَّجْتُهَا فَسُئِلَتْ الْمَرْأَةُ فَسَكَتَتْ فَأَوْمَأَ إِلَيْهَا بَعْضُ الْقَوْمِ أَنْ قُولِي نَعَمْ وَأَوْمَأَ إِلَيْهَا بَعْضُ الْقَوْمِ أَنْ قُولِي لَا فَقَالَتْ نَعَمْ

(The book) 'Nawadir' of Al Rawandy –

By his chain from Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'A man was found being with a woman, having had marital relations with her. He was brought to Ali^{-asws}. He said, 'She is my wife, I have married her!' The woman was asked, but she was silent. One of the people gestured to her, 'Say yes!', and one of the people gestured to her, 'Say no!' She said, 'Yes'.

فَدَرَأَ عَلِيٌّ عَ الْحَدَّ عَنْهُمَا وَعَزَلَ عَنْهُ الْمَرْأَةَ حَتَّى يَجِيءَ بِالْبَيِّنَةِ أَنَّهَا امْرَأَتُهُ.

So, Ali^{-asws} staved off the legal punishment from her and isolated the woman from him until he comes with the proof that she is his wife²⁹².

[باب 100 الشروط في النكاح](#)

CHAPTER 100 – THE CONDITIONS STIPULATED IN THE MARRIAGE

1- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَضَى أَمِيرُ الْمُؤْمِنِينَ ع فِي امْرَأَةٍ تَزَوَّجَهَا رَجُلًا وَ شَرَطَ عَلَيْهَا وَ عَلَى أَهْلِهَا أَنْ تَزَوَّجَ عَلَيْهَا امْرَأَةً أَوْ هَجَرَهَا أَوْ أَتَى عَلَيْهَا سُرِّيَّةً فَإِنَّمَا طَلِقَ

Tafseer Al Ayyashi – From Muhammad Bin Muslim,

From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} judged regarding a woman who married a man and he had stipulated a condition upon her and upon her family, if he were to marry a woman upon (additional to) her, or forsake her, or brings a concubine upon her, she is divorced.

فَقَالَ شَرَطُ اللَّهِ قَبْلَ شَرَطِكُمْ إِنْ شَاءَ وَفِي بَشْرَطِهِ وَ إِنْ شَاءَ أَمْسَكَ امْرَأَتَهُ وَ نَكَحَ عَلَيْهَا وَ تَسَرَّى عَلَيْهَا وَ هَجَرَهَا إِنْ أَتَتْ سَبِيلَ ذَلِكَ فَالَ اللَّهُ فِي كِتَابِهِ-
فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثَلَاثَ وَ رُبَاعَ

He^{-asws} said: 'The Conditions of Allah^{-azwj} are before your conditions! If he desires, he is loyal with his conditions, and if he desires he keeps his wife and marries (another) upon her, and has a concubine upon her, and forsakes her if she gives a way to that! Allah^{-azwj} Says in His^{-azwj} Book: **then marry such women as seem good to you, two and three and four [4:3].**

وَ قَالَ أَجَلَ لَكُمْ مَا مَلَكَتْ أَيْمَانُكُمْ وَ قَالَ وَ اللَّاتِي خَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَ اهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَ اضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا.

And Said: **then (marry) one or what your right hands possess [4:3];** and Said: **And for those whom you are fearing desertion, advise them and forsake them in the beds and strike them**

²⁹² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 99 H 1

[4:34] So if they obey you, then do not see a way against them; Allah was always Exalted, Great [4:34]'.²⁹³

2- شي، تفسير العياشي عن زُرارة قال: سئل أبو جعفر ع عن النّهاريّة يشترط عليها عند عقد النّكاح أن يأتيها ما شاء تهاراً أو بين كلّ جمعة أو شهراً يوماً و من النّفقة كذا و كذا

Tafseer Al Ayyashi –

From Zurara who said, ‘Abu Ja’far^{-asws} was asked about the daytime woman at the tie of marriage that he will come to her whatever day he so desires to, or between every Friday, or one day a month, and from the maintenance expenditure it would be such and such!’

قال فليس ذلك الشرط بشيء من تزوج امرأة فلها ما للمرأة من النّفقة و القسمة و لكنه إن تزوج امرأة خافت فيه شواً أو خافت أن يتزوج عليها فصالح من حقها على شيء من قسمتها أو بعضها فإن ذلك جائز لا بأس به.

He^{-asws} said: ‘That stipulated condition isn’t anything! One who marries a woman, for her is what is for the woman, from the maintenance money and the apportionment (of time), but if a woman marries fearing cruelty in him or she fears to he would marry (another wife) upon her, so she reconciles from her rights upon something from either her apportionment (of time) or part of it, that is allowed. There is no problem with it’.²⁹⁴

3- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن ابن بكير قال قال أبو عبد الله ع ما كان من شرط قبل النّكاح هدم النّكاح و ما كان بعد النّكاح فهو نكاح.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Ibn Abu Umeyr, from Ibn Bukeyr who said,

Abu Abdullah^{-asws} said: ‘Whatever was (un-Islamic) from conditions before the marriage is invalidated by the marriage, and whatever was after the marriage, it is marriage (i.e. additional conditions within the marriage)’.²⁹⁵

4- الهداية، و يجوز التزويج بغير شهود و إنما يكره بغير شهود من جهة عقوبة السلطان الجائر.

(The book) ‘Al Hidayat’ -

‘And the marriage is allowed without any witnesses, and rather it is disliked without witnesses from the aspect of punishment by the tyrannous ruler’.²⁹⁶

باب 1 فضل التوسعة على العيال و مدح قلة العيال

²⁹³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 100 H 1

²⁹⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 100 H 2

²⁹⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 100 H 3

²⁹⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 100 H 4

CHAPTER 101 – MERITS OF PROVIDING GENEROUSLY UPON THE DEPENDANTS, AND PRAISE OF HAVING FEWER DEPENDANTS

1- ل، الخصال ابنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ جَعْفَرِ الْفَزَارِيِّ عَنْ جَعْفَرِ بْنِ سَهْلٍ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ عَنْ مَسْعَدَةَ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: إِنَّ عِيَالَ الرَّجُلِ أَسْرَاؤُهُ فَمَنْ أَنْعَمَ اللَّهُ عَلَيْهِ نِعْمَةً فَلْيُوسِعْ عَلَى أَسْرَائِهِ فَإِنَّ لَمْ يَفْعَلْ أَوْشَكَ أَنْ تَزُولَ النِّعْمَةُ.

(The book) 'Al Khisaa' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Ja'far Al Fazary, from Ja'far Bin Sahl, from Saeed Bin Muhammad, from Mas'ada,

Musa^{-asws} Bin Ja'far^{-asws} said: 'The dependants of the man are his captives, so the one Allah^{-azwj} Favours upon, let him be generous upon his captives. If he does not do so, his bounties will almost decline'.²⁹⁷

2- لي، الأماالي للصدوق العطار عن سعد بن سلمة بن الخطاب عن أيوب بن سليم العطار عن إسحاق بن بشر الكاهلي عن سالم الأفتس عن سعيد بن جبير عن ابن عباسي قال قال رسول الله ص من دخل السوق فاشتري تحفة فحملها إلى عياله كان كحامل صدقة إلى قوم محابيح وئبدا بالإنان قبل الذكور فإن من فرح ابنة فكأنما أعتق ربة من ولد إسماعيل

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from Sa'ad, from Salama Bin Al Khattab, from Ayoub Bin Suleym Al Attar, from Is'haq Bin Bishr Al Kahil, from Salim Al Aftas, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'One who enters the market to buy a gift and carries it to his dependants would be like the carrier of charity to a needy people, and let him begin with the females before the males, for the one who makes his daughter happy, it is like he has liberated a slave from the children of Ismail^{-as}.

وَمَنْ أَقْرَبَ بَعَيْنِ ابْنٍ فَكَأَنَّمَا بَكَى مِنْ خَشْيَةِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ بَكَى مِنْ خَشْيَةِ اللَّهِ عَزَّ وَجَلَّ أَدْخَلَ جَنَّاتِ النَّعِيمِ.

And the one who delights the eyes of a son, it is as if he has cried from the fear of Allah^{-azwj} Mighty and Majestic, and the one who cries from the fear of Allah^{-azwj} Mighty and Majestic will enter the Gardens of bliss".²⁹⁸

3- ل، الخصال ابنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْيَقْطِينِيِّ عَنْ زَكْرِيَّا الْمُؤْمِنِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ عَالَ ابْنَتَيْنِ أَوْ أُخْتَيْنِ أَوْ عَمَّتَيْنِ أَوْ خَالَتَيْنِ حَجَبَتْهُ مِنَ النَّارِ.

(The book) 'Al Khisaa' – Ibn Al Waleed, from Al Saffar, from Al Yaqteeni, from Zakariya Al Momin raising it to,

Abu Abdullah^{-asws} said: 'One who supports two daughters, or two sister, or two paternal aunts, or two maternal aunts, they will veil him from the Hellfire'.²⁹⁹

4- ل، الخصال ابنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ النَّضْرِ عَنْ زُرْعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فِي الْجَنَّةِ دَرَجَةً لَا يَبْلُغُهَا إِلَّا إِمَامٌ عَادِلٌ أَوْ دُوْرَجِمٍ وَصُولٌ أَوْ دُوْ عِيَالٍ صَبُورٌ.

²⁹⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 1

²⁹⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 2

²⁹⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 3

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Al Nazr, from Zur'ah, from Abu Baseer,

From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'In the Paradise there is a rank which cannot be reached except by a just leader, or one with kinships he maintains (helps), or one with dependants who is patient''³⁰⁰

5- ما، الأماالي للشيخ الطوسي ابْنُ مُحَمَّدٍ عَنْ أَبِي الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ حَنَّانٍ عَنْ شُعَيْبِ بْنِ حَرْبٍ عَنْ شُعْبَةَ عَنْ عَبْدِ بْنِ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَنْفَقَ الْمُسْلِمُ عَلَى أَهْلِهِ نَفَقَةً وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Abu Al Husayn, from Muhammad Bin Isa Bin Hanan, from Shueyb Bin Harb, from Shu'ba, from Aday Bin Sabit, from Abdullah Bin Yazeed, from Abdullah Bin Masoud who said,

'Rasool-Allah^{-saww} said: 'When the Muslim spends expenditure upon his family and he is anticipating (Rewards), it would be counted as charity for him''³⁰¹

6- ما، الأماالي للشيخ الطوسي جَمَاعَةً عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعُلَوِيِّ عَنْ حَمْرَةَ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنْ عَمِّهِ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ عِنْدِي دِينَارٌ فَمَا تَأْمُرُنِي بِهِ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad, from Ja'far Bin Abdullah Al Alawy, from Hamza Bin Ahmad Bin Abdullah Bin Muhammad Bin Umar Bin Ali, from his uncle Isa Bin Abdullah, from his father, from his grandfather,

From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'A man came to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! There is a Dinar in my possession, so what would you^{-saww} instructing me (to do) with it?'

قَالَ أَنْفِقْهُ عَلَى أُمَّكَ

He^{-saww} said: 'Spend it upon your mother'.

قَالَ عِنْدِي آخَرُ فَمَا تَأْمُرُنِي بِهِ

He said, 'There is another in my possession, so what would you^{-saww} instruct me (to do) with it?'

قَالَ أَنْفِقْهُ عَلَى أَبِيكَ

He^{-saww} said: 'Spend it upon your father'.

قَالَ عِنْدِي آخَرُ فَمَا تَأْمُرُنِي بِهِ

³⁰⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 4

³⁰¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 5

He said, 'In my possession is another, so what would you^{-saww} instruct me (to do) with it?'

قَالَ أَنْفِقْهُ عَلَىٰ أَحَبِّكَ

He^{-saww} said: 'Spend it upon your brother'.

قَالَ عِنْدِي آخَرٌ فَمَا تَأْمُرُنِي بِهِ وَلَا وَاللَّهِ مَا عِنْدِي غَيْرُهُ

He said, 'In my possession is another, so what would you^{-saww} instruct me (to do) with it, and no, by Allah^{-azwj}, there isn't in my possession other than it?'

قَالَ أَنْفِقْهُ فِي سَبِيلِ اللَّهِ وَهُوَ أَذْنَابُهَا أَجْرًا.

He^{-saww} said: 'Spend it in the way of Allah^{-azwj}, and it is of the least Recompense'³⁰²

7- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن إسحاق بن محمد بن مروان عن أبيه عن يحيى بن سالم عن حماد بن عثمان عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا قَصْرًا مِنْ يَاقُوتِ أَحْمَرَ يُرَى بَاطِنُهُ مِنْ ظَاهِرِهِ لِضِيَائِهِ وَ نُورِهِ وَ فِيهِ قُبَّتَانِ مِنْ دُرٍّ وَ زَبَرْجَدٍ فَقُلْتُ يَا جِبْرَائِيلُ لِمَنْ هَذَا الْقَصْرُ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Is'haq Bin Muhammad Bin Marwan, from his father, from Yahya Bin Salim, from Hammad Bin Usman,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When there was an ascension with me to the sky, I^{-saww} entered the Paradise. I^{-saww} therein a castle of red ruby. Its interior could be seen from its exterior due to its illumination and its light, and in it there were two domes of gems and emeralds. I^{-saww} said: 'O Jibraeel^{-as}! Who is this castle for?'

قَالَ هُوَ لِمَنْ أَطَابَ الْكَلَامَ وَ أَدَامَ الصِّيَامَ وَ أَطَعَمَ الطَّعَامَ وَ تَحَجَّدَ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

He^{-as} said: 'It is for the one who is of good speech, and regular fasting, and feeding the good, and holding vigil at night while the people sleep'.

قَالَ عَلِيُّ ع فَقُلْتُ يَا رَسُولَ اللَّهِ وَ فِي أُمَّتِكَ مَنْ يُطِيقُ هَذَا

Ali^{-asws} said: 'I^{-asws} said: 'O Rasool-Allah^{-saww} said: 'And is there anyone in your^{-saww} community who can endure this?'

فَقَالَ أَ تَدْرِي مَا إِطَابَةُ الْكَلَامِ

He^{-saww} said: 'Do you^{-asws} know what is being of good speech?'

فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

³⁰² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 6

I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ أَ تَدْرِي مَا إِدَامَةُ الصِّيَامِ

He^{-saww} said: 'One who says, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!' Do you^{-asws} know what is regular fasting?'

قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ مَنْ صَامَ شَهْرَ الصَّيْرِ شَهْرَ رَمَضَانَ وَ لَمْ يُفْطِرْ مِنْهُ يَوْمًا أَ تَدْرِي مَا إِطْعَامُ الطَّعَامِ

He^{-saww} said: 'One who fasts a month of Ramazan and does not break a day from it. Do you^{-asws} know what is feeding the food?'

قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ مَنْ طَلَبَ لِعِيَالِهِ مَا يَكْفِي بِهِ وَجُوهُهُمْ عَنِ النَّاسِ أَ تَدْرِي مَا التَّهَجُّدُ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

He^{-saww} said: 'One who seeks for his dependants what he can suffices with it their faces from the people. Do you^{-asws} know what is holding the vigil at night while the people sleep?'

قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ مَنْ لَمْ يَنَمْ حَتَّى يُصَلِّيَ الْعِشَاءَ الْآخِرَةَ وَ النَّاسُ مِنَ الْيَهُودِ وَ النَّصَارَى وَ غَيْرِهِمْ مِنَ الْمُشْرِكِينَ نِيَامٌ بَيْنَهُمَا.

He^{-saww} said: 'One who does not sleep until he has prayed Al-Isha the last while the people from the Jews and the Christians and others from the Polytheists sleep between them'.³⁰³

8 ب، قرب الإسناد ابن طريف عن ابن علوان عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَلَّةُ الْعِيَالِ أَحَدُ الْيَسَارَاتَيْنِ.

(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: 'Fewer dependants is one of the two eases'.³⁰⁴

³⁰³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 7

³⁰⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 8

9- ن، عيون أخبار الرضا عليه السلام لي، الأماي للصدوق ابن موسى عن الصوفي عن الروباني عن عبد العظيم الحسيني عن أبي جعفر الثاني عن آباءه عن أمير المؤمنين ع قال: قلة العيال أحد اليسارين.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, (and) 'Al Amali' of Al Sadouq – Ibn Musa, from Al Sufi, from Al Rowbany, from Abdul Azeem Al Hasany,

'From Abu Ja'far^{-asws} the 2nd, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Fewer dependants is one of the two eases'.³⁰⁵

10- ل، الخصال الأربعةمائة قال أمير المؤمنين ع الفقر هو الموت الأكبر و قلة العيال أحد اليسارين التقيير نصف العيش ما عال امرؤ اقتصد.

(The book) 'Al Khisaal' -

(The Hadeeth) 'Al Arbamiya', Amir Al-Momineen^{-asws} said: 'The poverty is the greatest death, and fewer dependants is one of the two eases. The moderation is half the livelihood. He will not be destitute, a person who is economical'.³⁰⁶

11- ب، قرب الإسناد ابن طريف عن ابن علوان عن الصادق عن أبيه ع قال قال رسول الله ص إن الله تبارك و تعالی ينزل المغونة على قدر المؤمنة و ينزل الصبر على قدر شدّة البلاء.

(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: 'Allah^{-azwj} Blessed and Exalted Sends down the provision upon a measurement of the responsibility, and Sends down the patience upon a measurement of severity of the affliction'.³⁰⁷

12- صح، صحيفة الرضا عليه السلام عن الرضا ع عن أبيه عن جدّه ع قال: مرّ جعفر ع بصياد فقال يا صياد أي شيء أكثر ما يقع في شبكتك

(The book) 'Saheefa Al-Reza^{-asws}', may the greeting be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Ja'far^{-asws} passed by a hunter. He^{-asws} said: 'Which is frequently falls into your net?'

قال الطير الزاق

He said, 'The falcon bird'.

قال فمرّ و هو يقول هللك صاحبنا الطير الزاق العيال هللك صاحب العيال.

He (the narrator) said, 'He^{-asws} passed on and he^{-asws} was saying: 'The one with dependants is destroyed! The one with dependants is ruined!'³⁰⁸

³⁰⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 9

³⁰⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 10

³⁰⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 11

³⁰⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 12

13- ضا، فقه الرضا عليه السلام وَ تُتَكُنْ نَفَقَتَكَ عَلَى نَفْسِكَ وَ عِيَالِكَ فَضْلاً فَإِنَّ اللَّهَ يَقُولُ يَسْئَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ وَ الْعَفْوَ الْوَسْطُ وَ قَالَ اللَّهُ- وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا إِلَى آخِرِهِ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'And let your spending upon yourself and your dependants be the surplus, for Allah^{-azwj} Says: **And they are asking you what they should be spending. Say: 'The surplus' [2:219]**, and the surplus is the moderation; and Allah^{-azwj} Said: **And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67]** – up to its end'.³⁰⁹

14- وَ قَالَ الْعَالِمُ عَ ضَمِنْتُ لِمَنْ اقْتَصَدَ أَنْ لَا يَفْتَقِرَ وَ اعْلَمْ أَنَّ نَفَقَتَكَ عَلَى نَفْسِكَ وَ عِيَالِكَ صَدَقَةٌ وَ الْكَادُ عَلَى عِيَالِهِ مِنْ حِلٍّ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

And the scholar (Imam^{-asws}) said: 'I^{-asws} guarantee for the one who is economical that he will not be impoverished, and know that your spending upon yourself and your dependants is a charity, and the toiler for his dependants from lawful means is like the holy warrior in the way of Allah^{-azwj}'.³¹⁰

15- سر، السرائر موسى بن بكر عن عبد [العبد] الصالح قال قال النبي ص قلة العيال أحد اليسارين.

(The book) 'Al Saraair' – Musa Bin Bakr,

From Al Abd Al-Salih (Musa Al-Kazim^{-asws}) having said: 'The Prophet^{-saww} said: 'Few dependants is one of the two eases'.³¹¹

16- سر، السرائر موسى عنه ع قال قال النبي ص التودد إلى الناس نصف العقل و الرفق نصف المعيشة و ما عال امرؤ في اقتصاد.

(The book) 'Al Saraair' – Musa (Bin Bakr),

He^{-asws} said: 'The Prophet^{-saww} said: 'The cordiality towards the people is half the intellect, and the kindness is half the livelihood, and a person being moderate will not become destitute'.³¹²

17- نَحْجُ الْبَلَاغَةَ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع تَنْزُلُ الْمَعُونَةُ عَلَى قَدْرِ الْمُؤْتُونَ.

(The book) 'Nahj Al Balagah' -

Amir Al-Momineen^{-asws} said: 'The descent of provision is upon a measurement of responsibility'.³¹³

18- وَ قَالَ عَ مَا عَالَ امْرُؤٌ اقْتَصَدَ.

³⁰⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 13

³¹⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 14

³¹¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 15

³¹² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 16

³¹³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 17

And he^{-asws} said: 'A person being moderate will not become destitute'.³¹⁴

19- وَقَالَ ع قَلَّةُ الْعِيَالِ أَحَدُ الْيَسَارِينَ.

And he^{-asws} said: 'Fewness of the dependants is one of the two easess'.³¹⁵

20- وَقَالَ ع لِيَبْعَضِ أَصْحَابِهِ- لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَوَلَدِكَ فَإِنَّ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللَّهِ فَإِنَّ اللَّهَ لَا يُضِيعُ أَوْلِيَاءَهُ وَ إِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هُمْكَ وَ شُغْلُكَ بِأَعْدَاءِ اللَّهِ.

And he^{-asws} said to one of his^{-asws} companions: 'Do not make most of your pre-occupation to be with your family and your children, for if your family and your children are friends of Allah^{-azwj}, then Allah^{-azwj} will not Waste His^{-azwj} friends, and if they happen to be enemies of Allah^{-azwj}, then what is your concern and pre-occupation with the enemies of Allah^{-azwj}?'³¹⁶

21- كُنْزُ الْكَرَاجِكِيِّ، قَالَ رَسُولُ اللَّهِ ص التَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ وَ حُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ وَ التَّقْدِيرُ فِي النَّفَقَةِ نِصْفُ الْعَيْشِ.

(The book) 'Kanz' of Al Karajaki -

Rasool-Allah^{-saww} said: 'The cordiality towards the people is half the intellect, and the excellent questioning is half the knowledge, and being economical in the spending is half the living'.³¹⁷

22- وَ فِي خَيْرِ آخِرِ التَّقْدِيرِ نِصْفُ الْمَعِيشَةِ.

And in another Hadeeth – 'The moderation is half the livelihood'.³¹⁸

23- عُدَّةُ الدَّاعِي، عَنْ أَبِي الْحَسَنِ مُوسَى ع إِذَا وَعَدْتُمْ الصِّغَارَ فَأَوْفُوا لَهُمْ فَإِنَّهُمْ يَرَوْنَ أَنَّكُمْ أَنْتُمْ الَّذِينَ تَرْتَفِئُونَهُمْ وَ إِنَّ اللَّهَ لَا يَغْضَبُ بِشَيْءٍ كَغَضَبِهِ لِلنِّسَاءِ وَ الصِّبْيَانِ.

(The book) 'Uddat Al Daie' -

From Abu Al-Hassan Musa^{-asws}: 'When you promise the young children then keep the promise to them for they are viewing you that you are providing for them, and Allah^{-azwj} does not get Angered with anything like His^{-azwj} Anger for the women and the children!'³¹⁹

24- وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَطْرَفُوا أَهْلَائِكُمْ فِي كُلِّ جُمُعَةٍ بِشَيْءٍ مِنْ الْفَاكِهَةِ كَيْ يَفْرَحُوا بِالْجُمُعَةِ.

And Amir Al-Momineen^{-asws}: 'Gift your family members during every Friday with something from the fruits so they may rejoice with the Friday'.³²⁰

³¹⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 18

³¹⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 19

³¹⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 20

³¹⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 21

³¹⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 22

³¹⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 23

³²⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 24

25- أَعْلَامُ الدِّينِ، عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ أَحَبَّكُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ أَحْسَنُكُمْ عَمَلًا وَ إِنَّ أَعْظَمَكُمْ عِنْدَ اللَّهِ عَمَلًا أَعْظَمَكُمْ فِيمَا عِنْدَهُ رَغْبَةً وَ إِنَّ أَجْأَكُمْ مِنْ عَذَابِ اللَّهِ أَشَدُّكُمْ خَشْيَةً لِلَّهِ وَ إِنَّ أَقْرَبَكُمْ مِنَ اللَّهِ أَوْسَعُكُمْ خُلُقًا وَ إِنَّ أَرْضَاكُمْ عِنْدَ اللَّهِ أَسْبَعُكُمْ عَلَى عِيَالِهِ وَ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ.

(The book) 'A'lam Al Wara' – From Abu Hamza Al Sumali -

From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'The most Beloved of you to Allah^{-azwj} Mighty and Majestic is your best one in deeds, and your mightiest of deeds in the Presence of Allah^{-azwj} is your mightiest of desire regarding what is with Him^{-azwj}, and your most saved from the Punishment of Allah^{-azwj} is your most intense in fear of Allah^{-azwj}, and your nearest from Allah^{-azwj} is your best in manners, and the most pleased with in the Presence of Allah^{-azwj} is your most plentiful (generous) upon his dependants: **Surely, the most honourable of you in the Presence of Allah is the most pious of you [49:13]**'.³²¹

باب 102 أحكام النفقة

CHAPTER 102 – RULINGS OF THE EXPENDITURE

1- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن الحسين بن سعيد عن النضر عن ابن حميد عن أبي بصير عن أبي عبد الله صلوات الله عليه في قول الله و من قدر عليه رزقه فلينفق بما آتاه الله قال إذا أنفق الرجل على امرأته ما يقيم ظهرها مع الكسوة و إلا فارق بينهما.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazr, from Ibn Humeyd, from Abu Baseer,

From Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} regarding Words of Allah^{-azwj}: **and one whose sustenance is straitened upon him, let him spend from what Allah has Given him [65:7]**. He^{-asws} said: 'Either the man spends upon his wife what would straighten her back along with the clothing, or else there should be separation between them'.³²²

2- ل، الخصال أبي و ابن الوليد معاً عن محمد العطار و أحمد بن إدريس معاً عن الأشعري عن موسى بن عمر عن ابن المغيرة عن حريز قال: قلت لأبي عبد الله ع من الذي أجبر عليه و تلزمني نفقته

(The book) 'Al Khisaal' – My father and Ibn Al Waleed, both together from Muhammad Al Attar and Ahmad Bin Idrees, both together from Al Ash'ary, from Musa Bin Umar, from Ibn Al Mugheira, from Hareez who said,

'I said to Abu Abdullah^{-asws}, 'Who are those I am compelled upon and his expenses necessitate me (to provide)?'

قال الوالدان و الولد و الزوجة.

He^{-asws} said: 'The parents, and the children and the wife'.³²³

³²¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 101 H 25

³²² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 102 H 1

³²³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 102 H 2

3- ل، الخصال ابن الوليد عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَدَدَةَ مِنْ أَصْحَابِنَا يَرْفَعُونَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: خَمْسَةٌ لَا يُعْطَوْنَ مِنَ الزَّكَاةِ الْوَلَدُ وَالْوَالِدَانُ وَالْمَرْأَةُ وَالْمَمْلُوكُ لِأَنَّهُ يُجْبَرُ عَلَى النَّقْمَةِ عَلَيْهِمْ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ash'ary, from Ibrahim Bin Hashim, from Abdullah Bin Al Salt, from a number of our companions raising it to,

Abu Abdullah^{asws} said: 'Five will not be given from the Zakat – the child, and the parents, and the wife, and the slave, because he is compelled upon the spending on them'.³²⁴

4 ع، علل الشرائع ماجيلويه عن مُحَمَّدِ الْعَطَّارِ مِثْلَهُ

(The book) 'Ilal Al Sharaie' – Majaylawiya, from Muhammad Al Attar, similar to it.³²⁵

5- ف، تحف العقول في حبر طویل عن الصادق ع أَنَّهُ قَالَ: وَ أَمَّا الْوَجُوهُ الْخَمْسُ الَّتِي يَجِبُ [يَجِبُ] عَلَيْهِ النَّقْمَةُ لِمَنْ يُلْزِمُهُ نَفْسُهُ فَعَلَى وَلَدِهِ وَ وَالِدَيْهِ وَ امْرَأَتِهِ وَ مَمْلُوكِهِ- لَازِمٌ لَهُ ذَلِكَ فِي خَالَ الْعُسْرِ وَ الْيُسْرِ.

(The book) 'Tuhaf Al Uqoul' -

In a lengthy Hadeeth from Al-Sadiq^{asws} having said: 'And as for the five categories the expenditure is obligatory upon for the ones necessitated upon himself – upon his children, and his parents, and his wife, and his slaves. That is necessary for him in a state of straitness and the ease'.³²⁶

6- شي، تفسير العياشي عن الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ وَ عَلَى الْوَارِثِ مِثْلُ ذَلِكَ قَالَ هُوَ فِي النَّقْمَةِ عَلَى الْوَارِثِ مِثْلُ مَا عَلَى الْوَالِدِ.

Tafseer Al Ayyashi – from Al A'ala, from Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam^{asws}), he (the narrator) said, 'I asked him^{asws} about His^{azwj} Words: **And upon the heir is similar to that [2:233]**. He^{asws} said: 'It is regarding the expenditure upon the heir similar to what is upon the father'.³²⁷

7 شي، تفسير العياشي عن جميل عن سَوْرَةَ عَنِ أَبِي جَعْفَرٍ ع مِثْلَهُ.

Tafseer Al Ayyashi – from Jameel, from Sowrah, from Abu Ja'far^{asws}, similar to it.³²⁸

8- شي، تفسير العياشي عن أَبِي الصَّبَّاحِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ عَلَى الْوَارِثِ مِثْلُ ذَلِكَ قَالَ لَا يَنْبَغِي لِلْوَارِثِ أَنْ يُضَارَّ الْمَرْأَةُ فَيَقُولَ- لَا أَدْعُ وَلَدَهَا يَأْتِيهَا وَ يُضَارَّ وَلَدَهَا إِنْ كَانَ لَهُمْ عِنْدَهُ شَيْءٌ وَ لَا يَنْبَغِي لَهُ أَنْ يَقْتُرَ عَلَيْهِ.

Tafseer Al Ayyashi, from Abu Al Sabbah who said,

³²⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 102 H 3

³²⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 102 H 4

³²⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 102 H 5

³²⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 102 H 6

³²⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 102 H 7

'Abu Abdullah^{-asws} was asked about Words of Allah^{-azwj} Mighty and Majestic: **And upon the heir is similar to that [2:233]**. He^{-asws} said: 'It is not befitting for the heir that he harms the wife so he says, 'I will not let her child come to her', and harms her children, if there was something for them with him, nor is it befitting for him that he be miserly upon him'.³²⁹

9- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ع الْحَامِلُ الْمُتَوَقِّفُ عَنْهَا زَوْجَهَا نَفَقَتُهَا مِنْ جَمِيعِ مَالِ الزَّوْجِ حَتَّى تَضَعَ.

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

From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'The pregnant widow, her expenditure is from entirety of the wealth of the husband until she give birth'.³³⁰

10- الْعِلَالُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْعَلَلِيُّ فِي جُوعِ النَّبِيِّ ص أَنَّهُ هُوَ أَبُو الْمُؤْمِنِينَ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ- النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَ هُوَ أَبُو هَمِّ

(The book) 'Ilal' of Muhammad Bin Ali Bin Ibrahim -

The reason regarding hunger of the Prophet^{-saww} was because he^{-saww} is father of the Momineen due to Words of Allah^{-azwj} Mighty and Majestic: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers [33:6]**, he^{-saww} is a father to them.

فَمَا كَانَ أَبُو الْمُؤْمِنِينَ عَلِمَ أَنَّ فِي الدُّنْيَا مُؤْمِنِينَ جَائِعِينَ وَ لَا يَجِلُّ لِلْأَبِ أَنْ يَشْبَعِ وَ يَجُوعَ وَ لُدَّهُ فَجَرَعَ رَسُولُ اللَّهِ ص نَفْسَهُ لِأَنَّهُ عَلِمَ أَنَّ فِي أَوْلَادِهِ جَائِعِينَ.

So, did not father of the Momineen know that in the world there are Momineen who are hungry? And it is not permissible for the father that he satiates himself while his children are hungry. Therefore Rasool-Allah^{-saww} kept himself hungry because he^{-saww} knew that among his children there are hungry ones'.³³¹

[باب 103 ما يجلب للمرأة أن تأخذ من بيت زوجها](#)

CHAPTER 103 – WHAT IS PERMISSIBLE FOR THE WIFE TO TAKE FROM THE HOUSE OF HER HUSBAND

1- ب، قرب الإسناد مُحَمَّدُ بْنُ الْوَلِيدِ عَنِ ابْنِ بُكَيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَمَّا يَجِلُّ لِلْمَرْأَةِ أَنْ تَتَصَدَّقَ مِنْ بَيْتِ زَوْجِهَا بِغَيْرِ إِذْنِهِ قَالَ الْمَأْدُومُ.

(The book) 'Qurb Al Isnaad' – Muhammad Bin Al Waleed, from Ibn Bukeyr who said,

'I asked Abu Abdullah^{-asws} about what is permissible for the wife to donate from the house of her husband without his permission. He^{-asws} said: 'The prepared food'.³³²

³²⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 102 H 8

³³⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 102 H 9

³³¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 102 H 10

³³² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 103 H 1

2 ضا، فقه الرضا عليه السلام مثله.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} - similar to it.³³³

3- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُهُ عن المرأة هل لها أن تُعطي من بيت زوجها بغير إذنه

(The book) 'Qurb Al Isnaad' -

Ali, from his brother (Musa Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the woman, 'Is it for her to give from the house of her husband without his permission?'

قال لا إلا أن يُحلّها.

He^{-asws} said: 'No, except if he has allowed it'.³³⁴

[باب 104 كيفية نشوء الولد و الدعاء و التداوي لطلب الولد و صفات الأولاد و ما يزيد في الباه و في قوة الولد](#)

CHAPTER 104 – HOW THE CHILD IS CONCEIVED, AND THE SUPPLICATIONS, AND THE TREATMENTS FOR SEEKING THE CHILD, AND QUALITIES OF THE CHILDREN, AND WHAT INCREASES IN THE MANHOOD, AND STRENGTH OF THE CHILD

1- فس، تفسير القمي أحمد بن محمد عن جعفر بن عبد الله المحمدي عن كثير بن عياش عن أبي الجارود عن أبي جعفر ع في قوله و لقد خلقناكم ثم صورناكم أما خلقناكم فطينة ثم علقه ثم مضغه ثم عظما ثم لحما و أما صورناكم فالعين و الأنف و الأذنين و الفم و اليدين و الرجلين صور هذا و نحوه ثم جعل الدميم و الوسيم و الجسيم و الطويل و القصير و أشباه هذا.

Tafseer Al Qummi – Ahmad Bin Muhammad, from Ja'far Bin Abdullah Al Muhammadi, from Kaseer Bin Ayyash, from Abu Al Jaroud,

From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **And We Created you, then We Shaped you [7:11]**: 'As for 'We Created you', it is the seed, then a lump, then bones, then flesh; and as for 'We Fashioned you', it is the eyes, and the nose, and the ears, and the hands, and the legs. He^{-azwj} Fashioned these and like it. Then He^{-azwj} Made the ugly, and the handsome, and the large, and the tall, and the short, and resembling this'.³³⁵

2- ب، قرب الإسناد ابن عيسى عن البرنطي قال: سألت الرضا ع أن يدعوا الله عز و جل لامرأة من أهلنا بها حمل فقال قال أبو جعفر ع الدعاء ما لم يمض أربعة أشهر

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Al Bazanty who said,

³³³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 103 H 2

³³⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 103 H 3

³³⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 1

'I asked Al-Reza^{-asws} to Supplicate to Allah^{-azwj} Mighty and Majestic for a woman from our family who was pregnant. Abu Ja'far^{-asws} said: 'The supplication is for as long as four months have not passed'.

فَعُلْتُ لَهُ إِنَّمَا لَهَا أَقَلُّ مِنْ هَذَا فَدَعَا لَهَا

I said to him^{-asws}, 'But rather, for her is less than this, so supplicate for her!'

ثُمَّ قَالَ إِنَّ النُّطْفَةَ تَكُونُ فِي الرَّحِمِ ثَلَاثِينَ يَوْمًا وَ تَكُونُ عَاقَةً ثَلَاثِينَ يَوْمًا وَ تَكُونُ مُضَعَّةً ثَلَاثِينَ يَوْمًا وَ تَكُونُ مُخَلَّفَةً وَ غَيْرَ مُخَلَّفَةٍ ثَلَاثِينَ يَوْمًا فَإِذَا تَمَّتِ الْأَرْبَعَةُ أَشْهُرٍ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهَا مَلَكَيْنِ خَلَّافَيْنِ يُصَوِّرَانِيهِ وَ يَكْتُبَانِ رِزْقَهُ وَ أَجَلَهُ وَ شَقِيئًا أَوْ سَعِيدًا.

Then he^{-asws} said: 'The seed happens to be in the womb for thirty days, and it becomes a clot for thirty days, and becomes a lump for thirty days, and becomes formed and unformed for thirty days. When the four months are complete, Allah^{-azwj} Blessed and Exalted Sends two creating Angels to it. They shape it, and write its sustenance, and its lifespan, and whether it is unfortunate or fortunate'.³³⁶

3- ما، الأمايلي للشيخ الطوسي المُنْفِيْدُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ النَّحْوِيِّ عَنِ مُحَمَّدِ بْنِ الْقَاسِمِ الْأَنْبَارِيِّ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ الطَّلَائِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدِ الصَّيْمَرِيِّ قَالَ: تَزَوَّجْتُ ابْنَةَ جَعْفَرِ بْنِ مُحَمَّدِ الْكَاتِبِ فَأَحْبَبْتُهَا حُبًّا لَمْ يُحِبَّ أَحَدٌ أَحَدًا مِثْلَهُ وَ أَبْطَأَ عَلَيَّ الْوَلَدُ فَصَرْتُ إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الرِّضَا ع فَذَكَرْتُ ذَلِكَ لَهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al-Hassan Bin Ali Al Nahwy, from Muhammad Bin Al Qasim Al Anbary, from Muhammad Bin Ahmad Al Taie, from Ali Bin Muhammad Al Saymari who said,

'I married a daughter of Ja'far Bin Mahmoud the scribe. I loved her with such love, not one had loved anyone similar to it, and the (birth of a) child was delayed to me. I came to Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws}. I mentioned that to him^{-asws}.

فَتَبَسَّمَ وَ قَالَ اتَّخِذْ خَاتَمًا فَصِّهْ فَيُورِجْ وَ اكْتُبْ عَلَيْهِ- رَبِّ لَا تَدْرِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ

He^{-asws} smiled, and said: 'Take a ring whose stone is turquoise and write upon it: **'Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]'**.

قَالَ فَعَعَلْتُ ذَلِكَ فَمَا أَتَى عَلَيَّ حَوْلٌ حَتَّى رُفِئْتُ مِنْهَا وَلَدًا ذَكَرًا.

He (the narrator) said, 'I did that. A year had not come upon me until I was Graced from her a male child'.³³⁷

4- طب، طب الأئمة عليهم السلام أَحْمَدُ بْنُ غِيَاثٍ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ بُكَيْرِ بْنِ مُحَمَّدٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ رَجُلٌ يَا ابْنَ رَسُولِ اللَّهِ ص يُؤَلَّدُ لِي الْوَلَدُ فَيَكُونُ فِيهِ الْبَلَهُ وَ الضَّعْفُ

³³⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 2

³³⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 3

(The book) 'Tibb Al Aimmah^{-asws}', may the greeting be upon him^{-asws} – Ahmad Bin Giyas, from Muhammad Bin Isa, from Al Qasim Bin Muhammad, from Bukeyr Bin Muhammad who said,

'I was in the presence of Abu Abdullah^{-asws}. A Man said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-sawww}! The child is born for me and in it is the idiocy and the weakness!'

فَقَالَ مَا يَمْنَعُكَ مِنَ السَّوِيْقِ اشْرَبْهُ وَ مُرْ أَهْلَكَ بِهِ فَإِنَّهُ يُنْبِثُ اللَّحْمَ وَ يَشُدُّ الْعَظْمَ وَ لَا يُوَلِّدُ لَكُمْ إِلَّا الْقَوِيَّ.

He^{-asws} said: 'What prevents you from the 'Suweyq' (porridge)? Drink it and instruct your wife with it, for it builds the flesh, and strengthens the bones, and there will not be born for you except the strong'.³³⁸

5- مع، معاني الأخبار أبي عن محمد العطار عن الأشعري عن علي بن السندي عن محمد بن عمرو بن سعيد عن أبيه قال: كنت عند أبي الحسن ع حيث دخل عليه داود الرقي فقال له جعلت فداك إن الناس يقولون إذا مضى للحامل ستة أشهر فقد فرغ الله من خلقه

(The book) 'Ma'ny Al Akhbar – My father, from Muhammad Al Attar, from Al Ash'ary, from Ali Bin Al Sindy, from Muhammad Bin Amro Bin Saeed, from his father who said,

'I was in the presence of Abu Al-Hassan^{-asws} when Dawood Al-Raqt entered to see him^{-asws}. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! The people are saying that when six months pass for the pregnant woman, Allah^{-azwj} is Free from His^{-azwj} creation!'

فَقَالَ أَبُو الْحَسَنِ يَا دَاوُدُ ادْعُ وَ لَوْ بِشِقِّ الصَّمَا

Abu Al-Hassan^{-asws} said: 'O Dawood! Supplicate, and even if it is with a piece of placenta!'

كُلْتُ جَعِلْتُ فِدَاكَ وَ أَيُّ شَيْءٍ الصَّمَا

I said, 'May I be sacrificed for you^{-asws}, and which things is the placenta?'

قَالَ مَا يُجْرُجُ مَعَ الْوَلَدِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْعَلُ مَا شَاءَ.

He^{-asws} said: 'What comes out with the child, for Allah^{-azwj} Mighty and Majestic Does whatever He^{-azwj} Desires to'.³³⁹

6- ثوب الأعمال ابن الوليد عن الصغار عن ابن أبي الخطاب عن ابن أسباط عن بعض أصحابه عن أبي عبد الله ع قال: إن الله عز وجل لم ينزل شيعتنا بأربع أن يسألوا الناس في أكفهم وأن يؤتوا في أنفسهم وأن ينزلهم بولاية سوء ولا يولد لهم أرزق أحضر.

(The book) 'Sawab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from one of his companions,

From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic does not Afflict our^{-asws} Shias with four – their begging the people with their hands, and they will not be come to

³³⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 4

³³⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 5

regarding themselves (sodomy), and afflict them with being an evil ruler, and a blue-green eyed being born for them”.³⁴⁰

7- سن، المحاسن علي بن الحكيم عن أبيه عن الأصمغ عن علي ع قال: إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ شَكَا إِلَى اللَّهِ قَلَّةَ النَّسْلِ فِي أُمَّتِهِ فَأَمَرَهُ أَنْ يَأْمُرَهُمْ بِأَكْلِ الْبَيْضِ فَفَعَلُوا فَكَثُرَ النَّسْلُ فِيهِمْ.

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from his father, from Al Asbagh,

From Ali^{-asws} having said: 'A Prophet^{-as} from the Prophets^{-as} complained to Allah^{-azwj} of the few lineages (population) in his^{-as} community. He^{-azwj} Commanded him^{-as} to instruct them with eating the eggs. They did so and the lineage (population) among them became a lot'.³⁴¹

8- سن، المحاسن أبو القاسم الكوفي و ابن يزيد عن القندي عن عبد الله بن سنان عن أبي عبد الله ع قال: شَكَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ إِلَى رَبِّهِ قَلَّةَ الْوَلَدِ فَأَمَرَهُ بِأَكْلِ الْبَيْضِ.

(The book) 'Al Mahasin' – Abu Al Qasim Al Kufi and Ibn Yazeed, from Al Qandy, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'A Prophet^{-as} from the Prophets^{-as} complained to his^{-as} Lord^{-azwj} of the fewness of children. He^{-azwj} Commanded him^{-as} with eating eggs'.³⁴²

9- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ الْيَمُطِيُّ عَنِ الدَّهْقَانِ عَنْ دُرُوسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ شَكَا إِلَى اللَّهِ قَلَّةَ النَّسْلِ فَقَالَ لَهُ كُلِّ اللَّحْمِ بِالْبَيْضِ.

(The book) 'Al Mahasin' – Muhammad Bin Al Yaqteeni, from Al Dahqan, from Dorost, from Abdullah Bin Sinan,

From Abu Abdullah^{-asws} having said: 'A Prophet^{-as} from the Prophets^{-as} complained to Allah^{-azwj} of the small number of offspring. He^{-azwj} Said to him^{-as}: "Eat the meat with the eggs!"³⁴³

10- سن، المحاسن أَبِي عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ أَبِي حَسَنَةَ الْجَمَّالِ قَالَ: شَكَوْتُ إِلَى أَبِي الْحَسَنِ ع قَلَّةَ الْوَلَدِ فَقَالَ اسْتَغْفِرِ اللَّهَ وَكُلِّ الْبَيْضَ بِالْبَصَلِ.

(The book) 'Al Mahasin' – My father, from Ahmad Bin Al Nazr, from Muhammad Bin Abu Hasan Al Jammal who said,

'I complained to Abu Al-Hassan^{-asws} of the lack of children. He^{-asws} said: 'Seek Forgiveness of Allah^{-azwj} and eat the eggs and the onions'.³⁴⁴

11- سن، المحاسن علي بن حسان عن موسى بن بكر قال سمعت أبا الحسن ع يقول أكثروا من البيض فإنه يزيد في الولد.

(The book) 'Al Mahasin' – Ali Bin Hassan, from Musa Bin Bakr who said,

³⁴⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 6

³⁴¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 7

³⁴² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 8

³⁴³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 9

³⁴⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 10

'I heard Abu Al-Hassan^{-asws} saying: 'Frequent from (eating) the eggs for in increases in the children (being born)!'³⁴⁵

12- سن، المحاسن نُوحِ بْنِ شُعَيْبٍ عَنْ كَامِلٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجُعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ عَدِمَ الْوَلَدَ فَلْيَأْكُلِ الْبَيْضَ وَ لِيَكْتَبِرْ مِنْهُ.

(The book) 'Al Mahasin' – Nuh Bin Shueyb, from Kamil, from Muhammad Bin Ibrahim Al Jufy,

From Abu Abdullah^{-asws} having said: 'One who lacks the child, let him eat the eggs and let him frequent from it'.³⁴⁶

13- سن، المحاسن نُوحِ بْنِ شُعَيْبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ ع قَالَ: مَنْ تَغَيَّرَ عَلَيْهِ مَاءُ الظُّهْرِ يَنْفَعُ لَهُ اللَّبَنُ الْحَلِيبُ وَ الْعَسَلُ.

(The book) 'Al Mahasin' – Nuh Bin Shueyb, from the one who mentioned it,

From Abu Al-Hassan^{-asws} having said: 'Whoever experiences a change in his seminal fluid, fresh milk and honey will benefit him'.³⁴⁷

14- سن، المحاسن ابْنُ أَبِي هَمَّامٍ عَنْ كَامِلِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجُعْفِيِّ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اللَّبَنُ الْحَلِيبُ لِمَنْ تَغَيَّرَ عَلَيْهِ مَاءُ الظُّهْرِ.

(The book) 'Al Mahasin' – Ibn Abu Hammam, from Kamil Bin Muhammad Bin Ibrahim Al Jufy, from his father who said,

'Abu Abdullah^{-asws} said: 'The fresh milk is for the one the water of the back (seminal fluid) changes upon him'.³⁴⁸

15- سن، المحاسن أَيُّطِيبِيُّ عَنِ الدَّهْقَانِ عَنْ دُرُوسْتِ عَنِ ابْنِ مُسْكَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ شَرِبَةُ السَّوْبِقِ بِالزَّيْتِ تُنْبِتُ اللَّحْمَ وَ تَشُدُّ الْعَظْمَ وَ تُرْفِقُ الْبَشْرَةَ وَ تَزِيدُ فِي الْبَاءِ.

(The book) 'Al Mahasin' – Al Yaqteeny, from Al Dahqan, from Dorost, from Ibn Muskan who said,

'I heard Abu Abdullah^{-asws} saying: 'Drinking the 'Suweyq' (porridge) with the oil builds the flesh and strengthens the bones, and thins the skin, and increases in the manhood'.³⁴⁹

16- سن، المحاسن أَبِي عَنْ بَكْرِ بْنِ مُحَمَّدِ الْأَزْدِيِّ عَنْ حَضِرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَتَانَهُ رَجُلٌ مِنْ أَصْحَابِنَا فَقَالَ لَهُ يُوَلِّدُ لَنَا الْمَوْلُودَ فَيَكُونُ مِنْهُ الْقِلَّةُ وَ الضَّعْفُ

(The book) 'Al Mahasin' – My father, from Bakr Bin Muhammad Al Azdy, from Hazir who said,

³⁴⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 11

³⁴⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 12

³⁴⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 13

³⁴⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 14

³⁴⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 15

'I was in the presence of Abu Abdullah^{-asws} when a man from our companions came to see him^{-asws}. He said to him^{-asws}, 'The child gets born for us, so there is smallness and the weakness from him'.

فَقَالَ مَا يَمْتَعُكَ مِنَ السَّوِيقِ فَإِنَّهُ يَشُدُّ الْعَظْمَ وَ يُنْبِثُ اللَّحْمَ.

He^{-asws} said: 'What prevents you from the 'Suweyq' (porridge)? It strengthens the bones and builds the flesh'.³⁵⁰

17- سن، المحاسن أبو الحسن البجلي عن الحسن بن إبراهيم عن سليمان الجعفري عن أبي الحسن موسى ع قَالَ قَالَ رَسُولُ اللَّهِ ص السَّفَرَجَلُ يُصْفِي اللَّوْنُ وَ يُحْسِنُ الْوَلَدَ.

(The book) 'Al Mahasin' – Abu Al-Hassan Al Bajaly, from Al-Hassan Bin Ibrahim, from Suleyman Al Ja'fari,

From Abu Al-Hassan^{-asws} Musa^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The quince clears the complexion and improves the child'.³⁵¹

18- سن، المحاسن سجادة رفته إلى أبي عبد الله ع قَالَ: مَنْ أَكَلَ سَفَرَجَلَةً عَلَى الرَّيْقِ طَابَ مَاؤُهُ وَ حَسُنَ وُلْدُهُ.

(The book) 'Al Mahasin' – Sajadah raising it to,

Abu Abdullah^{-asws} said: 'One who eats the quince upon the empty stomach, his water (seminal fluid) would be good and improve his child'.³⁵²

19- سن، المحاسن بعض أصحابنا عمّن ذكره عن أبي أيوب عن محمد بن مسلم قال: نظر أبو عبد الله ع إلى غلام جميل فقال ينبغي أن يكون أبو هذا الغلام أكل السفرجل.

(The book) 'Al Mahasin' – One of our companions, from the one who mentioned it, from Abu Ayoub, from Muhammad Bin Muslim who said,

'Abu Abdullah^{-asws} looked at a beautiful boy. He^{-asws} said: 'It is befitting that the father of this boy had eaten the quince!'

وَ قَالَ السَّفَرَجَلُ يُحْسِنُ الْوَجْهَ وَ يُجْمُ الْفؤَادَ.

And he^{-asws} said: 'The quince improves the face and soothes the heart'.³⁵³

20 سن، المحاسن أبي عن أحمد بن سليمان عن أبي بصير قال: سأل رجل أبا عبد الله ع عن البقل و أنا عنده فقال الهندباء لنا.

(The book) 'Al Mahasin' – My father, from Ahmad Bin Suleyman, from Abu Baseer who said,

³⁵⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 16

³⁵¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 17

³⁵² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 18

³⁵³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 19

'A man asked Abu Abdullah^{-asws} about the vegetables while I was in his^{-asws} presence. He^{-asws} said: 'The chicory is for us^{-asws}'.³⁵⁴

21- وَقَالَ الرِّضَا ع عَلَيْكُمْ بِأَكْلِ الْهِنْدَبَاءِ فَإِنَّهَا تَزِيدُ فِي الْمَالِ وَالْوَلَدِ وَمَنْ أَحَبَّ أَنْ يَكْثُرَ مَالُهُ وَوَلَدُهُ فَلْيَتَدَمَّنْ مِنْ أَكْلِ الْهِنْدَبَاءِ.

And Al-Reza^{-asws} said: 'Upon you is with eating the vegetable chicory for it increases in the water (seminal fluid), and the child, and the one who loves to increase his wealth and his children let him be habitual in eating the chicory'.³⁵⁵

22- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَمَّنْ ذَكَرَهُ عَنْ خَالِدِ بْنِ مُحَمَّدٍ عَنْ جَدِّهِ سُفْيَانَ بْنِ السِّمِطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أَدَامَ أَكْلَ الْهِنْدَبَاءِ كَثُرَ مَالُهُ وَوَلَدُهُ.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from the one who mentioned it, from Khalid Bin Muhammad, from his grandfather Sufyan who said,

'Abu Abdullah^{-asws} said: 'One who is regular in eating the chicory, his wealth and his children will increase'.³⁵⁶

23- سن، المحاسن أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ الْهَمْدَانِيُّ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ عَلَيْكُمْ بِأَكْلِ الْهِنْدَبَاءِ فَإِنَّهَا تَزِيدُ فِي الْمَالِ وَالْوَلَدِ.

(The book) 'Al Mahasin' – Abu Abdullah Muhammad Bin Ali Al Hamdani who said,

'I heard Al-Reza^{-asws} saying: 'Upon you is with eating our^{-asws} vegetable, the chicory, for it increases in the wealth and the children'.³⁵⁷

24- سن، المحاسن عَلِيُّ بْنُ الْحَكَمِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْهِنْدَبَاءُ تُكْثِرُ الْمَالَ وَالْوَلَدَ.

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from the one who mentioned it,

From Abu Abdullah^{-asws} having said: '(Eating) the chicory increases the wealth and the children'.³⁵⁸

25- سن، المحاسن أَبِي عَمَّنْ ذَكَرَهُ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ سَرَّهُ أَنْ يَكْثُرَ مَالُهُ وَوَلَدُهُ لَهُ الدُّكُورُ فَلْيُكْثِرْ مِنْ أَكْلِ الْهِنْدَبَاءِ.

(The book) 'Al Mahasin' – My father, from the one who mentioned it, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'One whom it cheers to increase his wealth and the males should be born for him, let him frequent from eating the chicory'.³⁵⁹

³⁵⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 20

³⁵⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 21

³⁵⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 22

³⁵⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 23

³⁵⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 24

³⁵⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 25

26- سن، المحاسن بَعْضُهُمْ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَلَيْكَ بِالْهِنْدَبَاءِ فَإِنَّهُ يَزِيدُ فِي الْمَاءِ وَ يُحَسِّنُ الْوَجْهَ.

(The book) 'Al Mahasin' – One of them,

From Abu Abdullah^{-asws} said: 'Upon you is with (eating) the chicory for it increases in the water (seminal fluid) and improves the face'.³⁶⁰

27- سن، المحاسن مَنْصُورُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ حَسَّانَ الْبَغْدَادِيِّ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ قَالَ: ذَكَرَ أَبُو عَبْدِ اللَّهِ ع الْبَصَلَ فَقَالَ يُطَيِّبُ النَّكْهَةَ وَ يَذْهَبُ بِالْبَلْعَمِ وَ يَزِيدُ فِي الْجِمَاعِ.

(The book) 'Al Mahasin' – Mansour Bin Al Abbas, from Abdul Aziz Bin Hassan Al Baghdadi, from Salih Bin Uqbah, from Abdullah Bin Muhammad Al Ju'fy who said,

'Abu Abdullah^{-asws} mentioned the onion. He^{-asws} said: 'It freshens the breath and removes the phlegm, and increases in the manhood'.³⁶¹

28- سن، المحاسن بَعْضُ أَصْحَابِنَا عَمَّنْ ذَكَرَهُ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ أَكُلُ الْجَزْرِ يُسَخِّنُ الْكُلَيْتَيْنِ وَ يُقِيمُ الذَّكَرَ

(The book) 'Al Mahasin' – One of our companions, from the one who mentioned it, from Dawood Bin Farqad who said,

'I heard Abu Al-Hassan^{-asws} saying: 'Eating the carrots warms the kidneys and strengthens the manhood'.

فُلْتُ جُعِلْتُ فِدَاكَ وَ كَيْفَ أَكُلُهُ وَ لَيْسَ لِي أَسْنَانٌ

I said, 'May I be sacrificed for you^{-asws}, and how do I eat it and there aren't any teeth for me?'

فَقَالَ مَرِ الْجَارِيَةَ نَسَلْفُهُ وَ كُلَّهُ.

He^{-asws} said: 'Instruct the maidservant to boil it and eat it'.³⁶²

29- سن، المحاسن رَوَى بَعْضُ أَصْحَابِنَا أَنَّ دَاوُدَ قَالَ: دَخَلْتُ عَلَيْهِ وَ بَيْنَ يَدَيْهِ جَزْرٌ فَنَاولَنِي فَقَالَ كُلْ

(The book) 'Al Mahasin' – It is reported by one of our companions that Dawood said,

'I entered to see him^{-asws} and in front of him^{-asws} were carrots. He^{-asws} gave me one and said: 'Eat!'

فَقُلْتُ لَيْسَتْ لِي طَوَاحِئُ

I said, 'There are molars for me!'

³⁶⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 26

³⁶¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 27

³⁶² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 28

فَقَالَ أَمَا لَكَ جَارِيَةٌ

He^{-asws} said: 'Is there a maid for you?'

فَقُلْتُ بَلَى

I said, 'Yes'.

فَقَالَ مُرَّهَا تَسْلُقُهُ لَكَ وَكُلْ فَإِنَّهُ يُسَخِّرُ الْكُلَيْتَيْنِ وَ يُقِيمُ الذَّكَرَ.

He^{-asws} said: 'Instruct her to boil it and eat, for it warms the kidneys and strengthens the manhood'.³⁶³

30- سن، المحاسن أحمد بن عبيد بن الحسين بن علوان عن أبي عبد الله ع قال قال رسول الله ص التمر البرني يقوي الظهر و يزيد في الجامعة تمام الخبر.

(The book) 'Al Mahasin' – Ahmad Bin Ubeyd, from Al-Husayn Bin Ulwan,

From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The 'Barny' dates strengthen the back and increase in the manhood' – complete Hadeeth.³⁶⁴

31- سن، المحاسن الحسن بن علي بن أبي عثمان رفعه إلى النبي ص قال: قال جبرئيل التمر البرني يزيد في ماء فقار الظهر الخبر.

(The book) 'Al Mahasin' – Al-Hassan Bin Ali Bin Abu Usman raising it to

The Prophet^{-saww} said: 'Jibraeel^{-as} said: 'The 'Barny' dates increase in the water of the vertebra of the back' – the Hadeeth.³⁶⁵

32- سن، المحاسن الحسن بن سعيد عن عمرو بن إبراهيم عن الخراساني قال: أكل الرمان يزيد في ماء الرجل و يحسن الولد.

(The book) 'Al Mahasin' – Al-Hassan Bin Saeed, from Amro Bin Ibrahim, from Al Khurasani who said,

'Eating the pomegranate increases in water (seminal fluid) of the mater and improves the child'.³⁶⁶

33- طب، طب الأئمة عليهم السلام محمد بن العيص عن إسحاق بن عثمان عن عثمان بن عيسى عن محمد بن مسلم قال: قال رجل لأبي عبد الله ع إني اشتري الجواربي فأحب أن تعلمني شيئاً أقوى به عليهن

(The book) 'Tibb Al Aйма^{-asws}', may the greeting be upon him^{-asws} – Muhammad Bin Al Ays, from Is'haq Bin Usman, from Usman Bin Isa, from Muhammad Bin Muslim who said,

³⁶³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 29

³⁶⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 30

³⁶⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 31

³⁶⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 32

'A man said to Abu Abdullah^{-asws}, 'I tend to buy the slave girls, so I would love it if you^{-asws} could teach me something I can be strong with it upon them!'

فَقَالَ خُذْ بَصَلًا أَبْيَضَ فَقَطِّعْهُ صِغَارًا وَ أَقْلِهِ بِالزَّيْتِ ثُمَّ خُذْ بَيْضًا فَأَقْبِصْهُ فِي قَصْعَةٍ وَ ذَرِّ عَلَيْهِ شَيْئًا مِنَ الْمَلْحِ ثُمَّ أَكْبِهْهُ عَلَى الْبَصَلِ وَ الزَّيْتِ وَ أَقْلِهِ وَ كُلْ مِنْهُ

He^{-asws} said: 'Take a white onion, chop it finely, and fry it in oil. Then take some eggs, crack them into a bowl, sprinkle a little salt on them, then pour them over the onion and oil, fry it, and eat from it'.

قَالَ إِسْحَاقُ فَفَعَلْتُهُ فَكُنْتُ لَا أُرِيدُ مِنْهُنَّ شَيْئًا إِلَّا نِلْتُهُ.

Is'haq said, 'I did that, and I did not desire anything from them except that I attained it'.³⁶⁷

34- وَ عَنْهُ ع أَنَّهُ قَالَ لِأَخْرَ تَسْجُدُ سَجْدَةً ثُمَّ تَقُولُ- اللَّهُمَّ أَدِّمْ فِيهِمْ لَدِّي وَ كَثِّرْ فِيهِمْ رَغْبَتِي وَ قَوِّ عَلَيْهِمْ ضَعْفِي خَلَا لًا مِنْ عِنْدِكَ يَا سَيِّدِي.

And from him^{-asws}, he^{-asws} said for the last Sajdah you perform: 'Then you should say, 'O Allah^{-azwj}! Sustain my delight in them, increase my desire for them, and strengthen my weakness toward them as something lawful from You^{-azwj}, O my Master!''³⁶⁸

35- وَ قَالَ: الْكُحْلُ يَزِيدُ فِي الْمَضَاجِعَةِ وَ الْحِنَاءُ يَزِيدُ فِيهَا.

And he^{-asws} said: 'The Kohl increases in the manhood and the Henna increases in it (as well)'.³⁶⁹

36- وَ قَالَ ع اللَّبَنُ الْحَلِيبُ نَافِعٌ لِمَنْ يَفْتَرُ عَلَيْهِ مَاءَ الظَّهْرِ.

And he^{-asws} said: 'The fresh milk benefits water of the back (seminal fluid) for the one who breaks fast upon it'.³⁷⁰

37- وَ عَنْ مُحَمَّدِ الْبَاقِرِ ع أَنَّهُ قَالَ: مَنْ عَدِمَ الْوَلَدَ فَلْيَأْكُلِ الْبَيْضَ وَ لِيُكْثِرْ مِنْهُ فَإِنَّهُ يُكْثِرُ النَّسْلَ.

And from Muhammad Al-Baqir^{-asws}, he^{-asws} said: 'One who lacks children, let him eat the eggs and let him frequent from it for it increases the offspring'.³⁷¹

38- وَ قَالَ الصَّادِقُ ع عَلَيْكَ بِالْهَنْدَبَاءِ فَإِنَّهُ يَزِيدُ فِي الْمَاءِ وَ يُحْسِنُ اللَّوْنَ وَ هُوَ حَارٌّ لَيِّنٌ يَزِيدُ فِي الْوَلَدِ الذُّكُورِ.

And Al-Sadiq^{-asws} said: 'Upon you is with (eating) the chicory for it increases in the water (seminal fluid) and improves the complexion, and it is warm, gentle. It increases in the male children'.³⁷²

³⁶⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 33

³⁶⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 34

³⁶⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 35

³⁷⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 36

³⁷¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 37

³⁷² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 38

39- وَعَنِ الْحَارِثِ بْنِ الْمُغَيَّرَةِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ الصَّادِقِ ع إِنِّي مِنْ أَهْلِ بَيْتٍ وَ قَدْ انْفَرَضُوا وَ لَيْسَ لِي وَلَدٌ

And from Al Haris Bin Al Mugheira who said,

'I said to Abu Abdullah Al-Sadiq^{asws}, 'I am from a household who have passed away and there is no child for me!'

قَالَ فَادْعُ اللَّهَ تَعَالَى وَ أَنْتَ سَاجِدٌ وَ قُلْ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ - رَبِّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ وَ لِيَكُنْ ذَلِكَ فِي الرَّكْعَةِ الْأَخِيرَةِ مِنْ صَلَاةِ الْعَتَمَةِ ثُمَّ جَامِعِ أَهْلَكَ مِنْ لَيْلَتِكَ

He^{asws} said: 'Supplicate to Allah^{azwj} the Exalted while you are in Sajdah, and say, **'My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication' [3:38] Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]**, and let that be in the last night in the evening (Al-Maghrib) Salat. Then have marital relations with your wife in that night'.

قَالَ الْحَارِثُ بْنُ الْمُغَيَّرَةِ فَفَعَلْتُ فَوُلِدَ لِي عَلِيُّ وَ الْحُسَيْنُ.

Al-Haris Bin Al-Mugheira said, 'I did so and Ali and Al-Husayn (two sons) were born for me'.³⁷³

40- طب، طب الأئمة عليهم السلام أحمد بن عمران بن أبي ليلى عن ابن أبي نجران عن سليمان بن جعفر الجعفري عن أبي جعفر الأول محمد الباقر بن علي بن الحسين بن علي ع أن رجلاً شكاً إليه فله الولد وأنه يطلب الولد من الإمام والحرائر فلا يرزق له وهو ابن ستين سنة

(The book) 'Tibb Al-Aimma^{asws}', may the greeting be upon him^{asws} – Ahmad Bin Imran Bin Abu Layli, from Ibn Abu Najran, from Suleyman Bin Ja'far Al Ja'fary,

From Abu Ja'far^{asws} the 1st, Muhammad Al-Baqir^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws}, a man complained to him^{asws} of the lack of children and he had sought the child from the slave girls and the free women, but it had not been Graced to him, and he was sixty years old.

فَقَالَ ع قُلْ ثَلَاثَةَ أَيَّامٍ فِي دُبُرِ صَلَوَاتِكَ الْمَكْتُوبَةِ صَلَاةِ الْعِشَاءِ الْأَخْرَةَ وَ فِي دُبُرِ صَلَاةِ الْفَجْرِ - سُبْحَانَ اللَّهِ سَبْعِينَ مَرَّةً وَ اسْتَغْفِرُ اللَّهَ سَبْعِينَ مَرَّةً وَ تَحْتَمُهُ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ - اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا - يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا - وَ يُمِدِدْكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ يُجْعَلْ لَكُمْ جَنَّاتٍ وَ يُجْعَلْ لَكُمْ أَنْهَارًا

He^{asws} said: 'Say for three days in the end of your Prescribed Salats, Salat of Al-Isha the last, and in the end of Salat Al-Fajr, 'Glory be to Allah^{azwj}', seventy times, and 'I seek Forgiveness of Allah^{azwj} seventy times', and end it with the Words of Allah^{azwj} Mighty and Majestic: **'Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you [71:12]**'.

ثُمَّ وَاقِعِ امْرَأَتَكَ اللَّيْلَةَ الثَّلَاثَةَ فَإِنَّكَ تُرْزَقُ بِإِذْنِ اللَّهِ ذَكَرًا سَوِيًّا

³⁷³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 39

Then have marital relations with your wife for three nights, you will be Graced a sound male child by the Permission of Allah^{-azwj}.

قَالَ فَفَعَلَ ذَلِكَ وَ لَمْ يَحِلْ الْحَوْلُ حَتَّى رُزِقَ فُرْقَةَ عَيْنٍ.

He said, 'I did that and a year had not passed by until I was Graced a delight of my eye'.³⁷⁴

41- مكا، مكارم الأخلاق قَالَ أَبُو الْحَسَنِ ع مَنْ أَكَلَ الْبَيْضَ وَ الْبَصَلَ وَ الزَّيْتِ زَادَ فِي جَمَاعِهِ وَ مَنْ أَكَلَ اللَّحْمَ بِالْبَيْضِ كَبُرَ عَظْمُ وُلْدِهِ.

(The book) 'Makarim Al Akhlaq' -

Abu Al-Hassan^{-asws} said: 'One who eats the eggs and the onion and the oil, there will be an increase in his manhood, and one who eats the meat with the eggs, the bones of his child will be big'.³⁷⁵

42- عَنْ بَعْضِ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع قَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَشْتَرِي الْجَوَارِيَ فَأُحِبُّ أَنْ تُعَلِّمَنِي شَيْئاً أَتَقَوَّى عَلَيْهِنَّ

One of the companions of Abu Abdullah^{-asws} said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I buy the slave girls so I would love it if you^{-asws} could teach me something I can be strengthened upon them!'

قَالَ خُذْ بَصَلاً وَ قَطِّعْهُ صِغَاراً صِغَاراً وَ أَقْلِهِ بِالزَّيْتِ وَ خُذْ بَيْضاً فَأَعْقِصْهُ فِي صَحْفَةٍ وَ ذَرِّ عَلَيْهِ شَيْئاً مِنْ مِلْحٍ فَأُذِرْهُ عَلَى الْبَصَلِ وَ الزَّيْتِ وَ أَقْلِهِ شَيْئاً ثُمَّ سَكِّنْ مِنْهُ

He^{-asws} said: 'Take an onion and chop it very finely, then fry it in oil. Take some eggs, beat them in a dish, and sprinkle a little salt on them. Then pour them over the onion and oil and fry it a bit more, then eat from it'.

قَالَ فَفَعَلْتُ فَكُنْتُ لَا أُرِيدُ مِنْهُنَّ شَيْئاً إِلَّا قَدَرْتُ عَلَيْهِ.

He said, 'So, I did, and I did not want anything from them except I was able upon it'.³⁷⁶

43- مكا، مكارم الأخلاق مِنْ كِتَابِ الْمَحَاسِنِ بِكَرْبُ بْنُ صَالِحٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ النَّبِيِّ ع إِنِّي اجْتَنَبْتُ طَلَبَ الْوَلَدِ مُنْذُ خَمْسِ سِنِينَ وَ ذَلِكَ أَنَّ أَهْلِي كَرِهَتْ ذَلِكَ وَ قَالَتْ إِنَّهُ يَسْتَنْدُ عَلَيَّ تَرْبِيئَهُمْ لِغَلَّةِ الشَّيْءِ فَمَا تَرَى

(The book) 'Makarim Al Akhlaq', from the book 'Al Mahasin' – Bakr Bin Salih said,

'I wrote to Abu Al-Hassan^{-asws} the 3rd, 'I have shunned seeking the child since five years and that is because my wife disliked that and said, 'It is harsh upon me to take care of them due to the lack of things'. So, what is your^{-asws} view?'

³⁷⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 40

³⁷⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 41

³⁷⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 42

فَكَتَبَ اَطْلُبِ الْوَلَدَ فَاِنَّ اللَّهَ يَرْزُقُهُمْ.

He^{-asws} wrote: 'Seek the children, for Allah^{-azwj} will Provide them!'³⁷⁷

44- مِنْ الْفِرْدَوْسِ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص اَطْلُبُوا الْوَلَدَ وَ التَّمِسُوهُ فَاِنَّهُ فُرَّةُ الْعَيْنِ وَ رِجْحَانَةُ الْقَلْبِ وَ اِيَّاكُمْ وَ الْعَجْزَ وَ الْعُمْرَ.

From (the book) 'Al Firdows' – from Ibn Umar who said,

'Rasool-Allah^{-saww} said: 'Seek the children and desire it, for it is a delight of the eyes and aroma of the heart, and beware of the frustration and the barrenness!'³⁷⁸

45- عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ لِيُعْضِ أَصْحَابِهِ فُلٌ فِي طَلْبِ الْوَلَدِ- رَبِّ لَا تَدْرَبِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ وَ اجْعَلْ لِي وَلِيًّا مِنْ لَدُنْكَ يَرْتُنِي فِي خِيَابِي وَ يَسْتَعْفِرُ لِي بَعْدَ وَفَاتِي وَ اجْعَلْهُ خَلْفًا سَوِيًّا وَ لَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ نَصِيبًا

From Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} said to one of his^{-asws} companions: 'Say in seeking the child, **'My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication' [3:38]**, and Make a guardian to be for me from Yourself who will inherit me during my lifetime and seek Forgiveness for me after my expiry, and Make him a sound creation and do not Make a share for the Satan^{-la} in him!

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ سَبْعِينَ مَرَّةً فَإِنَّهُ مَنْ أَكْتَرَ مِنْ هَذَا الْقَوْلِ رَزَقَهُ اللَّهُ مَا يَتَمَنَّى مِنْ مَالٍ وَ وَلَدٍ وَ مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness and I repent to You^{-azwj}, surely You^{-azwj} are the Forgiving, the Merciful', seventy times, for the one who frequents this word Allah^{-azwj} will Grace him what he is wishing for, from wealth and children, and from goodness of the world and the Hereafter.

فَاِنَّهُ تَعَالَى يَقُولُ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا- يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا- وَ يُغِدِّدُكُمْ بَأَمْوَالٍ وَ بَيِّنٍ وَ يَجْعَلُ لَكُمْ جَنَّاتٍ وَ يَجْعَلُ لَكُمْ أَنْهَارًا.

Allah^{-azwj} the Exalted Says: **So I said: 'Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you [71:12]'**³⁷⁹

46- وَ مِنْ كِتَابِ طِبِّ الْأَيْمَةِ، عَنْ سُلَيْمَانَ الْخُوَزِيِّ عَنْ شَيْخِ مَدَائِنِيِّ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَقَدْتُ إِلَى هِشَامِ بْنِ عَبْدِ الْمَلِكِ فَأَبْطَأَ عَلَيَّ الْإِدْنُ حَتَّى اعْتَمَمْتُ وَ كَانَ لَهُ حَاجِبٌ كَثِيرٌ الدُّنْيَا لَا وَكَلَهُ

And from the book 'Tibb Al Aйма^{-asws}', from Suleyman Al Ja'fari, from sheykh Madainy, from Zurara,

³⁷⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 43

³⁷⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 44

³⁷⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 45

From Abu Ja'far^{-asws}, he (Zurara) said: 'I came as a delegate to Hisham Bin Abdul Malik (caliph). The permission was delayed unto me until I was saddened, and there was a guard for him being of a lot of world (wealth), there being no children for him.

فَدَنَا أَبُو جَعْفَرٍ ع فَقَالَ هَلْ لَكَ أَنْ تُوصِلَنِي إِلَى هِشَامٍ فَأَعْلَمَكَ دُعَاءَ يُوَلِّدُ لَكَ وَلَدًا

Abu Ja'far^{-asws} approached and said: 'Is it for you to make me^{-asws} arrive to Hisham, and I^{-asws} will teach you a supplication, a child will be born for you?'

فَقَالَ نَعَمْ وَأَوْصَلَهُ إِلَى هِشَامٍ فَقَضَى حَوَائِجَهُ فَلَمَّا فَرَغَ فَقَالَ لَهُ الْحَاجِبُ جُعِلْتُ فِدَاكَ الدُّعَاءُ الَّذِي قُلْتَ لِي

He said, 'Yes', and let him^{-asws} arrive to Hisham and fulfilled his need. When he^{-asws} was free, the guard said to him^{-asws}, 'May I be sacrificed for you^{-asws}! The supplication which you^{-asws} had said to me!'

فَقَالَ نَعَمْ تَقُولُ فِي كُلِّ يَوْمٍ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ - سُبْحَانَ اللَّهِ سَبْعِينَ مَرَّةً وَ تَسْتَغْفِرُ اللَّهَ عَزَّ وَ جَلَّ عَشْرَ مَرَّاتٍ وَ تُسَبِّحُهُ تِسْعَ مَرَّاتٍ وَ تَحْتَمِمُ الْعَاشِرَةَ بِالْإِسْتِغْفَارِ

He^{-asws} said: 'Yes. You should say during every day when it is morning and evening, 'Glory be to Allah^{-azwj}', seventy times, and seek Forgiveness of Allah^{-azwj} Mighty and Majestic ten times, and glorify Him^{-azwj} seven times, and end the tenth wit seeking Forgiveness.

تَقُولُ - أَسْتَغْفِرُ اللَّهَ إِنَّهُ كَانَ عَفَّارًا - يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا - وَ يُمِدِّدُكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ يُجْعَلُ لَكُمْ جَنَّاتٍ وَ يُجْعَلُ لَكُمْ أَنْهَارًا

You should say, 'I seek Forgiveness of Allah^{-azwj}, **He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you [71:12]**'

فَقَالَهَا الْحَاجِبُ فُرِّقَ ذُرِّيَّتُهُ كَثِيرَةً وَ كَانَ بَعْدَ ذَلِكَ يَصِلُ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ ع

The guard said it and he was Graced with a lot of offspring, and after that he used to arrive to Abu Ja'far^{-asws} and Abu Abdullah^{-asws}.

قَالَ سُلَيْمَانُ فُقِلَتْهَا وَ تَزَوَّجْتُ ابْنَةَ عَمِّي وَ قَدْ أَبْطَأَ عَلَيَّ الْوَلَدُ مِنْهَا وَ عَلَّمْتُهَا أَهْلِي فُرِّقَتْ وَلَدًا وَ زَعَمَتِ الْمَرْأَةُ حِينَ تَشَاءُ أَنْ تَحْمِلَ حَمَلًا إِذَا قَالَتْهَا وَ عَلَّمْتُهَا غَيْرَهَا مِنْ لَمْ يَكُنْ يُوَلِّدُ لَهُ قَوْلِدَ هُمْ وَلَدٌ كَثِيرًا.

Suleyman said, 'I said it and I married a daughter of my uncle, and the child from her was delayed to me, and I taught it to my wife and I was Graced a child, and the woman claimed that she can become pregnant whenever she desires to. She said it and taught it to other from the ones who did not happen to have any child for him, so there were born for them a lot of children'.³⁸⁰

³⁸⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 46

47- عَنْ أَبِي بَكْرٍ بْنِ الْحَارِثِ الْبَصْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي مِنْ أَهْلِ بَيْتٍ قَدْ انْقَرَضُوا وَ لَيْسَ لِي وَلَدٌ

From Abu Bakr Bin Al Haris Al Basry who said,

'I said to Abu Abdullah^{-asws}, 'I am from a household who have passed away, and there isn't any child for me!'

قَالَ فَادْعُ اللَّهَ عَزَّ وَ جَلَّ وَ أَنْتَ سَاجِدٌ وَ قُلْ يَا رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ- رَبِّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ

He^{-asws} said: 'Supplicate to Allah^{-azwj} Mighty and Majestic while you are in Sajdah, and say, **'My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication' [3:38] Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]** .

قَالَ فَمُلَّتْهَا فَوُلِدَ لِي عَلِيُّ وَ الْحُسَيْنُ.

He (the narrator) said, 'I said it and there were born unto me Ali and Al-Husayn (two sons)'.³⁸¹

48- وَ بِرَوَايَةٍ عَنْهُ عَ لَطَلَبِ الْوَلَدِ قَالَ إِذَا أَرَدْتَ الْمُبَاشَرَةَ فَلْتَقْرَأْ ثَلَاثَ مَرَّاتٍ- وَ ذَا النُّونِ إِذْ دَهَبَ مُغَاضِبًا آيَةً.

And by a reported him him^{-asws} to seek the child. He^{-asws} said: 'If you intend the marital relations, read three times: **And the one with the whale (Yunus), when he went away in anger [21:87]** – the Verse'.³⁸²

49- عَنْهُ عَ قَالَ: إِذَا كَانَ بِامْرَأَةٍ أَحَدُكُمْ حَمْلًا فَلْيَسْتَقْبِلْ بِهَا الْقِبْلَةَ وَ لْيَقْرَأْ آيَةَ الْكُرْسِيِّ وَ لْيَضْرِبْ عَلَى جَنْبِهَا وَ لْيَقُلْ- اللَّهُمَّ قَدْ سَمَّيْتُهُ مُحَمَّدًا

From him^{-asws} having said: 'When there was a pregnancy with a wife of one of you, let him face the Qiblah with her and let him read Ayat Al Kursi, and let him tap upon her side and let him say, 'O Allah^{-azwj}! I hereby name him as 'Muhammad'!'

وَ إِنَّ اللَّهَ قَدْ يَجْعَلُهُ اللَّهُ عَزَّ وَ جَلَّ غُلَامًا [إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَجْعَلُهُ غُلَامًا] فَإِنْ وَفَى بِمَا سَمَى بَارَكَ اللَّهُ فِيهِ وَ إِنْ رَجَعَ عَنِ الْإِسْمِ كَانَ فِيهِ الْخِيَارُ إِنْ شَاءَ أَحَدٌ وَ إِنْ شَاءَ تَرَكَهُ.

And if Allah^{-azwj} Mighty and Majestic were to Make him a boy, and he fulfils with what he has named him, Allah^{-azwj} will Bless him, and if he retracts from the name, there would be the choice in him. If he likes he can take, and if he likes he can leave it'.³⁸³

50- وَ مِنْ كِتَابِ نَوَادِرِ الْحِكْمَةِ، عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: دَخَلَ رَجُلٌ عَلَيْهِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ وُلِدَ لِي تَمَانِيَةٌ بَنَاتٍ رَأْسٌ عَلَى رَأْسٍ وَ لَمْ أَرِ قَطُّ ذَكَرًا فَادْعُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرْزُقَنِي ذَكَرًا

And from the book 'Nawadir Al Hikma' -

³⁸¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 47

³⁸² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 48

³⁸³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 49

From Abu Abdullah^{-asws} having said: 'A man entered to see him^{-asws}. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! Eight daughters have been born unto me, one upon the other, and I have not seen a male (child) at all! So supplicated to Allah^{-azwj} Mighty and Majestic to Grace me a male child'.

فَقَالَ الصَّادِقُ ع إِذَا أَرَدْتَ الْمُوَافَعَةَ وَفَعَدْتَ مَعَدَّ الرَّجُلِ مِنَ الْمَرْأَةِ فَضَعْ يَدَكَ الْيُمْنَى عَلَى يَمِينِ سِرِّةِ الْمَرْأَةِ وَاقْرَأْ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ سَبْعَ مَرَّاتٍ ثُمَّ وَافِعَ أَهْلَكَ فَإِنَّكَ تَرَى مَا تُحِبُّو إِذَا تَبَيَّنَتِ الْحَمْلُ فَمَتَى مَا تَقَلَّبْتَ اللَّيْلَ فَضَعْ يَدَكَ عَلَى يَمِينِ سِرِّهَا وَاقْرَأْ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ سَبْعَ مَرَّاتٍ

Al-Sadiq^{-asws} said: 'When you want to have marital relations and sit the sitting of the man from a woman, place your right hand upon the right of the navel of the wife and read Surah Al Qadr seven times. Then have the marital relations with your wife, you will see what you like, and when the pregnancy is evident, when she turns at night place your hand upon the right of her navel and read Surah Al Qadr seven times'.

قَالَ الرَّجُلُ فَفَعَلْتُ ذَلِكَ فَوُلِدَ لِي سَبْعُ ذُكُورٍ رَأْسٌ عَلَى رَأْسٍ وَ قَدْ فَعَلَ ذَلِكَ غَيْرُ وَاحِدٍ فُرُفُوا ذُكُورًا.

The man said, 'I did that and seven boys were born for me, one upon another, and others did that they were Graced the males'.³⁸⁴

51 وَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ قَدْ وَقَدَّ عَلَى مُعَاوِيَةَ فَلَمَّا خَرَجَ تَبِعَهُ بَعْضُ حُجَّابِهِ وَ قَالَ إِنِّي رَجُلٌ ذُو مَالٍ وَ لَا يُؤَلِّدُ لِي فَعَلَّمَنِي شَيْئًا لَعَلَّ اللَّهَ يَرْزُقُنِي وَ لِدًا

And from Al-Hassan Bin Ali^{-asws}, had gone as a delegate to Muawiya. When he^{-asws} came out, one of his guards followed him^{-asws} and said: 'I am a man with wealth and there are no children for me, so teach me something, perhaps Allah^{-azwj} will Grace me a child!'

فَقَالَ عَلَيْكَ بِالِاسْتِعْفَارِ

He^{-asws} said: 'Upon you is with seeking the Forgiveness'.

فَكَانَ يُكْتَبُ الْإِسْتِعْفَارَ حَتَّى رُبَّمَا اسْتَعْفَرَ فِي الْيَوْمِ سَبْعِمِائَةً مَرَّةً فَوُلِدَ لَهُ عَشْرُ بَنِينَ فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَقَالَ لَهُ هَلْ سَأَلْتَهُ بِمِ قَالِ ذَلِكَ

He used to frequently seek the Forgiveness to the extent that sometimes he would seek the Forgiveness seven hundred times during the day. Ten sons were born for him. (News of) that reached Muawiya. He said to him, 'Did you ask him from whom he said that?'

فَوَفَدَ وَفَدَهُ أُخْرَى فَسَأَلَهُ الرَّجُلُ فَقَالَ أَمْ تَسْمَعُ قَوْلَ اللَّهِ عَزَّ اسْمُهُ فِي قِصَّةِ هُودٍ- وَ يَرْدُكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَ فِي قِصَّةِ نُوحٍ وَ يُمْدِدْكُمْ بِأَمْوَالٍ وَ بَنِينَ.

He sent another delegation and the man asked him. He said, 'Have you not heard the Words of Allah^{-azwj}, Mighty is His^{-azwj} Name, in the story of Hud^{-as}: **and Increase you in strength to your strength [11:52]**; and in the story of Noah^{-as}: **And Assist you with wealth and sons [71:12]**'.³⁸⁵

³⁸⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 50

³⁸⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 51

52 مكا، مكارم الأخلاق عَنِ الصَّادِقِ ع عَنْ عَلِيٍّ ع قَالَ: مَا أَكْثَرَ شَعْرَ رَجُلٍ قَطُّ إِلَّا قَلَّتْ شَهْوَتُهُ.

(The book) 'Makarim Al Akhlaq' -

From Al-Sadiq^{-asws}, from Ali^{-asws} having said: 'The (pubic) hair of a man does not increase at all except his sexual desires reduce'.³⁸⁶

53 كِتَابُ مُسْنَدِ فَاطِمَةَ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ الْجَشَمِيِّ بِإِسْنَادِهِ عَنْ وَهَبِ بْنِ وَهَبٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: هَمَمْتُ بِتَرْوِيحِ فَاطِمَةَ حِينًا وَ لَمْ أَجْسُرْ عَلَى أَنْ أَدْكُرَهُ لِرَسُولِ اللَّهِ ص وَ كَانَ ذَلِكَ يَخْتَلِجُ فِي صَدْرِي لَيْلًا وَ نَهَارًا حَتَّى دَخَلْتُ يَوْمًا عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا عَلِيُّ

The book 'Musnad Fatima^{-asws}' – from Musa Bin Abdullah Al Jushamy, by his chain from Wahb Bin Wahb, from Ja'far Bin Muhammad, from his father, from his grandfather,

From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'I^{-asws} had thought for a time of marrying (Syeda) Fatima^{-asws} but was not brave upon mentioning it to Rasool-Allah^{-saww}, and that fluttered in my chest night and day until one day I entered to see Rasool-Allah^{-saww}. He^{-saww} said: 'O Ali^{-asws}!

فَقُلْتُ لَيْتَكَ يَا رَسُولَ اللَّهِ

I^{-asws} said: 'Here I^{-asws} am, O Rasool-Allah^{-saww}!'

فَقَالَ هَلْ لَكَ فِي التَّرْوِيحِ

He^{-saww} said: 'Do you^{-asws} want to get married?'

فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

فَطَلَنْتُ أَنَّهُ يُرِيدُ أَنْ يُزَوِّجَنِي بِبَعْضِ نِسَاءِ قُرَيْشٍ وَ قَلْبِي خَائِفٌ مِنْ قُوَّةِ فَاطِمَةَ فَفَارَقْتُهُ عَلَى هَذَا فَوَ اللَّهُ مَا شَعَرْتُ حَتَّى أَتَانِي رَسُولُ رَسُولِ اللَّهِ ص فَقَالَ أَجِبْ يَا عَلِيُّ وَ أَسْرِعْ

I^{-asws} thought that he^{-saww} wanted to get me^{-asws} married to one of the women of Qureysh, and my^{-asws} heart was fearful of losing (Syeda) Fatima^{-asws}. I^{-asws} separated from him^{-saww} upon this. I^{-asws} was not aware until a messenger of Rasool-Allah^{-saww} came to me^{-asws}. He said, 'Answer Rasool-Allah^{-saww} and be quick!'

قَالَ فَاسْرَعْتُ الْمَضِيَّ إِلَيْهِ فَلَمَّا دَخَلْتُ نَظَرْتُ إِلَيْهِ فَلَمَّا رَأَيْتُهُ مَا رَأَيْتُهُ أَشَدَّ فَرَحًا مِنْ ذَلِكَ الْيَوْمِ وَ هُوَ فِي حُجْرَةٍ أَمْ سَلَمَةَ

³⁸⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 52

He^{-asws} said: 'I^{-asws} was swift in going to him^{-saww}. When I^{-asws} entered, I^{-asws} looked at him^{-saww}. When I^{-asws} saw him^{-saww}, I^{-asws} had not seen him^{-saww} any more intensely happier than on that day, and he^{-saww} was in a chamber of Umm Salama^{-ra}.

فَلَمَّا أَبْصَرَ بِي هَمَلًا وَ تَبَسَّمَ حَتَّى نَظَرْتُ إِلَى بَيَاضِ أَسْنَانِهِ لَهَا بَرِيقٌ قَالَ هَلُمَّ يَا عَلِيُّ فَإِنَّ اللَّهَ فَدَكَفَانِي مَا أَهَمَّنِي فِيكَ مِنْ أَمْرٍ تَزْوِجُكَ

When he^{-saww} sighted me^{-asws}, he beamed and smiled to the extent I^{-asws} looked at the whiteness of his^{-saww} teeth having a shine for these. He^{-saww} said: 'Come, O Ali^{-asws}, for Allah^{-azwj} has Suffice me^{-saww} of what had worried me^{-saww} regarding you^{-asws}, of the matter your^{-asws} marriage!'

فَقُلْتُ وَ كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ

I^{-asws} said: 'And how is that so, O Rasool-Allah^{-saww}?'

قَالَ أَتَانِي جِبْرَائِيلُ وَمَعَهُ مِنْ قَرْنُفْلِ الْجَنَّةِ وَ سُنْبُلَيْهَا قِطْعَتَانِ فَنَاوَلْنِيهَا فَأَخَذْتُهُ فَشَمِمْتُهُ فَسَطَعَ مِنْهَا رَائِحَةُ الْمِسْكِ ثُمَّ أَخَذَهَا مِنِّي فَقُلْتُ يَا جِبْرَائِيلُ مَا سَبِيلُهَا

He^{-saww} said: 'Jibrael^{-as} came to me^{-saww} and with him^{-as} were two pieces from the cloves of Paradise and their ears (pods). He^{-as} gave these to me^{-saww}. I^{-saww} took it and smelt it. There arose aroma of the Musk from these. Then he^{-as} took it back from me^{-saww}. I^{-saww} said: 'O Jibrael^{-as}! What is its way (purpose)?'

فَقَالَ إِنَّ اللَّهَ أَمَرَ سُكَّانَ الْجَنَّةِ أَنْ يُزَيِّنُوا الْجِنَانَ كُلَّهَا بِمَقَارِشِهَا وَ نُصُودِهَا وَ أَثَارِهَا وَ أَشْجَارِهَا وَ أَمَرَ رِيحَ الْجَنَّةِ الَّتِي يُقَالُ لَهَا الْمُنِيرَةُ فَهَبَّتْ فِي الْجَنَّةِ بِأَنْوَاعِ الْعَطْرِ وَ الطِّيبِ وَ أَمَرَ حُورَ عَيْنَيْهَا بِقُرْءِهَا فِيهَا سُورَةَ طه وَ يس فَرَفَعُوا أَصْوَاتَهُنَّ بِهَا

He^{-as} said: 'Allah^{-azwj} Commanded the dwellers of Paradise to adorn the Gardens, all of them, with their furnishings, and their cushions, and their rivers, and their trees, and He^{-azwj} Commanded the breeze of Paradise called 'Al-Muneyra'. It blew into the Paradise with a variety of fragrances and perfumes, and He^{-azwj} Commanded their Maiden Houries with reciting therein Surah Ta Ha and Yaseen, so they raised their voices with it.

ثُمَّ نَادَى مُنَادٍ أَلَا إِنَّ الْيَوْمَ يَوْمٌ وَلِيْمَةٌ فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ مِنِّي بِهِنَّ

Then a caller called out: "Indeed! Today is a day of a banquet of (Syeda) Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww}, and Ali^{-asws} Bin Abu Talib^{-asws}! There is Pleasure from Me I^{-azwj} with both of them^{-asws}!

ثُمَّ بَعَثَ اللَّهُ تَعَالَى سَحَابَةً بَيْضَاءَ فَمَطَرَتْ عَلَى أَهْلِ الْجَنَّةِ مِنْ لَوْلِيَّهَا وَ زَبْرَجِدِهَا وَ يَاقُوتِهَا وَ أَمَرَ خُدَّامَ الْجَنَّةِ أَنْ يَلْقُطُوهَا وَ أَمَرَ مَلَكَ مِنَ الْمَلَائِكَةِ يُقَالُ لَهُ رَاجِلٌ فَخَطَبَ رَاجِلٌ بِحُطْبَةٍ لَمْ يَسْمَعْ أَهْلُ السَّمَاءِ بِمِثْلِهَا

Then Allah^{-azwj} the Exalted Dispatched a white cloud and it rained upon the people of Paradise from its pearls, and its emeralds, and its rubies, and He^{-azwj} Commanded the servants of Paradise to pick these upon, and Commanded an Angel from the Angels called 'Raheel'. So Raheel addressed with such a sermon, the inhabitants of the sky had not heard the likes of it.

ثُمَّ نَادَى مُنَادٍ مَلَائِكَتِي وَ سَكَّانَ جَنَّتِي بَرِّكُوا عَلَيَّ نِكَاحِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَعَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنِّي زَوَّجْتُ أَحَبَّ النِّسَاءِ إِلَيَّ مِنْ أَحَبِّ الرِّجَالِ إِلَيَّ بَعْدَ مُحَمَّدٍ

Then a caller called out: “My^{-azwj} Angels and dwellers of My^{-azwj} Paradise! Send blessings upon the marriage of (Syeda) Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww}, and Ali^{-asws} Bin Abu Talib^{-asws}, for I^{-azwj} have got the woman most Beloved to Me^{-azwj}, married to the one man most Beloved to Me^{-azwj}, after Muhammad^{-saww}!”

ثُمَّ قَالَ يَا عَلِيُّ أَبَشِّرْ أَبَشِّرْ فَإِنِّي قَدْ زَوَّجْتُكَ بِابْنَتِي فَاطِمَةَ عَلَيَّ مَا زَوَّجَكَ الرَّحْمَنُ مِنْ فَوْقِ عَرْشِهِ فَقَدْ رَضِيَتْ لَهَا وَ لَكَ مَا رَضِيَ اللَّهُ لَكُمْ فِدُونَكُمْ أَهْلَكَ وَ كَفَى يَا عَلِيُّ بِرِضَايَ رِضًا فِيمَكَ يَا عَلِيُّ

Then he^{-saww} said: ‘O Ali^{-asws}! Receive glad tidings! Receive glad tidings for I^{-saww} am getting you^{-asws} married to my^{-saww} daughter^{-asws} (Syeda) Fatima^{-asws}, based upon what the Beneficent has got you^{-asws} married from above His^{-azwj} Throne, for I^{-saww} am pleased for her^{-asws} and for you^{-asws} what Allah^{-azwj} is Pleased for you^{-asws} both! Thus she^{-asws} is your^{-asws} wife, and suffice O Ali^{-asws}, with my^{-saww} pleasure as sufficient regarding you^{-asws}, O Ali^{-asws}!’

فَقَالَ يَا رَسُولَ اللَّهِ أَوْ بَلَغَ مِنْ شَأْنِي أَنْ أَدُكَّرَ فِي أَهْلِ الْجَنَّةِ وَ زَوَّجَنِي اللَّهُ فِي مَلَائِكَتِهِ

He^{-asws} said: ‘O Rasool-Allah^{-saww}, and it has reached from my^{-asws} glory such that I^{-asws} am mentioned among the inhabitants of Paradise, and Allah^{-azwj} got me^{-asws} married among His^{-azwj} Angels?’

فَقَالَ يَا عَلِيُّ إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا أَكْرَمَهُ بِمَا لَا عَيْنٌ رَأَتْ وَ لَا أذنٌ سَمِعَتْ وَ لَا خَطَرَ عَلَى قَلْبِ بَشَرٍ

He^{-saww} said: ‘He^{-saww} said: ‘O Ali^{-asws}! When Allah^{-azwj} Loves a servant, He^{-azwj} Honours him with what no eye has seen nor has an ear heard, nor has it occurred upon the heart of a mortal!’

فَقَالَ عَلِيُّ يَا رَبِّ أَوْرَغِيْبَالِي أَنْعَمْتَ عَلَيَّ أَنْ أَشْكُرَ نِعْمَتَكَ

Ali^{-asws} said: ‘My Lord! Support me that I should thank for Your Favours [27:19]’.

فَقَالَ النَّبِيُّ ص آمِينَ آمِينَ

The Prophet^{-saww} said: ‘Ameen! Ameen!’

نَ وَ قَالَ عَلِيُّ لَمَّا أَتَيْتُ رَسُولَ اللَّهِ ص حَاطِبًا ابْنَتَهُ فَاطِمَةَ قَالَ وَ مَا عِنْدَكَ تَنْقُذِي

And Ali^{-asws} said: ‘When I^{-asws} came to Rasool-Allah^{-saww} to propose for his^{-saww} daughter^{-asws} (Syeda) Fatima^{-asws}, he^{-saww} said: ‘And what is in your^{-asws} possession as cash?’

قُلْتُ لَهُ لَيْسَ عِنْدِي إِلَّا بَعِيرِي وَ فَرَسِي وَ دِرْعِي

I^{-asws} said to him^{-saww}: ‘There isn’t anything in my^{-asws} possession except my^{-asws} camel and my^{-asws} horse and my^{-asws} armour!’

قَالَ أَمَا فَرَسُكَ فَلَا بُدَّ لَكَ مِنْهُ تُقَاتِلُ عَلَيْهِ وَ أَمَا بَعِيرُكَ فَخَامِلٌ أَهْلَكَ وَ أَمَا دِرْعُكَ فَقَدْ زَوَّجَكَ اللَّهُ بِهَا

He^{-saww} said: 'As for your^{-asws} horse, there is no escape for you^{-asws} from it. You^{-asws} have to fight battles over it, and as for your^{-asws} camel, it is a carrier of your^{-asws} family, and as for your^{-asws} armour, Allah^{-azwj} will get you^{-asws} married with it!'

قَالَ عَلِيٌّ فَخَرَجْتُ مِنْ عِنْدِهِ وَ الدَّرْعُ عَلَى عَاتِقِي الْأَيْسَرِ فُدِعِيْتُ إِلَى سُوقِ اللَّيْلِ فَبِعْتُهَا بِأَرْبَعِمِائَةٍ دِرْهَمٍ سُودٍ هَجْرِيَّةٍ ثُمَّ أَتَيْتُ بِهَا إِلَى النَّبِيِّ ص فَصَبَّبْتُهَا بَيْنَ يَدَيْهِ

Ali^{-asws} said: 'I^{-asws} went out from his^{-saww} presence and the armour was upon my^{-asws} left shoulder. I^{-asws} called out to the night market and sold it for four hundred 'Hajariya' Dirhams. Then I^{-asws} came with these to the Prophet^{-saww} and poured these in front of him^{-saww}.

قَالَ اللَّهُ مَا سَأَلَنِي عَنْ عَدَدِهَا وَ كَانَ رَسُولُ اللَّهِ ص سَوِيًّا الْكَفِّ فَدَعَا بِأَلَا وَ مَلَأَ قَبْضَتَهُ فَقَالَ يَا بِلَالُ ابْتِغِ بِهَا طِيبًا لِابْنَتِي فَاطِمَةَ

By Allah^{-azwj}! He^{-saww} did not ask me about its number, and Rasool-Allah^{-saww} was an even-handed (just) person. He^{-saww} called Bilal and filled his hand. He^{-saww} said: 'O Bilal! Buy perfume with these for my^{-saww} daughter^{-asws} (Syeda) Fatima^{-asws}!'

ثُمَّ دَعَا أُمَّ سَلَمَةَ فَقَالَ يَا أُمَّ سَلَمَةَ ابْتِاعِي لِابْنَتِي فِرَاشًا مِنْ حَلِيسٍ [مَجْلِس] مِصْرَ وَ احْتَبِيهِ لِيَفَأَ وَ اخْذِي لَهَا مِدْرَعَةً وَ عَبَايَةً قَطْوَانِيَّةً وَ لَا تَتَّخِذِي لَهَا أَكْثَرَ مِنْ ذَلِكَ فَيَكُونَا مِنَ الْمُسْرِفِينَ

Then he^{-saww} called Umm Salama^{-ra}. He^{-saww} said: 'O Umm Salama^{-ra}! Buy for my daughter^{-asws} a mattress of Egyptian cloth and stuff it with palm fibre, a waist-coat and a Qatwany Abaya (cloak), and do not take for her^{-asws} more than that for they^{-asws} would both be from the extravagant ones!'

وَ صَبَّرَتْ أَيَّامًا مَا أَذْكَرَ لِرَسُولِ اللَّهِ ص شَيْئًا مِنْ أَمْرِ ابْنَتِهِ حَتَّى دَخَلْتُ عَلَى أُمَّ سَلَمَةَ فَقَالَتْ لِي يَا عَلِيُّ لِمَ لَا تَقُولُ لِرَسُولِ اللَّهِ ص يُدْجِلْكَ عَلَى أَهْلِكَ

And I^{-asws} was patient for day not mentioning anything to Rasool-Allah^{-saww} of the matter of his^{-saww} daughter^{-asws} until I^{-asws} entered to see Umm Salama^{-ra}. She^{-ra} said to me^{-asws}: 'O Ali^{-asws}! Why don't you^{-asws} say to Rasool-Allah^{-saww} take you^{-asws} to your^{-asws} wife?'

قَالَ قُلْتُ اسْتَجِي مِنْهُ أَنْ أَذْكَرَ لَهُ شَيْئًا مِنْ هَذَا

He^{-asws} said: 'I^{-asws} am too embarrassed from him^{-saww} to mention anything from this to him^{-saww}!'

فَقَالَتْ أُمَّ سَلَمَةَ ادْخُلْ عَلَيْهِ فَإِنَّهُ سَيَعْلَمُ مَا فِي نَفْسِكَ

Umm Salama^{-ra} said: 'Just enter to see him^{-saww}, and he^{-saww} will know what is within your conscience!'

قَالَ عَلِيُّ فَدَخَلْتُ عَلَيْهِ ثُمَّ خَرَجْتُ ثُمَّ دَخَلْتُ فَقَالَ رَسُولُ اللَّهِ ص أَحْسَبُكَ أَنَّكَ تَشْتَهِي الدُّخُولَ عَلَى أَهْلِكَ

Ali^{-asws} said: 'I^{-asws} entered to see him^{-saww}, then came out, then entered, then came out. Rasool-Allah^{-saww} said: 'I^{-saww} reckon you^{-asws} are desiring to go to your^{-asws} wife?'

قَالَ قُلْتُ نَعَمْ فَمَاذَا أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ

He^{-asws} said: 'I^{-asws} said: 'Yes! May my^{-asws} father^{-as} and my^{-asws} mother^{-as} be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}!'

فَقَالَ صَ غَدًا إِنْ شَاءَ اللَّهُ تَعَالَى.

He^{-saww} said: 'Tomorrow, if Allah^{-azwj} the Exalted so Desires!'³⁸⁷

54 مِصْبَاحُ الْأَنْوَارِ، رَوَى ابْنُ بَابُوَيْهٍ فِي حَدِيثٍ طَوِيلٍ أَوْرَدَهُ فِي تَرْوِيحِ فَاطِمَةَ أَنَّ النَّبِيَّ صَلَّى صَ أَخَذَ فِي فِيهِ مَاءً وَ دَعَا فَاطِمَةَ فَأَجْلَسَهَا بَيْنَ يَدَيْهِ ثُمَّ مَجَّ الْمَاءَ فِي الْمِحْضَبِ وَ غَسَلَ فِيهِ قَدَمَيْهِ وَ وَجْهَهُ

(The book) Misbah Al Anwaar' –

It is reported by Ibn Babuwayh in a lengthy Hadeeth he reported regarding the marriage of (Syeda) Fatima^{-asws}, 'The Prophet^{-saww} took some water in his^{-saww} mouth and called (Syeda) Fatima^{-asws} and seated her^{-asws} in front of him^{-saww}. Then he^{-saww} poured the water into a washbasin and washed his^{-saww} feed and his^{-saww} face in it.

ثُمَّ دَعَا فَاطِمَةَ وَ أَخَذَ كَفًّا مِنْ مَاءٍ فَضَرَبَهُ عَلَى رَأْسِهَا وَ كَفًّا بَيْنَ يَدَيْهَا ثُمَّ رَشَّ جِلْدَهَا ثُمَّ دَعَا بِمِحْضَبٍ آخَرَ ثُمَّ دَعَا عَلِيًّا فَصَنَعَ بِهِ كَمَا صَنَعَ بِهَا

Then he^{-saww} called (Syeda) Fatima^{-asws} and took a handful of water and splashed it upon her^{-asws} head and a handful in front of her. Then he^{-saww} sprinkled on her^{-asws} skin. Then he^{-saww} called for another washbasin, then called Ali^{-asws} and did with him^{-asws} just as he^{-saww} had done with her^{-asws}.

ثُمَّ التَّرْمَهُمَا وَ قَالَ - اللَّهُمَّ كَمَا أَذْهَبْتَ عَنِّي الرَّجْسَ وَ طَهَّرْتَنِي تَطْهِيراً فَأَذْهَبْ عَنْهُمُ الرَّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

Then he^{-saww} hugged her^{-asws} and said: 'O Allah^{-azwj}! Just as You^{-azwj} Kept the uncleanness away from me^{-saww} and Purified me^{-saww} a thorough purifying, Keep the uncleanness away from them^{-asws} and Purify them^{-asws} a thorough purifying!'

ثُمَّ قَالَ فَوَمَا إِلَى بَيْنِكُمْ جَمَعَ اللَّهُ بَيْنِكُمْ وَ بَارَكَ فِي نَسْلِكُمْ وَ أَصْلَحَ بِأَلْكُمَا

Then he^{-saww} said: 'Arise to go to your^{-asws} home, and may there be in your^{-asws} offspring and Rectify your^{-asws} matters!'

ثُمَّ قَامَ فَخَرَجَ وَ أَغْلَقَ الْبَابَ.

³⁸⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 53

Then he^{-saww} stood up and closed the door'.³⁸⁸

55 وَ عَنْ شُرْحِبِيلِ بْنِ سَعِيدٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى فَاطِمَةَ صَبِيحَةَ عَزْسِهَا بِقَدَحٍ فِيهِ لَبَنٌ فَقَالَ اشْرَبِي فِدَاكَ أَبُوكَ ثُمَّ قَالَ لِعَلِيِّ ع اشْرَبْ فِدَاكَ ابْنُ عَمَّتِكَ.

From Shurahjeel Bin Saeed who said,

'Rasool-Allah^{-saww} entered to see (Syeda) Fatima^{-asws} on the morning of her wedding with a cup wherein was milk. He^{-saww} said: 'Drink, may your^{-asws} father^{-saww} be sacrificed for you^{-asws}!' Then said to Ali^{-asws}: 'Drink, may the son^{-saww} of your^{-asws} uncle^{-as} be sacrificed for you^{-asws}!'³⁸⁹

[باب 105 فضل الأولاد و ثواب تربيتهم و كيفيتها](#)

CHAPTER 105 – MERITS OF THE CHILDREN, AND REWARDS OF THEIR UPBRINGING ITS METHOD

1- مكا، مكارم الأخلاق عن السكوني قال قال رسول الله ص الولد الصالح زينة من رباحين الجنة.

(The book) 'Makarim Al Akhlaq' – From Al Sakuni who said,

'Rasool-Allah^{-saww} said: 'The righteous child is a fragrant flower from the fragrant flowers of Paradise'.³⁹⁰

2- عن الصادق ع قال: ميراث الله من عبده المؤمن ولد صالح يستغفر له.

From Al-Sadiq^{-asws} having said: 'Inheritance of Allah^{-azwj} from His^{-azwj} believing servant is a righteous child who seeks Forgiveness for him'.³⁹¹

3- وَ عَنْهُ ع قَالَ: الْبَنَاتُ حَسَنَاتُ وَ الْبُيُوتُ نِعْمَةٌ فَالْحَسَنَاتُ يُنَابُ عَلَيْهَا وَ النِّعَمُ يُسْأَلُ عَنْهَا.

And from him^{-asws} having said: 'The daughters are good deeds and the sons are bounties. The good deeds are Rewarded upon, and the bounties will be questioned about'.³⁹²

4- وَ بُشِّرَ النَّبِيُّ ص بِابْنَةٍ فَتَطَرَّ فِي وَجْهِهِ أَصْحَابُهُ فَرَأَى الْكَرَاهَةَ فِيهِمْ فَقَالَ مَا لَكُمْ رِيحَانَةٌ أَشْتَمْتُمَا وَ رِزْقُهَا عَلَى اللَّهِ.

And the Prophet^{-saww} was given glad tidings of a daughter. He^{-saww} looked into the faces of his^{-saww} companions. He^{-saww} saw the dislike in them. He^{-saww} said: 'What is the matter with you all? (She is) a fragrant flower I^{-saww} smell and her^{-asws} sustenance is upon Allah^{-azwj}'.³⁹³

³⁸⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 54

³⁸⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 104 H 55

³⁹⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 1

³⁹¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 2

³⁹² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 3

³⁹³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 4

5- مِنَ الرَّوْضَةِ، قَالَ قَالَ رَسُولُ اللَّهِ ص نِعْمَ الْوَلَدُ الْبَنَاتُ الْمُحَدَّرَاتُ مَنْ كَانَتْ عِنْدَهُ وَاحِدَةً جَعَلَهَا اللَّهُ سِتْرًا مِنَ النَّارِ وَ مَنْ كَانَتْ عِنْدَهُ اثْنَتَانِ أُدْخِلَهُ اللَّهُ بِمَا الْجَنَّةَ وَ مَنْ يَكُنْ لَهُ ثَلَاثٌ أَوْ مِثْلُهُنَّ مِنَ الْأَخْوَاتِ وَضِعَ عَنْهُ الْجِهَادُ وَ الصَّدَقَةُ.

From 'Al Rowza' -

He said, 'Rasool-Allah^{-saww} said: 'Best of the children are the daughters kept at home! One who has one in his possession, Allah^{-azwj} will Make her a veil from the Hellfire, and one who has two in his possession, Allah^{-azwj} will Admit him into the Paradise due to her, and one who has three for him or similar to them from the sisters, the Jihad and the charity are dropped from him'.³⁹⁴

6- عَنْ حَدِيثِةِ الْيَمَانِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ أَوْلَادِكُمُ الْبَنَاتُ.

From Huzeyfa Al Yamani who said,

Rasool-Allah^{-saww} said: 'Best of your children are the daughters!'³⁹⁵

7- عَنِ الرَّضَا ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَرَادَ بَعْدَ خَيْرٍ أَمْ يُمِئْتُهُ حَتَّى يُرِيَهُ الْخَلْفَ.

From Al-Reza^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted, When He^{-azwj} Wants good for a servant, does not Cause him to die until He^{-azwj} Shows him his replacement (successor)'.³⁹⁶

8- وَ رُوِيَ أَنَّ مَنْ مَاتَ بِلَا خَلْفٍ فَكَأَنَّ لَمْ يَكُنْ فِي النَّاسِ وَ مَنْ مَاتَ وَ لَهُ خَلْفٌ فَكَأَنَّ لَمْ يَمُتْ.

And it is reported that the one who dies without a replacement (successor), it is as if he had not existed among the people, and the one who dies and there is a replacement (successor) for him, it is as if he did not die'.³⁹⁷

9- وَ عَنِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَرْحَمُ الرَّجُلَ لِيَشِدَّوْهُ حُبِّهِ لَوْلَدِهِ.

And from Al-Sadiq^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Mercies the man as per the intensity of his love for his child'.³⁹⁸

10- وَ قَالَ لَهُ عُمَرُ بْنُ يَزِيدَ إِنَّ لِي بَنَاتٍ

And Umar Bin Yazeed said to him^{-asws}, 'There are daughters for me!'

فَقَالَ لِي لَعَلَّكَ تَتَمَنَّي مَوْتَهُنَّ أَمَا إِنَّكَ إِذَا تَمَنَّيْتِ مَوْتَهُنَّ وَ مِثْنٌ لَمْ تُؤَجَّرْ يَوْمَ الْقِيَامَةِ وَ لَقَيْتِ رَبَّكَ حِينَ تَلْقَاهُ وَ أَنْتِ عَاصٍ.

He^{-asws} said to me: 'Perhaps you are wishing for their death? But, if you are wishing for their death and they do die, you will not be Rewarded on the Day of Qiyamah (for anything), and

³⁹⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 5

³⁹⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 6

³⁹⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 7

³⁹⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 8

³⁹⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 9

you will meet your Lord^{-azwj} when you do meet Him^{-azwj} and you would be a disobedient one'.³⁹⁹

11- عَنْ حَمْرَةَ بِنِ حُمْرَانَ بِإِسْنَادِهِ أَنَّهُ أَتَى رَجُلًا النَّبِيِّ صَ وَ عِنْدَهُ رَجُلٌ فَأَخْبَرَهُ بِمَوْلُودٍ فَتَغَيَّرَ لَوْنُ الرَّجُلِ فَقَالَ النَّبِيُّ صَ مَا لَكَ

From Hamza Bin Humran, by his chain,

'A man came to the Prophet^{-saww} and in his^{-saww} presence was a man. He was informed of a new born for him. The complexion of the man changed. The Prophet^{-saww} said: 'What is the matter with you?'

فَقَالَ خَيْرٌ

He said, 'Good'.

قَالَ قُلْ

He^{-saww} said: 'Tell!'

قَالَ خَرَجْتُ وَ الْمَرْأَةُ تُمَخِّضُ فَأُخْبِرْتُ أَنَّهَا وُلِدَتْ جَارِيَةً

He said, 'I came out while the wife was in labour. I have been informed she has given birth to a girl'.

فَقَالَ لَهُ النَّبِيُّ صَ الْأَرْضُ تُظِلُّهَا وَ السَّمَاءُ تُظِلُّهَا وَ اللَّهُ يَرْزُقُهَا وَ هِيَ رِيحَانَةٌ تَشْمُهَا

The Prophet^{-saww} said to him: 'The earth will carry her and the sky will shade her and Allah^{-azwj} will sustain her, and she is a fragrant flower you can smell!'

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ مَنْ كَانَتْ لَهُ ابْنَةٌ وَاحِدَةٌ فَهِيَ مَفْدُوحٌ وَ مَنْ كَانَتْ لَهُ ابْنَتَانِ فَبِأَعْوَابِهِ وَ مَنْ كَانَتْ لَهُ ثَلَاثٌ وَضِعَ عَنْهُ الْجِهَادُ وَ كُلُّ مَكْرُوهٍ وَ مَنْ كَانَتْ لَهُ أَرْبَعٌ فَبِأَعْيُنِهِ يَا عِبَادَ اللَّهِ أَقْرَضُوهُ يَا عِبَادَ اللَّهِ ارْحَمُوهُ.

Then he^{-saww} faced toward his^{-saww} companions. He^{-saww} said: 'One who has one daughter for him is burdened, and one who has two for him, how in need of help he is; and one who has three for him, the Jihad and every abhorrence is dropped from him, and the one who has four for him, O servants of Allah^{-azwj} assist him! O servants of Allah^{-azwj} lend to him! O servants of Allah^{-azwj} mercy him!⁴⁰⁰

12- وَ قَالَ عَ مَنْ عَالَ ثَلَاثَ بَنَاتٍ أَوْ ثَلَاثَ أَخْوَاتٍ وَجِبَتْ لَهُ الْجَنَّةُ

And he^{-saww} said: 'One who supports three daughters or three sisters, the Paradise is obligated for him!'

³⁹⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 10

⁴⁰⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 11

قِيلَ يَا رَسُولَ اللَّهِ وَ اثْنَتَيْنِ

It was said: 'O Rasool-Allah^{-saww}, and two?'

قَالَ ص وَ اثْنَتَيْنِ

He^{-saww} said: 'And two'.

قِيلَ يَا رَسُولَ اللَّهِ وَ وَاحِدَةً

It was said, 'O Rasool-Allah^{-saww}, and one?'

قَالَ وَ وَاحِدَةً.

He^{-saww} said: 'And one!'⁴⁰¹

13 عَنْ النَّبِيِّ ص قَالَ: مِنْ سَعَادَةِ الرَّجُلِ أَنْ لَا تَحِيضَ ابْنَتُهُ فِي بَيْتِهِ.

And from the Prophet^{-saww} having said: 'From the good fortune of a man is that his daughter does not menstruate in his house'.⁴⁰²

14- عَنْ النَّبِيِّ ص قَالَ: أَحِبُّوا الصِّبْيَانَ وَ ارْحَمُوهُمْ فَإِذَا وَعَدْتُمُوهُمْ فَمُوا لَهُمْ فَإِنَّهُمْ لَا يَرَوْنَ إِلَّا أَنْكُمْ تَرِزُّوهُمْ.

From the Prophet^{-saww} having said: 'Love the children and mercy them. When you promise them, fulfil for them, for they are viewing that only you are their provider'.⁴⁰³

15- وَ عَنْ النَّبِيِّ ص نَظَرَ إِلَى رَجُلٍ لَهُ ابْنَانِ فَقَبَّلَ أَحَدَهُمَا وَ تَرَكَ الْآخَرَ فَقَالَ النَّبِيُّ ص فَهَلَا آسَيْتَ بَيْنَهُمَا.

And from the Prophet^{-saww}, he^{-saww} looked at a man having two daughters for him. He kissed one of them and neglected the other. The Prophet^{-saww} said: 'Why don't you treat both of them equally?'⁴⁰⁴

16- وَ قَالَ ع اغْدِلُوا بَيْنَ أَوْلَادِكُمْ كَمَا تُحِبُّونَ أَنْ يَغْدِلُوا بَيْنَكُمْ فِي الْبِرِّ وَ اللُّطْفِ.

And he^{-saww} said: 'Be equitable between your children just as you would love to be treated equitably between you in the righteousness and the compassion!'⁴⁰⁵

17- قَبَّلَ رَسُولُ اللَّهِ ص الْحَسَنَ وَ الْحُسَيْنَ ع فَقَالَ الْأَقْرَعُ بْنُ حَابِسٍ إِنَّ لِي عَشْرَةً مِنَ الْأَوْلَادِ مَا قَبَّلْتُ وَاحِدًا مِنْهُمْ

⁴⁰¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 12

⁴⁰² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 13

⁴⁰³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 14

⁴⁰⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 15

⁴⁰⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 16

Rasool-Allah^{-saww} kissed Al-Hassan^{-asws} and Al-Husayn^{-asws}. Al-Fara'a Bin Habis said, 'There are ten children for me. I have not kissed even one of them!'

فَقَالَ مَا عَلَيَّ إِنْ نَزَعَ اللَّهُ الرَّحْمَةَ مِنْكَ أَوْ كَلِمَةً تُحَوِّهَا.

He^{-saww} said: 'What is to me^{-saww} if Allah^{-azwj} has Removed the mercy from you! – or words approximate to it'.⁴⁰⁶

18- عَنِ النَّبِيِّ ص قَالَ: سَمُّوا أَوْلَادَكُمْ أَسْمَاءَ الْأَنْبِيَاءِ وَ أَحْسِنُوا الْأَسْمَاءَ عَبْدُ اللَّهِ وَ عَبْدُ الرَّحْمَنِ.

From the Prophet^{-saww} having said: 'Name your children with names of the Prophets^{-as}, and the best of names is 'Abdullah' and 'Abdul Rahman''.⁴⁰⁷

19- وَ عَنِ النَّبِيِّ ص قَالَ: مِنْ حَقِّ الْوَالِدِ عَلَى وَالِدِهِ ثَلَاثَةٌ يُحْسِنُ اسْمَهُ وَ يُعَلِّمُهُ الْكِتَابَةَ وَ يُزَوِّجُهُ إِذَا بَلَغَ.

And from the Prophet^{-saww} having said: 'From rights of the child upon his parent are three – he should give him a good name, and teach him the Book (Quran), and get him married when he matures'.⁴⁰⁸

20- وَ قَالَ ع أَكْثَرُوا مِنْ قُبْلَةٍ أَوْلَادِكُمْ فَإِنَّ لَكُمْ بِكُلِّ قُبْلَةٍ دَرَجَةٌ فِي الْجَنَّةِ مَا بَيْنَ كُلِّ دَرَجَةٍ خَمْسِمِائَةَ عَامٍ.

And he^{-asws} said: 'Frequent from kissing your children. For you, with every kiss is a rank in the Paradise, what is between each rank being a travel distance of five hundred years'.⁴⁰⁹

21- عَنِ الرِّضَا ع عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ قَوْمٍ كَانَتْ لَهُمْ مَشُورَةٌ فَحَضَرَ مَعَهُمْ مِنْ اسْمِهِ مُحَمَّدٌ وَ أَحْمَدُ فَأَدْخَلُوهُ فِي مَشُورَتِهِمْ إِلَّا خَيْرَ لَهُمْ.

From Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There are none from a people having consultation for them, so there is present with them someone named as 'Muhammad' and 'Ahmad', so they include him in the consultation, except it would be better for them'.⁴¹⁰

22- وَ قَالَ ع يَلْزِمُ الْوَالِدَيْنِ مِنْ عُمُقِ الْوَالِدِ مَا يَلْزِمُ الْوَالِدَ لَهْمَا مِنَ الْعُمُقِ.

And he^{-asws} said: 'The parents are liable for disobedience toward the child just as the child is liable for disobedience toward them'.⁴¹¹

23- وَ قَالَ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ إِنْ الْعَاقَ لِوَالِدَيْهِ مَا يَجِدُ رِيحَ الْجَنَّةِ.

⁴⁰⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 17

⁴⁰⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 18

⁴⁰⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 19

⁴⁰⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 20

⁴¹⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 21

⁴¹¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 22

And he^{-saww} said: 'By the One Who Send me^{-saww} with the truth! The one disloyal to his parents will not feel the breeze of Paradise!'⁴¹²

24- قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قُبْلَةُ الْوَالِدِ رَحْمَةٌ وَ قُبْلَةُ الْمَرْءِ شَهْوَةٌ وَ قُبْلَةُ الْوَالِدَيْنِ عِبَادَةٌ وَ قُبْلَةُ الرَّجُلِ أَخَاهُ دِينٌ.

Amir Al-Momineen^{-asws} said: 'Kissing the child is mercy, and kissing the wife is lustful desire, and kissing the parents is an act of worship, and kissing the man is his brother-hood in religion'.⁴¹³

25- وَ زَادَ عَنْهُ الْحَسَنُ الْبَصْرِيُّ وَ قُبْلَةُ الْإِمَامِ الْعَادِلِ طَاعَةٌ.

And Al-Hassan Al-Basry increased in it, 'And kissing the just Imam^{-asws} is an act of obedience'.⁴¹⁴

26- عَنِ الصَّادِقِ ع قَالَ: بُرِّ الرَّجُلِ بِوَالِدِهِ بُرُّهُ بِوَالِدَيْهِ.

From Al-Sadiq^{-asws} having said: 'Righteousness of the man with his child is his righteousness with his parents'.⁴¹⁵

27- عَنْ رِفَاعَةَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنِ الرَّجُلِ تَكُونُ لَهُ بَنُونَ وَ أُمَّهُمُ لَيْسَتْ بِوَاحِدَةٍ أَيْفَضِلُّ أَحَدَهُمْ عَلَى الْآخَرِ

From Rifa'at who said,

'I asked Abu Al-Hassan^{-asws} about the man having sons for him and their mother isn't one, 'Can he prefer one of them over the other?'

قَالَ نَعَمْ لَا بَأْسَ بِهِ قَدْ كَانَ أَبِي ع يُفَضِّلُنِي عَلَى عَبْدِ اللَّهِ.

He^{-asws} said: 'Yes, there is no problem with it. My^{-asws} father^{-asws} used to prefer me^{-asws} over Abdullah'.⁴¹⁶

28- عَنِ الصَّادِقِ ع قَالَ: مَنْ نَعِمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الرَّجُلِ أَنْ يُشَبِّهَهُ وَلَدُهُ.

From Al-Sadiq^{-asws} having said: 'From the bounties of Allah^{-azwj} Mighty and Majestic upon the man is that his son would resemble him'.⁴¹⁷

29- وَ عَنْهُ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَرَادَ أَنْ يَخْلُقَ خَلْقًا جَمَعَ كُلَّ صُورَةٍ بَيْنَهُ وَ بَيْنَ آدَمَ ثُمَّ خَلَقَهُ عَلَى صُورَةٍ إِخْدَاهُنَّ فَلَا يَقُولَنَّ أَحَدٌ لَوْلَدِهِ هَذَا لَا يُشَبِّهُنِي وَ لَا يُشَبِّهُ شَيْئًا مِنْ آبَائِي.

⁴¹² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 23

⁴¹³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 24

⁴¹⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 25

⁴¹⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 26

⁴¹⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 27

⁴¹⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 28

And from him^{-asws} having said: 'When Allah^{-azwj} Blessed and Exalted Creates a creature, He^{-azwj} Gathers every image between him and Adam^{-as}. Then He^{-azwj} Creates him upon an image of one of them, so not one of you should be saying, 'This one does not resemble me', and he does not resemble anything from my forefathers!'⁴¹⁸

30- وَ سَأَلَ رَجُلٌ النَّبِيَّ ص فَقَالَ مَا لَنَا نَحْدُ بِأَوْلَادِنَا مَا لَا يَجِدُونَ بِنَا

And a man asked the Prophet^{-saww}. He said, 'What is the matter with us? We are finding with our children what is not found being with us?'

قَالَ لِأَنَّهُمْ مِنْكُمْ وَ لَسْتُمْ مِنْهُمْ.

He^{-saww} said: 'Because they are from you and you aren't from them!'⁴¹⁹

31- وَ قِيلَ لِعَلِيِّ بْنِ الْحُسَيْنِ ع أَنْتَ أَبْرُ النَّاسِ بِأَمْرِكَ وَ لَا تَزَالُ تَأْكُلُ مَعَهَا

And it was said to Ali^{-asws} Bin Al-Husayn^{-asws}, 'You^{-asws} are the most righteous with your^{-asws} mother^{-as}, and you^{-asws} have not stopped eating with her^{-as}!'

قَالَ أَخَافُ أَنْ يَسْبِقَ يَدِي إِلَى مَا سَابَقَتْ عَيْنُهَا إِلَيْهِ فَأَكُونَ قَدْ عَقَمْتُهَا.

He^{-asws} said: 'I^{-asws} fear that my^{-asws} hand may precede to what her^{-as} eyes would have preceded to, so I^{-asws} might have been disrespectful to her^{-as}!'⁴²⁰

32- وَ سُئِلَ الصَّادِقُ ع لِمَ أُبْتِمَ اللَّهُ نَبِيَّهُ مُحَمَّدًا ص

And Al-Sadiq^{-asws} was asked, 'Why did Allah^{-azwj} Orphan His^{-azwj} Prophet Muhammad^{-saww}?'

قَالَ لِأَنَّهُ يَكُونُ لِأَحَدٍ عَلَيْهِ طَاعَةٌ.

He^{-asws} said: 'Lest there be obedience for anyone upon him^{-saww}!'⁴²¹

33- عَنِ الصَّادِقِ ع قَالَ: هُنَّا رَجُلًا رَجُلًا أَصَابَ ابْنًا فَقَالَ أَهَيْتَكَ الْفَارِسِ

From Al-Sadiq^{-asws} having said: 'A man congratulated a man who had achieved a son. He said, 'I congratulate you of the horseman!'

فَقَالَ لَهُ الْحَسَنُ بْنُ عَلِيٍّ مَا أَعْلَمَكَ أَنْ يَكُونَ فَارِسًا أَوْ رَاجِلًا

⁴¹⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 29

⁴¹⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 30

⁴²⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 31

⁴²¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 32

Abu Al-Hassan^{-asws} Bin Ali^{-asws} said: 'What makes you know whether he will be a horseman or a foot soldier?'

فَقَالَ لَهُ جَعِلْتُ فِدَاكَ فَمَا أَقُولُ

He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What shall I say?'

قَالَ تَقُولُ شَكَرْتَ الْوَاهِبَ وَ بُورِكَ لَكَ فِي الْمَوْهُوبِ وَ بَلَغَ أَشُدَّهُ وَ رَزِقْتَ بِهِ.

He^{-asws} said: 'You should say, 'May you thank the Bestower, and may He^{-azwj} Bless for you in the gift, and he reach the maturity and may you be Graced to see his righteousness!''⁴²²

34- قَالَ رَسُولُ اللَّهِ ص لِرَجُلٍ رَأَى مَعَهُ صَبِيًّا مِنْ هَذَا

Rasool-Allah^{-saww} said to a man having seen a child with him: 'Who is this?'

قَالَ ابْنِي

He said, 'My son!'

قَالَ أَمْتَعَكَ اللَّهُ بِهِ أَمَا لَوْ فُلْتُ بَارَكَ اللَّهُ فِيهِ لَكَ لَقَدَّمْتَهُ.

He^{-saww} said: 'May Allah^{-azwj} Cause you to enjoy (your life) with him! But, had I^{-saww} said: 'May Allah^{-azwj} Bless you regarding him', I^{-saww} would have advanced him over you'.⁴²³

35- وَ مِنْ كِتَابِ نَوَادِرِ الْحِكْمَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ ص مَنْ دَخَلَ السُّوقَ فَاشْتَرَى تُخْتَةً فَحَمَلَهَا إِلَى عِيَالِهِ كَانَ كَحَامِلِ صَدَقَةٍ إِلَى قَوْمٍ مَحَاوِجٍ وَ لِيَبْدَأَ بِالْإِنَاثِ قَبْلَ الذَّكَوْرِ فَإِنَّهُ مَنْ فَرَحَ ابْنَةً فَكَأَنَّمَا أَشْتَقَّ رَقَبَةً مِنْ وُلْدِ إِسْمَاعِيلَ وَ مَنْ أَفْرَرَ بِعَيْنِ ابْنٍ فَكَأَنَّمَا بَكَى مِنْ حَشْيَةِ اللَّهِ وَ مَنْ بَكَى مِنْ حَشْيَةِ اللَّهِ أَدْخَلَهُ جَنَّاتِ النَّعِيمِ.

And from the book 'Nawadir Al Hikmah' – From Ibn Abbas who said,

'The Prophet^{-saww} said: 'One who enters the market, so he buys a gift and carries it to his dependants would be like a carrier of charity to a needy people, and let him begin (by giving to) the females before the males, for the one who makes a daughter happy, it is as if he has liberated a neck from the children of Ismail^{-as}, and one who delights the eyes of a son, it is as if he has wept from fear of Allah^{-azwj}, and the one who weeps from fearing Allah^{-azwj}, He^{-azwj} will Admit him to the Gardens of bliss!'⁴²⁴

36- عَنْ عَبْدِ اللَّهِ بْنِ فَضَالَةَ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا بَلَغَ الْعُلَامُ ثَلَاثَ سِنِينَ فَقُلْ لَهُ سَبْعَ مَرَّاتٍ قُلْ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ يَبْرُكْ حَتَّى تَبْلُغَ لَهُ ثَلَاثَ سِنِينَ وَ سَبْعَةَ أَشْهُرٍ وَ عِشْرُونَ يَوْمًا ثُمَّ يَقَالُ لَهُ فَقُلْ مُحَمَّدٌ رَسُولُ اللَّهِ ص سَبْعَ مَرَّاتٍ -

⁴²² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 33

⁴²³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 34

⁴²⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 35

From Abdullah Bin Fazalah,

‘From either Abu Abdullah^{-asws} or Abu Ja’far^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘When the boy reaches three years, say to him seven times, ‘There is no god except Allah^{-azwj}’. Then he should be left until three years and seven months and twenty days are completed for him, then say, ‘Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}’, seven times.

و يُتْرَكُ حَتَّى تَبِمَّ لَهُ أَرْبَعُ سِنِينَ ثُمَّ يُقَالُ لَهُ قُلْ سَبْعَ مَرَّاتٍ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ثُمَّ يُتْرَكُ حَتَّى تَبِمَّ لَهُ خَمْسُ سِنِينَ ثُمَّ يُقَالُ لَهُ أَيُّهُمَا يَمِينُكَ وَ أَيُّهُمَا شِمَالُكَ فَإِذَا عَرَفَ ذَلِكَ حَوَّلَ وَجْهَهُ إِلَى الْقِبْلَةِ وَ يُقَالُ لَهُ اسْجُدْ

And he should be left until four years are complete for him. Then it should be said to him, ‘Say seven times, ‘May Allah^{-azwj} Send Salawaat of Allah^{-azwj} be upon Muhammad^{-saww} and Progeny^{asws} of Muhammad^{-saww}’. Then he should be left until five years are complete for him, then it should be said to him, ‘Which of the two is your right hand and which of the two is your left?’ Then when he recognises that, turn his face towards the Qiblah and it should be said to him, ‘Perform Sajdah!’

ثُمَّ يُتْرَكُ حَتَّى تَبِمَّ لَهُ سِتُّ سِنِينَ فَإِذَا تَمَّتْ لَهُ سِتُّ سِنِينَ قِيلَ لَهُ صَلِّ وَ عَلِّمِ الرُّكُوعَ وَ السُّجُودَ حَتَّى تَبِمَّ لَهُ سَبْعُ سِنِينَ فَإِذَا تَمَّتْ لَهُ سَبْعُ سِنِينَ قِيلَ لَهُ اغْسِلْ وَجْهَكَ وَ كَفَيْكَ فَإِذَا غَسَلَهُمَا قِيلَ لَهُ صَلِّ

Then he should be left until six years are complete for him. When six years have completed for him, it should be said to him, ‘Pray Salat!’, and be taught the Ruk’u and the Sajdah until seven years are complete for him. When seven years are complete for him, it should be said to him, ‘Wash your face and your hands!’ When he has washed them, it should be said to him, ‘Pray Salat!’

ثُمَّ يُتْرَكُ حَتَّى تَبِمَّ لَهُ ثَمَنُ سِنِينَ فَإِذَا تَمَّتْ لَهُ ثَمَنُ السِّنِينَ قِيلَ لَهُ صَلِّ وَ عَلِّمِ الْوُضُوءَ وَ ضَرْبَ عَلَيَّهَا فَإِذَا تَعَلَّمَ الْوُضُوءَ وَ الصَّلَاةَ عَفَرَ اللَّهُ لِرِوَالِدَيْهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then he should be left until nine years are complete for him. When these are completed, he should be taught the Wud’u and be struck upon it, and ordered with praying the Salat and be struck upon it. When he has learnt the Wud’u and the Salat, Allah^{-azwj} Forgives for his parents, if Allah^{-azwj} the Exalted so Desires’.⁴²⁵

37- مِنْ الْمَحَاسِنِ عَنِ الصَّادِقِ ع قَالَ: مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ الْوَلَدُ يُعْرَفُ بِشِبْهِهِ وَ خُلُقِهِ وَ خَلْقِهِ وَ شَمَائِلِهِ.

From (the book) ‘Al Mahasin’ -

From Al-Sadiq^{-asws} having said: ‘From good fortune of the man is that the child would be recognised through his resemblance, and his manners, and his physique, and his appearance’.⁴²⁶

⁴²⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 36

⁴²⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 37

38- قَالَ النَّبِيُّ ص مِنْ نِعْمَةِ اللَّهِ عَلَى الرَّجُلِ أَنْ يُشْبِهَهُ وَوَلَدُهُ.

The Prophet^{-saww} said: 'From the bounties of Allah^{-azwj} upon that man is that his son resembles him'.⁴²⁷

39- عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ كَانَ أَبِي يُعْوَلُ سَعْدَ امْرُؤٍ لَمْ يَمُتْ حَتَّى يَرَى خَلْفَهُ مِنْ نَفْسِهِ

From Abu Ibrahim (Musa Al-Kazim^{-asws}) having said: 'My^{-asws} father^{-asws} had said: 'Fortunate is the man who does not die until he sees his successor from himself'.

ثُمَّ قَالَ هَا وَ قَدْ أَرَانِي اللَّهَ خَلْفِي مِنْ نَفْسِي وَ أَشَارَ إِلَى أَبِي الْحَسَنِ ع.

Then he^{-asws} said: 'Here, and Allah^{-azwj} has Shown me my^{-asws} successor from myself^{-asws}!' – and he^{-asws} indicated to Abu Al-Hassan^{-asws}'.⁴²⁸

40- عَنِ الصَّادِقِ ع قَالَ: دَعُ ابْنَكَ يَلْعَبُ سَبْعَ سِنِينَ وَ يُؤَدِّبُ سَبْعاً وَ الزَّمَهُ نَفْسَكَ سَبْعَ سِنِينَ فَإِنْ أَفْلَحَ وَ إِلَّا فَإِنَّهُ مَنْ لَا خَيْرَ فِيهِ.

From Al-Sadiq^{-asws} having said: 'Leave your son to play for seven years, and discipline him for seven, and adhere him to yourself for seven years. Either he is successful or else he is someone there is no good in him'.⁴²⁹

41- مِنْ كِتَابِ الْمَحَاسِنِ، عَنْهُ ع قَالَ: احْمِلْ صَبِيَّكَ تَأْتِي عَلَيْهِ سِتُّ سِنِينَ ثُمَّ أَدِّبْهُ فِي الْكُتَابِ سِتَّ سِنِينَ ثُمَّ ضُمَّهُ إِلَيْكَ سَبْعَ سِنِينَ فَأَدِّبْهُ بِأَدْبِكَ فَإِنْ قَبِلَ وَ صَلَحَ وَ إِلَّا فَخَلِّ عَنَّهُ.

From the book 'Al Mahasin' -

From him^{-asws} having said: 'Tolerate your son until six years come to him, then discipline him for six years, then press him to yourself for seven years and educate him with your education. If he accepts, fine, or else leave him alone'.⁴³⁰

42- وَ قَالَ النَّبِيُّ ص الْوَلَدُ سَيِّدٌ سَبْعَ سِنِينَ وَ عَبْدٌ سَبْعَ سِنِينَ وَ وَزِيرٌ سَبْعَ سِنِينَ فَإِنْ رَضِيتَ خَلَاتِقَهُ لِإِخْدَى وَ عَشْرِينَ وَ إِلَّا فَاضْرِبْ عَلَى جَنْبِهِ فَعَدُّ أَعْدَرْتَ إِلَى اللَّهِ تَعَالَى.

And the Prophet^{-saww} said: 'The son is a master for seven years, and a slave for seven year, and a minister for seven years. If you are pleased with his mannerisms at twenty-one fine, or else strike upon his side (turn away from him) for you will have an excuse to Allah^{-azwj} the Exalted'.⁴³¹

43- وَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لِأَنَّ يُؤَدِّبَ أَحَدَكُمْ وَلَدًا خَيْرٌ لَهُ مِنْ أَنْ يَتَصَدَّقَ بِنَصْفِ صَاعٍ كُلِّ يَوْمٍ.

⁴²⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 38

⁴²⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 39

⁴²⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 40

⁴³⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 41

⁴³¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 42

And from the Prophet^{-saww} having said: 'If one of you were to discipline his child, it would be better for him than him donating with half a 'Sa'a' (unit of measurement) (of food) every day'.⁴³²

44- وَ عَنْهُ ع قَالَ: أَكْرَمُوا أَوْلَادَكُمْ وَ أَحْسِنُوا آدَابَهُمْ يُعْفَرُ لَكُمْ.

And from him^{-asws} having said: 'Honour your children and improve their education, Allah^{-azwj} will Forgive you!'⁴³³

45- مِنْ عِيُونِ الْأَخْبَارِ، عَنِ الرِّضَا ع قَالَ قَالَ النَّبِيُّ ص اغْسِلُوا صِبْيَانَكُمْ مِنَ الْعَمْرِ فَإِنَّ الشَّيْطَانَ يَشْتُمُ الْعَمَرَ فَيَفْرَعُ الصَّبِيَّ فِي رُقَادِهِ وَ يَتَأَدَّى بِهِ الْكَاتِبَانَ.

From (the book) 'Uyoun Al Akhbar' -

From Al-Reza^{-asws} having said: 'The Prophet^{-saww} said: 'Wash your children from the impurities (hatred) for the Satan^{-la} smells the hatred and alarms the child in his sleep, and the two recording Angels are harmed by it'.⁴³⁴

46- وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: يُرْحَى الصَّبِيُّ سَبْعًا وَ يُؤَدَّبُ سَبْعًا وَ يُسْتَحْدَمُ سَبْعًا وَ يَنْتَهِي طَوْلُهُ فِي ثَلَاثٍ وَ عَشْرِينَ وَ عَقْلُهُ فِي خَمْسَةٍ وَ ثَلَاثِينَ وَ مَا كَانَ بَعْدَ ذَلِكَ فَيَالْتَجَارِبُ.

And from Amir Al-Momineen^{-asws} having said: 'The child is to be free for seven (years), and disciplined for seven, and made to serve for seven, and its tallness would end at the age of twenty-three, and his intellect at thirty-five, and whatever happens after that, it is by the experience'.⁴³⁵

47- عَنِ الْبَاقِرِ ع قَالَ: يُفَرَّقُ بَيْنَ الْعُلَمَانِ وَ النِّسَاءِ فِي الْمَضَاجِعِ إِذَا بَلَغُوا عَشْرَ سِنِينَ.

From Al-Baqir^{-asws}, having said: 'There would be separation between the boys and the women in the beds when they reach ten years'.⁴³⁶

48- عَنِ النَّبِيِّ ص قَالَ: تَوَقَّوْا عَلَى أَوْلَادِكُمْ لَبَنَ الْبَيْعَةِ وَ الْمَجْثُونَةِ فَإِنَّ اللَّبَنَ يُعْدِي.

And from the Prophet^{-saww} having said: 'Fear upon your children the milk of a prostitute and the insane woman, for the milk has an impact'.⁴³⁷

49- عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِذَا نَظَرْتَ إِلَى الْعُلَامِ فَرَأَيْتَهُ حُلُوَ الْعَيْنَيْنِ عَرِيضَ الْجَبْهَتَيْنِ نَامِي الْوَجْنَتَيْنِ سَلِيمِ الْهَيْعَةِ مُسْتَرْحِي الْعُرْلَةِ فَارْجُهُ لِكُلِّ بِنٍّ وَ بَرَكَةٍ وَ إِنْ رَأَيْتَهُ غَائِرَ الْعَيْنَيْنِ صَبِيقَ الْجَبْهَةِ نَامِي الْوَجْنَتَيْنِ مُحَدِّدَ الْأُرْبَةِ كَأَنَّما جَبِينُهُ صَلَابَةٌ فَلَا تَرْجُهُ.

⁴³² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 43

⁴³³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 44

⁴³⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 45

⁴³⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 46

⁴³⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 47

⁴³⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 48

From Amir Al-Momineen^{-asws} having said: ‘When you look at the boy so you see him with sweet eyes, broad forehead, full cheeks, sound appearance, relaxed manner, hope for every good and blessing; and if you see him with sunken eyes, narrow forehead, protruding cheeks, sharp nose, hardened brow, have no hopes for him’.⁴³⁸

50- عَنِ الصَّادِقِ قَالَ: يَزِيدُ الصَّبِيُّ فِي كُلِّ سَنَةٍ أَرْبَعَ أَصَابِعَ بِأَصَابِعِهِ.

From Al-Sadiq^{-asws} having said: ‘The child increases (in size) four fingers during every year, by his fingers’.⁴³⁹

عَنْهُ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّبِيُّ وَ الصَّبِيَّةُ وَ الصَّبِيُّ وَ الصَّبِيَّةُ وَ الصَّبِيُّ وَ الصَّبِيَّةُ يُفَرَّقُ بَيْنَهُمْ فِي الْمَضَاجِعِ لِعَشْرِ سِنِينَ.

From him^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The boy and the boy, and the girl and the girl, and the boy and the girl will be separation between them in the bed at ten years’.⁴⁴⁰

51 عَنْهُ ع قَالَ: إِذَا بَلَغَتِ الْجَارِيَةُ سِتَّ سِنِينَ فَلَا تُقْبَلُهَا وَ الْعُلَامُ لَا يُقْبَلُ الْمَرْأَةَ إِذَا جَازَ سَبْعَ سِنِينَ.

From him^{-asws} having said: ‘When the girl reaches six years, do not kiss her, and the boy cannot kiss the woman when he exceeds seven years’.⁴⁴¹

52 عَنْهُ ع قَالَ قَالَ عَلِيُّ ع مُبَاشَرَةَ الْمَرْأَةِ ابْنَتِهَا إِذَا بَلَغَتْ سِتَّ سِنِينَ شُعْبَةٌ مِنَ الزِّنَا.

From him^{-asws} having said: ‘Ali^{-asws} said: ‘The intimate contact of the woman with her daughter when she has reached six years is a branch of the adultery’.⁴⁴²

53 وَ عَنْهُ ع سَأَلَهُ أَحْمَدُ بْنُ التُّعْمَانِ فَقَالَ - جُوَيْرَةُ لَيْسَ بَيْنِي وَ بَيْنَهَا رَجْمٌ وَ هَذَا سِتُّ سِنِينَ

And from him^{-asws} – Ahmad Bin Al-Numan asked him^{-asws}. He said, ‘Juweyra, there isn’t any kinship between me and her, and there are six years for her!’

قَالَ فَلَا تَضَعُهَا فِي حَجْرِكَ وَ لَا تُقْبَلُهَا.

He^{-asws} said: ‘Then do not place her in your lap nor kiss her’.⁴⁴³

54 عَنِ ابْنِ عُمَرَ قَالَ قَالَ قَالَ النَّبِيُّ ص فَرِّقُوا بَيْنَ أَوْلَادِكُمْ فِي الْمَضَاجِعِ إِذَا بَلَغُوا سَبْعَ سِنِينَ.

From Ibn Umar who said,

⁴³⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 49

⁴³⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 50 a

⁴⁴⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 50 b

⁴⁴¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 51

⁴⁴² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 52

⁴⁴³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 53

‘The Prophet^{-saww} said: ‘Separate between your children in the beds when they reach seven years’.⁴⁴⁴

55 وَ رُوِيَ أَنَّهُ يَفْرُقُ بَيْنَ الصِّبْيَانِ فِي الْمَضَاجِعِ لِسِتِّ سِنِينَ.

And it is reported that there should be a separation in the bed between the children at six years’.⁴⁴⁵

56 مَكَارِمُ الْأَخْلَاقِ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ع قَالَ: ذَكَرَ رَسُولُ اللَّهِ ص الْجِهَادَ فَقَالَتْ امْرَأَةٌ يَا رَسُولَ اللَّهِ مَا لِلنِّسَاءِ مِنْ هَذَا شَيْءٍ؟

(The book) ‘Makarim Al Akhlaq’ -

From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} mentioned the Jihad. A woman said, ‘O Rasool-Allah^{-saww}! There is nothing for the women from this?’

فَقَالَ بَلَى لِلْمَرْأَةِ مَا بَيْنَ حَمْلِهَا إِلَى فِطَامِهَا مِنَ الْأَجْرِ كَالْمُرَابِطِ فِي سَبِيلِ اللَّهِ فَإِنْ هَلَكَتْ فِيمَا بَيْنَ ذَلِكَ كَانَ لَهَا مِثْلُ مَنْزِلَةِ الشَّهِيدِ.

He^{-saww} said: ‘Yes there is! For the woman is what is between her pregnancy up to her weaning, the Recompense is like the one tying the horses in the way of Allah^{-azwj}. If she were to die in what is between that, for her would be like the status of a martyr’.⁴⁴⁶

57 وَ مِنْ كِتَابِ الْمُحَاسِنِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ مُوسَى ع يَا رَبِّ أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَكَ

And from the book ‘Al Mahasin’ -

From Abu Abdullah^{-asws} having said: ‘Musa^{-as} said: ‘O Lord^{-azwj}! Which of the deeds is most superior in Your^{-azwj} Presence?’

قَالَ حُبُّ الْأَطْفَالِ فَإِنِّي فَطَرْتُهُمْ عَلَى تَوْحِيدِي فَإِنْ أَمْتُهُمْ أَدْخَلْتُهُمْ جَنَّتِي بِرَحْمَتِي.

He^{-azwj} Said: “Loving the children, for I^{-azwj} Nature them upon My^{-azwj} Oneness. If I^{-azwj} were to Cause them to die, I^{-azwj} shall Enter them into My^{-azwj} Paradise by My^{-azwj} Mercy!”⁴⁴⁷

58 جَمْعُ، جَامِعُ الْأَخْبَارِ قَالَ رَسُولُ اللَّهِ ص أَوْلَادُنَا أَكْبَادُنَا صُعْرَاؤُهُمْ أَمْرَاؤُنَا كِبْرَاؤُهُمْ أَعْدَاؤُنَا فَإِنْ عَاشُوا فَتَنُونَا وَ إِنْ مَاتُوا أَحْزَنُونَا.

(The book) ‘Jamie Al Akhbar’ -

⁴⁴⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 54

⁴⁴⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 55

⁴⁴⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 56

⁴⁴⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 57

Rasool-Allah^{-saww} said: ‘Our children are our livers, their young ones are our governors, their older ones are our enemies (opponents). If they live they tempt us, and if they die they cause us grief’.⁴⁴⁸

59 وَ رَوَى صَاحِبُ جُمَلِ الْعَرَائِبِ فِي كِتَابِهِ بِإِسْنَادٍ لَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: حَمْسَةٌ فِي قُبُورِهِمْ وَ نَوَائِمُهُمْ يَجْرِي إِلَى دِيْوَانِهِمْ مَنْ عَرَسَ نَحْلًا وَ مَنْ حَفَرَ بَيْتًا وَ مَنْ بَنَى لِلَّهِ مَسْجِدًا وَ مَنْ كَتَبَ مُصْحَفًا وَ مَنْ خَلَّفَ ابْنًا صَالِحًا.

And it is reported by the author of ‘Jumal Al Garaib’ in his book, by a chain of his,

From the Prophet^{-saww} having said: ‘Five will be in their graves while their Rewards will flow to their registers (of good deeds) – one who plants a date tree, and one who digs a well, and one who builds a Masjid for Allah^{-azwj}, and one who writes a Parchment (Quran), and one who leave behind a righteous son’.⁴⁴⁹

60 وَ قَالَ صَاحِبُ الْوَلَدِ الْمُجْتَنِبَةِ مَبْخَلَةٌ حَزَنَةٌ.

And he^{-saww} said: ‘The child makes one cowardly, miserly, sorrowful’.⁴⁵⁰

61 نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع أَبْصَرَ رَسُولُ اللَّهِ ص رَجُلًا لَهُ وَلَدَانِ فَقَبَّلَ أَحَدَهُمَا وَ تَرَكَ الْآخَرَ فَقَالَ رَسُولُ اللَّهِ ص فَهَذَا وَ أَسَيْتَ بَيْنَهُمَا.

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

From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} saw a man having two children for him. He kissed one of them and neglected the other. Rasool-Allah^{-saww} said: ‘Why don’t you equalised between both?’⁴⁵¹

62 وَ يَهْدَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع كَانَ رَسُولُ اللَّهِ ص إِذَا بُشِّرَ بِجَارِيَةٍ قَالَ رِيْحَانَةٌ وَ رِزْقُهَا عَلَى اللَّهِ عَزَّ وَ جَلَّ.

And by this chain, he^{-asws} said: ‘Ali^{-asws} said: ‘Whenever Rasool-Allah^{-saww} received glad tidings of a (new-born) girl, said: ‘A fragrant flower, and her sustenance is upon Allah^{-azwj} Mighty and Majestic’.⁴⁵²

63 وَ يَهْدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص نِعْمَ الْوَلَدُ الْبَنَاتُ مُلْطَفَاتٌ مُجْهَدَاتٌ مُوَسِّنَاتٌ مُفْلِحَاتٌ مُبَارَكَاتٌ.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Best of the children are the daughters. They are gentle, helpful, comforting, diligent, and Blessed’.⁴⁵³

⁴⁴⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 58

⁴⁴⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 59

⁴⁵⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 60

⁴⁵¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 61

⁴⁵² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 62

⁴⁵³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 63

64 وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ الرَّوْحَةُ الصَّالِحَةُ وَ الْمَسْكَنُ الْوَاسِعُ وَ الْمَرْكَبُ الْهَيِّئُ وَ الْوَلَدُ الصَّالِحُ وَ مِنْ بَيْنِ الْمَرْءِ أَنْ يَكُونَ بِكَرْمَا جَارِيَةً يَعْنِي أَوْلَ وَ لَدَهَا.

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Good fortune of the Muslim man is the righteous wife, and the capacious house, and the comfortable mount, and the righteous son; and from the bounties of the woman is that her first-born be a girl, meaning her first child'.⁴⁵⁴

65 وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ إِذَا كَانُوا أَبْنَاءَ سَبْعِ سِنِينَ وَ اضْرِبُوهُمْ إِذَا كَانُوا أَبْنَاءَ سَبْعِ سِنِينَ وَ فَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ إِذَا كَانُوا أَبْنَاءَ عَشْرِ سِنِينَ.

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Instruct your young boys with praying the Salat when they were seven years of age, and beat them when they were seven years, and separate between them in the beds when they were ten years old'.⁴⁵⁵

66 بَيَانُ التَّنْزِيلِ، لِابْنِ شَهْرَآشُوبَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَا سَأَلْتُ رَبِّي أَوْلَاداً نَضِرَ الْوَجْهَ وَ لَا سَأَلْتُهُ وِلْداً حَسَنَ الْقَامَةِ وَ لَكِنْ سَأَلْتُ رَبِّي أَوْلَاداً مُطِيعِينَ لِلَّهِ وَ جَلِيلِينَ مِنْهُ حَتَّى إِذَا نَظَرْتُ إِلَيْهِ وَ هُوَ مُطِيعٌ لِلَّهِ قَرَّتْ عَيْنِي.

(The book) 'Bayan Al Tanzeel' of Ibn Shehr Ashub,

Forty Amir Al-Momineen^{-asws} having said: 'I^{-asws} have not asked my^{-asws} Lord^{-azwj} for children with radiant faces nor have I^{-asws} asked for children with handsome stature, but I^{-asws} asked my^{-asws} Lord^{-azwj} for children who are obedient to Allah^{-azwj}, being in awe from Him^{-azwj} until when I^{-asws} look at him while he is obedient to Allah^{-azwj}, my^{-asws} eyes would be delighted!⁴⁵⁶

67 عُدَّةُ الدَّاعِي، قَالَ رَسُولُ اللَّهِ ص مِنْ سَعَادَةِ الرَّجُلِ الْوَلَدُ الصَّالِحُ.

(The book) 'Uddat Al Daie' -

Rasool-Allah^{-saww} said: 'From good fortune of the man is the righteous child'.⁴⁵⁷

68 وَ قَالَ ص الْوَلَدُ لِلْوَالِدِ رِيحَانَةٌ مِنَ اللَّهِ قِسْماً وَ إِنَّ رِيحَانَتِي الْحَسَنَ وَ الْحُسَيْنَ ع سَمَّيْتُهُمَا بِاسْمِ سِبْطِي بَنِي إِسْرَائِيلَ شَبْرًا [شَبْرٌ] وَ شَبِيرًا.

And he^{-saww} said: 'The child is a fragrant flower from Allah^{-azwj} to the father, and my^{-saww} two fragrant flowers are Al-Hassan^{-asws} and Al-Husayn^{-asws}. I^{-saww} named them^{-asws} by the name of two grandsons of the children of Israel 'Shabbar' and 'Shabeer'.⁴⁵⁸

69 وَ قَالَ رَجُلٌ مِنَ الْأَنْصَارِ لِأَبِي عَبْدِ اللَّهِ ع مَنْ أَبْرُ

And a man from the Helpers said to Abu Abdullah^{-asws}, 'Whom shall I be righteous to?'

⁴⁵⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 64

⁴⁵⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 65

⁴⁵⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 66

⁴⁵⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 67

⁴⁵⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 68

قَالَ وَالِدَيْكَ

He^{-asws} said: 'Your parents'.

قَالَ قَدْ مَضَيْنَا

He said, 'They have passed away'.

قَالَ بَرٌّ وُلْدَكَ.

He^{-asws} said: 'Be righteous with your children'.⁴⁵⁹

70 وَ قَالَ رَسُولُ اللَّهِ ص رَحِمَ اللَّهُ مَنْ أَعَانَ وَلَدَهُ عَلَى بَرٍّ وَ هُوَ أَنْ يَعْفُوَ عَنْ سَيِّئِهِ وَ يَدْعُوَ لَهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ.

And Rasool-Allah^{-saww} said: 'May Allah^{-azwj} Mercy who assists his children upon being righteous to him and he forgives his bad deeds, and supplicates for him regarding what is between him and Allah^{-azwj}'.⁴⁶⁰

71 وَ قَالَ عَلِيٌّ ع مَنْ قَبَّلَ وَلَدَهُ كَانَ لَهُ حَسَنَةٌ وَ مَنْ فَرَّحَهُ فَرَّحَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ مَنْ عَلَّمَهُ الْقُرْآنَ دُعِيَ الْأَبْوَابَ فَكَسِيَتْ حُلَّتَيْنِ يُضِيءُ مِنْ نُورِهَا وَجْوهُ أَهْلِ الْجَنَّةِ.

And Ali^{-asws} said: 'One who kisses his child, for him would be a good deed, and one who makes him happy, Allah^{-azwj} will Make him happy on the Day of Qiyamah, and one who teaches him the Quran, the parents will be Called and Clothed with two garments. The radiance from their faces will illuminate the faces of the inhabitants of Paradise'.⁴⁶¹

72 وَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ مَا قَبَّلْتُ صَبِيًّا قَطُّ

And a man came to the Prophet^{-saww}. He said, 'I have not kissed a child at all!'

فَلَمَّا وَلِيَ قَالَ النَّبِيُّ ص هَذَا رَجُلٌ عِنْدَنَا أَنَّهُ مِنْ أَهْلِ النَّارِ.

When he turned around, the Prophet^{-saww} said: 'This man in our presence, he is from the people of Hellfire!'⁴⁶²

73 وَ رَأَى ص رَجُلًا مِنَ الْأَنْصَارِ لَهُ وَلَدَانِ قَبَّلَ أَحَدَهُمَا وَ تَرَكَ الْأُخَرَ فَقَالَ ص هَلَّا وَاسَيْتَ بَيْنَهُمَا.

And he^{-saww} saw a man from the Helpers having two children for him. He kissed one of them and neglected the other. He^{-saww} said: 'Why don't you treat both of them the same?'⁴⁶³

⁴⁵⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 69

⁴⁶⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 70

⁴⁶¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 71

⁴⁶² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 72

⁴⁶³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 73

74 وَ قَالَ بَعْضُهُمْ شَكَوْتُ إِلَى أَبِي الْحَسَنِ مُوسَى ع ابْنًا لِي فَقَالَ لَا تَضْرِبْهُ وَ اهْجُرْهُ وَ لَا تُطْلِ.

And one of them said, 'I complained to Abu Al-Hassan Musa^{-asws} of a son of mine. He^{-asws} said: 'Do not beat him, and avoid him but do not prolong (the avoidance)!'⁴⁶⁴

75 وَ كَانَ النَّبِيُّ ص إِذَا أَصْبَحَ مَسَحَ عَلَى رُؤُوسِ وُلْدِهِ وَ وُلْدِ وُلْدِهِ.

And whenever it was morning the Prophet^{-saww} caressed upon the heads of his^{-saww} children and children of his children'.⁴⁶⁵

76 وَ قَالَ الصَّادِقُ ع إِنَّ إِبْرَاهِيمَ ع سَأَلَ رَبَّهُ أَنْ يَرْزُقَهُ بِنْتًا تَبْكِيهِ وَ تَنْدُبُهُ بَعْدَ الْمَوْتِ.

And Al-Sadiq^{-asws} said: 'Ibrahim^{-as} asked his^{-as} Lord^{-azwj} to Grace him^{-as} a daughter who will cry and wail for him^{-as} after the death'.⁴⁶⁶

77 وَ قَالَ ع أَيُّمَا رَجُلٍ دَعَا عَلَى وُلْدِهِ أَوْزَنَهُ الْفَقْرَ.

And he^{-asws} said: 'Whichever man supplicates against his children will inherit the poverty'.⁴⁶⁷

78 وَ قَالَ ع مَنْ تَمَنَّى مَوْتَ الْبَنَاتِ حُرْمَ أَجْرُهُنَّ وَ لَقِيَ اللَّهَ تَعَالَى عَاصِبًا.

And he^{-asws} said: 'One who wishes for the death of his daughters will be deprived of their Rewards and he will meet Allah^{-azwj} as a disobedient one!'⁴⁶⁸

79 وَ قَالَ النَّبِيُّ ص مَنْ عَالَ ثَلَاثَ بَنَاتٍ وَ مِثْلَهُنَّ مِنَ الْأَخَوَاتِ وَ صَبَرَ عَلَى لَأْوَائِهِنَّ حَتَّى يَبْنَ إِلَى أَزْوَاجِهِنَّ أَوْ يَمُتْنَ فَيَصِرْنَ إِلَى الْقُبُورِ كُنْتُ أَنَا وَ هُوَ فِي الْجَنَّةِ كَهَاتَيْنِ وَ أَشَارَ بِالسَّبَّابَةِ وَ الْوَسْطَى

And the Prophet^{-saww} said: 'One who supports three daughters, and their like from the sisters, and is patient upon supporting them until they are married to their spouses, or they die so they come to the graves, I^{-saww} and he would be in the Paradise like these two!' – and he^{-saww} indicated with the index and the middle finger.

فَقُلْتُ يَا رَسُولَ اللَّهِ وَ اثْنَتَيْنِ

I said, 'O Rasool-Allah^{-saww}, and two?'

قَالَ وَ اثْنَتَيْنِ

He^{-saww} said: 'And two'.

⁴⁶⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 74

⁴⁶⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 75

⁴⁶⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 76

⁴⁶⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 77

⁴⁶⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 78

قُلْتُ وَ وَاحِدَةً

I said, 'And one?'

قَالَ وَ وَاحِدَةً.

He^{-saww} said: 'And one'.⁴⁶⁹

80 لي، الأماالي للصدوق ماجيلويه عن علي بن إبراهيم عن محمد بن عيسى عن منصور عن هشام بن سالم عن الصادق جعفر بن محمد ع قال: ليس يتبع الرجل بعد موته من الأجر إلا ثلاث خصال صدقة أجزاها في حياته فهي تجري بعد موته و سنة هدى سننها فهي تعمل بها بعد موته و ولد صالح يستغفر له.

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Mansour, from Hisham Bin Salim,

From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The Recompensed does not follow the man after his death except for three characteristics – a charity he flowed during his lifetime so it keeps flowing after his death, and a guiding conduct he had practised so it is worked with after his death, and a righteous child seeking Forgiveness for him'.⁴⁷⁰

81 ل، الخصال لي، الأماالي للصدوق أبي عن سعد بن أبي شبيب عن محمد بن شعيب عن الهيثم بن أبي كهمس عن أبي عبد الله الصادق ع قال: ست خصال يتبع بها المؤمن من بعد موته و ولد صالح يستغفر له و مصحف يقرأ منه و قلب يحوره و عرس يغرسه و صدقة ماء يجريه و سنة حسنة يؤخذ بها بعده.

(The book) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Yaqteeny, from Muhammad Bin Shueyb, from Al Haysam Bin Abu Kahmas,

From Abu Abdullah Al-Sadiq^{-asws} having said: 'There are seven characteristics the Momin benefits with from after his death – a righteous child seeking Forgiveness for him, and a Quran he had read from (so is read from), and a well he had dug, and a plant he had planted, and a charity of water he had flowed, and a good he had practised being take with from after him'.⁴⁷¹

82 لي، الأماالي للصدوق ماجيلويه عن محمد العطار عن الأشعري عن موسى بن جعفر عن علي بن معبد عن بندار بن حماد عن عبد الله بن فضالة عن أبي عبد الله أو أبي جعفر ع قال سمعته يقول إذا بلغ الغلام ثلاث سنين يقال له سبع مرات قل لا إله إلا الله ثم يترك حتى يتم له ثلاث سنين و سبعة أشهر و عشرون يوماً فيقال له قل محمد رسول الله سبع مرات

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Al Ash'ary, from Musa Bin Ja'far, from Ali Bin Ma'bad, from Bundar Bin Hammad, from Abdullah Bin Fazalah,

From Abu Abdullah^{-asws} or Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'When the boy reaches three years, it should be said to him seven times, 'Say, 'There is no god except

⁴⁶⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 79

⁴⁷⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 80

⁴⁷¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 81

Allah^{-azwj!} Then he should be left until three years and seven months and twenty days are complete for him, it should be said to him, ‘Say, ‘Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj!}’

وَيُتْرَكُ حَتَّى يَبِمَّ لَهُ أَرْبَعُ سِنِينَ ثُمَّ يُقَالُ لَهُ سَبْعَ مَرَّاتٍ قُلِ اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ثُمَّ يُتْرَكُ حَتَّى يَبِمَّ لَهُ خَمْسُ سِنِينَ ثُمَّ يُقَالُ لَهُ أَيُّهُمَا يَمِينُكَ وَ أَيُّهُمَا شِمَالُكَ فَإِذَا عَرَفَ ذَلِكَ حَوَّلَ وَجْهَهُ إِلَى الْقِبْلَةِ وَ يُقَالُ لَهُ اسْجُدْ

And he would be left until four years are complete for him, then it should be said to him seven times, ‘Say, ‘May Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}’. Then he would be left until the five years are complete for him. Then it should be said to him, ‘Which of the two is your right hand and which of the two is your left hand?’ When he recognises that, his face should be turned towards the Qiblah and it will be said to him, ‘Do Sajdah!’

ثُمَّ يُتْرَكُ حَتَّى يَبِمَّ لَهُ سِتُّ سِنِينَ فَإِذَا تَمَّ لَهُ سِتُّ سِنِينَ صَلَّى وَ عَلَّمَ الرُّكُوعَ وَ السُّجُودَ حَتَّى يَبِمَّ لَهُ سَبْعُ سِنِينَ فَإِذَا تَمَّ لَهُ سَبْعُ سِنِينَ قِيلَ لَهُ اغْسِلْ وَجْهَكَ وَ كَفَيْتِكَ فَإِذَا غَسَلَهُمَا قِيلَ لَهُ صَلِّ

Then he would be left until the six years are complete for him. When six years are completed for him, he should be taught the Ruk’u and the Sajdah until seven years are complete for him. When seven years are completed for him, it should be said to him, ‘Wash your face and your hands!’ When he has washed them, it should be said to him, ‘Pray Salat!’

ثُمَّ يُتْرَكُ حَتَّى يَبِمَّ لَهُ تِسْعُ سِنِينَ فَإِذَا تَمَّتْ لَهُ عِلْمُ الوُضُوءِ وَ ضَرْبِ عَلَيْهِ وَ أَمْرُ بِالصَّلَاةِ وَ ضَرْبِ عَلَيْهَا فَإِذَا تَعَلَّمَ الوُضُوءَ وَ الصَّلَاةَ غَفَرَ اللَّهُ لَوَالِدَيْهِ إِنْ شَاءَ اللَّهُ.

Then he would be left until nine years are complete for him. When these are completed for him, he should be taught the Wud’u and be beaten upon it, and he would be instructed with the Salat and be beaten upon it. When he has learn the Wud’u and the Salat, Allah^{-azwj} will Forgive for his parents, if Allah^{-azwj} so Desires’.⁴⁷²

83 ما، الأماالي للشيخ الطوسي الغضائري عن الصدوق مثله.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Gazairy, from Al Sadouq, similar to it.⁴⁷³

84 لي، الأماالي للصدوق العطار عن أبيه عن البرقي عن محمد بن علي الكوفي عن شريف بن سابق عن إبراهيم بن محمد عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَرَّ عَيْسَى بْنُ مَرْيَمَ بَقَبْرِ يُعَذَّبُ صَاحِبُهُ ثُمَّ مَرَّ بِهِ مِنْ قَابِلٍ فَإِذَا هُوَ لَيْسَ يُعَذَّبُ فَقَالَ يَا رَبِّ مَرَزْتُ بِحَدَا الْقَبْرِ عَامَ أَوَّلِ فَكَانَ صَاحِبُهُ يُعَذَّبُ ثُمَّ مَرَزْتُ بِهِ الْعَامَ فَإِذَا هُوَ لَيْسَ يُعَذَّبُ

(The book) ‘Al Amaali’ of Al Sadouq – Al Attar, from his father, from Al Barqy, from Muhammad Bin Ali Al Kufi, from Shareef Bin Sabiq, from Ibrahim Bin Muhammad,

From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Isa^{-as} Bin Maryam^{-as} passed by a grave whose occupant was being punished. Then he^{-as} passed by it a

⁴⁷² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 82

⁴⁷³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 83

year later and he wasn't being punished. He^{-as} said: 'O Lord^{-azwj}! I^{-as} passed by this the year before and its occupant was being punished, then I^{-as} passed by it this year and he isn't being punished!'

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا رُوحَ اللَّهِ إِنَّهُ أَدْرَكَ لَهُ وَلَدٌ صَالِحٌ فَأَصْلَحَ طَرِيقاً وَ آوَى تَيْمِماً فَعَفَرْتُ لَهُ بِمَا عَمِلَ ابْنُهُ.

Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: 'O Spirit of Allah^{-azwj}! A righteous child of his has become an adult, and is of correct ways and sheltered an orphan, so Allah^{-azwj} Forgave him due to what his son had done!'⁴⁷⁴

85 عُدَّةُ الدَّاعِي، عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ مِثْلَهُ ثُمَّ قَالَ رَسُولُ اللَّهِ ص مِيرَاثُ اللَّهِ ص مِنْ عَبْدِهِ الْمُؤْمِنِ وَلَدٌ يَعْبُدُهُ مِنْ بَعْدِهِ

(The book) 'Uddat Al Daie' – From Al Fazl Bin Abu Qurrah,

From Abu Abdullah^{-asws}, similar to it. Then Rasool-Allah^{-saww} said: 'Inheritance of Allah^{-azwj} Mighty and Majestic from His^{-azwj} Momin servant is a son worshipping Him^{-azwj} from after him'.

ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ ع آيَةَ زَكَرِيَّا - فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ وَ اجْعَلْهُ رَبِّ رَضِيًّا.

Then Abu Abdullah^{-asws} recited the Verse of Zakariya^{-as}: **therefore Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, and Make him, my Lord, the one whom You are well Pleased with' [19:6]**.⁴⁷⁵

86 شي، تفسير العياشي عَنِ الْحَسَنِ بْنِ سَعِيدِ اللَّحْمِيِّ قَالَ: وَوُلِدَ لِرَجُلٍ مِنْ أَصْحَابِنَا جَارِيَةً وَ دَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَرَأَاهُ مُتَسَجِّطاً لَهَا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أَرَأَيْتَ لَوْ أَنَّ اللَّهَ أَوْحَى إِلَيْكَ أَنْيَ اخْتَارَ لَكَ أَوْ تَخْتَارُ لِنَفْسِكَ مَا كُنْتَ تَقُولُ

Tafseer Al Ayyashi – from Al-Hassan Bin Saeed Al Lahmy who said,

'A girl was born to a man from our companions, and he entered to see Abu Abdullah^{-asws}. He^{-asws} saw him annoyed for her. Abu Abdullah^{-asws} said to him: 'What is your view if Allah^{-azwj} were to Reveal to you: "Either I^{-azwj} Choose for you or you choose for yourself!" What would you say?'

قَالَ كُنْتُ أَقُولُ يَا رَبِّ تَخْتَارُ لِي

I would say, 'O Lord^{-azwj}, Choose for me!'

قَالَ ع فَإِنَّ اللَّهَ قَدِ اخْتَارَ لَكَ

He^{-asws} said: 'So Allah^{-azwj} has Chosen for you'.

⁴⁷⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 84

⁴⁷⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 85

ثُمَّ قَالَ إِنَّ الْغُلَامَ الَّذِي قَتَلَهُ الْعَالِمُ الَّذِي كَانَ مَعَ مُوسَى فِي قَوْلِ اللَّهِ - فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَجُلًا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ مِثْلًا فَأَبَدَلَهُمَا مِنْهُ جَارِيَةً وَوَلَدَتْ سَبْعِينَ نَبِيًّا.

Then he^{-asws} said: 'The boy whom the Scholar killed, the one who was with Musa^{-as}, in the Words of Allah^{-azwj}: **So we intended for their Lord to replace for them better than him in purity, and nearer to mercy [18:81]**, He^{-azwj} Replaced for them instead of him, a girl who gave birth to seventy Prophets^{-as'}.⁴⁷⁶

87 ب، قرب الإسناد هارون عن ابني صدقة عن الصادق عن أبيه ع أن رسول الله ص قال: إن من سعادة المرء المسلم أن يشبهه ولده و المرأة الجملاء ذات دين و المركب الهنيء و المسكن الواسع.

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

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} said: 'From the good fortune of a Muslim man is that his son resembles him, and the beautiful wife with religion, and the comfortable mount, and the capacious dwelling'.⁴⁷⁷

88 ب، قرب الإسناد أبو البختري عن الصادق عن أبيه ع أن علياً ع رأى صبياً يجذب رأسه [تحت رأسه] موسى من حديد فأخذها فرمى بها و كان يكره أن يلبس الصبي شيئاً من الحديد.

(The book) 'Qurb Al Isnaad – Abu Al Bakhtary,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} saw a child placing an iron blade beneath his head. He^{-asws} grabbed it and threw it away, and he^{-asws} disliked the child from wearing anything from iron'.⁴⁷⁸

89 ل، الخصال أبي عن الحميري عن ابن عيسى عن ابن محبوب عن ابن رباب عن الحلبي عن أبي عبد الله ع قال: ليس يتبع الرجل بعد موته من الأجر إلا ثلاث خصال صدقة أجزاها في حياته فهي تجري بعد موته إلى يوم القيامة صدقة مؤفوفة لا تورث أو سنة هدى سنّها فكان يعمل بها و عمل بها من بعده غيره أو ولد صالح يستغفر له.

(The book) 'Al Khisaal' – My father, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Riab, from Al Halby,

From Abu Abdullah^{-asws} having said: 'No Recompense follows the man after his death except from three characteristics – charity he had flowed during his lifetime so it keeps flowing after his death up to the Day of Qiyamah, a designated charity (Waqf) not being inherited, or a guiding conduct he had practise and work with, so it was being worked with from after him by others, or a righteous child seeking Forgiveness for him'.⁴⁷⁹

⁴⁷⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 86

⁴⁷⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 87

⁴⁷⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 88

⁴⁷⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 89

90 ل، الخصال أبي عن السعدآبادي عن البرقي عن عثمان بن عيسى عن ابن مسكان رفعه إلى علي بن الحسين ع أنه قال: من سعادة المرء المسلم أن يكون متجره في بلاده و يكون خلطاؤه صالحين و يكون له ولد يستعين بهم.

(The book) 'Al Khisaal' – My father, from Al Sa'dabady, from Al Barqy, from Usman Bin Isa, from Ibn Muskan raising it to,

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'From good fortune of the Muslim man is that his trading would be in his city, and his friends would be righteous, and there would be children for him he can be assisted by them'.⁴⁸⁰

91 ل، الخصال محمد بن أبي عبد الله الفرغاني عن محمد بن جعفر بن الأشعث عن أبي حاتم عن محمد بن عبد الله عن ابن جريح عن أبي الربيع عن عمر بن تيهان عن أبي هريرة عن النبي ص قال: من كن له ثلاث بنات فصبر على لأوائهن و صرائهن و سرائهن كن له حجاباً يوم القيامة

(The book) 'Al Khisaal' – Muhammad Bin Abu Abdullah Al Fagany, from Muhammad Bin Ja'far Bin Al Ash'as, from Abu Hatim, from Muhammad Bin Abdullah, from Ibn Jareeh, from Abu Al Zubeyr, from Umar Bin Tayhan, from Abu Hureyra,

From the Prophet^{-saww} having said: 'One who has three daughters for him so he is patient upon their hardships, and their difficulties, and their happiness, they would be a veil for him on the Day of Qiyamah'.⁴⁸¹

92 شي، تفسير العياشي عن أبي يحيى الواسطي رفعه إلى أحدهما ع في قول الله عز و جل- و أما الغلام فكان أبواه مؤمنين إلى قوله و أقرب رهماً قال أبدهما مكان الابن بنتاً فولدت سبعين نبياً.

Tafseer Al Ayyashi – From Abu Yahya Al Wasity raising it to,

One of the two (5th or 6th Imam^{-asws}) regarding Words of Allah^{-azwj} Mighty and Majestic: **And as for the boy, his parents were Momineen [18:80]** – up to His^{-azwj} Words: **and nearer to mercy [18:81]**. He^{-asws} said: 'He^{-azwj} Replaced for them in place of the son, a daughter. She gave birth to seventy Prophets^{-as'}'.⁴⁸²

93 ما، الأماالي للشيخ الطوسي المفيدي عن أحمد بن الوليد عن أبيه عن الصغار عن ابن عيسى عن يونس عن السري عن عيسى عن عبد الخالق بن عبد ربه قال قال أبو عبد الله ع خير ما يخلفه الرجل بعده ثلاثة ولد بار يستغفر له و سنة خير يُقتدى به فيها و صدقة تجري من بعده.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Yunus, from Al Sary Bin Isa, from Abdul Khaliq Bin Abd Rabbih who said,

'The best of what a man can leave behind after him are three – a righteous child seeking Forgiveness for him, or a good conduct he is followed with regarding it, and charity keeps flowing from after him'.⁴⁸³

⁴⁸⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 90

⁴⁸¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 91

⁴⁸² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 92

⁴⁸³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 93

94 ما، الأماالي للشيخ الطوسي بالإسناد إلى أبي قتادة قال قال أبو عبد الله ع ثلاثة هي من السعادة الزوجة المؤمنة و الولد البار و الرزق يزرع معيشة يغدو على إصلاحها و يروح على عياله.

(The book) 'Al Amaali' of the sheykh Al Tusi – by the chain to Abu Qatadah who said,

'Abu Abdullah^{asws} said: 'Three, these are from the good fortune – a co-operative wife, and the righteous child, and a livelihood with sufficient provision, so that a man goes out in the morning to manage it and returns in the evening to his dependants'.⁴⁸⁴

95 ع، علل الشرائع القاسم بن محمد السراج عن جعفر بن محمد بن إبراهيم عن محمد بن عبد الله بن هارون الرشيد عن محمد بن آدم عن ابن أبي ذئب عن نافع عن ابن عمر قال قال رسول الله ص لا تضربوا أطفالكم على بكائهم فإن بكاءهم أربعة أشهر شهادة أن لا إله إلا الله و أربعة أشهر الصلاة على النبي ص و أربعة أشهر الدعاء لوالديه.

(The book) 'Ilal Al Sharaie' – Al Qasim Bin Muhammad Al Sarraj, from Ja'far Bin Muhammad Bin Ibrahim, from Muhammad Bin Abdullah Bin Haroun Al Rasheed, from Muhammad Bin Adam, from Ibn Abu Zi'b, from Nafie, from Ibn Umar who said,

'Rasool-Allah^{saww} said: 'Do not beat your children upon their crying, for their crying at four months is a testimony that there is no god except Allah^{azwj}, and four months is the Salawaat upon the Prophet^{saww}, and four months is the supplication for its parents'.⁴⁸⁵

96 ع، علل الشرائع أبي عن أحمد بن إدريس عن ابن أبي الخطاب عن ابن بشير عن رجل عن أبي عبد الله ع قال: إن الله تبارك و تعالى إذا أراد أن يخلق خلقاً جمع كل صورة بينه و بين أبيه إلى آدم ثم خلقه على صورة أحدهم فلا يقول أحد هذا لا يشبهني و لا يشبه شيئاً من آباي.

(The book) 'Ilal Al Sharaie' – My father, from Ahmad Bin Idrees, from Ibn Abu Al Khattab, from Ibn Bashir, from a man,

From Abu Abdullah^{asws} having said: 'When Allah^{azwj} Blessed and Exalted Wants to Create a creature, He^{azwj} Gathers every image between him and his father up to Adam^{as}. Then He^{azwj} Creates him upon the image of one of them. Therefore no one should be saying, 'This one does not resemble me', and 'He does not resemble anything from my forefathers'.⁴⁸⁶

97 ل، الخصال الأربعة قال أمير المؤمنين ع اغسلوا صبيانكم من العَمَرِ فَإِنَّ الشَّيَاطِينَ تَشْمُ الْعَمَرَ فَيَفْرُغُ الصَّبِيُّ فِي رُقَادِهِ وَ يَتَأَدَّى بِهِ الْكَاتِبَانِ.

(The book) 'Al Khisaal' -

(The Hadeeth) 'Al-Arbamiya', Amir Al-Momineen^{asws} said: 'Wash your children from the impurities (hatred) for the Satan^{la} smells the hatred and alarms the child in his sleep, and the two recording Angels are harmed by it'.⁴⁸⁷

⁴⁸⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 94

⁴⁸⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 95

⁴⁸⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 96

⁴⁸⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 97

98 ثوب الأعمال ابن الوليد عن الصَّفَّارِ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ أَيُّوبَ بْنِ سُلَيْمٍ عَنْ إِسْحَاقَ بْنِ بَشِيرٍ عَنْ سَالِمِ الْأَفْطَسِيِّ عَنْ ابْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ دَخَلَ السُّوقَ فَاشْتَرَى تُخْمَةً فَحَمَلَهَا إِلَى عِيَالِهِ كَانَ كَحَامِلِ صَدَقَةٍ إِلَى قَوْمٍ مَحَاوِجٍ وَ لَيْبِدًا بِالْإِنَانِ قَبْلَ الدُّكُورِ فَإِنَّهُ مَنْ فَرَّحَ أَنْتَى فَكَأَنَّمَا أَعْتَقَ رَقَبَةً مِنْ وُلْدِ إِسْمَاعِيلَ وَ مَنْ أَفْرَقَ بَعِينَ ابْنٍ فَكَأَنَّمَا بَكَى مِنْ خَشْيَةِ اللَّهِ وَ مَنْ بَكَى مِنْ خَشْيَةِ اللَّهِ أَدْخَلَهُ اللَّهُ جَنَّاتِ النَّعِيمِ.

(The book) 'Sawab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Salama Bin Al Khattab, from Ayoub Bin Suleym, from Is'haq Bin Bashir, from Salim Al Aftas, from Ibn Jubeyr, from Ibn Abbas who said,

'Rasool-Allah^{-sawww} said: 'One who enters the market, so he buys a gift and carries it to his dependants would be like a carrier of charity to a needy people, and let him begin with the females before the males, for the one makes the females happy it is as if he has liberated a neck from the sons of Ismail^{-as}, and one who delights the eyes of a son, it is as if he has cried from fearing Allah^{-azwj}, and the one who cries from fearing Allah^{-azwj}, Allah^{-azwj} will Admit him into the Gardens of bliss'.⁴⁸⁸

99 ثوب الأعمال ابن الوليد عن الصَّفَّارِ عَنْ مُوسَى بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ يَحْيَى بْنِ خَاقَانَ عَنْ رَجُلٍ عَنْ أَبَانَ بْنِ تَعْلَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْبَنَاتُ حَسَنَاتٌ وَ الْبُيُوتُ نِعْمَةٌ وَ الْحَسَنَاتُ يُثَابُ عَلَيْهَا وَ النِّعْمَةُ يُسْأَلُ عَنْهَا.

(The book) 'Sawab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Musa Bin Umar, from Abu Abdullah^{-asws}. From Yahya Bin Khaqan, from a man from Aban Bin Taglib,

From Abu Abdullah^{-asws} having said: 'The daughters are good deeds, and the sons are bounties; and the good deeds will be Rewarded upon while the bounties will be questioned about!'⁴⁸⁹

100 ثوب الأعمال أبي عن مُحَمَّدِ بْنِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ أَبِي عَدِيٍّ رَفَعَهُ قَالَ: بُشِّرَ النَّبِيُّ ص بِابْنَةٍ فَنَظَرَ فِي وَجْهِهِ أَصْحَابِهِ فَرَأَى الْكَرَاهَةَ فِيهِمْ فَقَالَ مَا لَكُمْ رَجْحَانَةٌ أَشْمَتْهَا وَ رَزُقَهَا عَلَى اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Sawab Al Amaal' – My father, from Muhammad Al Attar, from Al Ash'ary, from Ibn Hashim, from Al Barqy raising it, said,

'The Prophet^{-sawww} was given glad tiding of a daughter. He^{-sawww} looked into the face of his^{-sawww} companions. He^{-sawww} said abhorrence in them. He^{-sawww} said: 'What is the matter with you all? (She is) a fragrant flower I^{-sawww} can smell, and her sustenance upon Allah^{-azwj} Mighty and Majestic'.⁴⁹⁰

101 ثوب الأعمال ابن الوليد عن الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبَّاسِ بْنِ رِثَابٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى رَجُلٌ النَّبِيَّ ص وَ عِنْدَهُ رَجُلٌ فَأَخْبَرَهُ بِمَوْلُودٍ لَهُ فَتَغَيَّرَ لَوْنُ الرَّجُلِ فَقَالَ لَهُ النَّبِيُّ ص مَا لَكَ

(The book) 'Sawab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Abbas Al Zayyat, from Hamza Bin Humran,

⁴⁸⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 98

⁴⁸⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 99

⁴⁹⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 100

From Abu Abdullah^{-asws} having said: 'A man came to the Prophet^{-saww} and in his^{-saww} presence was a man. He was informed of a new-born for him. The complexion of the man changes. The Prophet^{-saww} said to him: 'What is the matter with you?'

قَالَ خَيْرٌ

He said, 'Good'.

قَالَ قُلْنَ

He^{-saww} said: 'Tell!'

قَالَ خَرَجْتُ وَ الْمَرْأَةُ تَمْتَخِضُ فَأُخْبِرْتُ أَنَّهَا وَلَدَتْ جَارِيَةً

He said, 'I came out and the wife was in labour, and I have been informed that she has given birth to a girl'.

فَقَالَ لَهُ النَّبِيُّ ص الْأَرْضُ تُقَلِّبُهَا وَ السَّمَاءُ تُظِلُّهَا وَ اللَّهُ يَرْزُقُهَا وَ هِيَ رِيحَانَةٌ تَشْمُهَا

The Prophet^{-saww} said to him: 'The earth will carry her and the sky will shade her and Allah^{-azwj} will Sustain her and she is a fragrant flower you can smell!'

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ مَنْ كَانَتْ لَهُ ابْنَةٌ فَهُوَ مَفْرُوحٌ وَ مَنْ كَانَتْ لَهُ ابْنَتَانِ فَيَا غَوَاةَ وَ مَنْ كَانَتْ لَهُ ثَلَاثُ بَنَاتٍ وَضِعَ عَنْهُ الْجِهَادُ وَ كُلُّ مَكْرُوهٍ وَ مَنْ كَانَتْ لَهُ أَرْبَعُ بَنَاتٍ فَيَا عِبَادَ اللَّهِ أَعِينُوهُ يَا عِبَادَ اللَّهِ أَقْرِضُوهُ يَا عِبَادَ اللَّهِ ارْحَمُوهُ.

Then he^{-saww} faced toward his^{-saww} companions. He^{-saww} said: 'Then he^{-saww} faced toward his^{-saww} companions. He^{-saww} said: 'One who has one daughter for him is burdened, and one who has two for him, how in need of help he is; and one who has three for him, the Jihad and every abhorrence is dropped from him, and the one who has four for him, O servants of Allah^{-azwj} assist him! O servants of Allah^{-azwj} lend to him! O servants of Allah^{-azwj} mercy him!'⁴⁹¹

102 ثُوَابُ الْأَعْمَالِ أَبِي وَ ابْنُ الْوَلِيدِ مَعَا عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدِ الْعَطَّارِ مَعَا عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ بَرِيْدٍ رَفَعَهُ إِلَى أَحَدِهِمَا ع قَالَ: إِذَا أَصَابَ الرَّجُلُ ابْنَةً بَعَثَ اللَّهُ إِلَيْهَا مَلَكًا فَأَمَرَ جَنَاحَهُ عَلَى رَأْسِهَا وَ صَدْرَهَا وَ قَالَ ضَعِيفَةٌ خُلِفَتْ مِنْ ضَعْفِ الْمُنْفِقِ عَلَيْهَا مَعَانٌ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – My father and Ibn Al Waleed, both together from Ahmad Bin Idrees and Muhammad Al Attar, both together from Al Ash'ary, from Ibn Yazeed raising it to,

One of the two (5th or 6th Imam^{-asws}) having said: 'When a man attains a daughter Allah^{-azwj} Dispatches an Angel to her. He passes his wings upon her head and her chest and says, 'A weakling has been created from a weak one. The one spending upon her would be Assisted up to the Day of Qiyamah!'⁴⁹²

⁴⁹¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 101

⁴⁹² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 102

(The book) 'Al Mahasin' – One of our companions, from Abbad Bin Suheyb, from Yaqoub Bin Yahya Bin Al Musawir,

From Abu Abdullah^{-asws} having said: 'Musa^{-as} Bin Imran^{-as} said: 'O Lord^{-azwj}! Which of the deeds is most superior in Your^{-azwj} Presence?'

103 سن، المحاسن بعض أصحابنا عن عباد بن صهيب عن يعقوب عن يحيى بن المساور عن أبي عبد الله ع قال: قال موسى بن عمران يا رب أي الأعمال أفضل عندك فقال حب الأطفال فإن فطرتم على توحيدي فإن أمتهم أدخلهم برحمتي جنتي.

He^{-azwj} Said: 'Loving the children, for I^{-azwj} Nature them upon My^{-azwj} Oneness. If I^{-azwj} Cause them to die, I^{-azwj} shall Admit them into My^{-azwj} Paradise with My^{-azwj} Mercy!'"⁴⁹³

104 سن، المحاسن أبي عن بكر بن محمد قال: أرسل أبو عبد الله ع إلى عثيمة جدي [جدتي] أن اسقي محمد بن عبد السلام السويق فإنه يثبت اللحم و يشد العظم.

(The book) 'Al Mahasin' – My father, from Bakr Bin Muhammad who said,

'Abu Abdullah^{-asws} sent a message to my grandmother Useyma: 'Quench Muhammad Bin Abdul Salam the 'Suweyq' (porridge), for it builds the flesh and strengthens the bones"'.⁴⁹⁴

و رواه عن عثمان بن عيسى عن سماعة عن أبي عبد الله ع إلا أنه قال أرسل إلى سعيده.

And it is reported from Usman Bin Isa, from Sama'at,

From Abu Abdullah^{-asws}, except that he said, 'He^{-asws} sent a message to Saeeda'.⁴⁹⁵

105 سن، المحاسن محمد بن عيسى و عن أبي معاً عن بكر بن محمد الأزدی قال: دخلت عثيمة على أبي عبد الله ع و معها ابنها أطل اسمته محمد [محمدًا] فقال لها أبو عبد الله ما لي أرى جسم ابنك نحيفاً

(The book) 'Al Mahasin' – Muhammad Bin Isa, and from my father, both together from Bakr Bin Muhammad Al Azdy who said,

'Useyma entered to see Abu Abdullah^{-asws} and with her was her son. I think his name was 'Muhammad'. Abu Abdullah^{-asws} said to her: 'What is the matter I^{-asws} am seeing the body of your son is thin?'

قالت هو عليل

She said, 'He is ill!'

فقال لها اسقيه السويق فإنه يثبت اللحم و يشد العظم.

⁴⁹³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 103

⁴⁹⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 104 a

⁴⁹⁵ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 104 b

He^{-asws} said to her: 'Quench him the 'Suweyq' (porridge), for it builds the flesh and strengthens the bones'.⁴⁹⁶

106 سن، المحاسن أبي عن بكر بن محمد عن عثيمة أم ولد عبد السلام قالت قال أبو عبد الله ع اسقوا صبيانكم السويق في صغرهم فإن ذلك ينبت اللحم و يشد العظم و من شرب السويق أربعين صباحاً امتلأت كتفاه قوة.

(The book) 'Al Mahasin' – My father, from Bakr Bin Muhammad, from Useyma, mother of the children of Abdul Salam. She said,

'Abu Abdullah^{-asws} said: 'Quench your children the 'Suweyq' (porridge) during their young age, for that builds the flesh and strengthens the bones, and the one who drinks the 'Suweyq' for forty morning, his shoulders will be filled with strength'.⁴⁹⁷

107 سن، المحاسن حسن بن أبي عثمان عن محمد بن أبي حمزة عن عبد الرحمن بن الحجاج قال قال أبو عبد الله ع أطعموا صبيانكم الرمان فإنه أسرع لشيائهم.

(The book) 'Al Mahasin' – Hassan Bin Abu Usman, from Muhammad Bin Abu Hamza, from Abdul Rahman Bin Al Hajjaj who said,

'Abu Abdullah^{-asws} said: 'Feed your children the pomegranates, for it is quickest for their youthfulness (vitality)!'⁴⁹⁸

108 طب، طب الأئمة عليهم السلام عوذة للصبي إذا كثر بكأؤه و لمن يفرغ بالليل و للمرأة إذا سهرت من وجع - فضرنا على آذانهم في الكهف سبعين عدداً - ثم بعثناهم لتعلم أي الحزبين أحصى لما لبثوا أمداً.

(The book) 'Tibb Al-Aimma^{-asws}', may the greeting be upon them^{-asws}: 'An amulet for the children when they crying is a lot, and for the one who panics at night, and for the woman when she stays awake at night from pain - ***So We Struck (a seal) upon their hearing in the cave for a number of years [18:11] Then We Resurrected them up for Us to Know which of the two parties could count the period they had remained [18:12]***'⁴⁹⁹

109 شي، تفسير العياشي عن عبد الرحمن الأشلي قال: سألت أبا عبد الله ع عن قول الله - و جعل لكم من أزواجكم ببين و حفدة قال الحفدة بنو البنت و نحن حفدة رسول الله ص.

Tafseer Al Ayyashi – From Abdul Rahman Al Ashalli who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj}: ***and Made sons to be for you from your wives, and grandsons, [16:72]***. He^{-asws} said: 'Al-Hafda (grandsons) are sons of the daughter, and we (Imams^{-asws}) are 'Hafda' of Rasool-Allah^{-saww}'.⁵⁰⁰

⁴⁹⁶ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 105

⁴⁹⁷ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 106

⁴⁹⁸ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 107

⁴⁹⁹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 108

⁵⁰⁰ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 109

110 شي، تفسير العياشي عن جميل بن دراج عن أبي عبد الله ع في قوله تعالى وَ جَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَيِّنَ وَ حَفَدَةً قَالَ هُمْ الْحَفَدَةُ وَ هُمْ الْعَوْنُ مِنْهُمْ يُعْنِي الْبَيِّنَ.

Tafseer Al Ayyashi – From Jameel Bin Darraj,

From Abu Abdullah^{asws} regarding Words of the Exalted: **and Made sons to be for you from your wives, and grandsons, [16:72]**. He^{asws} said: ‘They are the grandchildren, and they are the support from them’, meaning the sons’.⁵⁰¹

باب 106 ثواب النساء في خدمة الأزواج و تربية الأولاد و الحمل و الولادة

CHAPTER 106 – REWARD OF THE WIVES IN SERVING THE HUSBANDS, AND UPBRINGING OF THE CHILDREN, AND THE PREGNANCY AND (GIVING) THE BIRTH

1- لي، الأماالي للصدوق ابن الوليد عن الصغار عن ابن أبي الخطاب عن الحكم بن مسكين عن أبي خالد الكعبي عن أبي عبد الله ع أن رسول الله ص قال: أُمَّأُ امْرَأَةٍ رَفَعَتْ مِنْ نَبْتِ زَوْجِهَا شَيْئاً مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ تُرِيدُ بِهِ صَلَاحاً نَظَرَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا وَ مَنْ نَظَرَ اللَّهُ إِلَيْهِ لَمْ يُعَذِّبْهُ

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Al Hakam Bin Miskeen, from Abu Khalid Al Ka’aby,

From Abu Abdullah^{asws}: ‘Rasool-Allah^{saww} said: ‘Whichever wife raises anything from the house of her husband, from a place to a place intending rectification by it (betterment), Allah^{azwj} Mighty and Majestic Looks at (Considers) her, and the one whom Allah^{azwj} Looks at, He^{azwj} does not Punish him’.

فَقَالَتْ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا دَهَبَ الرَّجَالُ بِكُلِّ خَيْرٍ فَأَيُّ شَيْءٍ لِلنِّسَاءِ وَ الْمَسَاكِينِ

Umm Salama^{ra}, may Allah^{azwj} be Pleased with her^{ra}, said, ‘The men have gone with a lot of good, so which thing is for the women and the poor?’

فَقَالَ ص بَلَى إِذَا حَمَلَتِ الْمَرْأَةُ كَانَتْ بِمَنْزِلَةِ الصَّائِمِ الْقَائِمِ الْمُجَاهِدِ بِنَفْسِهِ وَ مَالِهِ فِي سَبِيلِ اللَّهِ فَإِذَا وَضَعَتْ كَانَ لَهَا مِنَ الْأَجْرِ مَا لَا تَدْرِي مَا هُوَ لِعِظَمِهِ

He^{saww} said: ‘Yes, when the wife gets pregnant she would be at the status of the fasting one, the standing one (in Salat), the holy warrior with his self and his wealth in the way of Allah^{azwj}. When she gives birth, for her would be the Recompense what she does not know of its magnitude.

فَإِذَا أَرْضَعَتْ كَانَ لَهَا بِكُلِّ مَصَّةٍ كَعَدَلٍ عِنْتِي مُحَرَّرٍ مِنْ وُلْدِ إِسْمَاعِيلَ فَإِذَا فَرَعَتْ مِنْ رَضَاعِهِ ضَرَبَ مَلَكٌ عَلَى جَنْبِهَا وَ قَالَ اسْتَأْنِفِي الْعَمَلَ فَقَدْ غُفِرَ لَكَ.

⁵⁰¹ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 105 H 110

When she nurses him, for each suckle would equate to liberating a slave from the children of Ismail^{as}. When she is free from nursing him, an Angel taps upon her side and say, 'Resume the deeds anew for you have been Forgiven'.⁵⁰²

2- ل، الخصال الفامي عن ابن بطة عن الصقار عن ابن هاشم عن الحسن بن أبي الحسن الفارسي عن عبد الله بن الحسين بن زيد عن أبيه عن أبي عبد الله ع قال قال رسول الله ص من سلم من أمي من أربع خصال فله الجنة من الدحول في الدنيا و اتباع الهوى و شهوة البطن و شهوة الفرج

(The book) 'Al Khisaal' – Al Famy, from Ibn Buttah, from Al Saffar, from Ibn Hashim, from Al-Hassan Bin Abu Hassan Al Farsi, from Abdullah Bin Al-Husayn Bin Zayd, from his father,

From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'One from my community who is safe from four characteristics, the Paradise for him – entering into the world (worldly vanities), and following the personal desires, and desires of the belly, and desires of the private parts.

و من سلم من نساء أمي من أربع خصال فلها الجنة إذا حفظت ما بين رجليها و أطاعت زوجها و صلت حمتها و صامت شهرها.

And the one from the women of my^{saww} is safe from four characteristics, the Paradise is for her – when she protects what is between her legs, and obeys her husband, and prays five (daily) Salats, and fasts her month'.⁵⁰³

3- مجالس الشيخ، عن أحمد بن عبدون عن علي بن محمد بن الزبير عن علي بن فضال عن العباس بن عامر عن أحمد بن رزق الغمشاني عن أبي موسى البتاء عن أبي عبد الله ع قال سمعته يقول النفساء تبعث من قبرها بغير حساب لأنها ماتت في غم نفاسها.

(The book) 'Majaalis' of the sheykh – from Ahmad Bin Ubdous, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Gumshani, from Abu Musa Al Bana'a,

From Abu Abdullah^{asws}, he (the narrator) said, 'The woman with post-childbirth bleeding will be Resurrected from her grave without Reckoning, be she had 'died' in the sadness of her post-childbirth bleeding'.⁵⁰⁴

⁵⁰² Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 106 H 1

⁵⁰³ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 106 H 2

⁵⁰⁴ Bihar Al-Anwaar V 101 – The Book of Contracts and Declarations – CH 106 H 3

