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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كتاب النّكاح

THE BOOK OF MARRIAGE (1)

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

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

باب حُبِّ النِّسَاءِ

Chapter 1 – Love for the women

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِنْ أَخْلَاقِ الْأَنْبِيَاءِ صَلَّى اللَّهُ عَلَيْهِمْ حُبُّ النِّسَاءِ .

Ali Bin Ibrahim, from his father, from Muhammad Bin AbuUmeyr, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'From the mannerisms of the Prophets^{as} is love for the women'.¹

مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا أَظُنُّ رَجُلًا يَزْدَادُ فِي الْإِيمَانِ خَيْرًا إِلَّا أَزْدَادَ حُبًّا لِلنِّسَاءِ .

Muhammad Bin Yahya Al Attar, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'I^{asws} don't think a man can increase goodness in the faith unless he increases (his) love for the women'.²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ عَلِيَّ بْنَ مُوسَى الرِّضَا (عَلَيْهِ السَّلَام) يَقُولُ ثَلَاثٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْعِطْرُ وَ أَخْذُ الشَّعْرِ وَ كَثْرَةُ الطَّرِيقَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammad Bin Khallad who said,

'I heard Ali^{asws} Bin Musa Al-Reza^{asws} saying: 'Three (things) are from the Sunnah of the *Mursil* Prophets^{as} – The perfume, and taking (out the unwanted) hair, and the abundance of (relationship) in the marriage'.³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ سُكَيْنِ النَّخَعِيِّ وَ كَانَ تَعَبَّدَ وَ تَرَكَ النِّسَاءَ وَ الطَّيِّبَ وَ الطَّعَامَ فَكَتَبَ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَسْأَلُهُ عَنْ ذَلِكَ فَكَتَبَ إِلَيْهِ أَمَّا قَوْلُكَ فِي النِّسَاءِ فَقَدْ عَلِمْتَ مَا كَانَ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنَ النِّسَاءِ وَ أَمَّا قَوْلُكَ فِي الطَّعَامِ فَكَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَأْكُلُ اللَّحْمَ وَ الْعَسَلَ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameedm,

(It has been narrated) from Sukeyn Al-Nakhaie and he used to worship and neglect the women, and the perfume, and the (good) food. So he wrote to Abu Abdullah^{asws} asking him^{asws} about that, so he^{asws} wrote to him: 'As for your words regarding the

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

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

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

women, so you have known what was for Rasool-Allah^{saww} from the women, and as for your words regarding the (good) food, so Rasool-Allah^{saww} used to eat the meat and the honey'.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا أَطْنُ رَجُلًا يَزِدَادُ فِي هَذَا الْأَمْرِ خَيْرًا إِلَّا أَزْدَادَ حُبًّا لِلنِّسَاءِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'I^{asws} don't think a man can increase goodness in this matter (*Wilayah*) except if he increases (his) love for the women'.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا أَحْبَبُّ مِنْ دُنْيَاكُمْ إِلَّا النِّسَاءَ وَ الطَّيِّبَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{asws} don't love anything from your world except for the women and the perfume'.⁶

مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ بَكَّارِ بْنِ كَرْدَمٍ وَ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) جُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ وَ لَدَّتِي فِي النِّسَاءِ .

Muhammad Bin Abu Umeyr, from Bakkar Bin Kardam, and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The delight of my eyes is in the Salat (Prayer) and the pleasure in the women'.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ سَأَلْنَا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيُّ الْأَشْيَاءِ أَلَذُّ قَالَ فَقُلْنَا غَيْرَ شَيْءٍ فَقَالَ هُوَ (عَلَيْهِ السَّلَامُ) أَلَذُّ الْأَشْيَاءِ مُبَاضَعَةُ النِّسَاءِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Hassan, from one of our companions who said,

'We asked Abu Abdullah^{asws}, 'Which things are the most pleasurable?' We (the ones with us) said other things, so he^{asws} said: 'The most pleasurable of the things is the copulation with the women'.⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) جُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ وَ لَدَّتِي فِي الدُّنْيَا النِّسَاءُ وَ رِيحَانَتِي الْحَسَنُ وَ الْحُسَيْنُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Hammad Bin Usman, from Umar Bin Yazeed,

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

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

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

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The delight of my^{saww} eyes has been made to be in the Salat (Prayer), and my^{saww} pleasure in the world is the women, and my^{saww} comforts are Al-Hassan^{asws} and Al-Husayn^{asws}’⁹.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنِ الْحَسَنِ بْنِ أَبِي قَتَادَةَ عَنْ رَجُلٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا تَلَذَّذَ النَّاسُ فِي الدُّنْيَا وَالْآخِرَةِ بِلَذَّةٍ أَكْثَرَ لَهُمْ مِنْ لَذَّةِ النِّسَاءِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ زَيْنٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ إِلَى آخِرِ الْآيَةِ

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

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

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

Then he^{asws} said: ‘And the people of the Paradise would not be enjoying with anything more desirous with them than the ‘النِّكَاحِ’ (marriage), neither the food nor the drink’.¹⁰

باب غَلْبَةِ النِّسَاءِ

Chapter 2 – The pre-dominance of women

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا رَأَيْتُ مِنْ ضَعِيفَاتِ الدِّينِ وَ نَاقِصَاتِ الْعُقُولِ أَسْلَبَ لِيذِي لَبٍّ مِنْكُمْ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Suleyman Bin Ja'far Al Ja'fary, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘I^{saww} have not seen from the weak ones of the Religion, and the deficient of the intellects, ones with a stiff heart more than you (women)’.¹¹

أَحْمَدُ بْنُ الْحَجَّالِ عَنْ غَالِبِ بْنِ عَثْمَانَ عَنْ عُقْبَةَ بْنِ خَالِدٍ قَالَ أَنْتَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَخَرَجَ إِلَيَّ ثُمَّ قَالَ يَا عُقْبَةُ شَعَلْنَا عَنْكَ هُوَ لَاءِ النِّسَاءِ .

Ahmad Bin Al Hajjal, from Ghalib Bin Usman, from Uqba Bin Khalid who said,

‘I went over to Abu Abdullah^{asws} and he^{asws} came out to me, then said: ‘O Uqba! These women (try to) hold us^{asws} back from meeting you’.¹²

⁹ Al Kafi – V 5 – The Book of Marriage Ch 1 H 9

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

¹¹ Al Kafi – V 5 – The Book of Marriage Ch 2 H 1

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

Chapter 3 – The types of women

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) النِّسَاءُ أَرْبَعٌ جَامِعٌ مُجْمَعٌ وَرَبِيعٌ مُرْبِعٌ وَكَرْبٌ مُقْمَعٌ وَغُلٌّ قَمْلٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: (it was said) either by 'Rasool-Allah^{saww} or 'Amir Al-Momineen^{asws}: 'Four features are amalgamated in women, the goodness, and a desire for children, and a tint of anguish, and the dominance'¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الصَّبَّاحِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ عَبْدِ اللَّهِ بْنِ مُصْعَبِ الزُّبَيْرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِ السَّلَام) وَجَلَسْنَا إِلَيْهِ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَتَذَاكُرْنَا أَمْرَ النِّسَاءِ فَأَكْثَرْنَا الْخَوْضَ وَهُوَ سَاكِتٌ لَا يَدْخُلُ فِي حَدِيثِنَا بِحَرْفٍ

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

'I heard Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, and we were seated with him^{asws} in the Masjid of Rasool-Allah^{saww}, so we mentioned the matter of the women. So we discussed a lot and he^{asws} was silent, not entering in our discussion with a single word.

فَلَمَّا سَكَتْنَا قَالَ أَمَّا الْحَرَائِرُ فَلَا تَذْكُرُوهُنَّ وَ لَكِنَّ خَيْرُ الْجَوَارِي مَا كَانَ لَكَ فِيهَا هَوَى وَ كَانَ لَهَا عَقْلٌ وَ أَدَبٌ فَلَسْتَ تَحْتَاجُ إِلَى أَنْ تَأْمُرَ وَ لَا تَنْهَى

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

وَ دُونَ ذَلِكَ مَا كَانَ لَكَ فِيهَا هَوَى وَ لَيْسَ لَهَا أَدَبٌ فَأَنْتَ تَحْتَاجُ إِلَى الْأَمْرِ وَ النَّهْيِ وَ دُونَهَا مَا كَانَ لَكَ فِيهَا هَوَى وَ لَيْسَ لَهَا عَقْلٌ وَ لَا أَدَبٌ فَتَجْعَلُ فِيهَا بَيْنَكَ وَ بَيْنَهَا الْبَحْرَ الْأَخْضَرَ

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

قَالَ فَأَخَذْتُ بِلِحْيَتِي أُرِيدُ أَنْ أَضْرِبَ فِيهَا لِكثْرَةِ خَوْضِنَا لِمَا لَمْ نَقُمْ فِيهِ عَلَى شَيْءٍ وَ لِحْمِجِهِ الْكَلَامَ فَقَالَ لِي مَهْ إِنْ فَعَلْتَ لَمْ أَجَالِسْكَ .

¹³ Al Kafi – V 5 – The Book of Marriage Ch 3 H 1

He (the narrator) said, 'So I grabbed my beard intending that I make a loud sound (via mouth an arrogant/stupid call) because of the abundance of our discussion and not standing therein upon anything, and due to his^{asws} comprehensive speech'. So he^{asws} said to me: 'Shh! If you do it, I would not sit with you'.¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَخْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ صَاحِبَتِي هَلَكَتْ وَ كَانَتْ لِي مُوَافِقَةً وَ قَدْ هَمَمْتُ أَنْ أَتَزَوَّجَ فَقَالَ لِي أَنْظِرْ أَيْنَ تَضَعُ نَفْسَكَ وَ مَنْ تُشْرِكُهُ فِي مَالِكَ وَ تَطْلُعُهُ عَلَى دِينِكَ وَ سِرِّكَ فَإِنْ كُنْتَ لَا بَدَّ فَاعِلًا فَبِكْرًا تُنْسَبُ إِلَى الْخَيْرِ وَ إِلَى حُسْنِ الْخُلُقِ

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

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

وَ اعْلَمُ أَنَّهُنَّ كَمَا قَالَ. أَلَا إِنَّ النِّسَاءَ خُلْفَنَ شَتَّى فَمِنْهُنَّ الْعَنِيمَةُ وَ الْعَرَامُ وَ مِنْهُنَّ الْهَلَالُ إِذَا تَجَلَّى لِصَاحِبِهِ وَ مِنْهُنَّ الظَّلَامُ فَمَنْ يَطْفُرُ بِصَالِحِهِنَّ يَسْعُدُ وَ مَنْ يُعِينُ فَلَيْسَ لَهُ انْتِقَامٌ

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

هُنَّ ثَلَاثٌ فَأَمْرَاءٌ وَ لُودٌ وَ دُودٌ يُعِينُ زَوْجَهَا عَلَى دَهْرِهِ لِذُنْيَاهُ وَ آخِرَتِهِ وَ لَا تُعِينُ الدَّهْرَ عَلَيْهِ وَ أَمْرَاءٌ عَقِيمَةٌ لَا ذَاتَ جَمَالٍ وَ لَا خُلُقٍ وَ لَا تُعِينُ زَوْجَهَا عَلَى خَيْرٍ وَ أَمْرَاءٌ صَخَّابَةٌ وَ لَاجَةٌ هَمَّازَةٌ تَسْتَقُولُ الْكَثِيرَ وَ لَا تَقْبَلُ الْيَسِيرَ .

They are three (types) – A child bearing woman of cordiality and supportive of her husband all the time for his world and his Hereafter, and she does not spend time against him; and a sterile (barren) woman, not with any beauty nor manners, and she does not assist her husband upon goodness; and a vociferous (loud) woman, a fault-finder, belittling the lot, and not accepting the little'.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ الْحَدَّاءِ عَنْ عَمِّهِ عَاصِمِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) النِّسَاءُ أَرْبَعٌ جَامِعٌ مُجْمِعٌ وَ رَبِيعٌ مُرْبِعٌ وَ حَرْقَاءٌ مُفْمِعٌ وَ غُلٌّ قَمِيلٌ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Suleyman Bin Sama'at, from Al Haza'a, from his uncle Aasim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The women are four (types) – An all inclusive goodness, and a child-bearing fountain, and a careless destructive one, and a feed for parasite'.¹⁶

باب خَيْرِ النِّسَاءِ

¹⁴ Al Kafi – V 5 – The Book of Marriage Ch 3 H 2

¹⁵ Al Kafi – V 5 – The Book of Marriage Ch 3 H 3

¹⁶ Al Kafi – V 5 – The Book of Marriage Ch 3 H 4

Chapter 4 – The best women

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ كُنَّا عِنْدَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ إِنَّ خَيْرَ نِسَائِكُمُ الْوَلُودُ الْوَدُودُ الْعَفِيفَةُ الْعَزِيزَةُ فِي أَهْلِهَا الدَّلِيلَةُ مَعَ بَعْلِهَا الْمُنْتَبِرَةُ مَعَ زَوْجِهَا الْحَصَانُ عَلَى غَيْرِهِ الَّتِي تَسْمَعُ قَوْلَهُ وَ تُطِيعُ أَمْرَهُ وَ إِذَا خَلَا بِهَا بَدَلَتْ لَهُ مَا يُرِيدُ مِنْهَا وَ لَمْ تَبْدَلْ كَتَبَدَلِ الرَّجُلِ .

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

'I heard Jabir Bin Abdullah saying, 'We were in the presence of the Prophet^{saww}, so he^{saww} said: 'The best of your women are the child-bearing, the cordial, the chaste, the dear among her family, humble with her husband, the welcoming with her husband, the fortress upon others, one who listens to his words and obeys his instructions, and whenever he is alone with her she gives him whatever he wants from her, and she does not show vulgar manners as man does'.¹⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدِ الْبُرْقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ خَيْرُ نِسَائِكُمُ الَّتِي إِذَا خَلَتْ مَعَ زَوْجِهَا خَلَعَتْ لَهُ دِرْعَ الْحَيَاءِ وَ إِذَا لَبِسَتْ لَبِسَتْ مَعَهُ دِرْعَ الْحَيَاءِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The best of your women is the one who, when she is alone with her husband, puts off the shield of shyness, and when she dresses up, she dresses up for him a shield of shyness'.¹⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ وَ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَيْرُ نِسَائِكُمُ الْعَفِيفَةُ الْعَلِيمَةُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from one of his companions, from Aban Bin Usman, from Yahya Bin Abu Al A'ala and Al Fazl Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The best of your women is the chaste, the sensual'.¹⁹

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The best woman of my^{saww} community is the one who is with a beautiful face and of a small dowry'.²⁰

¹⁷ Al Kafi – V 5 – The Book of Marriage Ch 4 H 1

¹⁸ Al Kafi – V 5 – The Book of Marriage Ch 4 H 2

¹⁹ Al Kafi – V 5 – The Book of Marriage Ch 4 H 3

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) خَيْرُ نِسَائِكُمُ الْخَمْسُ قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ وَمَا الْخَمْسُ قَالَ الْهَيْئَةُ اللَّيْنَةُ الْمُؤَاتِيَةُ الَّتِي إِذَا غَضِبَ زَوْجُهَا لَمْ تَكْتَحِلْ بِعُغْضٍ حَتَّى يَرْضَى وَ إِذَا غَابَ عَنْهَا زَوْجُهَا حَظَّتْهُ فِي غَيْبِهِ فَتِلْكَ عَامِلٌ مِنْ عَمَالِ اللَّهِ وَ عَامِلُ اللَّهِ لَا يَخِيبُ .

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

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The best of your women have five (qualities)'. It was said, 'O Amir Al-Momineen^{asws}! And what are the five?' He^{asws} said: 'The modest, the kind, the supportive, the one who when her husband is angered would not neglect him even for the blink of an eye until he is pleased, and when her husband is absent she would protect him (his interests) during his absence. Thus, that is a worker from the workers of Allah^{azwj}, and a worker of Allah^{azwj} will not fail'.²¹

وَ عَنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ بَعْضِ رَجَالِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) خَيْرُ نِسَائِكُمُ الطَّيِّبَةُ الرِّيحِ الطَّيِّبَةُ الطَّبِيخِ الَّتِي إِذَا أَنْفَقَتْ أَنْفَقَتْ بِمَعْرُوفٍ وَ إِذَا أَمْسَكَتْ أَمْسَكَتْ بِمَعْرُوفٍ فَتِلْكَ عَامِلٌ مِنْ عَمَالِ اللَّهِ وَ عَامِلُ اللَّهِ لَا يَخِيبُ وَ لَا يَنْدُمُ .

And from him, from his father, from Muhammad Bin Sinan, from one of his men who said,

'Abu Abdullah^{asws} said: 'The best of your women is the most aromatic of the smell of the perfume, the one who when she spends, spends with moderation, and when she is silent, she is silent with moderation. Thus, that is a worker from the workers of Allah^{azwj}, and a worker of Allah^{azwj} will neither fail nor be remorseful'.²²

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يُوسُفَ بْنِ بَقَّاحٍ عَنْ مُعَاذِ الْجَوْهَرِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَيْرُ نِسَائِكُمُ الطَّيِّبَةُ الطَّعَامِ الطَّيِّبَةُ الرِّيحِ الَّتِي إِنْ أَنْفَقَتْ أَنْفَقَتْ بِمَعْرُوفٍ وَ إِنْ أَمْسَكَتْ أَمْسَكَتْ بِمَعْرُوفٍ فَتِلْكَ عَامِلٌ مِنْ عَمَالِ اللَّهِ وَ عَامِلُ اللَّهِ لَا يَخِيبُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The best of your women is the good cook, the aromatic with perfume; when she spends, spends with the moderation, and if she is silent, she is silent with moderation. Thus, that is a worker from the workers of Allah^{azwj}, and a worker of Allah^{azwj} will not fail'.²³

باب شَرَارِ النِّسَاءِ

Chapter 5 – The most evil of the women

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي حَمْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَلَا أُخْبِرُكُمْ بِشَرِّ نِسَائِكُمُ الدَّلِيلَةُ فِي أَهْلِهَا الْعَزِيزَةُ مَعَ بَعْلِهَا الْعَقِيمِ الْحُقُودِ الَّتِي لَا تَوَرَّعُ مِنْ قَبِيحِ الْمُنْبَرِّجَةِ إِذَا غَابَ عَنْهَا

²¹ Al Kafi – V 5 – The Book of Marriage Ch 4 H 5

²² Al Kafi – V 5 – The Book of Marriage Ch 4 H 6

²³ Al Kafi – V 5 – The Book of Marriage Ch 4 H 7

بَعْلَهَا الْحَصَانُ مَعَهُ إِذَا حَضَرَ لَا تَسْمَعُ قَوْلَهُ وَ لَا تُطِيعُ أَمْرَهُ وَ إِذَا خَلَا بِهَا بَعْلُهَا تَمَنَعَتْ مِنْهُ كَمَا تَمْنَعُ الصَّعْبَةُ عَنْ رُكُوبِهَا
لَا تَقْبَلُ مِنْهُ عُدْرًا وَ لَا تَعْفُرُ لَهُ ذَنْبًا .

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

'I heard him^{asws} saying: 'Rasool-Allah^{saww} said: 'Shall I inform you all with the most evil of your women? (She is the one who is) the disgraced among her family, and (despite being) dear with her husband, she is the sterile, the vengeful, who does not have any qualms from ugliness, the welcoming (to others) whenever her husband is absent from her, the one who is reserved when she is with him; whenever he is present she does not listen to his words nor does she obey his instructions; and whenever he husband is alone with her she prevents him just like the stubborn animal prevents from being ridden, not accepting any excuses from him nor forgiving any of his mistakes'.²⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مِلْحَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) شِرَارُ نِسَائِكُمُ الْمُعْفَرَةُ الدَّنِسَةُ اللُّجُوجَةُ الْعَاصِيَةُ الدَّلِيلَةُ فِي قَوْمِهَا الْعَزِيزَةُ فِي نَفْسِهَا الْحَصَانُ عَلَى زَوْجِهَا الْهَلُوكُ عَلَى غَيْرِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Milhan, from Abdullah Bin Sinan who said,

'Rasool-Allah^{saww} said: 'The most evil of your women is the barren, the profane, the insistent, the disobedient, the disgraceful among her people, the dear regarding herself, the preserved upon her husband, the craver upon others'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَعُوذُ بِكَ مِنْ أَمْرَاءِ تُشَيَّبِي قَبْلَ مَشِيئِي .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was from the supplications of Rasool-Allah^{saww}: 'I^{saww} seek Refuge from a woman who ages me^{saww} before my^{saww} age'.²⁶

باب فَضْلِ نِسَاءِ قُرَيْشٍ

Chapter 6 – Merits of the women of Qureysh

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَيْرُ نِسَاءِ رِجَالِ الرَّحَالِ نِسَاءُ قُرَيْشٍ أَحْنَاهُ عَلَى وُلْدٍ وَ خَيْرُهُنَّ لِرُوحٍ .

²⁴ Al Kafi – V 5 – The Book of Marriage Ch 5 H 1

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

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The best of the women who rode the rides (to the houses of their husbands) are the women of Qureysh, being compassionate upon children and the best for a husband’.²⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ غَيْرِ وَاحِدٍ عَنْ زِيَادِ الْقَنْدِيِّ عَنْ أَبِي وَكَيْعٍ عَنْ أَبِي إِسْحَاقَ السَّبِيْعِيِّ
عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَيْرُ نِسَائِكُمْ نِسَاءُ
قُرَيْشٍ اللَّطْفُ هُنَّ بِأَزْوَاجِهِنَّ وَ أَرْحَمُهُنَّ بِأَوْلَادِهِنَّ الْمُجُونُ لِرُؤُوسِهَا الْحَصَانُ لِغَيْرِهِ قُلْنَا وَ مَا الْمُجُونُ قَالَ النَّبِيُّ لَا تَمْنَعُ .

A number of our companions, from Ahmad Bin Abu Abdullah Al Barqy, from someone else, from Ziyad Al Qandy, from Abu Wakie, from Abu Is'haq Al Sabaie, form Al Haris Al Awr who said,

‘Amir Al-Momineen^{asws} said: ‘Rasool-Allah^{saww} said: ‘The best of your women is a woman of Qureysh, being kind to their husbands, and merciful to their children, the sensual to her husband, the preserved to others’. We said, ‘And what is the sensual?’ He^{saww} said: ‘One who does not prevent’.²⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام)
(قَالَ خَطَبَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أُمَّ هَانِيَةَ بِنْتَ أَبِي طَالِبٍ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي مُصَابَةٌ فِي حَجْرِي أَيَّتَامٌ وَ لَا
يَصْلُحُ لَكَ إِلَّا امْرَأَةٌ فَارْعَاهُ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا رَكِبَ الْإِبِلَ مِثْلُ نِسَاءِ قُرَيْشٍ أَحْنَاهُ عَلَى وَ لَدٍ وَ لَا
أَرْعَى عَلَى زَوْجٍ فِي ذَاتِ يَدَيْهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: ‘Rasool-Allah^{saww} proposed (for marriage) Umm Hany daughter of Abu Talib^{asws}, so she said, ‘O Rasool-Allah^{saww}! I am (a widow) with orphans in my lap, and (a woman) would not be correct for you^{asws} except a woman who is free (of children)’. So Rasool-Allah^{saww} said: ‘None have ridden the camel like the women of Qureysh, being compassionate upon children and not looking at her husband in what is in his hands’.²⁹

بَابُ مَنْ وَفَّقَ لَهُ الزَّوْجَةَ الصَّالِحَةَ

Chapter 7 – The one for whom is a compatible righteous wife

²⁷ Al Kafi – V 5 – The Book of Marriage Ch 6 H 1

²⁸ Al Kafi – V 5 – The Book of Marriage Ch 6 H 2

²⁹ Al Kafi – V 5 – The Book of Marriage Ch 6 H 3

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا اسْتَفَادَ امْرُؤٌ مُسْلِمٌ فَائِدَةً بَعْدَ الْإِسْلَامِ أَفْضَلَ مِنْ زَوْجَةٍ مُسْلِمَةٍ تَسْرُهُ إِذَا نَظَرَ إِلَيْهَا وَتُطِيعُهُ إِذَا أَمَرَهَا وَتَحْفَظُهُ إِذَا غَابَ عَنْهَا فِي نَفْسِهَا وَمَالِهِ .

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

(It has been narrated) from Abu Abdullah^{asws}, from his forefathers^{asws} having said: 'The Prophet^{saww} said: 'A Muslim person did not benefit with a benefit after Al-Islam superior than a Muslim wife who delights him when he looks at her, and obeys him when he instructs her, and preserves him (his interests) when he is absent from her with regards to herself and his wealth'.³⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ اللَّهُ عَزَّ وَجَلَّ إِذَا أَرَدْتُ أَنْ أَجْمَعَ لِلْمُسْلِمِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ جَعَلْتُ لَهُ قَلْبًا خَاشِعًا وَ لِسَانًا ذَاكِرًا وَ جَسَدًا عَلَى الْبَلَاءِ صَابِرًا وَ زَوْجَةً مُؤْمِنَةً تَسْرُهُ إِذَا نَظَرَ إِلَيْهَا وَ تَحْفَظُهُ إِذَا غَابَ عَنْهَا فِي نَفْسِهَا وَ مَالِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba, from Bureyd Bin Muawiya Al Ijaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said Whenever I^{azwj} Intend to Gather for the Muslim goodness of the world and the Hereafter, I^{azwj} Make for him a devout heart, and a tongue of remembrance, and a body patient upon the affliction, and a Believing wife who delights him whenever he looks at her and she preserves him (his interests) whenever he is absent from her, with regards to herself and his wealth'.³¹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ بَحْيَى عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ مَا أَفَادَ عَبْدٌ فَائِدَةً خَيْرًا مِنْ زَوْجَةٍ صَالِحَةٍ إِذَا رَأَاهَا سَرَّتُّهُ وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ فِي نَفْسِهَا وَمَالِهِ .

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

(It has been narrated) from Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} having said: 'A slave will not benefit with a benefit better than a righteous wife. Whenever he looks at her she delights him, and whenever he is absent from her, she preserves him (his interests) with regards to herself and his wealth'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ سَعَادَةِ الْمَرْءِ الزَّوْجَةُ الصَّالِحَةُ .

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

Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'From the good fortune of the person is the righteous wife'.³³

³⁰ Al Kafi – V 5 – The Book of Marriage Ch 7 H 1

³¹ Al Kafi – V 5 – The Book of Marriage Ch 7 H 2

³² Al Kafi – V 5 – The Book of Marriage Ch 7 H 3

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ مِنْ الْقِسْمِ الْمُصْلِحِ لِلْمَرْءِ الْمُسْلِمِ أَنْ يَكُونَ لَهُ الْمَرْأَةُ إِذَا تَطَّرَ إِلَيْهَا سَرْتُهُ وَ إِذَا غَابَ عَنْهَا حَفِظَتْهُ وَ إِذَا أَمَرَهَا أَطَاعَتْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan Bin Sadeyr, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'From the correct distribution for the Muslim is that there happens to be for him the woman who, whenever he looks at her she delights him, and whenever he is absent from her, she preserves him (his interests), and when he instruct her, she obeys him'.³⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ شُعَيْبِ بْنِ جَنَاحٍ عَنْ مَطَرِ مَوْلَى مَعْنٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ ثَلَاثَةٌ لِلْمُؤْمِنِ فِيهَا رَاحَةٌ دَارٌ وَ أَسِيعَةٌ نَوَارِي عَوْرَتُهُ وَ سُوءٌ حَالِهِ مِنَ النَّاسِ وَ أَمْرَةٌ صَالِحَةٌ تُعِينُهُ عَلَى أَمْرِ الدُّنْيَا وَ الْآخِرَةِ وَ ابْنَةٌ يُخْرِجُهَا إِمَّا بِمَوْتٍ أَوْ بِنِزْوِجٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There are three wherein is rest for the Believer – a spacious house veiling his privacy and the evilness of his state from the people, and a righteous woman who supports him upon the affairs of the world and the Hereafter, and a daughter whom he brings out either due to death or her marriage'.³⁵

بَاب فِي الْحَضِّ عَلَى النِّكَاحِ

Chapter 8 – Regarding the exhortation upon the marriage

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَزَوَّجُوا وَ زَوَّجُوا أَلَا فَمَنْ حَظَّ أَمْرِي مُسْلِمٍ إِنْفَاقُ قِيَمَةِ أَيْمَةٍ وَ مَا مِنْ شَيْءٍ أَحَبَّ إِلَيَّ اللَّهُ عَزَّ وَ جَلَّ مِنْ بَيْتٍ يُعْمَرُ فِي الْإِسْلَامِ بِالنِّكَاحِ وَ مَا مِنْ شَيْءٍ أَبْغَضَ إِلَيَّ اللَّهُ عَزَّ وَ جَلَّ مِنْ بَيْتٍ يُخْرَبُ فِي الْإِسْلَامِ بِالْفُرْقَةِ يَعْنِي الطَّلَاقَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنَّمَا وَكَّدَ فِي الطَّلَاقِ وَ كَرَّرَ فِيهِ الْقَوْلَ مِنْ بَعْضِهِ الْفُرْقَةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Safwan Bin Mihran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Get married (yourself)! Get (children) married off! Indeed, from the good fortune of a Muslim person is expenditure of the price (of marrying a) widow, and there is nothing more Beloved to Allah^{azwj} Mighty and Majestic than a house populated in Al-Islam with the marriage, and there is nothing more Hateful to Allah^{azwj} Mighty and Majestic than a house which is ruined in Al-Islam with the separation, meaning the divorce'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنَّمَا وَكَّدَ فِي الطَّلَاقِ وَ كَرَّرَ فِيهِ الْقَوْلَ مِنْ بَعْضِهِ الْفُرْقَةَ .

³⁴ Al Kafi – V 5 – The Book of Marriage Ch 7 H 5

³⁵ Al Kafi – V 5 – The Book of Marriage Ch 7 H 6

Then Abu Abdullah^{asws} said: 'But rather, Allah^{azwj} Mighty and Majestic has Emphasised regarding the divorce and repeated His^{azwj} Speech with regards to it of His^{azwj} Hatred for the separation'.³⁶

بَاب كَرَاهَةِ الْعُرْبَةِ

Chapter 9 – Abhorrence of the bachelorhood

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ الْقَدَّاحِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَكَعَتَانِ يُصَلِّيهِمَا الْمُنْرُوجُ أَفْضَلُ مِنْ سَبْعِينَ رَكَعَةً يُصَلِّيهَا أَعْرَبٌ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Al Qadah who said,

'Abu Abdullah^{asws} said: 'Two Cycles Prayed by the married (man) is better than seventy Cycles Prayed by the bachelor'.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِثْلَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah, from Abu Abdullah^{asws} – similar to it'.³⁷

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ كَلْبِ بْنِ مَعْلُومَةَ الْأَسَدِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ تَزَوَّجَ أَحْرَرَ نِصْفَ دِينِهِ وَ فِي حَدِيثٍ آخَرَ فَلْيَتَّقِ اللَّهَ فِي النَّصْفِ الْآخَرَ أَوْ الْبَاقِي .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Muhammad Bin Khalid, from Al Jamourany, from Ali Hassan Bin Ali Bin Abu Hamza, from Kuleyb Bin Moawiya Al Asady,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who married protects half his Religion'. And in another Hadeeth, '(He^{saww} said): 'So let him fear Allah^{azwj} with regards to the other half', or 'the remainder'.³⁸

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ الْأَصَمِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَدَّالْ مَوْتَاكُمُ الْعُرَابُ .

And from him, from Muhammad Bin Ali, from Abdul Rahman Bin Khalid, from Muhammad Al Samma,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The worthless ones of your deceased are the (ones who died as) celibates (unmarried)'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا لَقِيَ يُوسُفَ (عَلَيْهِ السَّلَامُ) أَخَاهُ قَالَ يَا أَحْيَى كَيْفَ اسْتَطَعْتَ أَنْ تَزَوَّجَ النِّسَاءَ بَعْدِي فَقَالَ إِنَّ أَبِي أَمَرَنِي قَالَ إِنْ اسْتَطَعْتَ أَنْ تَكُونَ لَكَ ذُرِّيَّةٌ تُنْقِلُ الْأَرْضَ بِالتَّسْبِيحِ فَأَفْعَلْ .

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

³⁶ Al Kafi – V 5 – The Book of Marriage Ch 8 H 1

³⁷ Al Kafi – V 5 – The Book of Marriage Ch 9 H 1

³⁸ Al Kafi – V 5 – The Book of Marriage Ch 9 H 2

³⁹ Al Kafi – V 5 – The Book of Marriage Ch 9 H 3

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Yusuf^{as} met his^{as} brother, he said, 'O my brother^{asws}! How were you able to marry the women after me?' So he^{as} said: 'My^{as} father^{as} ordered me^{as}: 'Try to the extent of your^{as} ability that there should happen to be for you offspring who would make the earth heavy with the Glorification (of Allah^{azwj}). So I^{as} did'.⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) تَزَوَّجُوا فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ مَنْ أَحَبَّ أَنْ يَنْبَغَ سُنَّتِي فَإِنَّ مِنْ سُنَّتِي التَّزْوِيجَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Get married, for Rasool-Allah^{saww} said: 'The one who loves to follow my^{saww} Sunnah, so the marriage is from my^{saww} Sunnah'.⁴¹

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبُرْقِيِّ عَنِ ابْنِ فَصَّالٍ وَجَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْفَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ هَلْ لَكَ مِنْ زَوْجَةٍ فَقَالَ لَا فَقَالَ أَبِي وَمَا أُحِبُّ أَنْ لِي الدُّنْيَا وَمَا فِيهَا وَأَنْ يَتَّ لَيْلَةٌ وَ لَيْسَتْ لِي زَوْجَةٌ

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

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

ثُمَّ قَالَ الرَّكْعَتَانِ يُصَلِّيهِمَا رَجُلٌ مُتَزَوِّجٌ أَفْضَلُ مِنْ رَجُلٍ أَعْرَبَ يَوْمٌ لَيْلَةٌ وَ يَصُومُ نَهَارَهُ ثُمَّ أَعْطَاهُ أَبِي سَبْعَةَ دَنَانِيرَ ثُمَّ قَالَ لَهُ تَزَوِّجْ بِهِذِهِ ثُمَّ قَالَ أَبِي قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اتَّخَذُوا الْأَهْلَ فَإِنَّهُ أَرْزُقَ لَكُمْ .

Then he^{asws} said: 'The two Cycles Prayed by a married man is superior than a celibate man (unmarried) who stands during the night (for Prayer) and Fasts during his day'. Then he^{asws} gave him seven Dinars, then said to him: 'Get married with these'. Then he^{asws} said: 'Rasool-Allah^{saww} said: 'Take the wife, for there would be more sustenance for you'.⁴²

وَ عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) مِثْلَهُ وَ زَادَ فِيهِ فَقَالَ مُحَمَّدُ بْنُ عَبْدِ جُعْلَتُ فِدَاكَ فَإِنَّا لَيْسَ لِي أَهْلٌ فَقَالَ أ لَيْسَ لَكَ جَوَارِي أَوْ قَالَ أَمَهَاتُ أَوْلَادٍ قَالَ بَلَى قَالَ فَأَنْتَ لَيْسَ بِأَعْرَبَ .

And from him, from his father, from Abdullah Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassan^{asws} similar to it, and there is an increase in it – So Muhammad Bin Ubeyd said, 'May I be sacrificed for you^{asws}! I do not have a wife for me'. So he^{asws} said: 'Is there no slave girl for you?', or said, 'Mother of the

⁴⁰ Al Kafi – V 5 – The Book of Marriage Ch 9 H 4

⁴¹ Al Kafi – V 5 – The Book of Marriage Ch 9 H 5

⁴² Al Kafi – V 5 – The Book of Marriage Ch 9 H 6

children?' He said, 'Yes'. He^{asws} said: 'So you are not with celibacy (not unmarried)'.⁴³

بَابُ أَنَّ التَّزْوِيجَ يَزِيدُ فِي الرِّزْقِ

Chapter 10 – The marriage increases the sustenance

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ حَرِيْزٍ عَنْ وَليِدِ بْنِ صَبِيْحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ تَرَكَ التَّزْوِيجَ مَخَافَةَ الْعَيْلَةِ فَقَدْ أَسَاءَ بِاللَّهِ الظَّنَّ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who neglects the marriage fearing poverty so he has distrusted Allah^{azwj} with the conjecture'.⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَشَكَاَ إِلَيْهِ الْحَاجَةَ فَقَالَ تَزَوَّجْ فَتَزَوَّجَ فَوَسَّعَ عَلَيْهِ .

Muhammad Bin Yahya, from Ahmad and Abdullah two sons of Isa, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww}, so he complained to him^{saww} of the destitution (lack of resources), so he^{saww} said: 'Get married'. So he got married, and it (sustenance) was expanded upon him'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ [عَنْ أَبِيهِ] عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) شَابٌّ مِنَ الْأَنْصَارِ فَشَكَاَ إِلَيْهِ الْحَاجَةَ فَقَالَ لَهُ تَزَوَّجْ .

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

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

فَقَالَ الشَّابُّ إِنِّي لَأَسْتَحْيِي أَنْ أَعُوذَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَلَحِقَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ إِنَّ لِي بِنْتًا وَسِيمَةً فَزَوَّجَهَا إِيَّاهُ قَالَ فَوَسَّعَ اللَّهُ عَلَيْهِ [قَالَ] فَاتَى الشَّابُّ النَّبِيَّ (صلى الله عليه وآله) فَأَخْبَرَهُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا مَعْشَرَ الشَّبَابِ عَلَيْكُمْ بِالْبَاهِ .

So the youth said, 'I am too embarrassed that I should repeat to Rasool-Allah^{saww}'. So a man from the Helpers met him and said, 'I have a beautiful daughter'. So he married her to him. So Allah^{azwj} Expanded (sustenance) upon him. So the youth

⁴³ Al Kafi – V 5 – The Book of Marriage Ch 9 H 7

⁴⁴ Al Kafi – V 5 – The Book of Marriage Ch 10 H 1

⁴⁵ Al Kafi – V 5 – The Book of Marriage Ch 10 H 2

came over to the Prophet^{saww} and informed him^{saww}. So Rasool-Allah^{saww} said: 'O group of youths! You must get married'.⁴⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنِ الْمُؤْمِنِ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْحَدِيثَ الَّذِي يَرُويهِ النَّاسُ حَقٌّ أَنْ رَجُلًا أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَشَكَا إِلَيْهِ الْحَاجَةَ فَأَمَرَهُ بِالتَّرْوِيجِ فَفَعَلَ ثُمَّ أَتَاهُ فَشَكَا إِلَيْهِ الْحَاجَةَ فَأَمَرَهُ بِالتَّرْوِيجِ حَتَّى أَمَرَهُ ثَلَاثَ مَرَّاتٍ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) [نَعَمْ] هُوَ حَقٌّ ثُمَّ قَالَ الرَّزُّقُ مَعَ النِّسَاءِ وَ الْعِيَالِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Abu Abdullah Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Al Momin, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'Is the Hadeeth which the people are reporting, true, that a man came over to the Prophet^{saww}, so he complained to him of the destitution, so he^{saww} ordered him with the marriage. So he did. Then he came over to him^{saww} and complained to him of the destitution, so he^{saww} ordered him with the marriage, until he^{saww} ordered him three times?' So Abu Abdullah^{asws} said: 'Yes, it is true'. Then he^{asws} said: 'The sustenance is with the women and the dependants'.⁴⁷

وَ عَنْهُ عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ مُحَمَّدِ بْنِ يُونُسَ الْتَمِيمِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ أَبِيهِ (عَلَيْهِمُ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ تَرَكَ التَّرْوِيجَ مَخَافَةَ الْعَيْلَةِ فَقَدْ أَسَاءَ ظَنَّهُ بِاللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ .

And from him, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Muhammad Bin Yusuf Al Taymi,

(It has been narrated) from Muhammad son of Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who neglects the marriage fearing the poverty, so he has offended Allah^{azwj} Mighty and Majestic with his conjecture. Allah^{azwj} Mighty and Majestic is Saying **[24:32] if they are poor, Allah would Enrich them out of His Grace**'.⁴⁸

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ حَمْدَوَيْهِ بْنِ عِمْرَانَ عَنِ ابْنِ أَبِي لَيْلَى قَالَ حَدَّثَنِي عَاصِمُ بْنُ حُمَيْدٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَاتَّاهُ رَجُلٌ فَشَكَا إِلَيْهِ الْحَاجَةَ فَأَمَرَهُ بِالتَّرْوِيجِ

And from him, from Muhammad Bin Ali, from Hadawiya Bin Imran, from Ibn Abu Layli who said, 'Aasim Bin Humejd narrated to me saying,

'I was in the presence of Abu Abdullah^{asws}, so a man came over to him^{asws} complaining to him^{asws} of the destitution. So he^{asws} ordered him with the marriage. But his poverty increased.

قَالَ فَاشْتَدَّتْ بِهِ الْحَاجَةُ فَأَتَى أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَسَأَلَهُ عَنْ حَالِهِ فَقَالَ لَهُ اشْتَدَّتْ بِي الْحَاجَةُ فَقَالَ فَفَارِقْ ثُمَّ أَتَاهُ فَسَأَلَهُ عَنْ حَالِهِ فَقَالَ أَتْرَيْتُ وَ حَسُنَ حَالِي

He (the narrator) said, 'So he went over to him^{asws} (again) and he^{asws} asked him of his state. So he said to him^{asws}, 'The poverty has increased with me'. So he^{asws} said:

⁴⁶ Al Kafi – V 5 – The Book of Marriage Ch 10 H 3

⁴⁷ Al Kafi – V 5 – The Book of Marriage Ch 10 H 4

⁴⁸ Al Kafi – V 5 – The Book of Marriage Ch 10 H 5

'So separate'. Then he came over (again) and he^{asws} asked him about his state. So he said, 'I am enriched and my state is good'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنِّي أَمَرْتُكَ بِأَمْرَيْنِ أَمَرَ اللَّهُ بِهِمَا قَالَ اللَّهُ عَزَّ وَجَلَّ وَ أَنْكَحُوا الْأَيَامَى مِنْكُمْ إِلَى قَوْلِهِ وَ اللَّهُ وَاسِعٌ عَلِيمٌ وَ قَالَ إِنْ يَنْفَرَا يُعْنِ اللَّهُ كَلَا مِنْ سَعْتِهِ .

So Abu Abdullah^{asws} said: 'I^{asws} ordered you with two Commands which Allah^{azwj} has Commanded with. Allah^{azwj} Mighty and Majestic Said **[24:32] And marry those among you who are single** up to His^{azwj} Words **and Allah is Ample-giving, Knowing**; and He^{azwj} Said **[4:130] And if they separate, Allah will Make each one self-sufficient out of His Ampleness**'.⁴⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَيْسَتَعْفَبِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ قَالَ يَنْزَوُجُوا حَتَّى يُغْنِيَهُمْ مِنْ فَضْلِهِ .

Abu Ali Al Ashary, from one of his companions, from Safwan Bin Yahya, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[24:33] And let those who do not find the means to marry keep chaste until Allah makes them self-sufficient out of His Grace**. He^{asws} said: 'They should keep marrying until Allah^{azwj} Enriches them from His^{azwj} Grace'.⁵⁰

باب مَنْ سَعَى فِي التَّزْوِيجِ

Chapter 11 – The one who strives regarding the marriage

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The most superior intercession is that you intercede between two regarding a marriage until Allah^{azwj} Gathers them both (to be together again)'.⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ زَوَّجَ أَعْرَبَ كَانَ مِمَّنْ يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَوْمَ الْقِيَامَةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who gets a bachelor to be married would be from the one whom Allah^{azwj} Mighty and Majestic would Look (with Mercy) upon him on the Day of Judgement'.⁵²

⁴⁹ Al Kafi – V 5 – The Book of Marriage Ch 10 H 6

⁵⁰ Al Kafi – V 5 – The Book of Marriage Ch 10 H 7

⁵¹ Al Kafi – V 5 – The Book of Marriage Ch 11 H 1

⁵² Al Kafi – V 5 – The Book of Marriage Ch 11 H 2

بَابُ اخْتِيَارِ الزَّوْجَةِ

Chapter 12 – Choosing the wife

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّمَا الْمَرْأَةُ فِلَادَةٌ فَانظُرْ إِلَى مَا تَقْلُدُهُ

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

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

قَالَ وَ سَمِعْتُهُ يَقُولُ لَيْسَ لِلْمَرْأَةِ خَطَرٌ لَا لِصَالِحَتِهِنَّ وَلَا لِطَالِحَتِهِنَّ وَأَمَّا صَالِحَتُهُنَّ فَلَيْسَ خَطَرُهَا الذَّهَبَ وَالْفِضَّةَ بَلْ هِيَ خَيْرٌ مِنَ الذَّهَبِ وَالْفِضَّةِ وَأَمَّا طَالِحَتُهُنَّ فَلَيْسَ التُّرَابُ خَطَرُهَا بَلِ التُّرَابُ خَيْرٌ مِنْهَا .

He (the narrator) said, 'And I heard him^{asws} saying: 'No value can be placed for the woman, neither a righteous one nor a wicked one. As for the righteous one, so her value is not the gold and the silver, but she is better than the gold and the silver; and as for the wicked one, so her value is not the dirt, but the dirt is better than her'.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اخْتَارُوا لِنُطْفِكُمْ فَإِنَّ الْحَالَ أَحَدُ الضَّجِيعِينَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'Choose (a depository) for your seed, for the maternal uncle is one of the two close associates'.⁵⁴

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

And by his chain,

'He^{asws} said: 'Rasool-Allah^{saww} said: 'Marry the matches and marry among them, and choose for your seed'.⁵⁵

وَ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَطِيباً فَقَالَ أَيُّهَا النَّاسُ إِيَّاكُمْ وَ خَضِرَاءَ الدَّمَنِ قَبِيلَ يَا رَسُولَ اللَّهِ وَ مَا خَضِرَاءُ الدَّمَنِ قَالَ الْمَرْأَةُ الْحَسَنَاءُ فِي مَنْبِتِ السَّوَاءِ .

And by his chain,

'He^{asws} said: 'Rasool-Allah^{saww} stood up to address, so he^{saww} said: 'O you people! Beware of the green (plant growing in) the dump (filth)! It was said, 'O Rasool-

⁵³ Al Kafi – V 5 – The Book of Marriage Ch 12 H 1

⁵⁴ Al Kafi – V 5 – The Book of Marriage Ch 12 H 2

⁵⁵ Al Kafi – V 5 – The Book of Marriage Ch 12 H 3

Allah^{saww}! And what is the green (plant growing in) the dump (filth)?' He^{saww} said: 'The beautiful woman grown up in the evil (environment)'.⁵⁶

باب فَضْلِ مَنْ تَزَوَّجَ دَاتِ دِينٍ وَ كَرَاهَةِ مَنْ تَزَوَّجَ لِمَالٍ

Chapter 13 – The merits of the one who married for Religion and abhorrence of the one who marries for the wealth

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَتَى رَجُلٌ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَسْتَأْمِرُهُ فِي النِّكَاحِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْكِحْ وَ عَلَيْكَ بِدَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ .

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

'Abu Ja'far^{asws} said: 'A man came over to the Prophet^{saww} for instructions regarding the marriage. So Rasool-Allah^{saww} said: 'Marry, and upon you is to (marry the one with) the Religion, to be nourished by your hands'.⁵⁷

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ تَزَوَّجَ امْرَأَةً يُرِيدُ مَالَهَا أَجَاءَ اللَّهُ إِلَى ذَلِكَ الْمَالِ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from his father, from Ahmad Bin Al Nazar, from one of his companions, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{asws} saying: 'The one who marries a woman intending her wealth, Allah^{azwj} will Make that wealth his (only) reliance (he loses Faith as reliance has to be upon Allah^{azwj})'.⁵⁸

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man marries the woman due to her beauty, or her wealth, he would be left alone to those (without prosperity), and when he marries her for her Religion, Allah^{azwj} will Grace to him the beauty (in his wife) as well as the wealth'.⁵⁹

⁵⁶ Al Kafi – V 5 – The Book of Marriage Ch 12 H 4

⁵⁷ Al Kafi – V 5 – The Book of Marriage Ch 13 H 1

⁵⁸ Al Kafi – V 5 – The Book of Marriage Ch 13 H 2

⁵⁹ Al Kafi – V 5 – The Book of Marriage Ch 13 H 3

Chapter 14 – Abhorrence of marrying the barren

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا نَبِيَّ اللَّهِ إِنَّ لِي ابْنَةً عَمَّ قَدْ رَضِيتُ جَمَالَهَا وَ حُسْنَهَا وَ دِينَهَا وَ لَكِنِّي عَاقِرٌ فَقَالَ لَا تَزَوِّجْهَا إِنَّ يُونُسَ بْنَ يَعْقُوبَ لَقِيَ أَخَاهُ فَقَالَ يَا أَخِي كَيْفَ اسْتَطَعْتَ أَنْ تَتَزَوَّجَ النِّسَاءَ بَعْدِي فَقَالَ إِنَّ أَبِي أَمَرَنِي وَ قَالَ إِنَّ اسْتَطَعْتَ أَنْ تَكُونَ لَكَ ذُرِّيَّةٌ تَنْفِلُ الْأَرْضَ بِالتَّسْبِيحِ فَافْعَلْ

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

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

قَالَ فَجَاءَ رَجُلٌ مِنَ الْعَدِ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ لَهُ مِثْلَ ذَلِكَ فَقَالَ لَهُ تَزَوَّجْ سَوَاءً وَ لَوْ دَأَ فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ قَالَ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا السَّوَاءُ قَالَ الْقَبِيحَةُ .

He^{asws} said: ‘A man came the next day to the Prophet^{saww}, so he said similar to that. So he^{saww} said to him: ‘Marry the child-bearing unfamiliar one, for I^{saww} would express pride with you all with the community on the Day of Judgement’. So I said to Abu Abdullah^{asws}, ‘What is the terrible one?’ He^{asws} said: ‘The ugly one’.⁶⁰

الْحَسَنُ بْنُ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَزَوَّجُوا بِكْرًا وَ لَوْ دَأَ وَ لَا تَزَوَّجُوا حَسَنَاءَ جَمِيلَةً عَاقِرًا فَإِنِّي أَبَاهِي بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Marry a virgin (or) a child-bearer, and do not marry for the looks, nor a barren, for I^{saww} would be priding with you among the communities, on the Day of Judgement’.⁶¹

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ عَمَّنْ حَدَّثَهُ قَالَ سَكَوتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قِيلَهُ وَ لَدِي وَ أَنَّهُ لَا وَ لَدِي فَقَالَ لِي إِذَا أَنْتِ الْعِرَاقَ فَتَزَوَّجِ امْرَأَةً وَ لَا عَلَيْكَ أَنْ تَكُونَ سَوَاءً قُلْتُ جَعَلْتُ فَذَلِكَ وَ مَا السَّوَاءُ قَالَ امْرَأَةً فِيهَا فُبْحُ فَإِنَّهُنَّ أَكْثَرُ أَوْلَادًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ahmad Bin Abdul Rahman, from Ismail Bin Abdul Khaliq, from the one who narrated it who said,

‘I complained to Abu Abdullah^{asws} of the scarcity of my children, and it was such that there were no children for me. So he^{asws} said: ‘When you go over to Al-Iraq, so marry a woman and do not (worry) upon yourself if she happens to be ugly’. I said, ‘May I

⁶⁰ Al Kafi – V 5 – The Book of Marriage Ch 14 H 1

⁶¹ Al Kafi – V 5 – The Book of Marriage Ch 14 H 2

be sacrificed for you^{asws}, and what is the 'ugly'? He^{asws} said: 'A woman in whom is an ugliness, for they tend to bear abundant children'.⁶²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ سَعِيدِ الرَّقِيِّ قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ جَعْفَرِ الْجَعْفَرِيُّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِرَجُلٍ تَزَوَّجَهَا سُوءَاءً وَلُوداً وَ لَا تَزَوَّجَهَا حَسَنَاءً عَاقِرًا فَإِنِّي مُبَاهٍ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ أَوْ مَا عَلِمْتُ أَنَّ الْوُلْدَانَ تَحْتَ الْعَرْشِ يَسْتَغْفِرُونَ لِآبَائِهِمْ يَحْضَنُهُمْ إِبْرَاهِيمُ وَ تُرَبِّيهُمْ سَارَةُ فِي جَبَلٍ مِنْ مُسْكٍ وَ عَنْبَرٍ وَ زَعْفَرَانٍ .

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

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Rasool-Allah^{saww} said to a man: 'Marry 'سوءاء' the child-bearing one, but do not marry a good looking barren woman, for I^{saww} would be priding with you all (among) the communities on the Day of Judgement; or do you not know that the children are seeking Forgiveness for their parents beneath the Throne. Ibrahim^{as} is cuddling them and Sarah^{as} is nourishing them in a mountain of Musk and Amber and Saffron'.⁶³

باب فَضْلِ الْأَبْكَارِ

Chapter 15 – Merits of the Virgins

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ عَبْدِ الْأَعْلَى بْنِ أُعَيْنٍ مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَزَوَّجُوا الْأَبْكَارَ فَإِنَّهُنَّ أَطْيَبُ شَيْءٍ أَفْوَاهًا

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Raib, from Abdul A'ala Bin Ayn a slave of the progeny of Saam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Marry the virgins for they are the finest of the mouths'.

وَ فِي حَدِيثٍ آخَرَ وَ أَنْشَفَهُ أَرْحَامًا وَ أَدْرُ شَيْءٍ أَخْلَافًا وَ أَفْتَحُ شَيْءٍ أَرْحَامًا أَوْ مَا عَلِمْتُمُ أَنِّي أَبَاهِي بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ حَتَّى بِالسَّقَطِ يَطُلُّ مُحْبِنُطًا عَلَى بَابِ الْجَنَّةِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ ادْخُلِ الْجَنَّةَ فَيَقُولُ لَا ادْخُلْ حَتَّى يَدْخُلَ أَبَوَايَ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِمَلَكَةٍ انْتَبِي بِأَبَوَيْهِ فَيَأْمُرُ بِهِمَا إِلَى الْجَنَّةِ فَيَقُولُ هَذَا بِفَضْلِ رَحْمَتِي لَكَ .

And in another Hadeeth, 'He^{saww} said): 'And toughest of the wombs, and roundest of the behinds, and open wombs (for child-birth). Do you not know that I^{saww} would be priding with you (among) the communities on the Day of Judgement, even with the miscarried child remaining at the Door of the Paradise. So Allah^{azwj} Mighty and Majestic would be Saying: "Enter the Paradise!" So it would be saying, 'I shall not enter until my parents enter before me'. So Allah^{azwj} Blessed and High would be Saying to an Angel from the Angels: "Come to Me^{azwj} with its parents". So He^{azwj} would be Commanding with both of them to the Paradise, and He^{azwj} would be Saying: "This is by the Grace of My^{azwj} Mercy to you".⁶⁴

⁶² Al Kafi – V 5 – The Book of Marriage Ch 14 H 3

⁶³ Al Kafi – V 5 – The Book of Marriage Ch 14 H 4

⁶⁴ Al Kafi – V 5 – The Book of Marriage Ch 15 H 1

باب مَا يُسْتَدَلُّ بِهِ مِنَ الْمَرْأَةِ عَلَى الْمَحْمَدَةِ

Chapter 16 – What the praiseworthiness is evidenced by from the woman

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ عَلَيْكُمْ بِدَوَاتِ الْأَوْرَاكِ فَإِنَّهُنَّ أَنْجَبُ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I heard him^{asws} saying: 'It is upon you (to marry the women) with the (large) hips for they are the most child-bearing'.⁶⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مَالِكِ بْنِ أَشِيْمٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) تَزَوَّجُوا سَمْرَاءَ عَيْنَاءَ عَجَزَاءَ مَرْبُوعَةً فَإِنْ كَرِهْتَهَا فَعَلِيٌّ مَهْرُهَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Marry a brunette, of large eyes (and) buttocks, of a medium stature, so if you dislike her, then her dowry would be upon me'.⁶⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ لِي الرِّضَا (عليه السلام) إِذَا نَكَحْتَ فَانْكُحْ عَجَزَاءَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah who said,

'Al-Reza^{asws} said to me: 'Whenever you marry, so marry a (woman with) large buttocks'.⁶⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَ الْحَدِيثَ قَالَ كَانَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا أَرَادَ تَزْوِيجَ امْرَأَةٍ بَعَثَ مَنْ يَنْظُرُ إِلَيْهَا وَ يَقُولُ لِلْمَبْعُوثَةِ سَمِّي لِيئْتَهَا فَإِنْ طَابَ لِيئْتَهَا طَابَ عَرْفُهَا وَ أَنْظِرِي كَعْبَهَا فَإِنْ دَرِمَ كَعْبَهَا عَظَمَ كَعْبَتُهَا .

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

'He^{asws} said: 'Whenever the Prophet^{saww} intended to marry a woman, sent over a woman to look at her and he^{saww} was saying to the sent woman: 'Smell her neck, for if her neck is good her customary habits would be good, and look at her heels, for if her heels are trim her knees would be large'.⁶⁸

⁶⁵ Al Kafi – V 5 – The Book of Marriage Ch 16 H 1

⁶⁶ Al Kafi – V 5 – The Book of Marriage Ch 16 H 2

⁶⁷ Al Kafi – V 5 – The Book of Marriage Ch 16 H 3

⁶⁸ Al Kafi – V 5 – The Book of Marriage Ch 16 H 4

أَحْمَدُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ النَّعْمَانِ عَنْ أَخِيهِ عَنْ دَاوُدَ بْنِ النَّعْمَانِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنِّي جَرَّبْتُ جَوَارِيَ بَيْضَاءَ وَ أَدْمَاءَ فَكَانَ بَيْنَهُنَّ بَوْنٌ .

Ahmad, from his father, from Ali Bin Al No'man, from his brother, from Dawood Bin Al Noman, from Abu Ayoub Al Khazaz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'I^{asws} put to test the white slave girls and black, and there was a disparity between the two'. (different qualities)⁶⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكْشِفَ الثَّوْبَ عَنِ امْرَأَةٍ بَيْضَاءَ .

A number of our companions, from Sahl Bin Ziyad, from Bakr Bin Salih, from one of his companions,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'From the happiness of the man is that he moves aside the veil of a woman and finds her white'.⁷⁰

سَهْلٌ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مَالِكِ بْنِ أَشْيَمٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) تَزَوَّجَهَا عَيْنَاءَ سَمْرَاءَ عَجْزَاءَ مَرْبُوعَةً فَإِنْ كَرِهْتَهَا فَعَلَيَّ الصَّدَاقُ .

Sahl, from Bakr Bin Salih, from Malik Bin Asheym, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Marry her (for her) large eyes, brunette (colour), (large) buttocks, medium stature, so if you dislike her, upon me^{asws} would be the dower'.⁷¹

باب نَادِرٌ

Chapter 17 – Miscellaneous

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

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

(It has been narrated) raising it from Abu Abdullah^{asws} having said: 'The beautiful woman cuts the phlegm and the terrible woman stirs the black bile'.⁷²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ السَّيَّارِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ شَكَا إِلَيْهِ الْبَلْعَمَ فَقَالَ أَمَا لَكَ جَارِيَةٌ تُصْحِكُكَ قَالَ قُلْتُ لَا قَالَ فَاتَّخِذْهَا فَإِنَّ ذَلِكَ يَقَطُّعُ الْبَلْعَمَ .

Al Husayn Bin Muhammad, from Al Sayyari, from Ali Bin Muhammad, from Muhammad Bin Abdul Hameed, from one of his companions,

⁶⁹ Al Kafi – V 5 – The Book of Marriage Ch 16 H 5

⁷⁰ Al Kafi – V 5 – The Book of Marriage Ch 16 H 7

⁷¹ Al Kafi – V 5 – The Book of Marriage Ch 16 H 8

⁷² Al Kafi – V 5 – The Book of Marriage Ch 17 H 1

(It has been narrated) from Abu Abdullah^{asws}, whom he had complained to of the phlegm. So he^{asws} said: 'Is there a slave girl for you making you laugh?' He said, 'I said, 'No'. He^{asws} said: 'So take her, for that would cut down the phlegm'.⁷³

بَابُ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ لِلنَّاسِ شَكْلَهُمْ

Chapter 18 – Allah^{azwj} Blessed and High Created for the people their forms

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ بَرِيدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَحْمِلُ أَكْثَرَ مَا يَحْمِلُ الرَّجُلُ فَهَلْ يَصْلُحُ لِي أَنْ آتِيَ بَعْضَ مَا لِي مِنَ الْبَهَائِمِ نَاقَةً أَوْ جَمَارَةً فَإِنَّ النِّسَاءَ لَا يَقْوِينَ عَلَيَّ مَا عِنْدِي فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَخْلُقْكَ حَتَّى خَلَقَ لَكَ مَا يَحْتَمِلُكَ مِنْ شَكْلِكَ

Ali Bin Ibrahim, from Salih Bin Abu Hammad, from Haroun Bin Muslim, from Bureyd Bin Muawiya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww}, so he said, 'O Rasool-Allah^{saww}! I bear greater than what the men bear, so is it correct for me that I go to some of what is for me from the beasts, a she-camel or a donkey, for the women are not strong enough upon what is with me?' Rasool-Allah^{saww} said: Allah^{azwj} Blessed and High did not Create you until He^{azwj} Created for you from your shape, what can bear you'.

فَانْصَرَفَ الرَّجُلُ وَ لَمْ يَلْبَثْ أَنْ عَادَ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ لَهُ مِثْلَ مَقَالَتِهِ فِي أَوَّلِ مَرَّةٍ فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَيْنَ أَنْتَ مِنَ السُّودَاءِ الْعَنْطَظَةِ قَالَ فَاَنْصَرَفَ الرَّجُلُ فَلَمْ يَلْبَثْ أَنْ عَادَ فَقَالَ يَا رَسُولَ اللَّهِ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ حَقًّا إِنِّي طَلَبْتُ مَا أَمَرْتَنِي بِهِ فَوَقَعْتُ عَلَى شَكْلِي مِمَّا يَحْتَمِلُنِي وَ قَدْ أَقْنَعَنِي ذَلِكَ .

So the man left and it was not long before he returned to Rasool-Allah^{saww}, so he said to him similar to what his words were the first time. So Rasool-Allah^{saww} said to him: 'So where are you from the black (woman), the long-necked one and a healthy body?' He^{asws} said: 'So the man left, and it was not long before he returned, so he said, 'O Rasool-Allah^{saww}! I hereby testify that you^{saww} are Rasool-Allah^{saww}, truly! I sought what you^{saww} had ordered me with, so she happened to be upon my shape from what could bear me, and that has sufficed me'.⁷⁴

بَابُ مَا يُسْتَحَبُّ مِنْ تَزْوِيجِ النِّسَاءِ عِنْدَ بُلُوغِهِنَّ وَ تَخْصِيْنِهِنَّ بِالْأَزْوَاجِ

Chapter 19 – What is reckoned from the marriages of the women during their puberty, and fortifying them with the marriage

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مِنْ سَعَادَةِ الْمَرْءِ أَنْ لَا تَطْمَتَ ابْنَتُهُ فِي بَيْتِهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from one of his companions,

⁷³ Al Kafi – V 5 – The Book of Marriage Ch 17 H 2

⁷⁴ Al Kafi – V 5 – The Book of Marriage Ch 18 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'From the happiness of the man is that his daughter (does not) experience (her first) menses in his house'.⁷⁵

بَعْضُ أَصْحَابِنَا سَقَطَ عَنِّي إِسْنَادُهُ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَتْرُكْ شَيْئاً مِمَّا يُحْتَاجُ إِلَيْهِ إِلَّا عَلَّمَهُ نَبِيَّهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَكَانَ مِنْ تَعْلِيمِهِ إِيَّاهُ أَنَّهُ صَعِدَ الْمِنْبَرَ ذَاتَ يَوْمٍ فَحَمِدَ اللَّهَ وَاتَّنى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ جِبْرَائِيلَ أَنَانِي عَنِ اللَّطِيفِ الْخَبِيرِ فَقَالَ إِنَّ الْأَبْكَارَ بِمَنْزِلَةِ الثَّمَرِ عَلَى الشَّجَرِ إِذَا أَدْرَكَ ثَمْرُهُ فَلَمْ يُجْتَنَى أَفْسَدَتْهُ الشَّمْسُ وَ نَثَرَتْهُ الرِّيحُ وَ كَذَلِكَ الْأَبْكَارُ إِذَا أَدْرَكَنَّ مَا يُدْرِكُ النِّسَاءَ فَلَيْسَ لَهُنَّ دَوَاءٌ إِلَّا الْبُعُولَةُ وَ إِلَّا لَمْ يُؤْمَنْ عَلَيْهِنَّ الْفَسَادُ لِأَنَّهُنَّ بَشَرٌ

One of our companions, his chain having dropped from me,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic did not neglect anything from what is needed to except that He^{azwj} Taught it to His^{azwj} Prophet^{saww}. So, from His^{azwj} Teaching him^{saww} was that he^{saww} ascended the Pulpit one day, so he^{saww} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people! Jibraeel^{saww} came unto me^{saww} from the Subtle, the All-Knowing, so he^{as} said: 'The virgins are at the status of the fruit upon the tree. When the fruits ripen and if you do not pick them, they would be spoilt by the sun and scattered by the flowing wind; and similar to that are the virgins, when they become aware what the women are aware of, so there is no cure for them except for the husband, or else there is no safety upon them from the spoiling, for they are human beings'.

قَالَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ فَمَنْ نَزَّجُ فَقَالَ الْأَكْفَاءُ فَقَالَ يَا رَسُولَ اللَّهِ وَ مِنَ الْأَكْفَاءِ فَقَالَ الْمُؤْمِنُونَ بَعْضُهُمْ أَكْفَاءُ بَعْضِ الْمُؤْمِنُونَ بَعْضُهُمْ أَكْفَاءُ بَعْضٍ .

He^{asws} said: 'So a man stood up to him^{saww} and he said, 'O Rasool-Allah^{saww}! So whom they should marry?' So he^{saww} said: 'To their matches (nobles ones)'. So he said, 'O Rasool-Allah^{saww}! And who are their matches?' So he^{saww} said: 'The Believers are the matches of each other! The Believers are matches of each other!'.⁷⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ خَلَقَ حَوَاءَ مِنْ آدَمَ فَهَمَّةُ النِّسَاءِ فِي الرِّجَالِ فَحَصَّنُوهُنَّ فِي الْبُيُوتِ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Sayaba,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Created Hawwa^{as} from Adam^{as}, so the keenness of the women are the men, therefore fortify them in the houses'.⁷⁷

أَبَانُ عَنِ الْوَاسِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ خَلَقَ آدَمَ (عَلَيْهِ السَّلَامُ) مِنَ الْمَاءِ وَ الطِّينِ فَهَمَّةُ ابْنِ آدَمَ فِي الْمَاءِ وَ الطِّينِ وَ خَلَقَ حَوَاءَ مِنْ آدَمَ فَهَمَّةُ النِّسَاءِ فِي الرِّجَالِ فَحَصَّنُوهُنَّ فِي الْبُيُوتِ .

Aban, from Al Wasity,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Created Adam^{as} from the water and the clay, so the keenness of the son of Adam^{as} is in the water

⁷⁵ Al Kafi – V 5 – The Book of Marriage Ch 19 H 1

⁷⁶ Al Kafi – V 5 – The Book of Marriage Ch 19 H 2

⁷⁷ Al Kafi – V 5 – The Book of Marriage Ch 19 H 3

and the clay; and Created Hawwa^{as} for Adam^{as}, so the keenness of the women is in the men, therefore fortify them in the houses'.⁷⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي بَعْضِ كَلَامِهِ إِنَّ السَّبَاعَ هُمَهَا بَطُونُهَا وَإِنَّ النِّسَاءَ هُمَهُنَّ الرَّجَالُ .

Ali Bin Muhammad, from Ibn Jamhour, from his father, raising it, said,

'Amir Al-Momineen^{asws} said in one of his^{asws} speeches that the wild animal, their keenness is their bellies, and the women, their keenness is the men'.⁷⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) خُلِقَ الرَّجَالُ مِنَ الْأَرْضِ وَإِنَّمَا هُمُومُ فِي الْأَرْضِ وَخُلِقَتِ الْمَرْأَةُ مِنَ الرَّجَالِ وَإِنَّمَا هُمُومُ فِي الرَّجَالِ احْبِسُوا نِسَاءَكُمْ يَا مَعْاشِرَ الرَّجَالِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The creation of the men is from the earth and rather their keenness is in the earth, and the creation of the women is for the men, and rather their keenness is in the men. Fortify your women, O group of the men!'.⁸⁰

أَبُو عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ جَعْفَرِ بْنِ عَنبَسَةَ عَنْ عُبَادَةَ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) وَ أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَمَّنْ حَدَّثَهُ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي رِسَالَتِهِ إِلَى الْحَسَنِ (عليه السلام) إِنَّا كَثِيرٌ وَمَسْأُورَةٌ النِّسَاءُ فَإِنَّ رَأْيَهُنَّ إِلَى الْأَفْنِ وَ عَزْمَهُنَّ إِلَى الْوَهْنِ وَ اكْفُفْ عَلَيَّ مِنْ أَبْصَارِهِنَّ بِحِجَابِكَ أَيَاهُنَّ فَإِنَّ شِدَّةَ الْحِجَابِ خَيْرٌ لَكَ وَ لَهُنَّ مِنَ الْإِرْتِيَابِ وَ لَيْسَ خُرُوجُهُنَّ بِأَسَدٍّ مِنْ دُخُولِ مَنْ لَا يَتَّقِي بِهِ عَلَيَّ فَإِنَّ اسْتَطَعْتَ أَنْ لَا يَعْزِفَنَّ عَيْرِكَ مِنَ الرَّجَالِ فَافْعَلْ .

Abu Abdullah Al Ashary, from one of our companions, from Ja'far Bin Anbasa, from Ubada Bin Ziyad, from Amro Bin Abu Al Miqdam, from Abu Ja'far^{asws}; and Ahmad Bin Muhammad Al Aasimy, from the one who narrated it, from Moalla Bin Muhammad, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said regarding his^{asws} letter to Al-Hassan^{asws}: 'Beware of consulting the women, for their opinion leads to the annihilation, and their determination leads to the weakness, and restrain yourself from their gaze by your veiling from them, for the intense veiling is better for you and for them than the doubts, and their exit (from the house) is not more difficult than the entry of the one whom they cannot be relied upon to be with. So if you are able that no one other than you from the men can know them, so do it'.

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ عَلِيِّ بْنِ عَبْدِكَ عَنْ الْحَسَنِ بْنِ ظَرِيفٍ بْنِ نَاصِحٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) مِثْلَهُ إِلَّا أَنَّهُ قَالَ كَتَبَ بِهَذِهِ الرَّسَالَةَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِلَى ابْنِهِ مُحَمَّدٍ [بِالْحَقِيقَةِ] .

⁷⁸ Al Kafi – V 5 – The Book of Marriage Ch 19 H 4

⁷⁹ Al Kafi – V 5 – The Book of Marriage Ch 19 H 5

⁸⁰ Al Kafi – V 5 – The Book of Marriage Ch 19 H 6

Ahmad Bin Muhammad Bin Saeed, from Ja'far Bin Muhammad Al Husayni, from Ali Bin Abdak, from Al Hassan Bin Zareyf Bin Nasih, from Al Husayn Bin Ulwan, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata,

from Amir Al-Momineen^{asws}, similar to it, except that he said that Amir Al-Momineen^{asws} wrote this letter to his^{asws} son Muhammad (Bin Al-Hanafiyya)'.⁸¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ نُوحِ بْنِ شُعَيْبٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) إِذَا أَتَاهُ حَتْنُهُ عَلَى ابْنَتِهِ أَوْ عَلَى أُخْتِهِ بَسَطَ لَهُ رِدَاءَهُ ثُمَّ اجْلَسَهُ ثُمَّ يَقُولُ مَرْحَبًا بِمَنْ كَفَى الْمُنُونَةَ وَ سَتَرَ الْعُورَةَ .

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

'Abu Abdullah^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} would spread his^{asws} own gown as a furnishing when a husband of his daughter or sister would come (to see him) and then would make him to be seated, then he^{asws} would be saying: 'Welcome to the one who suffices the needs and veils the privacy'.⁸²

باب فَضْلِ شَهْوَةِ النِّسَاءِ عَلَى شَهْوَةِ الرِّجَالِ

Chapter 20 – The superiority of the desires of the women over the desires of the men

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) خَلَقَ اللَّهُ الشَّهْوَةَ عَشْرَةَ أَجْزَاءَ فَجَعَلَ تِسْعَةَ أَجْزَاءٍ فِي النِّسَاءِ وَ جُزْءًا وَاحِدًا فِي الرِّجَالِ وَ لَوْ لَا مَا جَعَلَ اللَّهُ فِيهِمْ مِنَ الْحَيَاءِ عَلَى قَدْرِ أَجْزَاءِ الشَّهْوَةِ لَكَانَ لِكُلِّ رَجُلٍ تِسْعُ نِسْوَةٍ مُتَعَلِّقَاتٍ بِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husay Bin Saeed, from Al Husayn Bin Ulwan, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Created the desires to be of ten-parts. So He^{azwj} Made nine parts to be in the women and one part to be in the men; and had Allah^{azwj} not Made the shyness to be in them upon a measurement of the parts of the desires (9 out of 10), there would have been nine women for every man, attaching themselves with him'.⁸³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَمَّنْ حَدَّثَهُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ جَعَلَ لِلْمَرْأَةِ صَبْرَ عَشْرَةِ رِجَالٍ فَإِذَا هَاجَتْ كَانَتْ لَهَا قُوَّةُ شَهْوَةِ عَشْرَةِ رِجَالٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from the one who narrated it, from Is'haq Bin Ammar who said,

⁸¹ Al Kafi – V 5 – The Book of Marriage Ch 19 H 7

⁸² Al Kafi – V 5 – The Book of Marriage Ch 19 H 8

⁸³ Al Kafi – V 5 – The Book of Marriage Ch 20 H 1

'Abu Abdullah^{asws} said: 'Allah^{azwj} Made the patience of ten men to be for the woman. So whenever she is excited, there would be for her the strength of desire of ten men'.⁸⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي خَالِدِ الْقَمَّاطِ عَنْ ضُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ النِّسَاءَ أُعْطِينَ بَعْضَ اثْنَيْ عَشَرَ وَ صَبْرَ اثْنَيْ عَشَرَ .

A number of our companions, from Ahmad Bin Muhammad Bi nlsa, from Muhammad Bin Sinan, from Abu Khalid Al Qammat, from Zureys,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying that the women have been Given twelve (parts of) desires and twelve (parts of) patience'.⁸⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ضُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ النِّسَاءَ أُعْطِينَ بَعْضَ اثْنَيْ عَشَرَ وَ صَبْرَ اثْنَيْ عَشَرَ .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Zureys,

(It has been narrated) from Abu Abdullah^{asws} that the women have been Given twelve (parts of) desires and twelve (parts of) patience'.⁸⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ مَرْوَكِ بْنِ عَبْدِ بْنِ عُبَيْدٍ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ فَضَّلْتُ الْمَرْأَةَ عَلَى الرَّجُلِ بِتِسْعَةٍ وَ تِسْعِينَ مِنَ اللَّذَّةِ وَ لَكِنَّ اللَّهَ أَلْفَى عَلَيْهِنَّ الْحَيَاءَ .

Muhammad Bin Yahya, from one of his companions, from Marwak Bin Ubeyd, from Zur'at Bin Muhammad, from Sama'at Bin Mihran, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'Women have an additional ninety nine part enjoyment above men, but Allah^{azwj} has Attached the shyness to be upon them'.⁸⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ جَعَلَ لِلْمَرْأَةِ أَنْ تَصْبِرَ صَبْرَ عَشْرَةِ رِجَالٍ فَإِذَا حَصَلَتْ زَادَهَا قُوَّةَ عَشْرَةِ رِجَالٍ .

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Caused for the woman that she would observe the patience of ten men. So when she is aroused, her strength (of desire) increases to that of ten men'.⁸⁸

بَابُ أَنَّ الْمُؤْمِنِينَ كُفُوُ الْمُؤْمِنَاتِ

Chapter 21 – The Believing man is a match for the Believing woman

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِذِ اسْتَأْذَنَ عَلَيْهِ رَجُلٌ فَأَذِنَ لَهُ فَدَخَلَ عَلَيْهِ فَسَلَّمَ فَرَحَّبَ بِهِ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ أَذْنَاهُ

⁸⁴ Al Kafi – V 5 – The Book of Marriage Ch 20 H 2

⁸⁵ Al Kafi – V 5 – The Book of Marriage Ch 20 H 3

⁸⁶ Al Kafi – V 5 – The Book of Marriage Ch 20 H 4

⁸⁷ Al Kafi – V 5 – The Book of Marriage Ch 20 H 5

⁸⁸ Al Kafi – V 5 – The Book of Marriage Ch 20 H 6

وَسَاءَ لَهُ فَقَالَ الرَّجُلُ جُعِلْتُ فِدَاكَ إِنِّي خَطَبْتُ إِلَى مَوْلَاكَ فُلَانِ بْنِ أَبِي رَافِعٍ ابْنَتَهُ فَلَانَةَ فَرَدَّنِي وَرَغِبَ عَلَيَّ وَازْدَرَأَنِي لِإِمَامَتِي وَحَاجَّتِي وَغُرْبَتِي وَقَدْ دَخَلَنِي مِنْ ذَلِكَ عَضَاضَةٌ هَجَمَةٌ غَضَّ لَهَا قَلْبِي تَمَنَيْتُ عِنْدَهَا الْمَوْتَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al Sumaly who said,

'I was in the presence of Abu Ja'far^{asws} when a man sought permission to see him^{asws}. So he^{asws} permitted him and he came over to him^{asws}, and greeted him^{asws}. So Abu Ja'far^{asws} welcomed him and went near to him and asked about him. So the man said, 'May I be sacrificed for you^{asws}! I addressed to so and so friend of yours^{asws}, son of Abu Raf'a about his so and so daughter, but he rejected me and turned away from me, and showed disdain for me due to my physical ugliness, and my destitution, and my poverty, and due to that there has entered into me a derogatory attack upon my heart that I am coveting the death as a result'.

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَذْهَبُ فَأَنْتَ رَسُولِي إِلَيْهِ وَ قُلْ لَهُ يَقُولُ لَكَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) زَوْجُ مُنْجِحِ بْنِ رَبَاحِ مَوْلَايَ ابْنَتِكَ فَلَانَةَ وَ لَا تَرُدَّهُ قَالَ أَبُو حَمْرَةَ فَوَثَبَ الرَّجُلُ فَرِحًا مُسْرِعًا بِرِسَالَةِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ)

So Abu Ja'far^{asws} said: 'Go, for you are my^{asws} messenger to him, and say to him, 'Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} is saying to you: 'Marry your so and so daughter to Munjih Bin Rabah, my^{asws} friend, and do not reject him'. Abu Hamza said, 'So the man leapt up in joy, delighted with the message of Abu Ja'far^{asws}'.

فَلَمَّا أَنْ تَوَارَى الرَّجُلُ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ رَجُلًا كَانَ مِنْ أَهْلِ الْيَمَامَةِ يُقَالُ لَهُ جُوَيْرٌ أَتَى رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُتَّجِعًا لِلْإِسْلَامِ فَأَسْلَمَ وَ حَسَنَ إِسْلَامُهُ وَ كَانَ رَجُلًا قَصِيرًا دَمِيمًا مُحْتَاجًا عَارِيًّا وَ كَانَ مِنْ قِبَاحِ السُّودَانَ فَضَمَّهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِحَالِ غُرْبَتِهِ وَ عَرَاهُ وَ كَانَ يُجْرِي عَلَيْهِ طَعَامَهُ صَاعًا مِنْ تَمْرٍ بِالصَّاعِ الْأَوَّلِ وَ كَسَاهُ شِمْلَتَيْنِ وَ أَمَرَهُ أَنْ يَلْزِمَ الْمَسْجِدَ وَ يَرْفُقَ فِيهِ بِاللَّيْلِ

So when the man went out of sight, Abu Ja'far^{asws} said: 'There was a man from the people of Al-Yamama called Juweybir, who came seeking success from Al-Islam. So he became a Muslim and his Islam was good, and he was a short ugly man, needy, of scarce clothing, and he was from the ugly ones of Sudan. So Rasool-Allah^{saww} undertook his responsibility due to his poor state, and his nakedness, and would give him food, a Sa'a (four handfuls) of dates with the first Sa'a (of dates available, and clothed him with two garments, and ordered him that he should stay in the Masjid, and lie down there at night.

فَمَكَثَ بِذَلِكَ مَا شَاءَ اللَّهُ حَتَّى كَثُرَ الْعَرَبَاءُ مِمَّنْ يَدْخُلُ فِي الْإِسْلَامِ مِنْ أَهْلِ الْحَاجَةِ بِالْمَدِينَةِ وَ ضَاقَ بِهِمُ الْمَسْجِدُ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ طَهَّرَ مَسْجِدَكَ وَ أَخْرَجَ مِنَ الْمَسْجِدِ مَنْ يَرْفُقُ فِيهِ بِاللَّيْلِ وَ مَرَّ بِسَدِّ أَبْوَابِ مَنْ كَانَ لَهُ فِي مَسْجِدِكَ بَابٌ إِلَّا بَابَ عَلِيِّ (عَلَيْهِ السَّلَامُ) وَ مَسْكَنَ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) وَ لَا يَمْرُنَّ فِيهِ جُنُبٌ وَ لَا يَرْفُقُ فِيهِ غَرِيبٌ

So he remained like that for as long as Allah^{azwj} so Desired, until the strangers were many, from the ones who entered into Al-Islam from the needy people in Al-Medina, and the Masjid was constrained by them. So Allah^{azwj} Mighty and Majestic Revealed unto His^{azwj} Prophet^{saww} that he^{saww} should purify the Masjid and exit from the Masjid the ones who were lying there at night, and Commanded with the closure of the doors of the one who had such a door for him in his^{saww} Masjid except for the door of

Ali^{asws}, and the dwelling of Fatima^{asws}, and to (ensure that no) one of sexual impurities should neither pass by in it, nor a strange to lie down in it.

قَالَ فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِسَدِّ أَبْوَابِهِمْ إِلَّا بَابَ عَلِيٍّ (عليه السلام) وَ أَقْرَّ مَسْكَنَ فَاطِمَةَ (عليها السلام) عَلَى حَالِهِ قَالَ ثُمَّ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَمَرَ أَنْ يُتَّخَذَ لِلْمُسْلِمِينَ سَفِيْفَةٌ فَعَمِلَتْ لَهُمْ وَ هِيَ الصُّفَّةُ ثُمَّ أَمَرَ الْعُرَبَاءَ وَ الْمَسَاكِينَ أَنْ يَطْلُؤُوا فِيهَا نَهَارَهُمْ وَ لَيْلَهُمْ فَنَزَلُوهَا وَ اجْتَمَعُوا فِيهَا فَكَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَتَعَاهَدُهُمْ بِالْبُرِّ وَ النَّمْرِ وَ الشَّعْبِيرِ وَ الزَّبِيْبِ إِذَا كَانَ عِنْدَهُ وَ كَانَ الْمُسْلِمُونَ يَتَعَاهَدُونَهُمْ وَ يَرْفُقُونَ عَلَيْهِمْ لِرِقَّةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ يَصْرِفُونَ صَدَقَاتِهِمْ إِلَيْهِمْ

He^{asws} said: 'So Rasool-Allah^{saww} ordered for the closure of their doors except for the door of Ali^{asws}, and agreed for the door of the dwelling of Fatima^{asws} to be upon its state (open). Then Rasool-Allah^{saww} ordered that a pavilion be set up for the Muslims, so it was set up for them, and it is the platform. Then he^{saww} ordered for the strangers, and the poor that they should shade themselves therein during their days and their nights. So they lodged in it and gathered therein. So Rasool-Allah^{saww} was gifting them with the wheat, and the dates, and the barley, and the raisins, whenever these were with him^{saww}, and the Muslims were (also) gifting them and were being kind to them due to the kindness of Rasool-Allah^{saww} and were spending their charities upon them.

فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) نَظَرَ إِلَى جُوَيْبِرٍ ذَاتَ يَوْمٍ بِرَحْمَةٍ مِنْهُ لَهُ وَ رِقَّةٍ عَلَيْهِ فَقَالَ لَهُ يَا جُوَيْبِرُ لَوْ تَزَوَّجْتَ امْرَأَةً فَعَفَفْتَ بِهَا فَرَجَكَ وَ أَعَانَتْكَ عَلَى دُنْيَاكَ وَ آخِرَتِكَ فَقَالَ لَهُ جُوَيْبِرُ يَا رَسُولَ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي مَنْ يَرَعْبُ فِي قَوْمِ اللَّهِ مَا مِنْ حَسَبٍ وَ لَا نَسَبٍ وَ لَا مَالٍ وَ لَا جَمَالٍ فَأَيَّةَ امْرَأَةٍ تَرَعْبُ فِيَّ

So, one day Rasool-Allah^{saww} looked at Juweybir with mercy from him^{saww} for him, and kindness upon him, so he^{saww} said to him: 'O Juweybir! If only you would marry a woman, so you would protect your chastity by her and she would support you upon your world and your Hereafter'. So Juweybir said to him^{saww}, 'O Rasool-Allah^{saww}! May my father and my mother be sacrificed for you^{saww}! Who would desire me, for by Allah^{azwj}, I am neither with a lineage, nor from a nobility, nor wealth, nor beauty. So which woman would desire me?'

فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا جُوَيْبِرُ إِنَّ اللَّهَ قَدْ وَضَعَ بِالْإِسْلَامِ مَنْ كَانَ فِي الْجَاهِلِيَّةِ شَرِيفًا وَ شَرَفَ بِالْإِسْلَامِ مَنْ كَانَ فِي الْجَاهِلِيَّةِ وَضِيعًا وَ أَعَزَّ بِالْإِسْلَامِ مَنْ كَانَ فِي الْجَاهِلِيَّةِ ذَلِيلًا وَ أَذْهَبَ بِالْإِسْلَامِ مَا كَانَ مِنْ نَخْوَةِ الْجَاهِلِيَّةِ وَ تَفَاخُرِهَا بِعَشَائِرِهَا وَ بَاسِقِ أَنْسَابِهَا فَالْنَّاسُ الْيَوْمَ كُلُّهُمْ أَبْيَضُهُمْ وَ أَسْوَدُهُمْ وَ فَرَشِيَّهُمْ وَ عَرَبِيَّهُمْ وَ عَجَمِيَّهُمْ مِنْ آدَمَ وَ إِنَّ آدَمَ خَلَقَهُ اللَّهُ مِنْ طِينٍ وَ إِنَّ أَحَبَّ النَّاسِ إِلَى اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ أَطْوَعُهُمْ لَهُ وَ أَتْقَاهُمْ وَ مَا أَعْلَمُ يَا جُوَيْبِرُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ عَلَيْكَ الْيَوْمَ فَضْلًا إِلَّا لِمَنْ كَانَ أَتَقَى اللَّهَ مِنْكَ وَ أَطْوَعَ

So Rasool-Allah^{saww} said to him: 'O Juweybir! Allah^{azwj} has Placed nobility by Al-Islam upon the one who was noble during the pre-Islamic period, and enrobed by Al-Islam the one who was ignoble, and Honoured by Al-Islam the one who disgraced during the pre-Islamic period, and Removed by Al-Islam was what from the haughtiness of the pre-Islamic period and its pride with their clans, and loftiness with their lineages. Thus, the people today, their white ones, and their black ones, and their Qureysh ones, and their Arab ones, and their non-Arab ones, are all from Adam^{as}, and that Adam^{as}, Allah^{azwj} Created him^{as} from clay, and that the most Beloved of people to Allah^{azwj} Mighty and Majestic on the Day of Judgement would be their most obedient ones, and their most pious ones, and I^{saww} do not know, O Juweybir, of anyone from the Muslims today to have preference over you except for the one who was more pious than you, and more obedient (to Allah^{azwj})'.

ثُمَّ قَالَ لَهُ أَنْطَلِقْ يَا جُوَيْرِبُ إِلَى زِيَادِ بْنِ لَبَيْدٍ فَإِنَّهُ مِنْ أَشْرَفِ بَنِي بَيَاضَةَ حَسَباً فِيهِمْ فَقُلْ لَهُ إِنِّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكَ وَ هُوَ يَقُولُ لَكَ زَوْجُ جُوَيْرِباً ابْنَتَكَ الدَّلْفَاءَ

Then he^{saww} said to him: 'Go, O Juweybir, to Ziyad Bin Labeyd, for he is from the most noble ones of the clan of Bayza among them, and say to him, 'I am a messenger of Rasool-Allah^{saww} to you, and he^{saww} is saying to you: 'Marry your daughter Zulfa to Juweybir'.

قَالَ فَأَنْطَلِقْ جُوَيْرِبُ بِرِسَالَةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِلَى زِيَادِ بْنِ لَبَيْدٍ وَ هُوَ فِي مَنْزِلِهِ وَ جَمَاعَةٌ مِنْ قَوْمِهِ عِنْدَهُ فَاسْتَأْذَنَ فَأَعْلَمَ فَأَذِنَ لَهُ فَدَخَلَ وَ سَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا زِيَادُ بْنُ لَبَيْدٍ إِنِّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكَ فِي حَاجَةٍ لِي فَأَبُوحُ بِهَا أَمْ أُسِرُّهَا إِلَيْكَ فَقَالَ لَهُ زِيَادُ بَلْ بُحُ بِهَا فَإِنَّ ذَلِكَ شَرَفٌ لِي وَ فُخْرٌ

He^{asws} said: 'So Juweybir went with the message of Rasool-Allah^{saww} to Ziyad Bin Labeyd, and he was in his house and there was a group of his people in his presence. So he sought permission, and he was granted permission to see him. So he entered and greeted him, then said, 'O Ziyad Bin Labeyd! I am a messenger of Rasool-Allah^{saww} to you, regarding a need of mine, so either I announce with it or I divulge it to you in privacy'. So Ziyad said to him, 'But, announce it, for that is more honourable for me and a matter of pride'.

فَقَالَ لَهُ جُوَيْرِبُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَقُولُ لَكَ زَوْجُ جُوَيْرِباً ابْنَتَكَ الدَّلْفَاءَ فَقَالَ لَهُ زِيَادُ أَرْسَلَكُ إِلَيَّ بِهَذَا فَقَالَ لَهُ نَعَمْ مَا كُنْتُ لِأَكْذِبَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ لَهُ زِيَادُ إِنَّا لَا نُزَوِّجُ فَنِيَاتِنَا إِلَّا أَكْفَاءَنَا مِنَ الْأَنْصَارِ فَأَنْصَرِفُ يَا جُوَيْرِبُ حَتَّى أَلْقَى رَسُولَ اللَّهِ (صلى الله عليه وآله) فَأُخْبِرُهُ بِعُذْرِي

So Juweybir said to him, 'Rasool-Allah^{saww} is saying to you: 'Marry your daughter Zulfa to Juweybir'. So Ziyad said to him, 'Did Rasool-Allah^{saww} send you to me with this?' So he said to him, 'Yes. I am not one to lie upon Rasool-Allah^{saww}'. So Ziyad said to him, 'We do not marry (our daughters to) our youths except if they are a match from the Helpers, therefore leave, O Juweybir, until I meet up with Rasool-Allah^{saww}, and I inform him of my excuse'.

فَأَنْصَرَفَ جُوَيْرِبٌ وَ هُوَ يَقُولُ وَ اللَّهُ مَا بِهِدَا نَزَلَ الْقُرْآنُ وَ لَا بِهِدَا ظَهَرَتْ نُبُوَّةُ مُحَمَّدٍ (صلى الله عليه وآله) فَسَمِعَتْ مَقَالَتَهُ الدَّلْفَاءُ بِنْتُ زِيَادٍ وَ هِيَ فِي خَدْرِهَا فَأَرْسَلَتْ إِلَى أَبِيهَا أَنْدُخَلَ إِلَيَّ فَدَخَلَ إِلَيْهَا فَقَالَتْ لَهُ مَا هَذَا الْكَلَامُ الَّذِي سَمِعْتَهُ مِنْكَ تُحَاوِرُ بِهِ جُوَيْرِباً فَقَالَ لَهَا ذَكَرَ لِي أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَرْسَلَهُ وَ قَالَ يَقُولُ لَكَ رَسُولُ اللَّهِ (صلى الله عليه وآله) زَوْجُ جُوَيْرِباً ابْنَتَكَ الدَّلْفَاءَ فَقَالَتْ لَهُ وَ اللَّهُ مَا كَانَ جُوَيْرِبٌ لِيَكْذِبَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِحَضْرَتِهِ فَأَبْعَثِ الْآنَ رَسُولًا يَرُدُّ عَلَيْكَ جُوَيْرِباً

So Juweybir left and he was saying, 'By Allah^{azwj}! Neither was the Quran Revealed with this, nor by this did the Prophet-hood of Muhammad^{saww} appear'. So Zulfa daughter of Ziyad heard his words and she was behind her curtain. So she sent for her father to come over to her. So he went over to her, and she said to him, 'What is this speech which I heard from you agitating Juweybir with it?' So he said to her, 'He mentioned to me that Rasool-Allah^{saww} had sent him and he said, 'Rasool-Allah^{saww} is saying to you: 'Marry your daughter Zulfa to Juweybir'. So she said to him, 'By Allah^{azwj}! It is not for Juweybir that he would lie upon Rasool-Allah^{saww} in his^{saww} presence, so send a messenger right now to return Juweybir back to you'.

فَبَعَثَ زِيَادُ رَسُولًا فَلَحِقَ جُوَيْرِباً فَقَالَ لَهُ زِيَادُ يَا جُوَيْرِبُ مَرْحَباً بِكَ أَطْمَئِنُّ حَتَّى أَعُودَ إِلَيْكَ ثُمَّ أَنْطَلِقْ زِيَادُ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ لَهُ بِأَبِي أَنْتَ وَ أُمِّي إِنَّ جُوَيْرِباً أَتَانِي بِرِسَالَتِكَ وَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَقُولُ

لَكَ زَوْجٌ جُوبَيْرٌ ابْنَتُكَ الذَّلْفَاءُ فَلَمْ أَلِنْ لَهُ بِالْقَوْلِ وَرَأَيْتُ لِقَاءَكَ وَنَحْنُ لَا نَتَزَوَّجُ إِلَّا أَكْفَاءَنَا مِنَ الْأَنْصَارِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا زِيَادُ جُوبَيْرٌ مُؤْمِنٌ وَ الْمُؤْمِنُ كُفُوٌ لِلْمُؤْمِنَةِ وَ الْمُسْلِمُ كُفُوٌ لِلْمُسْلِمَةِ فَرَوْجُهُ يَا زِيَادُ وَ لَا تَرْعَبْ عَنْهُ

So Ziyad sent a messenger who met up with Juweybir, and Ziyad said to him, 'O Juweybir! Welcome to you. Rest assured until I return to you'. Then Ziyad went to Rasool-Allah^{saww} and said to him^{saww}, 'May my father and my mother be sacrificed for you^{saww}! Juweybir came over to me with your^{saww} message and said, 'Rasool-Allah^{saww} is saying to you: 'Marry your daughter Zulfa to Juweybir'. So I was not soft to him with the words, and I view that I should meet up with you^{saww}, and we do not tend to marry except for our peers from the Helpers'. So Rasool-Allah^{saww} said to him: 'O Ziyad! Juweybir is a Believer, and the Believing man is a match for the Believing woman, and the Muslim man is a match for the Muslim woman, therefore marry (your daughter to him) O Ziyad, and do not turn away from him'.

قَالَ فَرَجَعَ زِيَادٌ إِلَى مَنْزِلِهِ وَ دَخَلَ عَلَى ابْنَتِهِ فَقَالَ لَهَا مَا سَمِعَهُ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَتْ لَهُ إِنَّكَ إِنْ عَصَيْتَ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَفَرْتَ فَرَوْجٌ جُوبَيْرٌ فَخَرَجَ زِيَادٌ فَأَخَذَ بِيَدِ جُوبَيْرٍ ثُمَّ أَخْرَجَهُ إِلَى قَوْمِهِ فَرَوْجُهُ عَلَى سُنَّةِ اللَّهِ وَ سُنَّةِ رَسُولِهِ (صلى الله عليه وآله) وَ ضَمِنَ صِدَاقَهُ

He^{asws} said: 'So Ziyad returned to his house and went over to his daughter and told her what he had heard from Rasool-Allah^{saww}. So she said to him, 'If you were to disobey Rasool-Allah^{saww}, you would be a disbeliever, therefore, get me to be married to Juweybir'. So Ziyad went out and grabbed a hand of Juweybir, then brought him out to his people, and got him married upon a Sunnah of Allah^{azwj} and a Sunnah of His^{azwj} Rasool^{saww}, and guaranteed his dowry.

قَالَ فَجَهَّزَهَا زِيَادٌ وَ هَيَّئُوهَا ثُمَّ أَرْسَلُوا إِلَى جُوبَيْرٍ فَقَالُوا لَهُ أَلْكَ مَنْزِلٌ فَنَسِوْقَهَا إِلَيْكَ فَقَالَ وَ اللَّهُ مَا لِي مِنْ مَنْزِلٍ قَالَ فَهَيَّئُوهَا وَ هَيَّئُوهَا لَهَا مَنْزِلًا وَ هَيَّئُوهَا فِيهِ فِرَاشًا وَ مَتَاعًا وَ كَسُوا جُوبَيْرًا ثَوْبَيْنِ وَ أَدْخَلَتْ الذَّلْفَاءُ فِي بَيْتِهَا وَ أَدْخَلَ جُوبَيْرٌ عَلَيْهَا مَعْتَمًا فَلَمَّا رَأَاهَا نَظَرَ إِلَى بَيْتٍ وَ مَتَاعٍ وَ رِيحٍ طَيِّبَةٍ فَمَ إِلَى زَاوِيَةِ الْبَيْتِ فَلَمْ يَزَلْ تَالِيًا لِلْقُرْآنِ رَاكِعًا وَ سَاجِدًا حَتَّى طَلَعَ الْفَجْرُ

So Ziyad got her ready and adorned her, then sent a message to Juweybir and said to him, 'Is there a house for you, so we can escort her to you?' So he said, 'By Allah^{azwj}! There is no house for me'. He^{asws} said: 'So they prepared for her and furnished a house for her, and prepared a bed therein, and chattels, and clothed Juweybir with two garments, and Zulfa entered into her house, and Juweybir went to her downcast. So when he saw her, he looked at the house and the chattels, and the aromatic perfumes, he stood to a corner of the house, and did not cease to recite the Quran whilst bowing and prostrating until the dawn emerged.

فَلَمَّا سَمِعَ النَّدَاءَ خَرَجَ وَ خَرَجَتْ زَوْجَتُهُ إِلَى الصَّلَاةِ فَنَوَضَّاتُ وَ صَلَّتِ الصُّبْحَ فَسُئِلَتْ هَلْ مَسَّكَ فَقَالَتْ مَا زَالَ تَالِيًا لِلْقُرْآنِ وَ رَاكِعًا وَ سَاجِدًا حَتَّى سَمِعَ النَّدَاءَ فَخَرَجَ فَلَمَّا كَانَتْ اللَّيْلُ الثَّانِيَةَ فَعَلَ مِثْلَ ذَلِكَ وَ أَخْفُوا ذَلِكَ مِنْ زِيَادٍ فَلَمَّا كَانَ الْيَوْمَ الثَّلَاثِ فَعَلَ مِثْلَ ذَلِكَ فَأَخْبَرَ بِذَلِكَ أَبُوهَا فَأَنْطَلَقَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ لَهُ يَا رَسُولَ اللَّهِ أَمَرْتَنِي بِتَزْوِيجِ جُوبَيْرٍ وَ لَا وَ اللَّهِ مَا كَانَ مِنْ مَنَاجِحِنَا وَ لَكِنْ طَاعَتُكَ أَوْجَبَتْ عَلَيَّ تَزْوِيجَهُ

So when he heard the call (Azaan), he and his wife went out to the Prayer. So they both performed the ablution and Prayed the morning Prayer. So she was asked, 'Has he touched you?' So she said, 'He did not cease to recite the Quran, and Bowing and Prostrating until he heard the call (Azaan), so he went out. So when it was the second night, he did similar to that, and that was concealed from Ziyad. So when it was the third day, he did similar to that. So her father came to know, and he went to Rasool-Allah^{saww} and said to him^{saww}, 'May my father and my mother be

sacrificed for you^{asws}, O Rasool-Allah^{saww}! You^{saww} ordered me with the marriage of Juweybir, and by Allah^{azwj}, he was not from the ones we would have married, but I obeyed you^{saww}. It was Obligatory upon me to marry to him’.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) فَمَا الَّذِي أَنْكَرْتُمْ مِنْهُ قَالَ إِنَّا هَيَّأْنَا لَهُ بَيْتًا وَ مَتَاعًا وَ أَدْخَلْتُ ابْنَتِي الْبَيْتَ وَ أَدْخَلَ مَعَهَا مُعْتَمًا فَمَا كَلَّمَهَا وَ لَا نَظَرَ إِلَيْهَا وَ لَا دَنَا مِنْهَا بَلْ قَامَ إِلَى زَاوِيَةِ الْبَيْتِ فَلَمْ يَزَلْ تَالِيًا لِلْقُرْآنِ رَاكِعًا وَ سَاجِدًا حَتَّى سَمِعَ النَّدَاءَ فَخَرَجَ ثُمَّ فَعَلَ مِثْلَ ذَلِكَ فِي اللَّيْلَةِ الثَّانِيَةِ وَ مِثْلَ ذَلِكَ فِي الثَّالِثَةِ وَ لَمْ يَدْخُلْ مِنْهَا وَ لَمْ يُكَلِّمْهَا إِلَى أَنْ جِئْتُكَ وَ مَا نَرَاهُ يُرِيدُ النِّسَاءَ فَانظُرْ فِي أَمْرِنَا

So the Prophet^{saww} said to him: ‘So what it is that you are denying from it?’ He said, ‘We prepared a house for him, and chattels, and I entered my daughter into the house, and I entered chattels along with her, but he neither spoke to her nor looked at her, not did he approach her, but he stood by a corner of the house and did not cease to recite the Quran bowing and prostrating until he heard the call (Azaan), and he went out. The he did similar to that during the second night, and similar to that during the third, and did not approach her, and did not speak to her until I came over to you^{saww}, and we do not see him as wanting the women. Therefore, look into our matter’.

فَانصَرَفَ زِيَادٌ وَ بَعَثَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى جُوَيْرِ قَالَ لَهُ أَمَا تَقْرُبُ النِّسَاءَ فَقَالَ لَهُ جُوَيْرٌ أَوْ مَا أَنَا بِفَحْلٍ بَلَى يَا رَسُولَ اللَّهِ إِنِّي لَسَبِقُ نَهْمٌ إِلَى النِّسَاءِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَدْ خَبِرْتُ بِخِلَافِ مَا وَصَفْتَ بِهِ نَفْسَكَ قَدْ ذَكَرَ لِي أَنَّهُمْ هَيَّأُوا لَكَ بَيْتًا وَ فِرَاشًا وَ مَتَاعًا وَ أَدْخَلْتُ عَلَيْكَ قَتَاةً حَسَنَاءَ عَطِرَةً وَ أَنْتَبْتُ مُعْتَمًا فَلَمْ تَنْتَظِرْ إِلَيْهَا وَ لَمْ تُكَلِّمْهَا وَ لَمْ تَدْخُلْ مِنْهَا فَمَا دَهَكَ إِذْ

So Ziyad left, and Rasool-Allah^{saww} sent for Juweybir, so he^{saww} said to him: ‘Do you not go near the women?’ So Juweyir said to him^{saww}, ‘Or am I not a stallion? Yes, O Rasool-Allah^{saww}! I have intense craving for the women’. So Rasool-Allah^{saww} said to him: ‘I^{saww} have been informed opposite to what you are describing yourself with. It has been mentioned to me^{saww} that they prepared a house for you, and a bed, and chattels, and entered upon you a beautiful young girl, perfumed, and you were downcast and did not look at her, and did not speak to her, and did not approach her. So what is your wisdom then?’

فَقَالَ لَهُ جُوَيْرٌ يَا رَسُولَ اللَّهِ دَخَلْتُ بَيْتًا وَاسِعًا وَ رَأَيْتُ فِرَاشًا وَ مَتَاعًا وَ قَتَاةً حَسَنَاءَ عَطِرَةً وَ ذَكَرْتُ حَالِي الَّتِي كُنْتُ عَلَيْهَا وَ عُزْبَتِي وَ حَاجَتِي وَ وَضِيعَتِي وَ كِسْوَتِي مَعَ الْعُرَبَاءِ وَ الْمَسَاكِينِ فَأَحْبَبْتُ إِذْ أَوْلَانِي اللَّهُ ذَلِكَ أَنْ أَشْكُرَهُ عَلَيَّ مَا أَعْطَانِي وَ أَتَقَرَّبُ إِلَيْهِ بِحَقِيقَةِ الشُّكْرِ فَتَهَضَّبْتُ إِلَى جَانِبِ الْبَيْتِ فَلَمْ أَزَلْ فِي صَلَاتِي تَالِيًا لِلْقُرْآنِ رَاكِعًا وَ سَاجِدًا أَشْكُرُ اللَّهَ حَتَّى سَمِعْتُ النَّدَاءَ فَخَرَجْتُ فَلَمَّا أَصْبَحْتُ رَأَيْتُ أَنْ أَصُومَ ذَلِكَ الْيَوْمَ فَقَعَلْتُ ذَلِكَ ثَلَاثَةَ أَيَّامٍ وَ لَيْلِيهَا وَ رَأَيْتُ ذَلِكَ فِي جَنْبِ مَا أَعْطَانِي اللَّهُ يَسِيرًا وَ لَكِنِّي سَارُضِيهَا وَ أَرْضِيهِمُ اللَّيْلَةَ إِنْ شَاءَ اللَّهُ

So Juweybir said to him^{saww}, ‘O Rasool-Allah^{saww}! I entered a spacious house, and I saw a bed, and chattels, and a beautiful young girl, perfumed, and I remembered my state which I used to be upon, and my poverty, and my destitution, and my place, and my clothes along with the poor ones and the needy, so I loved it that I should give preference to Allah^{azwj} for that and thank Him^{azwj} upon what He^{azwj} had Given me, and wanted to be closer to Him^{azwj} with the reality of the gratefulness, therefore I went to a side of the house, and did not cease in my Prayer, reciting the Quran bowing and prostrating, thanking Allah^{azwj} until I heard the call (Azaan). So I went out. So when it was the morning, I viewed that I should be Fasting for that day. So I did that for three days and nights, and I viewed that compared to Allah^{azwj} had Given me, is little, but I will be pleasing her, and pleasing them tonight, Allah^{azwj} Willing’.

فَأَرْسَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى زِيَادٍ فَاتَّاهُ فَأَعْلَمَهُ مَا قَالَ جُوَيْرِبٌ فَطَابَتْ أَنْفُسُهُمْ قَالَ وَ وَقَى لَهَا جُوَيْرِبٌ بِمَا قَالَ ثُمَّ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) خَرَجَ فِي عَزْوَةٍ لَهُ وَمَعَهُ جُوَيْرِبٌ فَاسْتَشْهَدَ رَحِمَهُ اللَّهُ تَعَالَى فَمَا كَانَ فِي الْأَنْصَارِ أَيْمٌ أَنْفَقَ مِنْهَا بَعْدَ جُوَيْرِبٍ .

So Rasool-Allah^{saww} sent for Ziyad, so he came over to him^{saww}. So he^{saww} let him know of what Juweybir had said. So they gladdened themselves'. He^{asws} said: 'And Juweybir was loyal with what he had said. Then Rasool-Allah^{saww} went out regarding a military expedition of his^{saww}, and with him^{saww} was Juweybir. So he was martyred, may Allah^{azwj} the Exalted have Mercy upon him. So there was no woman more in demand than her among the Helpers, after Juweybir'.⁸⁹

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ صَالِحِ التَّمِيمِيِّ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَى رَجُلٌ النَّبِيَّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ عِنْدِي مَهْبِرَةٌ الْعَرَبِ وَأَنَا أُحِبُّ أَنْ تَقْبَلَهَا وَ هِيَ ابْنَتِي قَالَ فَقَالَ قَدْ قَبِلْتَهَا قَالَ فَأَخْرَى يَا رَسُولَ اللَّهِ قَالَ وَ مَا هِيَ قَالَ لَمْ يَضْرِبْ عَلَيْهَا صُدْعٌ قَطُّ قَالَ لَا حَاجَةَ لِي فِيهَا وَ لَكِنْ رَوَّجَهَا مِنْ جَلْبِيبٍ

One of our companions, from Ali Bin Al Husayn Bin Salih Al Taymuly, from Ayoub Bin Nuh, from Muhammad Bin Sinan, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww}, so he said, 'O Rasool-Allah^{saww}! With me is a woman of the highest dower of the Arabs, and I would love it if you^{saww} were to accept her, and she is my daughter'. So he^{saww} said: 'I^{saww} have accepted her'. He said, 'So (I have) another, O Rasool-Allah^{saww}!'. He^{saww} said: 'And what is she?' He said, 'She has not been struck upon her forehead at all (with any hardship)'. He^{saww} said: 'There is no need for me regarding her, but marry her to Jilbeeb'.

قَالَ فَسَقَطَ رَجُلًا الرَّجُلِ مِمَّا دَخَلَهُ ثُمَّ أَتَى أُمَّهَا فَأَخْبَرَهَا الْخَبَرَ فَدَخَلَهَا مِثْلَ مَا دَخَلَهُ فَسَمِعَتِ الْجَارِيَةَ مَقَالَتَهُ وَ رَأَتْ مَا دَخَلَ أَبَاهَا فَقَالَتْ لَهُمَا ارْضِيَا لِي مَا رَضِيَ اللَّهُ وَ رَسُولُهُ لِي

He^{asws} said: 'So the legs of the man failed from what entered into him. Then her mother came over, so he informed her of the news, so there entered into her similar to what had entered into him. So the girl heard his speech and saw what had entered into her parents, so she said to them, 'Be pleased for me with whatever Allah^{azwj} and His^{azwj} Rasool^{saww} are pleased with for me'.

قَالَ فَتَسَلَّى ذَلِكَ عَنْهُمَا وَ أَتَى أَبُوهَا النَّبِيَّ (صلى الله عليه وآله) فَأَخْبَرَهُ الْخَبَرَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَدْ جَعَلْتُ مَهْرَهَا الْجَنَّةَ

He^{asws} said: 'So that consoled both of them, and her father came over to the Prophet^{saww} and informed him^{saww} of the news. So Rasool-Allah^{saww} said: 'I^{saww} have made her dowry to be the Paradise'.

وَ زَادَ فِيهِ صَفْوَانٌ قَالَ فَمَاتَ عَنْهَا جَلْبِيبٌ فَبَلَغَ مَهْرُهَا بَعْدَهُ مِائَةَ أَلْفِ دِرْهَمٍ .

And Safwan (a narrator) has an increased in it saying, 'So Jilbeeb died from her and her dower reached one hundred thousand Dirhams'.⁹⁰

⁸⁹ Al Kafi – V 5 – The Book of Marriage Ch 21 H 1

⁹⁰ Al Kafi – V 5 – The Book of Marriage Ch 21 H 2

Chapter 22 – Another chapter from it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عُمَرَ بْنِ أَبِي بَكْرٍ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) زَوَّجَ مَقْدَادَ بْنَ الْأَسْوَدِ ضُبَاعَةَ ابْنَةَ الرَّبِيعِ بْنِ عَبْدِ الْمُطَّلِبِ وَ إِنَّمَا زَوَّجَهُ لِتَنْضَعِ الْمَنَاكِحُ وَ لِيَتَأَسَّوْا بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لِيَعْلَمُوا أَنَّ أَكْرَمَهُمْ عِنْدَ اللَّهِ اتَّقَاهُمْ .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali Bin Fazzal, from Sa'alba Bin Maymoun, from Umar Bin Abu Bakaar, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah^{asws} having said that Rasool-Allah^{saww} got Miqdad Bin Al-Aswad^{as} married to Zuba'at daughter of Al Zubeyr Bin Abdul Muttalib, and rather he^{saww} got him^{as} married in order to set the rules of the marriage and (for people) to follow the footsteps of Rasool-Allah^{saww}, and to let them know that the most prestigious of them in the Presence of Allah^{azwj} is the most pious of them'.⁹¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ أَبِي عَبْدِ اللَّهِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنِ يَزِيدَ بْنِ حَاتِمٍ قَالَ كَانَ لِعَبْدِ الْمَلِكِ بْنِ مَرْوَانَ عَيْنٌ بِالْمَدِينَةِ يَكْتُبُ إِلَيْهِ بِأَخْبَارٍ مَا يَحْدُثُ فِيهَا وَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) أَعْتَقَ جَارِيَةً ثُمَّ تَزَوَّجَهَا فَكَتَبَ الْعَيْنُ إِلَى عَبْدِ الْمَلِكِ فَكَتَبَ عَبْدُ الْمَلِكِ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) أَمَا بَعْدُ فَقَدْ بَلَغَنِي تَزْوِيجُكَ مَوْلَاتِكَ وَ قَدْ عَلِمْتُ أَنَّهُ كَانَ فِي أَكْفَانِكَ مِنْ فُرَيْشٍ مَنْ تَمَجَّدُ بِهِ فِي الصُّهْرِ وَ تَسْتَنْجِبُهُ فِي الْوَلَدِ فَلَا لِنَفْسِكَ نَظَرْتُ وَ لَا عَلَى وُلْدِكَ أَبْقَيْتَ وَ السَّلَامُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Abdullah, from Abdul Rahman Bin Muhammad, from Yazeed Bin hatim who said,

'There used to be a spy for Abdul Malik Bin Marwan in Al-Medina who used to write to him with the news of whatever transpired therein, and Ali^{asws} Bin Al-Husayn^{asws} emancipated (liberated) a slave girl, then married her. So the spy wrote to Abdul Malik, and Abdul Malik wrote to Ali Bin Al-Husayn^{asws}, 'Thereafter, it has reached me that you^{asws} married your^{asws} slave girl, and you^{asws} know that there are matches for you^{asws} from Qureysh, one you^{asws} can glorify with regarding the relationship and have excellence regarding the children, but you^{asws} did not consider for yourself^{asws} nor upon your^{asws} children to remain. Greetings!'

فَكَتَبَ إِلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) أَمَا بَعْدُ فَقَدْ بَلَغَنِي كِتَابُكَ تُعَنِّفُنِي بِتَزْوِيجِي مَوْلَاتِي وَ تَزَعُمُ أَنَّهُ كَانَ فِي نِسَاءِ فُرَيْشٍ مَنْ أْتَمَجَّدُ بِهِ فِي الصُّهْرِ وَ أَسْتَنْجِبُهُ فِي الْوَلَدِ وَ أَنَّهُ لَيْسَ فَوْقَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُرْتَقًا فِي مَجْدٍ وَ لَا مُسْتَرَادًّا فِي كَرَمٍ وَ إِنَّمَا كَانَتْ مَلَكَ يَمِينِي خَرَجَتْ مِنِّي أَرَادَ اللَّهُ عَزَّ وَ جَلَّ مِنِّي بِأَمْرِ التَّمِيسِ بِهِ تَوَابَهُ ثُمَّ ارْتَجَعْتُهَا عَلَيَّ سَنَةً وَ مَنْ كَانَ زَكِيًّا فِي دِينِ اللَّهِ فَلَيْسَ يُخَلُّ بِهِ شَيْءٌ مِنْ أَمْرِهِ وَ قَدْ رَفَعَ اللَّهُ بِالْإِسْلَامِ الْحُسَيْبَةَ وَ تَمَّمَ بِهِ النِّقِيسَةَ وَ أَذْهَبَ اللَّوْمَ فَلَا لَوْمَ عَلَى امْرِئٍ مُسْلِمٍ إِنَّمَا اللَّوْمُ لَوْمُ الْجَاهِلِيَّةِ وَ السَّلَامُ

So Ali^{asws} Bin Al-Husayn^{asws} wrote to him: 'Thereafter, your letter has reached me chiding me^{asws} due to my^{asws} marrying my^{asws} slave girl, and you alleged that there are women among Qureysh ones I^{asws} can glorify with regarding the relationship, and have excellence regarding the children, and there is no higher level than that of Rasool-Allah^{saww} with regards to glory, nor any more in benevolence. But rather, she was a possession of my^{asws} right hand. When Allah^{azwj} Mighty and Majestic Intended a matter from me^{asws}, I shought His^{azwj} Rewards by it. Then I^{asws} returned her upon a

⁹¹ Al Kafi – V 5 – The Book of Marriage Ch 22 H 1

Sunnah. And whoever was more pure in the Religion of Allah^{azwj}, so there is nothing which can isolate him from His^{azwj} Commad, and Allah^{azwj} has Raised by Al-Islam the despicability and completed the short-comings with it, and removed the blames. Thus, there is no blame upon a Muslim person, but rather the blame is upon the ignorance. Greetings!

فَلَمَّا قَرَأَ الْكِتَابَ رَمَى بِهِ إِلَى ابْنِهِ سُلَيْمَانَ فَقَرَأَهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَسَدَّ مَا فَخَرَ عَلَيْكَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) فَقَالَ يَا بُنَيَّ لَا تَقُلْ ذَلِكَ فَإِنَّهُ أَلْسُنُ بَنِي هَاشِمٍ الَّتِي تَفْلُقُ الصَّخْرَ وَتَعْرِفُ مِنْ بَحْرِ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يَا بُنَيَّ يَرْتَفِعُ مِنْ حَيْثُ يَنْضَعُ النَّاسُ .

So when he read the letter, he threw it to his son Suleyman, so he read it, and he said, 'O commander of the faithful! How intense is what Ali^{asws} Bin Al-Husayn^{asws} has prided over you!' So he said, 'O my son! Do not say that, for it is the tongues of the Clan of Hashim^{as} which splits the rocks and scoops from an ocean. It is Ali^{asws} Bin Al-Husayn^{asws}, O my son, who rises from where the people are humbled'.⁹²

الْحُسَيْنُ بْنُ الْحَسَنِ الْهَاشِمِيُّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرَ وَ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنِ السَّيَّارِيِّ عَنْ بَعْضِ الْبَغْدَادِيِّينَ عَنْ عَلِيِّ بْنِ بِلَالٍ قَالَ لَقِيَ هِشَامَ بْنَ الْحَكَمِ بَعْضَ الْخَوَارِجِ فَقَالَ يَا هِشَامُ مَا تَقُولُ فِي الْعَجَمِ يَجُوزُ أَنْ يَنْزَوِّجُوا فِي الْعَرَبِ قَالَ نَعَمْ قَالَ فَالْعَرَبُ يَنْزَوِّجُوا مِنْ فُرَيْشٍ قَالَ نَعَمْ قَالَ فَفُرَيْشٌ يَنْزَوِّجُ فِي بَنِي هَاشِمٍ قَالَ نَعَمْ قَالَ عَمَّنْ أَخَذْتَ هَذَا قَالَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ سَمِعْتُهُ يَقُولُ أَ تَتَكَافَأُ بِمَأْوَكُمْ وَ لَا تَتَكَافَأُ فُرُوجَكُمْ

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

'Hisham Bin Al-Hakam met one of the foreigners, so he said, 'O Hisham! What are you saying regarding the non-Arabs, are they allowed to marry among the Arabs?' He said, 'Yes'. He said, 'So the Arabs can marry from Qureysh?' He said, 'Yes'. He said, 'So the Qureysh can marry in the Clan of Hashim^{as}?' He said, 'Yes'. He said, 'From where did you take this?' He said, 'From Ja'far^{asws} Bin Muhammad^{asws}. I heard him^{asws} saying: 'Your blood is matching but your reproductive organs cannot?'

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

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

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

⁹² Al Kafi – V 5 – The Book of Marriage Ch 22 H 2

So the foreigner arose and he was saying, 'By Allah^{azwj}! I have not seen a man like him^{asws} at all! He^{asws} repulsed me, by Allah^{azwj}, with the ugliest of repulsions, but still without contradicting his^{asws} companion'.⁹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ تَعْلَبَةَ بْنِ مَيْمُونٍ عَمَّنْ يَرْوِي عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) تَزَوَّجَ سُرِيَّةً كَانَتْ لِلْحَسَنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) فَلَبَّغَ ذَلِكَ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ فَكَتَبَ إِلَيْهِ فِي ذَلِكَ كِتَابًا أَنَّكَ صِرْتَ بَعْلَ الْإِمَاءِ فَكَتَبَ إِلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) أَنَّ اللَّهَ رَفَعَ بِالْإِسْلَامِ الْخُسَيْسَةَ وَ أَنْتُمْ بِهِ النَّاقِصَةَ فَأَكْرَمَ بِهِ مِنَ اللُّؤْمِ فَلَا لُؤْمَ عَلَى مُسْلِمٍ إِنَّمَا اللُّؤْمُ لُؤْمُ الْجَاهِلِيَّةِ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْكَحَ عَبْدَهُ وَ نَكَحَ أُمَّتَهُ

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Sa'albat Bin Maymoun, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} that Ali^{asws} Bin Al-Husayn^{asws} married a slave-girl who was for Al-Hassan Bin Ali^{asws}. So (the news of) that reached Abdul Malik Bin Marwan. So he wrote to him^{asws} a letter regarding that, 'You^{asws} have become a husband of the slave girl'. So Ali^{asws} Bin Al-Husayn^{asws} wrote to him: 'Allah^{azwj} has Raised by Al-Islam the despicability (evil) and completed the shortcomings with it, and exonerated the blames by it. Thus, there is no blame upon a Muslim person, but rather the blame is upon the ignorance. Rasool-Allah^{saww} got his slave married, and married his^{saww} slave girl'.

فَلَمَّا أَنْتَهَى الْكِتَابُ إِلَيَّ عَبْدُ الْمَلِكِ قَالَ لِمَنْ عِنْدَهُ خَبِرُونِي عَنْ رَجُلٍ إِذَا أَتَى مَا يَضَعُ النَّاسَ لَمْ يَزِدْهُ إِلَّا شَرَفًا قَالُوا ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ قَالَ لَا وَاللَّهِ مَا هُوَ ذَلِكَ قَالُوا مَا نَعْرِفُ إِلَّا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَلَا وَاللَّهِ مَا هُوَ بِأَمِيرِ الْمُؤْمِنِينَ وَ كُنْتُهُ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) .

So when the letter ended up to Abdul Malik Bin Marwan, he said to the ones in his presence, 'Inform me about a man, when there comes upon him what humbles the people, it does not increase him except in nobility'. They said, 'That is the commander of the faithful'. He said, 'No, by Allah^{azwj}, he is not that'. They said, 'We do not know (of such a person) except for the commander of the faithful'. He said, 'No, by Allah^{azwj}! He is not the commander of the faithful, but he is Ali^{asws} Bin Al Husayn^{asws}'.⁹⁴

بَاب آخِرُ مِنْهُ

Chapter 23 – Another chapter from it

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ بَشَّارِ الْوَاسِطِيِّ قَالَ كَتَبْتُ إِلَيَّ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَنِ النِّكَاحِ فَكَتَبَ إِلَيَّ مَنْ حَظَبَ إِلَيْكُمْ فَرَضِيئِمَّ دِينَهُ وَ أَمَانَتَهُ فَرَوْجُوهُ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ وَ فَسَادًا كَبِيرًا .

A number of our companions, from Sahl Bin Ziyad, from Al Husayn Bin Bashaar Al Wasity who said,

'I wrote to Abu Ja'far^{asws} asking him^{asws} about the marriage. So he^{asws} wrote to me: 'The one who come with a marriage (proposal) to you, and you are pleased with his

⁹³ Al Kafi – V 5 – The Book of Marriage Ch 22 H 3

⁹⁴ Al Kafi – V 5 – The Book of Marriage Ch 22 H 4

Religion and his trustworthiness, so marry (your daughter) to him, or if you do not, there would be strife in the land and a great mischief'.⁹⁵

سَهْلُ بْنُ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ مَهْرِيَارٍ قَالَ كَتَبَ عَلِيُّ بْنُ أَسْبَاطٍ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي أَمْرِ بَنَاتِهِ وَ أَنَّهُ لَا يَجِدُ أَحَدًا مِثْلَهُ فَكَتَبَ إِلَيْهِ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَهَمَّتْ مَا ذَكَرَتْ مِنْ أَمْرِ بَنَاتِكَ وَ أَنَّكَ لَا تَجِدُ أَحَدًا مِثْلَكَ فَلَا تَنْتَظِرْ فِي ذَلِكَ رَحِمَكَ اللَّهُ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَ دِينَهُ فَزَوِّجُوهُ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَ فُسَادٌ كَبِيرٌ .

Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ali Bin Mahziyar who said,

'Ali Bin Asbaat wrote to Abu Ja'far^{asws} regarding a matter of his daughters, and that he could not find anyone like him. So Abu Ja'far^{asws} wrote to him: 'I^{asws} understood what you mentioned from the matter of your daughters, and that you cannot find anyone like you, but do not wait regarding that, may Allah^{azwj} have Mercy on you, for Rasool-Allah^{saww} said: 'When there comes to you one whose mannerisms you are pleased with, and his Religion, so marry to him, or if you do not do it, there would happen strife in the land and a great mischief'.⁹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَدِيٍّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي التَّرْوِيجِ فَاتَانِي كِتَابُهُ بِخَطِّهِ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَ دِينَهُ فَزَوِّجُوهُ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَ فُسَادٌ كَبِيرٌ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibrahim Bin Muhammad Al Hamdany who said,

'I wrote to Abu Ja'far^{asws} regarding the marriage, so his^{asws} letter came to me in his^{asws} own handwriting: 'Rasool-Allah^{saww} said: 'When there comes to you one whose manners and his Religion you are pleased with, so marry to him, or if you do not, there would occur strife in the land and a great mischief'.⁹⁷

باب الكفو

Chapter 24 – The Match

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْكُفُو أَنْ يَكُونَ عَفِيفاً وَ عِنْدَهُ نِسَارٌ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Aban, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The match is that he happens to be chaste, and with him is wealth'.⁹⁸

⁹⁵ Al Kafi – V 5 – The Book of Marriage Ch 23 H 1

⁹⁶ Al Kafi – V 5 – The Book of Marriage Ch 23 H 2

⁹⁷ Al Kafi – V 5 – The Book of Marriage Ch 23 H 3

⁹⁸ Al Kafi – V 5 – The Book of Marriage Ch 24 H 1

بَابُ كَرَاهِيَةِ أَنْ يُنَكَحَ شَارِبُ الْخَمْرِ**Chapter 25 – Abhorrence of marrying to a drinker of the wine**

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

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

‘Abu Abdullah^{asws} said: ‘The one who marries his daughter to a drinker of the wine, so he has cut off his relationship’.⁹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) شَارِبُ الْخَمْرِ لَا يُزَوَّجُ إِذَا خَطَبَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘A drinker of the wine, do not marry to him when he proposes’.¹⁰⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ شَرِبَ الْخَمْرَ بَعْدَ مَا حَرَّمَ اللَّهُ عَلَى لِسَانِي فَلَيْسَ بِأَهْلٍ أَنْ يُزَوَّجَ إِذَا خَطَبَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who drinks the wine after Allah^{azwj} Prohibited it upon my^{saww} tongue, so he is not with a right that he should be married to when he proposes (for a marriage)’.¹⁰¹

بَابُ مُنَاكَحَةِ النَّصَابِ وَالشُّكَاكِ**Chapter 26 – Marriage of the Hostile One (Nasibi) and the doubtful (in religion)**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَزَوَّجُوا فِي الشُّكَاكِ وَ لَا تَزَوَّجُوهُمْ لِأَنَّ الْمَرْأَةَ تَأْخُذُ مِنْ أَدَبِ زَوْجِهَا وَ يَفْهَرُهَا عَلَى دِينِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem Bin Amro, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘ (you may) marry among the uncertain (in religion) ones but do not marry to them (the Nasabis) because the

⁹⁹ Al Kafi – V 5 – The Book of Marriage Ch 25 H 1

¹⁰⁰ Al Kafi – V 5 – The Book of Marriage Ch 25 H 2

¹⁰¹ Al Kafi – V 5 – The Book of Marriage Ch 25 H 3

woman tends to take from the etiquettes of her husband, and he compels her upon his Religion'.¹⁰²

أَبُو عَلِيٍّ الْإِسْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ بَحْيَى الْحَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنْزَوْجُ بِمُرْجِيَّةٍ أَوْ حَرُورِيَّةٍ قَالَ لَا عَلَيْكَ بِالْبَلْغِ مِنَ النِّسَاءِ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Muskan, from Yahya Al Halby, from Abdul Hameed Al Ta'ay, from Zurara Bin Ayn who said,

'I said to Abu Abdullah^{asws}, 'Can I marry with a Murjiite or a Harouriyya (two sects)?' He^{asws} said: 'No, but upon you is the simple one from the women'.

قَالَ زُرَّارَةُ فَقُلْتُ وَ اللَّهُ مَا هِيَ إِلَّا مُؤْمِنَةٌ أَوْ كَافِرَةٌ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَيْنَ أَهْلُ تَنْوَى اللَّهُ عَزَّ وَ جَلَّ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَصْدَقُ مِنْ قَوْلِكَ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوُلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا .

Zurara said, 'I said, 'By Allah^{azwj}, what is she except for a Believing woman, or an Infidel'. So Abu Abdullah^{asws} said: 'And where would be the dualist people about Allah^{azwj} Mighty and Majestic? The Words of Allah^{azwj} Mighty and Majestic are more truthful than your words, **[4:98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape)**'.¹⁰³

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَنْزَوِّجُ الْمُؤْمِنُ النَّاصِبَةَ الْمَعْرُوفَةَ بِذَلِكَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Believer cannot marry a Hostile woman (*Nasibi*), the one (who is) well known with that'.¹⁰⁴

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَبِيعٍ عَنِ الْفَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لَهُ الْفَضَيْلُ أَنْزَوْجِ النَّاصِبَةَ قَالَ لَا وَ لَا كِرَامَةً قُلْتُ جَعَلْتَ فِدَاكَ وَ اللَّهُ إِنِّي لَأَقُولُ لَكَ هَذَا وَ لَوْ جَاءَنِي بِبَيْتٍ مَلَأَنَ دَرَاهِمَ مَا فَعَلْتُ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'Fuzayl said to him^{asws}, 'Can I marry the Hostile woman (*Nasibi*)?' He^{asws} said: 'No, and there is no prestige'. I said, 'May I be sacrificed for you^{asws}! By Allah^{azwj}, I am only saying this to you^{asws}, and even if she comes to me with a house filled with Dirhams, I would not do it'.¹⁰⁵

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَزَوَّجُوا فِي الشُّكَاكِ وَ لَا تَزَوَّجُوهُمْ فَإِنَّ الْمَرْأَةَ تَأْخُذُ مِنْ أَدْبِ زَوْجِهَا وَ يَفْهَرُهَا عَلَى دِينِهِ .

¹⁰² Al Kafi – V 5 – The Book of Marriage Ch 26 H 1

¹⁰³ Al Kafi – V 5 – The Book of Marriage Ch 26 H 2

¹⁰⁴ Al Kafi – V 5 – The Book of Marriage Ch 26 H 3

¹⁰⁵ Al Kafi – V 5 – The Book of Marriage Ch 26 H 4

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara Bin Ayn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Marry into the weak in (religion) but do not marry to them (the *Nasibis*), for the woman tends to take from the etiquettes of her husband, and he compels her upon his Religion'.¹⁰⁶

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

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

'I said to Abu Abdullah^{asws}, 'My wife has a sister who is known to be upon our view (*Wilayah*), and there are not upon our view in Al-Basra except for a few, so can I marry her to the one who does not agree with her view (faith)?' He^{asws} said: 'No, and there is neither a Blessing nor a prestige. Allah^{azwj} Mighty and Majestic is Saying . **[60:10] do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them**'.¹⁰⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ جَمِيلِ بْنِ دَرَّاجٍ عَنِ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنِّي أَحْسَى أَنْ لَا يَحِلُّ لِي أَنْ أَتَزَوَّجَ مَنْ لَمْ يَكُنْ عَلَيَّ أَمْرِي فَقَالَ مَا يَمْنَعُكَ مِنَ الْبُلْهَةِ مِنَ النِّسَاءِ قُلْتُ وَ مَا الْبُلْهَةُ قَالَ هُنَّ الْمُسْتَضْعَفَاتُ مِنَ اللَّاتِي لَا يَنْصِبْنَ وَ لَا يَعْرِفْنَ مَا أَنْتُمْ عَلَيْهِ .

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

'I said to Abu Ja'far^{asws}, 'I fear that it is not Permissible for me that I marry the one who does not happen to be upon my matter (*Wilayah*)'. So he^{asws} said: 'What is preventing you from the simple ones from the women?' I said, 'And what is the simple one?' He^{asws} said: 'They are the weak ones from those who are not establishing hostility (non *Nasibis*), and they do not recognise what you are upon'.¹⁰⁸

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنِ عَبْدِ اللَّهِ بْنِ سَيْنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ النَّاصِبِ الَّذِي قَدْ عُرِفَ نَصْبُهُ وَ عَدَاؤُهُ هَلْ نَزَوْجُهُ الْمُؤْمِنَةٌ وَ هُوَ قَادِرٌ عَلَيَّ رَدِّهِ وَ هُوَ لَا يَعْلَمُ بِرَدِّهِ قَالَ لَا يُزَوِّجُ الْمُؤْمِنُ النَّاصِبَةَ وَ لَا يَتَزَوَّجُ النَّاصِبُ الْمُؤْمِنَةَ وَ لَا يَتَزَوَّجُ الْمُسْتَضْعَفُ الْمُؤْمِنَةَ .

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

'I asked Abu Abdullah^{asws} about the Hostile one (*Nasibi*) whose hostility is recognised, as well as his enmity. Can we get the Believing woman to marry him, and he (the guardian of the woman) is able to reject his proposal, and he (the *Nasibi*) cannot prove his righteous beliefs'. He^{asws} said: 'Neither can the Believer marry the

¹⁰⁶ Al Kafi – V 5 – The Book of Marriage Ch 26 H 5

¹⁰⁷ Al Kafi – V 5 – The Book of Marriage Ch 26 H 6

¹⁰⁸ Al Kafi – V 5 – The Book of Marriage Ch 26 H 7

hostile woman (*Nasibi*), nor can the hostile one (*Nasibi*) marry the believing woman, nor can the believing woman marry the weak ones'.¹⁰⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنِ يُونُسَ بْنِ يَعْقُوبَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ كَانَ بَعْضُ أَهْلِهِ يُرِيدُ التَّرْوِيجَ فَلَمْ يَجِدْ امْرَأَةً مُسْلِمَةً مُوَافِقَةً فَذَكَرْتُ ذَلِكَ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ أَيُّنَ أَنْتَ مِنَ الْبُلْهَةِ الَّذِينَ لَا يَعْرِفُونَ شَيْئًا .

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

'One of his family members wanted to get married but he could not find a compatible Muslim woman. So he mentioned that to Abu Abdullah^{asws}, so he^{asws} said: 'Where are you from the simple woman who is not understanding anything (about the *Wilayah*)?'¹¹⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ حَسَنِ بْنِ عَلِيِّ الْوَشَاءِ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ أَصْلَحَكَ اللَّهُ إِيَّيَ أَخَافُ أَنْ لَا يَجِلَّ لِي أَنْ أَتَزَوَّجَ يَعْني مِمَّنْ لَمْ يَكُنْ عَلَى أَمْرِهِ قَالَ وَ مَا يَمْنَعُكَ مِنَ الْبُلْهَةِ مِنَ النِّسَاءِ وَ قَالَ هُنَّ الْمُسْتَضْعَفَاتُ اللَّاتِي لَا يَنْصِبْنَ وَ لَا يَعْرِفْنَ مَا أَنْتُمْ عَلَيْهِ .

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! I fear that it may be Permissible for me that I marry', meaning from the one who do not happen to be upon his^{asws} matter (*Wilayah*)'. He^{asws} said: 'What prevents you from the simple ones from the women?' And he^{asws} said: 'They are the weak ones, those who are not establishing hostility (non-*Nasibi*) nor do they understand what you all are upon'.¹¹¹

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ عَيْرٍ وَاحِدٍ عَنْ أَبَانَ بْنِ عَثْمَانَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ نِكَاحِ النَّاصِبِ فَقَالَ لَا وَ اللَّهُ مَا يَجِلُّ

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

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

قَالَ فَضَيْلٌ ثُمَّ سَأَلْتُهُ مَرَّةً أُخْرَى فَقُلْتُ جَعَلْتُ فِدَاكَ مَا تَقُولُ فِي نِكَاحِهِمْ قَالَ وَ الْمَرْأَةُ عَارِفَةٌ قُلْتُ عَارِفَةٌ قَالَ إِنَّ الْعَارِفَةَ لَا تَوْضَعُ إِلَّا عِنْدَ عَارِفٍ .

Fuzayl said, 'Then I asked him^{asws} once again, so I said, 'May I be sacrificed for you^{asws}! What are you^{asws} saying regarding marrying them?' He^{asws} said: 'And the woman understanding (*Wilayah*)?' I said, 'She is of understanding'. He^{asws} said: 'The understanding woman is the one should not be placed except with an understanding man'.¹¹²

¹⁰⁹ Al Kafi – V 5 – The Book of Marriage Ch 26 H 8

¹¹⁰ Al Kafi – V 5 – The Book of Marriage Ch 26 H 9

¹¹¹ Al Kafi – V 5 – The Book of Marriage Ch 26 H 10

¹¹² Al Kafi – V 5 – The Book of Marriage Ch 26 H 11

مَحَمَّدُ بْنُ بَحْبِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُجَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ مَا تَقُولُ فِي مُنَاكَحَةِ النَّاسِ فَإِنِّي قَدْ بَلَغْتُ مَا تَرَى وَ مَا تَزَوَّجْتُ قَطُّ قَالَ وَ مَا يَمْنَعُكَ مِنْ ذَلِكَ قُلْتُ مَا يَمْنَعُنِي إِلَّا أَنِّي أَخْشَى أَنْ لَا يَكُونَ يَحِلُّ لِي مُنَاكَحَتُهُمْ فَمَا تَأْمُرُنِي قَالَ كَيْفَ تَصْنَعُ وَ أَنْتَ شَابٌ أَوْ تَصْبِرُ قُلْتُ أَتَتَّخِذُ الْجَوَارِيَ

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said, 'What are you^{asws} saying regarding marrying the people, for you^{asws} can see I have not married at all'. He^{asws} said: 'And what prevents you from that?' I said, 'Nothing prevents me except that I fear that marrying them would not happen to be Permissible for me. So what are you^{asws} ordering me?' He^{asws} said: 'How do you deal with it and you are young, are you being patient?' I said, 'I take the slave girl'.

قَالَ فَهَاتِ الْآنَ فِيمَ تَسْتَحِلُّ الْجَوَارِيَ أَخْبَرَنِي فَقُلْتُ إِنَّ الْأَمَةَ لَيْسَتْ بِمَنْزِلَةِ الْحُرَّةِ إِنْ رَابَتْنِي الْأَمَةُ بِشَيْءٍ بَعَثْتُهَا أَوْ اعْتَرَلْتُهَا قَالَ حَدَّثَنِي فِيمَ تَسْتَحِلُّهَا قَالَ فَلَمْ يَكُنْ عِنْدِي جَوَابٌ قُلْتُ جُعِلْتُ فِدَاكَ أَخْبَرَنِي مَا تَرَى أَتَزَوَّجُ قَالَ مَا أَبَالِي أَنْ تَفْعَلَ قَالَ قُلْتُ أَرَأَيْتَ قَوْلَكَ مَا أَبَالِي أَنْ تَفْعَلَ فَإِنَّ ذَلِكَ عَلَى وَجْهَيْنِ تَقُولُ لَسْتُ أَبَالِي أَنْ تَأْتِمَّ أَنْتَ مِنْ غَيْرِ أَنْ أَمْرَكَ فَمَا تَأْمُرُنِي أَفَعَلَ ذَلِكَ عَنْ أَمْرِكَ

He^{asws} said: 'Tell me now, so how do you make the slave girl to be Permissible, inform me^{asws}'. So I said, 'The slave girls are not at the status of the free women. If the slave girl caused me doubts about something, I can sell her or keep away from her'. He^{asws} said: 'Explain, so how do you make her to be Permissible?' He (the narrator) said, 'So there was no answer with me. I said, 'May I be sacrificed for you^{asws}! What is your^{asws} view, shall I get married?' He^{asws} said: 'What do I^{asws} care if you were to do it'. I said, 'Can you^{asws} see your^{asws} words, 'What do I^{asws} care if you were to do it'? So in that are two aspects. You^{asws} are saying: 'I^{asws} don't care if you were to sin from other than that I^{asws} having ordered you'. So what is your^{asws} view, shall I do that from your^{asws} order?'

قَالَ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَدْ تَزَوَّجَ وَ كَانَ مِنْ أُمَّرَأَةِ نُوحٍ وَ أُمَّرَأَةِ لُوطٍ مَا قَصَّ اللَّهُ عَزَّ وَ جَلَّ وَ قَدْ قَالَ اللَّهُ تَعَالَى ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا أُمَّرَأَتِ نُوحٍ وَ أُمَّرَأَتِ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا

He^{asws} said: 'Surely, Rasool-Allah^{saww} had married and there was from a wife of Noah^{as} and a wife of Lot^{as} what Allah^{azwj} Mighty and Majestic has Related, and Allah^{azwj} the Exalted has Said [66:10] **Allah sets forth an example to those who disbelieve - the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them**'.

فَقُلْتُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَسْتُ فِي ذَلِكَ مِثْلَ مَنْزِلَتِهِ إِنَّمَا هِيَ تَحْتَ يَدَيْهِ وَ هِيَ مُقَرَّةٌ بِحُكْمِهِ مُظْهِرَةٌ دِينَهُ أَمَا وَ اللَّهُ مَا عَنَى بِذَلِكَ إِلَّا فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَخَانَتَاهُمَا مَا عَنَى بِذَلِكَ إِلَّا وَ قَدْ زَوَّجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَانًا

So I said, 'Surely, as for Rasool-Allah^{saww}, I am not of a status like that. But rather, she was in his^{saww} hands and she agreed with his^{as} orders, manifesting his^{saww} Religion. But, by Allah^{azwj}, I do not mean by that except with regards to the Words of Allah^{azwj} Mighty and Majestic **but they acted treacherously towards them**. I do not mean by that except that Rasool-Allah^{saww} had married so and so'.

قُلْتُ أَصْلَحَكَ اللَّهُ فَمَا تَأْمُرُنِي أَنْطَلِقُ فَأَتَزَوِّجُ بِأَمْرِكَ فَقَالَ إِنْ كُنْتَ فَاعِلًا فَعَلَيْكَ بِالْبَلْهَاءِ مِنَ النِّسَاءِ قُلْتُ وَ مَا الْبَلْهَاءُ قَالَ دَوَاتُ الْخُدُورِ الْعَقَائِفُ قُلْتُ مَنْ هُوَ عَلَى دِينِ سَالِمِ أَبِي حَفْصٍ فَقَالَ لَا قُلْتُ مَنْ هُوَ عَلَى دِينِ رَبِيعَةَ الرَّأْيِ قَالَ لَا وَ لَكِنَّ الْعَوَائِقَ اللَّاتِي لَا يَنْصِبْنَ وَ لَا يَعْرِفْنَ مَا تَعْرِفُونَ

I said, 'May Allah^{azwj} Keep you^{asws} well! So what are you^{asws} ordering me for. Shall I go and get married by your^{asws} order?' So he^{asws} said: 'If you were to do so, upon you is with the simple ones from the women'. I said, 'And what is the simple one?' He^{asws} said: 'The veiled one, the chaste'. So I said, 'The one who is upon the Religion of Saalim Abu Hafs?' So he^{asws} said: 'No'. I said, 'The one who is upon the Religion of Rabie Al-Ra'iy?' He^{asws} said: 'But the young ones who are not hostile (non-Nasibi) and are not understanding what you are understanding (*Wilayah*)'.¹¹³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَتْ تَحْتَهُ امْرَأَةٌ مِنْ تَقِيفٍ وَ لَهُ مِنْهَا ابْنٌ يُقَالُ لَهُ إِبْرَاهِيمُ فَدَخَلَتْ عَلَيْهَا مَوْلَاةٌ لِتَقِيفٍ فَقَالَتْ لَهَا مَنْ زَوْجُكَ هَذَا قَالَتْ مُحَمَّدٌ بْنُ عَلِيٍّ قَالَتْ فَإِنَّ لِدَلِكِ أَصْحَابًا بِالْكُوفَةِ قَوْمٌ يَسْتَمُونَ السَّلْفَ وَ يَقُولُونَ

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'There used to be a woman from Saqeef under him^{asws} and for him^{asws}, from her, was a son called Ibrahim. So a slave girl of Saqeef came over to her and said to her, 'Who is the husband of this one?' She said, 'Muhammad^{asws} Bin Ali^{asws}'. She said, 'It is due to that there is a group of people in Al-Kufa who are insulting the ancestors and they are saying...'

قَالَ فَخَلَّى سَبِيلَهَا قَالَ فَرَأَيْتَهُ بَعْدَ ذَلِكَ قَدْ اسْتَبَانَ عَلَيْهِ وَ تَضَعَّعَ مِنْ جِسْمِهِ شَيْءٌ قَالَ قُلْتُ لَهُ قَدْ اسْتَبَانَ عَلَيْكَ فِرَاقَهَا قَالَ وَ قَدْ رَأَيْتَ ذَلِكَ قَالَ قُلْتُ نَعَمْ .

He (the narrator) said, 'So he^{asws} freed her way (divorced her). I saw him^{asws} after that and it could be perceived upon him^{asws} and something had eroded from his^{asws} body. So I said to him^{asws}, 'Her separation can be perceived upon you^{asws}'. He^{asws} said: 'And you can see that?' I said, 'Yes'.¹¹⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ دَخَلَ رَجُلٌ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَقَالَ إِنَّ امْرَأَتَكَ الشَّيْبَانِيَّةَ خَارِجِيَّةٌ تَسْتَمُّ عَلَيًّا (عَلَيْهِ السَّلَامُ) فَإِنْ سَرَّكَ أَنْ أَسْمَعَكَ مِنْهَا ذَلِكَ أَسْمَعْتُكَ قَالَ نَعَمْ قَالَ فَإِذَا كَانَ عَدَا حِينَ تُرِيدُ أَنْ تَخْرُجَ كَمَا كُنْتَ تَخْرُجُ فَعُدْ فَأَكْمُنْ فِي جَانِبِ الدَّارِ

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

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

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

He (the narrator) said, 'So when it was the morning, he^{asws} stood by the side of the house, so the man came over and spoke to her, and that (insulting Ali^{asws}) was

¹¹³ Al Kafi – V 5 – The Book of Marriage Ch 26 H 12

¹¹⁴ Al Kafi – V 5 – The Book of Marriage Ch 26 H 13

manifested from her. So he^{asws} freed her way (divorced her), and (although) he^{asws} used to like her'.¹¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلَهُ أَبِي وَ أَنَا أَسْمَعُ عَنْ نِكَاحِ الْيَهُودِيَّةِ وَ النَّصْرَانِيَّةِ فَقَالَ نِكَاحُهُمَا أَحَبُّ إِلَيَّ مِنْ نِكَاحِ النَّاصِبِيَّةِ وَ مَا أَحَبُّ لِلرَّجُلِ الْمُسْلِمِ أَنْ يَتَزَوَّجَ الْيَهُودِيَّةَ وَ لَا النَّصْرَانِيَّةَ مَخَافَةَ أَنْ يَتَّهَمَ وَ لَدَهُ أَوْ يَتَنَصَّرَ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'My father asked him^{asws} and I was listening, about marrying the Jewish women and the Christian women. So he^{asws} said: 'Marrying them is more beloved to me^{asws} than marrying the Hostile woman (*Nasibi*), and (although) I^{asws} do not like it for the Muslim man that he marries the Jewish woman nor the Christian woman, for fear that his children would be Jews or Christians'.¹¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ تَزْوُجُ الْيَهُودِيَّةِ وَ النَّصْرَانِيَّةِ أَفْضَلُ أَوْ قَالَ خَيْرٌ مِنْ تَزْوُجِ النَّاصِبِ وَ النَّاصِبِيَّةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Marrying the Jewish woman and the Christian woman is preferable', or said: 'better than marrying the Hostile man (*Nasibi*) and the Hostile (*Nasibi*) woman'.¹¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ أَتَاهُ قَوْمٌ مِنْ أَهْلِ خُرَاسَانَ مِنْ وَرَاءِ النَّهْرِ فَقَالَ لَهُمْ تُصَافِحُونَ أَهْلَ بِلَادِكُمْ وَ تَتَاكحُونَهُمْ أَمَا إِنَّكُمْ إِذَا صَافَحْتُمُوهُمْ انْقَطَعَتْ عُرْوَةٌ مِنْ عُرَى الْإِسْلَامِ وَ إِذَا نَاكحْتُمُوهُمْ انْهَتَكَ الْحِجَابُ بَيْنَكُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ .

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

(It has been narrated) from Abu Abdullah^{asws}, a group of people from the inhabitants of Khurasan having come to him^{asws} from behind the river, so he^{asws} said to them: 'Are you shaking hands with the people of your city and marrying them? But, if you are shaking hands with them, a handle from the handles of Al-Islam is cut off, and if you are marrying them, the Veil is torn apart between you and Allah^{azwj} Mighty and Majestic'.¹¹⁸

¹¹⁵ Al Kafi – V 5 – The Book of Marriage Ch 26 H 14

¹¹⁶ Al Kafi – V 5 – The Book of Marriage Ch 26 H 15

¹¹⁷ Al Kafi – V 5 – The Book of Marriage Ch 26 H 16

¹¹⁸ Al Kafi – V 5 – The Book of Marriage Ch 26 H 17