

الكافي

AL-KAFI

ج 5

Volume 5

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

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 (2)

TABLE OF CONTENTS

THE BOOK OF MARRIAGE (2)	1
Chapter 27 – From the abhorrence of marrying the Kurds and the Sudanese and others....	3
Chapter 28 – Marriage of a child of adultery (bastard)	4
Chapter 29 – Abhorren of marrying the stupid and the insane woman	5
Chapter 30 – The adulterer and the adulteress.....	6
Chapter 31 – The man is immoral with the woman, then marries her	8
Chapter 32 – Marriage of the Zimmy woman (under the responsibility)	9
Chapter 33 – The free man marries the slave girl.....	13
Chapter 34 – The <i>Shighaar</i> (exchange) marriage	15
Chapter 35 – The man marries the woman, and he marries the mother of the child of her father	16
Chapter 36 – Regarding what Allah^{azwj} Mighty and Majestic has Permitted from the women.....	18
Chapter 37 – Aspects of the marriage	21
Chapter 38 – The viewing for the one who intends the marriage	22
Chapter 39 – The time in which the marriage is abhorrent	23
Chapter 40 – What is recommended from the marriage at night	23
Chapter 41 – The feeding during the marriage	24
Chapter 42 – The marriage without a sermon	25
Chapter 43 – Sermon of the marriage	26
Chapter 44 – The Sunnah regarding the dowries	36
Chapter 45 – What Amir Al-Momineen^{asws} got married upon with Fatima^{asws}	38
Chapter 46 – The dower today is whatever the people agree upon, be it little or more....	39
Chapter 47 – Miscellaneous regarding the dower.....	40

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.

بَابُ مَنْ كَرِهَ مُنَاكَحَتَهُ مِنَ الْأَكْرَادِ وَالسُّودَانِ وَغَيْرِهِمْ

Chapter 27 – From the abhorrence of marrying the Kurds and the Sudanese and others

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) (إِيَّاكُمْ وَنِكَاحَ الزَّنَجِ فَإِنَّهُ خَلْقٌ مُسْوَةٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Beware of marrying (the people of) *Al-Zanj*, (a coastal region of Africa) for these are disfigured creatures'.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ الْمَكِّيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ الْحُسَيْنِ بْنِ خَالِدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا تَنْتَحِرْ مِنَ السُّودَانِ أَحَدًا فَإِنَّ كَانَ لَا يَدُ فَمِنَ النُّوبَةِ فَإِنَّهُمْ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ مِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ أَمَا إِنَّهُمْ سَيَذَكَّرُونَ ذَلِكَ الْحَظَّ وَ سَيَخْرُجُ مَعَ الْقَائِمِ (عليه السلام) مَنَا عِصَابَةٌ مِنْهُمْ وَ لَا تَنْكِحُوا مِنَ الْأَكْرَادِ أَحَدًا فَإِنَّهُمْ جِنْسٌ مِنَ الْجِنِّ كُشِفَ عَنْهُمْ الْغَطَاءُ .

Ali Bin Ibrahim, from Ismail Bin Muhammad Al Makky, from Ali Bin Al Husayn, from Amro Bin Usman, from Al Husayn Bin Khalid, from the one who mentioned it, from Abu Al Rabie Al Shamy who said,

'Abu Abdullah^{asws} said to me: 'Do not buy anyone from the Sudanese, and if it was inevitable, so (buy) from the Nubians, for they are from those for whom Allah^{azwj} Mighty and Majestic Says [5:14] **And with those who say, We are Christians, We made a Covenant, but they forgot a portion of what they were reminded with.** But, they would be remembering that Covenant and they would be coming out with Al-Qaim^{asws} from us^{asws}, a brigade from them; and do not marry anyone from the Kurds, for they are a species from the Jinn, the cover having been Removed from them'.²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ عَلِيِّ بْنِ دَاوُدَ الْحَدَّادِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَنْكِحُوا الزَّنَجَ وَ الْخَزَرَ فَإِنَّ لَهُمْ أَرْحَامًا تَدُلُّ عَلَى غَيْرِ الْوَفَاءِ قَالَ وَ الْهِنْدُ وَ السُّنْدُ وَ الْقَنْدُ لَيْسَ فِيهِمْ نَجِيبٌ يَعْنِي الْقَنْدَهَارَ .

A number of our companions, from Sahl Bin Ziyad, from Musa Bin Ja'far, from Amro Bin Saeed, from Muhammad Bin Abdullah Al Hashimy, from Ahmad Bin Yusuf, from Ali Bin Dawood Al Haddad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not marry (the people of) *Al-Zanj* (a coastal region of Africa) and *Al-Khazar*, because for them are wombs which evidence upon other than loyalty'. He^{asws} said: 'And the (people) of *Al-Hind*

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

² Al Kafi – V 5 – The Book of Marriage Ch 27 H 2

(India), and the (people) of *Al-Sind* (Pakistan), and (people of) *Al-Qand* (Afghanistan), there are no noble ones among them, meaning Qandahar'.³

باب نكاح ولد الزنى

Chapter 28 – Marriage of a child of adultery (bastard)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْخَبِيْثَةِ أَتُرْوَجُّهَا قَالَ لَا .

Ali Bin Ibrahim, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the wicked (immoral) woman, can I marry her?' He^{asws} said: 'No'.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) فِي الرَّجُلِ يَشْتَرِي الْجَارِيَةَ أَوْ يَتْرَوُّجُهَا لِغَيْرِ رِشْدَةٍ وَ يَتَّخِذُهَا لِنَفْسِهِ فَقَالَ إِنْ لَمْ يَخَفِ الْعَيْبَ عَلَى وُلْدِهِ فَلَا بَأْسَ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Jameel Bin Darraj, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the man who buys the slave girl or marries her without the right way, and he takes her for himself. So he^{asws} said: 'If he does not fear the shame upon his children, so there is no problem'.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ لَدُ الزَّانَا يُنْكَحُ قَالَ نَعَمْ وَ لَا يُطْلَبُ وَ لَدُهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and a number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, 'A (female) child of adultery (bastard), can be married?' He^{asws} said: 'Yes, but do not seek her children'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الْخَبِيْثَةِ يَتْرَوُّجُهَا الرَّجُلُ قَالَ لَا وَ قَالَ إِنْ كَانَ لَهُ أُمَةٌ وَ طَنَهَا وَ لَا يَتَّخِذُهَا أُمَّ وَ لَدِهِ .

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

'I asked Abu Ja'far^{asws} about the wicked (immoral) woman, can the man marry her?' He^{asws} said: 'No'. And he^{asws} said: 'If there is a slave girl for him, he can copulate with her, but he should not take her as a mother of his children'.⁷

³ Al Kafi – V 5 – The Book of Marriage Ch 27 H 3

⁴ Al Kafi – V 5 – The Book of Marriage Ch 28 H 1

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

⁶ Al Kafi – V 5 – The Book of Marriage Ch 28 H 3

⁷ Al Kafi – V 5 – The Book of Marriage Ch 28 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الرَّجُلِ يَكُونُ لَهُ الْخَادِمُ وَوَلَدَ زَيْ عَالِيَهُ جُنَاحٌ أَنْ يَطَّأَهَا قَالَ لَا وَإِنْ تَنَزَّرَهُ عَنْ ذَلِكَ فَهُوَ أَحَبُّ إِلَيَّ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the man who happened to have the maid for him born of adultery, would there be a blame upon him if he was to copulate with her?' He^{asws} said: 'No, and if he was to remain aloof from that, so it would be more beloved to me^{asws}.'⁸

بَابُ كَرَاهِيَةِ تَزْوِيجِ الْحَمَقَاءِ وَالْمَجْنُونَةِ

Chapter 29 – Abhorren of marrying the stupid and the insane woman

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِيَّاكُمْ وَتَزْوِيجِ الْحَمَقَاءِ فَإِنَّ صُحْبَتَهَا بَلَاءٌ وَوَلَدُهَا ضِيَاعٌ .

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: 'Beware of marrying the stupid woman, for her company is an affliction, and her children are a waste'.⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ زَوَّجُوا الْأَحْمَقَ وَ لَا تَزَوَّجُوا الْحَمَقَاءَ فَإِنَّ الْأَحْمَقَ يَنْجُبُ وَالْحَمَقَاءَ لَا تَنْجُبُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: '(one may) marry to the stupid man but do not marry the stupid woman, for the stupid man would beget (children who would contribute to the society) but the stupid woman would not beget (will have worthless children)'.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلَهُ بَعْضُ أَصْحَابِنَا عَنِ الرَّجُلِ الْمُسْلِمِ تُعْجِبُهُ الْمَرْأَةُ الْحَسَنَاءُ أَيْصَلِحُ لَهُ أَنْ يَتَزَوَّجَهَا وَ هِيَ مَجْنُونَةٌ قَالَ لَا وَ لَكِنْ إِنْ كَانَتْ عِنْدَهُ أُمَّةٌ مَجْنُونَةٌ فَلَا بَأْسَ بِأَنْ يَطَّأَهَا وَ لَا يَطْلُبَ وَ لَدَهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'One of our companions asked him^{asws} about the Muslim man fascinated by the beauty of the woman, is it correct for him that he marries her and she is insane?' He^{asws} said; 'No, but if there was an

⁸ Al Kafi – V 5 – The Book of Marriage Ch 28 H 5

⁹ Al Kafi – V 5 – The Book of Marriage Ch 29 H 1

¹⁰ Al Kafi – V 5 – The Book of Marriage Ch 29 H 2

insane slave girl with him, so there is no problem if he copulates with her, but he should not seek her children'.¹¹

باب الزَّانِيَةِ وَ الزَّانِيَةِ

Chapter 30 – The adulterer and the adulteress

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ زُرَّارَةَ قَالَتْ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً قَالَتْ هُنَّ نِسَاءٌ مَشْهُورَاتٌ بِالزَّنَا وَ رِجَالٌ مَشْهُورُونَ بِالزَّنَا شَهَرُوا وَ عَرَفُوا بِهِ وَ النَّاسُ الْيَوْمَ بِذَلِكَ الْمَنْزِلِ فَمَنْ أَقِيمَ عَلَيْهِ حَدُّ الزَّنَا أَوْ مَتَّهَمٌ بِالزَّنَا لَمْ يَنْبَغِ لِأَحَدٍ أَنْ يُنَاكِحَهُ حَتَّى يَعْرِفَ مِنْهُ التَّوْبَةَ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirhan, from Zurara who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [24:3] **And the adulterer shall not marry any but a adulteress or an idolatress.** He^{asws} said: 'These are women well known with the adultery and men well known with the adultery, being famous and recognised with it, and the people today are with that status. So the one upon him a Legal Penalty (*Hadd*) has been established, or has been accused with the adultery, it is not befitting for anyone that he should marry him until the repentance is recognised from him'.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَتْ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً فَقَالَتْ كُنَّ نِسَاءً مَشْهُورَاتٌ بِالزَّنَا وَ رِجَالٌ مَشْهُورُونَ بِالزَّنَا قَدْ عَرَفُوا بِذَلِكَ وَ النَّاسُ الْيَوْمَ بِذَلِكَ الْمَنْزِلَةِ فَمَنْ أَقِيمَ عَلَيْهِ حَدُّ الزَّنَا أَوْ شَهَرَ بِهِ لَمْ يَنْبَغِ لِأَحَدٍ أَنْ يُنَاكِحَهُ حَتَّى يَعْرِفَ مِنْهُ التَّوْبَةَ .

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

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [24:3] **And the adulterer shall not marry any but a adulteress or an idolatress,** so he^{asws} said: 'These were women well known with the adultery and men well known with the adultery. They were recognised with that, and the people today are with that status. So the one upon whom a Legal Penalty (*Hadd*) has been established, or publicised with it, it is not befitting for anyone that he should marry him until the repentance is recognised from him'.¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ عَزَّ وَ جَلَّ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً قَالَتْ هُمْ رِجَالٌ وَ نِسَاءٌ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آله) مَشْهُورِينَ بِالزَّنَا فَتَنَى اللَّهُ عَزَّ وَ جَلَّ عَنْ أَوْلَادِكَ الرَّجَالِ وَ النِّسَاءِ وَ النَّاسُ الْيَوْمَ عَلَى تِلْكَ الْمَنْزِلَةِ مَنْ شَهَرَ شَيْئًا مِنْ ذَلِكَ أَوْ أَقِيمَ عَلَيْهِ الْحَدُّ فَلَا تُزَوِّجُوهُ حَتَّى تُعْرِفَ تَوْبَتَهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban Bin Usman, from Muhammad Bin Muslim,

¹¹ Al Kafi – V 5 – The Book of Marriage Ch 29 H 3

¹² Al Kafi – V 5 – The Book of Marriage Ch 30 H 1

¹³ Al Kafi – V 5 – The Book of Marriage Ch 30 H 2

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic [24:3] **And the adulterer shall not marry any but a adulteress or an idolatress**, he^{asws} said: 'These were the men and the women in the era of Rasool-Allah^{saww} notorious with the adultery. So Allah^{azwj} Mighty and Majestic Forbade from those men and the women; and the people today are upon that status, the one who has been publicised with anything from that, or a legal Penalty (*Hadd*) has been established upon him. Therefore, do not marry him until you recognise his repentance'.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً فَعَلِمَ بَعْدَ مَا تَزَوَّجَهَا أَنَّهَا كَانَتْ زَنْتًا قَالَ إِنْ شَاءَ زَوْجُهَا أَنْ يَأْخُذَ الصَّدَاقَ مِنَ الَّذِي زَوَّجَهَا وَ لَهَا الصَّدَاقُ بِمَا اسْتَحَلَّ مِنْ فَرْجِهَا وَ إِنْ شَاءَ تَرَكَهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I asked Abu Abdullah^{asws} about a man who married a woman, so he came to know after marrying her that she had committed adultery. He^{asws} said: 'If he so desires he can (stay) married to her and take the dower from the one who married her off, and for her is the dowry with what she had permitted from her chastity, and if he so desires to, he leaves her'.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ لَا حَبِيرَ فِي وَلَدِ الزَّانَا وَ لَا فِي بَشَرِهِ وَ لَا فِي شَعْرِهِ وَ لَا فِي لَحْمِهِ وَ لَا فِي دَمِهِ وَ لَا فِي شَيْءٍ مِنْهُ عَجَزَتْ عَنْهُ السَّفِينَةُ وَ قَدْ حِمِلَ فِيهَا الْكَلْبُ وَ الْخَنزِيرُ .

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'There is no goodness in a child of adultery (bastard), neither in his skin, nor in his flesh, nor in his blood, nor in anything from him. He (the bastard) was left out from the ship (of Noah^{as}), and there were carried therein the dog and the pig'.¹⁶

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ أَبِيَانَ عَنْ حَكَمِ بْنِ حُكَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ الرَّأْيِيَّةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ قَالَ إِنَّمَا ذَلِكَ فِي الْجَهْرِ ثُمَّ قَالَ لَوْ أَنَّ إِنْسَانًا زَانَى ثُمَّ تَابَ تَزَوَّجَ حَيْثُ شَاءَ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Aban, from Hakam Bin Hukeym,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic [24:3] **And the adulterer shall not marry any but a adulteress or an idolatress**. He^{asws} said: 'But rather, that is regarding the open (blatant)'. Then he^{asws} said: 'If a person commits adultery, then repents, he can marry wherever he so desires to'.¹⁷

¹⁴ Al Kafi – V 5 – The Book of Marriage Ch 30 H 3

¹⁵ Al Kafi – V 5 – The Book of Marriage Ch 30 H 4

¹⁶ Al Kafi – V 5 – The Book of Marriage Ch 30 H 5

¹⁷ Al Kafi – V 5 – The Book of Marriage Ch 30 H 6

بَاب الرَّجُلِ يَفْجُرُ بِالْمَرْأَةِ ثُمَّ يَتَزَوَّجُهَا

Chapter 31 – The man is immoral with the woman, then marries her

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَجِلُّ لَهُ أَنْ يَتَزَوَّجَ امْرَأَةً كَانَ يَفْجُرُ بِهَا فَقَالَ إِنْ أَنْسَ مِنْهَا رُسْدًا فَتَنَعَمَ وَإِلَّا فَلْيُرَاوِدْنَهَا عَلَى الْحَرَامِ فَإِنْ تَابَعْتَهُ فَهِيَ عَلَيْهِ حَرَامٌ وَإِنْ أَبَتْ فَلْيَتَزَوَّجْهَا .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man, is it Permissible for him that he marries a woman that he had been immoral with?' So he^{asws} said : 'If he discerns rationale from her, so yes, or else let him divert her towards the Prohibition, so if she were to pursue it, so she is Prohibited unto him, but if she refuses, then let him marry her'.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَيُّمَا رَجُلٍ فَجَرَ بِامْرَأَةٍ ثُمَّ بَدَأَ لَهُ أَنْ يَتَزَوَّجَهَا حَلَالًا قَالَ أَوْلَاهُ سِفَاحٌ وَآخِرُهُ نِكَاحٌ وَ مِثْلُهُ مِثْلُ النَّخْلَةِ أَصَابَ الرَّجُلُ مِنْ ثَمَرِهَا حَرَامًا ثُمَّ اشْتَرَاهَا بَعْدَ فَكَانَتْ لَهُ حَلَالًا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever man is immoral with a woman, then it is inevitable for him that he marries her, it is Permissible'. He^{asws} said: 'The beginning of it is adultery, and the end of it is marriage, and an example of it is an example of the palm tree. Then man attains from its fruits unlawfully, then he buys it afterwards, so that would be Permissible for him (to eat from it onwards)'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ فَجَرَ بِامْرَأَةٍ ثُمَّ بَدَأَ لَهُ أَنْ يَتَزَوَّجَهَا فَقَالَ حَلَالٌ أَوْلَاهُ سِفَاحٌ وَ آخِرُهُ نِكَاحٌ أَوْلَاهُ حَرَامٌ وَ آخِرُهُ حَلَالٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man who was immoral with a woman, then it was inevitable for him that he marries her. So he^{asws} said: 'Permissible. Its beginning was adultery and its end was marriage. Its beginning was Prohibited and its end was Permissible'.²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ جَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ الرَّجُلُ يَفْجُرُ بِالْمَرْأَةِ ثُمَّ يَبْدُو لَهُ فِي تَزْوِجِهَا هَلْ يَجِلُّ لَهُ ذَلِكَ قَالَ نَعَمْ إِذَا هُوَ اجْتَنَبَهَا حَتَّى تَنْقُضِيَ عِدَّتَهَا بِاسْتِبْرَاءِ رَحِمِهَا مِنْ مَاءِ الْفُجُورِ فَلَهُ أَنْ يَتَزَوَّجَهَا وَإِنَّمَا يَجُوزُ لَهُ أَنْ يَتَزَوَّجَهَا بَعْدَ أَنْ يَقِفَ عَلَى تَوْبَتِهَا .

¹⁸ Al Kafi – V 5 – The Book of Marriage Ch 31 H 1

¹⁹ Al Kafi – V 5 – The Book of Marriage Ch 31 H 2

²⁰ Al Kafi – V 5 – The Book of Marriage Ch 31 H 3

Muhammad Bin Yahya, from one of our companions, from Usman Bin Isa, from Is'haq Bin Jareer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'The man is immoral with the woman, then it becomes inevitable for him to marry her. Is that Permissible for him?' He^{asws} said: 'Yes, when he keeps aside from her until the expiry of her waiting period by the freeing of her womb from the water of the private part, so for him would be that he marries her, and rather it is Permissible for him that he marries her after ascertaining her repentance'.²¹

باب نِكَاحِ الذَّمِّيَّةِ

Chapter 32 – Marriage of the Zimmy woman (under the responsibility)

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

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

(It has been narrated) from Abu Abdullah^{asws} regarding the man, the Believer, who marries the Jewish woman, and the Christian woman'. He^{asws} said: 'When he can attain a Muslim woman, so what has he do to with the Jewish woman and the Christian woman?' So I said, 'If he happens to have the passion for her?' So he^{asws} said: 'If he does, so let him prevent her from drinking the wine and eating the flesh of the swine, and know that there would be a short-coming upon him in his Religion'.²²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْوَشَاءِ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) عَنْ نِكَاحِ الْيَهُودِيَّةِ وَ النَّصْرَانِيَّةِ فَقَالَ لَا يَصْلُحُ لِلْمُسْلِمِ أَنْ يَنْكِحَ يَهُودِيَّةً وَ لَا نَصْرَانِيَّةً وَ إِنَّمَا يَحِلُّ لَهُ مِنْهُنَّ نِكَاحُ الْبَلْهَةِ .

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

'I asked Abu Ja'far^{asws} about marrying the Jewish woman and the Christian woman. So he^{asws} said: 'It is not correct for the Muslim man that he marries a Jewish woman, nor a Christian woman. But rather, it is Permissible for him from them, marrying the simple ones (not aware of their Religion)'.²³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) أَيْ يَتَزَوَّجُ الْمَجُوسِيَّةَ قَالَ لَا وَ لَكِنْ إِنْ كَانَتْ لَهُ أُمَّةٌ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

²¹ Al Kafi – V 5 – The Book of Marriage Ch 31 H 4

²² Al Kafi – V 5 – The Book of Marriage Ch 32 H 1

²³ Al Kafi – V 5 – The Book of Marriage Ch 32 H 2

'I asked Abu Ja'far^{asws}, 'Can one marry a Magian woman?' He^{asws} said: 'No, but if there was such a slave girl for him'.²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَتَزَوَّجُ الْيَهُودِيَّةَ وَلَا النَّصْرَانِيَّةَ عَلَى الْمُسْلِمَةِ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Do not marry the Jewish woman, nor the Christian woman upon (as additional wife) the Muslim woman'.²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُهُ عَنِ الْيَهُودِيَّةِ وَالنَّصْرَانِيَّةِ أَيْتَزَوَّجُهَا الرَّجُلُ عَلَى الْمُسْلِمَةِ قَالَ لَا وَيَتَزَوَّجُ الْمُسْلِمَةَ عَلَى الْيَهُودِيَّةِ وَالنَّصْرَانِيَّةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I asked him^{asws} about the Jewish woman and the Christian woman, can the man marry her upon (as additional wife) the Muslim woman?' He^{asws} said: 'No, but he can marry the Muslim woman upon (as additional wife) the Jewish woman and the Christian woman'.²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ جَهْمٍ قَالَ قَالَ لِي أَبُو الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) يَا أَبَا مُحَمَّدٍ مَا تَقُولُ فِي رَجُلٍ يَتَزَوَّجُ نَصْرَانِيَّةً عَلَى مُسْلِمَةٍ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا قَوْلِي بَيْنَ يَدَيْكَ قَالَ لَتَقُولَنَّ فَإِنَّ ذَلِكَ يُعْلَمُ بِهِ قَوْلِي قُلْتُ لَا يَجُوزُ تَزْوِيجُ النَّصْرَانِيَّةِ عَلَى مُسْلِمَةٍ وَلَا عَكْسَ مُسْلِمَةٍ قَالَ وَ لِمَ قُلْتُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَتَّكِفُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Jaham who said,

'Abu Al-Hassan Al-Reza^{asws} said to me: 'O Abu Muhammad! What are you saying regarding a man who marries a Christian woman upon (as additional wife) a Muslim woman?' I said, 'May I be sacrificed for you^{asws}! And what are my words in front of you^{asws}?' He^{asws} said: 'You should say it, for in that you will come to learn my^{asws} words by it'. I said, 'It is not allowed to marry the Christian woman upon (as additional wife) a Muslim woman nor a non-Muslim woman'. He^{asws} said: 'And why?' I said, 'Due to the Words of Allah^{azwj} Mighty and Majestic [2:221] **And do not marry the idolatresses until they believe**'.

قَالَ فَمَا تَقُولُ فِي هَذِهِ الْآيَةِ وَ الْمُحْصَنَاتُ مِنَ الدِّينِ أَوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ قُلْتُ فَقَوْلُهُ وَ لَا تَتَّكِفُوا الْمُشْرِكَاتِ نَسَخَتْ هَذِهِ الْآيَةَ فَتَبَسَّمَ ثُمَّ سَكَتَ .

He^{asws} said: 'And what are you saying regarding this Verse [5:5] **and the chaste women from among those who have been Given the Book before you (are**

²⁴ Al Kafi – V 5 – The Book of Marriage Ch 32 H 3

²⁵ Al Kafi – V 5 – The Book of Marriage Ch 32 H 4

²⁶ Al Kafi – V 5 – The Book of Marriage Ch 32 H 5

lawful for you)? I said, 'So His^{azwj} Words [2:221] **And do not marry the idolatresses** Abrogate this Verse?' So he^{asws} smiled, then was silent'.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ دُرُسْتِ الْوَاسِطِيِّ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَا يَنْبَغِي نِكَاحَ أَهْلِ الْكِتَابِ قُلْتُ جُعِلَتْ فِدَاكَ وَ أَيْنَ تَحْرِيْمُهُ قَالَ قَوْلُهُ وَ لَا تُمَسِّكُوا بِعَصَمِ الْكُوفِرِ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is not befitting to marry the People of the Book'. I said, 'May I be sacrificed for you^{asws}! And where is its Prohibition?' He^{asws} said: 'His^{azwj} Words [60:10] **and hold not to the ties of marriage of unbelieving women**'.²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ فَقَالَ هَذِهِ مَنْسُوخَةٌ بِقَوْلِهِ وَ لَا تُمَسِّكُوا بِعَصَمِ الْكُوفِرِ .

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

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [5:5] **and the chaste women from among those who have been Given the Book before you (are lawful for you)**. So he^{asws} said: 'This is Abrogated by His^{azwj} Words [60:10] **and hold not to the ties of marriage of unbelieving women**'.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَهْلَ الْكِتَابِ وَ جَمِيعَ مَنْ لَهُ ذِمَّةٌ إِذَا أَسْلَمَ أَحَدُ الرِّوَجِينَ فَهَمَّا عَلَى نِكَاحِهِمَا وَ لَيْسَ لَهُ أَنْ يُخْرِجَهَا مِنْ دَارِ الْإِسْلَامِ إِلَى غَيْرِهَا وَ لَا يَبِيتَ مَعَهَا وَ لَكِنَّهَ يَأْتِيهَا بِالنَّهَارِ

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The People of the Book and the entirety of the ones for whom is responsibility, when one of the two spouses becomes a Muslim, so both of them would be upon their marriage, and it is not for him that he throws her out from a House of Al-Islam to something else, and he would not spend the night with her either, but he would come to her by the day.

فَأَمَّا الْمُشْرِكُونَ مِثْلَ مُشْرِكِي الْعَرَبِ وَ غَيْرِهِمْ فَهُمْ عَلَى نِكَاحِهِمْ إِلَى انْقِضَاءِ الْعِدَّةِ فَإِنْ أَسْلَمَتِ الْمَرْأَةُ ثُمَّ أَسْلَمَ الرَّجُلُ قَبْلَ انْقِضَاءِ عِدَّتِهَا فَهِيَ أَمْرَانَتْهُ وَ إِنْ لَمْ يُسَلِّمْ إِلَّا بَعْدَ انْقِضَاءِ الْعِدَّةِ فَقَدْ بَانَتْ مِنْهُ وَ لَا سَبِيلَ لَهُ عَلَيْهَا وَ كَذَلِكَ جَمِيعٌ مَنْ لَا ذِمَّةَ لَهُ وَ لَا يَنْبَغِي لِلْمُسْلِمِ أَنْ يَنْزَوِجَ يَهُودِيَّةً وَ لَا نَصْرَانِيَّةً وَ هُوَ يَجِدُ مُسْلِمَةً حُرَّةً أَوْ أَمَةً .

So as for the Polytheists of the Arabs and others, so they would be upon their marriages upto the expiry of the waiting period. So if the woman becomes a Muslim, then the man becomes a Muslim before the expiry of her term, so she is his wife, but if he does not become a Muslim except after the expiry of the term, so she has been irrevocably divorced from him, and there is no way for him to her; and similar to that

²⁷ Al Kafi – V 5 – The Book of Marriage Ch 32 H 6

²⁸ Al Kafi – V 5 – The Book of Marriage Ch 32 H 7

²⁹ Al Kafi – V 5 – The Book of Marriage Ch 32 H 8

is the entirety of the ones for whom there is no responsibility, nor is it befitting for the Muslim man that he marries a Jewish woman or a Christian woman when he can find a Muslim woman, whether she is free or a slave girl'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَنْبَغِي لِلْمُسْلِمِ أَنْ يَنْزَوِّجَ يَهُودِيَّةً وَلَا نَصْرَانِيَّةً وَهُوَ يَجِدُ مُسْلِمَةً حُرَّةً أَوْ أَمَةً .

Ali Bin Ibrahim, from his father, from ismail Bin Marrar, from Yunus Bin Abdul Rahman, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is not befitting for the Muslim man that he marries a Jewish woman or a Christian woman when he can find a Muslim woman, whether she is free or a slave girl'.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِعٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُ عَنْ رَجُلٍ لَهُ امْرَأَةٌ نَصْرَانِيَّةٌ لَهُ أَنْ يَنْزَوِّجَ عَلَيْهَا يَهُودِيَّةً فَقَالَ إِنَّ أَهْلَ الْكِتَابِ مَمَالِكٌ لِلإِمَامِ وَ ذَلِكَ مُوسَعٌ مِنَّا عَلَيْكُمْ خَاصَّةً فَلَا بَأْسَ أَنْ يَنْزَوِّجَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked about a man for whom is a Christian woman, is it for him that he marries a Jewish woman upon her (as an additional wife)?' So he^{asws} said: 'The People of the Book are in the domain of the Imam^{asws}, and that is a leeway from us^{asws} upon you (Shiah) in particular. So there is no problem if you were to marry'.

قُلْتُ فَإِنَّهُ يَنْزَوِّجُ امْرَأَةً قَالَ لَا لَا يَصْلُحُ أَنْ يَنْزَوِّجَ ثَلَاثَ امْرَأَاتٍ فَإِنْ تَزَوَّجَ عَلَيْهِمَا حُرَّةً مُسْلِمَةً وَ لَمْ تَعْلَمْ أَنَّ لَهُ امْرَأَةً نَصْرَانِيَّةً وَ يَهُودِيَّةً ثُمَّ دَخَلَ بِهَا فَإِنَّ لَهَا مَا أَخَذَتْ مِنَ الْمَهْرِ فَإِنْ شَاءَتْ أَنْ تُقِيمَ بَعْدَ مَعَهُ أَقَامَتْ وَ إِنْ شَاءَتْ تَذْهَبُ إِلَى أَهْلِهَا تَذْهَبُ وَ إِذَا حَاصَتْ ثَلَاثَةَ حِيضٍ أَوْ مَرَّتْ لَهَا ثَلَاثَةَ أَشْهُرٍ حَلَّتْ لِلرَّوَّاجِ

I said, 'Supposing he marries a slave girl (as an additional wife)?' He^{asws} said: 'No. It is not correct to marry three slave girls. So if you were to marry a free Muslim woman upon them both, and she does not know that there is a Christian woman and a Jewish woman, then he copulates with her, so for her would be what is taken from the dowry. So if she so desires to she stays afterwards with him with a staying, and if she so desires to she goes back to her family with a going. And when she menstruates with three menstruations, or three months pass by for her, she is free for the marriage (to someone else)'.

قُلْتُ فَإِنْ طَلَّقَ عَلَيْهَا الْيَهُودِيَّةَ وَ النَّصْرَانِيَّةَ قَبْلَ أَنْ تَنْقُضِيَ عِدَّةَ الْمُسْلِمَةِ لَهُ عَلَيْهَا سَبِيلٌ أَنْ يَرُدَّهَا إِلَى مَنْزِلِهِ قَالَ نَعَمْ .

I said, 'Supposing he divorces the Jewish woman and the Christian woman upon it before the expiry of the waiting period of the Muslim woman, would there be a way for him to return her to his house?' He^{asws} said: 'Yes'.³²

³⁰ Al Kafi – V 5 – The Book of Marriage Ch 32 H 9

³¹ Al Kafi – V 5 – The Book of Marriage Ch 32 H 10

³² Al Kafi – V 5 – The Book of Marriage Ch 32 H 11

Chapter 33 – The free man marries the slave girl

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الْحُرِّ يَتَزَوَّجُ الْأَمَةَ قَالَ لَا بَأْسَ إِذَا اضْطُرَّ إِلَيْهَا .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the free man marrying the slave girl. He^{asws} said: 'There is no problem when he is desperate to her'.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَزَوَّجِ الْحُرَّةَ عَلَى الْأَمَةِ وَلَا تَزَوَّجِ الْأَمَةَ عَلَى الْحُرَّةِ وَمَنْ تَزَوَّجَ أُمَّةً عَلَى حُرَّةٍ فَنِكَاحُهُ بَاطِلٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'You can marry the free woman upon the slave girl (as an additional wife), but you cannot marry the slave girl (as an additional wife) upon the free woman; and the one who marries the slave girl (as an additional wife) upon a free woman, so his marriage is void'.³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ نِكَاحِ الْأَمَةِ قَالَ يَتَزَوَّجُ الْحُرَّةَ عَلَى الْأَمَةِ وَلَا تَتَزَوَّجُ الْأَمَةُ عَلَى الْحُرَّةِ وَ نِكَاحُ الْأَمَةِ عَلَى الْحُرَّةِ بَاطِلٌ وَ إِنْ اجْتَمَعَتْ عِنْدَكَ حُرَّةٌ وَ أُمَّةٌ فَلِلْحُرَّةِ يَوْمَانِ وَ لِلْأَمَةِ يَوْمٌ لَا يَصْلُحُ نِكَاحُ الْأَمَةِ إِلَّا بِإِذْنِ مَوْلِيهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about marrying the slave girl. He^{asws} said: 'The free woman can be married (as an additional wife) upon the slave girl, but the slave girl cannot be married (as an additional wife) upon the free woman; and the marriage of the slave girl (as an additional wife) upon the free woman is void; and if there gather together with you, a free woman and a slave girl, so for the free woman would be two days and for the slave girl would be one day. It is not correct to marry the slave girl except with the permission of her master'.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ يَحْيَى بْنِ الْحَمَّامِ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ تَزَوَّجَ امْرَأَةً حُرَّةً وَ لَهُ امْرَأَةً أُمَّةً وَ لَمْ تَعْلَمْ الْحُرَّةُ أَنَّ لَهُ امْرَأَةً أُمَّةً قَالَ إِنْ شَاءَتِ الْحُرَّةُ أَنْ تُقِيمَ مَعَ الْأَمَةِ أَقَامَتْ وَ إِنْ شَاءَتْ ذَهَبَتْ إِلَى أَهْلِهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yahya Al Lahaam, from Sama'at,

³³ Al Kafi – V 5 – The Book of Marriage Ch 33 H 1

³⁴ Al Kafi – V 5 – The Book of Marriage Ch 33 H 2

³⁵ Al Kafi – V 5 – The Book of Marriage Ch 33 H 3

(It has been narrated) from Abu Abdullah^{asws} regarding a man who marries a free woman and for him is a slave wife, and the free woman does not know that for him is a slave wife. He^{asws} said: 'If she so desires to, she can stay with the slave girl with a staying, and if she so desires to she goes back to her family'.

قَالَ قُلْتُ لَهُ فَإِنْ لَمْ تَرْضَ بِذَلِكَ وَ دَهَبَتْ إِلَى أَهْلِهَا أَفَلَهُ عَلَيْهَا سَبِيلٌ إِذَا لَمْ تَرْضَ بِالْمَقَامِ قَالَ لَا سَبِيلَ لَهُ عَلَيْهَا إِذَا لَمْ تَرْضَ حِينَ تَعْلَمُ قُلْتُ فَذَاهِبُهَا إِلَى أَهْلِهَا هُوَ طَلَاقُهَا قَالَ نَعَمْ إِذَا خَرَجَتْ مِنْ مَنْزِلِهِ اعْتَدَتْ ثَلَاثَةَ أَشْهُرٍ أَوْ ثَلَاثَةَ فُرُوءٍ ثُمَّ تَزَوَّجَ إِنْ شَاءَتْ .

He (the narrator) said, 'I said to him^{asws}, 'Supposing she is not happy with that and she goes back to her family, is there a way for him upon her when she is not happy with the staying?' He^{asws} said: 'There is no way for him upon her when she is not happy when she comes to know'. I said, 'So she goes back to her family, he has (been deemed to have) divorced her?' He^{asws} said: 'Yes. When she goes out from his house, she would observe the waiting period of three months, or three menses-free periods, then she can marry (someone else) if she so desires to'.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَلْ لِلرَّجُلِ أَنْ يَتَزَوَّجَ النَّصْرَانِيَّةَ عَلَى الْمُسْلِمَةِ وَالْأَمَةَ عَلَى الْحُرَّةِ فَقَالَ لَا تَتَزَوَّجُ وَاحِدَةً مِنْهُمَا عَلَى الْمُسْلِمَةِ وَ تَتَزَوَّجُ الْمُسْلِمَةَ عَلَى الْأَمَةِ وَ النَّصْرَانِيَّةَ وَ لِلْمُسْلِمَةِ الثُّلُثَانِ وَ لِلْأَمَةِ وَ النَّصْرَانِيَّةِ الثُّلُثُ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah^{asws}, 'Is it for the man that he marries the Christian woman (as an additional wife) upon the Muslim woman, and the slave girl (as an additional wife) upon the free woman?' So he^{asws} said: 'No. He cannot marry any one of the two upon the Muslim woman, and he can marry the Muslim woman (as an additional wife) upon the slave girl, and the Christian woman; and for the Muslim woman would be two thirds (of the husband's time), and for the slave girl and the Christian woman would be the one-third'.³⁷

أَبَانَ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُ عَنِ الرَّجُلِ يَتَزَوَّجُ الْأَمَةَ قَالَ لَا إِلَّا أَنْ يُضْطَرَّ إِلَى ذَلِكَ.

Aban, from Zurara Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked about the man who marries the slave girl. He^{asws} said: 'No, except if he is desperate to that'.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَنْبَغِي أَنْ يَتَزَوَّجَ الرَّجُلُ الْحُرُّ الْمَمْلُوكَةَ الْيَوْمَ إِنَّمَا كَانَ ذَلِكَ حَيْثُ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا وَ الطَّوْلُ الْمَهْرُ وَ مَهْرُ الْحُرَّةِ الْيَوْمَ مَهْرُ الْأَمَةِ أَوْ أَقَلُّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from libn Fazal, from Ibn Bukeyr, from one of our companions,

³⁶ Al Kafi – V 5 – The Book of Marriage Ch 33 H 4

³⁷ Al Kafi – V 5 – The Book of Marriage Ch 33 H 5

³⁸ Al Kafi – V 5 – The Book of Marriage Ch 33 H 6

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not befitting that the free man marries the slave woman today. But rather, that was where Allah^{azwj} Mighty and Majestic Says **[4:25] And whoever among you has not within his power ampleness of means**, and the ampleness of means is the dower, and a dower of the free woman today is a dower of the slave girl or even less'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ وَغَيْرِهِ عَنْ يُونُسَ عَنْهُمْ (عَلَيْهِمُ السَّلَامُ) قَالَ لَا يَنْبَغِي لِلْمُسْلِمِ الْمُوسِرِ أَنْ يَنْزَوِّجَ الْأَمَةَ إِلَّا أَنْ لَا يَجِدَ حُرَّةً فَكَذَلِكَ لَا يَنْبَغِي لَهُ أَنْ يَنْزَوِّجَ امْرَأَةً مِنْ أَهْلِ الْكِتَابِ إِلَّا فِي حَالِ الصَّرُورَةِ حَيْثُ لَا يَجِدُ مُسْلِمَةً حُرَّةً وَلَا أَمَةً .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar and someone else,

(It has been narrated) from Yunus, from them (one of the Imams^{asws}) having said: 'It is not befitting for the affluent Muslim that he marries the slave girl except if he cannot find a free woman. Thus, similar to that, it is not befitting for him that he marries a woman from the People of the Book except during a state of necessity when he cannot find a Muslim woman, neither a free one nor a slave girl'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَنْبَغِي لِلْحُرِّ أَنْ يَنْزَوِّجَ الْأَمَةَ وَهُوَ يَقْدِرُ عَلَى الْحُرَّةِ وَلَا يَنْبَغِي أَنْ يَنْزَوِّجَ الْأَمَةَ عَلَى الْحُرَّةِ وَلَا بَأْسَ أَنْ يَنْزَوِّجَ الْحُرَّةَ عَلَى الْأَمَةِ فَإِنْ تَزَوَّجَ الْحُرَّةَ عَلَى الْأَمَةِ فَلِلْحُرَّةِ يَوْمَانِ وَ لِلْأَمَةِ يَوْمٌ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not befitting for the free man that he marries the slave girl and he is able upon (marrying) the free woman, and it is not befitting that he marries the slave girl (as an additional wife) upon the free woman; and there is no problem if he marries the free woman (as an additional wife) upon the slave girl. So if he were to marry the free woman (as an additional wife) upon the slave girls, so for the free woman would be two days, and for the slave girl would be one day'.⁴¹

بَاب نِكَاحِ الشَّغَارِ

Chapter 34 – The *Shighaar* (exchange) marriage

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَوْ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ نَهَى عَنْ نِكَاحِ الْمَرَاتَيْنِ لَيْسَ لِوَاحِدَةٍ مِنْهُمَا صَدَاقٌ إِلَّا بُضِعَ صَاحِبَتُهَا وَ قَالَ لَا يَجِلُّ أَنْ يَنْكَحَ وَاحِدَةً مِنْهُمَا إِلَّا بِصَدَاقٍ وَ نِكَاحِ الْمُسْلِمِينَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws}, or from Abu Ja'far^{asws} having Forbade from the marriage of two women and there is no dower for any one of the two except she has agreed due to the agreement of her companion'. And he^{asws} said: 'It is not

³⁹ Al Kafi – V 5 – The Book of Marriage Ch 33 H 7

⁴⁰ Al Kafi – V 5 – The Book of Marriage Ch 33 H 8

⁴¹ Al Kafi – V 5 – The Book of Marriage Ch 33 H 9

Permissible that he marries any one of the two except with a dower, and marries two Muslims'.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا جَلْبَ وَ لَا جَنْبَ وَ لَا شِعَارَ فِي الْإِسْلَامِ وَ الشُّعَارُ أَنْ يُرْوَجَ الرَّجُلُ الرَّجُلَ ابْنَتَهُ أَوْ أُخْتَهُ وَ يَتْرُوجَ هُوَ ابْنَةَ الْمُتْرُوجِ أَوْ أُخْتَهُ وَ لَا يَكُونُ بَيْنَهُمَا مَهْرٌ غَيْرُ تَرْوِيجِ هَذَا مِنْ هَذَا وَ هَذَا مِنْ هَذَا .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Basheer, from Giyas Bin Ibrahim who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'There is neither a *Jalab*, nor a *Janab*, nor a *Shighaar* in Al-Islam; and the *Shighaar* is that the man marries his daughter or his sister to the man, and he (in turn) marries a daughter or sister of the other one, and there does not happen to be a dower between the two of them, apart from this one marrying this one, and this one marrying this one'.⁴³

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَنِ أَبِيهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ نَهَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْ نِكَاحِ الشُّعَارِ وَ هِيَ الْمُمَانَحَةُ وَ هُوَ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ رُوجِي ابْنَتَكَ حَتَّى أُرَوجَكَ ابْنَتِي عَلَى أَنْ لَا مَهْرَ بَيْنَهُمَا .

Ali Bin Muhammad, from Ibn Jamhour, from his father,

(It has been narrated) raising it from Abu Abdullah^{asws} having said; 'Rasool-Allah^{saww} forbade from the *Shighaar* marriage, and it is the *Mumanahat*, and it is that the man is saying to the man, 'Marry your daughter to me and I shall marry my daughter to you upon a stipulation that there would be no dower between the both of them'.⁴⁴

باب الرَّجُلِ يَتْرُوجُ الْمَرْأَةَ وَ يَتْرُوجُ أُمَّ وَوَلَدِ أَبِيهَا

Chapter 35 – The man marries the woman, and he marries the mother of the child of her father

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَتْرُوجُ الْمَرْأَةَ وَ يَتْرُوجُ أُمَّ وَوَلَدِ أَبِيهَا فَقَالَ لَا بَأْسَ بِذَلِكَ فَقُلْتُ لَهُ بَلَّغْنَا عَنْ أَبِيكَ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) تَزَوَّجَ ابْنَةَ الْحَسَنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) وَ أُمَّ وَوَلَدِ الْحَسَنِ وَ ذَلِكَ أَنَّ رَجُلًا مِنْ أَصْحَابِنَا سَأَلَنِي أَنْ أَسْأَلَكَ عَنْهَا

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about the man who married the woman and he married a mother of the children of her father. So he^{asws} said: 'There is no problem with that'. So I said to him^{asws}, 'It has reached me from your^{asws} father^{asws} that Ali^{asws} Bin Al-Husayn^{asws} married the daughter of Al-Hassan^{asws} Bin Ali^{asws} and a mother of the children of Al-Hassan^{asws}, and that is that a man from our companions asked me that I should asked you^{asws} about it'.

فَقَالَ لَيْسَ هَكَذَا إِنَّمَا تَزَوَّجَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) ابْنَةَ الْحَسَنِ وَ أُمَّ وَوَلَدِ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ الْمَقْتُولِ عِنْدَكُمْ فَكَتَبَ بِذَلِكَ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ فَعَابَ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَكَتَبَ إِلَيْهِ فِي ذَلِكَ فَكَتَبَ إِلَيْهِ الْجَوَابَ فَلَمَّا قَرَأَ الْكِتَابَ قَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) يَضَعُ نَفْسَهُ وَ إِنَّ اللَّهَ يَرْفَعُهُ .

⁴² Al Kafi – V 5 – The Book of Marriage Ch 34 H 1

⁴³ Al Kafi – V 5 – The Book of Marriage Ch 34 H 2

⁴⁴ Al Kafi – V 5 – The Book of Marriage Ch 34 H 3

So he^{asws} said: 'It is not like this. But rather, Ali^{asws} Bin Al-Husayn^{asws} married a daughter of Al-Hassan^{asws} and a mother of the children of Ali^{asws} Bin Al-Husayn^{asws}, the one who was murdered with you. So that was written about to Abdul Malik Bin Marwan, so he criticized upon Ali Bin Al-Husayn^{asws}. So he^{asws} wrote to him the answer regarding that. So when he read the letter, he said, 'Surely, Ali^{asws} Bin Al-Husayn^{asws} humbles himself^{asws} but Allah^{azwj} Raises him^{asws}.'⁴⁵

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَتَزَوَّجُ الْمَرْأَةَ وَ يَتَزَوَّجُ أُمَّ وَوَلَدٍ لِأَبِيهَا قَالَ لَا بَأْسَ بِذَلِكَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan,

(It has been narrated) from Abu Al Hassan^{asws}, said, 'I asked him^{asws} about the man who married the woman and he married a mother of the children of her father. He^{asws} said: 'There is no problem with that'.⁴⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَهَبُ لِرَجُلٍ ابْنَتَهُ الْجَارِيَةَ وَ قَدْ وَطَّئَهَا أَوْ يَطُؤُهَا زَوْجَ ابْنَتِهِ قَالَ لَا بَأْسَ بِهِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Abu Abdullah Bin Jabala, from Is'haq Bin Ammar,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the man who gifted the slave girl to the husband of his daughter (son-in-law), and he had copulated with her. Can his son-in-law copulate with her?' He^{asws} said: 'There is no problem with it'.⁴⁷

عَنْهُ عَنْ عَمْرَانَ بْنِ مُوسَىٰ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ كُنْتُ عِنْدَ الرَّضَا (عَلَيْهِ السَّلَام) فَسَأَلْتُهُ صَفْوَانَ عَنْ رَجُلٍ تَزَوَّجَ ابْنَةَ رَجُلٍ وَ لِلرَّجُلِ امْرَأَةٌ وَ أُمَّ وَوَلَدٍ فَمَاتَ أَبُو الْجَارِيَةِ أَوْ يَحِلُّ لِلرَّجُلِ الْمُتَزَوِّجِ امْرَأَتَهُ وَ أُمَّ وَوَلَدِهِ قَالَ لَا بَأْسَ بِهِ

From him, from Imran Bin Musa, from Muhammad Bin Abdul Hameed from Muhammad Bin Al Fuzayl who said,

'I was in the presence of Al-Reza^{asws}, so Safwan asked him^{asws} about a man who married a daughter of a man and for the man was a wife and a mother of the children. So the father of the girl died, is it Permissible for the man to marry his wife and a mother of his children?' He^{asws} said: 'There is no problem with it'.⁴⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا تَقُولُ فِي رَجُلٍ تَزَوَّجَ امْرَأَةً فَأَهْدَىٰ لَهَا أَبُوَهَا جَارِيَةً كَانَ يَطُؤُهَا أَوْ يَحِلُّ لِرَجُلٍ أَنْ يَطُؤَهَا قَالَ نَعَمْ .

Abu Al Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Muhammad Bin Abu Hamza who said,

⁴⁵ Al Kafi – V 5 – The Book of Marriage Ch 35 H 1

⁴⁶ Al Kafi – V 5 – The Book of Marriage Ch 35 H 2

⁴⁷ Al Kafi – V 5 – The Book of Marriage Ch 35 H 3

⁴⁸ Al Kafi – V 5 – The Book of Marriage Ch 35 H 4

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding a man who marries a woman, so her father gifts to her a slave girl he had copulated with. Is it Permissible for her husband that he copulates with her?' He^{asws} said: 'Yes'.⁴⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ تَزَوَّجَ أُمَّ وَوَلَدٍ كَانَتْ لِرَجُلٍ فَمَاتَ عَنْهَا سَيِّدُهَا وَ لِلْمَيْتِ وَوَلَدٌ مِنْ غَيْرِ أُمِّ وَوَلَدِهِ أَرَأَيْتَ إِنْ أَرَادَ الَّذِي تَزَوَّجَ أُمَّ الْوَلَدِ أَنْ يَتَزَوَّجَ ابْنَةَ سَيِّدِهَا الَّذِي أَعْتَقَهَا فَيَجْمَعُ بَيْنَهَا وَ بَيْنَ بِنْتِ سَيِّدِهَا الَّذِي أَعْتَقَهَا قَالَ لَا بَأْسَ بِذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Sama'at who said,

'I asked Abu Abdullah^{asws} about a man who married a mother of the children of a man. So her master died from her, and for the deceased was a child from other than the mother of his children. What is your^{asws} view if the one who married the mother of the children if he were to marry the daughter of her master who had emancipated her, so that he would gather between her and the daughter of her master who had emancipated her?' He^{asws} said: 'There is no problem with that'.⁵⁰

بَابُ فِيْمَا أَحَلَّهُ اللَّهُ عَزَّ وَجَلَّ مِنَ النِّسَاءِ

Chapter 36 – Regarding what Allah^{azwj} Mighty and Majestic has Permitted from the women

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ نُوحِ بْنِ شُعَيْبٍ وَ مُحَمَّدِ بْنِ الْحَسَنِ قَالَ سَأَلَ ابْنُ أَبِي الْعُجَّاءِ هِشَامَ بْنَ الْحَكَمِ فَقَالَ لَهُ أَلَيْسَ اللَّهُ حَكِيمًا قَالَ بَلَى وَ هُوَ أَحْكَمُ الْحَاكِمِينَ قَالَ فَأَخْبِرْنِي عَنْ قَوْلِهِ عَزَّ وَجَلَّ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنِّي وَ ثَلَاثَ وَ رُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَلَيْسَ هَذَا فَرَضًا قَالَ بَلَى قَالَ فَأَخْبِرْنِي عَنْ قَوْلِهِ عَزَّ وَجَلَّ وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ أَيُّ حَكِيمٍ يَتَكَلَّمُ بِهَذَا

Ali Bin Ibrahim, from his father, from Nuh Bin Shuayb and Muhammad Bin Al Hassan who said,

'Ibn Abu Al-Ajwa asked Hisham Bin Al-Hakam, so he said to him, 'Is Allah^{azwj} not All-Wise?' He said, 'Yes, and He^{azwj} is the most Decisive of the Judges'. He said, 'So inform me about the Words of the Mighty and Majestic **[4:3] then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one**, is this not an Obligation?' He said, 'Yes'. He said, 'So inform me about the Words of the Mighty and Majestic **[4:129] And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination**. Which Wise One would speak with this?'

فَلَمْ يَكُنْ عِنْدَهُ جَوَابٌ فَرَحَلَ إِلَى الْمَدِينَةِ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا هِشَامُ فِي غَيْرِ وَقْتِ حَجٍّ وَ لَا عُمْرَةٍ قَالَ نَعَمْ جُعِلَتْ فِدَاكَ لِأَمْرِ أَهْمَنِي إِنْ ابْنَ أَبِي الْعُجَّاءِ سَأَلَنِي عَنْ مَسْأَلَةٍ لَمْ يَكُنْ عِنْدِي فِيهَا شَيْءٌ قَالَ وَ مَا هِيَ قَالَ فَأَخْبِرَهُ بِالْقِصَّةِ

So there did not happen to be an answer with him. So he went to Al-Medina to Abu Abdullah^{asws}, so he^{asws} said: 'O Hisham! (You have come) at such a time which is neither of Hajj nor of Umrah?' He said, 'Yes, May I be sacrificed for you^{asws}! It has

⁴⁹ Al Kafi – V 5 – The Book of Marriage Ch 35 H 5

⁵⁰ Al Kafi – V 5 – The Book of Marriage Ch 35 H 6

concerned me that Ibn Abu Al-Awja asked me a question for which there was no answer with me with regards to it'. He^{asws} said: 'And what is it?' He said, 'So I informed him^{asws} of the story'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَمَا قَوْلُهُ عَزَّ وَجَلَّ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً يُعْنِي فِي النَّفَقَةِ وَ أَمَا قَوْلُهُ وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ يُعْنِي فِي الْمَوَدَّةِ

So Abu Abdullah^{asws} said: 'As for the Words of the Mighty and Majestic **[4:3] then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one**, Meaning regarding the expenditure. And as for His^{azwj} Words **[4:3] then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one, so that you leave her as it were in suspense**, so it is regarding the cordiality'.

قَالَ فَلَمَّا قَدِمَ عَلَيْهِ هِشَامٌ بِهَذَا الْجَوَابِ وَ أَخْبَرَهُ قَالَ وَ اللَّهُ مَا هَذَا مِنْ عِنْدِكَ .

He (the narrator) said, 'So when Hisham proceeded to him with the answer and informed him, he said, 'By Allah^{azwj}! This is not from yourself'.⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ إِنَّ اللَّهَ تَعَالَى أَحَلَّ الْفَرْجَ لِغَلَلِ مَقْدَرَةِ الْعِبَادِ فِي الْقُوَّةِ عَلَى الْمَهْرِ وَ الْقُدْرَةِ عَلَى الْإِمْسَاكِ فَقَالَ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثُلَاثَ وَ رُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ وَ قَالَ وَ مَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فِتْيَانِكُمُ الْمُؤْمِنَاتِ وَ قَالَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hisham Bin Al Hakam who said,

'He^{asws} said: 'Allah^{azwj} the High Permitted the private parts based upon the ability of the servant with regards to the strength upon (payment of) the dower, and the ability upon the keeping, so He^{azwj} Said: '**[4:3] then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess**; and He^{azwj} Said: '**[4:25] And whoever among you has not within his power amplenness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens**; and Said **[4:24] Then as to those whom you enjoy with, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed**.

فَأَحَلَّ اللَّهُ الْفَرْجَ لِأَهْلِ الْقُوَّةِ عَلَى قَدْرِ قُوَّتِهِمْ عَلَى إِعْطَاءِ الْمَهْرِ وَ الْقُدْرَةِ عَلَى الْإِمْسَاكِ أَرْبَعَةً لِمَنْ قَدَرَ عَلَى ذَلِكَ وَ لِمَنْ دُونَهُ بِثَلَاثٍ وَ اثْنَتَيْنِ وَ وَاحِدَةً وَ مَنْ لَمْ يَقْدِرْ عَلَى وَاحِدَةٍ تَزَوَّجَ مِلْكَ الْيَمِينِ وَ إِذَا لَمْ يَقْدِرْ عَلَى إِمْسَاكِهَا وَ لَمْ يَقْدِرْ عَلَى تَزْوِيجِ الْحُرَّةِ وَ لَا عَلَى شِرَاءِ الْمَمْلُوكَةِ فَقَدْ أَحَلَّ اللَّهُ تَزْوِيجَ الْمُتَعَةِ بِأَيْسَرِ مَا يَقْدِرُ عَلَيْهِ مِنَ الْمَهْرِ وَ لَا لُزُومَ نَفَقَةٍ

Thus, Allah^{azwj} Permitted the private parts for the people of the (financial) strength upon the ability of their strength for giving the dower and the ability upon the keeping four (wives) for the one who is able upon that; and for the one who is below that, with three, and the two, and the one; and the one who is not able upon one (wife) he

⁵¹ Al Kafi – V 5 – The Book of Marriage Ch 36 H 1

should marry the possession of the right hand (slave girl). And when he is not able upon keeping her and is not able upon marrying the free woman nor upon buying the slave girl, so Allah^{azwj} has Permitted the temporary marriage with its ease of what it can be abled upon, from the dower, and the expenditure is not necessitated.

وَأَعْنَى اللَّهُ كُلُّ قَرِيقٍ مِنْهُمْ بِمَا أُعْطَاهُمْ مِنَ الْقُوَّةِ عَلَى إِعْطَاءِ الْمَهْرِ وَ الْحَدَّةِ فِي النَّقْفَةِ عَنِ الْإِمْسَاكِ وَ عَنِ الْإِمْسَاكِ عَنِ الْفُجُورِ وَ إِلَّا يُؤْتُوا مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ فِي حُسْنِ الْمَعُونَةِ وَ إِعْطَاءِ الْقُوَّةِ وَ الدَّلَالَةِ عَلَى وَجْهِ الْحَلَالِ لَمَا أُعْطَاهُمْ مَا يَسْتَعْفُونَ بِهِ عَنِ الْحَرَامِ فِيمَا أُعْطَاهُمْ وَ أَعْنَاهُمْ عَنِ الْحَرَامِ وَ بِمَا أُعْطَاهُمْ وَ بَيَّنَّ لَهُمْ

And Allah^{azwj} Makes self-sufficient each group from them with whatever they give them from the livelihood upon giving the dower and the ability regarding the expenses about the keeping (a wife), and from the restrain from the immoralities, otherwise they would be Given from Allah^{azwj} Mighty and Majestic with regards to the goodly Assistance, and would be Given the (financial) strength, and they would be Pointed towards the Permissible aspect due to what He^{azwj} Gives them what would make them chaste by it from the Prohibitions in what He^{azwj} has Given them and Made them to be needless from the Prohibitions, and Clarified that for them.

فَعِنْدَ ذَلِكَ وَضَعَ عَلَيْهِمُ الْحُدُودَ مِنَ الصَّرْبِ وَ الرَّجْمِ وَ اللَّعَانِ وَ الْفُرْقَةِ وَ لَوْ لَمْ يُغْنِ اللَّهُ كُلَّ فِرْقَةٍ مِنْهُمْ بِمَا جَعَلَ لَهُمُ السَّبِيلَ إِلَى وَجْهِ الْحَلَالِ لَمَا وَضَعَ عَلَيْهِمْ حَدًّا مِنْ هَذِهِ الْحُدُودِ فَأَمَّا وَجْهُ التَّرْوِيجِ الدَّائِمِ وَ وَجْهُ مَلِكِ الْيَمِينِ فَهُوَ بَيِّنٌ وَاضِحٌ فِي أَيْدِي النَّاسِ لِكَثْرَةِ مُعَامَلَتِهِمْ بِهِ فِيمَا بَيْنَهُمْ وَ أَمَّا أَمْرُ الْمُتَعَةِ فَأَمْرٌ غَمَضَ عَلَى كَثِيرٍ لِعِلَّةِ نَهْيِ مَنْ نَهَى عَنْهُ وَ تَحْرِيمِهِ لَهَا وَ إِنْ كَانَتْ مَوْجُودَةً فِي التَّنْزِيلِ وَ مَأْتُورَةً فِي السُّنَّةِ الْجَامِعَةِ لِمَنْ طَلَبَ عِلَّتَهَا وَ أَرَادَ ذَلِكَ

Thus, during that, He^{azwj} Placed the Legal punishments (*Hadd*) upon them, from the whipping, and the stoning, and the Cursing, and the separation; and had Allah^{azwj} not Made self-sufficient each group from them with what He^{azwj} has Made a way to be for them to the Permissible aspect he would not have Placed a Legal punishment (*Hadd*) from these Legal punishments upon them. So, as for the aspect of the permanent marriage and the aspect of the possession of the right hand (slave girl), so its proof is clear in the hands of the people due to the frequency of their dealing with it with regards to what is between them. And as for the matter of the temporary marriage, so it is an ambiguous upon a lot (of people) due to the reason of the forbidding of the one who forbid from it (Umar Bin Al-Khattab), and prohibited for it even though it existed in the Revelation and Ahadeeth in the universal Sunnah, for the one who seeks its reasons and intends that.

فَصَارَ تَرْوِيجُ الْمُتَعَةِ حَلَالًا لِلْغَنِيِّ وَ الْفَقِيرِ لَيْسَتْوَيَا فِي تَحْلِيلِ الْفَرْجِ كَمَا اسْتَوَيَا فِي قَضَاءِ نُسُكِ الْحَجِّ مُتَعَةِ الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ لِلْغَنِيِّ وَ الْفَقِيرِ فَدَخَلَ فِي هَذَا التَّفْسِيرِ الْغَنِيُّ لِعِلَّةِ الْفَقِيرِ وَ ذَلِكَ أَنَّ الْفَرَائِضَ إِنَّمَا وَضِعَتْ عَلَى أَدْنَى الْقَوْمِ قُوَّةً لَيْسَعَ الْغَنِيُّ وَ الْفَقِيرَ وَ ذَلِكَ لِأَنَّهُ غَيْرُ جَائِزٍ أَنْ يُفْرَضَ الْفَرَائِضُ عَلَى قَدْرِ مَقَادِيرِ الْقَوْمِ فَلَا يُعْرَفُ قُوَّةُ الْقَوِيِّ مِنْ ضَعْفِ الضَّعِيفِ وَ لَكِنْ وَضِعَتْ عَلَى قُوَّةِ أَوْضَعِ الضَّعْفَاءِ

Therefore, the temporary marriage came to be Permissible for the rich and the poor, having been equalized regarding the Permissibility of the private parts just as they were equalized with regards to the rituals of the Hajj, the Mut'a of Hajj, thus whatever is easier from the sacrifice for the rich and the poor. Thus, the rich got included in this interpretation due to the reason of the poor ones, and that is that the Obligations, rather, have been Placed upon the lowest of the people in strength giving leeway to the rich and the poor; and that is because it is not allowed that an Obligation be Obligated based upon the strength of the people, as the strengths of the individual people cannot be recognized, the strength of the strong from the strength of the

weak, but these have been Placed based upon the strength of the weakest of the weak.

ثُمَّ رَغِبَ الْأَقْوِيَاءُ فَسَارَعُوا فِي الْخَيْرَاتِ بِالنَّوَافِلِ بِفَضْلِ الْقُوَّةِ فِي الْأَنْفُسِ وَالْأَمْوَالِ وَالْمُنْعَةَ حَلَالًا لِلْغَنِيِّ وَالْفَقِيرِ لِأَهْلِ الْجِدَّةِ مِمَّنْ لَهُ أَرْبَعٌ وَمِمَّنْ لَهُ مَلِكٌ الْيَمِينِ مَا شَاءَ كَمَا هِيَ حَلَالٌ لِمَنْ يَجِدُ إِلَّا بِقَدْرِ مَهْرٍ الْمُنْعَةِ وَالْمَهْرُ مَا تَرَاضِيَا عَلَيْهِ فِي حُدُودِ التَّرْوِيجِ لِلْغَنِيِّ وَالْفَقِيرِ قَلٌّ أَوْ كَثْرٌ .

Then the strong ones were urged, so they rushed regarding the goodness with the optional (Prayers) due to their being with extra strength in themselves, and the wealth. And the temporary marriage is Permissible for the rich and the poor, for the people of the strength from the ones for whom are four wives, and from the ones for his is the possession of the right hand (slave girl), whoever desires so, just as it is Permissible for the one who cannot find except for the strength for a dower for the temporary marriage, and the dower is whatever she is pleased upon within the limits of the marriage, for the rich and the poor, be it little or more'.⁵²

بابُ وَجُوهِ النِّكَاحِ

Chapter 37 – Aspects of the marriage

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The private parts are Made to be Permissible by three – a marriage by inheritance, and a marriage without inheritance, and a marriage by the possession of the right hand (slave girl)'.⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ يَحِلُّ الْفَرْجُ بِثَلَاثِ نِكَاحٍ بِمِيرَاثٍ وَ نِكَاحِ بِلَا مِيرَاثٍ وَ نِكَاحِ بِمَلِكِ الْيَمِينِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Musa, from Muhammad Bin Ziyad, from Al Husayn Bin Zayd who said,

'I heard Abu Abdullah^{asws} saying: 'The private parts have been Made to be Permissible by three – a marriage by inheritance, and a marriage without inheritance, and a marriage by the possession of the right hand (slave girl)'.⁵⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ يَحِلُّ الْفَرْجُ بِثَلَاثِ نِكَاحٍ بِمِيرَاثٍ وَ نِكَاحِ بِلَا مِيرَاثٍ وَ نِكَاحِ بِمَلِكِ الْيَمِينِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husay Bin Zayd who said,

'I heard Abu Abdullah^{asws} saying: 'The private Parts are Made to be Permissible by three – a marriage by inheritance, and a marriage without inheritance, and a marriage of the possession of the right hand (slave girl)'.⁵⁵

⁵² Al Kafi – V 5 – The Book of Marriage Ch 36 H 2

⁵³ Al Kafi – V 5 – The Book of Marriage Ch 37 H 1

⁵⁴ Al Kafi – V 5 – The Book of Marriage Ch 37 H 2

باب النَّظَرِ لِمَنْ أَرَادَ التَّزْوِيجَ**Chapter 38 – The viewing for the one who intends the marriage**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ)
عَنِ الرَّجُلِ يُرِيدُ أَنْ يَتَزَوَّجَ الْمَرْأَةَ أَيْنَظُرُ إِلَيْهَا قَالَ نَعَمْ إِنَّمَا يَشْتَرِيهَا بِأَعْلَى الثَّمَنِ .

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

'I asked Abu Ja'far^{asws} about the man who intends to marry the woman, can he look at her?' He^{asws} said: 'Yes. But rather, he is buying her with the highest of the prices'.⁵⁶

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَمَّادِ بْنِ عُمَانَ وَ حَفْصِ بْنِ الْبَخْتَرِيِّ كُلِّهِمْ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ
السَّلَامُ) قَالَ لَا بَأْسَ بِأَنْ يَنْظُرَ إِلَى وَجْهِهَا وَ مَعَصِمِهَا إِذَا أَرَادَ أَنْ يَتَزَوَّجَهَا .

From him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and Hammad Bin Usman and Hafs Bin Al Bakhtary, all of them,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with looking at her face and her two wrists when you intend to marry her'.⁵⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ بْنِ السَّرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ
السَّلَامُ) الرَّجُلُ يُرِيدُ أَنْ يَتَزَوَّجَ الْمَرْأَةَ يَتَأَمَّلُهَا وَ يَنْظُرُ إِلَى خَلْفِهَا وَ إِلَى وَجْهِهَا قَالَ نَعَمْ لَا بَأْسَ بِأَنْ يَنْظُرَ الرَّجُلُ إِلَى
الْمَرْأَةِ إِذَا أَرَادَ أَنْ يَتَزَوَّجَهَا يَنْظُرَ إِلَى خَلْفِهَا وَ إِلَى وَجْهِهَا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Al Hassan Bin Al Sirry who said,

'I said to Abu Abdullah^{asws}, 'The man intends to marry the woman, can he look towards her back and to her face?' He^{asws} said: 'Yes, there is no problem with the man looking at the woman when he intends to marry her, he can look at her back and to her face'.⁵⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ
السَّلَامُ) أَنَّهُ سَأَلَهُ عَنِ الرَّجُلِ يَنْظُرُ إِلَى الْمَرْأَةِ قَبْلَ أَنْ يَتَزَوَّجَهَا قَالَ نَعَمْ فَلِمَ يُعْطَى مَالَهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from one of our companions, from Aban Bin Usman, from Al Hassan Bin Al Sarry,

(It has been narrated) from Abu Abdullah^{asws}, having asked him about the man looking at the woman before he marries her'. He^{asws} said: 'Yes, so why is he giving his wealth'.⁵⁹

⁵⁵ Al Kafi – V 5 – The Book of Marriage Ch 37 H 3

⁵⁶ Al Kafi – V 5 – The Book of Marriage Ch 38 H 1

⁵⁷ Al Kafi – V 5 – The Book of Marriage Ch 38 H 2

⁵⁸ Al Kafi – V 5 – The Book of Marriage Ch 38 H 3

⁵⁹ Al Kafi – V 5 – The Book of Marriage Ch 38 H 4

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ أَبِيهِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ أَيْ يَنْظُرُ الرَّجُلُ إِلَى الْمَرْأَةِ يُرِيدُ تَرْوِجَهَا فَيَنْظُرُ إِلَى شَعْرِهَا وَ مَحَاسِنِهَا قَالَ لَا بَأْسَ بِذَلِكَ إِذَا لَمْ يَكُنْ مُتَلَدِّدًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Fazl, from his father, from a man,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Can the man look at the woman intending to marry her, so he looks at her hair, and her beauty?' He^{asws} said: 'There is no problem with that when there does not happen to be deriving pleasure'.⁶⁰

بَابُ الْوَقْتِ الَّذِي يُكْرَهُ فِيهِ التَّرْوِجُ

Chapter 39 – The time in which the marriage is abhorrent

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

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

'When it reached Abu Ja'far^{asws} that a man got married during a time of heat at midday, so Abu Ja'far^{asws} said: 'I^{asws} do not see the two of them as being concordant'. So they ended up being separated'.⁶¹

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

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

'Abu Abdullah^{asws} said: 'It is not for the man that he copulates with a woman on the night of Wednesday'.⁶²

بَابُ مَا يُسْتَحَبُّ مِنَ التَّرْوِجِ بِاللَّيْلِ

Chapter 40 – What is recommended from the marriage at night

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَّاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ فِي التَّرْوِجِ قَالَ مِنَ السُّنَّةِ التَّرْوِجُ بِاللَّيْلِ لِأَنَّ اللَّهَ جَعَلَ اللَّيْلَ سَكْنًا وَ النِّسَاءَ إِنَّمَا هُنَّ سَكْنٌ .

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

⁶⁰ Al Kafi – V 5 – The Book of Marriage Ch 38 H 5

⁶¹ Al Kafi – V 5 – The Book of Marriage Ch 39 H 1

⁶² Al Kafi – V 5 – The Book of Marriage Ch 39 H 2

'I heard him^{asws} regarding the marriage: 'From the Sunnah is the marriage at night, because Allah^{azwj} Made the night for rest, and the women, rather, are a tranquility'.⁶³

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Conduct your weddings at night, and feed guests'.⁶⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ . عُقْبَةَ عَنْ أَبِيهِ عَنْ مُبَسَّرِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ يَا مُبَسَّرُ تَزَوَّجْ بِاللَّيْلِ فَإِنَّ اللَّهَ جَعَلَهُ سَكَنًا وَ لَا تَطْلُبْ حَاجَةً بِاللَّيْلِ فَإِنَّ اللَّيْلَ مُطْلَمٌ قَالَ ثُمَّ قَالَ إِنَّ لِلطَّارِقِ لِحَقًّا عَظِيمًا وَ إِنَّ لِلصَّاحِبِ لِحَقًّا عَظِيمًا .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'O Muyassar! Get married at night, for Allah^{azwj} Made it for rest, but do not seek a need at night, for the night is dark'. Then he^{asws} said: 'Surely, for the night visitor there is a great right, and for the owner there is a great right'.⁶⁵

باب الإطعام عند التزويج

Chapter 41 – The feeding during the marriage

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعًا عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ النَّجَاشِيَّ لَمَّا خَطَبَ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَمَنَةً بِنْتِ أَبِي سُفْيَانَ فَرَوَّجَهُ دَعَا بِطَعَامٍ وَ قَالَ إِنَّ مِنْ سُنَنِ الْمُرْسَلِينَ الْإِطْعَامَ عِنْدَ التَّزْوِيجِ .

A number of our companions, from Sahl Bin Ziyad, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Hassan Bin Ali Al Washa,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I heard him^{asws} saying: 'When Al-Najjashi (the Abyssinian king) addressed for Rasool-Allah^{saww} to Aamina daughter of Abu Sufyan, and he got them married, he^{saww} called for the meal and said: 'It is from the Sunnah of the Mursil Prophets^{as}, the feeding during the marriage'.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حِينَ تَزَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ أَوْلَمَ عَلَيْهَا وَ أَطْعَمَ النَّاسَ الْحَيْسَ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

⁶³ Al Kafi – V 5 – The Book of Marriage Ch 40 H 1

⁶⁴ Al Kafi – V 5 – The Book of Marriage Ch 40 H 2

⁶⁵ Al Kafi – V 5 – The Book of Marriage Ch 40 H 3

⁶⁶ Al Kafi – V 5 – The Book of Marriage Ch 41 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said when he^{saww} married Maymouna daughter of Al-Haris, gave a banquet (Waleema) over it and fed Al-Hays (dates with butter) to the people'.⁶⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْوَلِيمَةُ يَوْمٌ وَ يَوْمَانِ مَكْرُمَةٌ وَ ثَلَاثَةُ أَيَّامٍ رِيَاءٌ وَ سَمْعَةٌ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazal,

(It has been narrated) raising it to Abu Ja'far^{asws} having said: 'The Waleema (wedding feast) is for one day, and for two days it is a prestige, and for three days it is a showing-off'.⁶⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْوَلِيمَةُ أَوَّلُ يَوْمٍ حَقٍّ وَ الثَّانِي مَعْرُوفٌ وَ مَا زَادَ رِيَاءٌ وَ سَمْعَةٌ .

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 Waleema (Wedding feast) on the first day is true (Sunnah), and the second (day) it is goodness, and whatever is an increase is a show-off and to be heard of'.⁶⁹

باب التَّرْوِيجِ بِغَيْرِ خُطْبَةٍ

Chapter 42 – The marriage without a sermon

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ يَعْقُوبَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ عَبْدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ التَّرْوِيجِ بِغَيْرِ خُطْبَةٍ فَقَالَ أَوْ لَيْسَ عَامَةً مَا يَتْرُوجُ فِتْيَانَنَا وَ نَحْنُ نَتَعَرَّقُ الطَّعَامَ عَلَى الْخِوَانِ نَقُولُ يَا فُلَانُ زَوْجُ فُلَانَةَ فَيَقُولُ نَعَمْ فَذُ فَعَلْتُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Yaqoub, from Haroun Bin Muslim, from Ubeyd Bin Zurara who said,

'I asked Abu Abdullah^{asws} about the marriage without an address, so he^{asws} said: 'Or are not the general Muslims marrying our youths and we sweat for (preparing) the meal upon the table, and we are saying, 'O so and so, have you married so and so man to so and so woman?' So he is saying, 'Yes, I have done so'.⁷⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) كَانَ يَتْرُوجُ وَ هُوَ يَتَعَرَّقُ عَرَقًا يَأْكُلُ مَا يَزِيدُ عَلَى أَنْ يَقُولَ الْحَمْدُ لِلَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ يَسْتَعْفِرُ اللَّهُ عَزَّ وَ جَلَّ وَ قَدْ زَوَّجْنَاكَ عَلَى شَرِّ اللَّهِ ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) إِذَا حَمَدَ اللَّهُ فَقَدْ خُطِبَ .

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

⁶⁷ Al Kafi – V 5 – The Book of Marriage Ch 41 H 2

⁶⁸ Al Kafi – V 5 – The Book of Marriage Ch 41 H 3

⁶⁹ Al Kafi – V 5 – The Book of Marriage Ch 41 H 4

⁷⁰ Al Kafi – V 5 – The Book of Marriage Ch 42 H 1

(It has been narrated) from Abu Abdullah^{asws} that Ali^{asws} Bin Al-Husayn^{asws} Was marrying (solemnising it) and he^{asws} was sweating with a sweat (preparing the meal), eating what was the excess upon that, and he^{asws} was saying: ‘The Praise is for Allah^{azwj}, and Blessings be upon Muhammad^{saww} and his^{saww} Progeny’, and he^{asws} would be seeking Forgiveness of Allah^{azwj} Mighty and Majestic, and ‘I^{asws} have got you married upon a stipulation of Allah^{azwj}’. Then he^{asws} said: ‘When Ali^{asws} Bin Al-Husayn^{asws} had Praised Allah^{azwj}, so he^{asws} had addressed’.⁷¹

باب خُطْبِ النِّكَاحِ

Chapter 43 – Sermon of the marriage

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ جَمَاعَةً مِنْ بَنِي أُمَيَّةٍ فِي إِمَارَةِ عُثْمَانَ اجْتَمَعُوا فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي يَوْمِ جُمُعَةٍ وَ هُمْ يُرِيدُونَ أَنْ يَزُوجُوا رَجُلًا مِنْهُمْ وَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قَرِيبٌ مِنْهُمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ هَلْ لَكُمْ أَنْ نُخْجِلَ عَلِيًّا السَّاعَةَ نَسْأَلُهُ أَنْ يَخْطُبَ بِنَا وَ نَتَكَلَّمُ فَإِنَّهُ يَخْجِلُ وَ يَغَيَّا بِالْكَلامِ فَأَقْبَلُوا إِلَيْهِ فَقَالُوا يَا أبا الْحَسَنِ إِنَّا نُرِيدُ أَنْ نَزُوجَ فُلَانًا فُلَانَةً وَ نَحْنُ نُرِيدُ أَنْ تَخْطُبَ بِنَا فَقَالَ فَهَلْ تَنْتَظِرُونَ أَحَدًا فَقَالُوا لَا

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ali Bin Raib,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A group from the Clan of Umayyad, during the emirate of Usman, gathered together in the Masjid of Rasool-Allah^{saww} on the day of Friday, and they wanted to solemnise the marriage of a man from them, and Amir Al-Momineen^{asws} was nearby them. So some of them said to the others, ‘Is it ok with you all if we go to shame Ali^{asws} at this time, asking him^{asws} that he addresses us, and we would keep on talking, so he^{asws} would be thwarted from the speaking?’ So they agreed and came over to him^{asws} and they said, ‘O Abu Al-Hassan^{asws}! We want to solemnize the marriage of so and so man to so and so woman, and we wanted that you^{asws} should address us’. So he^{asws} said: ‘Are you awaiting anyone (else)?’ They said, ‘No’.

فَوَاللَّهِ مَا لَبِثْتُ حَتَّى قَالَ أَحْمَدُ لِلَّهِ الْمُخْتَصَّصَ بِالتَّوْحِيدِ الْمُتَقَدِّمَ بِالْوَعِيدِ الْفَعَّالَ لِمَا يُرِيدُ الْمُحْتَجِبَ بِالنُّورِ دُونَ خَلْقِهِ ذِي الْأُفُقِ الطَّامِحِ وَ الْعِزِّ الشَّامِخِ وَ الْمُلْكِ الْبَادِخِ الْمَعْبُودِ بِالْأَلَاءِ رَبِّ الْأَرْضِ وَ السَّمَاءِ أَحْمَدُهُ عَلَى حُسْنِ الْبِلَاءِ وَ فَضْلِ الْعَطَاءِ وَ سَوَابِغِ النِّعْمَاءِ وَ عَلَى مَا يَدْفَعُ رَبُّنَا مِنَ الْبِلَاءِ حَمْدًا يَسْتَهْلُ لَهُ الْعِبَادُ وَ يَنْمُو بِهِ الْبِلَادُ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَمْ يَكُنْ شَيْءٌ قَبْلَهُ وَ لَا يَكُونُ شَيْءٌ بَعْدَهُ

So, by Allah^{azwj}, it was not long until he^{asws} said: ‘The Praise is for Allah^{azwj}, the One Particularised with the Oneness. He^{azwj} Proceeds with the Warning, the Doer of whatever He^{azwj} so Wants to, the One Veiled by the Light from His^{azwj} Creatures, The One with Lofty Horizons, and the Powerful Esteem, and the luxurious Kingdom worshipped for its Bounties, the Lord^{azwj} of the earth and the sky. I^{asws} Praise Him^{azwj} upon the beauty of the afflictions, and the Grace of the Grants, and the Opulent Bounties, and upon what our Lord^{azwj} has Defended us all from the afflictions; with a Praise which the servants are Permitted for and the cities thrive, and I^{asws} testify that there is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}. There was never a thing before Him^{azwj} nor would they be anything after Him^{azwj}.

⁷¹ Al Kafi – V 5 – The Book of Marriage Ch 42 H 2

وَ أَشْهَدُ أَنَّ مُحَمَّدًا (صلى الله عليه وآله) عَبْدُهُ وَ رَسُولُهُ اصْطَفَاهُ بِالتَّفْضِيلِ وَ هَدَى بِهِ مِنَ التَّضَلُّيلِ اِخْتَصَّهُ لِنَفْسِهِ وَ بَعَثَهُ إِلَى خَلْقِهِ بِرِسَالَاتِهِ وَ بِكَلَامِهِ يَدْعُوهُمْ إِلَى عِبَادَتِهِ وَ تَوْحِيدِهِ وَ الْإِقْرَارِ بِرُبُوبِيَّتِهِ وَ التَّصْدِيقِ بِنَبِيِّهِ (صلى الله عليه وآله) بَعَثَهُ عَلَى حِينِ فِتْرَةٍ مِنَ الرُّسُلِ وَ صَدَفَ عَنِ الْحَقِّ وَ جَهَالَهِ بِالرَّبِّ وَ كُفِّرَ بِالْبَعْثِ وَ الْوَعِيدِ فَبَلَّغَ رِسَالَاتِهِ وَ جَاهَدَ فِي سَبِيلِهِ وَ نَصَحَ لِأُمَّتِهِ وَ عَبْدَهُ حَتَّى أَنَاهُ الْيَقِينُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ كَثِيرًا

And I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, having Chosen him^{saww} with the preference, and Guided by him^{saww} from the darkness, having Chosen him^{saww} Himself^{azwj}, and Sent him^{saww} to His^{azwj} creatures with His^{azwj} Message and with His^{azwj} Speech Inviting them to His^{azwj} worship, and His^{azwj} Oneness, and the acceptance with His^{azwj} Lordship, and the ratification with his^{saww} Prohet-hood having Sent him^{saww} after an interval from the Rasools^{as}, (to people) having turned away from the Truth and being ignorant with the Lord^{azwj} and disbelieved with the Sending and the Promised threat. So, he^{saww} delivered His^{azwj} Message and strived in His^{azwj} Way, and advised his^{saww} community and His^{azwj} servants until the conviction came to them. May Blessings be upon him^{saww} and his^{saww} Progeny^{asws}, and abundant greetings.

أَوْصِيكُمْ وَ نَفْسِي بِتَقْوَى اللَّهِ الْعَظِيمِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ جَعَلَ لِلْمُتَّقِينَ الْمَخْرَجَ مِمَّا يَكْرَهُونَ وَ الرِّزْقَ مِنْ حَيْثُ لَا يَحْتَسِبُونَ فَتَنْجَرُوا مِنَ اللَّهِ مَوْعُودَهُ وَ اطْلُبُوا مَا عِنْدَهُ بِطَاعَتِهِ وَ الْعَمَلِ بِمَحَابَّتِهِ فَإِنَّهُ لَا يُدْرِكُ الْخَيْرُ إِلَّا بِهِ وَ لَا يُنَالُ مَا عِنْدَهُ إِلَّا بِطَاعَتِهِ وَ لَا تُكْلَانُ فِيمَا هُوَ كَائِنٌ إِلَّا عَلَيْهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

I^{asws} hereby advise you all and myself^{asws} with the fear of Allah^{azwj} the Magnificent, for Allah^{azwj} Mighty and Majestic has Made the way out for the pious ones from what they are disliking, and the sustenance from where there are not reckoning. Therefore, accomplish from Allah^{azwj}, His^{azwj} Promise, and seek what is with Him^{azwj} with being obedient to Him^{azwj} and the deeds which He^{azwj} Loves, for the goodness cannot be realised except with Him^{azwj}, nor can it be attained, that which is with Him^{azwj}, except with being obedient to Him^{azwj}; and there is no reliance (for Protection) regarding what is going to transpire except upon Him^{azwj}, and there is neither Might nor Strength except with Allah^{azwj}.

أَمَّا بَعْدُ فَإِنَّ اللَّهَ أَبْرَمَ الْأُمُورَ وَ أَمْضَاهَا عَلَى مَقَادِيرِهَا فَهِيَ غَيْرُ مُتَنَاهِيَةٍ عَنْ مَجَارِيهَا دُونَ بُلُوغِ غَايَاتِهَا فِيمَا قَدَّرَ وَ قَضَى مِنْ ذَلِكَ وَ قَدْ كَانَ فِيمَا قَدَّرَ وَ قَضَى مِنْ أَمْرِهِ الْمَحْتُمِ وَ قَضَايَاهُ الْمُبْرَمَةِ مَا قَدْ تَشَعَّبَتْ بِهِ الْأَخْلَافُ وَ جَرَتْ بِهِ الْأَسْبَابُ وَ قَضَى مِنْ تَنَاهِي الْقَضَايَا بِنَا وَ بِكُمْ إِلَى حُضُورِ هَذَا الْمَجْلِسِ الَّذِي خَصَّنَا اللَّهُ وَ إِيَّاكُمْ لِلَّذِي كَانَ مِنْ تَذَكُّرِنَا الْآءِ وَ حُسْنِ بَلَايِهِ وَ تَظَاهَرِ نَعْمَائِهِ

Thereafter, so Allah^{azwj} Endorsed the matters and Placed them upon their measurement, so it cannot be that they would end up in their flowing besides reaching its peak regarding what has been Measured (for it) and Judged from that. And it is such from what has been Measured and Judged, from His^{azwj} Definite matters and His^{azwj} Endorsed Judgement, what the successors^{asws} branched out with, and the causes flowed with; and a Judgement which reached conclusion is the Judgement with us^{asws} and you all to be present in this gathering which Allah^{azwj} has Specialised us^{asws} and you all from which we^{asws} would be mentioning Him^{azwj}, and the beauty of His^{azwj} Trials, and the manifestation His^{azwj} Bounties.

فَنَسْأَلُ اللَّهَ لَنَا وَ لَكُمْ بَرَكَتَهُ مَا جَمَعْنَا وَ إِيَّاكُمْ عَلَيْهِ وَ سَاقْنَا وَ إِيَّاكُمْ إِلَيْهِ ثُمَّ إِنَّ فُلَانَ بِنَ فُلَانٍ ذَكَرَ فُلَانَةَ بِنْتَ فُلَانٍ وَ هُوَ فِي الْحَسَبِ مَنْ قَدْ عَرَفْتُمُوهُ وَ فِي النَّسَبِ مَنْ لَا تَجْهَلُونَهُ وَ قَدْ بَدَّلَ لَهَا مِنَ الصَّدَاقِ مَا قَدْ عَرَفْتُمُوهُ فَرُدُّوا خَيْرًا تُحْمَدُوا عَلَيْهِ وَ تَنْسَبُوا إِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ .

Thus, we^{asws} ask Allah^{azwj} for us^{asws} and for you all, for it being a Blessing, having Gathered us^{asws} and you to, and Drove us^{asws} and you to. Then, so and so male, son of so and so, and so and so female, daughter of so and so, and he is in the lineage which you have recognised and in the nobility which you are not ignorant of, and the dower having extended to him, what you have recognised, so may there be goodness be upon it and be linked to it. May Blessings be upon Muhammad^{saww} and his^{saww} Progeny^{asws},⁷²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ إِسْمَاعِيلِ بْنِ مِهْرَانَ عَنْ أَيْمَانَ بْنِ مُحْرَزٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ رَوَّحُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) امْرَأَةً مِنْ بَنِي عَبْدِ الْمُطَّلِبِ وَكَانَ يَلِي أَمْرَهَا فَقَالَ الْحَمْدُ لِلَّهِ الْعَزِيزِ الْجَبَّارِ الْحَلِيمِ الْعَفَّارِ الْوَاحِدِ الْكَافِرِ الْمُنْعَلِ سِوَاءِ مِنْكُمْ مَنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ

Ahmad Bin Muhammad, from Ismail Bin Mihran, from Ayman Bin Muhraz, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} solemnised the marriage of a woman from the Clan of Abdul Muttalib^{as}, and he^{asws} was in charge of her matter, so he^{asws} said: 'The Praise is for Allah^{azwj}, the Mighty, the Compeller, the Lenient, the Forgiver, and One, the Subduer, the Great, the Limitless. It is the same from you all, the one who speaks secretly and the one who publicises with it, and the one who is concealed at night, and the one is visible by the day.

أَحْمَدُهُ وَاسْتَعِينُهُ وَ أَوْمِنُ بِهِ وَ أَنْتَوَكُلُّ عَلَيْهِ وَ كَفَى بِاللَّهِ وَكِيلًا مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَ لَا ضَلِيلَ لَهُ وَ مَنْ يُضَلِّلْ فَلَا هَادِيَ لَهُ وَ لَنْ تَجِدَ مِنْ دُونِهِ وَلِيًّا مُرْشِدًا

I^{asws} Praise Him^{azwj}, and seek His^{azwj} Support, and believe in Him^{azwj}, and rely upon Him^{azwj}, and suffice with Allah^{azwj} as a Representative. The one whom Allah^{azwj} Guides, so he is the guided one and there is no straying for him, and the one who He^{azwj} Lets to stray, so there is no guidance for him. And you will never find besides Him^{azwj}, a Guardian, and a Guide.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَشْهَدُ أَنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) عَبْدُهُ وَ رَسُولُهُ بَعَثَهُ بِكِتَابِهِ حُجَّةً عَلَى عِبَادِهِ مِنْ أَطَاعَهُ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُ عَصَى اللَّهَ

And I^{asws} testify that there is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}. For Him^{azwj} is the Kingdom, and for Him^{azwj} is the Praise, and He^{azwj} is Able upon everything. And I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, having Sent him^{saww} with His^{azwj} Book, a proof upon His^{azwj} servants. The one who obeys him^{saww} would have obeyed Allah^{azwj}, and the one who disobeys him^{saww} would have disobeyed Allah^{azwj}.

صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ كَثِيرًا إِمَامَ الْهُدَى وَ النَّبِيَّ الْمُصْطَفَى ثُمَّ إِنِّي أُوصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا وَصِيَّةُ اللَّهِ فِي الْمَاضِينَ وَ الْعَابِرِينَ ثُمَّ تَرَوَّحَ.

Blessings me upon him^{saww} and his^{saww} Progeny^{asws}, and abundant greetings, and Imam^{asws} of the Guidance, and the Chosen Prophet^{saww}. Then, I^{asws} hereby advise

⁷² Al Kafi – V 5 – The Book of Marriage Ch 43 H 1

you all with the fear of Allah^{azwj}, for it was an Advice of Allah^{azwj} in the past and the bygone (days)'. Then he^{asws} solemnised the marriage'.⁷³

أَحْمَدُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي الْحَارِثِ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) بِهَذِهِ الْخُطْبَةِ فَقَالَ الْحَمْدُ لِلَّهِ أَحْمَدُهُ وَاسْتَعِينُهُ وَاسْتَعْفَرُهُ وَاسْتَهْدِيهِ وَأُؤْمِنُ بِهِ وَآتَوَكَّلُ عَلَيْهِ وَاسْتَهْدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَاسْتَهْدُ أَنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ دَلِيلًا عَلَيْهِ وَدَاعِيًا إِلَيْهِ

Ahmad, from Ismail Bin Mihran who said, 'Abdul Malik Bin Abu Al Haris narrated to us, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} addressed with this sermon, so he^{asws} said: 'The Praise is for Allah^{azwj}. I^{asws} Praise Him^{asws}, and seek His^{azwj} Support, and seek His^{azwj} Forgiveness, and seek His^{azwj} Guidance, and believe in Him^{azwj}, and rely upon Him^{saww}. And I^{asws} testify that there is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}. And I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, having Sent him^{saww} with the Guidance and the True Religion, in order to Make it to prevail over the Religions, all of them, evidencing to Him^{azwj}, and calling to Him^{azwj}.

فَهَدَمَ أَرْكَانَ الْكُفْرِ وَ أَنْارَ مَصَابِيحَ الْإِيمَانِ مَنْ يُطِيعَ اللَّهَ وَ رَسُولَهُ يَكُنْ سَبِيلَ الرَّشَادِ سَبِيلَهُ وَ نُورُ النَّفْقَى دَلِيلُهُ وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ يُخْطِئِ السَّدَادَ كُلَّهُ وَ لَنْ يَضُرَّ إِلَّا نَفْسَهُ

So He^{azwj} Pulverised the pillars of the disbelief and Illuminated the lanterns of the belief. The one who obeys Allah^{azwj} and His^{azwj} Rasool^{saww}, his way would become the way of true guidance and the light of piety would be his evidence; and the one who disobeys Allah^{azwj} and His^{azwj} Rasool^{saww}, would miss the paths altogether and would never harm anyone except for himself.

أَوْصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَصِيَّةٍ مِنْ نَاصِحٍ وَ مَوْعِظَةٍ مِنْ أَلْبَعِغٍ وَ اجْتَنِبُوا مَا بَعْدَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الْإِسْلَامَ صِرَاطًا مُبِينًا الْأَعْلَامَ مُشْرِقًا فِيهِ تَأْتِلُفُ الْقُلُوبِ وَ عَلَيْهِ تَأَخَى الْإِخْوَانُ وَ الَّذِي بَيْنَنَا وَ بَيْنَكُمْ مِنْ ذَلِكَ تَابِتٌ وَدُهُ وَ قَدِيمٌ عَهْدُهُ مَعْرِفَةٌ مِنْ كُلِّ لِكَلٍّ لِجَمِيعِ الَّذِي نَحْنُ عَلَيْهِ يَغْفِرُ اللَّهُ لَنَا وَ لَكُمْ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ .

I^{asws} hereby advise you, servants of Allah^{azwj}, with the fear of Allah^{asws}, being an advice of an adviser, and a preaching of the one who delivers and strives. Thereafter, Allah^{azwj} Mighty and Majestic Made Al-Islam as the enlightened path wherein are sparkling flags^{asws}. The hearts gather therein and upon it the brethren become brothers; and that which is between us^{asws} and you from that, is constant cordiality, and an ancient Covenant. Everyone recognises everyone to the entirety of that which we^{asws} are upon. May Allah^{azwj} Forgive us^{asws} and you, and the greetings to you all, and Mercy of Allah^{azwj} and His^{azwj} Blessings'.⁷⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ الْعَزْرَمِيِّ عَنْ أَبِيهِ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِذَا أَرَادَ أَنْ يَزُوجَ قَالَ الْحَمْدُ لِلَّهِ أَحْمَدُهُ وَاسْتَعِينُهُ وَ أُوْمِنُ بِهِ وَ آتَوَكَّلُ عَلَيْهِ وَ اسْتَهْدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ اسْتَهْدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Ahmad Bin Muhammad, form Obn Al Azramy, from his father who said,

⁷³ Al Kafi – V 5 – The Book of Marriage Ch 43 H 2

⁷⁴ Al Kafi – V 5 – The Book of Marriage Ch 43 H 3

'Whenever Amir Al-Momineen^{asws} intended to solemnise a marriage, said: 'The Praise is for Allah^{azwj}! I^{asws} Praise Him^{azwj} and seek His^{azwj} support, and believe in Him^{azwj}, and reply upon Him^{azwj}, and I^{asws} testify that there is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}. And I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, having Sent Him^{azwj} with the Guidance and the true Religion, in order to Make it to prevail over the Religions, all of them, even though the Polytheists may dislike it. And Blessings be upon Muhammad^{saww} and his^{saww} Progeny^{asws}, and greetings be to you all and His^{azwj} Mercy and His^{azwj} Blessings.

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَرَحْمَةِ خَالِقِ الْإِنَامِ وَ مُدَبِّرِ الْأُمُورِ فِيهَا بِالْفُؤَّةِ عَلَيْهَا وَ الْإِثْقَانِ لَهَا فَإِنَّ اللَّهَ لَهُ الْحَمْدُ عَلَى غَيْرِ مَا يَكُونُ وَ مَا ضِيهِهِ وَ لَهُ الْحَمْدُ مُفْرَدًا وَ الثَّنَاءُ مُخْلِصًا بِمَا مِنْهُ كَانَتْ لَنَا نِعْمَةٌ مُونِقَةٌ وَ عَلَيْنَا مُجَلَّلَةٌ وَ إِلَيْنَا مُزَيَّنَةٌ خَالِقِ مَا أَعُوزُ وَ مُذِلِّ مَا اسْتَنْصَعِبُ وَ مُسَهِّلِ مَا اسْتَوْعِرَ وَ مُحْصِلِ مَا اسْتَيْسَرَ

I^{asws} advise you, servants of Allah^{azwj}, with the fear of Allah^{azwj}, Protector of the Bounties and the Mercy, Creator of the people, and Manager of the affairs with Power over it and Mastery for it. Therefore, for Allah^{azwj} is the Praise upon the occurrences which are to transpire and what has passed, and for Him^{azwj} is the sole Praise being for Him^{azwj}, and the sincere Extollation with whatever is from Him^{azwj} which would be a Grace to us and a covering upon us and an adornment to us; Creator of what is honourable and a disgrace, what is difficult and what is easy, what is hard and what is soft.

مُبْدِيِ الْخَلْقِ بَدْءًا أَوْ لَا يَوْمَ ابْتَدَعَ السَّمَاءَ وَ هِيَ دُخَانٌ فَقَالَ لَهَا وَ لِلْأَرْضِ أَنْتِنَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَنْتِنَا طَائِعِينَ فَقَضِيَهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَ لَا يَعُورُهُ شَدِيدٌ وَ لَا يَسْبِقُهُ هَارِبٌ وَ لَا يَفُوتُهُ مُرَائِلٌ يَوْمَ تُوقَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ ثُمَّ إِنَّ فُلَانٌ بَنَ فُلَانٍ .

He^{azwj} Initiated the creation with an initiation on the first day, initiating the sky, and it was smoke, so He^{azwj} Said to it and the earth: "Either come willingly or unwillingly". They both said: 'We come willingly'. Thus, He^{azwj} Judged them both as seven skies in two days; and neither were its resources severe nor could the fleer precede Him^{azwj} nor is a perishable thing lost from Him^{azwj}. The Day in which every soul shall be paid what it had earned and they would not be oppressed. Thereafter, so and so (are to be married)'.⁷⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى قَالَ حَدَّثَنِي الْعَبَّاسُ بْنُ مُوسَى الْبَغْدَادِيُّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جَوَابٌ فِي خُطْبَةِ النِّكَاحِ الْحَمْدُ لِلَّهِ مُصْطَفَى الْحَمْدِ وَ مُسْتَخْلِصِهِ لِنَفْسِهِ مَجْدٌ بِهِ ذِكْرُهُ وَ أَسْنَى بِهِ أَمْرُهُ نَحْمَدُهُ غَيْرَ شَاكِينَ فِيهِ نَرَى مَا نَعُدُّهُ رَجَاءً نَجَاحِهِ وَ مِفْتَاحَ رَبَّاجِهِ وَ نَتَنَاوَلُ بِهِ الْحَاجَاتِ مِنْ عِنْدِهِ وَ نَسْتَهْدِي اللَّهَ بِعَصَمِ الْهُدَى وَ وَثَاقِ الْعُرَى وَ عَزَائِمِ التَّقْوَى وَ نَعُوذُ بِاللَّهِ مِنَ الْعَمَى بَعْدَ الْهُدَى وَ الْعَمَلِ فِي مَضَلَاتِ الْهَوَى

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa who said, 'Al Abbas Bin Musa Al Baghdady narrated to us,

(It has been narrated) raising it to Abu Abdullah^{asws}, in answer to a sermon of the marriage: 'The Praise is for Allah^{azwj}, the Chosen for the Praise, sincerely for Himself^{saww}, His^{azwj} Mention being Glorified by Him^{azwj}, and His^{azwj} Command being Radiated by Him^{azwj}. We^{asws} Praise Him^{azwj} without being in doubt. We^{asws} see what we^{asws} prepare hoping for its success and as keys to its benefits, and we^{asws} attain

⁷⁵ Al Kafi – V 5 – The Book of Marriage Ch 43 H 4

the needs by it from His^{azwj} Presence. And we^{asws} seek Guidance of Allah^{azwj} with the impeccable Guidance, and firm Security, and determined piety. And we seek Refuge with Allah^{azwj} from the blindness after the Guidance, and the actions during straying desires.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ عَبْدٌ لَمْ يَعْبُدْ أَحَدًا غَيْرَهُ اصْطَفَاهُ بِعِلْمِهِ وَ آمِيناً عَلَى وَحْيِهِ وَ رَسُولاً إِلَى خَلْقِهِ فَصَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

And I^{asws} testify that there is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}, and I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, a servant such that he^{saww} never worshipped anyone apart from Him^{azwj}. He^{azwj} Chose him^{saww} with His^{azwj} Knowledge, and a trustworthy upon His^{azwj} Revelation, and a Rasool^{saww} to His^{azwj} creatures. So, may Allah^{azwj} Send His^{azwj} Blessings upon him^{saww} and his^{saww} Progeny^{asws}.

أَمَّا بَعْدُ فَقَدْ سَمِعْنَا مَقَالَتَكُمْ وَ أَنْتُمْ الْأَحْيَاءُ الْأَقْرَبُونَ نَزَعِبُ فِي مُصَاهَرَتِكُمْ وَ نُسَعِفُكُمْ بِحَاجَتِكُمْ وَ نَضُنُّ بِإِخَائِكُمْ فَقَدْ شَفَعْنَا شَافِعَكُمْ وَ أَنْكَحْنَا خَاطِبَكُمْ عَلَى أَنْ لَهَا مِنَ الصَّدَاقِ مَا ذَكَرْتُمْ نَسْأَلُ اللَّهَ الَّذِي أَبْرَمَ الْأُمُورَ بِقُدْرَتِهِ أَنْ يَجْعَلَ عَاقِبَةَ مَجْلِسِنَا هَذَا إِلَى مَحَابَةِ إِيَّاهُ وَ لِيُذَكِّرَ ذَلِكَ وَ الْقَادِرُ عَلَيْهِ .

Thereafter, so we^{asws} have heard your speeches, and you are the neighbours, the nearest ones we^{asws} wish to be in your alliance, and assisting you in your needs, and desiring to be your brethren. So we^{asws} have accepted the intercession of your interceders, and we^{asws} hereby marry to your proposer upon a stipulation that for her would be from the dower what you have mentioned. We^{asws} ask Allah^{azwj} Who Endorsed the affairs with His^{azwj} Measurement, that He^{azwj} Makes the end result of this gathering of ours to be what He^{azwj} Loves, Him^{azwj} being the Guardian of that and the One Able over it'.⁷⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَخْطُبُ بِهَذِهِ الْخُطْبَةِ الْحَمْدُ لِلَّهِ الْعَالِمِ بِمَا هُوَ كَائِنٌ مِنْ قَبْلِ أَنْ يَدِينَ لَهُ مِنْ خَلْقِهِ دَائِنٌ فَاطِرِ السَّمَاوَاتِ وَ الْأَرْضِ مُؤَلِّفِ الْأَسْبَابِ بِمَا جَرَتْ بِهِ الْأَقْلَامُ وَ مَضَتْ بِهِ الْأَحْتَامُ مِنْ سَابِقِ عِلْمِهِ وَ مُقَدَّرِ حُكْمِهِ أَحْمَدُهُ عَلَى نِعْمِهِ وَ أَعُوذُ بِهِ مِنْ نِقْمِهِ وَ أَسْتَهْدِي اللَّهَ الْهُدَى وَ أَعُوذُ بِهِ مِنَ الضَّلَالَةِ وَ الرَّدَى مَنْ يَهْدِهِ اللَّهُ فَقَدْ اهْتَدَى وَ سَلَكَ الطَّرِيقَةَ الْمُنْتَلَى وَ عَنِ الْعَنِيْمَةِ الْعُظْمَى وَ مَنْ يُضَلِّلِ اللَّهُ فَقَدْ حَارَ عَنِ الْهُدَى وَ هَوَى إِلَى الرَّدَى

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah who said,

'I heard Abu Al-Hassan^{asws} address with this sermon: 'The Praise is for Allah^{azwj}, the Knower with what is to occur before anyone from His^{azwj} creatures realises it. The Originator of the skies and the earth. The Composer of the causes with what the Pens flow with, and the Ordained matters occur from the precedence of His^{azwj} Knowledge, and a measurement of His^{azwj} Wisdom. I^{asws} Praise Him^{azwj} upon His^{azwj} Bounties, and I^{asws} seek Refuge with Him^{azwj} His^{azwj} Vengeance, seeking Guidance of Allah^{azwj}, and I^{asws} seek Refuge with Him^{azwj} from the straying and the destruction. The one whom Allah^{azwj} Guides, so he has travelled upon the ideal road, and has acquired the best of the booties; and the one who Allah^{azwj} Lets to stray, so he is perplexed from the guidance and collapsed into the destruction.

⁷⁶ Al Kafi – V 5 – The Book of Marriage Ch 43 H 5

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الْمُصْطَفَى وَ وَليُّهُ الْمُرْتَضَى وَ بَعِيثُهُ بِالْهُدَى أَرْسَلَهُ عَلَى حِينِ فِتْرَةٍ مِنَ الرُّسُلِ وَ اخْتِلَافٍ مِنَ الْمَلَلِ وَ انْقِطَاعٍ مِنَ السُّبُلِ وَ دُرُوسٍ مِنَ الْحِكْمَةِ وَ طُمُوسٍ مِنَ أَعْلَامِ الْهُدَى وَ النَّبِيَّاتِ

And I testify that there is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, the Chosen one, and His^{azwj} Guardian with whom He^{azwj} is Pleased with, and Sent him^{saww} with the Guidance. He^{azwj} Sent him^{saww} upon where there was an interval from the Rasools^{as} and there was differing among the nations, and there was an interruption from the ways and the teachings from the Wisdom, and obscurities from the banners of the Guidance and the proofs.

فَبَلَغَ رَسُولَهُ رَبِّهِ وَ صَدَعَ بِأَمْرِهِ وَ أَدَى الْحَقَّ الَّذِي عَلَيْهِ وَ نُوفِيَ فَقِيداً مَحْمُوداً (صلى الله عليه وآله) ثُمَّ إِنَّ هَذِهِ الْأُمُورَ كُلَّهَا بِيَدِ اللَّهِ تَجْرِي إِلَى أَسْبَابِهَا وَ مَقَادِيرِهَا فَأَمَرَ اللَّهُ بِجَرِي إِلَى قَدْرِهِ وَ قَدْرُهُ يَجْرِي إِلَى أَجَلِهِ وَ أَجَلُهُ يَجْرِي إِلَى كِتَابِهِ وَ لِكُلِّ أَجَلٍ كِتَابٌ يَمْحُو اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ

So he^{saww} delivered the Message of his^{saww} Lord^{azwj}, and implemented His^{azwj} Commands and fulfilled the Truth which he^{saww} was upon, and he^{saww} passed away and the Praiser^{saww} is very much missed. Then, these matters are in the Hands of Allah^{azwj}, all of them, Causing them to flow to its reasons and its measurements. So Allah^{azwj} Commanded that these flow by His^{azwj} Measurement, and Measured it to flow to its term, and flowing it to its prescribed time, and for every term there is a prescribed time. **[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book.**

أَمَّا بَعْدُ فَإِنَّ اللَّهَ جَلَّ وَ عَزَّ جَعَلَ الصَّهْرَ مَأْلَفَةً لِلْقُلُوبِ وَ نَسْبَةَ الْمُنْسُوبِ أَوْشَجَ بِهِ الْأَرْحَامَ وَ جَعَلَهُ رَافِعَةً وَ رَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ وَ قَالَ فِي مُحْكَمِ كِتَابِهِ وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ قَالَ وَ أَنْكَحُوا الْأَيَامَى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبَادِكُمْ وَ إِمَائِكُمْ

Thereafter, Allah^{azwj} Mighty and Majestic as a cordiality for the hearts, and as a link linking it to the womb relationships, and Made it a kindness and a mercy, and in that are signs for the worlds. And He^{azwj} Said in the Decisive of His^{azwj} Book **[25:54] And He it is Who Created a mortal from the water, so He Made for him relationships of lineage and marriage;** and He^{azwj} Said **[24:32] And marry those among you who are single and those who are fit among your male slaves and your female slaves.**

وَ إِنَّ فُلَانًا بِنْتُ فُلَانٍ مِمَّنْ قَدْ عَرَفْتُمْ مَنْصِبُهُ فِي الْحَسَبِ وَ مَذْهَبُهُ فِي الْأَدَبِ وَ قَدْ رَغِبَ فِي مُشَارَكَتِكُمْ وَ أَحَبَّ مُصَاهَرَتَكُمْ وَ أَنْتُمْ خَاطِبًا فَتَاتِكُمْ فُلَانَةٌ بِنْتُ فُلَانٍ وَ قَدْ بَدَلَهَا مِنْ الصَّدَاقِ كَذَا وَ كَذَا الْعَاجِلُ مِنْهُ كَذَا وَ الْأَجَلُ مِنْهُ كَذَا فَشَفَعُوا شَافِعَنَا وَ أَنْكَحُوا خَاطِبَنَا وَ رَدُّوا رَدًّا جَمِيلًا وَ قُولُوا قَوْلًا حَسَنًا وَ اسْتَغْفِرُ اللَّهُ لِي وَ لَكُمْ وَ لِجَمِيعِ الْمُسْلِمِينَ .

And, so and so, son of so and so is from the ones whom you know of his nobility and his lineage, and his doctrine in the etiquettes, and he has desired regarding participating with you and loves to be related to you, and has given you a proposal for your so and so young girl, daughter of so and so, and has extended to her such and such from the dower, the immediate being such and such, and the delayed being such and such (amount). Therefore accept our intercession and marry our proposer, and return him with a beautiful returning, and say beautiful words, and

seek Forgiveness of Allah^{azwj} for me^{asws} and for you all, and for the entirety of the Muslims'.⁷⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ مُعَاوِيَةَ بْنِ حُكَيْمٍ قَالَ خَطَبَ الرَّضَا (عَلَيْهِ السَّلَام) هَذِهِ الْخُطْبَةُ الَّتِي حَمَدَ فِيهَا الْكُتَابَ نَفْسَهُ وَافْتَتَحَ بِالْحَمْدِ كِتَابَهُ وَجَعَلَ الْحَمْدَ أَوَّلَ جَزَاءٍ مَحَلٍّ نِعْمَتِهِ وَآخِرَ دَعْوَى أَهْلِ جَنَّتِهِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ شَهَادَةً أَخْلَصَهَا لَهُ وَأَدَّخَرَهَا عِنْدَهُ

Ahmad Bin Muhammad, from Muawiya Bin Hukeym who said, 'Al Reza^{asws} addressed this sermon:

'The Praise is for Allah^{azwj} Who Praised Himself^{azwj} in His^{azwj} Book, and Opened with the Praise of His^{azwj} Book, and Made the Praise (الْحَمْدُ) as the first for Placing His^{azwj} Bounties and the last of the calls of the inhabitants of the Paradise. And I^{asws} testify that there is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}, with a sincere testimony for Him^{azwj}, and I^{asws} keep it as a treasure with Him^{azwj}.

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّ وَ خَيْرِ الْبَرِيَّةِ وَ عَلَى آلِهِ آلِ الرَّحْمَةِ وَ شَجَرَةِ النِّعْمَةِ وَ مَعِينِ الرَّسَالَةِ وَ مُخْتَلَفِ الْمَلَائِكَةِ وَ الْحَمْدُ لِلَّهِ الَّذِي كَانَ فِي عِلْمِهِ السَّابِقِ وَ كِتَابِهِ النَّاطِقِ وَ بَيَانِهِ الصَّادِقِ أَنَّ أَحَقَّ الْأَسْبَابِ بِالصَّلَاةِ وَ الْأَثَرِ وَ أَوْلَى الْأُمُورِ بِالرَّغْبَةِ فِيهِ سَبَبٌ أَوْجِبُ سَبَباً وَ أَمْرٌ أَعْقَبُ غَنَى

And Blessings be upon Muhammad^{saww}, the finality of the Prophet-hood, and the best of the created beings, and upon his^{saww} Progeny^{asws}, being the Progeny^{asws} of mercy, and the Bountiful tree, and a mine of the Message, and the interchange of the Angels. And the Praise is for Allah^{azwj} which was in His^{azwj} Pre-Knowledge, and His^{azwj} speaking Book, and the truthful explanation, that the most rightful with the good relationships and the preference, and the highest of the matters with the desiring is wherein is a cause Obligating causes and a matter which results in self-sufficiency.

فَقَالَ جَلَّ وَ عَزَّ وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ كَانَ رُبُّكَ قَدِيرًا وَ قَالَ وَ أَنْكَحُوا الْأَيَامَى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبَادِكُمْ وَ إِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

So Allah^{azwj} Mighty and Majestic Said **[25:54] And He it is Who Created a mortal from the water, so He Made for him relationships of lineage and marriage, and your Lord is ever Powerful;** and Said **[24:32] And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will Make them free from want out of His Grace; and Allah is Ample-giving, Knowing.**

وَ لَوْ لَمْ يَكُنْ فِي الْمُنَاكِحَةِ وَ الْمَصَاهِرَةِ آيَةٌ مُحْكَمَةٌ وَ لَا سُنَّةٌ مُتَّبَعَةٌ وَ لَا أَثَرٌ مُسْتَفِيضٌ لَكَانَ فِيهَا جَعَلَ اللَّهُ مِنْ بَرِّ الْقَرِيبِ وَ تَقَرِيبِ الْبَعِيدِ وَ تَأْلِيفِ الْقُلُوبِ وَ تَسْبِيكِ الْحُقُوقِ وَ تَكْثِيرِ الْعَدَدِ وَ تَوْفِيرِ الْوَالِدِ لِتَوَانِبِ الدَّهْرِ وَ حَوَادِثِ الْأُمُورِ مَا يَرْعَبُ فِي دُونِهِ الْعَاقِلُ اللَّيِّبُ وَ يُسَارِعُ إِلَيْهِ الْمُوقِفُ الْمُصِيبُ وَ يَحْرِصُ عَلَيْهِ الْأَدِيبُ الْأَرِيبُ

And had there not been with regarding to the marriages and the inter-marriages, a Decisive Verse, nor a Sunnah to be followed, nor a Hadeeth to benefit from, it would have been such that the remote would have been nearby and the nearby remote. And it is such that the hearts are brought together, and the rights are interlaced, and the number (populations) become numerous, and a provision for the boys for the ravages of the time, and the newly-occurring matters; and besides it, the intellectuals

⁷⁷ Al Kafi – V 5 – The Book of Marriage Ch 43 H 6

desire it without saying a word, and the wise ones hasten towards it, and the educated are greedy for it.

فَأُولَى النَّاسِ بِاللَّهِ مَنْ اتَّبَعَ أَمْرَهُ وَانْفَذَ حُكْمَهُ وَآمَضَى قَضَاءَهُ وَرَجَا جَزَاءَهُ وَفَلَانُ بْنُ فُلَانٍ مَنْ قَدَّ عَرَفْتُمْ حَالَهُ وَجَلَالَهُ دَعَاهُ رِضًا نَفْسِيهِ وَآتَاكُمْ إِثَارًا لَكُمْ وَاخْتِيَارًا لِخُطْبَةِ فُلَانَةَ بِنْتِ فُلَانٍ كَرِيمَتِكُمْ وَبَدَلَ لَهَا مِنَ الصَّدَاقِ كَذَا وَكَذَا فَتَلَفُّوهُ بِالْإِجَابَةِ وَاجِيبُوهُ بِالرَّغْبَةِ وَاسْتَخِيرُوا اللَّهَ فِي أُمُورِكُمْ يَعِزُّمُ لَكُمْ عَلَى رُشْدِكُمْ إِنْ شَاءَ اللَّهُ

So the closest of the people with Allah^{azwj} are the one who follow His^{azwj} Commands, and implement His^{azwj} Decisions, and approve His^{azwj} Judgements, and desire for His^{azwj} Recompense. And so and so, son of so and so, is one whom you have recognised his state, and his majesty. His soul was pleased with himself giving preference to you, and chose to propose so and so daughter of so and so, your honourable one, and extended to her such and such from the dower. Therefore, welcome him with the (positive) answer, and respond to him with the desire, and choose Allah^{azwj} (perform *Istikhaara*) with regards to your matter, that He^{azwj} would Make you determined upon your right way, Allah^{azwj} Willing.

نَسَأَلُ اللَّهَ أَنْ يُلْحِمَ مَا بَيْنَكُمْ بِالْبِرِّ وَالتَّقْوَى وَ يُؤَلِّفَهُ بِالْمَحَبَّةِ وَ الْهَوَى وَ يَخْتِمَهُ بِالْمُؤَافَقَةِ وَ الرِّضَا إِنَّهُ سَمِيعُ الدَّعَاءِ لَطِيفٌ لِمَا يَشَاءُ .

We^{asws} ask Allah^{azwj} that He^{azwj} Merges what is between you with the righteousness and the piety, with the love and the desire, and Seal it with the harmony and the pleasure. He^{azwj} is the Hearer of the supplications, Kind to whoever He^{azwj} so Desires to'.

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) يَقُولُ ثُمَّ ذَكَرَ الْخُطْبَةَ كَمَا ذَكَرَ مُعَاوِيَةَ بْنُ حُكَيْمٍ مِثْلَهَا .

One of our companions, from Ali Bin Al-Hassan Bin Fazzal, from Ismail Bin Mihran, form Ahmad Bin Muhammad Bin Abu Nasr who said, 'I heard Abu Al-Hassan Al-Reza^{asws} saying, then he mentioned the sermon just as Muawiya Bin Hukeym had mentioned, similar to it'.⁷⁸

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ كَانَ الرِّضَا (عَلَيْهِ السَّلَام) يَخُطُبُ فِي النِّكَاحِ الْحَمْدُ لِلَّهِ إِجْلَالًا لِقُدْرَتِهِ وَ لَا إِلَهَ إِلَّا اللَّهُ خُضُوعًا لِعِزَّتِهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ عِنْدَ ذِكْرِهِ إِنَّ اللَّهَ خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا إِلَى آخِرِ الْآيَةِ .

Muhammad Bin Ahmad, from one of our companions who said,

'Al-Reza^{asws} addressed regarding the marriage: 'The Praise is for Allah^{azwj}, to Glorify His^{azwj} Power, and there is no god except for Allah^{azwj} in particular, and Blessings be upon Muhammad^{saww} and his^{saww} progeny^{asws}, and mentioned in his^{asws} mention **[25:54] And He it is Who Created a mortal from the water, so He Made for him relationships of lineage and marriage** – up to the end of the Verse'.⁷⁹

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمَّا أَرَادَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ يَنْزُوَ حَدِيحَةَ بِنْتِ حُوَيْلِدٍ أَقْبَلَ أَبُو طَالِبٍ فِي أَهْلِ بَيْتِهِ وَ مَعَهُ نَفَرٌ مِنْ قُرَيْشٍ

⁷⁸ Al Kafi – V 5 – The Book of Marriage Ch 43 H 7

⁷⁹ Al Kafi – V 5 – The Book of Marriage Ch 43 H 8

حَتَّى دَخَلَ عَلَى وَرَقَةَ بْنِ نُوفَلٍ عَمِّ خَدِيجَةَ فَأَبْتَدَأَ أَبُو طَالِبٍ بِالْكَلَامِ فَقَالَ الْحَمْدُ لِرَبِّ هَذَا النَّبِيِّ الَّذِي جَعَلَنَا مِنْ زُرْعِ إِبْرَاهِيمَ وَ ذُرِّيَةِ إِسْمَاعِيلِ وَ أَنْزَلَنَا حَرَمًا آمِنًا وَ جَعَلَنَا الْحُكَّامَ عَلَى النَّاسِ وَ بَارَكَ لَنَا فِي بَلَدِنَا الَّذِي نَحْنُ فِيهِ

One of our companions, from Ali Bin Al husayn, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} intended to marry Khadeeja^{as} daughter of Khuwaylid, Abu Talib^{as} went and with him^{saww} were a number of Qureysh, until they came over to Waraqa Bin Nowfal, an uncle of Khadeeja^{as}. So Abu Talib^{as} began with the speech, so he^{as} said: 'The Praise is for the Lord^{azwj} of this House (Kaaba) who Made us to be from the offspring of Ibrahim^{as} and offspring of Ismail^{as}, and Sent down to us a secured Sanctuary, and Made us the rulers upon the people, and Blessed for us in our city which we are in.

ثُمَّ إِنَّ ابْنَ أُخِي هَذَا يَعْنِي رَسُولَ اللَّهِ (صلى الله عليه وآله) مِمَّنْ لَا يُوزَنُ بِرَجُلٍ مِنْ قُرَيْشٍ إِلَّا رُجِحَ بِهِ وَ لَا يُقَاسُ بِهِ رَجُلٌ إِلَّا عَظَمَ عَنْهُ وَ لَا عَدْلَ لَهُ فِي الْخَلْقِ وَ إِنْ كَانَ مُعَلًّا فِي الْمَالِ فَإِنَّ الْمَالَ رِفْدٌ جَارٍ وَ ظِلٌّ زَائِلٌ

Then, this son^{saww} of my^{as} brother^{as}, meaning Rasool-Allah^{saww}, 'is from the one who cannot be equalled with a man from Qureysh except that he^{saww} would be better with it, nor can he be compared with a man except that he^{saww} would be greater than him, nor is there any equal of his among the people, even though he may be wealthier with the wealth, for the wealth is a flowing thing and it declines, and is transient.

وَ لَهُ فِي خَدِيجَةَ رَغْبَةٌ وَ لَهَا فِيهِ رَغْبَةٌ وَ قَدْ جِئْنَاكَ لِنَخْطُبَهَا إِلَيْكَ بِرِضَاهَا وَ أَمْرِهَا وَ الْمَهْرُ عَلَيَّ فِي مَالِي الَّذِي سَأَلْتُمُوهُ عَاجِلُهُ وَ آجِلُهُ وَ لَهُ وَ رَبِّ هَذَا النَّبِيِّ حَظٌّ عَظِيمٌ وَ دِينٌ سَائِعٌ وَ رَأْيٌ كَامِلٌ

And for him^{saww} is desire for Khadeeja^{as}, and for her^{as} is desire in him^{saww}, and we have come to you in order to propose to you with her^{as} agreement, and her instructions, and the dower is upon me^{as} in my^{as} wealth, whatever that you may ask for, for immediate payment and for delayed payment, and for him^{saww}, by the Lord^{azwj} of the House (Kabah), is a great share, and a popular Religion, and a complete view'.

ثُمَّ سَكَتَ أَبُو طَالِبٍ وَ تَكَلَّمَ عَمُّهَا وَ تَلَجَّلَجَ وَ قَصَرَ عَنْ جَوَابِ أَبِي طَالِبٍ وَ أَدْرَكَهُ الْقُطْعُ وَ النَّبْهُرُ وَ كَانَ رَجُلًا مِنَ الْقَسِيسِيِّينَ فَقَالَتْ خَدِيجَةُ مُبْتَدِئَةً يَا عَمَاهُ إِنَّكَ وَ إِنْ كُنْتُ أَوْلَى بِنَفْسِي مِنِّي فِي الشَّهَادَةِ فَلَسْتُ أَوْلَى بِي مِنْ نَفْسِي قَدْ زَوَّجْتُكَ يَا مُحَمَّدٌ نَفْسِي وَ الْمَهْرُ عَلَيَّ فِي مَالِي فَأَمْرٌ عَمَّكَ فَلْيَنْحَرْ نَاقَةً فَلْيُولَمْ بِهَا وَ ادْخُلْ عَلَيَّ أَهْلِكَ

Then Abu Talib^{as} was silent, and her^{as} uncle spoke, and hesitated, and was deficient from answering Abu Talib^{as}, and his words were disconnected, and he used to be a man from the clergymen. So Khadeeja^{as} said, initiating: 'O Uncle! You, even though you are higher than me^{as} with the witnessing, but you are not higher than me^{as} from myself^{as}, for I^{as} have married you^{saww}, O Muhammad^{saww}, myself^{as}, and the dower is upon me^{as} in my^{as} wealth. Therefore, instruct your^{saww} uncle^{as}, so let him^{as} sacrifice a she-camel, in order to prepare a wedding feast (Waleema) with it, and enter upon your^{saww} family'.

قَالَ أَبُو طَالِبٍ اشْهَدُوا عَلَيَّهَا بِقَوْلِهَا مُحَمَّدًا وَ ضَمَانِهَا الْمَهْرَ فِي مَالِهَا فَقَالَ بَعْضُ قُرَيْشٍ يَا عَجَبَاهُ الْمَهْرُ عَلَى النِّسَاءِ لِلرِّجَالِ فَغَضِبَ أَبُو طَالِبٍ غَضِبًا شَدِيدًا وَ قَامَ عَلَى قَدَمَيْهِ وَ كَانَ مِمَّنْ يَهَابُهُ الرَّجَالُ وَ يُكْرَهُ غَضَبُهُ فَقَالَ إِذَا كَانُوا مِثْلَ ابْنِ أُخِي هَذَا طَلَبْتَ الرِّجَالَ بِأَعْلَى الْأَثْمَانِ وَ أَعْظَمِ الْمَهْرِ وَ إِذَا كَانُوا أَمْثَالَكُمْ لَمْ يَزَوْجُوا إِلَّا بِالْمَهْرِ الْعَالِيِّ

Abu Talib^{as} said: 'Bear witness upon it with her^{as} words for Muhammad^{as} and her^{as} taking the responsibility of the dower in her^{as} wealth'. So, some of the Qureysh said, 'How strange! The dower is upon the women for the men?' So Abu Talib^{as} was angered with an intense anger, and stood upon his^{as} feet, and he^{as} was from the ones who awed the men and disliked the anger, so he^{as} said: 'When one is the likes this son^{saww} of my^{as} brother^{as}, the men would be sought with the most expensive of the prices, and the greatest of the dowers, and when one is the like of you all, they would not be getting married except by paying the expensive dower'.

وَ نَحَرَ أَبُو طَالِبٍ نَاقَةً وَ دَخَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ قَالَ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ عَنَمٍ . هَنِيئًا مَرِيئًا يَا خَدِيجَةُ قَدْ جَرَتْ لَكَ الطَّيْرُ فِيمَا كَانَ مِنْكَ بِأَسْعَدِ تَرْوَجْتِهِ خَيْرَ الْبَرِيَّةِ كُلِّهَا وَ مَنْ ذَا الَّذِي فِي النَّاسِ مِثْلُ مُحَمَّدٍ وَ بَشَّرَ بِهِ الْبِرَّانِ عَيْسَى ابْنُ مَرْيَمَ وَ مُوسَى بْنُ عِمْرَانَ فَيَا قُرْبَ مَوْعِدِ أَقْرَبَتْ بِهِ الْكُتَابُ قَدَمًا بِأَنَّهُ رَسُولٌ مِنَ الْبَطْحَاءِ هَادٍ وَ مُهْتَدٍ

And Abu Talib^{as} sacrificed a she-camel, and Rasool-Allah^{saww} entered with her^{as} family, and a man from the Qureysh called Abdullah Bin Ghanam, said, 'Congratulations! Welcome, O Khadeeja^{as}, for the bird (of fortune) has flown for you^{as}, regarding what was from you^{as} with your^{as} marrying him^{saww}, the best of the Created beings, all of them. And who is that among the people the likes of Muhammad^{saww}? The righteous have heralded his^{saww} good news, Isa^{as} Bin Maryam^{as}, and Musa^{as} Bin Imran^{as}, for close by is the time which the golden Books have foretold that there would be a Rasool^{saww} from Al-Bat'ha for Guidance, being well-Guided'.⁸⁰

باب السَّنةِ فِي الْمُهْوَ

Chapter 44 – The Sunnah regarding the dowries

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ وَ جَمِيلِ بْنِ دَرَّاجٍ عَنْ خُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ صَدَاقُ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اثْنَتَيْ عَشْرَةَ أَوْقِيَّةً وَ نَشَأً وَ الْأَوْقِيَّةُ أَرْبَعُونَ دِرْهَمًا وَ النَّشَأُ عِشْرُونَ دِرْهَمًا وَ هُوَ نِصْفُ الْأَوْقِيَّةِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman and Jameel Bin Darraj, from Huzeyfa Bin Mansour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The dower of the Prophet^{saww} was twelve *Owqiya* and one *Nashsha*, and the *Owqiya* is forty Dirhams, and the *Nashsha* is twenty Dirhams, and it is half the *Owqiya*'.⁸¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ سَاقَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَى أَرْوَاحِهِ اثْنَتَيْ عَشْرَةَ أَوْقِيَّةً وَ نَشَأً وَ الْأَوْقِيَّةُ أَرْبَعُونَ دِرْهَمًا وَ النَّشَأُ نِصْفُ الْأَوْقِيَّةِ عِشْرُونَ دِرْهَمًا فَكَانَ ذَلِكَ خَمْسِمِائَةَ دِرْهَمٍ فَلْتُ بَوْرُنَا قَالَ نَعَمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} dispatched to his^{saww} wives, twelve *Owqiya* and one *Nashsha*, and the *Owqiya* is of forty Dirhams and one

⁸⁰ Al Kafi – V 5 – The Book of Marriage Ch 43 H 9

⁸¹ Al Kafi – V 5 – The Book of Marriage Ch 44 H 1

Nashsha is one half the *Owqiya*, being of twenty Dirhams. So that was five hundred Dirhams'. I said, 'By our weighing?' He^{asws} said: 'Yes'.⁸²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي الْعَبَّاسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الصَّدَاقِ هَلْ لَهُ وَقْتُ قَالَ لَا ثُمَّ قَالَ كَانَ صَدَاقَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اثْنَتَيْ عَشْرَةَ أُوقِيَةً وَنَشَاءً وَ النَّشْ نِصْفُ الْأُوقِيَةِ وَ الْأُوقِيَةُ أَرْبَعُونَ دِرْهَمًا فَذَلِكَ خَمْسِمِائَةَ دِرْهَمٍ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Al Husayn, from Abu Al Abbas who said,

'I asked Abu Abdullah^{asws} about the dowry, is there a time for it?' He^{asws} said: 'No'. Then he^{asws} said: 'The dowry of the Prophet^{saww} was of twelve *Owqiya* and one *Nashsha*, and the *Nashsha* is half the *Owqiya*, and the *Owqiya* is of forty Dirham, so that is five hundred Dirhams'.⁸³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَهْرَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نِسَاءَهُ اثْنَتَيْ عَشْرَةَ أُوقِيَةً وَ نَشَاءً وَ الْأُوقِيَةُ أَرْبَعُونَ دِرْهَمًا وَ النَّشْ نِصْفُ الْأُوقِيَةِ وَ هُوَ عِشْرُونَ دِرْهَمًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'The dowry of Rasool-Allah^{saww} for his^{saww} wives was of twelve *Owqiya* and one *Nashsha*, and the *Owqiya* is of forty Dirhams and the *Nashsha* is half the *Owqiya*, and it is of twenty Dirhams'.⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ قَالَ أَبِي مَا زَوَّجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَائِرَ بَنَاتِهِ وَ لَا تَزَوَّجَ شَيْئًا مِنْ نِسَائِهِ عَلَى أَكْثَرِ مِنْ اثْنَتَيْ عَشْرَةَ أُوقِيَةً وَ نَشْ الْأُوقِيَةُ أَرْبَعُونَ وَ النَّشْ عِشْرُونَ دِرْهَمًا .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'My^{asws} father^{asws} said: 'Rasool-Allah^{saww} neither got the rest of his^{saww} daughters married off, nor did he^{saww} marry anyone from his^{saww} wives upon more than twelve *Owqiya* and one *Nashsha* – the *Owqiya* being of forty Dirhams, and the *Nashsha* being of twenty Dirhams'.⁸⁵

وَ رَوَى حَمَّادٌ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ وَ كَانَتْ الدَّرَاهِمُ وَزَنَ سِتَّةَ يَوْمًا .

And Hammad reported from Ibrahim Bin Abu Yahya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'And the Dirham in those days used to be the weight of six (Dirhams today)'.⁸⁶

⁸² Al Kafi – V 5 – The Book of Marriage Ch 44 H 2

⁸³ Al Kafi – V 5 – The Book of Marriage Ch 44 H 3

⁸⁴ Al Kafi – V 5 – The Book of Marriage Ch 44 H 4

⁸⁵ Al Kafi – V 5 – The Book of Marriage Ch 44 H 5

⁸⁶ Al Kafi – V 5 – The Book of Marriage Ch 44 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ الْخَزَّازِ عَنْ رَجُلٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ مَهْرِ السُّنَّةِ كَيْفَ صَارَ خَمْسِمِائَةَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْجَبَ عَلَى نَفْسِهِ أَلَّا يُكَبِّرَهُ مُؤْمِنٌ مِائَةَ تَكْبِيرَةٍ وَ يُسَبِّحَهُ مِائَةَ نَسْبِيحَةٍ وَ يُحَمِّدُهُ مِائَةَ تَحْمِيدَةٍ وَ يُهَلِّئَهُ مِائَةَ تَهْلِيلَةٍ وَ يُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ مِائَةَ مَرَّةٍ ثُمَّ يَقُولُ اللَّهُمَّ زَوِّجْنِي مِنَ الْحُورِ الْعِينِ إِلَّا زَوَّجَهُ اللَّهُ حُورَاءَ عَيْنٍ وَ جَعَلَ ذَلِكَ مَهْرَهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Husayn Bin Khalid and Ali Bin Ibrahim, from his father, from Amro Bin Usman Al Khazzaz, from A man, from Al Husayn Bin Khalid who said,

'I asked Abu Al-Hassan^{asws} about the Sunnah dowry, how did it come to be of five hundred (Dirhams)'. So he^{asws} said: 'Allah^{azwj} Blessed and High Obligated upon Himself^{azwj} if a Believer were to exclaim His^{azwj} Greatness (Allah-o-Akbar) with one hundred exclamations, and Glorify Him^{azwj} (Subhan-Allah) with one hundred Glorifications, and Praise Him^{azwj} (Al-Hamdulillah) with one hundred Praises, and Extol Him^{azwj} one hundred Extollations (Tahleel), and send Blessings upon Muhammad^{saww} and his^{saww} Progeny^{asws} (Salawaat) one hundred times, then says, 'O Allah^{azwj}! Get me married to the Maiden Houries', except that Allah^{azwj} Will Get him to be married to the Maiden Houries, and make that (Tasbeeh) as her dower.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) أَنْ سُنُّ مَهْوَرِ الْمُؤْمِنَاتِ خَمْسِمِائَةَ دِرْهَمٍ فَفَعَلَ ذَلِكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ أَيَّمَا مُؤْمِنٍ خَطَبَ إِلَى أَخِيهِ حُرْمَتَهُ فَقَالَ خَمْسِمِائَةَ دِرْهَمٍ فَلَمْ يُرَوْجَهُ فَقَدَّ عَقَّهُ وَ اسْتَحَقَّ مِنَ اللَّهِ عَزَّ وَ جَلَّ أَلَّا يُرَوْجَهُ حُورَاءَ .

Then Allah^{azwj} Mighty and Majestic Revealed unto His^{azwj} Prophet^{saww} that a Sunnah dower of the Believing women is of five hundred Dirhams. Therefore, Rasool-Allah^{saww} did that, and whichever Believer proposes to his brother for his honourable daughter and says, 'Five hundred Dirhams (being the dower)', but he does not give in marriage to him, so he has been disloyal to him, and deserves from Allah^{azwj} Mighty and Majestic that He^{azwj} does not get him married to the Houries'.⁸⁷

بَاب مَا تَزَوَّجَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ فَاطِمَةَ (عَلَيْهَا السَّلَامُ)

Chapter 45 – What Amir Al-Momineen^{asws} got married upon with Fatima^{asws}

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرِو بْنِ الْخَنَعَمِيِّ عَنْ ابْنِ أَبِي يَغْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ عَلِيًّا تَزَوَّجَ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) عَلَى جُرْدٍ بُرْدٍ وَ دِرْعٍ وَ فِرَاشٍ كَانَ مِنْ إِهَابِ كَبِشٍ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem Bin Amro and Al Khash'amy, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{asws} saying that Ali^{asws} married Fatima^{asws} upon a (dower of) a threadbare garment, and a shield, and a bed which was from the skin of a ram'.⁸⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ زَوَّجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فَاطِمَةَ (عَلَيْهَا السَّلَامُ) عَلَى دِرْعٍ حُطْمِيَّةٍ يَسْوَى ثَلَاثِينَ دِرْهَمًا .

⁸⁷ Al Kafi – V 5 – The Book of Marriage Ch 44 H 7

⁸⁸ Al Kafi – V 5 – The Book of Marriage Ch 45 H 1

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} got Fatima^{asws} married upon a (dower of a) cracked shield valued at thirty Dirhams'.⁸⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ زَوَّجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلِيًّا فَاطِمَةَ (عَلَيْهَا السَّلَامُ) عَلَى دِرْعٍ حُطْمِيَّةٍ وَكَانَ فِرَاشُهَا إِهَابَ كَبْشٍ يَجْعَلَانِ الصُّوفَ إِذَا اضْطَجَعَا تَحْتَ جُنُوبِهِمَا .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} got Fatima^{asws} married to Ali^{asws} upon a cracked shield, and her^{as} bed was of sheep skin. They^{asws} would make the wool to be underneath its side when sleeping'.⁹⁰

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ زَوَّجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلِيًّا فَاطِمَةَ (عَلَيْهَا السَّلَامُ) عَلَى دِرْعٍ حُطْمِيَّةٍ يُسَاوِي ثَلَاثِينَ دِرْهَمًا .

One of our companions, from Ali Bin Al Husayn, from Al Abbas Bin Aamir, from Abdullah Bin Bukeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} got Fatima^{asws} married to Ali^{asws} upon a (dower of a) cracked shield valued at thirty Dirhams'.⁹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْخَزَّازِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ صَدَاقُ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) جَرْدَ بُرْدِ حَبْرَةٍ وَ دِرْعَ حُطْمِيَّةٍ وَ كَانَ فِرَاشُهَا إِهَابَ كَبْشٍ يُلْقِيَانِهِ وَ يَفْرُشَانِهِ وَ يَنَامَانِ عَلَيْهِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed Al Khazzaz, from Yunus Bin Yaquob, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The dower of Fatima^{asws} was a threadbare garment, and a cracked shield, and her^{asws} bed was of sheep skin which they^{asws} would both cast (on the floor to sit upon), and as a bedspread, and they^{asws} would sleep upon it'.⁹²

بَابُ أَنَّ الْمَهْرَ الْيَوْمَ مَا تَرَاضَى عَلَيْهِ النَّاسُ قَلَّ أَوْ كَثُرَ

Chapter 46 – The dower today is whatever the people agree upon, be it little or more

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

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

⁸⁹ Al Kafi – V 5 – The Book of Marriage Ch 45 H 2

⁹⁰ Al Kafi – V 5 – The Book of Marriage Ch 45 H 3

⁹¹ Al Kafi – V 5 – The Book of Marriage Ch 45 H 4

⁹² Al Kafi – V 5 – The Book of Marriage Ch 45 H 5

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the dower, what is it?' He^{asws} said: 'Whatever the people are pleased upon'.⁹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمَهْرُ مَا تَرْضَى عَلَيْهِ النَّاسُ أَوْ اثْنَتَا عَشْرَةَ أَوْ قِيَّةً وَ نَشًّا أَوْ خَمْسِمِائَةَ دِرْهَمٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The dower is whatever the people are pleased upon, or twelve *Owqiya* and one *Nashsha*, or five hundred Dirhams'.⁹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الصَّدَاقُ مَا تَرْضَى عَلَيْهِ مِنْ قَلِيلٍ أَوْ كَثِيرٍ فَهَذَا الصَّدَاقُ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The dower is whatever both are agreed upon, from little or more, so this is the dower'.⁹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ إِسْمَاعِيلِ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الصَّدَاقُ كُلُّ شَيْءٍ تَرْضَى عَلَيْهِ النَّاسُ قَلًّا أَوْ كَثْرًا فِي مُتْعَةٍ أَوْ تَزْوِيجٍ غَيْرِ مُتْعَةٍ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The dower is everything which the people are agreed upon, little or more, be it regarding a temporary or permanent marriage'.⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمَهْرِ فَقَالَ مَا تَرْضَى عَلَيْهِ النَّاسُ أَوْ اثْنَتَا عَشْرَةَ أَوْ قِيَّةً وَ نَشًّا أَوْ خَمْسِمِائَةَ دِرْهَمٍ .

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

(It has been narrated) from Abu Abdullah^{asws} said, 'I asked him^{asws} about the dower, so he^{asws} said: 'Whatever the people agree upon, or twelve *Owqiya* and one *Nashsha*, or five hundred Dirhams'.⁹⁷

بَابُ نَوَادِرَ فِي الْمَهْرِ

Chapter 47 – Miscellaneous regarding the dower

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الْحَسَنِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً عَلَى حُكْمِهَا قَالَ لَا يُجَاوِزُ

⁹³ Al Kafi – V 5 – The Book of Marriage Ch 46 H 1

⁹⁴ Al Kafi – V 5 – The Book of Marriage Ch 46 H 2

⁹⁵ Al Kafi – V 5 – The Book of Marriage Ch 46 H 3

⁹⁶ Al Kafi – V 5 – The Book of Marriage Ch 46 H 4

⁹⁷ Al Kafi – V 5 – The Book of Marriage Ch 46 H 5

حُكْمُهَا مُهُورَ آلِ مُحَمَّدٍ (عَلَيْهِمُ السَّلَامُ) اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَ نَشَاءً وَ هُوَ وَزْنُ خَمْسِمِائَةِ دِرْهَمٍ مِنَ الْفِضَّةِ قُلْتُ أَرَأَيْتَ إِنْ تَزَوَّجَهَا عَلَى حُكْمِهِ وَ رَضِيَتْ بِذَلِكَ قَالَ فَقَالَ مَا حَكَمَ مِنْ شَيْءٍ فَهُوَ جَائِزٌ عَلَيْهَا قَلِيلًا كَانَ أَوْ كَثِيرًا

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Al Hassan Bin Zurara, form his father who said,

'I asked Abu Ja'far^{asws} about a man who married a woman upon her decision (the marriage contract)'. He^{asws} said: 'Her decision cannot exceed the dower of the Progeny^{asws} of Muhammad^{saww} or twelve *Owqiya* and one *Nashsha*, and it is a weight of five hundred Dirhams from the silver'. I said, 'What is your^{asws} view if she marries upon his decision and she is pleased with that?' So he^{asws} said: 'Whatever he decides from anything, so it is allowed upon her, whether it was little or more'.

قَالَ فَقُلْتُ لَهُ فَكَيْفَ لَمْ تُجِزْ حُكْمَهَا عَلَيْهِ وَ أَجِزْتَ حُكْمَهُ عَلَيْهَا قَالَ فَقَالَ لِأَنَّهُ حَكَمَهَا فَلَمْ يَكُنْ لَهَا أَنْ تَجُوزَ مَا سَنَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ تَزَوَّجَ عَلَيْهِ نِسَاءَهُ فَرَدَدْنَاهَا إِلَى السُّنَّةِ وَ لِأَنَّهَا هِيَ حَكَمَتْهُ وَ جَعَلَتْ الْأَمْرَ إِلَيْهِ فِي الْمَهْرِ وَ رَضِيَتْ بِحُكْمِهِ فِي ذَلِكَ فَعَلَيْهَا أَنْ تَقْبَلَ حُكْمَهُ قَلِيلًا كَانَ أَوْ كَثِيرًا .

So I said to him^{asws}, 'So how come her decision is not allowed upon him, and his decision is allowed upon her?' So he^{asws} said: 'Because it was her decision, so it cannot happen for her that she exceeds what the Sunnah of Rasool-Allah^{saww} was and he^{saww} married his^{saww} wives upon. Thus, she would be returned to the Sunnah, and because she instructed him, and made the matter to him regarding the dower, and she was pleased with his decision with regards to that, so upon her would be to accept his decision, whether it was little or more'.⁹⁸

الْحَسَنُ بْنُ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ تَزَوَّجَ امْرَأَةً عَلَى حُكْمِهَا أَوْ عَلَى حُكْمِهِ فَمَاتَ أَوْ مَاتَتْ قَبْلَ أَنْ يَدْخُلَ بِهَا قَالَ لَهَا الْمُنْعَةُ وَ الْمِيرَاثُ وَ لَا مَهْرَ لَهَا قُلْتُ فَإِنْ طَلَّقَهَا وَ قَدْ تَزَوَّجَهَا عَلَى حُكْمِهَا قَالَ إِذَا طَلَّقَهَا وَ قَدْ تَزَوَّجَهَا عَلَى حُكْمِهَا لَا يَجَاوِزُ حُكْمَهَا عَلَيْهِ أَكْثَرَ مِنْ وَزْنِ خَمْسِمِائَةِ دِرْهَمٍ فَضْلاً مُهُورِ نِسَاءِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Al Hassan Bin Mahboub, form Abu Ayoub, form Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} regarding a man who married a woman upon her decision or upon his decision. So he died or she died before he had copulated with her. He^{asws} said: 'For her would be the enjoyment, and the inheritance, and there is no dower for her'. I said, 'Supposing he divorces her and he had married her upon her decision?' He^{asws} said: 'If he divorces her and he had married her upon her decision, her decision upon him cannot exceed to be more than the weight of five hundred Dirhams of silver, a dower of the wives of Rasool-Allah^{saww}'.⁹⁹

الْحَسَنُ بْنُ مَحْبُوبٍ عَنْ أَبِي جَمِيلَةَ عَنْ مَعْلَى بْنِ خُنَيْسٍ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا حَاضِرٌ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً عَلَى جَارِيَةٍ لَهُ مُدَبَّرَةٍ قَدْ عَرَفْنَاهَا الْمَرْأَةَ وَ تَقَدَّمَتْ عَلَى ذَلِكَ ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا قَالَ فَقَالَ أَرَى أَنْ لِلْمَرْأَةِ نَصْفَ خِدْمَةِ الْمُدَبَّرَةِ يَكُونُ لِلْمَرْأَةِ مِنَ الْمُدَبَّرَةِ يَوْمٌ فِي الْخِدْمَةِ وَ يَكُونُ لِسَيِّدِهَا الَّذِي كَانَ دَبَّرَهَا يَوْمٌ فِي الْخِدْمَةِ

Al Hassan Bin Mahboub, from Abu Jameela, from Moalla Bin Khunays who said,

⁹⁸ Al Kafi – V 5 – The Book of Marriage Ch 47 H 1

⁹⁹ Al Kafi – V 5 – The Book of Marriage Ch 47 H 2

'Abu Abdullah^{asws} was asked and I was present, about a man who married a woman upon a slave girl (as an additional wife) for whom the emancipation was assigned to be upon the death of her master, and the woman had recognised that and she proceeded upon that. Then he divorced her before he had copulated with her. So he^{asws} said : 'I^{asws} see that for the woman is half the service of the slave girl, so there would happen to be one day for the woman from the slave girl with regards to serving, and there would happen to be one day of service for her master who had contracted it with regards to the service'.

قِيلَ لَهُ فَإِنْ مَاتَتِ الْمُدَبَّرَةُ قَبْلَ الْمَرْأَةِ وَالسَّيِّدُ لِمَنْ يَكُونُ الْمِيرَاثُ قَالَ يَكُونُ نِصْفُ مَا تَرَكَتْ لِلْمَرْأَةِ وَالنِّصْفُ الْآخَرَ لِسَيِّدِهَا الَّذِي دَبَّرَهَا .

It was said to him^{asws}, 'Supposing the slave girl were to die before the woman and the master, for whom would be the inheritance?' He^{asws} said: 'Half of whatever she leaves would be for the woman, and the other half would be for her master who had contracted with her'.¹⁰⁰

ابْنُ مَحْبُوبٍ عَنِ الْحَارِثِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانَ الْأَحْوَلِ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً عَلَى أَنْ يُعَلِّمَهَا سُورَةَ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ مَا أَحَبُّ أَنْ يَدْخُلَ بِهَا حَتَّى يُعَلِّمَهَا السُّورَةَ وَيُعْطِيَهَا شَيْئًا فَلْتَأْجُوزَ أَنْ يُعْطِيَهَا ثَمْرًا أَوْ زَبِيبًا قَالَ لَا بَأْسَ بِذَلِكَ إِذَا رَضِيَتْ بِهِ كَأَيُّنَا مَا كَانَ .

Ibn Mahboub, from Al Haris Bin Muhammad Bin Al Noman Al Ahowl, from Bureyd Al Ijaly,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about a man who married a woman upon a stipulation that he would teach her a Chapter from the Book of Allah^{azwj} Mighty and Majestic'. He^{asws} said: 'I^{asws} do not like it that he should copulate with her until he has taught her the Chapter, and gives her something'. I said, 'Is it allowed if he were to give her a date or a raisin?' He^{asws} said: 'There is no problem with that when she is pleased with it, whatever it may happen to be'.¹⁰¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَتْ زَوِّجْنِي فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ لِيْهِذِهِ فَقَامَ رَجُلٌ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا فَقَالَ مَا تُعْطِيهَا فَقَالَ مَا لِيْ شَيْءٌ فَقَالَ لَا

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'A woman came over to the Prophet^{saww}, so she said, 'Get me married'. So Rasool-Allah^{saww} said: 'Who is for this one?' So a man stood up and he said, 'I will marry her, O Rasool-Allah^{saww}!' So he^{saww} said: 'What will you give her?' So he said, 'There is nothing for me'. So he^{saww} said: 'No'.

قَالَ فَأَعَادَتْ فَأَعَادَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْكَلَامَ فَلَمْ يَقُمْ أَحَدٌ غَيْرُ الرَّجُلِ ثُمَّ أَعَادَتْ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الْمَرَّةِ الثَّلَاثَةِ أَتُحْسِنُ مِنَ الْقُرْآنِ شَيْئًا قَالَ نَعَمْ فَقَالَ قَدْ زَوَّجْتُكَهَا عَلَى مَا تُحْسِنُ مِنَ الْقُرْآنِ فَعَلِمَهَا إِيَّاهُ .

He^{asws} said, 'So she re-iterated, and Rasool-Allah^{saww} repeated the speech. But, no one stood up apart from that man. Then she re-iterated. So Rasool-Allah^{saww} said

¹⁰⁰ Al Kafi – V 5 – The Book of Marriage Ch 47 H 3

¹⁰¹ Al Kafi – V 5 – The Book of Marriage Ch 47 H 4

during the third time: 'Are you good with anything from the Quran?' He said, 'Yes'. So he^{saww} said: 'I^{saww} hereby marry the two of you upon a (dower of) whatever you are good at from the Quran, so you will teach her it'.¹⁰²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْفَضِيلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً بِالْفِ دَرَاهِمٍ فَأَعْطَاهَا عَبْدًا لَهُ أَبَقًا وَ بَرْدًا حَبْرَةً بِالْفِ دَرَاهِمِ الَّتِي أَصَدَقَهَا قَالَ إِذَا رَضِيَتْ بِالْعَبْدِ وَ كَانَتْ قَدْ عَرَفْتَهُ فَلَا بَأْسَ إِذَا هِيَ قَبِضَتِ الثَّوْبَ وَ رَضِيَتْ بِالْعَبْدِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Al Fuzayl who said,

'I asked Abu Abdullah^{asws} about a man who married a woman with a thousand Dirhams (as dower), so he gave her an absconded slave of his and a silken gown with a thousand Dirhams which was her dower. He^{asws} said: 'If she was pleased with the slave and had known it, so there is no problem when she takes possession of the cloth, and is pleased with the slave'.

قُلْتُ فَإِنْ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا قَالَ لَا مَهْرَ لَهَا وَ تَرُدُّ عَلَيْهِ خَمْسِمِائَةَ دَرَاهِمٍ وَ يَكُونُ الْعَبْدُ لَهَا

I said, 'Supposing he divorces her before he copulates with her?' He^{asws} said: 'There is dower for her, and she would have to return five hundred Dirhams back to him, and the slave would come to be for her'.¹⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) تَزَوَّجَ رَجُلٌ امْرَأَةً عَلَى خَادِمٍ قَالَ فَقَالَ لِي وَسَطٌ مِنَ الْخَدَمِ قَالَ قُلْتُ عَلَى بَيْتٍ قَالَ وَسَطٌ مِنَ الْبُيُوتِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Abu Hamza who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'A man married a woman upon (a dower of provision of) a servant. So he^{asws} said to me: 'An average from the servants'. I said, 'Upon (the dower of) a house?' He^{asws} said: 'An average from the houses'.¹⁰⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ زَوَّجَ ابْنَتَهُ ابْنَ أَخِيهِ وَ أَمَهْرَهَا بَيْتًا وَ خَادِمًا ثُمَّ مَاتَ الرَّجُلُ قَالَ يُؤْخَذُ الْمَهْرُ مِنْ وَسَطِ الْمَالِ قَالَ قُلْتُ فَالْبَيْتُ وَ الْخَادِمُ قَالَ وَسَطٌ مِنَ الْبُيُوتِ وَ الْخَادِمُ وَسَطٌ مِنَ الْخَدَمِ قُلْتُ ثَلَاثِينَ أَرْبَعِينَ دِينَارًا وَ الْبَيْتُ نَحْوُ مِنْ ذَلِكَ فَقَالَ هَذَا سَبْعِينَ ثَمَانِينَ دِينَارًا أَوْ مِائَةً نَحْوُ مِنْ ذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza who said,

'I asked Abu Ibrahim^{asws} (7th Imam^{asws}) about a man who got his daughter married to a son of his brother, and made a house and a servant to be her dower. Then the man died. He^{asws} said: 'The dower would be taken from the average of the wealth'. I said, 'So the house and the servant?' He^{asws} said: 'An average from the houses, and the servant is an average from the servants'. I said, 'Thirty or forty Dinars, and the

¹⁰² Al Kafi – V 5 – The Book of Marriage Ch 47 H 5

¹⁰³ Al Kafi – V 5 – The Book of Marriage Ch 47 H 6

¹⁰⁴ Al Kafi – V 5 – The Book of Marriage Ch 47 H 7

house is approximately that'. So he^{asws} said: 'This is seventy, eighty Dinars, or a hundred, approximately that'.¹⁰⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ الْكَاهِلِيِّ قَالَ حَدَّثَنِي حَمَادَةُ بِنْتُ الْحَسَنِ أَخْتُ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَتْ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً وَشَرَطَ لَهَا أَنْ لَا يَتَزَوَّجَ عَلَيْهَا وَرَضِيَتْ أَنَّ ذَلِكَ مَهْرُهَا قَالَتْ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هَذَا شَرَطٌ فَاسِدٌ لَا يَكُونُ النِّكَاحُ إِلَّا عَلَى دِرْهَمٍ أَوْ دِرْهَمَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Al Kahily who said,

'Hamadat Bint Al-Hassan, a daughter of Abu Ubeyda narrated to me saying, 'I asked Abu Abdullah^{asws} about a man who married a woman and stipulated for her that he would not marry (an additional wife) upon her, and she was pleased with that as her dower'. So Abu Abdullah^{asws} said: 'This is an invalid stipulation. The marriage does not take place except upon a Dirham or two Dirhams'.¹⁰⁶

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ تَزَوَّجَ امْرَأَةً وَ لَمْ يَفْرِضْ لَهَا صَدَاقًا ثُمَّ دَخَلَ بِهَا قَالَ لَهَا صَدَاقُ نِسَائِهَا .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

'Abu Abdullah^{asws} said regarding a man who married a woman and did not necessitate a dower for her, then copulated with her. He^{asws} said: 'For her would be a dower of his womenfolk'.¹⁰⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يَتَزَوَّجُ بِعَاجِلٍ وَ أَجَلٍ قَالَ الْأَجَلُ إِلَى مَوْتٍ أَوْ فُرْقَةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who married with an immediate (dower) and a delayed (dower). He^{asws} said: 'The delayed one is until death or separation'.¹⁰⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي رَجُلٍ أَسْرَّ صَدَاقًا وَ أَعْلَنَ أَكْثَرَ مِنْهُ فَقَالَ هُوَ الَّذِي أَسْرَّ وَ كَانَ عَلَيْهِ النِّكَاحُ .

Abu Ali AL Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding a man who kept a dower secret and announced as more than it. So he^{asws} said: 'It is that which he kept a secret, and upon it would be the marriage'.¹⁰⁹

¹⁰⁵ Al Kafi – V 5 – The Book of Marriage Ch 47 H 8

¹⁰⁶ Al Kafi – V 5 – The Book of Marriage Ch 47 H 9

¹⁰⁷ Al Kafi – V 5 – The Book of Marriage Ch 47 H 10

¹⁰⁸ Al Kafi – V 5 – The Book of Marriage Ch 47 H 11

¹⁰⁹ Al Kafi – V 5 – The Book of Marriage Ch 47 H 12

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) تَدْرِي مِنْ أَيْنَ صَارَ مَهْرُ النِّسَاءِ أَرْبَعَةَ آلَافٍ قُلْتُ لَا قَالَ فَقَالَ إِنَّ أُمَّ حَبِيبٍ بِنْتِ أَبِي سَفْيَانَ كَانَتْ بِالْحَبَشَةِ فَخَطَبَهَا النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ سَأَقِ إِلَيْهَا عَنْهُ النَّجَاشِيُّ أَرْبَعَةَ آلَافٍ فَمِنْ تَمَّ يَأْخُذُونَ بِهِ فَأَمَّا الْمَهْرُ فَاتْنَا عَشْرَةَ أَوْفِيَّةً وَ نَشًّا .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim who said,

‘Abu Ja’far^{asws} said: ‘Do you know from where the dowries of women came to be of four thousand?’ I said, ‘No’. So he^{asws} said: ‘Umm Habeeb daughter of Abu Sufyan was in Ethiopia. So the Prophet^{saww} proposed to her and Al-Najashy sent four thousand to her on his^{saww} behalf. Thus, from then on they are taking by it. But as for the dower, so it is of twelve *Owqiya* and one *Nashha* (five hundred Dirhams)’.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ بَشْرِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْبُطْحِيِّ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ تَزَوَّجَ امْرَأَةً عَلَى سُورَةٍ مِنْ كِتَابِ اللَّهِ تَمَّ طَلَقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا فِيمَا يَرْجِعُ عَلَيْهَا قَالَ بِنِصْفِ مَا يُعْلَمُ بِهِ مِثْلُ تِلْكَ السُّورَةِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Musa Bin Ja’far, from Ahmad Bin Bishr, from Ali Bin Asbaat, from Al Battakhiya, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} regarding a man who married a woman upon (a dower of teaching her) a Chapter from the Book of Allah^{azwj}, then divorced her before he copulated with her. So with what would he have recourse upon her?’ He^{asws} said: ‘With half of what he would teach with, similar to that Chapter’.¹¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَيُّمَا امْرَأَةً تَصَدَّقْتَ عَلَى رَوْجِهَا بِمَهْرٍ هَا قَبْلَ أَنْ يَدْخُلَ بِهَا إِلَّا كَتَبَ اللَّهُ لَهَا بِكُلِّ دِينَارٍ عِنَقَ رَقَبَةٍ قَبْلَ يَا رَسُولَ اللَّهِ فَكَيْفَ بِالْهَبَةِ بَعْدَ الدُّخُولِ قَالَ إِنَّمَا ذَلِكَ مِنَ الْمَوَدَّةِ وَالْأَلْفَةِ .

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: ‘Whichever woman who donates upon her husband with her dower before he copulates with her, Allah^{azwj} would Write for her (the reward of) the emancipation of a neck for each Dinar’. It was said, ‘O Rasool-Allah^{saww}! So how would it be with her gifting it after the copulation?’ He^{saww} said: ‘But rather, that is from the cordiality and the kindness’.¹¹²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ مَا أَذْنَى مَا يُجْزَى مِنَ الْمَهْرِ قَالَ تَمْنَالٌ مِنْ سَكَّرٍ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws} ‘What is the lowest of what suffices from the dower?’ He^{asws} said: ‘A lump of sugar’.¹¹³

¹¹⁰ Al Kafi – V 5 – The Book of Marriage Ch 47 H 13

¹¹¹ Al Kafi – V 5 – The Book of Marriage Ch 47 H 14

¹¹² Al Kafi – V 5 – The Book of Marriage Ch 47 H 15

¹¹³ Al Kafi – V 5 – The Book of Marriage Ch 47 H 16

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ يَغْفِرُ كُلَّ ذَنْبٍ يَوْمَ الْقِيَامَةِ إِلَّا مَهْرَ امْرَأَةٍ وَ مَنْ اغْتَصَبَ أُجْرَهُ وَ مَنْ بَاعَ حُرًّا .

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: 'Allah^{azwj} will Forgive every sin on the Day of Judgement except the dower of a woman, and the one who usurps the wages of an employee, and the one who sells a free person'.¹¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْمَشْرِقِيِّ عَنْ عِدَّةٍ حَدَّثُوهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ إِنَّ الْإِمَامَ يُفْضِي عَنِ الْمُؤْمِنِينَ الدُّيُونَ مَا خَلَا مَهْرَ النِّسَاءِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Al Mashraqy, from a number who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Imam^{asws} would pay off the debts from the Believers except for the dowries of the women'.¹¹⁵

¹¹⁴ Al Kafi – V 5 – The Book of Marriage Ch 47 H 17

¹¹⁵ Al Kafi – V 5 – The Book of Marriage Ch 47 H 18