

The Book of Success in Knowing the Rulings of Marriage

In the name of God, the Compassionate, the Merciful

Praise be to God, who made it among His signs that He created for us spouses from among ourselves, that we might find tranquility in them, and who placed between us affection and mercy. Surely in that are signs for us, that we may rely upon them in reflection. May God bless His Messenger, who took pride in the abundance of his community among the nations, Muḥammad, sent with the pure ḥanīf religion containing wondrous wisdoms, and his family, who uphold the esoteric interpretation of his revelation and who guarantee, through its detailed exposition, the understanding of its comprehensive teachings. Peace be upon him and upon them all, an uninterrupted peace until the Day of Religion.

Now then,
al-Sayfī said:

When it became clear to me that the greatest of the religious sciences and the most beneficial of certain forms of knowledge is the science of jurisprudence pertaining to religion, particular to the doctrine of the pure Imams, and I perceived it as though it were a tree with roots, branches, boughs, leaves, and fruits, each possessing its own arrangement, form, appearance, and stages, and I knew that it is what is intended by the saying of the Messenger of God (ṣ'ī):

"Seeking knowledge is an act of worship, and teaching it is charity,"

I became eager to compose a book in which I would mention its root and regulate its branches, and then mention some of its meanings that I had heard or to which my understanding had reached, so that whoever sought it and desired it might benefit from it, and so that good deeds might remain for me through every letter, word, and meaning I utter from among its meanings. From among its subjects, I chose the rulings concerning marriage to explain, because I saw that people had the greatest need for them and were in greatest want of them. I intended to explain what is found in the *Kitāb al-Nikāḥ* of the *Da'ā'im al-Islām*, preserving every narration in its entirety and opening some of its hidden folds and meanings contained within its words. Thus I did so, and with God is success; He is the One from whom help is sought. To Him, to His Walī, and to His Dā'ī belong might and favor.

I have named this book:

The Book of Success in Knowing the Rulings of Marriage (*Kitāb al-Najāḥ fī Ma'rifat Aḥkām al-Nikāḥ*).

I began this work on the first day of the month of Rabī' al-Thānī in the year 1231 AH, during the era of the most noble Dā'ī, our master 'Abd 'Alī Sayf al-Dīn (43rd dai), son of the most noble Dā'ī, our master 'Abd al-Ṭayyib Zakī al-Dīn (41st Dai), may God sanctify his spirit.

We now wish to present an introduction explaining what we mentioned at the beginning of the book in comparing the science of jurisprudence to a tree. Thus we say:

Know, O righteous and merciful brother—may God reward your efforts and ours, and guide your opinion and ours toward the attainment of virtues—that the root of jurisprudence is the transmitted texts and authoritative teachings from the Messenger of God (ṣ'ī) and from the Imams of his Household. Its branches are its books, such as the Seven Pillars (*al-Da'ā'im al-Sab'*) and the books contained in the second volume of *Da'ā'im al-Islām*. Its boughs are the

chapters included within each book, and its leaves and fruits are the rulings expounded within those chapters.

The fruits are comparable to obligations and duties, while the leaves resemble recommended acts and supererogatory deeds.

The book *Da‘ā‘im al-Islām* was named thus because it comprises the pillars of religion and contains all of its rulings. *Da‘ā‘im* is the plural of *dī‘āmah*, meaning the support of a house, and they are seven, as was mentioned at its beginning. Its rulings were called supports because they are to religion what the pillars are to a house: they uphold it and bear its weight.

Among all books, it is like the inhabited quarter of the earth. The books of jurisprudence are like the regions within this quarter; the chapters in *al-Da‘ā‘im* are like the cities within those regions; the narrations within the chapters are like the districts and markets within the cities; the words of the narrations are like the houses within those districts and markets; and the meanings within the words are like the inhabitants dwelling in those houses.

Its two volumes are like the two halves of this quarter, for the earth extends one hundred and eighty degrees from east to west, and half of that span is ninety degrees. Thus the first volume resembles the eastern half, and the second volume the western half.

Just as the seven climatic zones extend across both halves, so too do the seven pillars encompass both volumes. The rulings of the second volume are dependent upon those of the first. Thus, the rulings concerning marriage and divorce complete the rulings of the Book of Walāyah, for a Walī is only one born lawfully, and the awliyā’ preserve their chastity except with their wives or those whom their right hands possess. Divorce, meanwhile, is a branch of marriage, since it dissolves what marriage has bound.

Likewise, the Book on the Etiquette of Judges is among the appendages of the Book of Walāyah. The rulings concerning the cleansing of bodies and garments complete the Book of Purification. The rulings concerning vows and oaths complete the Books of Prayer and Fasting, since a person may make a vow involving prayer or fasting. The rulings concerning buying and selling complete the Book of Zakāt, because zakāt is due only upon things intended for trade and not upon things kept for personal needs. Likewise, the rulings concerning charities and wills are appendages of the Book of Zakāt. The rulings regarding slaughtered animals are among the consequences of the Book of Pilgrimage. The rulings regarding prescribed punishments and retaliations are appendages of the Book of Jihād, for both are instituted to repel evil through beating, killing, and imprisonment.

In this manner the second volume enters into the first, and together they are called *Da‘ā‘im al-Islām*.

Having completed the introduction in brief, we now proceed to explain the Book of Marriage from *al-Da‘ā‘im*.

Thus we say:

The most noble Qāḍī al-Nu‘mān ibn Muḥammad, may God exalt his sanctity, said:

The Book of Marriage: Mention of the Encouragements toward Marriage

The word *kitāb* (book) refers to that in which things are written. Thus the meaning is that this composition records the rulings of marriage.

May God exalt his sanctity, he began by mentioning the encouragements toward marriage because whoever desires something seeks it; whoever seeks it intends to know it; and whoever intends to know it comes to know its rulings. Therefore he placed this before the other rulings. Know—may God perpetuate your honor—that encouragements regarding such matters as food, clothing, dwellings, and marriage were given because people are of two kinds. One group desires the pleasures of this world and immerses themselves in its passions, while the other turns away from them and desires the Hereafter and seeks its bliss.

Thus encouragements were provided concerning those matters permitted by the Sharī'ah, for the revealed laws were established for the welfare of both religion and worldly life. Had such encouragements not been given, many whose desire for the Hereafter and its bliss was strong would have turned away from these matters, and offspring and cultivation would have ceased, and the earth would have been corrupted and shaken.

The proof of this is the tradition concerning Ibn Maz'ūn with the Messenger of God (ṣ'ī), which we shall explain in its proper place, God willing.

His statement, may God sanctify his spirit:

God, Mighty and Exalted, said:

"And among His signs is that He created for you spouses from among yourselves, that you may find tranquility in them, and He placed between you affection and mercy. Surely in that are signs for a people who reflect."

Know that I heard the virtuous Shaykh Hibat Allāh ibn Mullā Walī Muḥammad, may God have mercy upon him, say:

"I heard my grandfather, the most noble Shaykh Luqmānī ibn Mullā Ḥabīb Allāh, may God exalt his sanctity, say:

'I heard the most noble Shaykh Ṣāhib Khānjī ibn Fīrjī, may God exalt his sanctity, say:

Every passage in *Da'ā'im* that begins without the conjunction *wa-* ("and") is initiated either with a verse from the Qur'an or with some narration. Thereafter every narration that follows must begin with a *wa-* connecting it to what preceded it and to what follows. This is observable, and by examining it one will come to know it."

God, Mighty and Exalted, mentioned five things in this verse:

1. He created all things in pairs.
2. He created each spouse from the very self of the other spouse.
3. He mentioned the reason for creating spouses, namely, tranquility in them.
4. He mentioned the cause by which tranquility is obtained, namely His placing affection and mercy between them.
5. He urged reflection upon the signs of His power.

His words, **"from among yourselves,"** possess many meanings, of which we shall mention a few as indications of the others.

The first is the narration that God created Adam from clay and breathed into him of His spirit. Then He desired to create a spouse for him, so He caused him to sleep. While he slept, He commanded Gabriel to break one of his ribs and create his wife from it, which he did. Thus it is established that the wife was created from the very self of her husband.

The proof offered for this is that a woman has twelve ribs on both sides, whereas a man has twelve ribs on one side and eleven on the other, since one rib was removed from him.

The second meaning is that God created for each person a spouse from his own species, namely mankind, and this is among His greatest favors. For how could one find repose in that which is not of one's own kind?

The third meaning is that God created for each person a spouse similar to him in purity, chastity, intellect, virtue, beauty, and attractiveness—or in the opposite qualities, such as impurity, wickedness, foolishness, baseness, ugliness, and deformity—as He said:

"Corrupt women are for corrupt men, and corrupt men are for corrupt women; good women are for good men, and good men are for good women."

The fourth meaning pertains to the esoteric interpretation (*ta'wīl bāṭin*), involving the correspondence between outward realities and inward hierarchies.

The fifth meaning belongs to the science of ultimate realities (*'ilm al-ḥaqā'iq*). This and the preceding meaning are reserved for those qualified in those sciences, and those to whom God grants success shall attain them. We did not intend to explain such matters here; rather, our purpose is merely to mention something of what we have heard concerning jurisprudence, and upon that we shall continue, not exceeding the limits of the subject with which we are concerned, God willing.

In this verse there is encouragement toward marriage, since God counted His creating spouses for human beings from among themselves among His signs. Therefore it is commendable to accept His gift and not reject it.

There is also an indication that true tranquility is attained by human beings only through spouses, and any tranquility found elsewhere is inferior to it. Likewise, genuine affection and mercy are not truly realized except between husband and wife.

His words, **"And He placed between you,"** mean either between men and women, or between each husband and wife.

And His words, **"and He placed between you affection and mercy,"** mean that He established affection and mercy between spouses both in times of sexual desire and otherwise, unlike the rest of the animals, which show affection only during periods of mating. This is a blessing with which He has distinguished you above them, for the orderly conduct of your worldly life depends upon cooperation, and cooperation requires mutual affection and compassion.

It has also been said that **"affection"** is an allusion to sexual intercourse, while **"mercy"** is an allusion to children, as in His words, *"a mercy from Us."*

His statement, may God sanctify his spirit:

And the Exalted said:

"Marry off the unmarried among you and the righteous among your male and female slaves. If they are poor, God will enrich them from His bounty. God is All-Encompassing, All-Knowing. And let those who cannot find the means to marry remain chaste until God enriches them from His bounty..."

The word **ayyim** (unmarried person) refers to one without a spouse, whether male or female, virgin or previously married.

Know that God, Mighty and Exalted, commanded marriage because it is a cause of affection, good upbringing, increased compassion, and the preservation of the human species.

This command is directed to guardians, instructing them to arrange marriages for those whose marriage contracts are under their authority. Likewise, they are commanded to marry such

women to unmarried men; that is, marry your daughters, sisters, and those under your care to the unmarried among you, meaning among the Muslims. Masters, too, are instructed to marry their slaves when they seek marriage.

He then mentions that poverty should not be a reason for preventing marriage, for the bounty of God is abundant.

This verse is also evidence that the marriage of previously married women is lawful. Since the preceding verses mentioned the creation of spouses and their being a source of tranquility, and since it is already known that marriage to virgins is lawful, this verse demonstrates that marriage to women who have previously been married is likewise lawful.

The specification of "the righteous" is because safeguarding their chastity is more necessary and important. It has also been said that "the righteous" means those fit for marriage and capable of fulfilling its rights, and that marrying such people is preferable.

This command is one of encouragement, not obligation. Its meaning is that guardians ought to marry those under their care when they request marriage and should not prevent them from doing so. It does not mean that they should compel someone to marry against his or her wishes. Similarly, masters should not prevent their male and female slaves from marrying when they desire it. Nevertheless, with respect to their slaves, masters possess discretion: they may marry them off, refuse to do so, or even compel them to marry if they wish. Guardians, however, do not possess such authority.

Thus this verse encourages guardians to arrange marriages for those under their care, and encourages masters to marry off their slaves. The rulings concerning the marriages of slaves and slave women will be discussed later. In certain respects they are like minor children who have not reached maturity, such as when masters marry them off without their consent, just as fathers marry off their young children without their permission. Their rulings differ, however, in other matters such as divorce and the like, all of which will be discussed later.

His statement, may God sanctify his spirit:

And He, blessed are His names, said:

"And it is He who created man from water, and made for him ties of blood and ties of marriage. And your Lord is Powerful."

His words, "**from water**," possess several meanings:

- One meaning is that He intended by it the semen, as in His words: *"Created from a gushing fluid."*
- Another is that He meant the water with which the clay of Adam (peace be upon him) was mixed.
- Another is that He sends down water from the sky, whereby plants grow; human beings consume them, and from their refined substance offspring are produced, from which another human being like themselves is created.

The word **bashar** ("man") is a collective noun and may refer to one individual or many.

His words, *"and made him ties of blood and ties of marriage,"* mean that He divided mankind into two categories: blood relations and marital relations. Blood relations are kinship, while **ṣihr** (affinity through marriage) refers to the sanctity arising from marriage connections, both male and female. Through males, blood relationships are established, and through females, affinal relationships are established.

In this verse there is also encouragement toward marriage, since God mentioned that He made mankind into blood relatives and relations by marriage. This is from His wisdom and kindness toward His servants, because it is a cause of affection, and affection is a means to the welfare of both religion and worldly life.

Since this is an act of divine wisdom, its realization is necessary; and everything necessary contains reward and recompense. Thus there is reward and merit in marriage—understand this well.

His statement, may God sanctify his spirit:

We have narrated from Ja'far ibn Muḥammad, from his father, from his forefathers, from the Messenger of God (ﷺ), that he said:

"Whoever desires to meet God pure and purified, let him preserve his chastity through a wife."

Purity means freedom from sin, and "pure" and "purified" have essentially the same meaning, with the second emphasizing the first.

To be chaste (*'affa*) means to refrain from what is unlawful. A **zawj** is a husband, while a **zawjah** is a wife, and their plural is **azwāj**. The word **zawj** may refer to either male or female, as in His words, *"and from him He created his mate."* The mate of everything is its counterpart. The "meeting" referred to here means returning to the Hereafter. The preposition in "through a wife" denotes means, while the use of the singular implies that even one wife suffices.

Thus the meaning is:

Whoever wishes to return to the Hereafter free from sin should refrain from fornication by marrying even a single wife, if he cannot afford more. If he marries as many women as are lawful for him, that will serve even more effectively to protect him from immorality.

It is narrated from the Messenger of God (ﷺ):

"When you are told a saying attributed to me, compare it with the Book of God. Whatever agrees with it, I indeed said; whatever does not agree with it, I did not say."

When we compare this tradition with the Qur'an, we find that it accords with His words:

"That you may find tranquility in them..."

For purity from sin is attained only by refraining from what is unlawful, and such restraint is achieved only through finding tranquility in what is lawful. Since God has granted every person a spouse in whom to find repose, that spouse serves to protect him from the forbidden.

Thus:

- whoever marries becomes chaste,
- whoever is chaste becomes pure,
- and whoever is pure meets God pure and purified.

In this report there is encouragement toward marriage, as we have already explained.

Moreover, it contains numerous meanings, as the Prophet (ﷺ) said:

"I have been sent with concise speech."

Meaning: words in which each expression contains many meanings and numerous purposes.

We shall mention one meaning that serves as an indication of the others.

A human being is a composite made up of a spiritual soul and a physical body. The soul is like the husband and the body like the wife, for it is the soul's companion, its instrument, and that which it needs.

Thus the meaning of his saying, **"Whoever desires to meet God..."**, is that whoever wishes to meet God purified should occupy himself with the defects of his own body, with reforming his own condition, and with matters concerning himself, rather than with the faults of others, as it is said:

"Blessed is he who is occupied with the faults of his own self rather than the faults of others."

As for preserving chastity through a wife, this is achieved in several ways.

One of them is that when a man approaches his wife, his desire is calmed, and thus he refrains from seeking others.

It is narrated from the Commander of the Faithful, 'Alī ibn Abī Ṭālib (peace be upon him), that while he was sitting among his companions, a woman passed by and they were struck by her beauty and continued looking at her. He said:

"The eyes of these stallions are ever wandering. She is only a woman like the women they possess. If one of you is impressed by a woman, let him return to his family and touch his wife until he becomes tranquil."

Another way is that a wife prevents her husband from turning to others through her love, her beauty, and the constancy of her companionship.

His statement, may God sanctify his spirit:

And from him (peace be upon him), he said: "Whoever wishes to be upon my fiṭrah, let him follow my Sunnah, for among my Sunnah is marriage."

Fiṭrah denotes the natural disposition upon which God creates a child in its mother's womb, and it may also signify religion. *Sunnah* denotes a form, a disposition, a mode of conduct, and a way. Marriage refers both to sexual intercourse and to the contract that permits it.

This report constitutes an exhortation and encouragement toward marriage. From the standpoint of language, it possesses three meanings:

The first is that he says:

"Whoever wishes that his nature resemble my nature, let him conform himself to my form."

For I was born from lawful wedlock, and no vein of fornication touched me; and likewise, I have begotten only through lawful marriage, as God has described us:

"Indeed, God only desires to remove impurity from you, O People of the House, and to purify you completely."

The second meaning is:

"Whoever wishes to be upon my religion, let him adopt my disposition."

For I was disposed toward lawful marriage, and God made it beloved to me and made the unlawful hateful to me.

The third meaning is:

"Whoever wishes to be upon my religion, let him walk according to my way."

For God commanded me to marry with a guardian and two just witnesses, and prohibited me from celibacy and forbade monasticism.

His words, **"whoever desires,"** mean throughout the duration of his life in this world and after his death in the Hereafter.

His words, **"from my Sunnah,"** imply partiality—that marriage constitutes one part of his Sunnah.

His words, **"marriage,"** refer to the contract and to intercourse after the contract. This tradition demonstrates that his way is the best path and the middle course. For when he says:

"Among my Sunnah is marriage,"

he means that among his Sunnah is abstaining from the unlawful and preserving chastity through what is lawful. This is the middle way between licentiousness and complete celibacy. Understand this, God willing.

His statement, may God sanctify his spirit:

And from him (peace be upon him), he said: "No young man marries in the beginning of his youth except that his devil cries out, saying: 'Woe unto me! This man has protected two-thirds of his religion from me.' Therefore, let the servant fear God regarding the remaining third."

A *young man* is one in the beginning of his life, and youth denotes its commencement. *‘Ajja* means to cry out and raise one's voice. *Shayṭān* refers to Satan and, more generally, to every rebellious and obstinate being among men, jinn, and beasts. *Wayl* signifies the occurrence of evil. *‘Aṣama* means to protect and preserve. A third is one share out of three.

The word *dīn* possesses many meanings: recompense, Islam, worship, obedience, reckoning, domination, sovereignty, authority, kingship, judgment, conduct, administration, unity, religion, condition, and decree. These amount to eighteen meanings, and each has an application in this report.

The meaning of the tradition is:

No youth marries at the beginning of his life except that his enemy laments, having despaired of leading him astray, since two-thirds of his religion have been protected from him.

The Messenger of God (ṣ‘l) then said:

"Therefore, let the believing servant fear God concerning what remains."

The expression **"two-thirds of his religion"** has numerous meanings.

One is that if religion is divided into thirds, two-thirds are greater than one-third, since plurality begins with two. Thus, when the greater part has been protected, one need only fear God concerning the lesser part. For many sins arise from the love of women, something obvious and requiring no explanation.

Another is that the soul has three faculties:

1. The nutritive and appetitive faculty.
2. The sensory and irascible faculty.
3. The rational and human faculty.

The commands and prohibitions of religion pertain to each of these. Through marriage a person is relieved regarding all the appetites, and he attains honor, which is among the greatest bodily pleasures. Thus only the affairs of the rational faculty, namely knowledge, remain. Therefore, if marriage protects two-thirds of religion, one must fear God regarding the remaining third through sound opinions and true knowledge.

Another interpretation is that the obligations of religion concern a person's three conditions: his religion, his worldly life, and his Hereafter. Through marriage he is spared disgrace in religion—such as flogging, stoning, and exclusion from communal prayer—and likewise spared worldly

afflictions such as fines, confiscation, humiliation, and disgrace. Thus he should fear God concerning his Hereafter, namely his beliefs and opinions.

Another meaning is that religion consists of faith, which is divided into:

1. Speech by the tongue.
2. Actions by the limbs.
3. Belief in the heart.

Marriage protects a person from shameful acts arising from lust and similarly from shameful speech. Thus he must fear God regarding what pertains to the heart.

As for his saying:

"His devil cries out,"

it has many meanings corresponding to the various meanings of religion.

First, the spiritual devil who whispers into the breasts of mankind cries out in despair, since much of his temptation concerns women. As the Commander of the Faithful said:

"Women are the snares of Satan."

Thus the devil says:

"This man has protected the greater part of himself from me."

For the consequence of one's deeds is tied to one's actions; if his actions are protected, so too is his ultimate outcome.

Secondly, his enemies among the nations hostile to Islam lament, saying:

"He has protected the greater part of his Islam that pertains to the outward aspect, and I can no longer mislead him regarding the inward."

Thirdly, his commanding soul (*al-nafs al-ammārah bi-l-sū'*) laments and says:

"He has protected the greater part of his habits and rectified the greater part of his condition."

Fourthly, his enemy with respect to wealth laments, saying:

"He has protected the greater part of his possessions."

For fornication brings poverty, whereas marriage saves one from the poverty inherited from fornication and thereby preserves one's wealth.

The same applies to the remaining interpretations. Reflect carefully and you will attain their meanings.

His statement, may God sanctify his spirit:

And from 'Alī (peace be upon him), who said: "Whenever one of the Companions of the Messenger of God (ﷺ) married, the Messenger of God would say: 'His religion has become complete.'"

Perfection means completeness.

The meaning is that his Islam has been completed, since marriage is among its conditions. His obedience is completed because he has complied with God's command regarding marriage. His conduct is completed because he becomes ashamed to commit indecency. His dominion is completed because the wife is like a minister who assists him in certain matters. His worship is completed because he is protected from the whisperings of the soul.

Thus, whoever abandons marriage without excuse has diminished his religion, either because he will fall into immorality or because he opposes one of God's commands.

Therefore, this too is an encouragement toward marriage.

His statement, may God sanctify his spirit:

And from him (peace be upon him): 'Uthmān ibn Maz'ūn came to the Messenger of God (ﷺ) and said, "O Messenger of God, thoughts have overcome me, and I have not done anything until seeking your counsel..."

The author then begins an extensive commentary on this celebrated report, which he himself describes as:

"A tradition of immense significance and lofty rank, containing meanings, purposes, aims, and guidance whose ultimate depths no human being can fully encompass."

He proceeds to explain the four things that crossed 'Uthmān ibn Maz'ūn's mind:

1. Wandering the earth in ascetic devotion.
2. Abstaining permanently from meat.
3. Castration.
4. Abstaining from sexual relations with his wife.

The Prophet (ﷺ) prohibited all four and substituted for them:

- attendance at mosques rather than wandering,
- lawful enjoyment of meat,
- fasting rather than castration,
- and the rewards associated with marital intimacy rather than abstinence.

He explains that these four practices had become doctrines among certain religious communities and sects, and that the Prophet abolished them in Islam.

He further elaborates on the immense rewards mentioned in the report—ten good deeds for taking one's wife's hand, one hundred for kissing her, one thousand for intercourse, the presence of angels, the rewards of ritual bathing, and the blessings of offspring—interpreting these as manifestations of God's multiplying the reward of lawful pleasures and acts that preserve the human race.

Concerning the Prophet's placing his hand upon 'Uthmān's chest, he remarks that this was among the miracles of the perfected ones, who are able to calm the disturbed souls of those below them, just as a weight placed upon a feather tossed by the wind causes it to become still.

Finally, regarding the Prophet's statement:

"Whoever turns away from my Sunnah, the angels will turn his face away from my Pond on the Day of Resurrection,"

he explains two meanings:

1. Whoever turns away from his religion will be deprived of the assemblies of sacred knowledge in this world.
2. Whoever turns away from his Sharī'ah will be repelled by the spiritual angels from his Pond, the Kawthar, on the Day of Resurrection, for none shall drink from it except those who remained upon his religion.

He concludes humbly:

"Know this, for it is but a little of the much that this tradition contains. It is only what I have understood despite the paucity of my knowledge and my being the least of the

insignificant. Whoever possesses more than this, I ask him to mention it, so that his brethren among the sons of his species may benefit from it."

His statement, may God sanctify his spirit:

And from the Messenger of God (ﷺ), who said: "O people, marry, for I shall boast of your numbers before the nations on the Day of Resurrection. The best of women is the loving and fertile one. Do not marry a foolish woman, for companionship with her is an affliction and her children are a loss."

To outnumber others means to surpass them in abundance. A foolish woman (*ḥamqā'*) is one deficient in reason. Affliction (*balā'*) denotes distress and hardship, while loss (*diyā'*) means destruction or neglect.

This tradition contains an exhortation and further encouragement to marriage because of the Prophet's pride in the multitude of his community. It is not a command imposing obligation.

Likewise, his statement:

"Do not marry the foolish woman,"

is not a prohibition rendering such marriage unlawful, but rather advice and instruction, because of the hardships caused by living with her and the neglect of her children.

Having encouraged marriage, he then described the woman through whom a man benefits, mentioning three qualities:

1. She is fertile (*walūd*).
2. She is loving (*wadūd*).
3. She is intelligent, since he prohibited marrying the foolish woman.

These are among the noblest qualities in women.

For God says:

"Your women are a tilth for you."

Thus, every woman who does not bear children is not a "tilth."

And He says:

"He placed between you affection and mercy."

Therefore, one who does not love is not truly a wife but rather an enemy, as God says:

"Indeed, among your wives and your children are enemies to you."

And if she is foolish, she becomes an evil companion, as God says:

"Would that there were between me and you the distance of the two Easts; what an evil companion!"

This tradition demonstrates that God created spouses for three benefits:

1. Preservation of offspring.
2. Attainment of pleasure.
3. Proper ordering of worldly life.

If a woman neither bears children, nor loves, nor possesses sound judgment, these three benefits are lost, and she becomes a severe affliction. Therefore, he encouraged marrying women possessing these qualities.

As for taking pride in the abundance of followers and supporters, this is desirable both in religion and in worldly affairs. In worldly matters its benefit is evident and requires no proof. In religion, the greater the number of followers, the greater the number of righteous deeds they perform, and whoever guides them shares in the reward of those deeds.

There is an indication here that a noble man ought not, except in cases of necessity, marry a barren woman, one of bad character, or a foolish woman.

His words:

"Her children are a loss,"

mean either that they resemble her in foolishness, so that no one benefits from them, or that they perish through neglect because she does not know how to care for their welfare.

His statement, may God sanctify his spirit:

And from him (peace be upon him): "Whenever a believing man approaches his believing wife, two angels surround him, and he is like one unsheathing his sword in the path of God. When he finishes with her, sins fall away from him just as leaves fall from trees in their season, and when he performs the ritual bath he is stripped clean of sins."

Then a woman said:

"May my father and mother be sacrificed for you, O Messenger of God! This is for men—what is there for women?"

He replied:

"When she conceives, God writes for her the reward of one who fasts and one who stands in prayer. When labor pains seize her, none knows the magnitude of her reward except God. When she gives birth, God writes for her one good deed and erases one sin for every suckling from the breast. And if she dies in childbirth, she will rise on the Day of Resurrection without reckoning, for she dies in grief."

The author remarks that he has already spoken at length on similar traditions in the commentary on the report of Ibn Maẓ'ūn, but he adds further explanation.

The meaning is that when a man approaches his wife and subdues his commanding soul through lawful pleasure and restrains Satan by preserving chastity, he resembles one who unsheathes his sword in God's cause, for both repel and overcome an enemy.

Many sins fall away from him, just as leaves fall from trees. Through the ritual bath he becomes even more purified, for being "stripped" of sins signifies a more complete cleansing than the mere falling of leaves. Thus after bathing he is freed from all sins.

The author's discussion also highlights the nobility of the Prophet's character, as God described him:

"Indeed, you are upon an exalted character."

For men and women alike felt no hesitation in asking him about their religious and worldly concerns, as this woman asked concerning the rewards of marriage for women.

He explains that she receives the reward of the one who fasts and stands in prayer because pregnancy imposes hardships resembling those endured by worshippers. Her reward becomes greatest during labor because of the suffering she experiences.

As for the reward attached to each suckling, it is because nursing is an act of charity and obedience to God.

Her rising without reckoning means that, because she dies burdened with grief for her child and without having benefited from him or knowing who would care for him after her, God compensates her by admitting her into Paradise without account.

He distinguishes between two resurrections:

- the lesser resurrection, referred to in the saying:
"Whoever dies, his resurrection has begun,"
- and the greater resurrection, when mankind stands for judgment.

The woman who dies in childbirth experiences freedom from reckoning in both respects because of the grief she bears.

This tradition constitutes another encouragement toward marriage, and indicates that these merits pertain particularly to women capable of bearing children, whereas barren women do not share in these specific virtues.

His statement, may God sanctify his spirit:

And from him (peace be upon him): "Whoever abandons marriage out of fear of poverty has harbored evil thoughts about his Lord," according to God's saying:

"If they are poor, God will enrich them from His bounty."

Poverty (*'aylah*) means destitution.

The author states that one who abstains from marriage must belong to one of four categories:

1. One seeking immorality.
2. One deficient in religion.
3. One inclined toward excessive asceticism.
4. One afraid of poverty.

The previous traditions addressed the first three, while this tradition addresses the fourth.

Thus:

- *"Whoever wishes to meet God pure and purified"* discourages immorality.
- *"His religion is completed"* addresses deficiency.
- The report of Ibn Maz'ūn condemns excessive asceticism.
- And this tradition prohibits fear of poverty.

Fear of poverty reflects سوء الظن بالله (having an unfavorable opinion of God), since God has guaranteed provision for all creatures:

"Indeed, God is the Provider, Possessor of Strength, the Firm."

And He specifically guaranteed provision for those who marry according to His law:

"If they are poor, God will enrich them from His bounty."

This tradition is derived from that verse.

There is also an indication here that marriage itself is among the means by which sustenance is brought to a servant. Therefore, whoever is severely afflicted by poverty while unmarried should marry, so that God may enrich him through His bounty as He promised.

His statement, may God sanctify his spirit:

And from 'Alī (peace be upon him): "Whenever two believers are united through lawful marriage, a caller from heaven proclaims: 'Indeed God has joined so-and-so to so-and-so.' And whenever two believing spouses separate after marriage, a caller from heaven proclaims: 'Indeed God has permitted the separation of so-and-so from so-and-so.'"

This tradition has two principal meanings.

The first admits two interpretations.

The first and superior interpretation is that whenever two people are joined through a lawful contract, heaven announces their union because of God's great pleasure with it. Likewise, when they separate through a lawful divorce, their separation is proclaimed because the woman thereby becomes lawful for another husband.

The second interpretation is that the proclamation occurs upon marital intercourse and upon completion of it, because of the immense reward involved.

The second principal meaning is that spouses neither unite nor separate except by God's decree and permission. The heavenly proclamation serves to affirm this divine determination. The proclamation itself signifies that God commands one of His angels to announce the matter, so that the inhabitants of heaven hear it, and among the inhabitants of the earth only those of His chosen servants who deserve to hear it.

There is an indication here that marriage belongs to the realm of divine decree and predestination, as in the saying:

"Five things are by divine decree and predestination: one's spouse, one's children, one's wealth, one's authority, and one's lifespan."

The encouragement contained in this report is that marriage is something pleasing to God, to such an extent that He commands its proclamation. Therefore every believer ought to seek that which pleases Him.

And according to the second meaning, since God Himself decrees and permits it, one ought to submit to His decree, seek it, and not disdain it.

Thus, according to both meanings, this tradition serves as a strong encouragement and affirmation regarding marriage.

His statement, may God sanctify his spirit:

And from the Messenger of God (ﷺ), that he said: "Whenever a servant increases in faith, he increases in love for women."

Increase in faith means advancement through its degrees.

This report admits several meanings.

One is that whoever rises in the degrees of faith increases in his love for wives, because marriage contributes to the perfection of faith by removing evil thoughts and temptations.

Another is that as a person advances in faith, he grows in love for women because he comes to know the pleasure, virtue, and reward found therein.

This report is an encouragement toward marriage, in that it makes increase in faith a cause for increased love of wives, and increased love of women a sign of increased faith. Thus, whoever's faith increases, his love for them increases; and whoever finds his love for them increasing, knows that there has been an increase in his faith.

His words:

"love for women"

admit two interpretations:

1. Love for wives through maintenance, companionship, spending the night with them, and intimacy.
 2. Love for women in general, by seeking righteous women for lawful marriage.
-

His statement, may God sanctify his spirit:

And from him (ﷺ), that he said: "Three things were given to the Prophets: perfume, wives, and the tooth-stick (siwāk)."

"Three" is a masculine numeral and therefore its object must be feminine, such as "three blessings," "three favors," or "three virtues."

Perfume (*itr*) means fragrance.

This report contains two meanings.

The first is that these three blessings possess such excellence that they were bestowed upon the Prophets, and nothing but that which contains virtue is granted to them.

The second is that since they were given to the Prophets, it is incumbent upon their communities to practice them and imitate them therein.

The notion of being "given" has several meanings:

- They were created especially for the Prophets and generally for their communities.
- The Prophets were enabled to possess them, just as Adam was enabled to possess Eve, Noah his wife, Abraham Hagar, Moses Ṣafrā', and Muḥammad (ﷺ) Khadījah.
- God endowed them with strength regarding their wives and did not afflict their bodies with infirmity.

As for Jesus' abstention from marriage, this did not negate any of these four aspects. Rather, he abandoned marriage voluntarily because of his renunciation of the world, owing to causes and reasons that necessitated it. Otherwise, he too had been granted these blessings just as the Prophets before and after him were granted them.

Know that whenever a tradition mentions several things, it may be cited in several places according to the number of things mentioned. Thus this report, which contains three matters, is cited in discussions concerning perfume, marriage, and the tooth-stick. The same principle applies to other traditions and reports.

His statement, may God sanctify his spirit:

And from Ja'far ibn Muḥammad (peace be upon him), who said: "Four things are among the characteristics of the Prophets: cleanliness, the use of perfume, removal of body hair—meaning by depilatory—and frequent intercourse, meaning with women."

He then mentioned Solomon son of David (peace be upon them), saying:

"He had one thousand women in a single palace: seven hundred concubines and three hundred wives."

It was said to him:

"May I be your ransom, how could he have strength for them all?"

He replied:

"God gave him the sexual strength of forty men, and He granted the same to the Prophet (ﷺ)."

It was then said:

"And what about 'Alī (peace be upon him)?"

But he became embarrassed to mention 'Alī because of his paternal relationship to him and because of the station of Fāṭimah (peace be upon her), and so he remained silent and said nothing.

That is, the Prophets were naturally disposed toward these four characteristics.

Cleanliness (*tanazzuf*) comes after ritual purity. Purity is the removal of impurity and is obligatory, whereas cleanliness means the cleanliness of body and clothing and is recommended.

A garment may be clean but not ritually pure—for example, a garment washed and whitened by an unbeliever. Likewise, a garment may be ritually pure but dirty, such as one worn by a believer and soiled by sweat. This is the difference between purity and cleanliness.

Perfuming oneself means applying fragrance to the body and clothing.

Nūrah is a depilatory compound made from lime and arsenic, applied to body hair and then removed with ease.

Ṭarūqah means woman, that is, one who is approached sexually. The meaning is therefore that among the characteristics of the Prophets was frequent intercourse with women. If *ṭarūqah* is taken as a verbal noun, then it means frequent sexual intercourse with women.

Mahr means dowry, and a *mahriyyah* is a wife married with a dowry.

A *surriyyah* is a female slave kept for sexual relations.

This report shows that in the law under which Solomon (peace be upon him) lived, a greater number of women was permitted than in this law. It also indicates that the palace in which he housed them contained one thousand dwellings, each woman having her own residence.

The strength given to Solomon and to Muḥammad (ṣ‘I) was a divine gift. The report was mentioned as evidence of the Prophets' characteristic of frequent intercourse.

His statement that he was ashamed to mention ‘Alī because of his paternal relation to him and because of the rank of Fāṭimah admits subtle meanings.

Otherwise, these same considerations apply to the Messenger of God (ṣ‘I) and Khadījah, who are his grandparents.

Among these meanings are:

- Parents are closer than grandparents, and so he was more embarrassed regarding them.
- He was embarrassed because of the dignity of Fāṭimah, since mention of ‘Alī necessarily implied mention of her.
- Fāṭimah remained his sole wife throughout her life.

There are also esoteric meanings, but our purpose is not to discuss them; rather, we intend to explain the outward rulings.

If someone asks:

Why did he not answer? Why should one be embarrassed concerning a matter of knowledge, when God does not shy away from the truth?

We answer:

Some questions must be answered, and embarrassment concerning them is impermissible—such as questions relating to purification, washing, ritual impurity, menstruation, and the like. Other questions are not obligatory to answer, and modesty may be exercised regarding them. Such is the case with questions concerning the sexual strength of ‘Alī (peace be upon him), for it is not necessary to disclose such matters to everyone. Likewise, questions regarding the exact manner in which the Prophet (ṣ‘I) had relations with his wives need not be answered for all people.

There is also an indication here that the Messenger of God (ﷺ) possessed greater enjoyment than the other Prophets.

For Solomon (peace be upon him), despite having the strength of forty men, took for himself a thousand women—many times greater than his capacity. But the Messenger of God (ﷺ), though granted similar strength, chose only approximately one-third of that number, taking twelve free wives and only a few concubines, such as Māriyah the Copt.

This was greater in pleasure, because concentrated strength produces greater enjoyment.

His statement, may God sanctify his spirit:

And from Abū Ja‘far Muḥammad ibn ‘Alī (peace be upon them), who said:

"‘Alī (peace be upon him) left behind four wives and nineteen concubines."

That is, at the time of his death.

This serves as encouragement toward marriage, for he possessed the full number of wives permitted under this law and also kept numerous concubines.

His statement, may God sanctify his spirit:

He said: "One day he gathered with his brother Zayd and counted the women whom al-Ḥasan ibn ‘Alī (peace be upon them) had married, and they recorded fifty-six, though they had not completed counting the rest."

These reports are all evidences of the character of the Prophets and Imams in frequent intercourse.

Imam al-Ḥasan ibn ‘Alī was known to divorce frequently. He always had four wives at a time.

Whenever he divorced one and her waiting period expired, he married another, until the number reached approximately this amount.

Know this.

His statement, may God sanctify his spirit:

He said: "God, Mighty and Exalted, removed sexual ardor and lust from our women and placed it in our men. Likewise He did with our Shī‘ah. He removed it from the men of Banū Umayyah and placed it in their women, and likewise with their followers. Superiority in taking many wives belongs only to the one who is able to maintain them in their livelihood, who has been granted sufficient sexual strength to preserve their chastity, who is able to avoid favoritism among them, and who does not leave some of them suspended, as God has forbidden. But if he is unable to do so, then superiority lies in limiting oneself to what one is capable of maintaining."

Shabaq and *ghulmah* both refer to strong sexual desire.

The meaning is that excellence in having many wives does not consist merely in increasing their number. Rather, merit belongs only to one who:

- is capable of supporting them financially;
- possesses sufficient sexual capacity to preserve their chastity;
- is able to maintain fairness among them;
- and does not leave some neglected or "suspended," as God prohibited.

If one cannot fulfill these conditions, then the virtue lies in restricting oneself to the number one can properly maintain.

Thus, abundance is not itself the object of praise; rather, praise lies in fulfilling rights and acting with justice. In this too there is encouragement toward marriage, but accompanied by the condition of equity and the ability to discharge its obligations.

The term **ghulmah** means sexual desire, and **bā'ah** means the capacity for marriage and intercourse. His words **"he preserves their chastity"** mean that he protects them from fornication.

This report contains an encouragement toward marriage, because strong desire for it is counted among the virtues of the Imams from the Household of the Messenger of God (ﷺ), whereas weakness in this regard is reckoned among the defects of the Umayyads.

His statement:

"God removed sexual ardor..."

has two interpretations.

The first is that God, Mighty and Exalted, fashioned our men and the men among our followers with strong inclination toward marriage, and fashioned our women and the believing women among our followers with lesser inclination toward it. Both dispositions contribute to chastity. On the other hand, He fashioned the men of Banū Umayyah and their followers with weaker desire for marriage, and their women with stronger desire for intercourse. Both of these conditions lead to fornication. For when men possess little inclination toward marriage while their women possess strong desire, this becomes a cause of immorality among them.

The second interpretation is that God strengthened the organs of intercourse in our men and the men of our followers and weakened them in our women, while He weakened those organs in the men of Banū Umayyah and their followers and strengthened them in their women; hence adultery became widespread among them.

Know that no Imam from the Household of the Messenger of God (ﷺ) arose except that God placed in his loins a successor to stand in his place after him, and God protected him from defects and blemishes, as He says:

"God only wishes to remove impurity from you, O People of the House, and to purify you completely."

Likewise, there was no tyrant among the Umayyads except that he was afflicted with some bodily defect or inner vice. Some were afflicted with passive homosexuality, others with impotence, and others with effeminacy.

If it is asked:

The Umayyads were notorious for excessive indulgence in fornication and immorality, so how can you attribute these defects to them?

We reply:

You have spoken truthfully. They indeed engaged in the acts you mention, but they committed such obscenities out of greed for them, audacity toward God, and opposition to the Messenger of God (ﷺ), not because of any overpowering sexual ardor. All the defects we have mentioned are well known and reported concerning them. Understand this, and may God grant you success in perceiving the realities of matters.

He mentions that superiority in having many wives depends upon three conditions:

1. The ability to provide for their livelihood.
2. The ability to preserve their chastity through sexual capacity.
3. The ability to avoid favoritism among them in maintenance, housing, spending the night, and other matters.

Whoever possesses these qualities has merit in increasing the number of his wives. Otherwise, limiting oneself is preferable, because if any one of these conditions is lacking, the wives become a source of corruption, burden, and hardship for him.

The "suspended woman" (*mu'allaqah*) is likened to an animal tied with a rope and left hanging in one place: neither fed nor released to roam and graze. Likewise, a wife whose husband does not fulfill her needs and does not release her so that she may marry another is like such an animal.

The author indicates that these three conditions are established by the three traditions that follow.

- The Prophet's prohibition against satisfying oneself while one's family remains hungry establishes the necessity of financial support.
 - The report concerning one who gathers wives beyond his sexual capacity establishes the necessity of preserving their chastity.
 - The prohibition of monasticism establishes the necessity of avoiding favoritism and neglect, since the Prophet encouraged marriage for the multiplication of the community, and therefore one should marry only the number one is capable of maintaining and with whom one may have children.
-

His statement, may God sanctify his spirit:

And from Ja'far ibn Muḥammad (peace be upon him), from his father, from his forefathers, from the Messenger of God (ṣ' l), that he forbade a man to satisfy himself while leaving his family hungry, and he said: "It is sufficient destruction for a man that he neglect those whom he supports."

The word **ahl** ("family") has two meanings:

- A specific meaning: one's wife.
- A general meaning: one's wife and children.

Both meanings are intended here.

His statement:

"It is sufficient destruction for a man..."

admits two meanings.

First, because God becomes angry with him, since he has neglected those whom he was commanded to preserve.

Second, because if he neglects his dependents, he enjoys no pleasant life in this world, nor does he leave behind progeny; thus he departs this world in disgrace and loss. Such conduct is itself sufficient destruction.

His words:

"those whom he supports"

also admit two meanings:

- One whom he supports, namely a wife by whom he becomes a man with dependents.
- His dependents, namely his wife and children.

His statement, may God sanctify his spirit:

And from him (peace be upon him), he said: "Whoever gathers more women than he is able to have intercourse with, and they commit fornication, the sin falls upon him." And God has said: 'If you fear that you cannot be just, then one, or those whom your right hands possess.'"

His words:

"more women than he is able to marry"

mean more women than he is able to have intercourse with.

His statement:

"the sin falls upon him"

means that he shares in their sin, because he is the cause of their falling into indecency, having gathered them together without possessing the ability to satisfy them.

This verse requires justice among wives in all their needs—maintenance, residence, sexual relations, and other rights. Whoever marries more women than he can deal with justly should restrict himself to the number he can manage.

Thus:

"Then one..."

means:

If you fear injustice, then suffice yourselves with one wife, or with female slaves whom your right hands possess.

His statement, may God sanctify his spirit:

And from the Messenger of God (ﷺ): "He prohibited monasticism and said: 'There is no monasticism in Islam. Marry, for I shall boast of your numbers before the nations.' He prohibited celibacy, and prohibited women from practicing celibacy and withholding themselves from husbands."

Tarahhub means abandoning marriage and is a kind of self-castration, whereby a person extinguishes the desire for marriage through forgetfulness of it and occupation with worship.

Tabattul means abstaining from marriage.

Thus it is impermissible to abandon marriage or to abstain from intercourse with one's spouse merely out of aversion to it, without some legitimate impediment.

His words:

"and prohibited women from withholding themselves from husbands"

mean that women already married are forbidden from refusing themselves to their husbands, just as unmarried women are forbidden from refusing marriage altogether.

Both prohibitions are encouragements toward marriage, because such practices belonged to the Christians, and therefore Islam prohibited them.

His statement, may God sanctify his spirit:

And from Ja'far ibn Muḥammad (peace be upon him), who was asked concerning a man whom fear of God had so overwhelmed that he abandoned women, good food, and perfume, and was unable even to raise his head toward the sky out of reverence for God.

He replied:

"As for your statement regarding abandoning women, you know how many wives the Messenger of God had. As for abandoning fine food, the Messenger of God used to eat meat and honey. As for your statement that fear of God overcame him so that he could not raise his head toward the heavens, true humility resides in the heart. Who was more humble and more fearful of God than the Messenger of God (ﷺ)? Yet he never behaved in this manner. God has said:

'Indeed, in the Messenger of God you have an excellent example for whoever hopes in God and the Last Day.'"

"And his statement that he was asked" means that he was asked about three issues: abandoning women, abandoning good food, and not raising one's head to the sky. He answered them with three responses, all of which are actions of the Messenger of God (ﷺ). He further supported their correctness with evidence from the Book of God Almighty, namely His command to emulate His Messenger (ﷺ).

What has already been explained earlier—such as the interpretation of this narration—appears in the earlier report of Ibn Ma'zūn regarding abandoning women and abandoning eating meat, so refer back there.

As for the additional clarification in this narration, it is that he refuted the one who claimed that fear (khawf) meant not raising one's head to the sky, clarifying that the Messenger of God (ﷺ) did not do that in this sense.

Know that looking at the sky contains many benefits:

- One is that the observer sees the dominion of the heavens and thereby recognizes the power of God Almighty and the majesty of His greatness.
- Another is that by looking at it and seeing what is in it, one understands that his religion is founded upon an analogy with creation.

And his statement, "true humility (khushū') is in the heart," means that whoever does not have humility in his heart will not benefit from refraining from looking at the sky, because such refraining would be mere ostentation on the part of the doer, since it would contradict the practice of the Messenger of God (ﷺ). And if humility were truly in his heart, he would not intend anything contrary to it.

It has also been mentioned that the most pleasant foods are meat and honey, as this is a response to those who abandon good food, based on his statement that the Messenger of God (ﷺ) used to eat meat and honey, and these are indeed among the most pleasant of foods, which is well known and requires no elaboration.

Know that I have concluded here the mention of the recommended matters in marriage, as I have conveyed what I have heard and understood. I have spoken only according to the outward meaning supported by the true inward meaning, and I have not تجاوز the limits nor deviated from what is intended. So understand this, God willing.

"Mention of those it is recommended to marry and those from whom marriage is discouraged"

When he finished discussing the recommended aspects of marriage, he moved on to mention those it is recommended to marry and those from whom marriage is discouraged. From this

division, it is understood that women are of two categories: a category it is recommended to marry, and a category from whom marriage is discouraged. Each of these categories has degrees and levels in honor and baseness, elevation and lowliness, righteousness and corruption, as will be explained in detail in this chapter. We will proceed to explain each narration as we did previously.

Hadith: “Choose for your semen, for the maternal uncle is one of the two companions of intimacy.”

He said: “We narrated from Ja‘far ibn Muhammad, from his father, from his forefathers, that the Messenger of God ﷺ said: *Choose for your semen, for the maternal uncle is one of the two companions of intimacy.*”

“**Choose**” means select carefully. “**Nutfah**” (drop/semen) refers to pure fluid, whether little or much; its plural is *nutf*. The **maternal uncle (khāl)** is the brother of the mother. “**Ḍajī**” means one who lies down beside another; *ḍujū’* is lying on the side.

The meaning is that he commanded choosing righteous women, then gave the reason: “for the maternal uncle is one of the two companions of intimacy.” This means that the maternal uncle of your child is like your wife who is your intimate companion. Each of them resembles the other in character. This statement has two meanings: one is a command to seek, and the other is a command regarding acceptance.

First meaning: he is saying: seek among women those fit to carry your semen in their wombs so that your children from them are righteous, bringing joy to your eyes, and your life with them will be pleasant if they are righteous. Do not marry without proper verification, lest you fall into what you dislike from them or from their children.

Second meaning: accept for your semen only those women whose suitability for carrying your semen in their womb is confirmed, and do not turn away from them to others among immoral or doubtful women, even if their beauty pleases you.

His statement “the maternal uncle is one of the two companions of intimacy” means that the brother of your wife—who is the maternal uncle of your child—is like your wife who lies with you in intimacy. Since siblings often share similar natures, and a child inevitably resembles its parents in character and temperament, if the child resembles its mother, then it resembles her brother (the maternal uncle). Thus one may infer the character of a prospective wife by observing her brother, because even if you do not see her, you may see her brother directly and infer her traits from his character. This is like the saying of the Prophet ﷺ: “*The root (lineage) is deeply influential,*” meaning the traits of fathers, mothers, grandparents, and ancestors are transmitted into children in character and morals.

Therefore, he commanded choosing righteous women: those pure in themselves and in their bodies from immorality and defects such as adultery, suspicion, betrayal, theft, leprosy, madness, blindness, and other vices. The child will be properly born, and will also be among those who love the family of Muhammad ﷺ, intelligent and perceptive, of noble lineage, free women from honorable and religious households. Understand this.

As for his statement “the maternal uncle is one of the two companions of intimacy,” the basic linguistic principle is that when two things are similar in one quality and that quality is more prominent in one of them, the weaker one is attributed to the stronger and described as part of it. The intent is not that it becomes a third thing, but that it is one of the two in description. For

example, “gravy is one of the two meats,” meaning gravy—originally water—when cooked with meat and mixed with it, is attributed to it and called part of it; not that it becomes a third separate category.

Similarly, the saying “small family size is one of the two forms of ease (wealth),” where ease is considered wealth because fewer dependents reduce financial burden. Thus it is called one of the two “wealths,” meaning it is included in the same conceptual pair, not that it is a third category.

Likewise, the wife is the “*ḍajī*,” and her brother is named in relation to her because he resembles her in character, and thus he is said to be one of the two companions of intimacy. Another explanation is that they may have shared childhood companionship in their father’s house, but the first explanation is stronger and more precise. Understand this principle and apply it to similar statements.

He further says there is a subtle meaning in this narration: the Prophet’s statement “choose for your semen” means that one should deliberately choose whom one marries for reproduction, and should not be forced into marriage by any compulsion—whether from rulers, guardians, patrons, the women themselves, wealth, or beauty. Marriage should only occur through personal choice and consent. Understand this, and God grants success.

Hadith: “Marry equals, marry among them, choose for your semen, and beware of marrying the Zanj, for their creation is distorted.”

He said: The Prophet ﷺ said: *“Marry equals, marry among them, choose for your semen, and beware of marrying the Zanj, for their creation is distorted.”*

His statement “choose for your semen” is a comprehensive instruction: one should marry only those characterized by purity, and those who are properly born (legitimate lineage), and avoid women of immorality and suspicion. “Zanj” refers to a group among the Black peoples; singular: Zanjī.

“Creation” means what is created. “Distorted” means ugly in form. “Purity” means chastity. “Born from legitimate marriage” is the opposite of suspicion. “Fujūr” means indulgence in adultery and sin. “Rībah” means accusation or suspicion.

This narration encourages seeking compatibility (*kafā’ah*) in marriage and marrying within compatible groups. This has two aspects: one obligatory and one recommended. It is obligatory to seek compatibility in religion and to avoid those who differ in religion. It is recommended to seek compatibility in lineage and social standing.

The statement “beware of marrying the Zanj” is a disciplinary warning to the community so that they do not fall into what they dislike. He mentions a reason: “for their creation is distorted.” This can be understood in two ways:

1. From the perspective of physical appearance being unattractive.
2. From the perspective that they are under divine displeasure, and thus their appearance is made unattractive.

There is a subtle meaning here, but I have only hinted at it in a manner that is appropriate. If they were not in that condition, their appearance would not be described as such.

“Born from legitimate marriage” means born from lawful wedlock. The difference between “fujūr” and “rībah” is that a woman of fujūr is publicly known for adultery, whereas a woman of rībah is merely suspected of it.

Hadith: “When God intends good for a servant...”

He (peace be upon him) said, from the Commander of the Faithful (‘a): God Almighty says:

“When I intend to grant a servant something better than this world and the Hereafter, I make for him a remembering tongue, a humble heart, a body patient in affliction, and a believing wife who pleases him when he looks at her and guards him when he is absent with respect to herself and his property.”

Commentary

Such a statement is of a rank above ordinary hadith but below the Qur’an, because it is not a verse from it, though it is attributed to God Almighty; it is called *ḥadīth qudsī*.

This narration informs us that the good of this world and the Hereafter is only obtained by the will, intention, and granting of God. Whoever God wills, He bestows it upon him.

In language, “good (khayr)” refers to religion and wealth. Whoever is granted these four qualities has been given both worldly and otherworldly provision together. Religion and wealth in this world are well known; the “wealth of the Hereafter” is knowledge, and its religion is the perfection of religion in this world.

It has been mentioned that these goods are four things:

- a tongue accustomed to the remembrance of God,
- a heart in which humility settles,
- a body that bears trials patiently,
- and a believing, loving, chaste, and trustworthy wife.

All of these are decreed by God for His servants; whoever is not allotted them has not attained this good. They are also of two types: one purely by divine decree, and one by decree combined with habituation.

The first consists of two things: a strong body and a believing wife.

The second also consists of two things: the remembering tongue and the humble heart.

The latter two, although they are gifts from God, still require training and habituation; otherwise they change, weaken, and forget what they were created for.

As for reward and pleasure in these four things, they are only attained through using them for what they were created, voluntarily and without compulsion. The tongue was created for remembrance, the heart for humility, the strong body for patience, and the believing wife for joy and tranquility. Whoever opposes God’s intended purpose for them will neither enjoy them nor be rewarded for them.

If someone asks how it is possible to oppose God’s decree, it is said: yes, it is possible, because although God has decreed all things for His servants, He has not compelled them to act according to what He has decreed. Rather, He created them by His will and assigned to them what He willed by His wisdom, then gave them choice between acting or leaving it.

Meaning of “she pleases him when he looks at her”

This has two meanings:

1. That God places love for her in his heart due to her righteousness and good character, so he is pleased with her whether she is physically beautiful or not.
2. That she is granted physical beauty in his perception, so he is pleased with her outward appearance as well as her character and righteousness.

Meaning of “she guards him when he is absent”

This has two aspects: presence and absence, and the more important and superior one is absence, which is why it was specifically mentioned.

“Guarding him regarding herself” means preserving his rights over her private life (sexual fidelity), since the wife’s intimacy belongs to her husband.

“Guarding him regarding his property” means safeguarding what he entrusts to her.

From this narration it is understood that each action appears only through a specific bodily organ, and that organ only produces the action when it is properly prepared for it—such as the tongue, which only performs remembrance when God grants it readiness and ability.

A subtle interpretation

These four things are called the “good of this world and the Hereafter” because three of them—the remembering tongue, humble heart, and patient body—constitute faith itself: speech of the tongue, action of the limbs, and intention of the heart, which is the entirety of the Hereafter’s good. The believing wife represents the entirety of worldly good. Thus the statement is true: whoever is given these four has been given the good of both this world and the next.

Hadith: “Five things are from happiness”

He (peace be upon him) said:

“Five things are from happiness: a righteous wife, righteous children, righteous companions, sustenance in one’s own land, and love for the family of Muhammad ﷺ.”

Explanation

Happiness is the opposite of misery. “He made him happy” means he assisted him.

Righteousness is the opposite of corruption. “Al-abrār” is the plural of “barr” (righteous), meaning expansive goodness and kindness. “Companions” refers to those one associates and interacts with.

“From happiness” means from its types.

This has two meanings:

1. Whoever is granted these five is truly happy or has attained happiness.
2. They are among the forms of happiness, so one should seek them: a righteous wife, educating children in noble character, associating only with righteous people in trade and companionship, seeking sustenance in one’s homeland, and sincere love for the family of Muhammad ﷺ.

A righteous wife means one righteous in both self and body. This has already been explained earlier under “choose for your semen.”

Righteous children are those righteous in actions and behavior, and dutiful to parents.

Righteous companions are those righteous in commerce, religion, and conduct.

“Sustenance in one’s land” means receiving one’s needs in ease within one’s homeland.

“Love for the family of Muhammad ﷺ” is an obligation decreed by God upon His servants; it is the foundation and essence of happiness.

Hadith: "A righteous woman is like a rare white crow..."

He (peace be upon him) said:

"A righteous woman is like a rare white crow, and she is only found rarely. The 'white crow' is one whose legs are white."

Know that he likened women to crows for several reasons which they share with them. The first of them is intelligence, because both are described as possessing it. The second is immorality, for it is said: "more immoral than a crow." The third is theft, for it is said: "more thievish than a crow." The fourth is greed, in that greed is attributed to the crow. The fifth is tracking traces, for it is said that it is like the divining crow. All of these qualities are also attributed to women.

Then he excluded from women the righteous woman, just as he excluded from crows the white-legged crow (*al-urāb al-aṣam*), and he mentioned the aspect of similarity between them in his statement, blessings of God upon him, "and it is only found rarely," meaning that the white-legged crow is fortunate, blessed, intelligent, chaste, content, good in its characteristics, and complete in its dispositions. Thus he likened the righteous woman to it in her characteristics and dispositions.

Know that the blackness of crows is used as a metaphor for corruption in women, and the whiteness in the leg of the white-legged crow is used as a metaphor for aspects of righteousness in the righteous woman, even if she is of the genus of women, just as the white-legged crow is excellent in its characteristics even though it is of the genus of crows.

And his statement, may God sanctify his soul: and from him, peace be upon him, that he said: there is no woman of worth, neither among the righteous of them nor among the corrupt of them. As for the righteous among them, she has no worth equivalent to gold and silver; and as for the corrupt among them, she has no worth even equivalent to dust, and dust is better than her.

Worth (*al-khaṭar*) with *ḥarakah* means value or measure. "Corrupt" means immoral or depraved. The meaning is that women do not have a fixed limit of value for any of them, neither for those of righteousness in goodness nor those of corruption in evil. He then clarified that gold and dust are the two extremes of everything for which a value may be assigned and for which a measure is set: one of them is at the level of nobility, which is gold and silver, and the other is at the level of baseness, which is dust. So if the righteous woman is above gold, then how can a value be fixed for her? Likewise the corrupt woman is below dust, so she also has no value.

Thus he said: there is no worth for their righteous women equal to the worth of gold and silver, rather she is better than gold and silver, and the proof of this meaning is his statement, blessings and peace be upon him, that the world is only provision, and the best provision of the world is the righteous woman. Gold and silver are also provision, so righteous women are better than them. The second proof for this is that since he did not prefer gold and silver over the righteous woman—as he preferred dust over the corrupt woman—it is known that he meant that the righteous woman is not to be measured by gold and silver, but that she is better than gold and silver.

Know that every human being marries in order to benefit and to enjoy. If the wife is righteous, he enjoys her in a form of enjoyment that surpasses every enjoyment of the world, because everything in it is only provision. But enjoyment through wives is the sweetest and most elevated enjoyment, and likewise he does not find enjoyment in anything among its provisions such as foods, dwellings, and clothing except with her. This is observed and does not require

explanation. When this is so, then the righteous woman is better than gold and silver and better than all that is in the world of its provisions. If she is corrupt, then no benefit is obtained from her and no enjoyment is found with her in anything among its provisions, so dust is better than her because it benefits in what it was created for. So understand that.

And his statement, may God sanctify his soul: and from him, peace be upon him, that he said: the world is provision, and the best provision of the world is the righteous woman.

The world has several meanings. Among them is that the world, according to the people of knowledge, is the matters that occur to a person before death, and the Hereafter is the matters that occur to him after death. And among them is that the world, according to the people of wisdom, is from the day of birth to the day of death, and the Hereafter is from the day of death to eternity of eternities and everlasting time. And among them is that the world is what is below the sphere of the moon down to the lowest of the low, and the Hereafter is what is above the sphere of the moon up to the Great Throne. And among them is that the world is a living speaking woman who has met many men and presented herself to them so that they might marry her, such as Jesus son of Mary, and the Commander of the Faithful ‘Alī son of Abī Ṭālib, and a man among the righteous. It is also reported that Tamīm al-Dārī saw her when he was taken away, and the accounts of these mentioned individuals are well known and widespread. And among them is that the world is everything upon the face of the earth of its minerals, plants, and animals, and this meaning is the one intended in this narration mentioned here.

And his statement, may God sanctify his soul: and from him, peace be upon him, that he said: from the happiness of a Muslim man are a righteous wife, a spacious dwelling, a comfortable mount, and a righteous child.

“Hani” on the pattern of fa‘īl means easy and agreeable, meaning a mount that is easy in handling, whose reins are not difficult and which does not become unmanageable with its rider. A similar explanation has already passed in what preceded, so understand it from there.

And his statement, may God sanctify his soul: and from him, peace be upon him, that he forbade that a woman be married for her wealth and her beauty. And he said: her wealth makes her transgress, and her beauty leads her to destruction, so upon you is the one of religion.

“Ṭaghā” water means it rose and exceeded its limit, and “aṭghāhu” means he caused it to rise.

“Radā” means perished, and “ardāhu” means he destroyed him.

Know that the foundation in recommended marriage is that one seeks the woman of religion, and that everything found in a woman of religion from beauty and advantages is praiseworthy because of her religion, and is an adornment to her and an increase in her virtue. And everything with which a woman is described who does not have religion from her beauty is not considered praiseworthy in her, rather it is an increase in her defect and an aid for her transgression and arrogance, as he, peace be upon him, said: her wealth makes her transgress and her beauty leads her to destruction.

As for her transgression through wealth, it is not something denied by intellects, because when she has wealth and is not a woman of religion she elevates herself above serving her husband and refuses obedience to him when she sees him in need of her wealth. As for the destruction of the woman without religion through beauty, it is that when she is beautiful she becomes involved in doubt and becomes attached to men, and they become attached to her until she is destroyed. This is as is narrated from the Children of Israel in the story of the woman called al-Basūs, in which the supplications of her husband were invalidated. This is well known among

both elite and common people. This prohibition is a prohibition of discipline, not a prohibition of legal unlawfulness, because he mentioned its cause, which is her transgression and destruction. And his statement, blessings be upon him, “upon you is the woman of religion” is an encouragement and emphasis, so understand that.

And his statement, may God sanctify his soul: and from him, peace be upon him, that he said: the best of your women are the women of Quraysh, those most affectionate toward their husbands and most compassionate toward their children.

“‘Aṭf” means affection, and “he became affectionate toward him” means he showed compassion. “She showed tenderness toward her child” means she was affectionate toward him.

Know that he, peace be upon him, is addressing his community, saying: the best of your women are the daughters of Quraysh. Then he mentioned their best quality, which is their strong inclination toward their husbands in affection and agreement, and their strong compassion toward them regarding their wealth, themselves, and their circumstances. Likewise, their goodness includes their strong compassion toward their children in preserving them, caring for them, and raising them.

And his statement, may God sanctify his soul: and from him, peace be upon him, that he said: no horse is more pure than the dark ones, and no woman is like the daughter of one’s uncle. “Intaqāhu” means he chose him, and “the most pure of a thing” means the chosen one of its kind. The meaning is: there is no horse more beneficial and superior than the dark horse, meaning the black one, and its plural is “dihm” because it is stronger than other horses and more obedient to its rider and more suitable to his temperament.

Likewise, there is no wife more appropriate and suitable for a person than the daughter of his paternal uncle, because kinship may unite them, so neither becomes superior over the other nor finds aversion toward him, and this becomes a cause for harmony between them and the removal of disagreement between them. Likewise temperament, character, beauty, honor, habit, custom, and religion may all be shared between them, because paternal cousins often agree in most of their conditions, and this becomes a cause of compatibility, and harmony is the foundation of all good. Therefore no wife is better than the daughter of the paternal uncle.

This is an encouragement toward marrying the paternal cousin, but after the first condition, which is marrying a woman of religion and righteousness. Otherwise, a non-relative woman of religion is better than her. But if she is righteous, she is better than similar righteous women. All of these narrations are encouragements toward marrying righteous women and descriptions of their traits and conditions, so understand that.

And his statement, may God sanctify his soul: and from him, peace be upon him, that he said: marry virgins, for they are sweeter in mouths, more fertile in wombs, quicker in learning, and firmer in affection. And marry your widowed women, for God Almighty improves their character and expands their provision.

The virgin is the unmarried woman, and its plural is “abkār.” “Sweet” in food and drink means what is easily acceptable. “Sweet things” are food, marriage, saliva, and wine. Sweetness is a quality of tastes that harmonizes with whatever it enters, like water, for it is sweet and adapts to everything it mixes with, unlike sugar which dissolves, or aloe which becomes bitter.

“Naṭaqat al-mar’ah” means her children increased, and a “nātiq” among camels is one that conceives quickly. The widow is the previously married woman; its plural is “ayamā.”

The meaning is that he encouraged marrying virgins, then mentioned their reasons, which are four: sweetness of mouths, speed of conception, speed of learning, and firmness of affection. As for sweetness of mouths, it has two meanings: one is that the virgin may have sweet speech and pleasant conversation; the second is that her breath is pleasant and her saliva sweet due to the freshness of youth and its beauty.

As for her speed in accepting pregnancy and abundance of children, it is because her womb is free from previous conception, so when conception occurs it accepts it readily, and because she has not given birth before, her womb is pure and free of disturbances, so it accepts pregnancy quickly.

As for speed of learning, it is because she has not yet learned anything, so whatever she learns from the manners of her husband is learned quickly.

As for affection, it is because she has not known anyone before him, so she does not incline except toward him and does not love anyone other than him.

Know that when he, peace be upon him, increased encouragement toward marrying virgins, he turned and said: and likewise marry widowed women, for God Almighty improves their character and expands their provision when they are married for religion and chastity. And widowed women are those who were previously married and whose husbands died or divorced them. He permitted marrying them just as he permitted marrying virgins. From this it is understood that widowed women may sometimes have less agreeable character and more constrained provision, but God has guaranteed improvement of their character and expansion of their provision if marriage is for religion.

His statement, may God sanctify his soul: from him (peace be upon him) that he forbade a Muslim from rejecting his Muslim brother when he seeks marriage from him if he is pleased with his religion, and he said: "If you do not do so, there will be fitna in the earth and great فساد (corruption)." This is a prohibition of discipline and an encouragement toward seeking the pleasure of God, Mighty and Majestic, because religion is the greatest of virtues and the most noble of them. So if one is pleased with his brother's religion, he should not reject him. From here it is understood that religion is the foundation in marriage and giving in marriage. His statement "there will be fitna" has two aspects:

1. That God, Mighty and Majestic, becomes angered by this, so He causes trials and afflictions in the earth.
2. That hatreds and resentments arise among people because of this, resulting in fitna and great فساد in the land.

His statement, may God sanctify his soul: from him (peace be upon him) that he forbade marriage intended for other than the sake of God and chastity, and he forbade marriage by showing off and seeking reputation. This refers to marriage undertaken for four aspects:

1. Marriage not for the sake of God, Mighty and Majestic: meaning it is not intended for God's reward in lawful relations and the continuation of offspring, but is instead for wealth or beauty.
2. Marriage not for chastity: meaning it is not for self-restraint, but for desire and eagerness to collect women.
3. Marriage for showing off (riyā'): meaning one marries so that people see him and praise him and consider his action good, while he does not intend the face of God and does not need it.

4. Marriage for reputation (sum'a): meaning that people hear of him, so they praise him and mention him with greatness and dignity.

The difference between showing off and reputation is that showing off is when a person acts so that people see it and praise him, while reputation is when a person acts so that people hear of it and speak well of him. This prohibition is, from one aspect, a disciplinary prohibition, and from another aspect a prohibition of unlawfulness. Likewise, if marriage is for wealth or beauty or for showing off or reputation, then the prohibition is disciplinary; but if it is with the opponents of the family of Muhammad, may blessings be upon them, or for reaching their worldly gains or gaining their approval, then the prohibition becomes one of unlawfulness except in cases of taqiyya, and we seek refuge in God from tribulation.

His statement, may God sanctify his soul: from Ja'far ibn Muhammad (peace be upon him) that he said:

If a man marries a woman for her beauty, wealth, and appearance, he is left to those things; and if he marries her for her religion and virtue, God provides him with wealth and beauty.

And he said: "Marry off the unmarried among you and the righteous among your male and female servants. If they are poor, God will enrich them from His bounty, and God is All-Encompassing, All-Knowing."

The meaning of "God will provide him wealth and beauty" is that He, Mighty and Majestic, enriches him from the treasures of His bounty when he marries for religion and virtue. As for beauty, it has two aspects:

1. That He makes her beloved in his heart so that he sees her as the most beautiful woman of his time.
2. That He grants her actual increase in beauty, either by increasing her physical attractiveness due to His pleasure with the marriage based on religion, or by increasing her beauty through her joy in her husband's love—since when she is loved she becomes pleased, and when she is pleased her body improves, her complexion becomes healthier, and her beauty increases.

From here it is understood that if a man marries her for wealth and beauty without religion or virtue, then her wealth and beauty may be removed—his wealth may be struck by an affliction, and her beauty may be altered by a bodily defect through which she is tested. From this it is understood that religion is the root of all good and its foundation.

His statement, may God sanctify his soul: from him (peace be upon him) that he said: no affliction is more severe upon a servant than that the son of his brother comes to him and says: "Marry me," and he says: "I will not do it; I am wealthier than you." The "marze'a" is like a calamity, meaning there is no calamity greater upon a believer than rejecting the son of his brother when he seeks his daughter in marriage, due to the severity of God's displeasure regarding it. "Son of his brother" means either:

1. The son of his brother in religion (a fellow believer), or
2. The son of his brother in lineage; and this is more severe when both combine, both religion and kinship.

This is an instruction to the guardian of the woman to marry her to the son of his brother if he is pleased with his religion, and not to reject him due to poverty, for if he is poor, God will enrich him as He has promised. The warning is made severe because if he rejects him while he is his uncle, then who will marry her after him? Thus the prohibition is intensified.

His statement, may God sanctify his soul: from the Messenger of God (may blessings be upon him and his family) that he said: “Marry the blue-eyed women, for there is blessing in them.”

“Blue-eyed” refers to a known eye colour, of two types:

1. A yellowish colour tending toward whiteness.
2. A brownish colour tending toward whiteness, like the eye of a cat or like the eyes of the people of Rome.

“Blue-eyed” is the plural of blue-eyed woman. This is among the concise sayings of the Prophet (may blessings be upon him and his family), and each expression has meanings and aspects. The meaning is that he encouraged marrying such women due to their blessing, which is associated with their physical traits, as this colour is considered a sign of beauty and favourable fortune in this world.

His statement, may God sanctify his soul: from him (peace be upon him) that he said: when one of you intends to marry a woman, let him ask about her hair as he asks about her face, for hair is one of the two beauties. This is also a description of women sought in marriage from the perspective of physical traits. “Hair is one of the two beauties” is like saying “the shoulder is one of the two meats,” and similar expressions. Beauty here refers primarily to the face, since it is the main locus of beauty, and hair is also called beauty because it resembles the face in aesthetic function. It is called one of the two beauties because each represents beauty for half the body: the face for the front and the hair for the back. Since the back lacks natural adornment, God made the hair of the head fall upon it as adornment, making it comparable to the face, and thus they are called the two beauties.

His statement, may God sanctify his soul: from him (peace be upon him) that he said: “Stick to women with short legs (short stature), for they are stronger for you in what you want.” “Short” refers to women of lesser height, and “khidmah” refers to the legs. This is also a bodily description, encouraging increased enjoyment. The narration about beautiful hair encourages beauty, and the narration about blue-eyed women encourages blessing, and this narration encourages strength in intercourse. “Stronger for you” means more capable in what is desired, because she is less burdened physically and has less discharge, so intercourse with her is easier and more effective.

His statement, may God sanctify his soul: from him (peace be upon him) that he said: among the blessing of a woman is that her first child is a girl. “Blessing” means barakah, and “bikr” means the first child of the parents, and “girl” refers to a female child. This is also a description relating to circumstances for both husband and seeker of marriage, meaning that if her first child is a girl, there is blessing in her affairs, and she is considered fortunate. This report has several aspects:

1. That if a woman gives birth to a girl, she resembles her mother, since her mother also gave birth to her as a girl, and thus she becomes fortunate; and the Prophet (may blessings be upon him and his family) said that part of a man’s happiness is resemblance to his father, from which it is understood that part of a woman’s happiness is resemblance to her mother.
2. That if she gives birth to a girl, she has produced one like herself, and the Messenger of God (may blessings be upon him and his family) said that a believer is not truly a believer until he produces one like him; from this it is understood that a believing woman

is not complete in faith until she produces a believing female like herself, and faith is the root of blessing.

3. That the world is feminine and the woman is also feminine; so when she gives birth to a girl, similarities increase, and when similarities increase, natures align, and resemblance draws things together, resulting in harmony and blessing in attaining aims.
4. That if her first child is a girl, it is a blessing for her, because the daughter soon grows and may serve and assist her, and daughters are often more compassionate toward mothers than sons, which is a form of blessing.
5. That if she gives birth to a girl, she becomes somewhat lowered in people's eyes, and this may serve as protection for her, since excessive elevation in people's eyes can lead to harm; thus this becomes a blessing for her.
6. That God, Mighty and Majestic, has decreed and ordained it, and through His decree blessing occurs, and she becomes blessed.

His statement, may God sanctify his soul: from him (peace be upon him) that he said: "Marry a black woman who is fertile, and do not marry a beautiful fair woman who is barren, for I will boast of you to the الأمم on the Day of Resurrection."

"Al-walūd" is on the pattern *fa'ūl* with an open *fā'*, and "al-'āqir" is one who does not give birth. Every attribute that applies only to women is expressed in the masculine form, such as menstruating woman, pregnant woman, fertile woman, and barren woman.

And he, peace be upon him, preferred blackness accompanied by fertility over beauty (here meaning whiteness) accompanied by barrenness for several reasons:

1. These are two qualities, one of which is more beneficial and more pleasurable than the other. Whiteness is desired by some people, and blackness is desired by others, but true pleasure is only attained through joy, and there is no greater joy than children. Therefore, a fertile black woman is superior to a barren white woman.
2. When a person marries a white barren woman and later reflects on the interruption of his lineage, his life becomes troubled and disturbed. But the one who marries a black fertile woman, when he sees his children from her he is pleased, and he does not even focus on her blackness; rather he may love her more than the white barren woman is loved by her husband. Thus, the fertile black woman is superior to the barren white woman.
3. He, peace be upon him, mentioned that he will boast of the large number of his الأمة on the Day of Resurrection; therefore fertility is the key consideration. Thus, the fertile black woman is superior for this purpose.

And from this report there is an indication that if the white woman is fertile, then she is superior to the fertile black woman, because blackness is only a kind of created disproportionality, and it was only preferred here over whiteness due to barrenness in one and fertility in the other. Otherwise, whiteness is superior to blackness in every matter and every condition, outward and inward.

The description "beautiful (*ḥasnā'*)" here is interpreted as whiteness, because if whiteness was not intended, she would not have been described again as "*jamālā'*" (gorgeous). Rather, "*ḥusn*" here refers to the whiteness of the skin, while "*jamāl*" refers to proportionality of bodily features. So he described her with both attributes, indicating that "*ḥusn*" here means whiteness.

In this report there is encouragement and prohibition in the sense of advice and discipline, because continuation of lineage contains the entirety of the good of this world and the Hereafter.

His statement, may God sanctify his soul: from him (peace be upon him) that he said: “The best of your women is the chaste, intensely desirous woman: chaste in herself and her private parts, and desirous toward her husband.”

Chastity (al-‘iffa) means restraining oneself from what is unlawful. “Ghilmāh” refers to intense sexual desire, and it is the feminine form of *ghilm* on the pattern *katif*. The meaning here is restraint from the unlawful and strong desire for what is lawful. Chastity in the self means refraining from betrayal in the husband’s wealth and refraining from whisperings toward unlawful desire. Chastity in the private parts is well known.

This is a description of righteous women in terms of character and disposition. He mentioned these two qualities because if she is not chaste she will not love her husband properly, and if she is not desirous toward him she will oppose him; and if she does not love him, he will not benefit from her companionship. However, the wording is restricted: “desirous toward her husband,” meaning desire is for the lawful husband specifically, not unrestricted desire.

His statement, may God’s blessings be upon him: “Beware of marrying the foolish woman, for her companionship is a calamity and her child is loss.”

The meaning of this has already been mentioned earlier.

“Beware” is a term of warning attached to address. Its meaning is: I warn you against marrying a foolish woman. The conjunction “and” is used in meaning: i.e., “I distance you from the foolish woman and distance the foolish woman from you,” similar to saying: “Beware the lion,” meaning I warn you against the lion. Its أصل (root sense) is: I distance you from the lion and the lion from you as protection.

There is also another form of warning: repetition without conjunction, such as “the lion, the lion” or “beware, beware.”

Thus there are three forms:

1. “Beware of the lion” — the warned-against object is in the accusative, and it is the lion.
2. “The lion, the lion” — both are warned-against objects, both in the accusative.
3. “Beware, beware” — both are warning expressions, not objects of warning, and both are indeclinable with kasra like *qatām* and *ḥazām*.

The accusative in the first two forms is because each is governed by an implied verb.

Understand this.

His statement, may God sanctify his soul: from him (peace be upon him) that he said: “The best women of my community are those with the most radiant faces and the least dowry.”

Beauty has four levels:

1. Beauty (ḥusn): whiteness of the skin.
2. Beauty (jamāl): proportionality of limbs.
3. Radiance (ṣabāḥa): whiteness tinged with redness, like a rose, and it is superior to plain whiteness.
4. Distinguished appearance (wajāha): excellence of overall form, and it is the highest of them all.

Marriage is not lawful except with it, whether small or large. The original meaning of mahr is skill or protection, and there is no protection greater than that by which one is safeguarded from the

punishment of the Hereafter and disgrace in this world. For this reason the gift given to a woman at marriage is called mahr, meaning protection, because it secures what has been mentioned.

The root of ṣadaq is ṣidāqa (friendship), meaning affection. There is no friendship greater than that which God has placed between spouses, as He said: “He placed between you affection and mercy.” Thus it is called ṣadaq because it brings about mutual friendship. It is also from ṣadaqa (charity), because it is given to her as a gift and favour.

In this report there is instruction regarding righteous women in terms of condition and conduct, and discipline in what pleases God, Mighty and Majestic. When a woman is beautiful and accepts a small dowry, that is counted among her virtues, because she has made things easier for her husband.

His statement “the least of them in dowry” means that she accepts less than the customary dowry for someone like her. The dowry is what people mutually agree upon; there is no fixed limit or determination.

It has been reported that the Prophet (peace be upon him) contracted marriage for some of his companions for a ring as dowry, and that he gave each of his wives twelve and a half uqiyya of silver. Likewise, the righteous callers in this land of Gujarat in India made the customary dowry forty rupees, according to what people there mutually agreed upon. This is not obligatory or prescribed, but based on mutual consent and what is easy for them to fulfil.

Know that the earlier scholars of this da’wa—may God sanctify their souls—only chose from customs what was best, and accepted from worldly regulations only what was most complete. No practice they established was except that it was derived from the Book of God, or from the Sunnah of His Messenger (peace be upon him), or inferred from the actions of the Imams. Such as their setting of forty rupees as dowry in that region: it is derived from the Book of God, from the Sunnah of His Messenger (peace be upon him), and from the statement of the truthful Imam.

God, Mighty and Majestic, said: “Give women their bridal gifts graciously,” commanding the giving of dowry without specifying little or much. And it is reported that he (peace be upon him) contracted marriage on a ring, which is something small, and that he gave twelve and a half uqiyya, which is more than a ring. And the truthful Imam said: “The dowry is what people mutually agree upon.” Thus the callers in India set it at forty rupees when people agreed upon it. Thus his statement is confirmed regarding giving the dowry, and his practice is confirmed in contracting marriage for a ring, and in giving twelve and a half uqiyya, and also the Imam’s statement regarding mutual agreement. Thus it is derived from these sources.

And from him (peace be upon him) that he said: “Women are four: a gathering-gathering one, a springlike flourishing one, a warlike suppressing one, and a chain infested with lice.”

Explanation: mujamma‘ is a passive participle from “to gather,” murba‘ is like “in a state of spring,” muqma‘ is from “to suppress,” and qummal is like “kaffit.”

So “gathering-gathering” means a righteous woman who reforms herself and her husband’s affairs, and gathers the household upon affection and love between them, and also gathers her husband to herself through affection and mercy.

It also has another meaning: that she gathers virtues and good qualities.

It is also said that a woman is called jāmi‘a mujamma‘a when she becomes pregnant and her children gather within her.

And “springlike” means one who bears many children, so that she gives birth every year, making her husband’s house like spring in beauty, freshness, and greenness; thus she is called springlike.

And “warlike suppressing” means a hostile woman who overcomes her husband through frequent disobedience, and overcomes his household by causing division and spreading enmity among them.

And “chain infested with lice” refers to a piece of raw fresh hide, when it is flayed from a camel. In pre-Islamic times they would bind captives with it, placing the hair side against their skin and tying it tightly. When it dried it became hard, and lice would cling to it, and because of its tightness one could not reach them, causing suffering. It is used as a metaphor for an evil woman from whom the husband gains no benefit, and whom he cannot rid himself of, like a woman of noble lineage with bad character who harms him and cannot be divorced easily. Thus it is called “chain infested with lice,” as if the chain is her very nature and the lice are her corrupt actions and foul character.

Know that women have degrees in honour and baseness, righteousness and corruption: such as the affectionate, loving, and fertile righteous woman, and the immoral, foul, and harmful woman, as God said: “Evil women are for evil men, and evil men are for evil women...”

This verse has a real correspondence, though sometimes the apparent situation differs, for a righteous man may be paired with an evil wife, as with the wife of Noah and the wife of Lot, and both were disbelieving and immoral. Likewise it occurred with the Messenger of God (peace be upon him) with some of his wives, such as ‘Ā’isha and Ḥafṣa, who were disobedient and harmful, and a righteous woman may be paired with a corrupt man, such as the wife of Pharaoh who was a believer while Pharaoh was a disbeliever. And likewise Umm Kulthūm, daughter of the Commander of the Faithful ‘Alī (peace be upon him), when she was married to the immoral ‘Umar ibn al-Khaṭṭāb. This occurs by divine wisdom known only to God.

And his statement “women are four” is a rational necessary division: everything that exists is either good or evil, and each has a beginning and an end. Thus women are likewise divided into

good and evil. The good have two ends: affection and fertility. The evil have two ends: harm and destruction. Thus the affectionate woman is “gathering-gathering,” and the fertile woman is “springlike,” while the harmful woman is “warlike,” and the destructive woman is “chain infested with lice.” This is a classification according to this consideration.

And in this report is encouragement toward good women and warning against bad women.

He said: “The woman is only a necklace, so let one of you consider what he places around his neck.”

A necklace is what is placed around the neck, and its root is to bind something upon something else, meaning to twist it around and place it upon the neck.

This is also encouragement to seek righteous women. The meaning is that a woman is like a necklace: if she is righteous she adorns and benefits her husband like gold and silver which beautify and benefit the one who wears them; and if she is corrupt she harms and disgraces him like a chain of iron or a foul collar, causing harm and disgrace.

And here is an indication that a woman is like a necklace in the husband’s neck, from which he has no escape, for it is what God has decreed for him: if it is good then good, and if it is evil then evil. However, he is commanded to strive in seeking the righteous one, for God has given him intellect and heart and choice.

And in likening the woman to a necklace there are several aspects: that both may benefit or harm; that she is attached to him by prior decree; that he cannot separate from her in his affairs; and that he constantly returns to her wherever he goes, just as a necklace remains with its wearer.

And his statement: “If ill omen is in anything, it is in the woman, the house, and the riding animal.”

Ill omen (shu’m) is the opposite of blessing (yumn). It originally denotes darkness and misfortune. A man is described as unlucky, and people say “they became ill-omened because of him,” meaning they regarded him as harmful.

The man (imru’) and woman (imra’a) have linguistic variations in usage, and the house is the dwelling place, and the riding animal is what is mounted. These three are mentioned because they are closely tied to human life.

The meaning is that if ill omen exists, it is most manifest in these three, and likewise blessing is most manifest in them.

And the “if” in the statement has several meanings: it may mean that there is no true ill omen except in disobedience to God, or that if harm is perceived it is strongest in these three, or that if blessing exists it is strongest in them.

And it is narrated that the Prophet (peace be upon him) was asked about this and said: “The ill omen of a woman is her attachment to her previous husband, the ill omen of a house is the absence of the call to prayer in it, and the ill omen of a riding animal is its aggressiveness.”

Understood. I will translate this as a continuous passage, preserving the internal flow and only retaining numbering where explicitly present (none are structural lists here).

And his statement (may God sanctify his soul), from Abu Ja‘far Muhammad ibn ‘Ali (peace be upon them) that he said:

“My father looked at a woman in one of the sacred stations of Mecca and saw in her something that pleased him due to the excellence of her form. He asked about her: does she have a husband? It was said: no. So he proposed marriage to her and married her, then consummated the marriage, without asking about her lineage.

A man from the Ansar who was in contact with him was distressed when he heard of this, disliking that she might be of low lineage, so that people might speak about it. He continued asking about her lineage until he learned her background and found that she was from the Shaybān tribe, from Banū Dhī al-Jaddayn, a noble clan.

He then entered upon ‘Alī ibn al-Ḥusayn (peace be upon them) and mentioned this to him. He said: ‘I used to think you had better judgment than this today. Do you not know that God brought Islam and raised by it the lowly, completed by it the deficient, and honoured by it the ignoble? There is no blame upon a Muslim man. The only blame is the blame of the pre-Islamic age.’”

“al-mašā‘ir” is the plural of *mash‘ar*, like *maq‘ad*, meaning the places where people reside in summer and winter. Mecca is the sacred land, and all of it is a sanctuary. Its root is from *makkah*, meaning “to diminish” or “to destroy,” because it reduces sins and eliminates them, or destroys those who commit injustice within it.

“Pleased by it” means he was delighted by it. *al-khalq* (with sukūn) is the physical proportioning of the body’s limbs and features as they ought to be, while *al-khuluq* (with ḍamm) is character and temperament, and it may be intended here, meaning he was pleased by her good character as he was by her physical form.

“Lineage” refers to what one counts among the honours of one’s forefathers and one’s own noble qualities. Nobility and honour may belong to one whose forefathers are not noble, while lineage-based honour is tied to ancestry. What is meant in this report is ancestral honour, since it is mentioned that she was later found to be from Banū Shaybān, a noble lineage from Banū Dhī al-Jaddayn.

The lowly (*khasīs*) is the base or inferior, and *lu‘m* (baseness) is the opposite of nobility. “Noble” refers to one of noble parents, while “base” refers to one of ignoble parents. The “pre-Islamic age” refers to the period before Islam and to the Arabs before Islam.

His statement “he looked at a woman” means his gaze fell upon her incidentally, without prior intent—like one who suddenly sees something unexpected and his eyes fall upon it before he

can avoid it. If such a glance occurs, it is like the saying of the Messenger of God (peace be upon him): "The first glance is for you, the second is against you."

Thus there is no blame in the first glance, since it is unintentional. This is similar to what occurred with the Prophet (peace be upon him) regarding Zayd ibn Ḥāritha's wife, after which her marriage to the Prophet is mentioned in the Qur'an.

His statement "without asking about her lineage" means he did not first investigate her ancestral status after being satisfied with her personal qualities, for his judgement is elevated above marrying only those of noble lineage in themselves. Evidence for this is that when the Ansārī later investigated her, he found she was indeed from a noble Shaybān lineage.

"Today I thought you had better judgement" means "in your judgement today."

His statement "God raised the lowly through Islam and completed the deficient" means Islam elevated those considered base in the pre-Islamic period and perfected those seen as deficient in status by virtue of religion and piety. It also lowered those regarded as noble in the pre-Islamic sense due to disbelief and polytheism. As it is said: polytheism lowered Abū Lahab of the Banū Hāshim, while Islam raised Salmān al-Fārisī.

God said: "Perish the hands of Abū Lahab," and the Prophet (peace be upon him) said: "Salman is from us, the People of the House."

Thus there is no blame upon a Muslim for low ancestral status if he is virtuous in himself; blame is only the blame of the pre-Islamic age, meaning ancestry is not a moral defect in Islam. Rather the defect in Islam is disbelief, hypocrisy, and evil actions.

Know that everything transmitted from the Messenger of God and the Imams of his Household before this narration is an encouragement toward marrying suitable equals (*akfā'*) among the righteous men and women of established lineage. However, it is also stated that marrying equals is better.

But if equal lineage is not found, then marrying non-equals is permissible without harm. Then narrations follow that indicate the permissibility of marrying outside equivalence in lineage when the person is religious and virtuous.

The reason for this permissibility is then mentioned: the Messenger of God did such things to establish humility in marriage and to serve as example for others. From this is understood that preference lies in marrying equals, while what comes after is for necessity, scarcity, and to prevent Muslims from belittling one another.

And from Ja'far ibn Muhammad (peace be upon them) that he said:

"A man from the Arabs in Medina had a concubine (*umm walad*) from whom he had a child. When he died, 'Alī ibn al-Ḥusayn (peace be upon him) married her. This reached 'Abd al-Malik ibn Marwān, who wrote to him: 'Was there not among Quraysh and the Arabs enough that you would marry the mother of a slave's child?'

He replied: 'Indeed God has raised through Islam the base, completed the deficient, and there is no blame upon a Muslim. The only blame is the blame of the pre-Islamic age. The Messenger of God freed his own slave woman and married her while he had wives from Quraysh, and in the Messenger of God is the best example for those who hope in God and the Last Day.'"

A slave woman is called an *amah*, and when taken for intercourse she is called a *surriyah*. If she bears a child, she becomes an *umm walad*.

The term *finā'* refers to groups of people without clear lineage. *Kafāyah* means sufficiency. *Ḥajaza* means to prevent or restrain. "Low status" and "deficiency" are both nouns derived from "to be low" and "to be deficient."

The reference to the Prophet's slave woman is Ṣafiyya bint Ḥuyayy, the wife of the Jewish king of Khaybar, who was taken at Khaybar and then freed and married by the Prophet.

"Example" (*uswa*) means model to follow. "The Last Day" is the Day of Resurrection.

This narration also permits marrying outside equivalence in lineage. 'Abd al-Malik ibn Marwān wrote what he wrote seeking criticism, thinking he had found a point of attack, but 'Alī ibn al-Ḥusayn replied as mentioned.

Al-Qāḍī al-Nu'mān said in *Mukhtaṣar al-Āthār* that if it were permitted to discourage the marriages of mothers of children, marriages would be disrupted and corruption would spread, and the Imams are most worthy of clarifying this so that people may follow them.

And from Abu Ja'far Muhammad ibn 'Alī (peace be upon them) that he said:

"The Messenger of God addressed the people on the day of the conquest of Mecca. He praised God and then said: 'O people, God has removed from you the pride of the pre-Islamic age and boasting about forefathers. You are all from Adam, and Adam is from clay. The best of God's servants in God's sight are the most God-fearing. Arabness is not by lineage, but is a speaking tongue. Whoever's deeds fall short will not be raised by his ancestry. All bloodshed of the pre-Islamic age and all grudges are under my feet until the Day of Resurrection.'"

"Pride" (*nakhwa*) means arrogance and boasting. "Arab" and "non-Arab" refer to linguistic and ethnic groups, and various linguistic distinctions are explained in the text.

"Arabness is not by lineage" means it is not inherited by descent alone; rather it is expressed through eloquence and language. Whoever lacks virtue is not elevated by ancestry.

"All bloodshed and grudges under my feet" means all pre-Islamic acts of vengeance and disputes are annulled and will not be pursued.

And from Ja'far ibn Muhammad (peace be upon them):

"The Messenger of God married al-Miqdād ibn al-Aswad to Ḍubā'a bint al-Zubayr ibn 'Abd al-Muṭṭalib, then said: 'He only did so to establish humility in marriage and to make people follow the Messenger of God and to learn that the most honoured of you in God's sight are the most God-fearing.'"

It is also stated that al-Zubayr was the brother of the Prophet's father 'Abdullāh.

This narration is also from the category permitting marriage outside equivalence in lineage, and its rationale is that marriage is made humble and non-aristocratic, and to demonstrate the virtue of the virtuous companions such as al-Miqdād, since only someone like him would marry noble women, showing that such marriages are tied to virtue rather than lineage.

And from him that the Messenger of God married clients (*mawālī*) to Quraysh women to humble marriage customs and to serve as example. He also married al-Miqdād ibn al-Aswad to Ḍubā'a

bint al-Zubayr ibn ʿAbd al-Muṭṭalib, and married Tamīm al-Dārī to a woman from Banū Hāshim ibn ʿAbd Manāf.

A *mawla* is a freed slave; its plural is *mawālī*. Al-Miqdād was among the virtuous companions and was a freedman of al-Aswad who raised and adopted him.

And from Abu Jaʿfar ibn Muhammad (peace be upon them):

“He was asked about a believing woman of knowledge who finds no one in her locality of her faith: may she marry from them? He said: no, except one of her own religion. But as for you, there is no harm in a man marrying a weak-minded non-believer woman, but not a hostile or extremist woman. A woman takes from the character of her husband and reflects his state. So marry, if you wish, among those in doubt, but do not marry them. As for the people of hostility and enmity toward the Household of Muhammad, who are known for that and adhere to it as religion, do not mix with them, do not befriend them, and do not marry among them.”

Know that this question concerns marriage with the people of dissent (ahl al-khilāf), and it is of great importance and serious consequence. I will mention in it what is facilitated for me, God willing, and I say:

His statement “a believing, knowing woman” (muʾmina ʿārifā) has a single meaning, with emphasis by adding knowledge after faith, meaning: one who has knowledge of the religion.

His statement “in her locality” means in her own land; and it may be necessary for her to leave, or be taken, to another place where someone of her religion is found.

His statement “from them” means from the مخالفين (opponents/dissenters).

His statement “the weak-minded woman” means one weak in her religious conviction, and “foolish” means negligent in her religion. “Nawāṣib” and “nāṣibī” are those who adopt hostility toward the Commander of the Faithful ʿAlī ibn Abī Ṭālib (peace be upon him) as a religious position.

His statement “there is no honour for them” means they have no sanctity such that one would marry into them for the sake of honouring them.

His statement “because the woman takes...” is a rationale for permissibility in cases of necessity, because women in most cases tend to adopt the religion of their husbands.

His statement “among the doubters” refers to those who are doubtful in their religion.

This issue contains four cases:

Marriage with the people of dissent is of two types: either out of necessity or without necessity.

If there is no necessity, then it is of two types:

Marriage to their women is permissible, but giving them in marriage is not permissible. Neither marrying from the Nāṣibīs nor giving them in marriage is permissible.

These two rulings are found in this narration.

If there is necessity, then it is also of two types:

The absence of any compatible believers in the location, with inability to leave it. In that case, marriage to them and marrying them off is permissible, whether they are doubters or Nāṣibīs, though the doubter is better than the Nāṣibī. Whoever refrains from them seeking God's reward will be granted a way out.

Necessity due to taqiyya (dissimulation). In this case, marriage to Nāṣibīs and doubters and marrying them off is permitted.

These two latter cases are mentioned in Mukhtaṣar al-Āthār in the account of Dāwūd ibn 'Alī with al-Ṣādiq (peace be upon him).

Marriage with people of faith is better than with others, and in cases of necessity there is no harm in marrying among the people of dissent from among the Muslims. However, this is not like marriage with polytheists.

As for the people of disbelief such as Jews and Christians, it is not permissible for a Muslim woman to marry them, though marriage among themselves is permitted. And for Muslims, marrying their women is permitted in cases of necessity and absence of Muslim women.

Thus the total of this discussion amounts to four rulings:

Marriage among doubters of the people of dissent is permissible, but giving them in marriage is not, when there is no necessity.

Marriage with Nāṣibīs and giving them in marriage is not permissible when there is no necessity.

Marriage with them and giving them in marriage is permissible when there is no access to believers.

Marriage with them and giving them in marriage is permissible in cases of taqiyya.

And there are four evidences for these latter two cases in Mukhtaṣar al-Āthār:

The marriage of al-Ṣādiq (peace be upon him) to a man from Banū Umayya.

The marriage of the Messenger of God (peace be upon him) of his daughter Zaynab to Abū al-ʿĀṣ al-Umawī.

His marriage of his daughters Umm Kulthūm and Ruqayya to 'Uthmān ibn 'Affān.

The marriage of the Commander of the Faithful 'Alī (peace be upon him) of his daughter Umm Kulthūm to 'Umar ibn al-Khaṭṭāb.

This ruling extends across the generality of the law and its cases: it is not permissible to mix with the people of dissent except in cases of necessity. It is not permitted for a believer to engage them in trade or commerce without necessity, nor to eat their slaughtered animals, nor to prefer their consumption or associations, for in all of this the believer is superior. None of this is forbidden in the same way as dealing with polytheists, but it is nevertheless discouraged and restricted.

As for acts of worship and core religious obligations, such as the “seven pillars,” nothing of them may be performed with them at all, neither in necessity nor otherwise; if done under taqiyya, it must be repeated.

Know also that marriage with them is only permissible when it conforms to the doctrine of the Ahl al-Bayt; otherwise it is not valid. For example, among their foolish ones: if a man divorces his wife while she is menstruating, or pronounces three divorces in one sitting, or divorces without witnesses, or divorces her in a state of purity in which he has already had intercourse with her—such a divorce is invalid, and it is not permissible for a believer to marry her unless the divorce was conducted according to valid legal form.

Similarly, if a believing woman is under one of them and he divorces her contrary to the law, neither divorce nor remarriage is valid.

Likewise, if a man from them wishes to marry a believing woman without the permission of her guardian, or a woman from them accepts marriage to a believing man without her guardian’s consent, it is not valid.

The same applies to their rulings in food and clothing: it is not permissible for a believer who mixes with them to eat floating fish or wear certain types of garments.

As for his statement “the Nāṣibī daughter of a Nāṣibī,” there are two conditions: that she is Nāṣibī and that her father is Nāṣibī; in that case marriage is not permissible.

If she is a believer but her father is Nāṣibī, then marriage to her is permissible.

If she is Nāṣibī but her father is a believer, then her case is uncertain: whoever wishes may marry her in hope of her reform, and whoever wishes may avoid her due to fear of her condition.

Thus there are three categories:

Nāṣibī daughter of a Nāṣibī: not permissible to marry.

Believing woman daughter of a Nāṣibī: permissible and good.

Nāṣibī daughter of a believer: uncertain; may be married in hope of reform or avoided due to corruption.

Know that prohibition of marriage with the people of dissent is due to several causes, one of which is sufficient to indicate the rest:

A person marries for two purposes: benefit in this world and benefit in the next. Worldly benefit is offspring and pleasure, and otherworldly benefit is religion and piety. When marriage is with the people of dissent, these benefits are corrupted: offspring may be harmed by deviation from either parent, and thus is not truly secure; companionship becomes corrupted and is no longer pure companionship but association of harm; and as for religion, it is endangered and cannot be properly maintained in such association.

Thus for this reason and similar reasons, marriage with them and mixing with them is discouraged.

And in this report is instruction regarding women from the perspective of religion, which is the greatest of human virtues.