

The book "Success in Understanding the
Rulings of Marriage"

***In the name of God, the most gracious,
the most merciful***

Praise be to God, who made it one of His signs that He created for us from ourselves mates so that we may find tranquility in them, and placed between us affection and mercy. Indeed in that are signs for us to rely upon in contemplation. And may God bless His Messenger, who is distinguished by the multitude of his nation over the nations, Muhammad, who was sent with the pure monotheism that includes the wonders of wisdom, and his family who are responsible for interpreting His revelation, guaranteeing in its entirety its details, and peace be upon him and

upon them all, a continuous peace until the Day of Judgment.

Now then,

Al-Sayfi said: When it became clear to me that the greatest of religious sciences and the most beneficial of certain knowledge is the science of jurisprudence specific to the school of the pure Imams, and I perceived it as a tree with a root, branches, twigs, leaves, and fruits, each with its own position, form, shape, and stages, and I knew that it is what the Messenger of God, peace and blessings be upon him, meant when he said: “Learning knowledge is worship, and teaching it is charity,” I felt compelled to write a book in which I would mention its origin and define its branches, and then mention some of its meanings from what I heard or what my knowledge reached, so that those who sought it and desired it might benefit from it, and so that I might retain good deeds for every letter, word, and meaning I uttered from its meanings. Therefore, I chose from it the rulings on marriage to explain them, because I saw that they were most needed by people, and they were most in need of them. I wanted to begin by explaining what came in the book “Da’a’im al-Islam” from the chapter on marriage, and to

establish each narration in its entirety and to reveal some of its hidden meanings. So I did so, and with God is success, and He is the One from whom help is sought. And to his guardian and his caller, glory and gratitude, and I have named this book the Book of Success in Knowing the Rulings of Marriage.

I began this work on the first day of the month of Rabi' al-Thani in the year 1231, one thousand two hundred and thirty-one of the Hijra of the Prophet, peace be upon him, in the era of the great Da'i, our master Abd Ali Saif al-Din, son of the great Da'i, our master Abd al-Tayyib Zaki al-Din, may God sanctify his soul.

We wish to mention here an introduction in which we reiterate what we stated at the beginning of the book regarding the analogy of jurisprudence to a tree. We say: Know, O righteous and merciful brother—may God reward your efforts and ours, and guide your opinion and ours in perfecting virtues—that the foundation of jurisprudence is the text and the divinely revealed teachings of the Messenger of God, peace and blessings be upon him, and of the Imams from his household. Its branches are its books, such as the Seven Pillars and the books in the second volume of the Book of Pillars. Its twigs

are the chapters contained within each of its books, and its leaves and fruits are its rulings explained in its chapters. The fruits are like the obligatory duties and the required acts, and the leaves are like the recommended and supererogatory acts. The Book of Pillars of Islam is so named because it encompasses its pillars and contains all its rulings. The word “pillars” (da’ā’im) is the plural of “pillar” (da’mah), which is the support of a house, and there are seven of them, as we mentioned at the beginning. Its rulings are called by this name because they are like the support of a house; they uphold and sustain it. Among all the books, like the inhabited quarter of the earth, all the books, that is, the books of jurisprudence, and the pillars are like the regions in this quarter, and the chapters in the pillars are like the cities in the regions, and the narrations in the chapters are like the shops and markets in the cities, and the words in the narrations are like the houses in the shops and markets, and the meanings in the words are like the inhabitants in the houses, and its two volumes are like the two halves of this quarter, because its length from east to west is one hundred and eighty degrees and its half in length is ninety degrees, so the first volume is like the

eastern half, and the second volume is like the western half.

Then, just as the seven climes encompass both halves, so too do the seven pillars encompass both skins. The rulings of the second skin are dependent on the rulings of the first, such as the rulings on marriage and divorce, which complement the rulings of the Book of Guardianship. A guardian can only be appointed for those of sound mind, and guardians must guard their chastity except with their spouses or those whom their right hands possess (i.e., female slaves). Divorce is a branch of marriage because it dissolves what was established by it. The Book of Judges' Etiquette is also an appendix to the Book of Guardianship. Similarly, the rulings on cleaning bodies and clothes complement the rulings of the Book of Purification. The rulings on vows and oaths complement the rulings of the Books of Prayer and Fasting, for a person may vow to perform a prayer or a fast. The rulings on buying and selling complement the rulings of the Book of Zakat, as zakat is only obligatory in transactions involving buying and selling, and not in transactions involving needs and necessities. The rulings on charity and bequests are also

appendices to the Book of Zakat. And the rulings on sacrifices... It is related to the Book of Hajj, and the rulings on punishments and retribution are related to the Book of Jihad, as both are intended to repel evil by striking, killing, and imprisoning. In this way, the second volume was included in the first volume, and together they were called the Book of the Pillars of Islam.

Having finished mentioning the introduction briefly, we now begin explaining the chapter on marriage from the book "Al-Da'a'im," and we say:

**Judge Al-Nu'man ibn Muhammad, may
God exalt his sanctity, said: The Book of
Marriage, Mentioning Desirable Things
in Marriage**

The book, with a kasra, is what is written in it. The meaning is that this classification is what is written in it concerning the rulings of marriage, and that God, may His holiness be exalted, only began with mentioning the desires in marriage because whoever desires something seeks it, and whoever seeks it intends to know it,

and whoever intends it knows its rulings, so He presented it before other rulings.

And know, may God perpetuate your glory, that desires for such things as food, clothing, housing, and marriages have come about because people are of two kinds: one who desires the pleasures of this world and indulges in its desires, and the other who turns away from them and desires the Hereafter and seeks its bliss. Therefore, desires for things permitted in the Sharia have come about because the Sharia was established for the betterment of religion and the whole world. If desires for such things mentioned previously had not come about, many people who strongly desire the Hereafter and its bliss would have turned away from them, and offspring and agriculture would have ceased, and the earth would have been corrupted and swollen. The proof of what we have said is the hadith of Ibn Maz'un with the Messenger of God, peace be upon him, and we will explain it in its place, God willing.

And he, may God sanctify his soul, said: God Almighty said: And among His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

Know that I heard the virtuous Sheikh Hibatullah Ibn Mulla Wali Muhammad, may God have mercy on him, say: I heard my grandfather, the most honorable Sheikh Luqmanji Ibn Mulla Habibullah, may God exalt his sanctity, say: I heard the most honorable Sheikh Sahib Khanji Ibn Firji, may God exalt his sanctity, say: Every mention that comes in the book of Da'a'im begins at the beginning without the conjunction "wa" whether it begins with a verse from the Qur'an or with other narrations. Then every narration that comes in it after that must have a conjunction "wa" to connect it to what it began with and what follows it. This is observable, so if you look at it, you will come to know it.

And God Almighty mentioned five things in this verse:

Firstly, God Almighty created all things in pairs.

The second is that He created each wife from the same husband.

The third is that he mentioned the reason for the creation of spouses, which is to find tranquility in them.

The fourth is that he mentioned the reason for the tranquility that came to her, which is that he made affection and mercy between them.

Fifth, he urged them to reflect upon the signs of his power.

The Almighty's saying, "from yourselves," has many meanings, some of which we will mention as evidence for the rest.

The first of them is what is narrated that God Almighty created Adam from clay, then breathed into him from His spirit, then wanted to create a wife for him, so He caused him to fall asleep and he slept, so He ordered Gabriel to break one of his ribs and create his wife from it, and he did as he was ordered. Thus it is established that He created the wife from the same as her husband. Our evidence for this is that the woman has twelve ribs on both sides of her body, while the

man has twelve ribs on one side and eleven ribs on the other, because one of them was broken from him.

Secondly, He created for every human being a spouse of his own kind, and that is the greatest favor He bestowed upon him, otherwise how could he find peace with someone who is not of his own kind?

And the third is that He created for every person a wife like him in purity, chastity, intellect, virtue, goodness, and beauty, or in the opposite of these qualities of impurity, wickedness, foolishness, depravity, ugliness, and deformity, as the Almighty said: "The wicked women are for the wicked men, and the wicked men are for the wicked women; and the good women are for the good men, and the good men are for the good women."

The fourth is what came in the esoteric interpretation of contrasting apparent matters with esoteric limits.

The fifth has meaning in the science of facts, and this and what preceded it are stored with their masters, and whoever God makes it easy for will attain them. We did not intend to explain such a thing, but rather we intended to mention

something of what we heard in the science of jurisprudence, so we continue with that and do not exceed the limit in what we meant, God willing.

This verse encourages marriage, as God Almighty has made the creation of spouses for humankind from among His signs. Therefore, it is recommended to accept His gift and not reject it. It also indicates that tranquility is only attained by a person with spouses, and any tranquility with others is less than it. Likewise, affection and mercy are only truly found between spouses.

And His Almighty saying, “And He placed between you,” meaning between men and women, or between every husband and wife.

His saying, “love and mercy,” refers to the state of lust and other things, unlike other animals, because they do not love except in the state of lust. This is a blessing that He has singled you out with, unlike them, in order to organize your livelihood, because it depends on cooperation, and cooperation requires love and mercy. It has been said that love is a metaphor

for intercourse, and mercy is for offspring, as in His saying, "Mercy from Us."

And he said, may God sanctify his soul, and the Almighty said: "And marry the unmarried among you and the righteous among your male and female slaves. If they are poor, God Almighty will enrich them from His bounty. And God is all-Encompassing and Knowing. And let those who do not find [the means for] marriage abstain [from sexual relations] until God enriches them from His bounty." (Quran 24:32)

The term "al-aym" (the unmarried person) refers to a single person, male or female, virgin or previously married. Know that God Almighty has commanded marriage because it is the cause of intimacy, good upbringing, increased compassion, and the continuation of the species. This is a command to guardians to arrange the marriage of those under their care, and also a command to give them in marriage to unmarried men. That is, marry your daughters, sisters, and those of similar status to unmarried men among you, meaning among the Muslims. Masters are also commanded to arrange the marriage of

their slaves if they request it. Then it is mentioned that they are not prevented from marriage due to poverty, for God's bounty is vast. This verse also provides evidence that God Almighty has commanded the marriage of previously married women, because in the preceding verses, He mentioned that He created spouses with wisdom, making them a source of tranquility for you. Since He knew that the marriage of virgins is permissible, He informed us that the marriage of previously married women is likewise permissible. The verse specifically mentions the righteous because their chastity is more obligatory and important. It has also been said that those who are fit for marriage are those who fulfill its obligations, for their marriage is better than that of others. And this command This is an encouragement, not an obligation. It means that guardians should arrange the marriage of those under their care if they request it, and not prevent them from it, not force them into marriage if they dislike it. Likewise, masters should not prevent their male and female slaves from it if they request it. However, they have the choice regarding their slaves: if they wish, they may arrange their marriage, if they wish, they may prevent it, and if they wish, they may force them to do so. This is

not the case for guardians. This is an encouragement for guardians to arrange the marriage of those under their care, and for masters to arrange the marriage of their slaves. The rulings on the marriage of male and female slaves may come later. In some cases, they are like young, immature children, which is their masters marrying them off without their permission, like fathers marrying off their young children without their permission. Then the rulings differ between them in other matters, such as divorce, and all of this may come later.

And he, may God sanctify his soul, said: And he, may His names be sanctified, said: He is the One who created a human being from water and made him a relative by blood and marriage, and your Lord is All-Powerful.

His statement, "from water," has several meanings:

One of them is that he meant by it the sperm, as in his saying, "He was created from a gushing fluid."

One of them is that he meant by it the water with which the clay of Adam, peace be upon him, was fermented.

One of them is that water comes down from the sky, and plants grow from it, and humans eat from it, and offspring come out of its waste, and humans are created from it like it.

The word "human" is a generic term that applies to both the singular and the plural.

And His Almighty saying, "He made it a blood relationship and a marriage relationship," means He divided it into two parts: blood relationship and marriage relationship. Blood relationship is kinship, and marriage relationship (with a kasra) is the sanctity of circumcision, meaning males and females. Through males, kinship is achieved, and through females, marriage relationship is achieved. In this verse there is also encouragement to marry, as He mentioned that He made mankind a blood relationship and a marriage relationship. This is wisdom from Him and kindness to His servants, as it is a cause of affection, and affection is a cause of the righteousness of religion and the world together. Since this is wisdom, doing it is obligatory, and everything that is obligatory has

a reward and recompense. So, if marriage has a reward and recompense, then know it.

And he, may God sanctify his soul, said: We have narrated on the authority of Ja`far bin Muhammad, on the authority of his father, on the authority of his forefathers, on the authority of the Messenger of God, peace and blessings be upon him, that he said: Whoever loves to meet God Almighty pure and cleansed, let him be chaste with a wife.

Purity is abstaining from sin, and the pure and the purified are synonymous, and the first is emphasized by the second. 'Affa (with a kasra) means to refrain from what is unlawful, and the husband is the spouse, and the wife is the lawful spouse, and their plural is spouses. The husband may apply to the male and the female, as in the Almighty's words, "And He created from them their spouses," and the spouse of everything is its partner. What is meant by the meeting is returning to the Hereafter, and the "ba" in His words "with a wife" is for insult, and the indefiniteness is for singularity. So the meaning is: whoever loves to return to his Hereafter

abstaining from sin, let him refrain from adultery by marrying one wife if he does not find the means to have many women, and if he has many of them, up to what is lawful for him from them, that would be a stronger restraint for him from immorality.

It is narrated from the Messenger of God, peace and blessings be upon him, that he said: “If you narrate a hadith from me, compare it to the Book of God. Whatever agrees with it, I said it; whatever does not agree with it, I did not say it.” So we compared this hadith to the Book of God, and it agreed with the words of God Almighty: “that you may find tranquility in them” (Quran 2:28). This is because purity is only achieved by refraining from what is unlawful, and refraining from it is only achieved by finding tranquility in its equivalent that which is lawful. Since God has made it permissible for every person to find tranquility in their spouse, this suffices them against what is unlawful. Whoever marries is chaste; whoever is chaste is pure; and whoever is pure will meet God pure and purified. This hadith encourages marriage, and we have given you an example of it, so understand it. It has many meanings, as the Prophet, peace and blessings be upon him, said: “I have been sent

with concise and comprehensive speech,” meaning with words that encompass numerous meanings and purposes. We want to mention one of them that serves as evidence for the rest, which is that a human being is a composite of a spiritual soul and a physical body. The soul is like the husband, and the body is like the wife, because it is the companion of the soul, its ruler, and the one who needs it. So the meaning of his saying, peace and blessings be upon him, “Whoever loves to meet God...” is that... Whoever wishes to meet God Almighty in a state of purity should concern himself with the faults of his body, with improving his condition, and with what concerns him in his affairs, not with the faults of others, as he said: Blessed is he who is preoccupied with the faults of himself rather than the faults of others.

As for chastity with one's wife, it can be achieved in several ways:

Among them is that whoever touches his wife will have his lust calmed and will refrain from other women, as it is narrated on the authority of the Commander of the Faithful, Ali Ibn Abi Talib, peace be upon him, **that** he was sitting with his companions when a woman passed by them and they were impressed by her,

so they kept looking at her. He, peace be upon him, said: "The eyes of these stallions are ambitious, and she is only a woman like any other woman, she has what they have. So if a woman impresses one of you, let him go back to his wife and touch her until he is calmed."

One of them is that the wife prevents her husband from being with other women through her love, her joy, or the continuity of her companionship.

And he, may God sanctify his soul, said: On his authority, peace be upon him, he said: Whoever loves to be on my natural disposition, let him follow my Sunnah, for marriage is part of my Sunnah.

Fitrah (with a kasrah on the first letter) refers to the innate nature with which God Almighty created the newborn in its mother's womb, and also to religion. Sunnah (with a dammah on the first letter) refers to form, nature, and way of life. To "san" something means to shape it, to "ramah" it means to aim it, to "mantaq" it means to improve its speech, and

to "san" a road means to travel it, as in "istanna" it means to travel it. Nikah (with a dammah on the first letter) refers to sexual intercourse and the contract for it. To "nakaha" (like "daraba") means to have sexual intercourse with someone, and to "istanhakaha" means to marry someone. This hadith is an encouragement and exhortation to marriage, and it has three meanings linguistically:

Firstly, he says: Whoever wants his creation to resemble my creation, let him imagine himself in my image, for I was born of marriage, and no trace of fornication touched me. Likewise, I only give birth through marriage, as God Almighty described me, so that He may remove from you the impurity of the House and purify you completely.

The second is that he says: Whoever wants to be on my religion, let him adopt my nature, for I have been created on what is permissible in marriage, since God Almighty has made it beloved to me and made what is forbidden hateful to me.

The third is to say: Whoever wants to be on my religion, let him follow my way of life, for God Almighty has commanded me to marry with a guardian and two just witnesses, and has

forbidden me from celibacy and prohibited me from monasticism.

And his saying, whoever wants to be, that is, for the duration of his life in this world and after his death in the Hereafter.

His statement "from my Sunnah" is for partiality.

His statement "marriage" means the contract itself and the sexual intercourse after the contract.

This news is evidence that his way is the best way, and the middle path, because he says that it is from my Sunnah to marry, meaning that it is from my Sunnah to leave what is forbidden and to abstain from what is permissible, and it is the middle way between debauchery and celibacy, so know it, God willing.

And he, may God sanctify his soul, said: On his authority, peace be upon him, he said: There is no young man who marries in his youth except that his devil cries out, “Woe to me! He has protected two-thirds of his religion from me.” He said: So let the servant fear God in the remaining third.

The young man is the first thing and its beginning, and the newness of the matter with a kasra is its beginning and its beginning, and the age with a kasra is the measure of life, and he shouted and raised his voice, and Satan is known and every rebellious and defiant one from among humans, jinn and beasts, and woe is the arrival of evil, it is said woe to him, woe to you, woe to him, woe to his mother, and in lamentation woe to him, and he protected, and a third with two dammas is a share of three, and religion with a kasra is the reward, Islam, worship, obedience, reckoning, subjugation, victory, superiority, authority, kingship, judgment, conduct, management, monotheism, creed, state and judgment, so these are the eighteen meanings of religion, and each of them has an explanation in this report that will come, God willing, and the meaning in this hadith is

that he says: There is no young man who marries at the beginning of his life except that he will be woe to his enemy because he despaired of tempting him since he protected two-thirds of his religion from him.

Then the Messenger of God, peace and blessings be upon him, said: "Let the believing servant fear God in what remains of it." His saying, "two-thirds of his religion," has many meanings, some of which we will mention. We say: If religion is made into thirds, two-thirds is more than one-third because two is the beginning and origin of multiplicity. So if he protects them, let him fear God in a little of it, for most sins may be in the love of women, and that is something that is observed and does not need explanation.

Among them is that the soul has three titles: a growing, lustful, sensual, wrathful, and rational human soul. The commands and prohibitions of religion apply to each of them. Whoever marries is spared all the lusts, and likewise attains honor, which is the greatest of sensual pleasures. What remains are the matters of the rational soul, which are the sciences. So, if he protects two-thirds of it with a wife, then let

him fear God in the remaining third with sound opinions and the truths of the sciences.

One of them is that the commands and prohibitions of religion are obligatory upon every person in his three states: his religion, his worldly life, and his afterlife. So if he marries, he is spared from the shameful things in religion, such as flogging, stoning, and preventing the one who has been punished from praying, and other such things. Likewise, he is spared from the calamities in this world, such as fines, confiscation, humiliation, and insult. So let him fear God in the matter of his afterlife, in terms of beliefs and opinions.

One of them is that religion is faith, and it is divided into three parts: speech with the tongue, action with the limbs, and belief in the heart. So whoever marries is spared from the evils that result from action in the love of desires, and is also spared from them in speech, so let him be wary of what is in the heart.

As for his saying, peace be upon him, “His devil is amazed,” it has several interpretations, corresponding to the eighteen aspects of religion, which are these:

Firstly, whoever gets married, his spiritual demon who whispers in people's hearts cries out in despair because he has given up on tempting him, since most of his temptations are in the love of women. The Prophet, peace be upon him, said: "Women are the snares of Satan." So he says: "This one has protected most of his parts from me, and this is the consequence of his actions. So if he protects his actions, he protects his consequence."

The second is that whoever marries a Twil, his enemy from among the nations hostile to Islam, says: "This has protected him from me, most of his Islam that pertains to the outward aspect, so I am unable to tempt him in what pertains to the inward aspect."

The third is that whoever marries, his evil-commanding self will say, "This has protected me from most of my habits and improved most of my condition."

The fourth is that whoever marries his enemy in the kingdom, he says, "This has protected most of his kingdom from me, because adultery brings poverty. So if he marries, he is cured of the poverty inherited from adultery, and thus his kingdom is preserved." Likewise, there are other aspects after this, so understand

them, and consider them carefully so that you may grasp their purposes and understand their meanings. I have only mentioned them as evidence for the rest, so know them.

And he said, may God sanctify his soul: On the authority of Ali, peace be upon him, that he said: There was no one among the companions of the Messenger of God who was bald and got married except that the Messenger of God said: “A bald man has completed his religion.”

Perfection is complete, complete like generosity, and religion has meanings that we mentioned before. The meaning is that his Islam is complete because marriage is one of its conditions, and his obedience is complete because he complied with the command of God Almighty in marriage, and his custom is complete because he is ashamed of immorality, and his dominion is complete because the wife is like a minister who helps him in some of his affairs, and his worship is complete because he is protected from whispers in his soul. So whoever abandons marriage without a reason, his

religion is deficient either because he will fall into immorality or because he is going against a command of God Almighty. So this is also an encouragement to marry, so understand it.

And he, may God sanctify his soul, said: On his authority, he said: Uthman bin Maz'un came to the Messenger of God, peace be upon him, and said: O Messenger of God, I have been overcome by thoughts of my own soul, and I have not done anything until I consulted you. Peace be upon him, he said: And what were your thoughts of your own soul, O Uthman? He said: I intended to travel the earth. He said: Do not travel it, for the travel of my nation is attending the mosques. He said: I intended to forbid myself meat. The Messenger of God, peace and blessings be upon him, said: Do not do that, for I desire it and eat it. If I were to ask God to feed me with it every day, He would do so. He said: I intended to abstain from food. He, peace and blessings be upon him, said: O Uthman, he is not one of us who does that to himself or to anyone else. Indeed, the ablution of my nation is fasting. He said: I intended to forbid **myself my ward**, meaning his wife. He said: Do not do that, O Uthman, for when a believing servant takes his wife's hand, God writes for him ten good deeds and erases ten bad deeds. If he kisses her, God writes for him one hundred good deeds and erases one hundred bad deeds. If he touches her, God writes for him

one thousand good deeds and erases one thousand bad deeds. The angels are present with them. When they bathe, water does not pass over a hair of either of them without God writing for them one good deed and erasing one bad deed. If this happens on a cold night, God, the Exalted and Glorified, says to the angels: Look at these two servants of Mine, they bathed on this cold night, knowing I am their Lord, and I bear witness that I have forgiven them. And if there was a child in that incident, he will be their servant in Paradise. Then the Messenger of God, peace and blessings be upon him, struck Uthman's chest with his hand and said: O Uthman, do not turn away from my Sunnah, for whoever turns away from my Sunnah, the angels will present him on the Day of Resurrection and turn his face away from my Basin.

Uthman ibn Maz'un was one of the most virtuous of his companions, and the best of his paternal cousins. He overpowered him, and the hadith is the news, and he started it, and the isti'mar is consultation, and he informed, and the sihaah with the kasrah is going to the land for worship, and the jub is the removal of the

testicle, and the ja'a of the goat and ja'an is the crushing of the veins of his testicle between two stones without removing them, and the pain is direct, and a cold night is very cold, and the waq'ah is intercourse, and the wasif is the servant and the maidservant, and it appeared to him, it appeared to him.

This hadith is of great importance and significance, containing meanings and purposes , and containing aims and guidance. No human being can fully grasp its essence, so how can someone like me delve into its turbulent currents with my limited knowledge and weak understanding? However, I desired to gain some reward for mentioning knowledge, so I wanted to mention some of its meanings, and I say:

His saying “the talk of the soul” means that the soul is always moving in wakefulness and sleep, and it always has a talk in speech and silence. If it speaks, it speaks, and if it is silent, it talks IN THE CONSCIENCE. THAT IS WHY HE SAID, “THE TALK OF THE SOUL HAS OVERCOME ME.” EVERY PERSON’S SOUL TALKS TO HIM ACCORDING TO HIS INTELLECT. SOME OF THEM ARE TALKED TO ABOUT MATTERS OF THEIR RELIGION, AND SOME OF THEM ARE TALKED TO ABOUT WHAT THEY ARE ENGROSSED IN OF THEIR WORLDLY AFFAIRS.

THIS HADITH CONTAINS A GLIMPSE OF THE ETIQUETTE OF RELIGION, AS HE DID NOT DO ANYTHING UNTIL HE CONSULTED THE RULER OF HIS TIME, AND THIS IS ONE OF THE CHARACTERISTICS OF THE BELIEVERS.

THEN HE MENTIONED THAT HIS SOUL HAD SUGGESTED FOUR THINGS TO HIM: TOURISM, THE PROHIBITION OF MEAT, THE PROHIBITION OF SEX, AND THE PROHIBITION OF INTERCOURSE. SO HE FORBADE HIM FROM ALL OF THEM AND EXPLAINED TO HIM THE REASONS FOR FORBIDDING HIM FROM THEM, WHICH WERE THE OBLIGATION TO FREQUENT MOSQUES, HIS CRAVING FOR MEAT, THE CHOICE OF FASTING, AND THE REWARD IN INTERCOURSE.

AND HE, PEACE BE UPON HIM, WAS RIGHT THAT ATTENDING MOSQUES FOR PRAYER IS BETTER THAN GOING ABOUT THE LAND, BECAUSE TOURISM IS A KIND OF WANDERING, AND MOSQUES ARE SPECIFIC PLACES FOR WORSHIP, AND THE SPECIFIC IS BETTER THAN THE GENERAL. SO IF THIS NATION IS MORE SPECIFIC THAN OTHER NATIONS, THEN ITS PLACES OF WORSHIP SHOULD BE MORE SPECIFIC THAN THE TEMPLES OF OTHERS.

KNOW THAT WHATEVER HE DESIRED AND DID, IT IS OBLIGATORY FOR HIS NATION TO DO IT AND FOLLOW HIS EXAMPLE IN IT, AND THAT HE HAS INFORMED US THAT HE DOES NOT ASK GOD ALMIGHTY EXCEPT FOR WHAT PLEASES HIM AND BRINGS HIM CLOSER TO HIM, AND THAT GOD ALMIGHTY DOES NOT ANSWER THE SERVANT

IN HIS REQUEST EXCEPT FOR WHAT PLEASES HIM, SO EATING LAWFUL MEAT IS WHAT PLEASES HIM, SO IF HE ASKED HIM TO FEED HIM EVERY DAY, HE WOULD DO IT, AND IN HIS FEEDING HIM MEAT THERE ARE MANY MEANINGS:

ONE OF THEM IS THAT GOD ALMIGHTY MAKES IT EASY FOR HIM SO THAT HE FINDS IT EVERY DAY.

AND AMONG THEM IS THAT THE ALMIGHTY GOD FEEDS HIM FROM HIMSELF FROM HEAVEN, AS HE SAID, "O GOD, OUR LORD, SEND DOWN TO US A TABLE SPREAD WITH FOOD FROM HEAVEN TO BE FOR US A FEAST." THE VERSE. AND IT IS KNOWN FROM HERE THAT HE DESIRED IT, AND HE ONLY ATE IT WHEN HE WANTED. SO IF HE HAD ASKED GOD, HE WOULD HAVE FED HIM EVERY DAY SO THAT HE WOULD NOT MISS A SINGLE DAY OF HIS LIFE. AND HE ALSO INFORMED ABOUT THE INTENSITY OF HIS DESIRE TO EAT IT AND THE GREAT SATISFACTION OF GOD ALMIGHTY IN IT.

IT WAS TRUE THAT FASTING IS A KIND OF RESTRAINT, FOR WHOEVER PERSISTS IN IT WILL EXPERIENCE A DECREASE IN BODILY MOISTURE. WHEN MOISTURE DECREASES, DRYNESS INCREASES, AND WHEN DRYNESS INCREASES, NERVES CONTRACT. WHEN NERVES CONTRACT, SEMEN PRODUCTION IN THE BODY DECREASES. WHEN SEMEN PRODUCTION DECREASES, THE PERSON WILL LOSE INTEREST IN INTERCOURSE . WHEN THEY LOSE INTEREST, THEY WILL NOT ENGAGE IN

INTERCOURSE FREQUENTLY, AND WHEN THEY DO NOT ENGAGE IN INTERCOURSE FREQUENTLY, THIS CONSTITUTES RESTRAINT. FURTHERMORE, WHOEVER FASTS ABSTAINS FROM INTERCOURSE THROUGHOUT THE DAY, THIS CONSTITUTES RESTRAINT FOR HALF OF THEIR LIFE, SINCE LIFE IS BUT A CYCLE OF NIGHT AND DAY. THUS, FASTING IS RESTRAINT WHILE SIMULTANEOUSLY PROMOTING THE HEALTH OF OFFSPRING AND THE ATTAINMENT OF PLEASURE. FOR THE PROHIBITED ACT OF CASTRATION IS A CORRUPTION OF THE NATURAL DISPOSITION WITH WHICH GOD CREATED HUMANKIND, AS IT SEVERS OFFSPRING, AND SEPARATING OFFSPRING IS THE ROOT OF CORRUPTION. THE FLOURISHING OF BOTH RELIGION AND WORLDLY LIFE DEPENDS ON THE EXISTENCE OF HUMANKIND. IF OFFSPRING CEASE, BOTH RELIGION AND WORLDLY LIFE ARE CORRUPTED.

THERE IS ALSO CORRUPTION IN FORBIDDING SEXUAL INTERCOURSE, AND THERE IS ALSO DEPRIVATION OF THE REWARD THAT GOD ALMIGHTY HAS PLACED IN IT, AND THIS IS MENTIONED HERE WITH ITS EXPLANATION AND CLARIFICATION.

THESE FOUR THINGS ARE DOCTRINES TO WHICH A GROUP OF PEOPLE ARE ATTACHED, AND THE MESSENGER OF GOD, PEACE BE UPON HIM, INVALIDATED THEM IN THE SHARIA OF ISLAM AND FORBADE THEM. THIS IS BECAUSE THE CHRISTIANS AND THE POLYTHEISTS OF INDIA HAVE MADE TRAVEL OBLIGATORY IN THEIR

DOCTRINE, AND THE SUFIS AND SOME OF THE POLYTHEISTS OF INDIA HAVE FORBIDDEN MEAT FOR THEMSELVES, AND SOME MONKS AND SOME POLYTHEISTS HAVE GONE TO THE RELIGION OF THE JINN, AND MANY OF THE PEOPLE OF THE VARIOUS DOCTRINES, SUCH AS THE PEOPLE OF THE CHURCHES AMONG THE JEWS, AND THE MONKS AMONG THE CHRISTIANS, AND THE SUFIS AND SOME OF THE LITERALISTS AMONG THE SECTS OF ISLAM, FORBID INTERCOURSE FOR THEMSELVES, AND THESE ACTIONS OF THEIRS ARE A DEPRIVATION OF REWARD AND PLEASURE FOR THEM.

AS FOR HIS STATEMENT THAT THE BELIEVING SERVANT ETC., IT MEANS THAT THIS REWARD IS ONLY FOR THE PEOPLE OF FAITH, OTHERWISE NOT.

IT HAS BEEN MENTIONED THAT TAKING THE HAND EARNS TEN GOOD DEEDS, KISSING EARNS ONE HUNDRED, AND INTERCOURSE EARNS ONE THOUSAND. THIS IS A DOUBLING OF THE REWARD FROM GOD ALMIGHTY TO HIS SERVANT, AS GOD ALMIGHTY SAID: “WHOEVER COMES WITH A GOOD DEED WILL HAVE TEN TIMES ITS REWARD.” SO, TAKING THE WIFE’S HAND IS A GOOD DEED BECAUSE IT IS OBEDIENCE TO GOD ALMIGHTY IN THE CONTINUATION OF OFFSPRING, THE BUILDING UP OF HIS WORLD, THE TRANQUILITY OF THE SOUL, AND THE REMOVAL OF SATAN’S WHISPERS. SO, HE MULTIPLIED HIS REWARD BY TEN GOOD DEEDS. THEN, WHENEVER THE SERVANT INCREASES IN PLEASURE, HE MULTIPLIES

HIS REWARD. FOR KISSING IS MORE PLEASURABLE THAN TOUCHING BECAUSE IT CONTAINS A SHARE OF TASTE, AND THE SENSE OF TASTE IS BETTER THAN THE SENSE OF TOUCH. LIKEWISE, INTERCOURSE IS MORE PLEASURABLE THAN OTHER THINGS BECAUSE IT IS HALF OF TASTE. FOR GOD ALMIGHTY HAS MADE FOR EACH OF THE SENSES TWO ORGANS, SUCH AS THE EARS, EYES, NOSTRILS, HANDS, MOUTH, AND PRIVATE PARTS.

EVERYTHING THAT THE SHARIA PERMITS HAS REWARD AND RECOMPENSE, JUST AS EVERYTHING THAT IT FORBIDS HAS SIN AND PUNISHMENT.

HE MADE GOOD DEEDS CONFORM TO THE RANKS OF NUMBERS, FOR THEY ARE FOUR: ONES, TENS, HUNDREDS, AND THOUSANDS. ONES ARE THE ORIGIN OF NUMBER, JUST AS LAWFUL ACTION IS THE ORIGIN OF REWARD. THEN HE INCREASED GOOD DEEDS AS THE NUMBER INCREASED. AS FOR ERASING BAD DEEDS, EVERYTHING THAT INCREASES GOOD DEEDS DECREASES BAD DEEDS, FOR THEY ARE OPPOSITES LIKE LIGHT AND DARKNESS. WHEREVER ONE OF THEM ENTERS, ITS OPPOSITE DISAPPEARS FROM THERE.

HIS STATEMENT THAT ANGELS WERE PRESENT WITH THEM, AND IN ANOTHER PLACE THAT TWO ANGELS SURROUNDED HIM, HAS TWO INTERPRETATIONS:

ONE OF THEM IS THAT SOME OF THE ANGELS WHO SEEK FORGIVENESS ATTEND TO THEM AND ASK

FORGIVENESS FOR THEM BECAUSE OF THEIR OBEDIENCE TO THEIR LORD.

THE SECOND IS THAT THE ANGELS IN THE LAW ARE IMMATERIAL SPIRITS WHO DO NOT DISOBEY GOD IN WHAT HE COMMANDS THEM AND DO WHAT THEY ARE COMMANDED. IN PHILOSOPHY, THEY ARE THE FORCES OF NATURE THAT ARE A KING OF ANGELS. SO WHEN HE HAS INTERCOURSE WITH HIS WIFE, HIS NATURE IS STRENGTHENED, THE CONDITIONS OF HIS BODY ARE IMPROVED, AND HIS MIND IS PERFECTED DUE TO THE REMOVAL OF CORRUPT SUBSTANCES FROM HIM.

AS FOR THE GOOD DEEDS IN WASHING BEING EQUAL TO THE NUMBER OF HAIRS, IT IS BECAUSE OF THEIR ABUNDANCE AND BECAUSE THEY ARE IN THE WHOLE BODY, AND SEMEN COMES OUT FROM ALL OF IT, SO IT IS OBLIGATORY ON HIM IN ITS ENTIRETY, AND THE GOOD DEEDS ARE OBTAINED ACCORDING TO THEIR NUMBER, AND THEY ARE MULTIPLIED ON COLD NIGHTS BECAUSE OF THE SEVERITY OF THE HARDSHIPS IN THEM.

THEN HE SAID THAT GOD ALMIGHTY BOASTS TO HIS ANGELS ABOUT THEIR OBEDIENCE TO HIM AND BEARS WITNESS TO HIS FORGIVENESS OF THEM. FORGIVENESS IS CONCEALMENT, MEANING THAT I CONCEALED THEIR FAULTS IN THIS WORLD BECAUSE THEY WERE PROTECTED FROM THEM, AND LIKEWISE I WILL CONCEAL THEM IN THE HEREAFTER SO THAT THEY WILL NOT BE DISGRACED

BEFORE ALL WITNESSES BECAUSE THEY ARE ON MY RELIGION AND MY LAW.

HIS STATEMENT THAT HE WAS THEIR SERVANT IN PARADISE HAS SEVERAL MEANINGS.

ONE OF THEM IS THAT HE SERVES THEM IN THE HEREAFTER, MEANING HE BENEFITS THEM THERE WITH HIS KNOWLEDGE AND DEEDS. THE FACT THAT THE CHILD IS A SERVANT TO HIS PARENTS MEANS THAT HE IS BENEFICIAL TO THEM. OTHERWISE, EVERY BELIEVER WILL ENTER PARADISE AND ENJOY ITS PLEASURES AND DELIGHTS. IF HE REMAINS A SERVANT TO HIS PARENTS, HOW CAN HE BE BLESSED THERE? THE MEANING IS THAT HE BENEFITS THEM WITH HIS KNOWLEDGE AND DEEDS.

AS FOR HIS STRIKING HIS CHEST WITH HIS HAND, IT IS ONE OF HIS MIRACLES, FOR THE PERFECT ONES ARE ABLE TO CALM THE SOULS OF THE IMPERFECT ONES BY PLACING THEIR HANDS ON THEIR CHESTS. AN EXAMPLE OF THIS IN THE SENSES IS THAT A FEATHER FALLS INTO THE WIND AND BECOMES AGITATED, AND IF SOMETHING HEAVY IS PLACED ON IT, IT BECOMES STILL. LIKewise, IF THE HEART OF THE IMPERFECT ONES IS AGITATED, AND THE PERFECT ONE PLACES HIS HAND ON IT, IT BECOMES CALM AND STABLE.

HIS STATEMENT, "HE WHO TURNS AWAY FROM MY SUNNAH WILL BE BALD," ETC., HAS TWO INTERPRETATIONS:

ONE OF THEM IS THAT WHOEVER TURNS AWAY FROM MY RELIGION, HIS LIMITS WILL BE REVEALED TO HIM IN THE GATHERING OF HIS KNOWLEDGE, SO THEY WILL DEPRIVE HIM OF IT.

THE SECOND IS THAT WHOEVER TURNS AWAY FROM MY LAW, THE SPIRITUAL ANGELS WILL DRIVE HIM AWAY ON THE DAY OF RESURRECTION FROM MY BASIN CALLED AL-KAWTHAR, FOR ONLY THOSE WHO ARE ON MY RELIGION WILL DRINK FROM IT.

KNOW THIS, FOR IT IS BUT A SMALL PART OF WHAT IS IN THIS HADITH, AND IT IS ONLY WHAT I HAVE COME ACROSS DESPITE MY LIMITED KNOWLEDGE AND MY BEING THE LEAST OF THE LEAST IN STATURE. WHOEVER HAS MORE THAN THIS IN HIS MIND, I ASK HIM TO MENTION IT SO THAT HIS BROTHERS OF HIS KIND MAY BENEFIT FROM IT.

And he, may God sanctify his soul, said: On the authority of the Messenger of God, peace and blessings be upon him, that he said: O people, get married, for I will boast of your numbers to the nations on the Day of Resurrection. The best of women is the loving and fertile one. Do not marry the foolish one, for her companionship is a calamity and her offspring are a loss.

HE MULTIPLIED THEM, SO HE MULTIPLIED THEM, AND HE OVERCAME THEM IN NUMBER, SO HE OVERCAME THEM. THE FOOLISH ONE IS OF LITTLE INTELLECT. THE AFFLICTION IS GRIEF BECAUSE IT WEARS DOWN THE BODY. THE OBLIGATION IS AN AFFLICTION BECAUSE IT IS DIFFICULT FOR THE BODY OR BECAUSE IT IS A TEST. THE AFFLICTION IS A TRIAL. HE WAS LOST, HE PERISHED. HE LOST HIM, HE DESTROYED HIM, AND HE NEGLECTED HIM.

THIS HADITH CONTAINS AN ENCOURAGEMENT AND EMPHASIS ON MARRIAGE, DUE TO THE PRIDE IT BRINGS IN THE MULTITUDE OF THE NATION, NOT AN OBLIGATION OR DUTY. THIS IS WHAT HE SAID: “DO NOT MARRY.” THIS ALSO CONTAINS A PROHIBITION OF ADMONITION AND ADVICE, NOT A PROHIBITION OF FORBIDDING AND PREVENTING. THIS IS WHAT HE SAID: “DO NOT MARRY A FOOLISH WOMAN.” THIS IS BECAUSE OF THE TRIAL SHE BRINGS TO HER HUSBAND AND THE NEGLECT OF HER

CHILD. KNOW THAT WHEN HE ENCOURAGED MARRIAGE, HE MENTIONED THE WOMAN FROM WHOM HER HUSBAND BENEFITS, DESCRIBING HER WITH THREE QUALITIES: THAT SHE BE FERTILE, LOVING, AND INTELLIGENT, BECAUSE HE FORBADE THE FOOLISH WOMAN. THESE QUALITIES ARE AMONG THE MOST IMPORTANT ATTRIBUTES OF WOMEN, BECAUSE GOD ALMIGHTY SAYS: “YOUR WIVES ARE A TILTH FOR YOU.” SO EVERY WOMAN WHO DOES NOT BEAR CHILDREN IS NOT A TILTH. AND GOD ALMIGHTY SAID: “AND HE PLACED BETWEEN YOU AFFECTION AND MERCY.” SO WHOEVER DOES NOT LOVE IS NOT A WIFE, BUT RATHER AN ENEMY, AS GOD ALMIGHTY SAID: “AND INDEED, AMONG YOUR WIVES AND CHILDREN ARE ENEMIES TO YOU.” AND IF SHE IS FOOLISH, SHE IS A BAD COMPANION, AS GOD ALMIGHTY SAID: “OH, WOULD THAT THERE WERE BETWEEN ME AND YOU THE DISTANCE OF THE TWO EASTS! HOW WRETCHED A COMPANION!”

IN THIS HADITH, HE EXPLAINED THAT GOD ALMIGHTY CREATED SPOUSES FOR THREE BENEFITS: THE FIRST IS THE CONTINUATION OF OFFSPRING, THE SECOND IS THE ATTAINMENT OF PLEASURE, AND THE THIRD IS THE IMPROVEMENT OF LIVELIHOOD. IF SHE DOES NOT GIVE BIRTH, DOES NOT LOVE, AND IS NOT INTELLIGENT, THEN THE THREE BENEFITS ARE LOST, AND SHE BECOMES A GREAT CALAMITY. THEREFORE, HE DESIRED WOMEN WITH SUCH QUALITIES.

AS FOR BOASTING ABOUT HAVING MANY FOLLOWERS AND HELPERS, IT IS OBLIGATORY IN BOTH RELIGION AND WORLDLY MATTERS. IN WORLDLY MATTERS, IT IS SOMETHING THAT IS WITNESSED AND DOES NOT REQUIRE PROOF OR EVIDENCE. IN RELIGION, IT IS BECAUSE THE MORE FOLLOWERS THERE ARE, THE MORE RIGHTEOUS DEEDS THEY PERFORM. THEREFORE, WHOEVER GUIDES THEM WILL HAVE A REWARD SIMILAR TO THAT OF THE ONE WHO GUIDED THEM, SO BE AWARE OF THIS.

HERE IS AN INDICATION THAT A SECRETIVE MAN SHOULD NOT MARRY A BARREN WOMAN, A WOMAN OF BAD CHARACTER, OR A FOOLISH WOMAN WITHOUT A COMPELLING REASON.

HIS SAYING, “AND HER CHILDREN ARE LOST,” MEANS THAT SHE IS FOOLISH LIKE HERSELF, FOR A FOOL IS LOST, MEANING DOOMED, THAT IS, NO ONE WILL EVER BENEFIT FROM HIM. IN ANOTHER INTERPRETATION, IT IS BECAUSE HER CHILDREN ARE LOST, SINCE SHE DOES NOT KNOW WHAT IS BEST FOR THEM, SO THEY PERISH.

And his saying, may God sanctify his soul: On his authority, he said: When a believing man approaches his believing wife, the two angels surround him, and he is like one who has drawn his sword in the cause of God. When he finishes with her, the sins fall away from him as the leaves of the tree fall in the season of their falling. When he washes himself, he is cleansed of sins. A woman said, “May my father and mother be sacrificed for you, O Messenger of God: This is for men, but what about women?” He said, “When she is pregnant, God Almighty writes for her the reward of one who fasts and prays. When labor pains take her, no one knows what reward she will have except God. When she gives birth, God writes for her for every suckling, meaning from breastfeeding, a good deed and erases a bad deed from her. And when she dies from childbirth, she will rise on the Day of Resurrection without reckoning because she dies in her grief.”

I HAVE LENGTHENED THE DISCOURSE ON SUCH A HADITH IN WHAT PRECEDED IT FROM THE HADITH OF IBN MAZ’UN, BUT I MUST MENTION SOMETHING THAT WILL BE AN ADDITION TO THE EXPLANATION OF WHAT WAS

MENTIONED BEFORE, SO I SAY: HIS SAYING “IF HE COMES” MEANS IF HE HAS INTERCOURSE, AND “AL-KANF” WITH A FATHA IS THE PROTECTION, AND “IKTANAFAHU” AND “BIHI” MEANS HE SURROUNDED HIM, AND “HATTA” SOMETHING MEANS HE PUT IT DOWN, AND “TAHATAT AL-WARAQ” MEANS THE LEAVES FELL DOWN, AND “AL-TALAQ” WITH A FATHA IS THE PAIN OF CHILDBIRTH, AND “AL-NAFAS” WITH A KASRA IS THE BIRTH OF A WOMAN, SO IF SHE GIVES BIRTH AND SHE IS IN “NAFAS” WITH A FATHA AND IT IS MOVED, AND “MASAHU” MEANS HE DRANK IT A THIN DRINK, AND “AL-MASAH” IS THE DRINK.

THE MEANING IS THAT IF A MAN WHO IS ABOUT TO HAVE INTERCOURSE WITH HIS WIFE KILLS HIS EVIL-COMMANDING SELF BY OBTAINING HIS PLEASURE IN A LAWFUL WAY AND PREVENTS SATAN FROM APPROACHING HIM BY HIS CHASTITY, THEN HE IS LIKE ONE WHO DRAWS HIS SWORD IN THE CAUSE OF GOD, BECAUSE BOTH OF THEM KILL HIS ENEMY AND REPEL HIM.

MANY SINS ARE REMOVED FROM HIM, JUST AS MANY OBSESSIVE THOUGHTS ARE REMOVED AND HE IS STRIPPED OF THEM WHEN HE WASHES. THIS IS THE ERASURE OF SINS FROM HIM ACCORDING TO THE NUMBER OF HIS HAIRS. STRIPPING AWAY SINS IS MORE EFFECTIVE IN ERASING THEM THAN SHEDDING THEM, BECAUSE THE SHEDDING OF LEAVES IS LESS THAN THE STRIPPING OF A TREE FROM ITS BARK. SO IT IS CORRECT THAT IF HE

WASHES, HE IS STRIPPED OF ALL SINS, AND NOTHING OF THEM REMAINS ON HIM.

HERE IS EVIDENCE OF THE GREATNESS OF HIS CHARACTER, AS GOD ALMIGHTY DESCRIBED HIM BY SAYING, "AND INDEED, YOU ARE OF A GREAT MORAL CHARACTER." DO YOU NOT SEE HOW MEN AND WOMEN DID NOT SHY AWAY FROM HIM IN THEIR NEEDS IN THEIR RELIGION AND THEIR WORLDLY AFFAIRS, AS THIS WOMAN ASKED HIM ABOUT THE REWARD THEY WOULD RECEIVE FOR MARRIAGE, AND SHE SAID, "MAY MY FATHER AND MOTHER BE SACRIFICED FOR YOU," MEANING, "MAY MY FATHER AND MOTHER BE SACRIFICED FOR YOU," IN THE PASSIVE VOICE. HE MENTIONED THAT SHE HAS THE REWARD OF THE ONE WHO STANDS IN PRAYER AND THE ONE WHO FASTS, BECAUSE SHE IS TIRED BY HER PREGNANCY LIKE THE ONE WHO STANDS IN PRAYER, AND BECAUSE SHE ABSTAINS FROM FOOD DUE TO THE HARDSHIP SHE EXPERIENCES, LIKE THE ONE WHO FASTS ABSTAINS FROM IT. THEREFORE, GOD WRITES FOR HER THEIR REWARD, AND HER GREATEST REWARD IS DURING CHILDBIRTH DUE TO THE HARDSHIPS SHE EXPERIENCES, AND THAT IS A WELL-KNOWN OBSERVATION.

AS FOR THE GOOD DEED FOR EVERY SIP, IT IS BECAUSE IT IS CHARITY FROM HER TO HER CHILD AND OBEDIENCE TO HER LORD, SO HE HAS A GOOD DEED FOR EVERY SIP.

AS FOR HER RISING WITHOUT RECKONING, IT IS BECAUSE SHE DID NOT BENEFIT FROM HER CHILD AND DOES NOT KNOW WHO WILL TAKE CARE OF HIM AND WHAT HIS CONDITION WILL BE AFTER HER DEATH. SO SHE IS COMPENSATED FOR THAT BY RISING WITHOUT RECKONING, ENTERING HIS PARADISE WITHOUT REPROACH. THERE ARE TWO RESURRECTIONS, THE MAJOR AND THE MINOR. AS FOR THE MINOR ONE, IT IS WHAT IS IN THE WORDS OF SAL`AH: WHOEVER DIES, HIS RESURRECTION HAS BEGUN. AND THE MAJOR ONE IS THE RISING OF PEOPLE FOR RECKONING. SO THE WOMAN IN CHILDBIRTH MAY DEPART FROM HER BODY AND THERE IS NO RECKONING UPON HER BECAUSE OF THE GRIEF SHE FEELS FOR HER CHILD. LIKEWISE, SHE RISES WHEN PEOPLE RISE FOR RECKONING WITHOUT RECKONING BECAUSE OF HER GRIEF FOR HIM.

THIS IS AN ENCOURAGEMENT FROM HIM TO GET MARRIED, AND IT CONTAINS AN EXPLANATION THAT THIS VIRTUE THAT HE MENTIONED FOR WOMEN IS ONLY FOR THE FERTILE ONES, AND THERE IS NO SHARE IN IT FOR THE BARREN ONES, SO BE AWARE OF IT.

And he, may God sanctify his soul, said: On his authority, he said: Whoever abandons marriage for fear of poverty has thought ill of his Lord, because God Almighty says: If they are poor, God will enrich them from His bounty. And God is All-Encompassing and All-Knowing.

THE WORD “FAMILY” WITH A FATHA (VOWEL MARK) MEANS POVERTY. KNOW THAT THE ONE WHO ABSTAINS FROM MARRIAGE MUST BE ONE OF FOUR TYPES OF PEOPLE: EITHER HE IS A SEEKER OF IMMORALITY, OR HE IS DEFICIENT IN RELIGION, OR HE IS AN ASCETIC, OR HE IS AFRAID OF POVERTY. SO HE COMMANDED THEM TO MARRY AND FORBADE THEM FROM THESE FOUR TRAITS. SO HIS SAYING, “WHOEVER LOVES TO MEET GOD PURE AND CLEANSED,” ETC., FORBADE IMMORALITY. AND HIS SAYING, “HIS RELIGION IS COMPLETE,” FORBADE DEFICIENCY. AND HIS SAYING TO IBN MAZ’UN, ETC., FORBADE ASCETICISM. AND THIS SAYING, HE FORBADE FEAR OF POVERTY. AND HE EXPLAINED THAT FEAR OF POVERTY IS FROM HAVING A BAD OPINION OF GOD, BECAUSE HE GUARANTEED SUSTENANCE FOR ALL OF HIS CREATION BY SAYING, “GOD IS THE PROVIDER, THE POSSESSOR OF STRENGTH, THE FIRM.” AND HE GUARANTEED IT SPECIFICALLY FOR THOSE WHO MARRY ACCORDING TO HIS LAW BY SAYING, “THIS IS THE

VERSE,” AND THIS HADITH IS DERIVED FROM THIS SAYING. AND HERE IS AN INDICATION THAT MARRIAGE IS ONE OF THE MEANS BY WHICH SUSTENANCE IS BROUGHT TO THE SERVANT. SO WHOEVER IS BURDENED BY POVERTY AND IS UNMARRIED, LET HIM MARRY SO THAT GOD MAY ENRICH HIM FROM HIS BOUNTY AS HE PROMISED. SO UNDERSTAND THIS.

And he, may God sanctify his soul, said: On the authority of Ali, peace be upon him, that he said: No two believers come together in a lawful marriage until a caller from heaven calls out: God has married so-and-so to so-and-so. And no two believing spouses separate from marriage until a caller from heaven calls out: God has permitted the separation of so-and-so from so-and-so.

MARRIAGE IS THE ACT OF INTERCOURSE AND THE CONTRACT FOR IT, AND HIS SAYING ABOUT MARRIAGE, SO 'ABOUT' IS A LETTER FOR SEPARATION, LIKE YOUR SAYING 'I TRAVELED FROM THE COUNTRY,' MEANING THEY ARE NOT FAR FROM MARRIAGE, AND 'OTHERWISE' IS A LETTER FOR EMPHASIS, AND SEPARATION IS DISTANCE, AND IN THIS HADITH THERE ARE TWO MEANINGS.

THE FIRST MEANING HAS TWO ASPECTS: ONE IS BETTER THAN THE OTHER, BUT THE OTHER DOES NOT DETRACT FROM THE FIRST NOR DOES IT DIMINISH IT IN ANY WAY. **EVEN IN THIS MEANING**, THE FIRST ASPECT IS THAT THEY DO NOT COME TOGETHER BY A LEGAL CONTRACT UNLESS THEIR COMING TOGETHER IS ANNOUNCED, DUE TO HIS STRONG SATISFACTION WITH IT. LIKEWISE, THEY DO NOT SEPARATE BY A LEGAL DIVORCE UNLESS THEIR SEPARATION IS ALSO ANNOUNCED, AND THE ANNOUNCEMENT IS MADE BECAUSE IT IS A SEPARATION ACCORDING TO THE SHARIA, SO MARRIAGE IS PERMISSIBLE FOR OTHERS, SO IT IS ANNOUNCED.

THE SECOND ASPECT IS THAT THEY DO NOT MEET FOR INTERCOURSE EXCEPT THAT THEIR MEETING IS ANNOUNCED BECAUSE OF THE GREAT REWARD FOR IT, AND THEY DO NOT SEPARATE AFTER EJACULATION AND EJACULATION EXCEPT THAT THEIR SATISFACTION IS ANNOUNCED BECAUSE OF THE GREAT REWARD THAT THEY HAVE RECEIVED.

THE SECOND MEANING IS THAT THEY DO NOT COME TOGETHER NOR SEPARATE UNTIL GOD DECREES AND PERMITS IT, AND THE CALL FROM HIM IS A CONFIRMATION OF THAT. THE MEANING OF THE CALL ALSO IS THAT THE ALMIGHTY COMMANDS ONE OF HIS ANGELS TO CALL OUT THAT, AND THOSE IN THE HEAVENS WHO ARE INHABITANTS OF THEM HEAR IT, AND THOSE

ON EARTH WHO ARE WORTHY OF THAT FROM AMONG HIS CHOSEN ONES ALSO HEAR IT, AND THAT IS ONLY AN ANNOUNCEMENT OF HIS COMMAND.

THIS INDICATES THAT MARRIAGE IS BY DIVINE DECREE AND PREDESTINATION, AS THE PROPHET, MAY GOD'S PRAYERS AND PEACE BE UPON HIM, SAID: "FIVE THINGS ARE BY DIVINE DECREE AND PREDESTINATION: FAMILY, CHILDREN, WEALTH, AUTHORITY, AND LIFESPAN."

IF THIS NEWS IS PLEASING TO GOD, TO THE POINT THAT HE COMMANDS US TO CALL OUT TO IT, THEN IT IS INCUMBENT UPON EVERY BELIEVER TO SEEK HIS PLEASURE.

IN THE SECOND MEANING, IF HE APPRECIATES IT AND PERMITS IT, THEN THE OBLIGATION IS TO SUBMIT TO WHAT HE HAS DECREED AND DETERMINED AND TO SEEK IT AND NOT TO BE AVERSE TO IT. IN BOTH MEANINGS THERE IS ENCOURAGEMENT TO MARRY AND EMPHASIS ON IT.

**And he, may God sanctify his soul, said:
On the authority of the Messenger of God,
peace and blessings be upon him, that he said:
The more a servant increases in faith, the
more his love for women increases.**

AN INCREASE IN FAITH AND AN ADVANCEMENT IN
ITS LEVELS.

THIS NEWS CONTAINS SEVERAL MEANINGS:

ONE OF THEM IS THAT WHOEVER RISES IN HIS
RANKS INCREASES HIS LOVE FOR HIS SPOUSES, BECAUSE
IT IS SOMETHING THAT COMPLETES FAITH, AS IT
REMOVES DOUBTS FROM HIM.

ONE OF THEM IS THAT THE HIGHER HE CLIMBS IN
HIS RANKS, THE MORE HIS LOVE FOR THEM INCREASES
BECAUSE OF WHAT HE KNOWS OF THE PLEASURE, VIRTUE,
AND REWARD IN IT.

THIS NEWS ENCOURAGES MARRIAGE BECAUSE IT
MAKES AN INCREASE IN FAITH A REASON FOR AN
INCREASE IN LOVE FOR ONE'S SPOUSE, AND AN INCREASE
IN LOVE FOR ONE'S SPOUSE IS A SIGN OF AN INCREASE IN
FAITH. SO WHOEVER INCREASES HIS FAITH INCREASES
HIS LOVE FOR HIS SPOUSE, AND WHOEVER INCREASES HIS
LOVE FOR HIS SPOUSE KNOWS THAT HIS FAITH
INCREASES.

HIS STATEMENT, "OUT OF LOVE FOR WOMEN," HAS TWO INTERPRETATIONS:

THE FIRST IS LOVE FOR SPOUSES IN TERMS OF EXPENSES, COMPANIONSHIP, OVERNIGHT STAYS, AND INTIMACY.

THE SECOND IS LOVE FOR THE FEMALE SEX IN SEEKING RIGHTEOUS WOMEN FOR LAWFUL MARRIAGE.

And he, may God sanctify his soul, said: On the authority of him, he said: The prophets were given three things: perfume, wives, and a miswak (tooth-cleaning stick).

THREE IS A MASCULINE NUMBER, SO ITS COUNTED NOUN IS FEMININE, SUCH AS THREE BLESSINGS, THREE FAVORS, OR THREE QUALITIES. PERFUME (WITH A KASRA) IS PLEASANT.

THIS HADITH HAS TWO ASPECTS:

THE FIRST IS THAT THESE THREE BLESSINGS ARE SO EXCELLENT THAT ONE OF THEIR VIRTUES IS THAT THEY WERE GIVEN TO THE PROPHETS, BECAUSE ONLY WHAT IS EXCELLENT IS GIVEN TO THEM.

SECONDLY, IF THE PROPHETS WERE GIVEN THEM, THEN IT IS OBLIGATORY FOR THEIR NATIONS TO USE THEM AND FOLLOW THEIR EXAMPLE IN THEM.

GIVING HAS MANY FACETS:

AMONG THEM IS THAT IT WAS CREATED SPECIFICALLY FOR THEM AND GENERALLY FOR THEIR NATIONS.

AMONG THEM IS THAT THEY WERE ENABLED TO HAVE RELATIONS WITH HER, JUST AS ADAM WAS ENABLED TO HAVE RELATIONS WITH EVE, NOAH TO HAVE RELATIONS WITH HIS WIFE, ABRAHAM TO HAVE RELATIONS WITH HAGAR, MOSES TO HAVE RELATIONS WITH SAFRA, AND MUHAMMAD, THE MESSENGER OF GOD, MAY GOD'S PRAYERS AND PEACE BE UPON HIM, TO HAVE RELATIONS WITH KHADIJA.

AMONG THEM IS THAT GOD ALMIGHTY GAVE THEM STRENGTH OVER THEIR WIVES AND THEY WERE NOT AFFLICTED WITH ANY PHYSICAL DEFECT.

AS FOR WHAT JESUS DID IN ABANDONING MARRIAGE, HE DID NOT FORBID ANY OF THESE FOUR ASPECTS, BUT HE ABANDONED IT BY CHOICE ON HIS PART DUE TO HIS ASCETICISM IN THIS WORLD FOR REASONS THAT NECESSITATED IT, AND FOR REASONS THAT MADE IT NECESSARY. OTHERWISE, HE WAS GIVEN THEM AS THE PROPHETS BEFORE AND AFTER HIM WERE GIVEN THEM.

KNOW THAT EVERY HADITH THAT MENTIONS SEVERAL THINGS IS BROUGHT UP IN SEVERAL PLACES ACCORDING TO THE NUMBER OF THOSE THINGS, LIKE THIS HADITH, WHICH MENTIONS THREE THINGS, SO IT IS BROUGHT UP IN THREE PLACES: IN MENTIONING PERFUME, IN MENTIONING MARRIAGE, AND IN MENTIONING THE MISWAK, AND LIKEWISE WITH OTHER HADITHS, REPORTS, AND NARRATIONS, SO KNOW THAT.

And he said, may God sanctify his soul: On the authority of Ja`far bin Muhammad, peace be upon him, that he said: Four of the characteristics of the prophets are cleanliness, perfume, shaving the body, meaning with depilatory cream, and frequent intercourse, meaning with women. Then he mentioned Solomon bin David, peace be upon him, and said: He had a thousand women in one palace, seven hundred concubines and three hundred mares. It was said to him: May I be sacrificed for you, how was he able to handle these? He said: God placed in him the strength of forty-odd men, and He made that for the Prophet, baldness. It was said to him: What about Ali, peace be upon him? He was shy about mentioning Ali because of his fatherhood and the position of Fatima, peace be upon her, so he stopped and did not say anything.

THIS MEANS THAT THEY WERE IMPRINTED WITH THESE FOUR MORALS, AND CLEANLINESS AFTER PURIFICATION. PURIFICATION IS THE REMOVAL OF IMPURITY AND IT IS OBLIGATORY, AND CLEANLINESS IS THE PURITY OF BODIES AND CLOTHES AND IT IS RECOMMENDED. A GARMENT MAY BE CLEAN BUT NOT

PURE, LIKE A GARMENT THAT A POLYTHEIST WASHED, WHITENED AND PURIFIED, SO IT IS CLEAN BUT NOT PURE. IT MAY ALSO BE PURE BUT NOT CLEAN, LIKE A PURE GARMENT THAT A BELIEVER WORE AND IT BECAME SOILED BY HIS SWEAT, SO IT IS PURE BUT NOT CLEAN. THIS IS THE DIFFERENCE BETWEEN PURIFICATION AND CLEANLINESS.

PERFUMERY IS THE USE OF PERFUME ON THE BODY AND CLOTHES.

NOURA IS A MEDICINE MADE FROM LIME AND ARSENIC. IT IS APPLIED TO THE HAIR ON THE CHEST AND OTHER PARTS OF THE BODY, THEN IT IS PLUCKED OFF AND REMOVED EASILY.

AND THE PATHS OF JAMI', AND THE WORD "TAROOQA" WITH A FATHA MEANS THE WOMAN, I.E., THE ONE WHO IS BEING TRAMPLED ON. AND HIS SAYING MEANS WOMEN, THE "BA" IS EXTRA, I.E., HE MEANS WOMEN. SO THE MEANING IS THAT AMONG THEIR MORALS IS THE FREQUENT USE OF WOMEN IN INTERCOURSE. AND IF YOU MAKE "TAROOQA" A SOURCE, THEN THE MEANING IS FREQUENT INTERCOURSE WITH WOMEN.

THE DOWRY IS THE MARRIAGE GIFT, AND THE DOWRY IS THE WIFE WHO IS MARRIED WITH THE DOWRY.

AND THE PRIVATE PROPERTY USED FOR INTERCOURSE,

HERE IS A STATEMENT THAT IN THE LAW THAT SOLOMON, PEACE BE UPON HIM, WAS IN, THERE WERE MORE WOMEN THAN ARE IN THIS LAW, AND THAT IN THAT PALACE THAT HE HOUSED THEM, THERE WERE A THOUSAND HOUSES FOR EACH ONE OF THEM, AND THAT THE POWER THAT WAS GIVEN TO HIM AND TO THE PROPHET MUHAMMAD, THE MESSENGER OF GOD, PEACE BE UPON HIM, IS A GIFT TO THEM, AND THIS NEWS CAME AS AN INDICATION OF THEIR CREATION IN THE ABUNDANCE OF INTERCOURSE.

HIS STATEMENT THAT HE WAS SHY OF ALI (PEACE BE UPON HIM) BECAUSE OF HIS FATHERHOOD AND THE POSITION OF FATIMA (PEACE BE UPON HER) CONTAINS SUBTLE MEANINGS. OTHERWISE, THESE TWO REASONS EXIST IN THE MESSENGER OF GOD (PEACE AND BLESSINGS BE UPON HIM) AND KHADIJA BECAUSE THEY WERE HIS GRANDPARENTS, AND WE WILL MENTION SOME OF THEM, SO WE SAY:

ONE OF THEM IS THAT THE FATHER AND MOTHER ARE CLOSER IN PARENTHOOD THAN THE GRANDFATHER AND GRANDMOTHER, SO HE WAS ASHAMED TO MENTION THEM.

AMONG THEM IS THAT HE WAS ASHAMED OUT OF RESPECT FOR FATIMA (PEACE BE UPON HER) AND BECAUSE ALI (PEACE BE UPON HIM) INCLUDED MENTION OF HER.

ONE OF THEM IS THAT SHE WAS WITH HIM ALONE FOR THE DURATION OF HER LIFE.

AND AMONG THEM ARE MEANINGS IN THE ESOTERIC INTERPRETATION, BUT WE DID NOT INTEND TO MENTION THEM. RATHER, WE INTENDED TO EXPLAIN THE RULINGS FOR THE APPARENT MEANING, SO WE WILL BE SATISFIED WITH THE DISCUSSION OF IT, GOD WILLING. IF SOMEONE ASKS, “WHY DID HE NOT ANSWER? WHY WAS HE SHY ABOUT MENTIONING SOMETHING OF KNOWLEDGE? GOD ALMIGHTY IS NOT SHY ABOUT THE TRUTH.” WE SAY THAT THERE ARE QUESTIONS THAT MUST BE ANSWERED AND IT IS NOT PERMISSIBLE TO BE SHY ABOUT THEM, SUCH AS THE RULINGS OF PURIFICATION, SUCH AS ISTINJA’, GHUSL, JANABAH, MENSTRUATION, AND SO ON. AND THERE ARE QUESTIONS THAT DO NOT HAVE TO BE ANSWERED, AND PERHAPS IT IS PERMISSIBLE TO BE SHY ABOUT THEM, SUCH AS THIS QUESTION ABOUT THE STRENGTH OF ALI, PEACE BE UPON HIM, AS IT IS NOT OBLIGATORY TO INFORM EVERYONE ABOUT IT, AND LIKE THE QUESTION ABOUT THE PROPHET’S, PEACE BE UPON HIM, PHYSICAL CONTACT WITH HIS WIVES, SO IT IS NOT OBLIGATORY TO ANSWER IT FOR EVERYONE.

HERE IS AN EXPLANATION THAT MUHAMMAD, THE MESSENGER OF GOD, PEACE BE UPON HIM, HAD MORE PLEASURE THAN OTHER PROPHETS. THIS IS BECAUSE WHEN SOLOMON, PEACE BE UPON HIM, WAS GIVEN THE STRENGTH OF FORTY-ODD MEN, HE TOOK FOR HIMSELF A

THOUSAND WOMEN, MANY TIMES MORE THAN HIS STRENGTH. AND THE MESSENGER OF GOD, PEACE BE UPON HIM, WAS ALSO GIVEN THE SAME STRENGTH, BUT HE DID NOT CHOOSE WOMEN EXCEPT FOR NEARLY A THIRD OF HIS STRENGTH. THIS IS BECAUSE HE TOOK TWELVE FREE WOMEN AND A FEW CONCUBINES, SUCH AS MARIA THE COPT. THIS IS MORE PLEASURE BECAUSE IF THE STRENGTH IS COMBINED, THEN THAT IS MORE PLEASURE.

And he, may God sanctify his soul, said: On the authority of Abu Ja`far Muhammad bin Ali, peace be upon him, that he said: Ali, peace be upon him, left behind four wives and nineteen concubines.

THIS MEANS HE LEFT BEHIND AFTER HIS DEATH WHEN HE DIED, AND THIS IS AN ENCOURAGEMENT TO MARRY BECAUSE HE HAD COMPLETED FOR HIMSELF THE NUMBER OF WOMEN THAT IS PERMISSIBLE IN THIS LAW, AND HE HAD MANY CONCUBINES WITH SUCH A NUMBER.

And he said, may God sanctify his soul: that he met one day with his brother Zaid and they counted the number of wives that Al-Hasan bin Ali, peace be upon him, had married, and they established fifty-six, and they did not complete the last of them.

ALL THESE NARRATIONS ARE EVIDENCE OF THE CREATION OF THE PROPHETS AND IMAMS IN THE ABUNDANCE OF MARRIAGES. IMAM AL-HASAN BIN ALI WAS A DIVORCER WHO WOULD ALWAYS HAVE FOUR WIVES. WHENEVER HE DIVORCED ONE OF THEM AND HER WAITING PERIOD ENDED, HE WOULD MARRY ANOTHER UNTIL HE HAD THE SAME NUMBER OF WIVES. SO KNOW THAT.

And he, may God sanctify his soul, said that God Almighty removed lust and desire from our women and placed it in our men, and He did the same with our Shiites. He removed it from the men of the Banu Umayya and placed it in their women, and He did the same with the men of the Banu Umayya and placed it in their women, and He did the same with their Shiites. Rather, the virtue in having many women is for the one who is able to provide for them in their livelihoods, and he is given the strength for marriage that protects them, and he is able to avoid inclination between them, and does not leave some of them in limbo as God Almighty has forbidden. If he is not able to do that, then the virtue is in limiting himself to what he is able to do.

THE LUST IS THE DESIRE FOR INTERCOURSE, AND THE DESIRE FOR MARRIAGE IS THE ACT OF INTERCOURSE, AND PROTECTING THEM PREVENTS THEM FROM COMMITTING ADULTERY.

THIS NARRATION ENCOURAGES MARRIAGE BECAUSE THE STRONG DESIRE FOR IT IS ONE OF THE VIRTUES OF THE IMAMS FROM THE FAMILY OF THE MESSENGER OF

GOD, PEACE BE UPON HIM, AND ITS SCARCITY IS ONE OF THE VICES OF THE Umayyads.

HIS STATEMENT, "REMOVING LUST," ETC., HAS TWO INTERPRETATIONS:

THE FIRST IS THAT GOD ALMIGHTY CREATED OUR MEN AND THE MEN OF OUR SHIITES WITH A STRONG DESIRE FOR MARRIAGE, AND CREATED OUR WOMEN AND THE BELIEVING WOMEN OF OUR SHIITES WITH A WEAK DESIRE FOR IT, AND BOTH ARE A CAUSE OF CHASTITY. AND THE MEN OF THE Umayyads AND THOSE WHO SUPPORT THEM WERE CREATED WITH A WEAK DESIRE FOR MARRIAGE AND THEIR WOMEN WITH A STRONG DESIRE FOR INTERCOURSE, AND BOTH OF THESE ARE A CAUSE OF IMMORALITY, BECAUSE IF THE MEN HAVE A WEAK DESIRE FOR MARRIAGE AND THEIR WOMEN HAVE A STRONG DESIRE FOR IT, THEN THAT IS A CAUSE OF IMMORALITY IN THEM.

THE SECOND ASPECT IS THAT GOD ALMIGHTY STRENGTHENED THE SEXUAL ORGANS IN OUR MEN AND THE MEN OF OUR SHIITES AND WEAKENED THEM IN OUR WOMEN AND THEIR WOMEN. HE WEAKENED THOSE ORGANS IN THE MEN OF THE Umayyads AND THEIR SHIITES AND STRENGTHENED THEM IN THEIR WOMEN, AND THAT IS WHY ADULTERY IS PREVALENT AMONG THEM.

KNOW THAT NO IMAM FROM THE FAMILY OF THE MESSENGER OF GOD WAS EVER BORN WITHOUT GOD APPOINTING A SUCCESSOR FROM HIS LOINS TO TAKE HIS PLACE AFTER HIM. GOD PROTECTED HIM FROM DEFECTS AND FLAWS, AS GOD ALMIGHTY SAID, "TO REMOVE FROM YOU ALL IMPURITY, O PEOPLE OF THE HOUSE, AND TO PURIFY YOU WITH A THOROUGH PURIFICATION." AND THERE WAS NO TYRANT FROM THE Umayyad clan who was not afflicted with a physical defect and a mental affliction. Some of them were afflicted with effeminacy, some with impotence, and some with effeminacy.

IF IT IS SAID THAT THE Umayyads were fond of adultery and engrossed in immoral acts, then how did you mention these faults about them? We say: Yes, you have spoken the truth in what you asked, for they were as you said, but they did what they did of immoral acts out of eagerness for them and boldness towards God Almighty and in opposition to His Messenger, not because of any lust that was in them, for all that you mentioned about them of their faults is known about them and reported about them, so know this, may God guide you to the truth of matters.

HE STATED THAT THERE ARE THREE CONDITIONS FOR THE VIRTUE OF HAVING MANY WIVES:

THE FIRST IS THE ABILITY TO EARN A LIVING.

THE SECOND IS TO PRESERVE THEM WITH THE STRENGTH OF MARRIAGE.

THE THIRD IS THE ABILITY TO AVOID FAVORITISM AMONG THEM IN MATTERS OF EXPENSES, HOUSING, OVERNIGHT STAYS, AND OTHER THINGS.

WHOEVER HAS THESE CONDITIONS HAS THE ADVANTAGE OF HAVING MANY OF THEM, OTHERWISE LIMITING THEM IS BETTER, BECAUSE WHOEVER LACKS ONE OF THEM, THEY WILL BE CORRUPTED FOR HIM AND WILL BE A BURDEN ON HIM, AND WILL BECOME HARMFUL TO HIM.

THE SUSPENDED ANIMAL IS TIED WITH A ROPE AND HUNG IN A PLACE, SO IT IS NEITHER FED NOR LEFT TO WALK IN GOD'S LAND AND GRAZE. IT WAS USED AS AN EXAMPLE FOR A WOMAN IF HER HUSBAND DOES NOT PROVIDE FOR HER NEEDS AND DOES NOT LEAVE HER, SO SHE MARRIES ANOTHER HUSBAND. GOD SANCTIFY HIS SOUL HAS PROVIDED THREE PROOFS FOR THESE THREE CONDITIONS, WHICH ARE THE THREE NARRATIONS MENTIONED AFTER THIS NARRATION.

HIS STATEMENT THAT HE FORBADE A MAN FROM SATISFYING HIMSELF, ETC., IS EVIDENCE OF THE OBLIGATION TO BE ABLE TO PERFORM THEM.

HIS STATEMENT, "FROM A GROUP OF WOMEN," ETC., IS EVIDENCE OF THE OBLIGATION TO PROTECT THEM WITH THE STRENGTH OF THE LETTER "BA."

HIS STATEMENT THAT HE FORBADE MONASTICISM, ETC., IS EVIDENCE OF THE OBLIGATION TO ABANDON INCLINATION BETWEEN THEM, BECAUSE HE FORBADE MONASTICISM AND COMMANDED MARRIAGE TO INCREASE THE NUMBER OF NATIONS. THEREFORE, IT IS OBLIGATORY THAT NO ONE FROM HIS NATION SHOULD MARRY EXCEPT THOSE HE IS ABLE TO MARRY, SO THAT SHE MAY BEAR HIM CHILDREN AND INCREASE HIS NATION.

AND HE, MAY GOD SANCTIFY HIS SOUL, SAID: On the authority of Ja`far bin Muhammad, peace be upon him, on the authority of his father, on the authority of his forefathers, on the authority of the Messenger of God, peace and blessings be upon him, that he forbade a man from satiating himself and starving his family, and he said: It is enough for a man to be destroyed if he neglects those he is responsible for.

The word "family" has two meanings:

One of them is private, namely the wife.

The second general category is the wife and the child, and both are intended here.

His saying, "It is enough for a man to perish," means that perishing in this context has two meanings:

The first is in terms of God being angry with him because he disobeyed Him if he lost what he was commanded to protect.

The second reason is that if he loses his family, he will not enjoy a good life in this world, and no offspring will remain for him in it, so he will leave it only with disgrace and loss, and this act of his is enough to destroy him.

His statement, "whoever he supports," has two interpretations:

The first one is the one who is supported, meaning a wife who has children with her.

The second is the one who supports, meaning his wife and children who are his dependents.

And he, may God sanctify his soul, said: On his authority, he said: Whoever gathers women who are not permissible to marry and commits adultery, then the sin is upon him. And God Almighty has said: If you fear that you will not be able to deal justly, then marry only one or those whom your right hands possess.

His saying, “that which he does not marry,” means that which he does not have intercourse with. His saying, “then the sin is upon him,” means that he bears the same sin as they do because he is the reason they committed adultery, since he gathered them together and was unable to marry them. This verse requires that he be just with them in all that they need, such as maintenance, housing, intercourse, and other things. So, whoever gathers more than he can provide for them in what we have mentioned and is unable to be just with them, then he should not gather more than he can provide for them.

His saying, “Then one,” means: If you fear injustice, then marry one wife, meaning: Marry one and do not take many, or be content with what your right hands possess of female slaves.

And he, may God sanctify his soul, said: On the authority of the Messenger of God, peace and blessings be upon him, that he forbade monasticism, saying: There is no monasticism in Islam. Marry, for I will boast of your numbers to the nations. And he forbade celibacy, and he forbade women from being celibate and cutting themselves off from their husbands.

Monasticism is the abandonment of marriage, which is a type of castration, as it means that a person kills the desire for marriage by forgetting it and being preoccupied with worshiping God Almighty. Celibacy is abstaining from marriage, meaning that it is not permissible to abandon marriage, abstain from it, or abstain from marital relations by turning away from it without a reason that prevents it.

His statement that they should cut themselves off from their husbands means that he forbade married women from preventing their husbands from marrying, just as he forbade unmarried women from refraining from marriage. Both of these prohibitions are an

encouragement to marry because they are practices of the Christians, and Islam forbade them.

And he, may God sanctify his soul, said: On the authority of Ja`far bin Muhammad, peace be upon him, that he was asked about a man who was overcome by fear of God to the point that he abandoned women, food, and perfume, and could not raise his head to the sky out of reverence for God. He, peace be upon him, said: As for your statement about abandoning women, you know what the Messenger of God had with them. As for your statement about abandoning good food, the Messenger of God, peace be upon him, was bald and ate meat and honey. As for your statement: He was overcome by fear of God to the point that he could not raise his head to the sky, then humility is in the heart. And who is more humble and fearful of God than the Messenger of God, peace be upon him, bald? He did not do this. And God Almighty said: There has certainly been for you in the Messenger of God an excellent example for anyone whose hope is in God and the Last Day.

His statement, "He was asked," refers to his being asked about three matters: abstaining from women, abstaining from good food, and abstaining from raising his head to the sky. He

answered them with three responses, all of which are actions of the Messenger of God, peace be upon him. He came to correct them with evidence from the Book of God Almighty, which is His command to follow the example of His Messenger, peace be upon him. An explanation similar to what is explained in this narration has already been given in the hadith of Ibn Maz'un regarding abstaining from women and abstaining from eating meat, so look for it there. As for the additional explanation in this narration, it is that he refuted the claim that the fear is that he would not raise his head to the sky, by saying that the Messenger of God, peace be upon him, did not do this.

Know that there are many benefits in looking at the sky:

One of its benefits is that the one who looks at it sees the kingdom of heaven and thus knows the power of God Almighty and the majesty of His greatness.

One of them is that he looks at it and sees what is in it, and he knows that his religion is founded on the example of his creation.

His statement, "Humility is in the heart," means that whoever does not have humility in

his heart will not benefit from refraining from looking at the sky, for it is hypocrisy on the part of the one who does it, because it is contrary to the Messenger of God, peace and blessings be upon him. If it were in his heart, he would not intend to contradict him.

It was mentioned that the best foods are meat and honey, because he responded to the one who abandons good food by saying that the Messenger of God, peace be upon him, used to eat meat and honey, and they are the best of them, and that is well known and does not need explanation.

Know that I have concluded here the mention of desires in marriage with what I have conveyed based on what I have heard and known, and I have not spoken about it except with the apparent supported by the true inner meaning, and I have not exceeded the limit and I have not done anything other than what is intended, so know that, God willing.

**Mention of those whom marriage is
recommended and those whom
marriage is discouraged.**

When he finished mentioning the desires in marriage, he began to mention those whom it is desirable to marry, and those whom one should avoid marrying. It is known from this division that women are of two kinds: one kind whom it is desirable to marry, and one kind whom one should avoid marrying. Then know that each of these kinds has degrees and levels in honor and baseness, elevation and depravity, righteousness and corruption, as will be mentioned in this chapter with its explanation. So we want to take an explanation of each narration from it, just as we did in what came before.

And he, may God sanctify his soul, said: We have narrated on the authority of Ja`far bin Muhammad, on the authority of his father, on the authority of his forefathers, that the Messenger of God, peace be upon him, said: Choose for your offspring, for the maternal uncle is one of the two partners in bed.

He chose him, he selected him. The sperm, with a damma, is pure water, whether little or much, its plural is sperm. The maternal uncle is the brother of the mother. He lay down, like preventing, he placed his side on the ground, and the bedfellow is the bedfellow. The meaning is that he commanded the selection of righteous women, then he mentioned the reason for his command, which is his saying: "For the maternal uncle is one of the bedfellows," meaning that the maternal uncle of your child is like your wife who is your bedfellow, so each of them resembles his companion in his morals. This command has two meanings, one of which contains a command to seek and the other contains a command to accept.

The first meaning is that he says, ask women who are suitable to place your sperm in her

womb so that your children from her will be righteous, and your eyes will be gladdened by them, and your life with her will be pleasant if she is righteous. Do not marry someone without verifying her situation, lest you fall into what you dislike from her and from the one who bears you children.

The second meaning is that he says: Accept for your sperm from among the women those whom you are certain are suitable to place your sperm in her womb, and do not turn away from them to others who are immoral and suspicious, even if their beauty pleases you.

His statement, "For the maternal uncle is one of the two partners," means that your wife's brother, who is your child's maternal uncle, is like your wife, who is your partner. Brothers and sisters are generally of the same nature, and a child inevitably resembles both parents in temperament and character. If he resembles his mother, then he also resembles her brother, who is his maternal uncle. Therefore, consider the woman you intend to marry by observing her brother, for even if you haven't seen her, you can see and speak with her brother. Use him as an example of her temperament and character. This is similar to the Prophet's saying, "Blood is a

powerful influence," meaning that the lineage of fathers, mothers, grandmothers, and grandfathers influences children's temperament and character. Therefore, choose righteous women, those pure in their souls and bodies, free from immoral acts and defects such as adultery, suspicion, treachery, theft, leprosy, madness, blindness, and other such vices and defects. This will ensure his child is of sound character and that she is also among those who love the family of Muhammad (peace and blessings be upon him and his family), and is wise, intelligent, and possesses good qualities. The lineage of noble, free women from families of honor and faith is known, so be aware of this.

As for his statement, "The maternal uncle is one of the two companions," the principle in such statements is that whenever two things are similar in a single characteristic, and that characteristic is found more pronounced and dominant in one than in the other, the companion is attributed to it and named after it. Then it is expressed as being one of those two things described by such and such. The intended meaning is that it is one of them, not that it is a third. For example, when he says, "Broth is one of the two meats," meaning that broth, which is

originally water, when cooked with meat and mixed with its mixture, is attributed to it and named after it. It is said to be one of the two meats, which are the meat and the broth, which is named after the meat. That is, it is one of them, not a third. Similarly, when he says, "The baldness of having few dependents is one of the two eases," ease is wealth, because having many dependents necessitates much spending, which is a cause of poverty. Having few dependents is a cause of wealth. Ease is the foundation of wealth, and having many dependents is like having few dependents, so they are named after it. Thus, they are called the two eases, meaning ease and having few dependents. Having few dependents is one of them, not that it is the third. Thirdly, the bedfellow is the wife, and her brother is named after her because he resembles her in character. Then it was said that he is one of them, and it was said that they were called the two bedfellows because they may have lain with each other in their childhood in their father's house. This is good in some respects, and what I mentioned first is more established, better, more appropriate, and more accurate, so know that. Know this principle and apply it to what comes to you of such sayings.

And know that in this news there is a subtle and delicate aspect of meanings that I would like to mention, so I say: His saying, “Choose for your sperm,” means that he says, “Be selective in the women you take for your sperm, and do not marry those whom you marry under duress, from whatever source that duress may be, whether from the ruler, or from their guardians, or from their masters, or from them, or for the sake of their wealth or beauty. So do not marry except by your own choice and with your consent. So understand, and God is the One who grants you success.”

And he, may God sanctify his soul, said: On the authority of Sal`a, he said: Marry those who are your equals and marry among them, and choose for your offspring, and beware of marrying black people, for they are a deformed creation.

And his saying, “Choose for your offspring,” is a comprehensive statement about choosing, that a man should only marry one who is pure and who was born to a legitimate marriage, and he should avoid those who are immoral and suspicious. Zanj is a generation of Sudanese,

and one of them is a Zanj, and the creation is the created, and his face is ugly like a bone, the deformed is ugly in shape, and purity is chastity, and born to a legitimate marriage, with the opening and the breaking, is the opposite of suspicion, with the opening and the breaking, and immorality is the instigation of adultery and sins, and suspicion, with the breaking, is the accusation, its plural is suspicion.

This news encourages seeking suitable partners for marriage and marriage. This matter is divided into two parts, one obligatory and the other recommended. The obligatory part is to seek a partner who is suitable in your religion and to stay away from those who disagree with you in it. The recommended part is to seek a partner who is suitable in your lineage and virtue and not to neglect that.

His saying, “Beware of marrying black people,” is a prohibition intended to discipline his nation and advise them not to fall into what they dislike, because he mentioned the reason for preventing them from doing so, which is his saying, “for they are a deformed creation.” There are two interpretations of this:

One of them, in terms of the ugliness of their images,

The second is in that they are angry with them, and therefore their images are ugly. This has a subtle meaning, but I have hinted at it to you in a way that is not harmful to me or you, because if they were not like that, their images would not be ugly.

His saying, “And she who was born to a legitimate marriage,” means she was born to a lawful marriage. The difference between immorality and suspicion is that the one who is immoral is the one who is known for adultery, and the one who is suspicious is the one who is accused of adultery and is suspected of it.

And he, may God sanctify his soul, said: On his authority, he said: God Almighty says: If I want to give a servant something better than this world and the hereafter, I give him a tongue that remembers God, a heart that is humble, a body that is patient in adversity, and a believing wife who pleases him when he looks at her, and protects him when he is absent from her in herself and his wealth.

Such speech is above the level of Hadith and below the level of the Qur'an because it is not a verse of it, but it is attributed to God Almighty, so it is called the Qudsi Hadith. Know that we have been informed by this report that the good of this world and the hereafter is only obtained by the will, desire, and bestowal of God, so whoever He wills, He bestows it upon.

Goodness in the language is religion and wealth. Whoever is given these four gifts mentioned has been given both wealth and religion in this world and the hereafter. Religion and wealth in this world are well-known, and the wealth of the hereafter is knowledge, and religion in it is the perfection of religion in this world. It has been mentioned that the goodness of them is in four things: a tongue that is accustomed to remembering God Almighty, a heart in which humility towards Him is effective, a body that can endure what it is afflicted with, and a believing, loving, chaste, and trustworthy wife. All of these are things that God Almighty has decreed for His servants. Whoever is not decreed any of them will not attain goodness. They are also of two kinds: one by pure decree and one by decree and habit.

The first one contains two things: a strong body and a believing wife.

The second also contains two things: the tongue that remembers God and the humble heart. These last two, even if they are a gift from God Almighty, must be practiced and accustomed to, otherwise they will change, differ, and forget what they were destined for.

As for the pleasure and reward in these four things, they are only obtained by using them for what they were created for, by the choice of the worker, without any compulsion on his part. This is because the tongue was created for remembrance, the heart for humility, the strong body for patience, and the believing wife for the joy of her. If any of the people were to go against God's decree concerning them, he would not enjoy any of them nor be rewarded for them. If someone were to say, "How can he go against His decree?" I would say, "Yes, it is possible because He has decreed everything for His servants and ordained it, but He did not compel any of them to act according to what He decreed for him. Rather, He created them by His will and decreed for them what He willed by His wisdom, then He gave them the choice to act upon it or leave it."

His statement, "He is pleased when he looks at her," has two interpretations:

One of them is that God Almighty sends down affection for her in his heart because of her righteousness, good character and faith, so he is pleased with her whether she is beautiful or not.

The second is that He bestows upon her beauty in the eyes of the eye, so He is pleased with her beauty as well as with her character and righteousness.

His statement, "If he is absent," refers to two types of caution: one in his presence, and the other in his absence. The most important and best of these is what is in his absence, hence he said, "If he is absent."

His saying "in herself" means in her own self, meaning that she should keep what he has with her of her private parts, because a woman's private parts belong to her husband. And his saying "in his money" means in what he entrusted to her and deposited with her.

It has been learned from this news that each action only appears from a specific organ, and that organ does not appear from that action unless it is prepared for it, like the tongue, which is specifically for remembrance, does not appear

from it unless it is prepared for it by a gift and favor from God Almighty.

Here is a subtle point of meaning that we should mention: these four things are the best of this world and the hereafter, because three of them—the tongue that remembers God, the heart that is humble, and the body that is patient—are faith, because it is a statement with the tongue, an action with the limbs, and an intention with the heart. It is the best of the hereafter in its entirety, and the believing wife is the best of this world in its entirety. So the truth of his statement is true: whoever is given these four has been given the best of this world and the hereafter.

And he, may God sanctify his soul, said: On his authority, he said: Five things are from happiness: a righteous wife, righteous children, righteous companions, a person's livelihood in his country, and love for the family of Muhammad, peace be upon him.

Happiness is the opposite of misery, and to make someone happy is to help them, and

righteousness is the opposite of corruption, and the righteous are the plural of righteous, and righteousness with a fatha and with a kasra is the expansion in doing good, and the companions are the plural of companion, which is the partner and the associate.

His statement, "from happiness," means from the types of happiness, and there are two interpretations of it:

One of them is that whoever is given these five is the lucky one, or was lucky because it happened to him.

Secondly, it is one of the types of happiness, so let everyone who seeks happiness for himself seek it by seeking a righteous wife, raising his children with good morals, not engaging with anyone but righteous people in trade, socializing, and other matters, seeking his livelihood in his own country, and being sincere in his love for the family of Muhammad, peace be upon him.

His saying "the righteous wife" means the one who is righteous in spirit and body. I have spoken at length about this meaning at the beginning of this chapter when I said "choose for your offspring."

His saying, “the righteous sons,” means those who are good in their deeds and actions, and also those who are dutiful to their fathers and mothers.

His statement, “and good companions,” means in their trade, their religions, and their circumstances.

His saying, “And a person’s livelihood is in his country,” means that he obtains what he needs in peace and tranquility in his homeland.

His saying, “Love for the family of Muhammad, peace be upon him,” is an obligation that God Almighty has imposed on His servants, and it is the origin and foundation of happiness, so know it.

And he, may God sanctify his soul, said: On his authority, he said: The righteous woman is like the white-legged crow, and it will only be found rarely. The white-legged crow is the one with one white leg.

Know that he likened women to crows for several reasons that he shared with them:

The first is intelligence, because they are described by it.

Secondly, immorality; it is said, "More immoral than a crow."

The third is theft, as in the saying, "Steal from the crow."

And fourthly, greed; he is greedy like a crow.

Fifth, he loses track of the effects, and it is said that he is like a priestly raven.

All of these are used to describe women, and then he made an exception for the righteous woman, just as he made an exception for the white-winged crow among the crows, and he mentioned the reason for the comparison between them by saying, may God's prayers and peace be upon him, that it will only be found rarely, because the white-winged crow is blessed, intelligent, chaste, content, good in its qualities, and perfect in its characteristics, so he likened the righteous woman to it in her qualities and characteristics.

Know that the blackness of crows is a metaphor for corruption in women, and the whiteness in the man of Al-A'sam is a metaphor for the aspects of righteousness in righteous

women, even if they are of the same kind as women, just as Al-A'sam is virtuous in his qualities, even if he is of the same kind as crows.

And he, may God sanctify his soul, said: On his authority, he said: A woman has no value, neither the righteous nor the wicked. As for the righteous ones, they have no value like gold and silver. As for the wicked ones, they have no value like dust, and dust is better than her.

The danger lies in the movement of destiny, and corruption, meaning that women cannot be measured by any measure, neither for the sake of righteousness in goodness nor for the sake of corruption in evil. Then he explained that gold and dust are the two extremes of all things that are given value and have a measure determined for them. One is in honor, which is gold and silver, and the other is in baseness, which is dust. So if the righteous woman is above gold, how can a measure be determined for her? Likewise, the corrupt woman is below dust, so she has no measure either. So he said that the righteous woman has no value like gold and silver, but she

is better than gold and silver. The proof of this meaning is his saying, “The world is but a fleeting pleasure, and the best pleasure of the world is a righteous wife.” So gold and silver are also fleeting pleasures, so the righteous women are better than them. The second proof of this is that when he did not prefer gold and silver over the righteous woman as he preferred dust over the corrupt woman, it was known that he meant that the righteous woman has no measure determined for her, but she is better than gold and silver.

Know that everyone marries to benefit and enjoy themselves. If the wife is virtuous, he will enjoy her in a way that surpasses all worldly enjoyment, because everything in it is but a pleasure. But the pleasure of spouses is more pleasant and sublime. Likewise, he will not enjoy any of her pleasures, such as food, housing, and clothing, except with her. This is observable and does not need explanation. If that is the case, then the virtuous woman is better than gold, silver, and all the worldly pleasures. If she is wicked, he will not benefit from her, nor will he enjoy any of her pleasures with her. So dust is better than her, because it is useful for what is suitable for it. So understand that.

**And he, may God sanctify his soul, said:
On his authority, he said: The world is but a
fleeting pleasure, and the best pleasure in the
world is a righteous wife.**

The world has many meanings:

One of them is that, according to scholars, this world is the matter that happens to a person before death, and the hereafter is the matter that happens to him after death.

One of them is that, according to the wise, this world is from the day of birth until the day of death, and the afterlife is from the day of death until the eternity of eternities and the age of ages.

One of them is that this world is what is below the orbit of the moon to the lowest of the low, and the hereafter is what is above the orbit of the moon to the great throne.

Among them is that the world is a living, speaking woman who has met many men and offered herself to them to marry, such as Jesus, son of Mary, peace be upon him, and the Commander of the Faithful, Ali ibn Abi Talib,

peace be upon him, and a righteous man. Tamim al-Dari also saw her when he was kidnapped, and the stories of these mentioned are well-known and famous.

One of them is that the world is everything on the face of the earth, including its minerals, plants, and animals. This is the meaning required in this report mentioned here.

And he, may God sanctify his soul, said: On his authority, he said: Among the blessings of a Muslim man are a righteous wife, a spacious dwelling, a comfortable mount, and a righteous child.

The word “hani” is on the pattern of “fa’il” from “hana’a” something, meaning it means a vehicle that is easy to control and does not run wild on its rider. An explanation of such goodness has already been given in what came before, so learn it from there.

And he, may God sanctify his soul, said: On the authority of him, peace be upon him, that he forbade marrying a woman for her wealth and beauty. He said: Her wealth will corrupt her, and her beauty will ruin her, so you should marry a woman of faith.

The water overflowed and rose, and its overflowing raised it, and it perished and perished.

Know that the basis of desirable marriage is to seek a woman of faith, and that all the virtues and benefits of a woman of faith are desirable because of her faith, and are an adornment for her, and an increase in her merit. And all that is described in a woman who is not of faith in terms of beauty is not desirable in her, but rather it is an increase in her defect, and an aid to her in her transgression and tyranny, as it was said: “Her wealth makes her tyrannical, and her beauty makes her ruinous.” As for her tyranny because of her wealth, it is something that reason does not deny, because if she has wealth and is not of faith, she will consider herself above serving her husband, and she will refuse to obey him if she sees him in need of her wealth. As for the destruction of a woman who is not of faith

because of her beauty, it is because if she is beautiful, she will be suspicious and will love men, and they will love her until she is destroyed, as is narrated about the Children of Israel in the story of the woman called Al-Basus, in whom her husband's three prayers were rendered invalid. This is a well-known story that is mentioned by the elite and the common people. This prohibition is a prohibition of discipline, not a prohibition of absolute prohibition, because it mentions its cause, which is her tyranny and destruction.

His statement, "If you are bald, then marry someone with religious commitment," is an encouragement and an affirmation, so understand it.

And he, may God sanctify his soul, said: On his authority, he said: The best of your women are the women of Quraysh, the most affectionate towards their husbands and the most compassionate towards their children.

She showed compassion and pity for her son, and she was kind and compassionate towards him.

And know that he, peace be upon him, addresses his nation and says: The best of your women are the daughters of Quraysh. Then he mentioned their best qualities, which is their strong inclination towards their husbands with affection and agreement, and their strong concern for them regarding their wealth, their lives, and their circumstances. Likewise, the best quality is their strong concern for their children in protecting, caring for, and raising them.

And he, may God sanctify his soul, said: On his authority, he said: There is no horse purer than the black one. And no woman like the cousin.

He selected it, and he chose the purest thing from among its kind. The meaning is that there is no horse more beneficial and better than the black one, and its plural is black, because it is stronger than other horses, more obedient to its rider, and more compatible with its nature. Likewise, there is no wife more suitable and appropriate for a man than his cousin, because

lineage may unite them, so neither of them will be superior to the other, nor will he be averse to him, and this will be a reason for agreement between them and the removal of disagreement between them. Likewise, nature, character, beauty, honor, custom, tradition, and religion may all unite them, because cousins may agree in most matters in most of their circumstances, and this will be a reason for agreement between them, and agreement is the origin of all good. So there is no wife better than the cousin. This is an encouragement from him to marry the cousin, but it is after the first condition, which is to marry the one with religion and righteousness. Otherwise, other women with religion are better than her. But if she is righteous, then she is better than other righteous women like her. And all these narrations are encouragements to marry righteous women, and an introduction to them, and an explanation of their morals and circumstances. So be aware of that.

And he, may God sanctify his soul, said: On his authority, peace be upon him, that he said: Marry virgins, for they have the sweetest mouths, the purest wombs, the quickest to learn, and the most steadfast in affection. And marry your widows, for God, Blessed and Exalted is He, will improve their morals and expand their provisions.

The virgin (with a kasra) is the plural of virgins (al-abkar). Sweetness (al-'adhb) refers to food and drink that is palatable. The two sweet things (al-'adhban) are food, marriage, saliva, and wine. Sweetness (al-'adhb) is a type of taste that is suitable for everything that falls into it, like water, which is sweet and suits everything that falls into it, like sugar, which becomes sweet with it, and like aloe, which becomes bitter with it. A woman who has given birth (nataqat) is one who has many children, and the one who gives birth (al-nataq) is one of the camels that are quick to conceive. The widow (al-aym) is like the bag of a widow (al-thayyib), and its plural is widows (ayyama).

The meaning is that he desired to marry virgins, then he mentioned his reasons, which

are four: sweet mouths, quick pregnancy, quick learning, and stable affection.

The sweetness of the mouth has two meanings: one is that a virgin may have sweet words, sweet speech, and pleasant conversation, and the second is that she has a pleasant breath and sweet saliva due to the prime of her youth and the joy of her days.

As for the speed with which she accepts pregnancy and the abundance of her offspring, it is because her womb is free from the sperm falling into it before, so if it falls into it, she accepts it and carries it, and because she has not given birth yet, therefore her womb is pure and free from defects, so she accepts pregnancy quickly.

As for the speed of learning, she had not learned anything yet, so everything she learned about her husband's manners she learned quickly.

As for her affection, she had never known anyone other than him, so she was only inclined towards him and did not love anyone else.

And know that when he, peace be upon him, repeatedly encouraged the marriage of virgins, he turned and said: "Marry the widows as well,

for God Almighty may improve their morals and expand their provisions if you marry them for religion and chastity. And the widows are those who were married and then their husbands died or divorced them, so he permitted their marriage as he permitted the marriage of virgins. And it is known from here that the widows may not have good morals and may have difficult provisions, but God Almighty has guaranteed to improve their morals and expand their provisions if the marriage is for religion.”

And he, may God sanctify his soul, said: On the authority of him, peace be upon him, that he forbade a Muslim from rejecting his Muslim brother if he proposed to him and he was satisfied with his religion, and he said: If you do not do that, there will be strife on earth and great corruption.

This is a prohibition of discipline and an order of encouragement to seek the pleasure of God Almighty, because religion is the greatest and most sublime of virtues. So if he is pleased with it from his brother, he should not reject it.

And it is known from here that religion is the basis for marriage and marriage.

His statement, "There will be strife," has two interpretations:

One of them is that God Almighty is angry about that, so He brings about strife and calamities on earth.

Secondly, grudges and resentments may arise among people, leading to strife and great corruption.

And he, may God sanctify his soul, said: On his authority, he forbade marriage that was intended for anything other than the sake of God and chastity, and he forbade marriage for show and reputation.

He forbade marriage for one of four reasons:

One of them is marriage for other than the sake of God, meaning that it is not intended to gain God's reward in the act and the continuation of the lineage, but rather one marries for money or beauty.

The second is marriage for reasons other than chastity, meaning that one does not marry for chastity but marries out of love and eagerness to gather women.

The third is marriage for show, meaning he marries so that people will see him and praise him and commend his actions, and he does not intend to please God, nor does he need Him.

The fourth is marriage for the sake of reputation, meaning that they hear about it and praise it and mention it with greatness and majesty for that reason. The difference between hypocrisy and reputation is that what he does so that people see him and praise him is hypocrisy, and what he does so that they hear about it and praise him is reputation. This prohibition is a prohibition of discipline in one aspect, and a prohibition of prohibition in another aspect. This is similar to marriage if it is for money or beauty or for hypocrisy or reputation, then the prohibition of it is a prohibition of discipline. But if it is among the Nasibis and the enemies of the family of Muhammad, and it is to reach their ruin or to seek their approval, then the prohibition of it is a prohibition of prohibition except in the case of taqiyya, and we seek refuge in God from the calamity.

And he, may God sanctify his soul, said: On the authority of Ja`far bin Muhammad, may God's prayers be upon him, that he said: If a man marries a woman for her beauty, her loveliness, and her wealth, he is left to that. But if he marries her for her religion and her virtue, God will provide him with wealth and beauty. And he, may God's prayers and peace be upon him, said: Marry the unmarried among you and the righteous among your male and female slaves. If they are poor, God will enrich them from His bounty. And God is All-Encompassing and All-Knowing.

The explanation of such news has already been given, and the addition to it is the meaning of his saying, "God will provide him with wealth and beauty." That is, God Almighty will enrich him from the treasures of His bounty if he marries her for religion and virtue. As for providing him with beauty, there are two aspects to it: The first is that God Almighty will make her beloved in his heart until he sees her as the most beautiful woman of his time. The second is that God Almighty will truly provide her with beauty

because He increases her beauty because He is pleased with his marriage to her for her religion. He may also increase her beauty because of her joy in her husband's love. That is because if he marries her for religion, he will love her, and if he loves her, she will be pleased with him, and if she is pleased with him, her body will be healthy, her complexion will be clear, and her beauty and charm will increase. It is known from this that if he marries her for her wealth and beauty without her having any religion or virtue by which she is known, he will deprive her of wealth and beauty by afflicting her wealth with some calamity that he brings upon her and changing her beauty with a defect that he afflicts her with in her body. If that is the case, then know that religion is the origin and foundation of all goodness, so understand this.

And he, may God sanctify his soul, said: On his authority, he said: There is no greater calamity for a servant than when his nephew comes to him and says: Marry me off, and he says: I will not, I am richer than you.

The calamity is like the status of a disaster, meaning that there is no greater disaster for a believer than his nephew rejecting him when he proposes to his daughter, meaning that the disaster is severe for him because of the severity of God Almighty's anger towards him in this matter.

His saying "his nephew" means the son of the believer who is his brother in his religion, or his nephew who is close in lineage. This is more severe than the first because he is his nephew in two ways: one is religion, and the other is kinship. This is an order to the woman's father to marry his daughter to his nephew if he is satisfied with his religion and not to reject him because of his poverty. If he is poor, then God Almighty will make him rich as He promised. The threat in it is that a calamity will befall the one who does not do it because if he rejects him and he is his uncle, then who will marry him after him? Therefore, he was strict in prohibiting it.

**And he, may God sanctify his soul, said:
On the authority of the Messenger of God,
peace and blessings be upon him, that he said:
Marry the blue-eyed women, for there is good
fortune in them.**

Blue (with a damma on the 'z') is a well-known color in the eye, and it is of two types: one is yellowish tending towards white, and the other is brownish tending towards white, like the color of a cat and like the color of the eyes of the people of Rome. Blue (with a damma on the 'z') is the plural of blue. This statement is from the concise sayings that Sal`a sent with, so each of its words has meanings and aspects, but it is more appropriate for the wise person to exert his effort in obtaining what he is able to do. So I say: He only ordered the marriage of blue women for their good fortune, and their good fortune is in their color because blue is the color of the flower, and through its effects happiness appears in this world, and it is the planet of worldly happiness, and therefore happiness is found in the blue woman, and it is her good fortune, so Sal`a ordered her marriage for that reason. This is a definition from Sal`a of the good fortune of women in terms of physical qualities, because

the body is the subject of the soul, so if its qualities are good, the morals of the soul are good, and if they are corrupt, they are corrupt with it as well.

And he, may God sanctify his soul, said: On the authority of him, peace be upon him, that he said: If one of you wants 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 definition of the righteous women whom he desires to marry in terms of physical attributes. His saying, “The hair is one of the two beauties,” is like his saying, “The broth is one of the two meats.” I have mentioned the origin in the meaning of something similar in his saying, “The mole is one of the two bedfellows.” Beauty is the origin here, and what is meant by it is the face, because it is the sum and gathering place of beauty. Then he added hair to it and called it beauty as well, because it resembles the face in terms of beauty. So he made them two and said, “The hair is one of the two beauties.” He made hair like the face in beauty because the

face is beauty when facing forward, and hair is beauty when facing backward. Because when the back has nothing of beauty, God, may He be glorified and exalted, made the hair of the head hang down over it, so it is beauty in it. Therefore, he made it the counterpart of the face and called them the two beauties because each of them is beauty for one half of the two halves of the body, this one facing forward and this one facing backward.

And he, may God sanctify his soul, said: On his authority, he said: You should hire short servants, for they are stronger for you in what you want.

Al-Qassar (with a kasra) is the plural of al-Qasira, al-Qasr is like 'Inab, the opposite of al-Tul, and al-Khadma (with a fatha) is the plural of Khadama.

This is also a definition in terms of the body's attributes, and it is an encouragement to increase pleasure. The narration about good feelings is an encouragement to increase beauty, and the narration about marrying blue-legged

women is an encouragement to increase happiness. The meaning of marrying a short-legged woman is that she is stronger, that is, more likely to fulfill what you want from her in terms of intercourse.

His statement that it is stronger for you indicates that having intercourse with her increases the sexual desire of the one who has intercourse with her because she produces little pre-ejaculate during intercourse and without intercourse, so he ordered that she be married.

And he, may God sanctify his soul, said: On his authority, he said: It is a blessing for a woman that her firstborn is a girl.

Yemen (with a damma) means blessing, and al-Bakr (with a kasra) means the firstborn child of the parents, and al-Jariyah means a young woman, its plural is Jawari. This is also a definition in terms of circumstances for both men, the woman's husband and the one seeking marriage. The meaning is that if her firstborn is a girl, she will receive blessings in her affairs, and it is also known that she is auspicious and blessed. This hadith has aspects of meaning, some of which we would like to mention:

The first thing is that if a woman gives birth to a slave girl, she resembles her mother because her mother also gave birth to a slave girl, so she becomes happy because the Prophet, peace be upon him, said that it is one of the happinesses of a man to resemble his father, and it is known from this statement that it is one of the happinesses of a woman to resemble her mother.

The second is that if she gives birth to a girl, she has created another like her. The Messenger of God, peace and blessings be upon him, said: A believer is not truly a believer until he finds another believer like himself. From this it is known that a believing woman is not truly a believer until she finds another believing woman like herself. Faith is the origin of blessing, so she is blessed.

The third is that the world is female and the woman is also female. So if a girl is born, there will be many similarities, and the more similarities there are, the more their natures will agree, because the likeness of a thing is attracted to it. They will receive blessings because they will attain what they hope for from their goals due to the strength of their agreement.

The fourth is that if her firstborn is a slave girl, that is a blessing for her, not that her slave

girl might grow up soon and serve her and help her in her affairs, because daughters may be more compassionate towards mothers than sons, so that is the very essence of a blessing for her.

And the fifth is that if she gives birth to a girl, she will become a little humble in the eyes of the people, and that will be a protection for her, because everything that is magnified in their eyes in terms of its majesty is harmed by their eyes, so that will be a blessing for her.

The sixth is that God Almighty has decreed and ordained that she should receive blessings through that, or that she is auspicious and blessed.

And he, may God sanctify his soul, said: On his authority, he said: Marry a black woman who is fertile, and do not marry a beautiful, barren woman, for I will boast of you to the nations on the Day of Resurrection.

The word “walud” is on the pattern of “fa’ul” with a fatha on the fa’, and “aqir” is the one who does not give birth to a child. Every attribute that only applies to women is only given in the

masculine form, similar to “ha'id” (menstruating), “hamil” (pregnant), “walud” (giving birth), and “aqir” (barren). And “bahi” means boastful.

Know that baldness is preferable to blackness associated with birth, which is whiteness here, associated with barrenness, due to the presence of several:

Among them is that they are two colors, one of which is better and more pleasurable than the other, which is whiteness. Even if each of them is desirable to the one who seeks it, there are people who desire only whiteness, and there are people who desire only blackness. But pleasure is only achieved through joy, and there is no greater joy than children. So the black woman who gives birth is better than the white woman who is barren.

One of them is that if a man marries a white, barren woman and then remembers the interruption of his lineage, his life will be troubled. But if the owner of a black woman looks at his children from her, he will be pleased with them and will not pay attention to her blackness, but will love her more than he loves the white, barren woman. So the black woman

who is fertile is better than the white, barren woman.

Among them is that he is bald and he boasts to the nations about the large number of his followers, so the black woman who gives birth is better than the white woman who is barren.

Here is evidence that if a white woman is fertile, she is better than a black woman who is fertile, because blackness is a deformity in creation. Rather, its superiority here over whiteness is due to the barrenness of the former and the birthing of the latter. Otherwise, whiteness is better than blackness in every matter and in every situation, outwardly and inwardly. Rather, I interpreted his saying “beautiful” in the white woman because he meant by beauty whiteness here. For if he did not mean that, he would not have described her as beautiful after beauty. But beauty is the whiteness of the skin of the body, and beauty is the proportion of the organs of the body. So he described her with these two qualities, so it is known that beauty here is whiteness.

This news contains encouragement and prohibition, advice and discipline, for in the continuation of offspring lies the sum of the good of this world and the hereafter.

And he, may God sanctify his soul, said: On his authority, he said: The best of your women is the chaste and passionate one, chaste in herself and her private parts, and passionate towards her husband.

Chastity (with a kasra) is refraining from what is unlawful, and lust is the intense desire for intercourse. Lust is the feminine form of lust, on the pattern of shoulder. The news here is refraining from what is forbidden and the intense desire for what is lawful. Chastity in the soul is refraining from betrayal in the husband's money and also refraining from whispering about the lust for what is forbidden, and it is in the private parts, so it is known.

This is the definition of righteous women in terms of morals and character. He described her with these two qualities because if she were not chaste, she would not love her husband , and likewise if she were not lustful, she would also disobey him. And if she did not love him, he would not benefit from her. But he restricted the discussion of these two qualities and did not make it general when he said lustful towards her

husband, so it is known that he meant refraining from what is forbidden, not from what is permissible, and lustful towards the husband, not in general.

And he, may God sanctify his soul, said: On the authority of Sal'a, he said: Beware of marrying a foolish woman, for her companionship is a calamity and her child is a loss.

I mentioned the meaning of this news when I said, "Marry virgins, etc."

His saying "Beware" is a warning word added to the address, meaning "I warn you against marrying a foolish woman." The conjunction "and" is included because the intended meaning is that he is saying, "Keep you away from the foolish woman and keep the foolish woman away from you," like your saying, "Beware of the lion," meaning, "I warn you against the lion." The original meaning is, "Keep you away from the lion and keep the lion away from you," out of concern for you, i.e., keep it away from you by warning you against it. There

is another word in warning, which is to bring two repeated words of the same kind without conjunction, like your saying, "The lion, the lion," and like your saying, "Beware, beware." So these are three words:

The first one is: Beware of the lion, for the thing being warned against is always in the accusative case, and that is the lion.

The second is his saying, "The lion, the lion," so each of these is a warning against him, and they are always in the accusative case.

The third is his saying "Beware, beware." Each of these two is a warning word, but there is neither a warner nor something to be wary of in them. Both are built on the broken form, like "Qatam" and "Hizam." The accusative case is in the first two words because each of them is the object of a deleted verb, so know this.

And he, may God sanctify his soul, said: On the authority of Sal'a: He said: The best women of my nation are those with the most beautiful faces and the lowest dowries.

Al-Hasan has four levels:

The first is beauty, which is the whiteness of the skin of the body.

The second is beauty, which is the proportion of the body parts.

The third is Al-Sabaha (with a fatha on the hamza), which is a whiteness that tends towards redness, like the color of a rose, and it is better than whiteness.

The fourth is prestige with a fatha, which is good appearance, and it is better than all of them. Therefore, the Messenger of God, peace be upon him, said: My brother Joseph was handsome and I am prestige. It has been said that Joseph, peace be upon him, was given half of beauty, so it is established that he was given beauty and handsomeness, and the Messenger of God, peace be upon him, added to it with good looks and prestige.

The dowry (mahr) is the gift given to a woman when she marries. God has prescribed it for women, as He says: "So give them their dowries as a free gift" (Quran 2:226). Marriage is not permissible without it, whether it is little or much. The original meaning of dowry is skill, and there is no greater skill than that which

protects one from the punishment of the Hereafter and from disgrace in this world. Therefore, what is given to a woman when she marries is called a dowry, meaning skill, because it protects one from what we have mentioned. The origin of the dowry is from friendship, which is affection, and there is no greater friendship than that which God has placed between spouses, as He, the Almighty, said: “And He has placed between you affection and mercy” (Quran 30:21). So what is given to a woman when she marries is called a dowry because it brings about friendship between them, as it is from charity because it is given to her as a gift, meaning it is bestowed upon her as a favor.

This news defines righteous women in terms of their circumstances and conduct, and it teaches them what pleases God Almighty. If a woman is beautiful and is content with a small dowry, this is considered one of her virtues because she has thereby lightened the burden on her partner.

His statement, “the least of them in dowry,” means that she is satisfied with a dowry less than that of someone like her. The dowry is what people agree upon, and there is no time limit or specification for it. It is narrated that the

Prophet, peace be upon him, performed the marriage contract for some of his companions with a ring that he gave as the dowry, and that he, peace be upon him, gave each of his wives twelve and a half ounces of silver. Likewise, the righteous preachers, may God have mercy on them, set the dowry in these Gujarati Indian countries at forty rupees, and that is what people there agreed upon. This is not obligatory or mandatory, but it is from their agreement and what is easy for them and what they do.

Know that the early scholars of this movement, may God sanctify their souls, chose only the best of customs and accepted only the most complete of worldly laws. Every custom they established was derived from the Book of God Almighty or the Sunnah of His Messenger, peace be upon him, and based on the practices of Islamic law and the actions of the Imams, peace be upon them. For example, their custom of forty rupees as a dowry is derived from the Book of God, peace be upon him, the Sunnah of His Messenger, peace be upon him, and the words of the truthful one, peace be upon him. God Almighty said, "Give the women their dowries as a free gift," (Quran 4:4). He commanded the giving of the dowry without specifying whether

it should be little or much. He performed the marriage contract for some with a ring and gave twelve and a half ounces. The truthful one, peace be upon him, said, "The dowry is whatever the people agree upon." Thus, the scholars of India established the dowry there as forty rupees if the people agreed upon it. His words, peace be upon him, regarding the giving of the dowry, and his actions in performing the contract with a ring, which is a small amount, and in giving twelve and a half ounces, which is more than a ring, were both true. The words of the truthful one, peace be upon him, regarding mutual agreement were also true. So it is extracted from something like this.

And he, may God sanctify his soul, said: On the authority of Sal'a, he said: Women are of four types: a gathering place, a spring of squares, a war of suppression, and a lice-infested shackle.

The grammatical analysis: Majma' is the active participle of the verb "to assemble," and Murabba' is like Muhsin, and Muqma' is the

active participle of the verb “to suppress,” and Qaml is like Katif.

His saying “comprehensive and inclusive” means that she is a righteous and virtuous woman who improves her own affairs and those of her husband, and brings together her family with affection and love among them, and also brings her husband to herself with love and mercy between them.

It also has another meaning, which is that it is a comprehensive collection of virtues and good qualities.

It is said that a woman is called a "gatherer" or "collector" when her children are gathered around her.

His saying "spring of spring" means that she is very fertile and has many children, to the point that she gives birth once every year, so that she makes her husband's house like spring in its beauty, splendor and greenery. That is why he called her spring.

His saying “a war of oppression” means a powerful enemy who oppresses her husband by frequently rebelling against him and oppresses her family by causing discord among them and inciting enmity between them.

His saying, “a shackle of lice,” refers to a piece of raw, fresh skin that was cut from the skin of a camel. The pre-Islamic Arabs used to shackle their captives and those they wanted to torture with it, and they would make its hair next to the skin and tie it like that on it. When it dried, it became hard on him and lice would accumulate on the skin, and he would not be able to reach the lice because of its hardness, so he would be in pain because of that. He used it as an example of a bad woman because of what her husband suffers from her, so he does not benefit from her and he cannot divorce her, like a woman who is from a noble family but has bad morals, so he is harmed by her and he cannot divorce her. So she is called a shackle of lice, as if the shackle itself and the lice that are formed in it are her ugly deeds and her bad, despicable morals.

Know that women have varying degrees of honor and baseness, righteousness and corruption, such as the chaste and affectionate woman, the virtuous and fertile woman, and the wicked and rebellious woman, as God Almighty said: "Good women are for good men, and good men are for good women. Bad women are for bad men, and bad men are for bad women." This

verse has a reality that is its embodiment, otherwise, things may occur contrary to what is mentioned on the surface. For example, the husband may be righteous while the wife is wicked and rebellious, like the wives of the Prophet Noah (peace be upon him) and the Prophet Nuh (peace be upon him), both of whom were wicked and immoral . Similarly, the Prophet (peace and blessings be upon him) experienced baldness with some of his wives, such as Aisha and Hafsa, who were rebellious and harmful. Likewise, the wife may be righteous while the husband is wicked and unbelieving, like the wife of Pharaoh, who was a righteous believer and was married to Pharaoh, and like Umm Kulthum, the daughter of the Commander of the Faithful, Ali ibn Abi Talib (peace be upon him), when she was married to the wicked Umar ibn al-Khattab. These things occur according to a wisdom that God Almighty has ordained, and this wisdom is preserved with those who understand it and protected by those who are virtuous. Its reins,

His statement that women are of four types, etc., is a necessary logical division, because everything that is called existence is not devoid of one of two types: either it is good or it is evil,

and each of them has a beginning and an end. Women are likewise among what existence contains, so they are then of two types: good and evil, and each of them has two ends:

As for their choice, the first of its two ends is affectionate, and the last is fertile, because a person only marries for two reasons: one is pleasure and the other is the continuation of offspring. Pleasure is not obtained except through affection, so the one who gathers said, meaning affectionate and agreeable, and the continuation of offspring will not be obtained except through childbirth, so the one who is fertile said, meaning fertile with many children.

As for the worst of them, the first of them is harmful and the last is destructive. A person only dislikes marrying the worst of them either for fear of harm from them or for fear of destruction. And there is no harm greater than a lice-infested cloak, and no destruction greater than a suppressing war. Therefore, he said a suppressing war and a lice-infested cloak. So these are the four categories of women, and this is a division from this aspect in which I took up the talk.

This news contains an encouragement to choose the best among them and a warning against the worst among them, so be aware of it.

He, may God sanctify his soul, said: On the authority of Sal'a, he said: A woman is but a necklace, so let one of you consider what he is wearing.

The necklace (with a kasra on the 'ayn) is what is placed around the neck and worn because of its origin. In the language, it is from the root 'qalada, meaning to wrap something around something else, and to put it around someone's neck.

This is also an encouragement to seek righteous women. The meaning is that a woman is like a necklace. If she is righteous, she adorns her owner and benefits him, like a necklace of gold and silver, which adorns and benefits its wearer. If she is wicked, she harms her owner and disgraces him, like a necklace of vile iron and a louse-infested shackle, which harms and disgraces its wearer.

Here is an indication that a woman is like a necklace around her husband's neck, and he cannot escape her. She is something God has decreed for him. If it is good, then good, and if it is bad, then bad. But he commanded him to strive to look for what is good, for God Almighty has given him a heart and bestowed upon him reason and the choice to seek favor from Him. He has bestowed upon him a great favor after what He has decreed, which He gives to whomever He wills of His creation who calls upon Him, draws near to Him, and hopes in Him, as God Almighty said: "God erases what He wills and confirms what He wills, and with Him is the Mother of the Book."

Know that there are several aspects to comparing a woman to a necklace:

Among them is that both are beneficial, beautifying, harmful, and scandalous.

One of them is that it is a necklace for him because of what he did previously, as I mentioned earlier.

One of them is that he cannot be separated from her in any of his affairs or matters, so he does not care about anything without involving

her in it, so she is like a necklace that never leaves him and he is never without her.

One of them is that he does not travel or go out for anything that concerns him except that he returns to her wherever she is, and she is like a necklace to him that he cannot part with at all.

And he, may God sanctify his soul, said: On the authority of Sal'a, he said: If there is bad luck in something, then it is in the woman, the house, and the animal.

The word “sha’m” (with a damma and a hamza in the middle) is the opposite of “al-yaman” (right). “Sha’m ‘alayhim” (with a damma and a hamza in the middle) means “he became a bad omen for them,” like “karm” (generosity). A man who is “mishūm” (with a damma and a hamza in the middle) is called “al-ash’am” (the bad omen), the opposite of “al-ayman” (right omen), and they have been made to feel bad by him. The “sha’ma” hand is the opposite of the right hand, and “al-sha’ma” and “al-mash’ama” are the opposite of “al-yamana” (right omen) and “al-maymana” (right omen). The root of “sha’m”

is blackness, so whoever is made to feel bad by something has become black in his eyes, as he does not benefit from it, because they call every unpleasant thing “musawwad” (black) and they call every enemy “aswad” (black). So the meaning of “sha’m” then is misfortune and harm.

The word “imra’a” (woman) has three forms, and it is not pluralized from its root, but its plural is “rijal” (men). It is also said “imra’a” with the alif of connection, and it is with it. It is also said “al-mar’a” and “al-imra’a,” and it is not pluralized from its root, but its plural is “nisa’a.” There are three forms of “imra’a” and “imra’a,” because the letter “ra’a” follows the hamzas in the declension, and likewise the letter “mim” without the alif of connection follows the hamza. You say, “This is an imra’a” and “imra’a,” and “I saw an imra’a” and “imra’a,” and “I passed by an imra’a” and “imra’a.”

The woman continues to enjoy the food if it is delicious because she is delicious to her husband, who will enjoy and be pleased with her.

The house is the place that encompasses the building and the courtyard. Its plural is Diyar and Dur. Its origin is from the word Dara,

meaning to surround something with something else. Thus, the house surrounds what is in it, including its building and its inhabitants.

The word "dabbah" refers to any animal that crawls, and it is predominantly used for animals that are ridden. It applies to the male and may be specifically used for horses. Its plural is "dawab".

This news defines women in terms of their influence on Yemen and bad luck, and the meaning is that it says if bad luck occurs because of something, then it is in these three, and likewise Yemen may occur in it.

The condition in his statement, "if bad luck," has several meanings:

Among them is that there is no ill omen in anything that exists, for God Almighty created it for benefits that He placed in it for His creation. There is nothing in it except that it contains some benefit for something. If harm appears in something, it is due to a lack of suitability between them. In this way, if there is ill omen, it is more and more severe in these three. Likewise, good fortune in something is only the occurrence of the matter in it according to suitability. If it is in these ways, it is more and more severe in these three.

Among them is that there is no ill omen except in disobedience to God Almighty, and if there is anything due to it, then these three are greater and more significant. Likewise, there is no blessing except in obedience to God Almighty, and if there is anything due to it, then these three are greater and more significant.

Among them is that if bad luck exists in the world, then there is no bad luck greater than in these three, and likewise Yemen, if it exists in it, then there is no greater bad luck than in it.

The omen and the blessing of this are magnified, and the encouragement to pursue it is strongly emphasized. The omen and the blessing of this are well-known and widely discussed. It has been narrated that the Prophet (peace and blessings be upon him) was asked about the meaning of this hadith, and he said: "The omen of a woman is that she longs for her first husband, the omen of a house is that the call to prayer is not heard in it, and the omen of an animal is that it bites."

And he, may God sanctify his soul, said: On the authority of Abu Ja`far Muhammad bin Ali, peace be upon him, that he said: My father looked at a woman in one of the sacred places of Mecca and saw in her what he admired of good character, so he asked about her, "Does she have a husband?" It was said: "No." So he proposed to her herself, and she married him, and he consummated the marriage with her without asking about her lineage. And there was a man from the Ansar who was connected to him, and when he heard that, he was distressed because he disliked that she might not be of noble lineage, so that people would say about that. So he kept asking about her lineage until he learned about her, and he found her in the house of her people, a Shaybanite from the tribe of Dhu al-Jadayn. So he went to Ali bin al-Husayn, peace be upon him, and mentioned that to him, and he said: I used to think you had a better opinion than you do today. Did you not know that God brought Islam and raised the lowly through it, and completed what was lacking through it, and honored what was blamed through it? So there is no blame on a Muslim, for blame is only the blame of ignorance.

The feelings are the plural of the place of residence, which is the place where people stay in summer and winter. Mecca is the sacred city and the entire sanctuary. Its origin is from Mecca, meaning to destroy it, because it reduces sins and eliminates them, or it destroys whoever commits injustice in it. And he was pleased with it, meaning he was pleased with it. And creation is the assessment, meaning the assessment of the parts of her body and the assessment of her beauty as it should be. And creation with two dammahs is the disposition and nature, and it is possible that he meant this meaning here, meaning that he was pleased with the goodness of her disposition as he was pleased with her creation. And lineage is what you count of the glories of your fathers and the merits of yourself. And lineage and generosity are for those whose fathers are not noble, and honor and glory are not except through them. And what is meant by lineage in this narration is the glories of the fathers, because he mentioned that when he investigated her matter, he found her to be a Shaybanite from the sons of Dhu al-Jadayn, and Shayban is a tribe, and Dhu al-Jadayn is the father of a tribe from Shayban, and he is from a

group of nobles. And base is the lowly, and meanness with a dammah and a middle hamz is the opposite of generosity. And the generous is noble of both parents, and the mean is base of both parents. The term “Jahiliyyah” refers to the time before the time of Islam, and it may also refer to the Arabs who lived before the people of Islam, so it is said that they are the people of Jahiliyyah and they are the people of Jahiliyyah.

His statement, “He looked,” means that his gaze fell upon her furtively and accidentally, without any intention on his part, just as a person looks at something he has not seen, does not know, is unaware of, and does not expect to encounter, but it comes upon him suddenly, and his gaze is drawn to it, and he sees in it what he recognizes from some of its characteristics, without any intention on his part, whatever it may be, man or woman, young or old, human or animal. If his gaze fell in this manner upon a woman, then it was as the Messenger of God said: “The first glance is for you, the second is against you, and the third is a poisoned arrow from the arrows of Satan.” He informed that there was no blame upon him for the first glance because it was without his intention. Thus, the meaning of his statement, “My father looked at a woman,”

etc., was similar to what the Messenger of God did when he looked at the wife of Zayd ibn Haritha, and then when he married her after Zayd. This is mentioned in the Qur'an with its explanation.

His statement, "from her beauty and character," means the outward beauties of her character, such as her face, eyes, stature, gait, and other similar things. His statement, "and he did not ask about her lineage," means he did not ask about the glories of her fathers after asking about her own merits, for it is too great for him to marry someone who does not possess merit in herself. This is indicated by the fact that when al-Ansari investigated her matter, he found her to be a Shaybanite with noble fathers.

His saying "from you today" means "from your opinion on this day."

His saying, "He raised the lowly," etc. When Islam came, He raised those whom people considered lowly in the pre-Islamic era and deficient in their virtue, raising them for their religion and piety, and He humbled those whom they considered noble for their disbelief and polytheism, as it was said that polytheism humbled Abu Lahab of the Hashimites, and Islam raised Salman the Persian. God Almighty

said, “May the hands of Abu Lahab perish,” and the Messenger of God said, “Salman is one of us, the People of the House, may God’s prayers and peace be upon him.”

His statement, “There is no blame,” means that a Muslim man should not be blamed for the baseness of his fathers if he is virtuous in himself. Rather, the blame is the blame of ignorance, meaning that the baseness of the fathers was a defect of ignorance, not a defect of Islam. As for the defect in Islam, it is disbelief, hypocrisy, and bad deeds.

Know that everything that came from the Messenger of God, peace be upon him, on the authority of the Imams from his household, peace be upon him and them, before this narration, is only an encouragement to marry suitable partners from among the righteous men and women of noble lineage. Then he turned and said that marrying suitable partners is better and more virtuous. If they are not suitable in lineage, then marrying someone who is not suitable is permissible and there is nothing wrong with it. Then he proceeded with a series of narrations indicating the permissibility of marrying someone who is not suitable in lineage if there are people of religion and virtue, such as this

narration and those that follow it. Then he mentioned the reason for its permissibility, saying in what follows that the Messenger of God, peace be upon him, only did what he did in this regard so that marriage would be humble and so that they would follow his example in it. It is known from this statement that the virtue is only in marrying suitable partners, and that everything that comes after that is only due to necessity and the scarcity of suitable partners, and so that Muslims do not despise one another. Otherwise, the virtue is in marrying suitable partners, as the Messenger of God, peace be upon him, said: Marry suitable partners, marry among them, and choose for your offspring.

And he, may God sanctify his soul, said: On the authority of Ja`far bin Muhammad, peace be upon him, that he said: There was a man in Medina from the Arabs who had a slave woman who bore him a child, and he died from her, so Ali bin Al-Hussein, peace be upon him, married her. This reached Abd Al-Malik bin Marwan, so he wrote to him: Were there not enough men in Quraysh and the Arab tribes to prevent you from marrying a slave woman who bore a child? So Ali bin Al-Hussein, peace be upon him, wrote to him: As for what follows, God Almighty raised the lowly through Islam and completed what was incomplete, and there is no blame on a Muslim man. Rather, the blame is the blame of ignorance. And the Messenger of God, peace be upon him, freed his slave woman and married her, and he had women from Quraysh with him. And in the Messenger of God, peace be upon him, there is a good example for whoever hopes for God and the Last Day.

Know that if a man buys a slave girl, she is called a slave girl and a concubine. If he takes her for sexual relations, she is called a concubine. If

she becomes pregnant by him and gives birth, whether the child is alive or dead, complete or incomplete, whatever it may be, from what is permissible for her to conceive from him, she is called a mother of a child. The word “al-fan’i” with a fatha means a group, its plural is “afna’.” It is said, “He is one of the people’s afna’,” if they do not know who he is. “Kafa’a” means to provide for him sufficiently, and “hajaza” means to prevent him and restrain him. “Al-khasisa” means deficient, both are sources from “khass” and “naqasa.” By “his slave girl,” he means Safiyya bint Huyayy, the wife of the king of the Jews in Khaybar, whom the Commander of the Faithful, Ali ibn Abi Talib, peace be upon him, captured on the day of Khaybar and brought to the Messenger of God, peace be upon him, who freed her and married her. “Al-uswa” with a damma and a kasra means an example, and “the Last Day” is the Day of Resurrection, and its companion is also.

His saying, “He hopes for God,” means he hopes to meet Him in a state of contentment, and to stand on the Day of Resurrection in a state of good appearance before Him.

This report also permits marriage to those of lower social standing. The accursed Abd al-Malik

ibn Marwan al-Umawi wrote to him what he wrote to reproach him, believing he had found a point of contention. Ali ibn al-Husayn (peace be upon him) wrote back to him what is mentioned in this report. The eminent judge al-Nu'man ibn Muhammad (may God sanctify his soul) said in his book, Mukhtasar al-Athar: "If it were permissible to turn away from the mothers of one's children, marriage would be neglected and corruption would spread throughout the land. The Imams (peace be upon them) are more deserving of clarifying this matter so that people may follow their example." And the Most High said: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of God is the most righteous of you."

And he, may God sanctify his soul, said: On the authority of Abu Ja`far Muhammad bin Ali, peace be upon him, that he said: The Messenger of God, peace be upon him, gave a sermon on the day of the conquest of Mecca, and he praised God and glorified Him, then he said: O people, God has removed the arrogance of the pre-Islamic era and its boasting about its ancestors. Indeed, you are from the children of Adam, and Adam is from clay. Indeed, the best of God's servants in the sight of God is the most pious among you. Arabic is not about lineage, but it is a speaking tongue. Whoever's deeds fall short of him will not reach his lineage. Indeed, every blood feud or grudge from the pre-Islamic era is under my feet until the Day of Resurrection.

Pride and arrogance are called **nakhwa**, and **nakha** means to boast and exalt oneself. **Arab** (with a **damma** or a **fatha**) refers to the opposite of non-Arabs in general. **A'rab** (with a **fatha**) refers to the inhabitants of the desert, and has no singular form. Its plural is **a'arib**, and its singular is **a'rabi**, related to the preceding word. **Arab**, **'ariba**, and **'araba'** mean pure Arabs, while **muta'riba** and

musta'riba mean foreigners. *A'rab* (with a *kasra*) means clear and eloquent speech, without grammatical errors. It is said that it is the courtyard of the Arabs and the courtyard of the house of the father of eloquence, Ismail. Ya'rub ibn Qahtan, the father of Yemen, is said to have been the first to speak Arabic. *Arabiyya* is related to the Arabs and is an attribute of their language, i.e., the Arabic language. It is also an attribute of Arab virtue, i.e., the virtue attained by those who are Arab. It is not a parental attribute, meaning not everyone born to Arabs attains it, but rather it is a speaking tongue, i.e., eloquent and articulate. That is, this virtue, which is specific to the Arabs because I am one of them, unlike other nations, is attained by anyone who speaks with eloquence and wisdom, and that virtue is their language. The completeness of their letters, their eloquence, their rhetoric, and their clarity, and all of this is what the people of the pre-Islamic era used to boast about in their fathers. Sal'a said: He who is not elevated by his own merit will not benefit from the merit of his fathers.

His statement that Arabic is not a parent language has two aspects:

One of them is that not everyone who is of Arab descent is attributed to Arabic even if he does not fulfill its conditions, nor is it attributed to someone who is not one of them, but it is a spoken language, and whoever speaks it is attributed to Arabic even if he does not have an Arab father.

Secondly, not everyone born to an Arab possesses Arabic, and it is not found in others born to non-Arabs. Rather, it is a spoken language found in Arabs and may also be found in non-Arabs, for God bestows it upon whomever He wills of His servants.

This news also pertains to the permissibility of marriage between those who are not of equal standing.

His statement is bald, except that all blood in the pre-Islamic era or grudges, etc., meaning all that was before my mission with Islam is invalid and no retribution is taken for it, nor is retaliation carried out. The difference between blood and grudges is that blood is what is between the people of the world, from what some of them did to each other in terms of killing, wounding, or injury, and grudges are what is from the shepherds, princes, and sultans,

and they are grudges, and they are also hatred, anger, and enmity.

His saying is under my feet, meaning buried under my feet. No one will resurrect him, neither before me nor after me, until the Day of Resurrection. Then the judgment on that day is with God Almighty, for to Him is their return, and upon Him is their reckoning.

And he, may God sanctify his soul, said: On the authority of Ja`far bin Muhammad, peace be upon him, that he said: The Messenger of God, peace be upon him, married Al-Miqdad bin Al-Aswad to Duba`ah bint Al-Zubayr bin Abd Al-Muttalib. Then he, peace be upon him, said: He only married her to Al-Miqdad so that marriage would be humble and so that they would follow the example of the Messenger of God, peace be upon him, and so that they would learn that the most honorable among you in the sight of God is the most pious among you. And Al-Zubayr was the brother of Abdullah, the father of the Prophet, peace be upon him, from his father and mother.

This news also permits marriage with those who are not equals, and it mentions the reason for permitting it, which is his saying: “So that marriage may be humble.” This is a true and correct reason. Then there is another reason for it, which is that he showed by this the superiority of the virtuous among his companions, such as Al-Miqdad bin Al-Aswad, because he did not marry noble women except those like him. So it is known that marriage with those who are not equals is only permissible with the virtuous, otherwise equals are better, as we mentioned in what came before.

And he said, may God sanctify his soul: On his authority, the Messenger of God, peace be upon him, married the freed slaves of the Quraysh so that marriages would be made more modest and so that they would follow the example of the Messenger of God, peace be upon him. The Prophet, peace be upon him, married Al-Miqdad bin Al-Aswad to Duba’ah bint Al-Zubayr bin Abdul-Muttalib, and he married Tamim Al-Dari to a woman from the Banu Hashim bin Abdul-Manaf.

The freed slave is built on the passive participle, and its plural is the freed slaves, like the freed slaves. Miqdad bin Al-Aswad is one of the virtuous companions, and he is a freed slave of a man from the tribe of Kindah named Al-Aswad, who raised him and adopted him, so he was attributed to him. This is like its sister among the narrations regarding the permission to marry those who are not equals.

And he, may God sanctify his soul, said: On the authority of Abu Ja`far bin Muhammad, peace be upon him, that he was asked about a believing, knowledgeable woman, and there is no one in the place who is of her religion, should she marry them? He said: No, except one who is of her religion. As for you, there is no harm in a man among you marrying the weak, foolish one, but as for the Nasibi, the daughter of a Nasibi, no, and no honor, because the woman takes from the manners of her husband, and he returns her to what he is upon. So marry if you wish among the doubters, but do not marry them. As for the people of Nasb to the family of Muhammad and the enmity towards them, who are distinct from them and known for that, who claim it as a religion, then do not mix with them, do not befriend them, and do not marry them.

Know that this issue concerns marriage among those who disagree, and that it is of great importance and significant significance. I will mention what I can, God willing, and I say:

His statement "a believing woman who knows" has one meaning, and it contains an

emphasis on knowledge after faith, meaning she knows the religion.

His statement “in the place” means in her country. She may be required to leave or be taken to another place where there are people who share her religion.

His statement, "from them," means from the opponents.

His saying “the weak” means the weak in faith in her religion, the foolish and ignorant in her religion, and the Nawasib and the Nasibis and the people of Nasb who are religious in their hatred of the Commander of the Faithful, Ali Ibn Abi Talib, peace be upon him.

His statement "no dignity" means that they have no sanctity, so that they may marry or be married into, in order to honor them.

His statement, "because the woman takes etc.," is an explanation for his statement, "there is no harm in that, since in most cases they convert to the religion of their husbands."

His statement regarding the doubters means those who doubt their religion.

This issue includes four points:

This is because marriage among people of differing opinions is of two types: due to necessity or without necessity.

If it is not necessary, then it is of two types:

One of them is that marriage is permissible in their doubts, but it is not permissible to marry them.

The second is that it is not permissible to marry their enemies, nor to marry among them. These two issues have been mentioned in this narration that we are referring to.

But if there is a necessity, it is of two types:

One of them is the absence of people of agreement in the place and it is not possible to get out of it, so it is permissible to marry them and marry among them, their doubters and their enemies, and the doubter is better than the enemy, and whoever is patient and keeps himself away from them for the sake of God Almighty, He will make a way out for him from that.

The second: the necessity of dissimulation, in which case it is permissible to marry their Nasibis and their doubters, and to marry among them. These two issues are mentioned in the

book Mukhtasar al-Athar in the story of Dawud ibn Ali with al-Sadiq, peace be upon him. Marriage among the people of faith is better than marriage among others, and there is no harm in marrying among the Muslims who are different in terms of necessity, and that is not forbidden like marriage among polytheists. As for the people of disbelief, such as the Jews and Christians, it is not permissible for any of them to marry a Muslim woman, and marriage among them is permissible, and it is permissible for Muslims to marry their women when necessary and when there are no Muslim women. So the sum of this explanation became four issues:

Firstly, it is permissible to marry those who are doubtful and who are from the people of disagreement, but it is not permissible to marry them unless there is a necessity.

Secondly, it is not permissible to marry the Nasibis or to arrange marriages among them unless there is a necessity.

Thirdly, it is permissible to marry them and to arrange marriages among them, even if there are no people who agree.

Fourthly, it is permissible to marry them and to arrange marriages among them when

necessary for the sake of taqiyya (dissimulation). He has presented four proofs for these last two issues in the book Mukhtasar al-Athar:

One of them was the marriage of al-Sadiq Sal'a's daughter to a man from the Banu Umayya.

The second was the marriage of the Prophet's daughter Zaynab to Abu al-Aas al-Umawi.

The third was his marriage of his two daughters, Umm Kulthum and Ruqayyah, to Uthman ibn Affan al-Umawi.

The fourth is the marriage of the Commander of the Faithful, Ali (peace be upon him), his daughter Umm Kulthum to Umar ibn al-Khattab, the head of the Nasibis and the tyrant of hypocrisy. This ruling applies to all rulings and issues of Islamic law, as it is not permissible to associate with those who differ in any of them except in cases of necessity. It is not permissible for a believer to take them as partners in buying and selling without necessity, for the partnership of a believer is better than the partnership of others. Nor should he desire to eat their slaughtered animals without necessity, for the slaughter of a believer is better than the slaughter of others. Likewise, all their foods,

drinks, marriages, and other rulings and issues are permissible. In all of these, the believer is better than others, and this is not forbidden like it is with polytheists. As for the rulings of religion and the acts of worship of Islamic law, such as the seven pillars, none of them are permissible with those who differ in either necessity or otherwise. If someone does it for the sake of taqiyya (dissimulation), he must repeat it for himself. All of this that we have mentioned has rulings explained in the books of jurisprudence, so seek them there to learn about them.

Know that marriage among those who differ with them is not permissible except that which conforms to the school of thought of the Ahl al-Bayt, peace be upon them, otherwise it is not permissible. This is like the case of a foolish woman among them whose husband divorces her while she is menstruating and with three divorces in one sitting, or without witnesses to her divorce, or during a period of purity in which he had intercourse with her. Her divorce is not permissible, and it is not permissible for a believer to marry her unless the divorce is in accordance with the obligation of the Sharia. Likewise, if a believing woman is under the authority of a man among them and he divorces

her in a manner contrary to the Sharia, as we mentioned before, neither the divorce nor the marriage is permissible for the believer or for those who differ with them. Likewise, if a man among them wants to marry a believing woman without the permission of her guardian, or if a woman among them agrees to marry a believer without the permission of her guardian, this is not permissible. Likewise, all their rulings regarding food and clothing are not permissible. This is because it is not permissible for a believer, if he mixes with them, to eat fish that have floated on the surface, nor to wear clothes made of muslin. And likewise, other rulings are not permissible.

As for his statement: “As for the Nasibi daughter of a Nasibi, no, etc.,” it contains two conditions:

One reason is that she is a Nasibi (a follower of the Ahlulbayt), and the other is that her father is a Nasibi, so it is not permissible to marry her in that case.

If she is a believer and her father is an enemy of the Ahlulbayt, then it is permissible and lawful to marry her.

If she is a Nasibi and her father is a believer, he is not prevented from marrying her, just as he is not prevented from marrying the daughter of a Nasibi, because she is not one of the Nasibis and is not known for that, so it is hoped that she will be righteous because of her father's position.

These are three categories: The daughter of a Nasibi, and it is not permissible to marry her.

And the believing woman is the daughter of a Nasibi, and it is permissible and good to marry her.

The Nasibi is the daughter of a believer, and her situation is between two things: whoever wants to marry her may do so in the hope of her righteousness, and whoever wants to refrain from her may do so because of her bad condition.

Know that the prohibition against marrying those who differ with us stems from several reasons and considerations. We will mention one of them so that it may serve as evidence for the rest. I say: A person marries for two reasons, one with worldly benefits and the other with benefits in the Hereafter. The greatest worldly benefits are offspring and pleasure, while the greatest benefits in the Hereafter are religion and piety. If marriage occurs with those who

differ with us, all these benefits are nullified. A child may be at risk of being harmed by one of the parents, and thus, it is not considered a child, as God Almighty said: "He is not of your family; indeed, he is one whose conduct is not righteous." If companionship with those who differ with us is not good, then it is not considered companionship at all, but rather an evil association. As for religion, it has pitfalls when dealing with oppressors; one cannot perform good deeds with them, nor can one act righteously towards them. Similarly, if one upholds the rights of the enemy in matters of religion, piety is diminished. For this reason, and others like it, marriage with them and associating with them are prohibited. Understand this, God willing. This hadith also defines women in terms of their religious beliefs. It is the greatest virtue of man and the most sublime of his qualities.

And he, may God sanctify his soul, said: On his authority, he was asked about a wicked, immoral woman whom a man marries. He said: It is not appropriate for him to do that, and the people of modesty and chastity are better for him. And if he has a slave girl, he may have intercourse with her if he wishes, and he should not take a slave girl for his child, because the Messenger of God, peace and blessings be upon him, said: Choose carefully for your offspring.

This issue is in another chapter, which is the issue of marrying a woman who is immoral, and in it is another issue, which is the issue of having intercourse with an immoral woman if she is a slave. Both of them permitted marrying her and having intercourse with her, but he did not permit it except after disliking it, by preferring the people of modesty and chastity over immoral women, and by preventing the taking of an immoral slave woman as a mother of his child. He mentioned the reason for that, which is the saying of the Messenger of God, peace and blessings be upon him: Choose for your offspring.

Another issue came in a similar book, in the book Mukhtasar al-Athar, which is the issue of marrying a woman who is not of age and having intercourse with her if she is a slave. He permitted marrying her after disliking it by saying: There is no harm if he does not fear a defect in his child. This, meaning fearing a defect in the child, is the reason for prohibiting it. He also permitted having intercourse with her if she is a slave, but her situation is like that of a promiscuous slave who is to be had intercourse with but not taken as a mother of a child.

These are four categories: a free woman who is immoral and it is permissible to marry her, but it is disliked; a slave woman who is immoral and it is permissible to have intercourse with her, but she should not be taken as a mother of a child; a free woman who is not of age and it is permissible to marry her if one does not fear a defect in his child; and a slave woman who is not of age and it is permissible to have intercourse with her, but she should not be taken as a mother of a child.

And the fear of disgrace to the child continues in the aversion to marrying all immoral women and children of adultery and having intercourse with them if they are slaves.

The disgrace in that is of two types: either the child is disgraced by that in all circumstances, and the fear is that the lineage will be affected in him and he will be corrupt like her.

And his saying, may God sanctify his soul: On the authority of Ja`far bin Muhammad, peace be upon him, that he said regarding the saying of God Almighty: "The fornicator does not marry except a fornicatress or a polytheist, and the fornicatress is not married except by a fornicator or a polytheist, and that is forbidden to the believers," he said: It was revealed concerning polytheist women who were known for fornication, who were in the pre-Islamic era in Mecca, openly engaging in fornication, among them were Habiba, Al-Rabab, and Sarah, whose blood was declared permissible by the Messenger of God, peace be upon him, on the day of the conquest of Mecca, because she was inciting the polytheists to fight the Messenger of God, peace be upon him. So, if a man marries a woman from whom he knows fornication, then let him guard his door. A man asked the Messenger of God, peace be upon him, and said: O Messenger of God, what do you think about a woman I have who does not refuse the hand of a toucher? He said: Divorce her. He said: But I love her. He said: Then keep her if you wish.

It has two meanings:

One of them is what was mentioned here, which is that the adulteress whom he forbade marrying is only polytheistic women who are known for adultery, as mentioned here. So the meaning is that no one marries them except an adulterer like them. So whoever opposes the Prophet and disobeys his command or is a polytheist like them.

The second: What was reported from some of the Imams, peace be upon them, is that marriage may mean sexual intercourse, and by it it means adultery. So the meaning is that only an adulterer commits adultery with a woman, because if sexual intercourse is not within marriage, one of them is called an adulterer and the other an adulteress.

And his saying, “except for an adulterer or a polytheist,” some of them said: As for his saying, “except for an adulterer or a polytheist,” he does not commit the wrath of God Almighty in it except while he is a polytheist. And the Messenger of God, peace and blessings be upon him, said: “The adulterer does not commit adultery while he is a believer.” So his saying, “or a polytheist,” is a description of his saying, “except for an adulterer.”

His statement "those who take payment for adultery" means those who take payment for it.

His statement, "And that is forbidden to the believers," means that the marriage of those polytheistic women to the believers was forbidden during the time of the Prophet, peace and blessings be upon him, and adultery was also forbidden to them in every time after him. That is, no one does that except an adulterer or a polytheist, and the believers will never do it, for God Almighty has forbidden it to them, protected them from it, and preserved them from it.

His statement "her blood" means "he killed her."

His statement is because she is the reason for permitting her blood. He only brought this verse and explained it as having been revealed concerning those polytheistic women because it prohibits marriage to a fornicatress. He mentioned in the narration mentioned before it the permission for that, so he clarified that marriage to fornicatrices is permitted, as mentioned before. This verse was revealed concerning those polytheistic women, so he prohibited marrying them. Then, in the indication of the permission to marry fornicatrices, there came the narration

mentioned here from the Messenger of God, peace be upon him. He only permitted it after he disliked it by saying, "Divorce her." And here is evidence that it is permissible for a man to keep a woman from whom he saw fornication, and he is not obligated to divorce her for that. So if he wishes, he may divorce her, and if he wishes, he may keep her.

His statement, "Whatever hand that touches is not returned," has two interpretations, both of which are correct and true:

One of them is that she does not refuse the hand of the person who touches her on the outside of her body.

The second is that touching means sexual intercourse, and the hand is a metaphor for coming, so the meaning is that she does not refuse the adulterer's coming to her.

His saying, "Let him fortify his door," is a metaphor for protecting her from what makes her suspicious. Protecting her may be done by locking the door on her, preventing her from leaving the house, and fleeing with her from the vicinity of men and women who are accused of immorality, and from their company, and by the continuity of her company, and by frequent

intercourse with her and fulfilling her desires, and by fulfilling her needs. All of these are types of protection for women who are suspected, and by them all women who are not suspected are also protected, for God Almighty has imposed upon them the covering and staying in the house, and has obligated them to flee from the people of corruption and stay away from them, and has encouraged their company, frequent intercourse with them, fulfilling their desires, and fulfilling their needs.

Mention of the abduction of women

His statement, may God sanctify his soul: We have narrated on the authority of the Messenger of God, peace and blessings be upon him, that he forbade a man from proposing to a woman who is already engaged to his brother, meaning if there is mutual agreement and the woman accepts. But if this one proposes to this one and that one before that, then there is nothing wrong with it, and the woman may marry whomever she wishes. This is like a man bidding against his brother's bid, and we have mentioned this in the section on sales.

He proposed to her and asked for her hand in marriage. Mutual consent is an act between two people when each of them is satisfied with her and she is satisfied with him. In sales, bargaining is asking to sell a commodity.

This section deals with the rules of engagement, what is permissible and what is not.

His saying "his brother" means his believing brother.

His statement, "and mutual consent was reached," means that he accepted her just as she accepted him.

His saying "this and that" means "this man and this man."

His statement, "with it," refers to the sermon.

His statement, "that is, proposing marriage before mutual consent,"

There are two types of sermons:

One of them is before mutual consent, and this may be permissible for a man to propose to a woman, then another man proposes to her on his proposal, and each of them satisfies her with what she requests in terms of dowry and other permissible conditions such as living in her country and other things, and he satisfies her by mentioning his honor and virtue to her, and there is nothing wrong with that, then the choice is in her hands and she marries whomever she wants from among them.

The second is after mutual consent, and this is prohibited as mentioned here because it is a type of corruption and harshness. A believer should not introduce corruption into anything for his brother, nor should he be harsh with him by preventing him from what he wants and taking it from him. This prohibition is a prohibition of discipline, not a prohibition of prohibition, because it is like proposing

marriage by bargaining and marriage by selling. It is permissible to bargain over a bargain before mutual consent, just as it is permissible to propose marriage over a proposal before mutual consent. It is not permissible to bargain over a bargain after mutual consent, just as it is not permissible to propose marriage over a proposal after mutual consent. A sale is not obligatory except for the one for whom it was contracted, just as marriage is not obligatory except for the one for whom it was contracted.

The summary of the effects said: If the suitor proposes and increases the price of the goods after the agreement and before the marriage contract and the sale, then that is in the ruling for the one for whom the contract was made. And if he exceeds what is in it of the surplus to someone else, then that is not something that invalidates the marriage or the sale because it was not due to someone else by the contract.

He said in the summary of the author: The marriage contract is like a sale, except that if the marriage is concluded, there is no option in it before separation or after. If a man says to the woman's guardian, "I have proposed to you so-and-so," and he says, "I have married you," the suitor needs to say, "I have accepted," because it

is permissible for him to propose to someone else. And if the master says to his slave, “I have married you to my slave so-and-so,” it is a valid marriage, and the slave does not need to say, “I have agreed.” End of his statement.

Know that the early scholars of this movement in India, may God have mercy on them, established a custom among their people that if one of them proposed to a woman and they both agreed and she accepted, he would give her some jewelry and clothing and prepare a meal for those present from his family and hers. This was so that the agreement would become known and public, preventing anyone else from proposing to her after this publicity, and she would not even listen to him. This was because it would instill in her and her family a sense of shame and jealousy, and it would deter other suitors for fear of being blamed for it. They also established a custom, may God have mercy on them, that anyone who did this—that is, proposing to a woman already engaged to his brother after they had agreed—should be reprimanded and publicly shamed so that no one else would do the same. All of this was done to uphold the command of the Messenger of God, peace and blessings be upon him, and to honor

his law. This custom is derived from the statement of the Imam, may God sanctify his soul, that the Messenger of God, peace and blessings be upon him, forbade a man from proposing to a woman already engaged to his brother. Most of their customs are similar to this, meaning customs that conform to what is customary, as the learned Imam said. The Commander of the Faithful, our master Ahmad, the author of the letters, peace be upon him: Everything that is customary and not prohibited by the Sharia is known.

And he, may God sanctify his soul, said: On the authority of the Messenger of God, peace be upon him, that he said: If one of you wants to marry a woman, there is nothing wrong with him looking at her, for he is only buying, meaning, peace be upon him, if he finds a way to steal a look at her and is able to do so without any evil intention on his part, and without any pleasure in looking that he intends. And God Almighty has commanded the believers in His Book to lower their gaze, so He said: Tell the believers to lower their gaze and guard their private parts.

He entered and entered, and the ability and power are called “makna” with a damma, and he was able to do something and he was able to do it, and his saying “for no objection” means for no desire, and he lowered his gaze from it, and he lowered his gaze from it.

This narration is subsequent in meaning to the engagement, because if he wants to marry a woman, he will not be satisfied with her unless he sees her, because he may hear something and then see something contrary to what he heard. If he accepted her without looking at her, he would be deceived by her, and he would regret what he missed and was deceived by. But if he saw her before that, he would not regret anything because he did not do what he did except with certainty and after knowing her. The meaning is that he was permitted to look so that he could ascertain her situation. He is like a buyer, for if he buys something without looking at it, he falls into deception, and it is not permissible for him to do that. Likewise, the one who marries without looking also falls into deception , and that is why he was permitted to do that. He should not look until he is certain that she has agreed to him, and that they are marrying him and only the contract remains. If he is not certain

of that, it is not permissible for him to look. It is not permissible for him unless he knows in himself the strength to control her and restrain her from her desires and the ability to steal, and he does not intend it for lust, nor does he want to enjoy it.

His statement, “without something disliked that he harbors,” means without lust that he harbors before looking, and then intends to look at it. His statement, “and not taking pleasure in it,” means that when looking, he does not take pleasure in it. Then he mentioned the reason for prohibiting it for all believers in general and for those who are unable to steal in particular, which is the statement of the Almighty: “Tell the believing men to lower their gaze,” the verse. So he prohibited looking at women, whether they were unveiled or wearing a hijab, as was narrated in Mukhtasar al-Athar.

Know that when he mentioned the permission to look and mentioned the reason for its permissibility by saying that it is only a purchase, he mentioned the prohibition of it in other than that, then he came with evidence for that from the five narrations mentioned after this narration.

And he, may God sanctify his soul, said: On the authority of Ja`far bin Muhammad, peace be upon him, that he was asked about a man who passes by a woman and looks behind her. He said: Would any of you be pleased if someone looked at his family? Be content for people as you are content for yourselves.

The meaning is that when he forbade looking at her back, it is even more so that he is not permitted to look at her front, because if the back had beauty such as the buttocks and the leg, then the front had more of it than the back, such as the face, the forehead, the eyes, the cheeks, the mouth, the lips, and the chin. And he meant by looking at her back to look at the beauty of her walk, so the back and the front have the same, but the front has a greater certainty of that. As for looking at the leg, it may be possible for someone who looks at her back when the wind blows the garment off her, and as for looking at the buttocks, it may be possible when she moves while walking.

Then he made them aware of the reason for the prohibition from their own selves by saying: “None of you would be pleased if someone else looked at his family, so it is not permissible for

him to look at someone else's family." This reason is an apparent reason for this prohibition, even though it has many underlying reasons. There may be similar reasons in everything that comes in the Sharia regarding its actions, and many similar things may come in many of them, such as cleanliness in purification, and humility in prayer.

His saying, "Be content for people with what you are content for yourselves," is like the saying of the Messenger of God, peace be upon him, "Return to your brother what you would want for yourself," and his saying, "Return to people what you would want for yourself," and his saying, "Return to others what you would want for yourself." These three sayings have come in another wording, which is "love," in place of "return," so it only carries strange meanings, because he said once to your brother, a second time to people, and a third time to others.

One of them is that his saying "love for your brother" means love for your believing brother, whether near or far, what you love for yourself in terms of the goodness of matters in religion and the world at large.

His saying, "Love for people," means love for all of them, whether believer or disbeliever,

what you love for yourself in terms of bringing benefit to yourself and warding off harm from yourself in worldly matters, not in matters of religion. For it is not permissible for you to love for the disbeliever what you love for yourself and your believing brother in terms of the acceptance of prayer, fasting, and other things that bring about God's pleasure and attain His mercy. Rather, you must love for yourself, your brother, and all people what brings benefit or warding off harm in this worldly life, as it came in the Sharia from the Prophet, peace be upon him, that he ordered feeding and watering the captives from among the disbelievers, even if they were to be killed.

His saying, "Love for others," means love for all beings, whether human, animal, plant, or inanimate, what you would want for yourself in terms of salvation from the lowest depths and advancement in the ranks.

I only extracted this meaning from these statements because the word "other" is general and applies to everything that exists, while the word "people" is specific and applies only to every rational animal, and the word "brother" is more specific than that, and applies only to one of the related people, as you see.

His saying “to his family” means to his wives and female relatives, for the term “family” is used for all of them.

And he, may God sanctify his soul, said: On his authority, he was asked about the words of God Almighty in the story of Moses, peace be upon him, from the words of the woman: “O my father, hire him. Indeed, the best of those you can hire is the strong and trustworthy one.” He said: As for the strength, it was what she saw of him when he was watering the sheep. As for her saying “trustworthy,” it was because when she came to him on the authority of her father, she walked in front of him, so he went ahead and said: “Stay behind me and show me the way, for we are a people who do not look at the backs of women.”

This woman is one of the two daughters of the Prophet Shu'ayb, the bald one; she is Safura and the other is Hamra.

His statement, "When she saw him," refers to his drawing water and removing the rock from the well.

His statement that the best of those you hired is the strong one, meaning that the best of those you hired is this strong one, and her statement that the trustworthy one is his trustworthiness and chastity.

It is understood from this that modesty was only obligatory for this nation, meaning the Muslim nation, and it was only imposed upon them due to their superiority and perfection over other nations. Modesty is a characteristic of perfection, for only that which is perfect and precious is concealed. If modesty had been part of their religion, these two women would not have gone out to graze sheep, nor would they have addressed Moses as they did, nor would one of them have walked in front of him, requiring him to step forward. As for Moses, peace be upon him, he was a prophet and was infallible. He meant, as he said, "We are a people who do not look at the backs of women," meaning that he and prophets like him do not look at their backs or behinds, even if they are veiled. For prophets never commit grave sins. As for their nations, they have different conditions and degrees, and

some things may be permissible for them while being forbidden to their prophet, like wine, which was permitted for the Christians, as has been narrated about them, but forbidden to their prophet, Jesus, son of Mary, peace be upon him. This is the meaning of the saying of the Commander of the Faithful, Ali ibn Abi Talib, peace be upon him. It is true that alcohol is forbidden in every religion, meaning for its prophet. Similarly, charity in the religion of Islam is permitted for its followers but forbidden for its prophet, as he, peace be upon him, said: “We, the family of the Prophet, are not permitted to accept charity, for it is the filth of people.” As for this nation, meaning the nation of Islam, God Almighty said to their Prophet Muhammad, the Messenger of God, peace and blessings be upon him: “Tell the believing men to lower their gaze and guard their private parts...” (Quran 24:30). He also said to him: “Tell the believing women to lower their gaze and guard their private parts...” (Quran 24:30). Thus, he commanded their men to lower their gaze from the private parts of Muslim men and women, and to guard their private parts from being seen by anyone except their spouses or those whom their right hands possess (i.e., female slaves). Likewise, he commanded their women to lower their gaze

from men and to guard their private parts from being seen by anyone except their spouses or women like themselves. As it is mentioned in the book Da'a'im that the Messenger of God, peace and blessings be upon him, forbade women from looking at men. And our Lady Fatima, the daughter of the Messenger of God, said... God is bald, there is nothing better for a woman than not seeing a man and not being seen by one.

Know that there are two types of private parts: original and legal. The original private part is the area between the navel and the knees for both men and women. The legal private part is the entire body of a woman, as the Messenger of God (peace and blessings be upon him) said: "The private parts of a man are from the navel to the knees, and the entire body of a woman is private." God Almighty commanded men and women to cover the original private parts as an obligation, and He also commanded women to cover their entire bodies as an obligation because a woman's body is considered legally private. One type of private part is called original and the other legal because what is between the navel and the knees was created by God Almighty in the original nature as private, a defect, and something shameful that no one

should expose. He called it private in His Book when He said, “Or children who have not yet reached puberty.” He meant by “private parts” the private parts and thighs, otherwise, a child may always see and behold women’s bodies, and He did not call it private. Rather, He called the original private part private because it is considered private in the original nature. The other type is called legal because the body The woman's entire body is called 'awrah' in Islamic law, based on the Prophet's saying, "The woman is entirely 'awrah." It is called 'awrah shar'iyyah because Islamic law commands that it be covered and protected. The proof of this is that it is permissible for the buyer of a slave girl to look at her entire body to ascertain her condition, except for the 'awrah' between the navel and the knees. It is also permissible for men to look at a woman they intend to marry, looking at whatever they wish of her beauty, except for the aforementioned 'awrah'. Thus, it is established that it is the original 'awrah' that all laws and religions forbid uncovering. As for the obligation of covering for women, it is specific to the religion of Islam because of its superiority over other religions. This is evidence of its perfection, as covering is one of the characteristics of perfection.

This statement contains many points that I wanted to clarify for you so that you may understand them, so I say:

One of them is that it is not permissible for a believing man to look at the private parts of other believing men.

Secondly, it is not permissible for him to look at free believing women, neither at their private parts nor at their faces, for they are all considered private parts.

The third is that he is allowed to look at all of his wives.

The fourth is that he is allowed to look at all the female slaves that his right hand possesses.

The fifth is that he is allowed to look at a woman he wants to marry, except for her natural private parts.

The sixth is that he is allowed to look at a female slave he intends to buy, except for her private parts.

The seventh is that he is allowed to look at his female relatives except for their private parts.

The eighth is that polytheistic women, in terms of looking, are like slave women, meaning that looking at them is not forbidden in the same way as looking at free Muslim women. Slave women are not at fault for going out to the markets among men without a veil to cover them, and they engage in crafts and work with them, and they are responsible for selling and buying things from them. It is inevitable that men will see them and they will see them, and there is nothing wrong with that. However, it is not appropriate for a believer to deliberately look at slave women or polytheistic women for some disliked intention he harbors, or for some pleasure he intends.

The ninth is that it is not permissible for free believing women to look at men, neither believers nor polytheists. As for their private parts, no, absolutely not. As for their faces, no, that is also not permissible. However, some permission has been granted in this matter when there is a need or necessity for it.

The tenth [of the month] is that it is permissible for them to look at all their women, including their bodies and private parts, when necessary.

Eleventh, it is permissible for them to look at all their husbands.

The twelfth is that it is permissible for them to look at their male relatives except for their private parts.

The thirteenth is that it is permissible for them to look suddenly.

The fourteenth is that it is permissible for them to look at the child, just as it is permissible for the child to look at them.

Know, my brother, may God preserve you, that what was mentioned in the story of Moses, peace be upon him, regarding the woman's precedence and his saying to her, "Stay behind me, for we are a people who do not look at the backs of women," has happened to us in our time. When the venerable Da'i Yusuf Najm al-Din ibn the venerable Da'i Zaki al-Din, may God exalt his sanctity, passed away on the night of the eighteenth of Jumada al-Akhirah in the year 1213 AH in the port of Surat, the venerable Da'i Abd Ali Saif al-Din ibn the venerable Da'i Zaki al-Din, may God prolong his life, fed all the inhabitants of Surat for forty days. He continued to go out every day from there to visit his grave and recite the Quran at his tomb. One day, he returned

from the tomb to his palace, accompanied by his brother, the venerable Sheikh Abd al-Qadir Hakim al-Din ibn the venerable Da'i Zaki al-Din, may God sanctify his soul. He entered his palace and gave his venerable brother permission to return to his quarters. The road between his palace and the Da'i's palace was crowded with women who had jostled for food. So, the venerable brother ordered his servants They covered him with their veils, letting their cloaks hang around him, and he walked among them, veiled by their cloaks, neither seeing the women nor being seen by them, until he reached his palace and entered. We witnessed him that day as if he were Moses in our time, when he approached the woman and did not look at her. Such is the conduct of God's saints and chosen ones, His proofs and callers to faith. Know this and you will be guided. It was for such deterrents against such forbidden glances that the early callers and sheikhs, may God have mercy on them, established among the religious customs that no believing woman should leave during the day from one neighborhood to another, but rather they should leave at the end of the night and remain there for the entire day, then return at the beginning of the following night. If they needed to go out during the day, they should go

out quickly, fully veiled, otherwise they would be rebuked and shamed, just as the callers, may God be pleased with them, established in the town of Ahmadabad, and as the venerable Sheikh Khanji Baha'i established in our town of Udaipur, and as the venerable Sheikh Abdul Qadir Hakimuddin ibn Mawla Khan established, that no believing woman should leave from one neighborhood to another except Layla Wala and Bakhn and Adban, and as the most venerable Sheikh Luqmanji bin Habibullah, when he was touring the lands of Gujarat to revive the rituals of the call, would emphasize to its people the preservation of the veil of women with the utmost emphasis and discipline them with the best discipline. Likewise, my grandfather, the most venerable Sheikh Luqmanji bin the most venerable Sheikh Dawood Bhaizh, followed what the most venerable Sheikh Khanji Bhaizh had prescribed and followed his praiseworthy traces throughout his life in emphasizing the preservation of the veils of believing women. Likewise, the predecessors from the virtuous of this call established this practice in most of the Gujarati and Malayan lands. So look, O brother, how they were concerned with reviving the laws of religion and raising the ranks of the believers. May God have mercy on them, the sincere

callers, and thank them for their efforts, the guardians.

Know that I have not been lengthy in my speech here except to seek a great reward from God, for I have only mentioned those who called us, and I have only thanked those who guided us, and I have only spent the precious years of my life in mentioning what the pure ones spoke and what the truthful ones uttered, from Muhammad, the Messenger of God, peace be upon him, and the Imams from his family, may God bless him and them as He chose them from His creation.

And he, may God sanctify his soul, said: On the authority of Ali, peace be upon him, that he said: He was asked about a man who is passing by a woman and he looks at her. He said: The first look is for you, the second is against you, not for you, and the third look is a poisoned arrow from the arrows of Satan. Whoever abandons it for God and not for anyone else, God will grant him faith whose taste he will find.

His saying "first glance" means a sudden glance, not a deliberate glance. And his saying "it is permissible for you" means it is permissible for you and you will not be held accountable for it. This is the meaning of "it is permissible for you" here, not that you will be rewarded for it.

His statement, "and the second," means looking intentionally a second time.

His statement, "Upon you is the burden," means that you will be held accountable for it.

His statement, "And the third," means the third intentional, persistent glance.

His saying "poisoned arrow" means a deadly, lethal arrow by which Satan kills its perpetrator.

His saying "for God" means out of fear of God and in pursuit of His reward.

His saying "not for anyone else" means not out of fear of people, nor for hypocrisy and reputation.

His statement "He followed it" means that he provided it with a replacement or substitute.

His statement "faith" means an increase in
his faith.

His saying, "He finds its taste," means he feels its sweetness within himself. Its taste is the sweetness of increased certainty in what He has promised of His reward.

Know that by the first glance he meant what was done suddenly and without his intention, and by the second and third glances he meant what was done intentionally. If the first glance was done intentionally, then it was against him, and if the second and third glances were done suddenly, then they were not against him. For a person may be negligent and look again and again with a sudden glance, so it is correct that he is not forgiven except for what was done suddenly, and he is not held accountable except for what was done intentionally.

And Satan has arrows, one of which is the gaze upon women. And iron, if poisoned, is more deadly. And his poison is the whisperings of women and the agitation of lust. And the gaze, if it falls upon women and then returns with the images of their beauty to his soul, is like an arrow that kills with the intensity of the whisperings and the lust.

And he, may God sanctify his soul, said: On the authority of Ja`far bin Muhammad, peace be upon him, that he said: Those who look at the backsides of women are not safe from being afflicted with that in their own women. All of this necessitates lowering one's gaze from women, except for what the Messenger of God, peace be upon him, excluded from a man looking at a woman he intends to marry. And there has also come a prohibition from the Messenger of God, peace be upon him, regarding looking at female relatives.

His statement that they cannot be certain that they will not be afflicted by others looking at the backsides of their women means that they have no escape from that, nor can they avoid it, but rather it is inevitable that this will happen to them. There are two interpretations of this:

One of them is that someone will be sent against them who will look at their women in such a way that they will not be able to stop

him, even if it displeases them, and this will happen to them or their descendants.

The second is that it enables others to do that without their knowledge, and they will be distressed when they find out about it. As for the rest of the news, it is explained and does not need further clarification, and its meaning has already been mentioned previously. I have mentioned in it what was possible for me by the power and might of God, so know it, God willing.

And he, may God sanctify his soul, said: We have narrated on the authority of Ja'far ibn Muhammad, peace be upon him, on the authority of his father, on the authority of Ali, peace be upon him, that he said: A man came to the Messenger of God, peace be upon him, and said: O Messenger of God, should I ask permission to enter upon my mother? He said: Yes. Would you like to see her naked? He said: No. He said: Then ask permission to enter upon her. He said: O Messenger of God, would my sister uncover her hair in front of me? He said: No. He said: Why? He said: I fear that if she reveals any of her beauty to you, Satan will tempt you.

He provoked him, belittled him, and drove him to commit a sin.

This news contains two rulings from Islamic law:

One of them is that it is not permissible for anyone to enter upon one of his female relatives in her private moments without asking her permission, because it is not permissible for him to look at her private parts, but it is permissible to look at her face and what is other

than her private parts. This, meaning the prohibition of looking at the private parts, is the reason for the prohibition of entering upon female relatives without her permission.

Secondly, it is not permissible for any of the believing women to reveal any of their hidden beauty to any of their close male relatives. The reason for the prohibition is what he mentioned about the provocation of Satan in that case. These two prohibitions are prohibitions of discipline and emphasis, because if one of them revealed to any of her close male relatives any of her beauty, such as her hair, her stomach, and her back, other than the private parts, it would not be as prohibited as it would be in the presence of strangers.

And when he says, "The devil provokes you," he means by it two devils:

One of them is the animalistic soul, imprinted with the pursuit of desires.

The second is the demonic souls that are separate from bodies and who whisper in the hearts of people, from among the jinn and mankind. This is an indication that the laws with which God, may He be glorified and exalted, sent His prophets are what prevent mankind from all

evils. Were it not for them, the superiority of mankind over all other animals would not have been apparent, and they would have been equal in committing what reason rejects and what the Sharia forbids, such as marrying close relatives. It is evil in reason and forbidden in the Sharia. Do you not see that even though reason rejects it and the Sharia forbids it, how the soul is inclined towards it if something of their beauty appears to it, to the point that the Sharia forbade showing it, as came in this report? If the laws had not come at all, souls would have perished, the lands would have been in chaos, and the earth would have trembled. But God, may He be glorified and exalted, saved His servants with His mercy by sending His prophets and establishing His laws. Glory be to Him Who perfected everything He created and then guided. And when the instruction from the Messenger of God, may God's prayers and peace be upon him, was mentioned regarding looking at close relatives, he mentioned its etiquette in this narration and what follows it.

And he, may God sanctify his soul, said: On the authority of the Messenger of God, peace and blessings be upon him, that he said: If one of you kisses a woman who is a close relative of his who has menstruated, then let him kiss her between her eyes or her head, and let him refrain from kissing her cheeks and her mouth.

The word “muharram” (with a fatha on the mim and the ra) and “muharramah” (also with a fatha on the mim) are both singular forms of “maharim” (with a fatha on the mim), which refers to what God has forbidden. She is a “dhaat muharram” (possessor of a mahram), meaning it is forbidden for you to marry her. A woman menstruates, and she is menstruating. The plural is “hawa'id” (menstruating women). Her blood flowed.

His statement, “a woman who is a close relative of his,” means a woman who is a close relative of his whom he is forbidden to marry.

His statement, “She has menstruated,” means that she has reached puberty, because menstruation is one of the signs of puberty, which are five. Three of them are shared by men

and women: the appearance of pubic hair, nocturnal emissions, and reaching puberty up to fifteen years of age. Two of them are specific to women, namely menstruation and pregnancy. If a woman menstruates or becomes pregnant before menstruating and before reaching fifteen years of age, then her puberty is confirmed.

His statement, "between her eyes," means her forehead. It may be understood from this report that shaking hands with one's female relatives is permissible, and it is also permissible to touch her in places other than those of lust, such as putting her on her mount. It is also permissible to kiss her on her cheeks and on her forehead before she reaches puberty. These are four rulings:

Firstly, it is not permissible to kiss a close relative after she has reached puberty on her cheeks or on her body, but it is permissible to do so on her forehead and head.

Secondly, it is permissible to kiss her on her cheeks and on her body before she reaches puberty.

Thirdly, it is permissible to shake hands with her.

Fourthly, it is permissible to touch her in places other than those that arouse desire.

And he, may God sanctify his soul, said: We have narrated from the people of the House, peace be upon them, regarding supplication at the time of marriage and sermons at the time of the marriage contract, words that would take too long to mention. There is nothing of it that is timed or obligatory. Whoever supplicates to God with what he is able to do and seeks His guidance has done well. And if he praises God who is next to the marriage contract and prays upon the Prophet, peace be upon him, and mentions whatever words are easy and concludes the marriage contract as required, then that is sufficient for him. And it has been narrated from the Messenger of God, peace be upon him, that he said: Every marriage that has no sermon is like a hand without a hand.

Marriage is a source, and so is engagement with a fatha, and marriage is also a source. His saying is time-bound, meaning specified, nothing is taken away from it nor added to it. God chose

good for you in the matter, and he sought guidance from God, asking for good from Him. The severed hand is the one that is cut off and has lost its fingers. He meant by supplication what the married man supplicates during his marriage days, as will be mentioned at the wedding, at the entrance, and other times, and what the suitor supplicates when proposing. That is why he said, “And whoever supplicates to God, etc.,” for he meant by it the married man and the suitor, meaning that if they supplicate to God and ask Him for good in their matter, then they have done well. He also meant by it what the contracting person supplicates when the marriage contract is concluded. That is why he said, “And when he praised God, who, etc.,” meaning the suitor when the marriage contract is concluded, I mean the judge or whoever is in charge of him by his order. And he has proven this meaning by his saying.

It has been narrated from the Messenger of God, peace and blessings be upon him, that any marriage in which the just judge does not deliver a sermon, nor does he officiate the marriage contract, is invalid because the person involved does not benefit from it, nor enjoy it, like a maimed hand that is of no use to its owner and

with which he can never achieve his goal. It is stated in the book Mukhtasar al-Athar: “If the marriage contract is concluded without a sermon, it is permissible, but a sermon is preferable.” This means that concluding the marriage with the sermon prescribed for that occasion is preferable. Otherwise, if the just judge praises God, invokes blessings upon His Messenger and his family, and concludes the marriage, then that is permissible. This is the meaning of his statement “without a sermon,” not that the judge should not deliver any sermon at all. His statement “without a sermon” means without the prescribed sermon. Regarding his statement, “Every marriage without a sermon is like a maimed hand,” there are two interpretations: First, he is saying that any marriage contracted by the just judge according to what is required, but in which he does not deliver a sermon, neither a little nor a lot, but rather concludes it without a sermon, is devoid of blessing, even if it were permissible, as stated in Mukhtasar al-Athar. And if the contract Marriage without engagement is permissible if it is conducted by a just judge, and engagement is better, meaning it is more blessed and virtuous. Both views are correct in their meaning and are established.

Firstly, if the engagement is not conducted by a just and qualified person, then the marriage is invalid.

Secondly, if the just judge does not give the sermon, then the marriage is devoid of blessing.

His statement that there is nothing specific about it means that the words spoken when getting married and when making the marriage contract are not fixed so that it is not permissible to reduce or add to them, nor are they obligatory so that nothing else is permissible. Rather, it is whatever is convenient for the contracting party when making the contract. Then he clarified this meaning by saying, “And whoever calls upon God, etc.” meaning that supplication is obligatory, but the wording of the supplication is not obligatory, so he may supplicate with any supplication he wishes.

His statement, "what is easy," refers to the married man who has had intercourse.

His statement, “and he made a contract based on what is required,” means the consent of the husband, wife, and guardian, the witnessing of the agency and marriage, mentioning the dowry, and other things that must be mentioned at that time.

His saying “it” refers to the supplication that is commanded during marriage, because it is commanded and it is not permissible to omit it altogether, even if there is nothing in it that is time-bound or obligatory.

This report contains five rulings:

Firstly, supplication is fundamentally commanded.

The second is that three people must be present: the married person, the fiancé, and the judge officiating the marriage.

Thirdly, it contains nothing temporary or obligatory.

Fourth, if they do what was mentioned, that will suffice in place of the supplication that was commanded.

Fifth, any marriage not officiated by a just judge is invalid and void.

This issue, I mean the issue of supplication, is a separate issue in itself, and it was brought up in the context of the engagement because it is commanded to be done by the suitor, the one getting married, and the judge who is conducting the marriage contract, so be aware of that.

And his saying, may God sanctify his soul: On the authority of Ja`far bin Muhammad, peace be upon him, that he said regarding the saying of God Almighty: "There is no blame upon you for what you hint at concerning the proposal of women," up to His saying: "unless you speak a word of kindness." He, peace be upon him, said: It is not appropriate for a man to propose to a woman during her waiting period. The hinting that God Almighty has permitted is to hint at good words so that the woman knows his intention, and he should not propose to her until the prescribed period has ended. Abu Ja`far Muhammad bin Ali, peace be upon him, entered upon Sukayna bint Hanzala, whose husband had died, and she was his cousin. He greeted her and said: "How are you, O daughter of Hanzala?" She said: "I am well, may I be sacrificed for you, O son of the Messenger of God." He said: "You know my kinship to the Messenger of God, peace be upon him, and to Ali, peace be upon him, and my right and my family among the Arabs." She said: "May God forgive you, O Abu Ja`far, are you proposing to me during my waiting period?" He said: I did not do that, I only told you about my status and position. The Messenger of God, peace be upon him,

entered upon Umm Salamah, the daughter of Abu Umayyah ibn al-Mughira al-Makhzumiyyah, who had become a widow after the death of Abu Salamah, who was her cousin. So, peace be upon him, he kept mentioning to her his status and position with God until the mat left a mark on his hand from the intensity of how much he leaned on his hand. So, that was not a sermon.

The wing (with a damma) is sin, and the hint is the indication, and the sermon (with a kasra) is the invitation of a woman to marriage, and what is known in the language is what is known, and in the mind is what is not denied, and in the Sharia is what is not prohibited, and his saying with good words means with a known saying of mentioning his lineage, honor and virtue, and the written book is the numbered and what is meant by it here is the waiting period, and the term is the reckoning to the end, and Sakina is like Juhayna.

His saying, “My kinship, etc.,” refers to his lineage, virtue, and honor. Lineage refers to his saying, “My kinship is from the Messenger of God, peace be upon him, and from Ali, peace be upon him.” Virtue refers to his saying, “And my

right in Islam,” meaning, “I am an Imam from the Imams of the family of Muhammad, peace be upon him, so my right is obligatory upon the entire Muslim nation,” meaning, “My sanctity is obligatory upon them and my honor is incumbent upon them.” Honor refers to his saying, “And my house among the Arabs,” meaning, “My house is Banu Hashim, and they are the best of the Arab houses.” Houses are tribes. It is said, “So-and-so is from the house of honor,” meaning, “from the tribe of honor.” “Tayyamat” means, “Her husband died.” “Batu Makhzum” is a tribe of the Arabs. “Salma” is like “Azma,” the name of her son.

This news is the answer to another question: that someone asked whether it is permissible to propose marriage during the waiting period or not. The answer is that it is not permissible unless it is done indirectly, as mentioned here. There is evidence for the permissibility of indirect proposals, namely the two narrations, one of which is the indirect proposal of our master al-Baqir, peace be upon him, and the other is the indirect proposal of the Messenger of God, peace and blessings be upon him. These two narrations indicate that the prohibition of proposing marriage during the waiting period is

only for the woman whose husband has died, but the same ruling applies to proposing marriage to a divorced woman during her waiting period. So understand this, for divorce is of several types:

One of them is the revocable one, so as long as the waiting period has not ended, she is still in her husband's contract with respect to the revocation, if he wishes he can take her back in marriage, and it is permissible for her to adorn herself for him and it is permissible for him to look at her, so how is it permissible to propose to her during her waiting period and she has not separated from her husband?

The second is divorce for the waiting period, the third is divorce due to hardship, the fourth is khul', the fifth is mubarat, the sixth is choice, the seventh is li'an, the eighth is separation, the ninth is divorce by the guardian of the missing person, and the tenth is divorce by the master of his slave's wife who is his slave.

Each of these has its own rulings, which will be found in their respective places, God willing.

Know that this report contains four issues:

One of them is that it is not permissible to propose marriage during the waiting period (iddah).

Secondly, it is permissible to use indirect language in this context.

The third is that if someone makes a proposal during the waiting period, as he mentioned, and then marries after its expiry according to what is required, his marriage is valid and he is not sinful.

The fourth is that whoever proposes marriage during the waiting period and then marries after its completion, according to what is required, his marriage is valid, and he bears the sin of what he did in contravention of the Book of God and the Sunnah of His Messenger, peace be upon him. For the reason for the prohibition of proposing marriage during the waiting period is that this prohibition is a type of mourning, and a part of venerating the dead, because it is not permissible to give good news of a second husband after she has not yet left the sanctity of the first, and God, may He be glorified and exalted, sent His Prophet with His law and commanded him to establish its rulings, so He revealed some of them in His Book and commanded him to explain some of them in his Sunnah by his words or his actions, so he proceeded to explain most of them, and he commanded the Imams of his time from his

family to clarify the whole of what he established, so they clarified it, and they had deduced it from the Book of God and the Sunnah of His Messenger.

This exposure is also something that came in his book and his Messenger explained its ruling in his Sunnah by his action. The reason for the prohibition of proposing to a divorced woman during her waiting period is what I mentioned before, that if the divorce is revocable, then she has not yet separated from her husband, so how is it permissible for her to be proposed to? And if it is not revocable, then the waiting period is a legal ruling that separates the first husband from the second husband in many things, including the manifestation of pregnancy and informing people that she has separated from her husband for this period and other internal reasons. For such reasons, it is not permissible to propose to a woman whose husband has died or a divorced woman during their waiting period.

And he, may God sanctify his soul, said: On the authority of the Messenger of God, peace and blessings be upon him, that he proposed to Umm Salamah, and Uthman ibn Affan and Talhah ibn Abdullah had also proposed to her. So she sent word to the Messenger of God, peace and blessings be upon him, saying: O Messenger of God, I am an elderly woman, and I have children, and I am very jealous. He, peace and blessings be upon him, said: As for your saying that you are elderly, I am older than you. As for your saying that you have children, your children are with the children of the Messenger of God. As for jealousy, I will pray to God to remove it from you. So when he married her and she entered upon him, she said: O Messenger of God, what I told you was not much, but I disliked that there be something in it that I did not tell you about.

This news is also a matter in itself, as I will explain. And “asn” means old age, and “al-musanna” means old, and “asn” means older than him, and “al-‘iyal” is like “kitab” for everyone who is responsible for them, and “ghayyar” means change from his state, and

from it comes their saying “ghaar” over his wife, “yaghari” means jealousy, so jealousy is the change from a state of contentment to a state of anger when seeing what he dislikes, so his saying “and I am very jealous” means that I change a lot from one state to another when I dislike him and cannot tolerate him.

Know, may God Almighty protect you, that deception in marriage is of two types, one of which is forbidden and the other is disliked.

What is prohibited is what invalidates marriage, such as a man who deceives another man with a woman, describing her to him with the best qualities until he marries her to him, then he enters into marriage with a blind woman, or a leper, or a leper, or a madman, or a woman with a horn, or a lame woman, or an infidel, or a slave. He has the choice then, if he wishes, to keep her, and if he wishes, to return her. She is entitled to the dowry from him if he has consummated the marriage with her, and he can claim it back from the one who deceived him with her. Likewise, a man who deceives a woman with a man, describing him to her with the best qualities, then marries her to a blind man, or a leper, or a leper, or a madman, or an infidel, or a slave, or a castrated man, or an

impotent man. She has the choice, if she wishes, to stay with him, and if she wishes, to separate from him. She is entitled to the dowry if she chooses separation if he has consummated the marriage with her. This is the prohibited deception, so it is necessary to mention to each of them before marriage what is in the other of such defects, otherwise the marriage is invalidated if he conceals that and deceives with it.

The disliked thing is that which does not invalidate the marriage, but each of them is harmed by the other. It is recommended that each of them mention what is in it to the other so that he knows his situation and does what he does with insight into his matter, similar to what the Mother of the Believers, Umm Salamah, may God be pleased with her, mentioned to the Messenger of God, peace and blessings be upon him, and similar to what he answered her with. She mentioned three things in it: her old age, the large number of her children, and the intensity of her jealousy. So he answered her with three things in it: his being older than her, his bearing the burden of her children, and the acceptance of his supplication to repel her jealousy.

This meaning is indicated by her statement, "But I disliked that there might be something in me that I haven't told you about," meaning something you dislike. Her statement, "There is much," indicates that "much" is an adjective describing something to which it is added, meaning something abundant, such as old age, a large family, and intense jealousy. It is understood from this account that these three things are disliked in women: old age diminishes their pleasures, a large family breeds enmity and hatred, and intense jealousy increases discord and hypocrisy. Therefore, one should avoid them as much as possible. If a man marries a woman with any of these traits, he should not be distressed or anxious, but rather be patient with what comes his way. If she is old, he should acknowledge her virtues so that he may find solace and not diminish her pleasures. If she has children, he should bear their expenses. If she is jealous, he should pray to God to remove her jealousy. The two companions mentioned in this account had proposed to her before the Prophet (peace and blessings be upon him), but she rejected them and accepted the Prophet (peace and blessings be upon him). Because she knew of his virtue and honor with God Almighty, since she was a virtuous believer.

Mention of entering into sexual relations with women

His words, may God sanctify his soul: God Almighty said: “And live with them in kindness.” (Quran 4:19)

The meaning of the remembrance is that it is a reminder to all believers of these rulings for everyone who does not know them, and the second meaning is that it is a remembrance of what he had imagined in himself before this of these rulings.

He entered, the opposite of he went out, and he entered with him and he brought him in, the opposite of he took him out. The woman entered upon her husband, entering in the passive voice, meaning she was brought in upon him. So his saying, “He mentioned entering with women,” means he mentioned bringing them in upon their husbands. Likewise, their saying, “He mentioned entering with women,” means he mentioned bringing them in.

He associated with him, and they associated with each other. So his saying "associating with them" means mentioning their association, that is, he mentions in this chapter how to rule on entering into their company and associating with them.

His saying, may God bless him and grant him peace, and associate with them, etc., means to associate with them in a manner appropriate to you and to them, in terms of what is due to you from them and what is due to them from you, in terms of what the Sharia has commanded or what is customary and what the Sharia has not prohibited, for that is what is known.

This chapter begins with a verse from the Qur'an, as you can see, without the conjunction "wa" at the beginning, as we have previously stated. Similarly, every chapter of this book begins without the conjunction "wa" at the beginning, as we have explained before.

The meaning of entering is to lower the curtains and close the doors, whether the man is there or not. His saying, may God bless him and grant him peace, "And live with them," is a general command that includes obligation and recommendation. The obligation of living with them is to spend on them, to stay overnight with

them, and not to beat them except for an obligation. The recommendation of living with them is to be kind to them, to increase their expenses, to overlook their faults, and to teach them good manners.

And he said, may God sanctify his soul: On the authority of Ja`far bin Muhammad, on the authority of his forefathers, that the Messenger of God, may God's prayers and peace be upon him, when he married Maymuna bint al-Harith, held a wedding feast for her and fed her porridge.

A feast is any food prepared for an invitation or other occasion where people gather, because a feast is a gathering. Then it was specified to four, as will be mentioned later in this narration, and he prepared a feast.

His saying "upon her" means "to her," meaning to show her marriage and to announce the joy in it. "Al-Hasīs" with a fatha is a food made from dates mixed with ghee and **dried** yogurt, then kneaded very hard, then its pits are removed from it, and sometimes barley flour is

added to it. He has made it “hasah” (he makes it).

It is mentioned in the book Mukhtasar al-Athar that Sal’a said: “It is from the Sunnah of the Messengers to feed food when getting married.” Sal’a held a feast for his wives when he consummated his marriage with them. He said to some of his companions when he got married: “Hold a feast, even if it is only with a sheep.”

Know that the statement of God, may He be glorified and exalted, “And live with them in kindness,” the verse, since it was general in the meaning of cohabitation, it was interpreted by what came from the Messenger of God, may God’s prayers and peace be upon him, and from the Imams from his family, may God’s prayers and peace be upon them, from the narrations that were mentioned in this chapter, such as this narration that we are mentioning, and that cohabitation is a comprehensive ruling for all that a man does with his wife from the beginning of his day until the end of his life, as will be mentioned in this chapter.

The wedding feast is obligatory for every marriage, whether of a virgin or a previously married woman. This is how the early scholars of this guiding path, may God have mercy on them,

established this custom in India: the provision of food at weddings. As for the Indian practice of differentiating between the marriage of a virgin and that of a previously married woman by increasing the amount of food provided—by providing more food for virgins and less for previously married women—this is due to two reasons: First, they provide a greater feast when marrying virgins initially, but if they later marry a previously married woman, they limit it to a smaller portion. Second, they feel shy about publicly acknowledging the feast when marrying a previously married woman, so they reduce it. However, they do not completely neglect it, nor do they abandon it entirely. Rather, they observe its custom, even if only with a small portion, as prescribed by Islamic law and established by custom. The command to hold the wedding feast is an encouragement and an affirmation. Whoever is unable to attend or is prevented from doing so is not held accountable. It is simply to seek the virtue of publicly acknowledging the marriage and distinguishing it from fornication. But it is a confirmed Sunnah that should not be deliberately abandoned out of stubbornness towards its founder, for whoever turns away from his Sunnah is not of his nation.

And he, may God sanctify his soul, said: On his authority, he ordered the feast and said it is for four occasions: the wedding, the birth, the circumcision, and the arrival of the man. The wedding is the man's consummation of his marriage, the birth is the Aqiqah and it has already been mentioned, the circumcision is the boy's circumcision, and the arrival of the man from his journey.

The wedding (with a damma) is the building and its food. He built a wedding (with a fatha) and he built with his family. The wedding (with a fatha) is the stay in joy. The bride is the man and woman as long as they are in their weddings. They are brides (with a damma) and they are brides. The wedding (with a kasra) is the man's wife and her husband. The original meaning in all these words is staying in joy. So the wedding is the building and its food.

The word "al-khurs" refers to the 'aqiqah and its food, and its origin is from "al-akhras," which means someone whose tongue is tied from speaking. It refers to the newborn here because he is then prevented from speaking. The

meaning is that he ordered a feast for the ‘aqiqah of the newborn. So the feast is the food, and the ‘aqiqah is the ‘akhras, and the newborn is the ‘akhras, so it is as if he said that he ordered the feeding of the ‘akhras.

The word “excuses” is derived from “to excuse a boy” when he circumcises him. It is circumcision and circumcision food. Its origin is from “excuse,” which is the request to remove defects. Circumcision is called “excuses” because the skin that is on the glans is a defect on it because it is not from the original creation. So when he is circumcised, that defect is removed from him.

The word “wakira” means “coming” or “food,” and its origin is from the bird’s nest, meaning “he returned to his nest.” The word “wakar” means “nest.”

Each of these four has two meanings. One is the same, as mentioned by Judge Al-Nu'man bin Muhammad, may God be pleased with him, in this chapter of this book, namely, the mention of entering from the Book of Marriage. The second is its food, as I said in this footnote. If you mean by it the same, then the meaning is that he commanded the feast, which is the food of joy and happiness, on the occasion of the wedding,

the 'aqiqah, the circumcision, and the arrival. If you mean by it its food, then the meaning is that the feast is on the food of the wedding, the food of the 'aqiqah, the food of the circumcision, and the food of the arrival. That is, the name of the feast has been specified for the food of these four, even if it applies to every other food. Both are correct because they go back to one origin, which is that the feast on these four is commanded, and that the virtuous people of this call, may God have mercy on them, have established the custom of the feast on these four and commanded it for those who follow them from among the believers, as is seen among them in our time, and is common among them in our days, with something that is obscure, so we need to explain it.

And he, may God sanctify his soul, said: On his authority, he said: The feast on the first day is a right, the second day is a favor, and what comes after that is hypocrisy and showing off.

The established right is what is customary and not prohibited by Islamic law, hypocrisy is

what a person does to show off to people, and seeking fame is what he does to make them hear about it.

It is mentioned in the book "Mukhtasar al-Athar" that al-Sadiq was invited to a wedding feast on the first day and he accepted. He was invited again on the second day and he accepted. Then, on the third day, a messenger came to invite him, but he ordered him to be expelled, and he was expelled until he disappeared. The meaning is that the feast on the first day is a fixed ruling in Islamic law because it commands the publicizing of the marriage, and the feast is one of the means of publicizing it. It is also a fixed opinion in reason because it commands the publicizing of joy, and the feast is also one of the means of publicizing it. There is another meaning to the word "right," which is their saying, "Every right is obligatory, and every obligation is a right." So, the meaning is that the feast on the first day is obligatory for every person, according to the means of the wealthy and the means of the poor, or it is a right that is obligatory for that day, meaning the day of marriage, because it is one of the means of publicizing the marriage and the joy. As for the feast on the second day, it is something that

people know because it is their custom and their law does not prohibit it because it involves additions and subtractions. Whoever is wealthy adds to it, and whoever is poor subsists. This addition is a custom because it is a publicizing of blessings, and publicizing blessings is permissible in Islamic law and reason. What comes after that is not a means of publicizing the marriage and the joy. Nor is it a reason to show off the blessing, for then it is only hypocrisy and reputation, because after all that must be shown.

And he, may God sanctify his soul, said: On his authority, he ordered the sons of Zurayq to come and heard music, so he said, “What is this?” They said, “O Messenger of God, so-and-so got married.” He said, “His religion is complete. This is marriage, not fornication. And it does not happen in secret until smoke is seen or the sound of a drum is heard.” He said, “The difference between marriage and fornication is the beating of the drum.”

Banu Zurayq, like Zubayr, are a people from the Ansar. “Al-Azf” with a fatha is sound. “Al-

Ma'azif" are musical instruments such as the oud and the tanbur, the singular being like a pulpit and a broom. "Al-Azif" is the player and singer with them. "Al-Azf" here means singing. "Al-Sifah" is like "nikah al-fujur" and its origin is from "safah al-dam" meaning he released it, i.e., the unrestrained fornication is not bound to anyone, so whoever wants it can come to him. "Al-Sirr" means concealment. "Al-Dukhan" means the smoke of food. "Al-Hass" means sound because it is one of the five types of senses. If he says "or hears," then it is known that "al-Hass" here is sound because it is one of the senses of hearing. "Al-Duff" with a fatha on the dal is what is played when dancing and at feasts. The meaning is that the difference between marriage and fornication is in the feast and the playing of the duff. So he said until he sees smoke or hears the sound of a duff. "Wa" means "wa." It has been taken from here in the issue of the permissibility of singing at marriage, so know it.

And he, may God sanctify his soul, said: On the authority of the Messenger of God, peace be upon him, that he passed by a group of Zanj people who were beating their drums and singing. When they saw him, they stopped. He said, "Take it, O sons of Arfada, in what you were doing, so that the Jews may know that there is room in our religion."

The drum (with a fatha) that is struck can be one-sided or two-sided. Its plural is drums and drums. Singing is like a garment of sound, which is what one enjoys. From it comes the words 'to sing' and 'to sing'. Banu Arfada are a race from Abyssinia. The Jews are the nation of Moses, peace be upon him. Their name is derived from 'al-hud,' which means returning. That is, they are the ones who returned to Moses, peace be upon him. 'Al-fus'ha (with a damma) means spaciousness and permissibility in something.

This news is also one of the things that permits the beating of the drum and singing at the wedding. He mentioned a second reason for this, which is so that the Jews may know that there is latitude in the religion of Islam and there is no ambiguity in it, because every ambiguity is forbidden. This displeases them, because they

are in a tight spot in their religion in many well-known matters, such as fishing on the Sabbath, which is forbidden to them on that day, such as animal fat, which is also forbidden to them. And like this, I mean the beating of the drum and singing at the wedding, they are commanded to do so at the wedding. Therefore, he said so that the Jews may know, etc. This is a second reason for the permissibility of drumming and singing at the wedding, just as the first reason is the difference between the wedding and fornication.

His words, may God sanctify his soul: On the authority of Abu Ja`far bin Muhammad bin Ali, peace be upon him, that a man from his Shi`a came to him and said, “O son of the Messenger of God, I arrived in Medina and stayed with a man I knew, but I did not know him to be involved in any entertainment. I found all kinds of entertainment with him, and I had fallen into something I had never fallen into before.” He said to him, “Be good to the people until you leave their company.” He said, “O son of the Messenger of God, what do you think about this matter?” He said, “As for the female singer who is employed for this purpose, it is forbidden. But as for what is done at weddings and similar occasions, there is nothing wrong with it.”

The word "shaa" (شاع) means to spread, to become widespread, and from it comes "shi'at" (شيعة) of a man, with a kasra, meaning his followers and supporters. They were named after him because they appeared by following him and were known for their allegiance to him. It applies to one, two, and many, and to masculine and feminine. This name has become prevalent for everyone who is loyal to Ali and his

family, peace be upon them, until it became a special name for them. Its plural is "ashyaa" (اشياء) and "shi'a" (شيع), like "inab" (عنب). "Lahwa" (لهو) means play, and "lahwa" (لهو) means he played with it. "Malahi" (الملاهي) means its instruments, such as the oud, the tanbur, and others. "Jawara" (جاوره) means to live next to someone, and its origin is from "iqama" (اقامة), so your neighbor is the one who lives next to your house. "Sha'n" (شأن) originally had a hamza on the middle, then it was changed to a hollow one. It means the matter, and its plural is "shu'un" (شؤون). "Qana" (قان) means to straighten or repair iron. "Al-amah al-mughniyah" (الامة المغنية) means the singing nation, that is, the one equal in her beauties, equal in her morals, and refined in her manners. "Al-ba's" (البأس) originally had a hamza on the middle, then it was made hollow. It means punishment, and its origin is the occurrence of calamities.

His saying, "I arrived in the city," etc., "Cities" refers to the place where he stayed, and from this the city was named, on the pattern of "fa'ila," and its plural is "mudun" and "mada'in," and with the definite article "al-," the city of the Prophet, peace be upon him, and its "al-" is necessary. And if it is said without "al-," then it

must be added, so it is said, “City of Peace,” “City of Egypt,” “City of Shiraz,” and “City of Taif.”

His saying, “I know him,” means that there was a prior acquaintance between me and him. His saying, “I do not know him,” means that I did not know him to be corrupt. His saying, “in a matter,” means in a great calamity. His saying, “Be good neighbors to the people,” means by making peace with them. His saying, “until you leave,” means but leave them. His saying, “in this matter,” means in the matter of amusements, games, and singing in them.

His statement, “As for the female singer, etc.,” means that singing, its instruments, and the singers associated with it are forbidden.

His statement, “As for what was in the wedding, etc.,” means that there is a dispensation for what was in that during the marriage, without female singers or forbidden instruments such as the oud, tambourine, barbat, and rabab, since the text has come prohibiting them. As for what is permitted during the marriage, it is what was in the singing of the people of the house and the people of love and those who are not considered to be from the people of that forbidden craft, and from playing permissible

instruments such as the tambourine and the drum.

The meaning is that he says, “I stayed in a man’s house while I was unaware of these amusements, and then I saw them with him, and then I fell into a great calamity.” He said, “Be good to your neighbors,” etc., meaning, do not quarrel with them or dispute with them, but repel evil with that which is better. If that was at a wedding or something similar that is permissible in such a place, then there is no sin in it. But if it was not like that, then turn away from it and do not concern yourself with it, but leave them without harming them or quarreling with them, for you have become their guest, and a guest should not harm the one he stays with or quarrel with him, but rather leave him if he is not satisfied with his situation and does not approve of his conduct.

And he, may God sanctify his soul, said: On the authority of Ja`far ibn Muhammad, peace be upon him, that he said: On the night that Ali, peace be upon him, consummated his marriage with Fatima, peace be upon her, the Messenger of God, peace and blessings be upon him, heard the beating of the tambourine and said: What is this? Umm Salama said: O Messenger of God, this is Asma` bint `Umaysh playing the tambourine. I wanted to make Fatima, peace be upon her, happy so that she would not see that when her mother died she had no one to care for her. So the Messenger of God, peace and blessings be upon him, raised his hand to the sky and said: O God, bring joy to Asma` bint `Umaysh as she has brought joy to my daughter. Then he called her and said: O Asma`, what do you say when you play the tambourine? She said: We do not know what to say, O Messenger of God, peace and blessings be upon him, about that. I only wanted to make her happy. He said: Then do not say anything inappropriate. This and similar things were only permitted, as mentioned in the section on marriage, because it is desirable for it to be publicized and to distinguish it from fornication.

Joy is the driving force of happiness, and Asma bint Amish is the wife of Ja`far al-Tayyar during these days when Ali, peace be upon him, married Fatima, may God's prayers be upon her, and the drum was beaten and its beat was struck, and the ugly words were called "al-hajar" with a damma, and he meant by it what the foolish people use of nonsense and obscenity in their weddings.

His statement, "He built it," means that she was brought to him in marriage. His statement, "Who will stand for him?" means who will stand for her, with her, and at her wedding with what pleases and delights her in the customs of her wedding.

This news contains several meanings:

One of them is that the permission that came regarding singing and playing the tambourine at weddings applies to such things as are done by the bride's family and her loved ones, as previously explained.

Secondly, every sensible person should take care of his household affairs and inquire about them, and not neglect them or leave them unattended. Do you not see how the Messenger

of God, peace be upon him, inquired about the beating of the tambourine when he heard it, until he ascertained its meaning?

Thirdly, every believer should seek the pleasure of his masters by bringing joy to them, as this sincere believer Asma bint Umaysh, may God have mercy on her, did, for she sought the pleasure of God and the pleasure of His Messenger in bringing joy to Fatima, peace be upon her.

Fourthly, the most compassionate and kindest person towards a person is his mother. If he needed anything during her lifetime, she would do it for him. And if his mother died, he would not usually find anyone to do his needs for him, as Umm Salamah, may God have mercy on her, said: so that you would not think that when her mother died, she did not find anyone to do her for her.

Fifthly, a person is most in need of someone to stand by him in times of joy and hardship.

Sixth, whoever is a secret of God's saints deserves their prayers for him, as the Messenger of God, peace and blessings be upon him, said: "O God, bring joy to Asma' al-Khattab, etc."

Seventh, he clarified the Sunnah of singing at weddings by saying, “Do not say anything nonsense.” It is mentioned in the book “Mukhtasar al-Athar” that he taught her something similar to what should be said at weddings by saying, “We have come to you, we have come to you, so greet us and we will greet you.” That is, the family of the husband should address the family of the wife with this statement, and they should address them with it as well.

His statement, “This and what is similar to it,” etc., is the statement of the great judge, may God sanctify his soul, in which he mentioned the reason for the permission in that. And her statement, “We do not know what to say,” means that we do not know specific words to say when the tambourine is struck, but we say whatever words we wish with which we seek the joy of Fatima, may God’s prayers be upon her. So he taught her what he knew of that and clarified the Sunnah in that.

As for the joy that God Almighty brought to Asma’ through the supplication of His Prophet, peace and blessings be upon him, it is of two kinds.

One of them is what she will receive in her afterlife as a reward for what she did to please Fatima, peace be upon her, as promised by his saying: Bringing joy to a believer is one of the reasons for Paradise.

Secondly, what happened to her in this world, which God Almighty bestowed upon her, was that Muhammad ibn Abi Bakr was from her, and God singled her out by marrying her to the Commander of the Faithful, Ali ibn Abi Talib, peace be upon him, after Abu Bakr, may God curse him. For when Ja'far al-Tayyar was martyred, Abu Bakr married her, and when Abu Bakr died, the Commander of the Faithful, peace be upon him, married her.

This report contains seven points:

One of them is that building at night is better than during the day because the night is concealing from people, hiding the deficiency, increasing in beauty, stimulating the soul, and gathering the strengths, while the day is revealing, scandalous, deficient, weakening, and scattering. Therefore, the Messenger of God, peace be upon him, established that building should be at night, with the marriage of his daughter Fatima, peace be upon her, on the night, as Al-Sadiq, peace be upon him, said when

it was the night in which Ali built with Fatima, may God's prayers be upon her.

The second is that the beating of the tambourine and what is of its kind is better than singing because it is more revealing of marriage than it, and the reason for that is only because it is revealing, and because singing is subordinate to it in this reason. Do you not see how the Messenger of God, peace be upon him, heard the beating of the tambourine before the sound of singing, as the truthful one, peace be upon him, said: The Messenger of God, peace be upon him, heard the beating of the tambourine.

The third is that singing is an essential part of the tambourine, and it is indispensable to it, as Sal'a said to Asma': "What do you say when you play the tambourine?"

The fourth is that a secretive man should not ask about what he wants to know except his wives or female relatives, if he is asking them, as the Messenger of God, peace and blessings be upon him, did, and this is indicated by Umm Salamah's answer to him.

Fifth, a virtuous woman should not answer anyone other than her husbands or her close relatives, just as the Messenger of God, peace be

upon him, did not answer any of the women who were present except Umm Salamah. It is known from this that he does not speak about anything except what pleases him. Did you not see that he did not speak in this situation from among his wives except Umm Salamah, may God be pleased with her, because she was happier about it than the others due to the perfection of her faith and the completeness of her virtue?

The sixth is that the believers continue to strive to earn the pleasure of God and the pleasure of His saints, and they do not neglect it, like this righteous believer, I mean Asma, how she did what earned her the supplication of the Messenger of God, peace be upon him, for her, by bringing joy to Fatima, peace be upon her.

The seventh is that the friends of God do not neglect to teach the Sunnah to the people of their call, just as the Messenger of God, peace and blessings be upon him, did in teaching this Sunnah to the names of specific people and to his nation in general, by saying, peace and blessings be upon him, "Do not say anything nonsense."

And know, may God grant you peace, that all these narrations necessitate the obligation of marriage for everyone who desires women, for it is an obligatory duty in all laws, religions, and

sects. None of its people deny it except the ignorant, the negligent, or those who deceive themselves about the facts. For each of the six religious authorities has included it in his law, made it obligatory in his religion, and explained its rulings to his nation. Its origin is agreed upon by all of them, even if the conditions of its manner differ among them. It is that if the two spouses agree to come together and are content with it without coercion or compulsion from one of them to the other or from others, and her guardian acts as her guardian, witnesses to it, and the judge of the people of truth contracts it with a dowry that he names, and makes that public among the people, then it is a valid marriage according to everyone in every law at every time.

Have you not seen that the total number of divine laws is six, three of which are ancient and three of which are new? The ancient laws are those of Adam, Noah, and Abraham, and the new laws are those of Moses, Jesus, and Muhammad, the Messenger of God, peace and blessings be upon him and upon them all. The law of Moses is a renewal of the law of Adam, the law of Jesus is a renewal of the law of Noah, and the law of Muhammad is a renewal of the law of Abraham,

as God, may He be glorified and exalted, said: "The law of your father Abraham." The ancient laws have faded away, their traces have vanished, and they are only known through these new laws, for they are essentially the same, even though their rulings have been renewed. They have not altered their fundamental principles nor changed their rights. Moses brought marriage and made it obligatory in his law, explaining its rulings to his people. These rulings are found in his book and the traditions they possess, so we know that it was the same in the law of Adam. Jesus also brought it and made it obligatory in his law, explaining its rulings to his people. These rulings are found in his book and the traditions they possess, so we know that it was the same in the law of Noah. And Muhammad, the Messenger of God, peace and blessings be upon him, brought it, and God revealed its obligation to him and explained it. His rulings, which are found in his book and Sunnah that we have and in our hands, so we know that it was like that in the religion of Abraham and that his obligation remains like that, fixed and obligatory in the time of the Day of Resurrection, it will not be changed or altered, God willing. And the meaning of his saying that marriage is an obligatory duty is that it is an

obligation that nothing else is permissible for, and women are not lawful except through it. So it is an obligation on whoever wants to get married and it is obligatory on him to do it and not to disobey it, otherwise he is disobedient and has nullified a ruling from the rulings of the religion. So the meaning of the obligation is that it is an obligatory ruling from the rulings of the Sharia. So this is the meaning of my saying that marriage is an obligatory duty, so know this.

And he said, may God sanctify his soul: On his authority, he was asked about amusement outside of marriage, and he denied it and recited the words of God, may He be glorified and exalted: “We did not create the heavens and the earth and that between them in play. Had We intended to take a pastime, We would have taken it from Ourselves, if We were to do so.” The verse.

His statement, “He was asked about amusement,” means about playing the tambourine, singing, amusement, and play. It is an action that does not benefit its doer. He denied it, meaning he forbade it and did not

include it in what he knew of the matters of religion. It was recited, meaning he forbade amusements and singing except for marriage. Then he mentioned the reason for forbidding that by the words of God, may He be glorified and exalted: “And We did not create the heavens and the earth,” meaning that play is a false action that we should not do. If it were permissible with us, we would have done it from our own side, so we would play in the creation of the heavens and the earth before the misguided play with their falsehoods. But we did not permit it, nor did we do it. Rather, we created them with truth, wisdom, and perfect craftsmanship.

His saying, “We would have taken it from Our presence,” means from Our presence and in Our action. “From Our presence” means “with Us,” which is more specific than “from.” His saying, “If We were doing it,” means if We were taking it for amusement. The narration in “And We did not create it,” “We intended it,” “We would take it,” “We would have taken it,” “We created it,” “We,” and “We were” has come in the plural form, and God is One, He has no partner in what He created. There are many interpretations of this.

One of them, and the most important, is that it is a story about His angels, because the Almighty does not take charge of matters himself, but rather He commands them as He wills, and they do what they are commanded, and all of that is attributed to Him because it was something they did by His command. Thus, these seven stories mentioned in this verse are attributed to Him.

Know that when he mentioned the permission to play the tambourine and sing at weddings, based on the narrations mentioned previously, he proceeded to prohibit singing and musical instruments so that no foolish person would think that this was permissible in all circumstances. He clarified with this narration and the narrations that followed it that singing and musical instruments are forbidden, and he extracted this prohibition from this verse, as he recited it when mentioning it. And there are two verses in the Qur'an:

One of them is this verse: "And We did not create the heavens and the earth and that between them in play."

And the second: We did not create the heavens and the earth and that between them aimlessly.

They mistakenly believe that their meanings are the same in some instances and different in others. This is because, as we said earlier, play is initiating an action that brings no benefit to its doer, while falsehood is the result of an action that does not benefit its doer. For example, a man who begins to make bread from dirt—this action is play. When he finishes his work and obtains that dirt bread, it is falsehood because it is of no use to him. This is the difference between play and falsehood, even if their meanings were the same in that both are useless to their doer and of no benefit to him. The virtuous predecessors of this movement, may God have mercy on them, revived this practice in Gujarat and the surrounding regions of India, just as the Messenger of God, peace and blessings be upon him, and the Imams from his progeny, peace and blessings be upon them all, had established it. I mean the practice of playing the tambourine and using singing at weddings and consummations. They continued to prohibit the use of forbidden instruments such as the lute and the tanbur, and forbidden singing—that which is performed with female singers and forbidden instruments—with the strongest prohibition and most emphatic emphasis at weddings and other

occasions, in every situation and at every time. A command and in every

A position and every era, they do not make any concessions in that, and this drawing is a fixed and established one in our time, which confirms in its revival the caller of our era, may God prolong his life, and this is evident and does not need explanation.

And he said, may God sanctify his soul: On the authority of the Messenger of God, peace and blessings be upon him, that he said: I forbid my nation from dancing and playing the flute and from playing the drums and the lyres.

Zafan is dancing, and its origin is from zafan if he hastened, so dancing must have speed in rising and falling and advancing and retreating, so it was called zafan. Zamir is a sound in the reed and it is sung in a good, announced, regular voice between small and large, few and many, strong and soft. The mizmar is its instrument in which it is symbolized, its plural is mizamir. Al-Kubat with a damma, its singular is al-Kuba with

a damma, which is the small drum whose waist and head bone are slung from its two ends. It is an Arabicized form of the Persian goba with a kaf, meaning good speech. So go among the Persians is speech, and with a kasra on the ba and a sukun on the ha, it means something good among them. Al-Kanarat with a kasra and a shadda are the sticks and tambourines, like al-Kananeer, its singular is kanaar with a kasra and a shadda.

The report mentions the names of some forbidden instruments and informs us of their prohibition and the prohibition of similar instruments. The prohibition of such instruments has already been explained in previous similar reports. According to this report, the virtuous people of the Da'wah, may God sanctify their souls, have prohibited the use of these instruments and similar instruments in banquets and weddings. This meaning continues in all forbidden forms of entertainment, so be aware of it.

And he said, may God sanctify his soul: On the authority of Ali, peace be upon him, that a man was brought before him who had broken a rope, so he invalidated it and did not require anything from the man.

The word “barbat” is an Arabicized form of “barbat,” meaning the breast of a goose, because it resembles it. The word “barbat” (with a fatha on the ba’ and a sukun on the ra’) is used by the Persians to mean the breast. The meaning is that the owner of the barbat complained about its breaker to the Commander of the Faithful, Ali, peace be upon him, so he nullified its value and did not impose it on the breaker.

His statement means something of value and not punishment, and that whoever damages something belonging to someone else is obligated to pay its value and is obligated to be punished by the governor. Since breaking the lute was not considered damage but was permissible and desirable in Islamic law, no value or punishment was required for it.

It was learned from this report that it is a Sunnah to break musical instruments, and it is recommended for those who are able to do so.

The virtuous people of the Da'wah in India have done this by preventing its people from acquiring musical instruments and being strict about it. If one of them disobeys them by acquiring them secretly or openly, they admonish him, rebuke him, and expose him until they make him an example for people to learn from so that no one else among them does what he did. The rational proof that breaking musical instruments is a Sunnah and that it is recommended in the Shari'ah is that everything that the owner of the Shari'ah has prohibited is obligatory to leave and prohibit because doing it is harmful to him, and preventing harm is obligatory in the Shari'ah and reason. So breaking them was then permissible, recommended, and even a confirmed obligation. This ruling was established for some of the rulings of the Shari'ah by decree, just as some of them were established by command and some by action, so know this.

And he, may God sanctify his soul, said: On the authority of Ja`far bin Muhammad, peace be upon him, that he said: Singing is a gathering that God Almighty does not look upon its people, and singing is the most evil thing that God Almighty created, and singing breeds hypocrisy and leads to poverty.

Singing is like a garment of sound that brings joy, and its essence is wealth, which is the opposite of poverty. The meaning is that whoever sings is joyful and forgets everything else, as if he is rich from it. Likewise, whoever listens to it is joyful and forgets everything else, as if he is rich from it. This is why the melodious voice is called 'anaa'.

He sat, he sits, sitting, and the council is like a seat, the place of sitting. It is said to the one lying down, "Sit down," and to the one standing, "Sit down," as God Almighty said, "And they remember God while standing and sitting," meaning they remember Him while standing, then they sit and remember Him while sitting. The vile one has twelve meanings in its linguistic sense, excluding what is spoken of in Arabic and what is expressed in wisdom. These meanings are: vile, the opposite of good; bad; deceitful; one

who takes wicked companions; a place filled with urine and feces; a place of sleeplessness and boredom; an adulterer; a salty valley; rusty iron; a rebellious devil; a rotten tree; and a corrupting destroyer. All these twelve meanings apply to singing, and then it is even more vile, as God Almighty said, "Singing is the most vile thing that God Almighty created." So, "most vile" is a superlative form, because singing is the opposite of good because it is forbidden, and everything forbidden is impure. It is also bad because everything that God does not approve of and does not find pleasing in His sight is bad. It is like deceit, deceiving its listeners in their religion and leading them astray. And nothing but The wicked and depraved of people, and his gathering is filled with obscenity, lewdness, and debauchery, which are more vile than urine and feces. He brings sleeplessness and boredom to his listeners because they stay up listening to him and long for their desires, so they become bored when they are delayed and slow. He is more likely to cause adultery because base desires are aroused when listening to him, so he brings his listeners to adultery. He is the cause of slips and sins that are more harmful and destructive than the pitfalls and pitfalls of the salt valley. He is more likely to create the rust of disbelief and

misguidance in their souls, which is darker and more opaque than the rust of iron. He is more likely to attract the spirits of devils to his gathering. He is the tree of hypocrisy, doubt, and misguidance that is more foul than any other foulness. He is more likely to corrupt the souls of his listeners because he arouses their desires for lewdness and urges them to commit evils and sins.

He inherited from his father, and from him, with a kasra on the ra', he inherits from him, an inheritance with a kasra, and his father bequeathed him, and he bequeathed him, he made him one of his heirs. And the heir, according to the people of Arabic, is the one who remains after the past and takes his money after him. So his saying, "Singing begets hypocrisy," means that listening to it ends, but hypocrisy remains in their hearts and in the hearts of their descendants. And hypocrisy is the opposite of the outward to the inward and the opposite of the inward to the outward. And its origin is from the nafiqah, which is the burrow of the lizard and the jerboa, which has two doors. If one door is taken from it, it comes out from the other. So likewise, the state of those who are fond of singing has two doors. One of them is acknowledging the rulings

of Islam, and the other is disbelieving in them because of their opposition to them by using what is forbidden to them of singing and entertainment. So this is hypocrisy.

The consequence is the end of everything, and its aftermath is what comes after it, and poverty is need and worry, and its origin is from the calamity, which is a disaster.

His statement that singing is a gathering place means that the gathering place for singing is a place where people meet to listen to it.

His saying, “God does not look upon his family,” means that He does not look upon them with the eye of His mercy, but rather He is angry with them and throws His punishment and misery upon them. This is because when a person is pleased with someone, he looks upon him with the eye of his compassion and approves of what he does until his mercy reaches him and his blessings surround him. But when he is angry with someone, he turns away from him, so his goodness does not reach him, and he does not receive his provisions.

His statement that singing is the worst thing that God Almighty created, I have explained

some of its meanings when explaining its language.

His statement that singing breeds hypocrisy has also been explained.

As for the generation of hypocrisy in hearts due to singing, it is from two aspects:

One of them is that God Almighty becomes angry with His people and causes hypocrisy to arise in their hearts, as He said: "So when they deviated, God caused their hearts to deviate, and they waver in their doubt."

Secondly, if they hear it, their desires will be aroused, and they will be completely inclined towards worldly things. They will not listen to the guardians of their religion, nor will they be satisfied with their conduct, and they will be hypocritical towards them. Thus, his saying is true: singing breeds hypocrisy.

His statement, "and poverty is followed by a relative who inherits," is linguistically correct, but its meaning is that he replaces poverty for his family with wealth, and this is done in two ways:

One of them is that God Almighty afflicts them with poverty and reduces their sustenance because of His anger towards them.

Secondly, whoever is preoccupied with it neglects to seek his livelihood, so his sustenance decreases, he becomes poor and falls into severe worries. Likewise, his money decreases in listening to it, so he becomes poor and is afflicted with worries.

And his saying, may God sanctify his soul: “And of the people is he who buys idle talk to mislead [others] from the way of God,” the verse. Abu Ja’far, peace be upon him, said: It is ¹singing, and God Almighty has promised to punish it with Hellfire.

His saying, “And among the people,” means some of them, and “whoever buys,” means whoever spends his money on listening to it and acquiring its means and objectives.

His statement, “It is idle talk,” means that talk is of two types:

One is for amusement, and the other is seriousness.

¹In the printed supports: It is singing

The grandfather did not benefit from anything like what God Almighty revealed to him, and like what his saints and chosen ones, peace be upon them, said.

And amusement is that which is not beneficial, which He has forbidden and prohibited, such as singing, obscenity, idleness, and other things. He went astray from the path and stumbled about it and did not know it. The path is the clear way. He made misguidance a reason for buying amusement, meaning that only someone who wants to mislead people with it buys it. Misguidance with singing is that it arouses bad desires, so it turns souls from royalty to bestiality. He threatened and frightened, and at the end of this verse there is mention of the threat of fire.

And he, may God sanctify his soul, said: On the authority of him, peace be upon him, that he was asked about singing, so he said to the questioner: Woe to you! If God separates between truth and falsehood, where do you think singing will be? He said: With falsehood, by God, may I be your ransom. So he said: This is enough for you.

Woe to Zayd and woe to him is a word of mercy and elevation upon the beginning and it is put in the accusative case by implying a verb, and woe to Zayd and woe to him is put in the accusative case by it as well, and its origin is woe, so it was joined with a ha' once when mercy and with a lam once when anger.

His statement, "He was asked about singing," means whether it is permissible or not. His statement, "Woe to you," means I pity you for such ignorance, so you do not know the harms and dangers of singing, and I pity you also for falling into its dangers and perils. Then he presented his answer in the form of a question. When he acknowledged that it is associated with falsehood because it is forbidden, he said: "In this," meaning in its association with falsehood, "is enough for you," meaning knowledge that

makes you independent of asking about it and its people, for they are also associated with it and with falsehood, and falsehood leads to Hell.

His statement, "If God separates," is an indication from him that God Almighty will inevitably separate the people of truth from the people of falsehood one day, which is the Day of Resurrection, as he, peace be upon him, said: "God will separate them on the Day of Resurrection."

His statement, "Where do you see singing?" is also an indication from him that **every** action must be with its doer, as he said: "And We have fastened every man's fate to his neck."

His saying, "May I be your ransom," is a supplication of honor, meaning, "May God make me your ransom from whatever evil befalls you, even from death, and may He keep you alive after me and increase your lifespan by the same amount that is subtracted from my lifespan, as He has decreed for me." **The ransom,** broken and shortened, is what is given in the rescue of a captive. So the meaning here is that I made that which is given in rescuing you from death, and you were saved from it and remained alive after me.

His saying, may God sanctify his soul: On the authority of him, peace be upon him, that he asked a man who was connected to him about his situation, and he said, “May I be your ransom, so-and-so passed by me yesterday and took my hand and brought me into his house, and he had a slave girl who was playing and singing, and I stayed with him until evening, and he said, ‘Woe to you! Did you not fear that God’s command would come to you while you were in that state? It is a gathering that God does not look upon its people with. Singing is the most wicked thing that God created, and singing is the worst thing that God created, and singing brings poverty.’”

This news contains four versions:

The first of these is singing, a gathering where God does not look favorably upon its people.

And secondly, singing is the worst thing God created.

And the third is singing, the worst thing God created.

The fourth is that singing breeds poverty and hypocrisy.

It may have two possible interpretations:

One of them is that he said it all at once, and it was narrated as such and in its entirety in this report.

The second is that he said each statement separately and not together, and then the narrators collected them all into one narration and narrated them together. Both are correct because they are all narrated from al-Sadiq, peace be upon him, in both cases, and their meanings have already been mentioned previously.

His statement, "from those who are connected to him," refers to the believers who are connected to him.

His saying about his condition means about what he does in his affairs, and so-and-so and so-and-so are with the vowels closed, which is a metaphor for names, and yesterday is built on the vowel sound of the kasra, the day before your day by a night, so if the definite article enters it, then it is inflected, and the young girl is from among the women, and she strikes, she pecks, and his saying God's command means death, and

his saying the worst of what God created, so evil is like wickedness in terms of meaning, and the meaning is that he frightened him about wealth by saying that if he died in that state without repentance that he offered before his death, he would be among those whom God does not look at, and among the wicked of God's creation, and among the most evil of them, and among the people of hypocrisy and poverty.

And he, may God sanctify his soul, said: On his authority, peace be upon him, he said: Whoever is beaten in his house with a rope for forty mornings, God will empower a devil over him who will not leave a single limb of his without sitting on it. When that happens, God will remove modesty from him, so he will not care about what he said or what was said to him.

The act of giving preference to, and the organ with a dammah is any abundant flesh with its bone, and removing it means taking it out and uprooting it, and modesty with a long vowel is chastity, and I do not care about it, meaning I do not pay attention to it.

His saying “in his house” means with him and his children, in whatever place he is in. He specifically mentioned the house because it is the place most closely associated with him, and he meant by it his places in general, since this sin is binding on him in whatever place he comes to it.

His statement "with a link" means every instrument of entertainment, and this is also one of the things that he mentioned specifically but intended generally.

His saying “forty mornings” means forty days, and he singled out the morning because it is the best of its times. This sin is binding on him at any time it comes to him, whether night or day. He singled out this number because it has an effect on what he does, either good or bad. The bad effect is like what was mentioned in this hadith, and the good effect is like what was in his saying, “Whoever is sincere to God for forty days, God will cause springs of wisdom to gush forth upon his heart.”

His statement, "May God give him power," has two interpretations:

One of them is that God Almighty empowers the devil, who whispers in people’s hearts, to sit on his limbs and make his evil deeds seem good

to him, so he does with every limb what is not permissible for him, so he hears, looks, smells, eats, and touches things like singing, the private parts of women, the smell of intoxicants, wine, and the body of a foreign woman.

Secondly, God Almighty empowers his own commanding self, which incites him to evil deeds with every one of his limbs.

His statement "he sat on it" means he gained control over it.

His statement means his ability to do so.

His statement, "God removed modesty from him," should be understood as follows: the foundation of goodness in the world rests on two things: religion and modesty. The pious person may perform acts of worship and treat others justly, while the unpious person may be compelled by their modesty to perform these acts and treat themselves justly. One who has neither religion nor modesty will not refrain from any sin or wrongdoing they desire. It is narrated that a man had a son whom he loved and honored. When the son grew up, he became infatuated with immorality and obsessed with prostitutes. His father was informed of this and denied it. When the father persisted, he said,

"Show him doing what you say about him, and I will believe you." One day, they took him out to show him. As they approached the prostitute's house, he saw his son sitting at her door while she combed his hair . Upon seeing him, the son took the comb from her hand and covered his face with it out of shame. The man turned away. It was suggested to him, "Why didn't you admonish your son and rebuke him for what you witnessed?" He replied, "Even if he persisted in doing what I disapprove of, he would still turn away from it, for even if his religion were lost, his modesty would not." And modesty... He will prevent him from it, so it has been proven that the foundation of goodness is religion and modesty, as the Messenger of God, peace and blessings be upon him, said: Modesty is part of faith, so whoever God removes it from, his religion and his worldly life will be corrupted together.

His statement, "He did not care about what he said or what was said," means that he did not care about what he was slandered with among people, nor about what they slandered him with and shunned him with.

This, meaning the harm caused by amusements, is one of the reasons for their

prohibition, and it is only for two reasons: because of God's anger towards the one who does them, and because he is preoccupied with them and exposed for them.

And he, may God sanctify his soul, said: On the authority of Abu Ja`far Muhammad bin Ali, peace be upon him, that he said: Singing makes hypocrisy grow in the heart, just as palm trees make spathes grow.

The spathe (with a fatha on the 'a') of the date palm is something that comes out like two closed sandals, and the fruit is arranged between them, and the paths are limited. The meaning is that singing is like the date palm and hypocrisy is like the spathe, and the harm of hypocrisy is like the fruit. This is a clever simile, and a simile must have a subject, an object, and the point of comparison between them. So singing is the subject and the date palm is the object, and the point of comparison between them is that each of them is the origin of something else. So singing is the origin of hypocrisy and the date palm is the origin of the spathe. Likewise, hypocrisy is the subject and the spathe is the object, and the point

of comparison between them is that each of them is generated from something else. So hypocrisy is generated from singing and the spathe is generated from the date palm. Likewise, the harm of hypocrisy is the subject and the fruit is the object, and the point of comparison between them is that each of them is the fruit of something else. So the harm is the fruit of singing and the fruit is the fruit of the date palm. This simile is a comparison of something to its opposite, because the fruit of singing is destruction and the fruit of the date palm is life, and they have been combined in the simile. What he meant by it is the generation of one thing from another and nothing else.

Know that we, the people of the call, call the thing being compared a likeness and a likeness, and the thing to which it is compared an example, and the aspect of the comparison is the aspect of the comparison. So the words are different and the meaning is one. And the thing being compared is better than the example, as when we say, "Our Imam in the world of religion is like the sun in the world of creation." So the Imam is better than the sun because he is alive, speaking, and actually existing. And such a comparison we call a reality. And among others

from the common people, the thing to which it is compared is better than the thing being compared, as when they say, “Your brother in his beauty is like the sun in its light.” So the sun is better according to their claim. And such a thing they call a metaphor. And the truth is what we said, because the example is apparent and the thing being compared is hidden. And the apparent is like the shell and the hidden is like the core. And the shells are visible and the core is hidden. So the hidden is likened to the visible so that it may be known by it, like the Imam if his rank is hidden, he is likened to the sun so that it may be known that he is like it in loftiness, honor and light. So know this. And there are many words for comparison, such as like, example, resemblance and counterpart.

And he, may God sanctify his soul, said: On the authority of Ja`far bin Muhammad, he said: The house of singing is a house in which tragedy is not safe, prayers are not answered, and angels do not enter it.

The tragedy is the calamity, and the pain is the loss of something that is precious to him, so

he loses it and is pained by it. The meaning is that the house of singing is a house where God, may He be glorified and exalted, sends down calamities upon its inhabitants because of His anger towards them, so they are not safe from them, and He does not answer their supplication when they call for good or to repel evil that has befallen them because of His turning away from them, and His angels do not enter it because of their hatred for them and because they flee from God's wrath and anger that has befallen them. A similar explanation of this hadith has been given in what has preceded.

And he, may God sanctify his soul, said: On his authority, he was asked about the saying of God, may He be glorified and exalted: "And those who do not bear false witness, and when they pass by idle talk, they pass by with dignity." He said: Among that is singing and chess.

And falsehood with a damma is lying, and the gathering of singing is because it is a place of lying as well, for lying is affirming a quality for something that is not in it and denying it for

something that is in it, like a man who says fire is cold, for he is lying because he affirmed coldness for fire which is not in it, or he says fire is not hot, for he is also lying because he denied heat for fire which is present in it. Likewise singing is lying because its people are fond of it and consider it a pleasure and a blessing, but in reality it is pain and a curse.

"Laghw" (with a fatha on the "l") means something worthless or insignificant in speech or other things. "Lagha" (like "da'a") means to err. A "laghya" word is an obscene word. Singing is also a form of speech that is worthless, erroneous, and obscene because God Almighty does not approve of it.

Chess, with the first letter pronounced with a fatha, is a well-known game. The word “sheen” is a variant of “shatarah,” meaning cunning, or “tashtīr,” meaning the placement of lines. This means that it is the act of the cunning, because it is forbidden. With the letter “seen” without a fatha, it means lines that were placed and then the game was built upon them. It is also falsehood, error, and mistake, as we said in the meaning of singing.

His statement, "They do not bear witness," refers to the act of bearing witness and being present.

His saying "honorable" means that they turn away from it, being honorable in themselves and refraining from that, for it is among the characteristics of honorable people not to be amused by falsehood and slander. The meaning is that the believers are those who do not bear false witness against anyone, whether loved ones or enemies, and if they hear slander about it, they turn away from it.

The second aspect of some meanings is that they do not attend singing sessions or chess sessions, and if they pass by them, they turn away from them. In this aspect, falsehood and idle talk may each befall one of the two: singing and chess. This is as he said, from that: singing and chess.

The third interpretation is that falsehood is singing and idle talk is chess, meaning that they do not attend singing gatherings, and if they pass by a chess gathering, they turn away from it out of respect for it.

And he, may God sanctify his soul, said: On his authority, he said to one of his companions, “Where were you yesterday?” The man said, “I thought that he knew the place where I was.” I said, “May I be your ransom, I passed by so-and-so, and he grabbed me and took me into his house and brought out a slave girl of his to sing to me.” He said, “Did you entrust your family and your wealth to God? That is a gathering that God does not look upon.”

His saying “from his companions” means from those who sit in his company, and his saying “The man said, so I thought, etc.” is an indication from him of his insight, for the Imams, peace be upon them, discern people and recognize them by their features, as the Prophet, peace be upon him, said: “Beware the insight of the believer, for he sees with the light of God.”

His statement, “I said,” is a story about the man. Here is a warning that no one should hide his condition from the ruler of his time, so he should show him what is for him and what is against him so that he may attain salvation, as this man did by revealing his condition to his master.

His statement, "So he clung to me," means he took hold of my hand or my garment, or insisted on entering his house, or swore an oath to me regarding that.

His saying, "And bring me out," means from his private quarters to a gathering where we sat, and "a slave girl of his," means a young female slave, and his saying, "Have you been granted security by God?" is a warning to him of God's punishment that will descend upon his family and his wealth, and a similar explanation of this hadith has already been given.

And he, may God sanctify his soul, said: On his authority, he said: My father, peace be upon him, passed by me when I was a young boy and I was standing with pipers, drummers and players listening. He took my hand and said to me: Go on, perhaps you are one of those who gloated over Adam. So I said: What is that, my father? He said: This that you see, all of it, of amusement, play and singing, was only done by Satan to gloat over Adam when he was expelled from Paradise.

His statement, "My father passed by me," means he passed by and I was with him.

His saying "a young boy" means that he has not yet reached puberty.

His statement, "Musicians, drummers, and players," means that they used these forms of entertainment for purposes other than marriage, but rather to earn a living from them.

His saying "pass" means "go," and it is an imperative for someone present, from the verb "pass" (marra yamurru).

His saying, "Perhaps you," is for conjecture and wonder, meaning, "I am amazed that someone like you would be among those who gloated over Adam," meaning, "You will never be like that," so go away from here, and "gloated" is like "happy," meaning, "happy at the enemy's misfortune."

This news explains the origin of singing and entertainment. Satan only introduced it to spite Adam, and he meant by it what was done in idleness, not what was done in marriage.

It also contains a statement of the infallibility of the Imams from the beginning of their lives, and that they are born in a state of

purity and grow up in a state of purity, and that no filth or impurity touches them in their childhood or adulthood. That is why he said, “Do you listen?” meaning, “Do not listen.” His father, the Imam, prevented him. If someone says, “Why did he stop for such a thing when he was an infallible Imam?” We said that this did not diminish his infallibility in any way because he had never heard it before, so he stopped suddenly without intending to do so in order to see what it was, so his father prevented him, so he refrained from it and avoided it. And many such things have come in the Qur’an, with which God, may He be glorified and exalted, has disciplined His Prophet, may He be glorified and exalted, with things he did not know before, such as His saying, “Do not confer favor to gain more,” and His saying, “Do not squander wastefully.” So this did not diminish the Prophet’s virtue in any way, and yet it was not one of the major sins from which God protected His saints and purified them from it. Rather, it is one of the reprehensible things that God, may He be glorified and exalted, has forbidden in this Sharia. Therefore, he did not know its prohibition except after being informed, so he avoided it then. So know this.

And he, may God sanctify his soul, said: On his authority, peace be upon him, that he heard of the arrival of a group of people who came from Kufa and stayed in the house of a singer. He said to them, “How did you do this?” They said, “We did not find anything else, O son of the Messenger of God, and we did not know until after we had stayed.” He said, “If that is the case, then be honorable, for God, peace be upon him, says: ‘And when they pass by idle talk, they pass by with honor.’”

His saying, “The arrival of a people,” means the arrival of a group of believers. His saying, “How did you do this?” means this ugly deed. His saying, “We found nothing else,” means our lack of knowledge of the people of Medina. His saying, “We did not know,” means we did not know that he was a singer until after that. His saying, “That,” means ignorance of him before that. His saying, “So be honorable,” means turn away from listening to his singing. This report also indicates the prohibition of singing because he disliked their staying in his place and that it is

not permissible to stay in these places. If someone stays in some of them unknowingly, he is not sinful if he turns away from listening to it, but rather he should occupy himself with what he intended of his need and return from it, turning away from it.

And he, may God sanctify his soul, said: On his authority, he said: It is not permissible to sell or buy singing, listening to it is hypocrisy, and teaching it is disbelief.

The buying and selling of songs can be done in two ways:

One of them is that the man is a singer or has female singers and he takes payment from people for listening to their singing, and that is his selling it, and the other is that the man longs to hear it and spends his money on it, and that is his buying it.

Secondly, if he takes payment for teaching people it, that is selling it, and if he spends his money on teaching it, that is buying it. All of this is forbidden and unlawful.

His statement and teaching it is disbelief means that its owner is obligated to commit the sin of disbelief because its teacher has disbelieved in God's ruling concerning it and has deemed permissible what He has forbidden through the tongue of His Prophet, peace be upon him, and in the laws of His Sharia. It is known from this report that singing is forbidden, and likewise taking payment for listening to it and teaching it, and spending money on listening to it and teaching it, is all forbidden.

And he, may God sanctify his soul, said: On the authority of him, peace be upon him, that singing was mentioned in his presence, and he said, "By God, my ears have never heard it."

This news is evidence of his infallibility, as we said previously, that he never heard it and never knew it.

And he, may God sanctify his soul, said: On his authority, he was asked about the saying of God, may He be glorified and exalted, “Avoid the abomination of idols and avoid false speech.” He said: The abomination of idols is chess, and false speech is singing.

We have already discussed this news, its wording, and its meanings at length in what has preceded, so look for it there and you will know it, God willing.

And he said, may God sanctify his soul: On his authority, a man asked him about listening to singing, so he forbade him from it and recited the words of God Almighty: “Indeed, the hearing, the sight, and the heart - all of those will be questioned.” Then he said: The hearing will be questioned about what it heard, the sight about what it saw, and the heart about what it resolved. We only mentioned these traditions so that no one would think that what we mentioned of the permission to play music at the wedding feast is a permission to sing, and so that he would know that this was only recommended to publicize the marriage specifically.

Those are a reference to hearing, sight, and the heart. Every subject and predicate is in “was,” and the subject of “was” is implied in it, and its predicate is “asked for,” and the pronoun in “about him” refers to **speech**, meaning each one of these three is asked about what he did.

And playing music, singing, and playing games, and making a firm intention and resolve upon it.

He mentioned here two causes for two effects:

One is the reason for prohibiting singing, and the other is for permitting it when getting married. The reason for permitting it is the desirability of publicizing the marriage, and the reason for prohibiting it is what came in these narrations reported here, as he said.

It is stated in the book Mukhtasar al-Athar that he said: All of this indicates the prohibition of amusement and listening to singing, flutes, tambourines, and the like of that which is used for amusement. As for what was done in war and when armies were being mobilized and paraded, and the like of that, such as the people celebrating before the imams and commanders of armies, such as the beating of drums and bowls and the like of flutes, which is not something to be enjoyed or amused by, then that is not what was prohibited, nor is it like what was mentioned previously in terms of prohibiting and forbidding it. Rather, that is something that is recommended in its places. This statement is an explanation of what came in the book Da'a'im al-Islam regarding the prohibition of singing and amusements. It came in his permission of something else that is for war and in war.

If someone were to ask, "Why is singing forbidden in this Muhammadan religion, when some of the prophets (peace be upon them) and many wise men used it?" we would answer him with what the virtuous Imam, the Commander of the Faithful, our master, the author of the Epistles (peace be upon him), said in his Epistle on Music:

Know that the art of music was developed by the wise through their wisdom, and people learned it from them, using it in their work according to their purposes. As for its use by those who follow the divine laws in houses of worship and during sacrifices, as the Prophet David (peace be upon him) used it during readings, and as Christians do in their churches and Muslims in their mosques, with pleasant melodies and melodic recitations, if they use it to soften hearts, humble souls, and make them submit to God's commands and prohibitions, to repent to Him from sins, and to return to Him by following the laws of the Lawgiver as prescribed, and to draw them towards their spiritual realm, their luminous abode, and their earthly home, and to bring them out of the world of generation and corruption and save them from the sea of matter, then the reason for its prohibition in the

laws of some prophets (peace be upon them) is because people use it in a way other than that used by the wise, but rather for amusement, play, and enticement towards worldly desires and pleasures, and to delude themselves with its hopes. The verses recited are similar to this, and when most people hear them, they think that there is no pleasure in them. There is no bliss except these tangible things, and what the prophets and wise men have been told about regarding the bliss of Paradise and the joy of the world of spirits has no reality, so they fall into doubt and confusion and perish. End of his statement.

Know that singing is of two kinds, one forbidden and the other permissible. The forbidden is everything that is done in idleness, amusement, and play, and in promoting worldly desires and wishes, and with forbidden entertainment and musical instruments, and with female singers employed for that purpose. All of it is forbidden. The permissible is what is done at marriage and weddings, without forbidden entertainment and without female singers, and what is done during war, when armies are being mobilized and paraded, and when people celebrate in gatherings with imams

and princes. All of this is permissible. To this meaning, the virtuous Imam, the Commander of the Faithful, our master, the author of the Epistles, peace be upon him, referred in his Epistle on Music, saying:

The making of music has different effects on the souls of listeners. For this reason, all nations of humankind use it, and many animals also enjoy it. Evidence of its effects on the souls is that people use it sometimes when joy and happiness are present at weddings, banquets, and invitations, and sometimes when sadness, grief, calamities, and funerals are present, and sometimes in houses of worship and holidays, and sometimes in markets, homes, travel, and cities, and when resting and tired, and in the councils of kings and the homes of commoners. It is used by men, women, children, elders, scholars, the ignorant, craftsmen, merchants, and all classes of people. End of his statement.

Rather, what he meant by all of this is what is permissible in terms of types of singing, such as what was mentioned previously, which is done at weddings, during war, during mobilization, and celebrations, as it is used in the gatherings of preachers and virtuous people at weddings, banquets, and invitations, and in the gatherings

of mourning, such as on the days of the death of imams, preachers, and virtuous people, as is prescribed among us and in our time. All of this is permissible because it is all of what is used in worship and obedience in many well-known ways.

Then we say that what is said about singing being permissible in some religions along with entertainment and musical instruments, and forbidden in others, is because the prophets, peace be upon them, are only in setting laws like doctors in using their medicines. They differ in their weights, uses, times, and places, but their purpose is one, which is to preserve existing health and restore lost health. Likewise, the prophets are doctors of souls. If they differ in their laws and the establishment of their traditions, their purpose is one, which is to save souls drowning in the sea of matter and the captivity of nature. Just as doctors differ in one medicine, one of them commanding it and another of them forbidding it at another time and place if he sees it as harmful, so too do the prophets differ in one thing, one of them commanding it and another of them forbidding it if he sees it as harmful at another time. It is from this that singing was permitted by some of

them and forbidden by others. So understand this.

And he said, may God sanctify his soul: On the authority of the Messenger of God, peace be upon him, that he said: “Arrange your weddings at night and feed the people in the morning.” And it is appropriate for a man to feed the people on the occasion of his daughter’s marriage, just as the Messenger of God, peace be upon him, fed the people on the occasion of Fatima’s marriage, peace be upon her.

The bride was escorted to her husband as a text of escorting and wedding, like a book that was given to her by an escort. The bride, with the opening, is the man and the woman as long as they are in their weddings, and they are a wedding and they are brides. The morning and the morning are the height of the day, and the morning is above it. The meaning is: Adorn your brides with perfume, jewelry and clothes and send them to their husbands at night and feed them during the day at the time of the morning.

This news contains two things:

One is through marriage and the other through feeding, and there are two opinions on this:

One of them is that the two matters are for the husbands, meaning that you order your brides and their families to come to you at night and you feed them during the day. The second is that the matter of the wedding is for their families and the matter of the food is for their husbands. This custom is established in the land of India, and I have spoken at length about it when mentioning the feast of the Messenger of God, peace be upon him, at the beginning of this chapter, so learn about it from there. I have mentioned the benefits of the wedding at night in what was mentioned previously about the wedding of Fatima to Ali, peace be upon him.

Know that the wedding feast is of two kinds: one is on the night of the wedding before consummation, as the Messenger of God, peace be upon him, held a feast when he married Maimunah bint Harith, and as was narrated in the book of Da'a'im from the story of the man in marrying his son to his cousin, and his vision, and his son's charity and safety with her, and that was only on the night of the wedding before

consummation. And the second is on the day after the wedding night, as he said: “Give a wedding feast at night and feed the bride in the morning,” that is, in the morning of the night on which you consummate your marriage with your family.

His statement, “The feast is on the first day, etc.,” combines the two sections. His statement, “The first day is a right,” refers to the food at the time of the wedding. His statement, “And the second day is known,” refers to the food on the night of the wedding. Both of these customs are established with us in the marriage of every woman, whether she is a virgin or a widow. It is appropriate for a man to provide food for the marriage of his daughter, just as the Messenger of God, peace be upon him, provided food for the marriage of Fatima, peace be upon her.

And he, may God sanctify his soul, said: On his authority, there is no staying up late except in three cases: reciting the Quran during the night prayer, seeking knowledge, or attending a wedding.

Tahajjud means to wake up and stay up late, like a joyful night, meaning not to sleep at night. The meaning is that a man of secrets should not stay up late except for three things: Tahajjud with the Quran at night, seeking knowledge (i.e., staying up late), and the wedding of a bride (i.e., the bride's family stays up late to adorn her and her husband to enjoy her). This hadith encourages the bride's family to stay up late to adorn her and send her to her husband, and it encourages the husband to stay up late enjoying her. This is a desirable Sunnah. If she is escorted during the day, there is nothing wrong with that. We want to mention in this hadith two noble and subtle meanings:

The first of them is that he combined these three into one thing, which is the desirability of staying up late in them, and he only combined them because they share one thing, which is obedience to God, may He be glorified and exalted. So that the night prayer with the Qur'an is obedience is obvious and does not need explanation, and that seeking knowledge is also obedience is explained likewise because it is like the soul in the body of all acts of worship, and without it nothing of them would be known and would never be valid. So seeking knowledge is

then the best of acts of obedience and the greatest of acts of worship. Likewise, the wedding of the bride is obedience because it is a gateway that leads to the union of the spouses, which is the cause of procreation, which is the cause of the building up of the two houses, this world and the hereafter, which is the ultimate purpose in the creation of the heavens and the earth and what is between them and what is in them.

The second is that he, peace be upon him, mentioned these three in this order according to what each one of them deserves, because God, peace be upon him, did not create anything but the two abodes, this world and the hereafter, and he only wanted to make them prosperous. He made the hereafter better than this world and created each of them with what it is made prosperous with. He made the prosperousness of the hereafter with obedience and worship, and the prosperousness of this world with women and children. Therefore, the Messenger of God, peace be upon him, mentioned in this hadith the night prayer and mentioned marriage last in it. And since each of them is not known and valid except with knowledge, knowledge was the middle between them. One of its two ends is the

knowledge of worship by which the hereafter is prosperous, and the second of its two ends is the knowledge of agriculture and offspring by which the world is prosperous. So he made seeking knowledge in this hadith the middle in the order.

This report encourages the three qualities mentioned therein, and it is known from it that each of them is more beneficial and appropriate at night than during the day, and that the wedding ceremony is the same for a virgin and a widow, and is desirable for each of them, and that it is practiced likewise among us and with us. As for what makes the difference between the wedding ceremony of a virgin and a widow, in terms of the intensity of displaying one and concealing the other, this is only because of the shyness that the people of India take when the wedding ceremony of a widow, so they conceal it a little, but they maintain its customs as they have been prescribed.

This news may come in three chapters because it mentions three qualities, so it is brought in the mention of night prayer, the mention of seeking knowledge, and the mention of marriage, as you see it brought here.

**And his saying, may God sanctify his soul:
On his authority, peace be upon him, that he
said: Let one of you prepare himself for his
wife as he would like her to prepare herself
for him. Abu Ja`far, peace be upon him, said:
Meaning cleanliness.**

He prepared his affair, he fixed it, and he prepared for him, he fixed his condition. The origin of all this is the condition with a fatha and a kasra, which is the condition of the thing and its manner. So his saying, "Let him prepare," means let him take the condition of a bride for her in terms of cleanliness of body and clothes and other things that are required for her.

Know, my brother, may God increase your patience and knowledge and grant me a share of your good deeds, that the cleanliness which the Messenger of God, peace and blessings be upon him, commanded the spouses to do has many forms:

The first of them is that it is recommended for each of them to prepare for his companion by cleaning their bodies of what the Sharia has ordered them to remove. So the man removes from his mustache and the hair that grows on his

sideburns and around his chin, shaves his head, removes his armpit hair, shaves his pubic hair, and trims his nails. The woman removes her armpit and pubic hair and a little of her nails. They are ordered to do all this so that they may be in a beautiful form that each of them will find pleasing to his companion.

The second of them is that they should purify themselves by bathing and removing dirt from every part of their bodies so that neither of them sees the other dirty and defiled and is disgusted by him, and so that they do not enjoy their life together.

The third is that they clean every place where dirt comes from, so that they brush their teeth so that neither of them smells the other's bad breath and dislikes it, and they fix their noses so that neither of them sees the other's sneeze and is disgusted by it. Likewise, they clean their eyes of dirt, cleanse themselves after relieving themselves, and wash their hands and feet.

The fourth is that they should perfume themselves with the best perfumes, scents, henna (especially for women), kohl, and fumigate with oud and amber on their bodies, clothes, and other types of perfumes, so that each

of them desires the company of the other, enjoys being near him, longs to embrace and lie with him, and this increases the strength of their relationship.

The fifth is that they should wear the finest clothes they can find, so that each of them may look beautiful for the other and increase their affection.

The sixth is that they should both dress in the most beautiful way they know of clothing, perfume, dwelling, sleeping place, and other types of attire, so that one of them admires the other and finds a place in his own mind that is pleasing to him. These six aspects of cleanliness are all physical because it is only through cleaning the body and preparing it in that way.

As for the psychological preparation, which is more deserving of being recommended for the spouses and which is what the Prophet, peace and blessings be upon him, intended in his command to them to prepare, it is also of several kinds, some of which we would like to mention, so we say:

The first of them is that each of them should prepare himself by being polite in his opinion regarding marriage, so that he believes what he

owes his partner and what his partner owes him in terms of rights, so that he does not wrong him upon entering into the marriage or in the cohabitation after that, but rather he fulfills his right in the same way as mentioned previously regarding aspects of cleanliness and other manners that will be mentioned later.

The second of them is to prepare themselves by acquiring the knowledge that they need in the etiquette of entering and socializing, so that they become knowledgeable about it and enjoy their life and make it pleasant for them, because knowledge is a pleasure and there is pleasure in it and through it as well, and ignorance is pain and there is pain in it and through it as well.

The third is to prepare oneself by practicing good deeds that are appropriate at that time, such as cleanliness, purity, prayer, and supplication, as will be mentioned later.

Fourth, he should prepare himself by adopting the beautiful morals that they need in this regard, such as the etiquette of spouses in greeting, speaking, touching, kissing, hugging, and physical contact, and other such manners and refinement.

The fifth is to prepare oneself by being polite in speech, which proves the truthfulness of each person to his companion, so that he trusts him, feels at ease with him, and enjoys his conversation and company.

The sixth is to prepare by practicing the actions that each of them finds pleasing in the movements and stillness of his companion in standing, sitting, lying down, coming, going, walking, looking around, smiling, turning away, objecting, and other such beautiful actions.

The seventh is to prepare by graduating from the trades that each of them needs at that time, such as buying food, drink, clothing and other things that men do, and such as grinding, kneading, baking, cooking, sweeping, sewing and other things that women do.

This preparation has one aspect of meanings in the Arabic language that is appropriate for us to mention here, which is that the camels that are prepared rarely fail to conceive when they are struck, but rather accept pregnancy when struck. Likewise, it is desirable for the spouses to be prepared with energy to accept each other with affection, companionship, and intimacy.

Another aspect of it is that a man should be prepared to seek intimacy, eager for it, and active in both, just as he likes his wife to seek it and intend it, because life is not enjoyable nor is companionship pleasant unless it is sought and intended by both sides. So his saying, “Let one of you prepare,” etc., means let him prepare himself in all these aspects, just as he likes his wife to prepare herself for him in all of them. Likewise, the meaning of the saying of Imam Abu Ja’far, peace be upon him, is purification, for knowledge of these aspects and performing them is purification from the filth of ignorance and cleansing from its impurity. So the meaning of his saying, “He means purification,” is purification in all these aspects, and there are amazing benefits in purification.

Firstly, it increases the beauty and attractiveness of the couple, thus increasing their desire for intimacy and sexual relations.

Secondly, it stimulates and refreshes them to meet, which increases their affection for one another.

The third is that it conceals their flaws, if any exist in them.

Fourthly, it increases their pleasure with fine adornments, clothes, and perfume.

The fifth is that it draws the soul of each of them to the other with intense admiration for him and the good position he holds in his heart and eyes.

And he, may God sanctify his soul, said: On the authority of the Messenger of God, peace and blessings be upon him, that he said: If a man is given his wife in marriage and she enters upon him, then let him pray two rak'ahs and wipe over her forehead, then let him say: O God, bless me in my family and bless her in me, and what You have brought us together, then bring us together in goodness, blessings, and prosperity. And if You have made it a separation, then make it a separation towards all that is good. Then let him say: Praise be to God who guided me from my misguidance, enriched me from my poverty, revived me from my lethargy, honored me from my humiliation, married me from my bachelorhood, sheltered my family, provided me with my profession, comforted me from my loneliness, and raised me from my lowliness. Praise be to God, abundant, good, and blessed praise for what You have given, O Lord, and for what You have apportioned and for what You have honored.

His saying, "Zift," means "I presented it," and "Dakhaltu" is a passive verb meaning "I brought

in." "Fa-laysal" means "when he is alone with her," and "lay-misah" means "if he sits beside her, let him wipe his hand on her forehead." "Nasiyah" refers to the forehead. "Barakah" means increase. "Huda" (with a damma) means guidance. "Dalalah" means confusion and obscurity of the path. "Ghani" (with a kasra and a short vowel) means finding what one desires, and "faqr" means need. "Na'ashahu" (like "mana'ahu") means he raised him up. "Raising his mention" is like "na'ashahu." "Khamala dhikruhu wa sawtuhu" (like "nasara") means obscure. "Khamala" (with a damma) means hidden. "Huwa khamil" means insignificant, lacking prominence. "Azza ya'izzu" (like "darra") means strong, and "a'azzahu" means he strengthened him. "Dhalla yadhullu" (like "darra") means humiliation and weakness. "Zawj qarn" means pair. "Azbah" (with a damma) means solitude. "Awaytu manzili" (like "sami'a") means I inhabited my house myself. "Awaytuhu" means I made it inhabit. "Al-'aylah" (with a fatha) means worry and poverty, especially poverty in the home. "Istakhdamahu fa-akhdhammuhu" means he asked him for a servant, and he gave him one. "Al-mihnah" (with a kasra and a fatha) means work, specifically work related to service. "Al-uns" means companionship. With a dammah

and a moving masculine form, it is the opposite of loneliness. And he became familiar with him, like hearing, seeing him, getting close to him, and feeling him until his loneliness went away. And he made him feel familiar, removing his loneliness. And loneliness with a fatha is worry, solitude, and fear. And he raised him up, like preventing him, he raised him up, honored him, and magnified him. And baseness is meanness. And good is better than everything.

Know that I did not prolong the discourse in explaining the languages of this narration and what it included of the supplication mentioned in it, except because I did not lay the foundation of this book except on explaining the languages that are found in the following narrations from the Messenger of God, peace be upon him, and from the Imams from his family, peace be upon them, in the book Da'a'im al-Islam. And if I spoke about a little of what reached me and what my mind reached of the meanings of their words, it is because there is no position for someone like me in such a position except this and nothing else, for I do not turn except to the shadow of the guardian of our benefactor and the caller of our Imam, and my supplication with him is only my

saying, “My Lord, indeed I am in need of whatever good You send down to me.”

His saying “let him pray” is the absent command and its “lam” is broken. So if you connect it with one of the three conjunctions which are “fa,” “wa,” and “thumma,” it is made silent. These three letters have come together in this narration where he says “let him pray,” “let him wipe,” and “let him say.” So the “lam” in all of these is silent.

This supplication is recommended and not obligatory, just as all supplications in all places are recommended and none of them are time-bound or obligatory, and nothing else is permissible. The Messenger of God, peace and blessings be upon him, commanded in this narration three acts of righteousness, which are prayer, supplication, and wiping the forehead. He only commanded them to bring about goodness, prosperity, and blessing. The blessing of prayer and supplication is well-known, and as for the blessing of wiping, it is because the head is the seat of the intellect and the hand is the instrument of action. So if it is used in prayer and supplication and placed on the forehead, its blessing connects to the brain, which is the seat

of the intellect, and it turns to it completely of its own accord.

And in this prayer there is a glimpse of what he, peace be upon him, said: If a servant remembers God in his joy, God will remember him in his affliction. And there is no greater joy than a wedding, so whoever remembers God in it, God will remember him in the affliction, which is the disagreement between the spouses, so He removes the disagreement from them and unites them with goodness, blessings, and prosperity. And in this supplication there are two sections:

The first of them is from his saying, “O God, bless,” to his saying, “to every good.” And in it is an encouragement to seek two things, one of them being the blessing and the other being the gathering in goodness. And they are the sum of the benefits of marriage, because the ultimate purpose in marriage is pleasure and the continuation of offspring. So the blessing is the offspring and the gathering in goodness is the sum of pleasures.

The second chapter is from his saying “Praise be to God” to his saying “I have honored” and it contains thanks for His blessings, which

are nine blessings: from his saying “guidance” to his saying “my lowly one”.

Know that the one who established the law did not use in his law any matter of worldly affairs except that he put it in the form of worship, such as this, I mean the wedding, for it is a matter of worldly affairs and one of its pleasures, but he put it in the form of worship by what he prescribed in it of prayer and supplication until it became worship of God Almighty. Likewise, every pleasure of the pleasures of the world, if it is taken in accordance with what is required in the law and what was prescribed in it, becomes obedience and worship of God Almighty. And this prayer is a voluntary prayer, and the one who performs it intends that it is a prayer for fulfilling needs, because it is for asking for the needs mentioned in the supplication that is recited after it when wiping, which is asking for blessing and gathering in goodness.

As for his saying, "Bless me in my family and bless her," there are two interpretations:

One of them is the blessing in the child, meaning: Grant me many children from her and grant her many children from me, meaning: Do not make me or her barren, because a man may

be barren and not have children, just as a woman may be barren.

And the second is a blessing in sustenance, meaning increase my sustenance through her happiness and make her a blessing to me, and increase her sustenance with me as well, and do not make me in distress and poverty with her, nor stingy and miserly towards her.

His statement, “And what you have gathered,” etc. This gathering and this separation are of two kinds: one is through marriage and divorce, and the other is through intercourse and separation. I have mentioned an explanation of such a statement when he said, “God Almighty has permitted the gathering of so-and-so with so-and-so and the separation of so-and-so from so-and-so.”

His statement, "He guided me from my error," has two interpretations:

One of them is that he guided me to the matters of my livelihood and made them known to me and saved me from confusion about them, because if a person is single, he is confused about the matters of his livelihood and does not enjoy any of them, and if he marries a woman, his life

with her becomes pleasant for him, as she provides for his needs.

Secondly, God Almighty showed people my honor, so they recognized me among them with respect and dignity after the secrecy and estrangement, because when a man marries, a house is assigned to him and his situation is known, so they recognize him by that.

His saying, “and enriched my poverty,” means that he fulfilled my needs and provided me with what I desired, since I married a wife who would provide for my livelihood, meet my needs, and with whom I could fulfill my desires and raise children.

His saying, “And revive my dormancy,” means that He raised me up by helping me in my affairs from the fall of failure, and also raised my reputation among people by my destiny as a family that I know.

And his saying: “Help me with my humiliation,” meaning, “Make my weakness strong, strengthen me with my family and children.”

His saying, “He married my bachelorhood,” means that he provided me with a companion to

whom I could find solace after being alone without a companion or partner.

His saying “He sheltered my family” means that he put me in a house to live in with them, as I had no house before and I used to wander about in the markets and shops.

His saying, “And serve my profession,” means, “Grant me a woman to serve me in my household chores, such as baking and cooking.”

His saying, “And ease my loneliness,” means: “Remove my worries in my solitude and remove my fear in my isolation.”

His saying, “And raise my lowliness,” means: “He honored my lowliness and made me great in the eyes of people, since He made me a father with dependents and children.”

His saying "I gave" means "You gave me, you allotted it to me, and you honored me with it."

It is known that these nine matters mentioned in this supplication are things that the spouses must adhere to and not transgress. The husband must not be confused after marriage, nor act like a poor man in his livelihood, nor let his reputation fade, nor weaken himself, nor remain alone, nor live

except in his house, nor undertake lowly service himself, nor become alienated by opposing his wife, nor lower himself to a lowly position in working with her. Likewise, the wife must not confuse him with discord and hypocrisy towards him, nor make him need what he can bear, nor let his reputation fade by criticizing him, nor weaken his strength by abandoning him, nor isolate him by separating from him, nor drive him out of the house by harming him, nor use him by being superior to him, nor alienate him by being arrogant towards him, nor despise him by insulting him. These nine are nine rulings of jurisprudence, so know them, God willing.

And his saying, may God sanctify his soul: On the authority of Abu Ja`far Muhammad bin Ali, peace be upon him, that a man said to him, “O son of the Messenger of God, may I be sacrificed for you, I am an old man as you see, I have married a young virgin woman, and I have not consummated the marriage with her, and I am afraid that if she enters upon me and sees me, she will hate me because of my old age.” Abu Ja`far, peace be upon him, said, “When she enters upon you, tell her to be in a state of purity before that, and you should be in the same state, then do

not approach her until you pray two rak`ahs, and tell them to tell her to also pray two rak`ahs, then praise God and send blessings upon His Messenger and his family, and supplicate, and tell them to say Amen to your supplication, and say, ‘O God, grant me her affection, love, and satisfaction with me, and grant her that from me, and unite us in the best of unions and the most auspicious of alliances, for You love what is lawful and hate what is unlawful and what is contrary.’”

Know that much of the explanation needed for such a narration has already been given in what has preceded, so we will not repeat it in order to be concise, and we will do that for every narration that comes in this book of ours, God willing.

His saying, “O son of the Messenger of God,” is an address of glorification and a call of honor by relating him to the Messenger of God, peace be upon him, since there is no greater honor than that for one who is guided and insightful.

His saying, “as you see,” means, “as you see my age.” And his saying, “a young virgin woman,” means that a virgin is a young woman who has not reached puberty. A virgin may not be young if she has not been deflowered, so she is

a virgin and has grown up and reached maturity. She may be young but not a virgin if she has been deflowered in her youth before reaching puberty, so she is young but not a virgin. Therefore, he described her here with two attributes by saying, “a young virgin.” From this, it is known that the word “woman” applies to every female human being, whether young or old, child or old. Did you not see that he said, “I married a young virgin woman,” so he called the young one a woman, just as the old one is called a woman?

His statement that “if I entered” with the “d” pronounced with a damma is a passive verb meaning “I entered,” and “greatness” is like “grapes” in meaning an increase in age, and “greatness” is like “joy” in meaning an increase in age.

His saying, “And command her,” means command her family to order her to purify herself, and purification here means ablution.

His saying, “Do not approach her,” means do not have sexual contact with her by touching, kissing, or having intercourse with her.

This prayer is a voluntary prayer, as we mentioned earlier.

His statement, "Order them to command her," means order those women who were with her and who were taking care of her needs.

His saying, "And supplicate," means: Supplicate with this supplication that we teach you.

His saying "marham" means "pass the ointment to whoever is present there from your family."

And his saying, "They believe," is a secure statement. He said, "Amen." Amen, with a long vowel and a short vowel, and the long vowel may be intensified and also inclined. It is one of the names of God, and its meaning is, "O God, answer." And likewise, "Let it be so," and likewise, "Do it." And it was said, "The trustworthy one," like "fa'il," is one of the names of God, and the vocative alif was added to it, so it became "Amen." Then it was lengthened, so it became "Amen." So its meaning is, "O Trustworthy One, hear our supplication and answer our call in what we call upon You for."

Alif with a kasra and a fatha and al-ulfa with a damma is a noun from al-i'tilaf, and the meaning is that the questioner complained to him about his old age and his fear of his wife's

dislike of him for that reason, so he taught him what God would fix his situation with and repel what he feared, which is purification, prayer and supplication.

This news contains several meanings, some of which we will mention:

The first is that if a man marries a young woman in his old age, he will be afraid that she will hate him because old age and youth are opposites that can never coexist. A thing is attracted to its like and repelled by its opposite, so there must be a disagreement between them, and life will not be pleasant for them unless it is treated in a way that brings them together and improves their situation, just as this old man improved his situation by resorting to the guardian of his time and the one who controls his affairs and his favor upon him with what he benefits from and wards off what is disliked from him.

Secondly, every believer should seek refuge in what he fears and is afraid of in the Imam of his time, so that God may remove his harm through his blessing, as this sheikh did.

The third is that the masters, peace be upon them, continue to bestow favors upon those who

seek refuge with them and take shelter with them, by which God benefits them and removes their harm, just as our master Abu Ja`far, peace be upon him, bestowed favors upon this sheikh by ordering purification, prayer, and supplication.

The fourth is that the one who calls and the one for whom the call is made should be equal in everything for which the call is answered for them, as this sheikh and his wife have ordered in everything mentioned here.

Fifth, if those present say “Amen” to the supplication, it will have an effect on its acceptance and success. Their saying “Amen” means “O God, answer.” This is also a supplication for the supplicant to be answered in his need. So if he supplicates for the supplicant to be answered in his need, he is likely to be answered and his supplication will be answered for his supplication and for the supplication made for him.

The sixth is that everything permissible is beloved to God Almighty and everything forbidden is disliked by Him. Therefore, it is recommended to supplicate to God Almighty for everything permissible, for perhaps He will answer it because He loves it. His saying, “For

you love the permissible," is the reason for accepting this supplication and answering it, because if He loves the permissible, He is likely to answer the supplication of one who comes to the permissible and adheres to it and avoids the forbidden and abandons it.

His statement, "And you hate what is forbidden and what is contrary," means what is contrary to Islamic law.

Know that answered prayers are of four types:

The first is an intrinsic supplication, the second is a personal supplication, the third is a spatial supplication, and the fourth is a temporal supplication. They are not so varied in these types, nor are they named with these names, except by the names of their causes in the necessity of their being answered. For when I say intrinsic, I mean that the cause of its answer is its essence, and when I say personal, I mean that the cause of its answer is the person who undertakes it, and when I say spatial, I mean that the cause of its answer is the place in which it is supplicated, and when I say temporal, I mean that the cause of its answer is the time in which it is supplicated. And I will mention in each of these types what clarifies it, God willing, so I say:

There are four types of self-supplication:

Verbal, numerical, systematic, and linguistic. This naming is also a case of naming the causes with the names of the reasons, as mentioned previously.

Verbal supplication is answered because of the effect of its words, as it contains virtuous words that God does not reject from anyone who supplicates with them except that his supplication is answered, similar to the words that came from scholars, wise men and imams in amulets, incantations, spells and other things of this meaning.

The numerical supplication that is answered due to the effect of the number of its letters, because its letters were placed on a superior number that necessitates its answer, such as his saying, “O God, there is no omen but Your omen, no harm but Your harm, no good but Your good, and no god but You.” Its benefit is not enhanced if anything is added to its letters or anything is removed from them.

The supplication that is answered is the one whose structure is such that its words and letters are arranged in a complete and perfect order, in presenting what should be presented and

delaying what should be delayed. Therefore, it should be answered for whoever supplicates with it, similar to the verses of the Qur'an, such as Surah Alam Tara Kayfa Da'ala Rabbika, for if it is altered from its structure, it will not be as effective in repelling magic as it was when its original structure was correct.

The linguistic aspect of supplication is that it is answered because of the influence of the language in which its words were formulated and its letters were arranged. Some supplications are only answered in Arabic, and some are only answered in a foreign language. If one supplicates in a language other than the one in which it was formulated, it will not have an effect and will not be answered. These four forms of supplication may be answered for everyone, whether righteous or wicked, when they supplicate in any place, whether good or bad, and at any time, whether fortunate or unfortunate, because its effect in being answered is inherent in it. Whoever has this inherent supplication and supplicates with it will be answered, because it is like a sword, for it has an effect on everyone and does its work in the hands of each one of them, whether its polisher, its buyer, its lover, or its hater. It does not

distinguish between one and the other. If its polisher were to strike his enemy's neck with it, it would cut him off, and if his enemy were to strike his polisher's neck with it, it would cut him off and cut him off as well. This is because its cutting is inherent in it, and it is naturally inclined towards it. So, whoever has it in his hand and strikes with it, it will do to him the effect that it was created for and made that inherent in it.

Personal supplication is also of four types:

My classification, my supplication, my supplicants, and my sought-after.

The classification of supplications that are answered due to the blessing of their author, such as the supplications that came from the Imams and the righteous, similar to this supplication narrated in this report from al-Baqir, peace be upon him. But such a supplication that I called a classification is not answered and does not benefit anyone except one who believes in its author, affirms him, believes in his love, and disavows his enemies. Otherwise, it is not. And in this way, all that came from the Messenger of God, peace and blessings be upon him, and from the Imams from his family, may God's prayers be upon them, and from the virtuous ones from their Shi'a, of

supplications and righteous deeds that are commanded to be done when there are needs and requests, do not benefit from them except one who is loyal to them and takes them in affirmation of them and acts with them seeking their blessing. And he who is not loyal to them does not benefit from them nor does he who takes them trying them out, so know that.

The supplication that is answered is the supplication that the supplicant deserves to have answered, such as the supplication of the oppressed, for he will be answered for what he supplicates for himself and what he supplicates for against his oppressor, for God Almighty has obligated Himself not to reject the supplication of the oppressed, whether he is a believer or an unbeliever.

The one who is prayed for is the one who is answered because he deserves to have his prayer answered, whether he is prayed for or against. The one prayed for is like the Imam of Truth, to whom it is said, "May we be sacrificed for you," so he deserves that the prayer of the one who prayed for his survival be answered for him. The one prayed against is like his enemies, to whom it is said, "May God curse them," so they deserve that the prayer of the one who prayed

against them be answered for their hatred of the Imam of their time, whose obedience and allegiance are obligatory upon them.

The required supplication is one that is answered because the one supplicating deserves to have it answered, in accordance with the saying of the Messenger of God: “Four things have been made intercessors for the servant: Paradise, Hell, the Houris, and an angel at my head when I die. If the servant says, ‘O God, grant me Paradise,’ Paradise says, ‘O God, make him one of my inhabitants.’ If he says, ‘O God, protect me from Hell,’ Hell says, ‘O God, protect him from me.’ If he says, ‘O God, marry me to the Houris,’ the Houris say, ‘Marry him to us.’ If he says, ‘O God, bless Muhammad and the family of Muhammad,’ the angel at my head says to me, ‘O Muhammad, so-and-so has prayed for you,’ so I say, ‘O God, bless him as he prayed for me.’ These are the four types of personal supplication, so know them.”

Prayer in a specific place is also of four types:

My suspension, my agreement, my choice, and my obligation.

The supplication that is made in a specific place is answered because of the sanctity of that

place, similar to the supplications made during the Hajj rituals, which God Almighty has specified and commanded supplications to be made therein. This is similar to mosques, cemeteries, and other places that He has made into times for worshiping God Almighty and has commanded supplications to be made therein.

The agreed-upon supplication is the supplication that is made in every place where supplications are answered, such as the place where two ranks stand to fight, so whoever supplicates there will have his supplication answered, and like the place where rain falls, so supplications are answered there, and like the place where the oppressed person stands and supplicates against his oppressor, so whoever supplicates with him will have his supplication answered as well.

The optional supplication is the one in which a place is chosen for supplication, and it is answered, similar to what was reported from the Imams, may God's prayers be upon them, that if a person commits a sin and is afraid of it, he should go out from his house to the toilet to a place he chooses where no human being can see him, and he should pray two rak'ahs and supplicate to God and mention his sin and ask

Him for forgiveness for it. God will respond to him and pardon him and forgive him his sin.

The obligatory prayer is the prayer that every coerced person makes in the place where he is forced, and it is answered for him there, like a man whose enemies took him and made him stand in a place to kill him there, and he prayed to God there for himself, seeking reward, and he also prayed against his enemies, and that was answered for him.

Time-based supplication is also of four types: private, public, night, and day.

The special supplication that is made at a specific time will not be answered except at that time, such as the supplications that are commanded to be made at the times of prayer, especially on Friday, and on the virtuous days of the month of Rajab, the month of Sha'ban, the month of Ramadan, and on the days of Hajj, and the like of that which is similar to this meaning.

The general supplication that is made at all times and is answered then is similar to what was reported from the Imams, may God's prayers be upon them, that if a person sees something that pleases him, he should say, "I believe in God, and may God bless His

Messenger, our master Muhammad and his family,” and then his eye will not harm him, and similar to other things. This is a general supplication that is made at all times and does not have a specific time.

The night prayer is the supplication that is recited during the night and is answered, such as the supplication that Imam Mawlana Ali Ibn Al-Hussein, peace be upon him, used to recite in the darkness of his nights, which is his saying, “My God, the stars of Your heavens have set,” etc.

The daytime supplication is the one that is commanded to be made during the daytime, and it is answered then, similar to the saying, "O God, whoever makes his need and request to a creature, etc."

These sixteen types of answered prayers are their foundations, and nothing is excluded from them except what is composed of them and returns to them in reality and does not contradict them in meaning, even if it deviates from them in appearance and in the view of the eye. So examine them and you will come to understand the truth of what we have said, God willing.

From another perspective, supplication is of two types: right and wrong. Right is when the one

supplicating is right in it and is not wrong or unjust to others, so he supplicates with what is appropriate, as it is appropriate, at the time it is appropriate, in the place it is appropriate, for what it is appropriate. Wrong is when the one supplicating is wrong and unjust to others, so he supplicates with what is not appropriate, as it is not appropriate, at the time it is not appropriate, in the place it is not appropriate, for what it is not appropriate.

Each of these two types is divided into two parts: good and evil. Good is what the caller prays for good for himself or for others, and in this section it is said that he prayed for him. Evil is what he prays for evil against himself or against others, and in this section it is said that he prayed against him.

True supplication is beneficial if it is good, such as a believer saying to his supplicant, "May God prolong your life," and harmful if it is evil, such as saying to an enemy of his supplicant, "May God curse you." False supplication is not beneficial if it is good, such as a believer saying to an infidel, "May God sanctify your soul," nor is it harmful if it is evil, such as an infidel saying to a believer, "May God not sanctify your soul."

Know that the supplications that came from the Messenger of God, peace be upon him, and from the Imams from his family, peace be upon him and them, and from the virtuous ones from their proofs and callers, may God be pleased with them, are in many ways in their composition, classification, and arrangement. Some of them are what they composed for themselves specifically, such as the saying of some of the Imams, "I did not seek intercession through a creature whom I hoped for from You." This is only a supplication specific to himself, otherwise how is it permissible for anyone other than him among the people not to seek intercession through a creature? For every Imam from the family of Muhammad, peace be upon him, in every time is a creature, and God, may He be glorified and exalted, has made obedience to him and allegiance to him obligatory upon the creation, and has made it obligatory upon them to seek intercession through him and to seek intercession through his intercession. So it has been known that this supplication is specific to himself and not to others.

Among them are what they said to themselves and to their followers together, such as the supplication of the Messenger of God,

peace be upon him, during the days of the month of Ramadan, which is his saying: There is no god but God, I seek forgiveness from God, O God, I ask you for Paradise and I seek refuge in you from Hell. This is a supplication that the Imams make for themselves, and it is permissible for their followers to make it for themselves as well.

Among them are those he composed for some of his followers who asked him to teach them a supplication that would benefit them in their needs, just as the Commander of the Faithful, Ali ibn Abi Talib (peace be upon him), taught the man from Nahd the supplication narrated by the eminent preacher Hatim ibn Ibrahim (may God sanctify his soul) in his gatherings. And like the supplication of Ali ibn al-Husayn (peace be upon him), which is his saying, "My sins are like the number of grains of sand," etc. What indicates to us that he composed it for some of his followers is his saying in it, "I do not know my state after my death, whether it will be salvation or punishment upon punishment." For he is above saying such a thing, and greater and more sublime than such words. How could he not know his state after his death when he is the successor of the one who said, "If the veil were lifted, my certainty would not increase," and the

inheritor of his hidden knowledge, the repository of his secrets, and the gathering place of his light? Thus, it is known that this supplication is one he composed for some of his followers who asked him to teach them a supplication that would benefit them in their needs. And know that supplication in every matter, in every situation, at every time, and in every place is a virtue for the one who supplicates with it, a reward for him, the pleasure of the Lord, and worship of Him, as al-Sadiq (peace be upon him) said. Is not supplication an act of worship to God Almighty? Indeed, it is worship, indeed, it is worship, indeed, it is worship.

Know that, despite my constant efforts to be concise and not to speak carelessly, I have not refrained from some length in certain places. This is because I may encounter situations where I find myself needing some elaboration, as the hadith has many facets. By facets, I mean arts and purposes that are needed in that hadith and cannot be fully explained without them. This hadith, which I am explaining, is one of those situations. So, know this, God willing.

And he, may God sanctify his soul, said: On the authority of Ja`far bin Muhammad, peace be upon him, that he said: If a man wants to have intercourse with his wife, let him mention God's name and supplicate to Him as he is able, and let him say: O God, if You decree for me today a creation, then make it purely for You and do not give Satan any share, portion, or portion in it, and make it pure and do not make in its creation any deficiency or excess, and make it to the best outcome.

He desired it through his own will or by using his body.

The word “collection” means the joining of separate things, and from it comes “intercourse” because it is the joining of the spouses’ organs during intercourse, and the joining of all their organs as well, and the joining of their bodies in their entirety as well.

The family of a man is his wife, and his origin is from the family of the house where he lives. So the man lives with her, and she is called his family.

The name of the thing, with a kasra, is its mark and sign, and it originates from two substances:

One of them is elevation, so the name of a thing is that which has risen above it, dominated its essence, and encompassed it, so it is not known except by it.

The second is the mark, which is the sign. Everything must have a mark by which it is known, so the name of a thing is its mark.

God's origin is God, then it was made known with the letter "lam" and became "al-ilah" (the god), and it became heavy due to the meeting of the two hamzas, so the original hamza was omitted because the secondary one is a connecting hamza, and if it was omitted, it would not begin with a silent "lam," so the two "lams" met, and the first of them was silent, so it was assimilated into the second, so it became God. And the two "lams" may appear in this glorious name in writing, and one of them has been assimilated into the other, and in that is a profound wisdom that only those firmly grounded in knowledge know, and its essence is from many origins, but I mention four of them to be evidence of the rest:

The first meaning of “God” is “the one worshipped,” as in “God is the one who is worshipped.”

Secondly, it means that he is beloved by God, like a joy that he longs for and loves, so it means that he longs for him and is beloved by him.

And the third meaning is that he is perplexed by God, like one who is perplexed by joy. So it means that he is perplexed by Him. Creation has been perplexed by the essence of His knowledge, and they have not grasped the reality of His knowledge except by affirming the Essence and the inability to comprehend the attributes.

Fourthly, it is a refuge to which they turn for protection from God, like a joy to which they turn for protection.

It is one of the beautiful names, as in His saying: Say, "Call upon God or call upon the Most Merciful. Whichever [name] you call – to Him belong the most beautiful names."

The supplication with the addition of the letter "damma" is a desire to God Almighty, and he called upon Him and to Him he desired Him.

And O Allah, its origin is O Allah, then the last letter of calling at the end, and the ya and alif

were replaced with two mims, and one of them was made silent and merged into the other, then they were joined with the ha, so it became O Allah with the opening of the doubled mim.

And I created, and from me, that is, from the water of my loins, and today, that is, in this event, and a creation, that is, a creature.

This supplication contains five requests:

The first is that He makes it pure, the second is that He protects it from Satan, the third is that He makes it virtuous, the fourth is that He makes it sound and safe, and the fifth is that He makes its end good.

His statement, "if he intended," has two interpretations:

One of them is that if he intends to have intercourse and gets up to do so, he should say the name of God and call upon Him.

The second is that if he inserts his belongings, he should say the name of God and call upon Him.

His saying "he calls upon Him" means that he calls upon Him with what he asks for of his needs, and then he says this supplication mentioned here.

His saying “pure” means that he is pure and clear, free from the impurities of polytheism in his worldly and religious affairs, so that he is sincere in his worship of you, and he does not worship anyone but you, and he does not worship you except according to what you have commanded, established, and prescribed. Likewise, he does not conduct his affairs of livelihood, nor does he live except according to what you have prescribed of your laws.

His saying “pure” and what follows it of his saying “no partner, no share, no portion” – these are four words that have come in order in their meanings, as I will explain. His saying “pure” means make it pure for you, dedicated to your face, so that there is nothing in it for anyone else, neither little nor much, so that it is entirely for you. Do not leave it entrusted to its desires, so that Satan may tempt it and make it inclined towards him entirely, and he may be one of his party, so that he may be an unbeliever to you and a denier of your allies. Do not make it like that, but protect it from him and make it pure for you, without Satan. This is like His saying, the Almighty, “pure for you, not for the believers,” meaning all of that is pure for you, and the

believers have nothing of it, neither little nor much.

His saying, “association,” means: Do not give half of it to yourself and half to Satan, lest he become a hypocrite who outwardly professes your religion while inwardly opposing your allies, and who follows Satan, being led astray by him and falling into his desires. For a man’s partner in his affair is the one who owns half of it, as Allah Almighty says, relating the words of Moses, peace be upon him, “And make him a partner in my affair,” meaning: make him the owner of half of it. So his affair is twofold: revelation and interpretation. He owns half of it, which is the revelation, and he prayed that his successor Aaron own the other half, which is the interpretation. Similarly, the Messenger of Allah, peace and blessings be upon him, said when this verse was revealed, “And I say as my brother Moses, peace be upon him, said: ‘O Allah, make a minister from my family, Ali, my brother. Strengthen me with him and make him a partner in my affair.’” He prayed that half of his law be given to his successor, which is the interpretation, so that he would be responsible for its interpretation as he was responsible for explaining its revelation. I have brought this

explanation to show that the meaning of association in something is owning half of it. Likewise, the meaning of his saying, “association,” is: Do not give half of it to Satan, and do not make him a hypocrite, but rather make him sincere to you and your allies. This is derived from the words of Allah Almighty: “And share with them.” Regarding money and children, God Almighty has granted him respite until the appointed time, so that he may share with them in their money and children. Therefore, he said in this supplication: Do not make him a partner in this newborn.

His saying, “nor a share,” means: Do not give Satan a great and large share in it, so that he inclines towards it in most of his affairs, because “share” with a fatha is a large share of something, and this is from the saying of the Almighty, “And indeed, he is of great share.”

His saying, “nor a share,” means “nor a small portion,” because a portion is a small, specified, fixed share that cannot be increased. This is like his saying, “So will you be able to provide us with a portion?”

The meaning of these four words in their entirety is that he says: Do not give it to Satan in its entirety, nor half of it, nor a large share of it,

nor a small share, but rather make it purely for yourself, without him.

His saying “pure” means pure from the impurities of the soul, such as disbelief, polytheism, hypocrisy, and the like, and from ignorance, foolishness, stupidity, immorality, debauchery, and idleness. He is also pure from the physical impurities, such as leprosy, vitiligo, impotence, effeminacy, and the like of defects and sins.

His statement, “neither a deficiency nor an increase,” refers to deficiencies such as blindness, deafness, stammering, one-eyedness, squint, squint, bluntness, paralysis, lameness, and the like. An increase refers to a sixth finger on the hand or hands, or on the foot or feet, effeminacy, extra teeth, or teeth protruding from the lips. The meaning is that he says, “Do not fault him with these terrible defects, but rather leave him free from them.”

His statement, "towards a good outcome," has two interpretations:

One of them says, “Grant him a good end at the end of his life, so that he may go to the abode of Your honor, which is the best outcome.”

The second is that he says: Make him, in every matter of his religion and his worldly life, reach the best outcome, so that he does not disobey you in it nor associate anything with you.

The grammatical analysis of the phrase "to a good outcome" can be interpreted in two ways:

One of them is with a kasra on the raa in khayr, added to aaqiba with tanween at the end of it.

The second is with a kasra on the raa in khayr and tanween for the preposition, and with a fatha at the end of aaqiba, tanween for the purpose of specification.

Know that this narration and the two narrations before it are all in the chapter on supplication and its desirability, but each of them has a place in which the supplication mentioned therein is made. The first narration of it, the purpose of it is that it is desirable for every believer, whether young or old, handsome or ugly, safe or fearful, to pray two voluntary rak'ahs alone and wipe over his wife's forehead and supplicate with the supplication mentioned therein. This may be desirable for all believers

without a reason that necessitates and requires it, but rather to seek blessing in it.

The second narration states that it is recommended for a man who is afraid that his wife will hate him because of his old age, physical weakness, or something else that he fears from her, to pray and order her to pray, and he should supplicate with the supplication mentioned in it. This is especially recommended for one who is afraid of his wife, as we mentioned, otherwise he should do what was mentioned in the first narration.

This is the third narration, and its purpose is that it is recommended for anyone who wants to have intercourse, whether old or young, to name God and call upon Him and say the supplication mentioned in it. This is recommended after entering and during intercourse, as mentioned here and explained in detail.

And he, may God sanctify his soul, said: On the authority of the Messenger of God, peace and blessings be upon him, that he said: If one of you comes to his wife, he should not rush her, and if he has intercourse with her, he should be truthful with her.

Qass said in the book Al-Idah, meaning he should not rush her with water until she has finished her business, and he should delay his water as much as he can.

His saying, “Let him be truthful to her,” means to be firm in intercourse and to leave the gentleness. He hastened his companion, meaning he preceded him. He hastened his servant, meaning he ordered him to hasten. He hastened the speech, meaning he asked that of himself, forcing it. He hastened his opponent in fighting, meaning he urged him to begin with it. He hastened the building, meaning he finished it but did not complete its foundations and benefits. He hastened in his walking, meaning he hurried in it. He hastened the dates, meaning he hastened to eat them. All these verbs are from the category of the active participle.

The reality of women is that they are vulnerable.

The truth of the matter is like a victory in which he became strong, and the truth of the situation is that he rectified it, and the truth of the speech is that he did not lie in it, and the truth of the fighting is that he exerted his effort in it, and these four are from the category of victory, he helps, from the triliteral root, and he believed his brother, he did not lie to him, and he believed his enemy, he made him a friend to him, and he believed the woman, he fulfilled her to take the dowry, and these three are from the verbal form.

This news contains fourteen aspects of meaning, seven of which are in his saying, "So let him not hasten it," and seven in his saying, "So let him believe it." Let us mention them, and God is the One who grants success in this.

We say that his statement, "So let him not hasten it," has seven aspects of meaning:

The first is what we mentioned, taken from the book of Al-Idah, and we established it at the beginning of this statement. It is the best and most excellent of the ways. It is from the saying of the people of language, "He hastened his companion," meaning he preceded him. So the

meaning is that if he has intercourse with her, he does not precede her in ejaculation, but rather he delays it as much as he can until they both ejaculate together, so that it will be more intense in their pleasure and more conducive to their affection. And his saying “came” in this way means “intercourse.”

The second is that the woman should guide her husband during intercourse and refuse him somewhat and prevent him from yielding to her, because that is more intense in their pleasure and more arousing in their desire. He should not rush her, that is, he should not order her to rush to yield to him, because that breaks her energy. Rather, he should take her forcefully, and that will be more effective in their affair. This is from their saying, “He hastened his servant,” meaning he ordered him to hasten.

The third is that he should not ask himself to hasten ejaculation by forcing it without his nature being generous with it, but rather he does that by deliberately speeding up inappropriate movements and their frequency, because that is forcing himself and alienating his wife’s nature from him, because that does not please her or satisfy her desire. This is from their saying, “He hastened the speech,” meaning he asked himself

to do that by forcing it. The difference between this and the first case is that that is when his nature is generous with his semen, and this is when his nature is not generous with it, but he forces it. This is more hateful than that and alienates his wife and reduces their pleasure. As for delaying the semen, it may be possible in one of three ways: either with astringent medicines, and those are known to doctors, or with incantations and spells, and those are also used by their people, or with planning, which is that he inserts it, then when he feels the semen, he diverts his thoughts from that to other matters of his, so that his semen remains for a while, and he does this as much as he can.

The fourth is that he should not urge her to initiate any form of intimacy, because that would be overwhelming for her, would break her desire, and would extinguish her fire. Rather, he should initiate it himself, because that would be pleasing to her and would increase her joy, so that she would enjoy her life. This is from their saying, “He hastened his opponent in the fight,” meaning he urged him to initiate it.

Fifth, he should not alienate her by demanding intercourse in the first meeting, but rather make her feel comfortable in whatever

way he can, and use a gentle manner with her that will please her and increase her joy, and allow her access to his body so that she may do as she pleases, and avoid frowning, and be lenient with her until she requests commitment, then he may have intercourse with her after complete foreplay, and he should not say to her during foreplay anything that implies a reluctance to have intercourse, but rather speak in the best of words. This is similar to their saying, “He hastened the building,” meaning he finished it but did not complete its foundations and proper construction. His saying “came” in this context means he sat with her and desired her, and this applies to every woman he comes to, whether she is a virgin or a previously married woman or a new one who has been given to him in marriage, and he should not live with her or have intercourse with her except in this fifth manner.

The sixth is that if he marries a woman and she is brought to him, he should treat her with dignity and tranquility, sit her beside him, and entertain her with pleasant conversation. He should not rush into intercourse with her until she becomes comfortable with him, then he should ask her for intimacy. This is from their

saying, “He hastened in walking,” meaning he hurried in it. The difference between this and the fifth is that the former is for seeking pleasure in intimacy, while the latter is to remove the estrangement between them, to establish acquaintance between them, and to reveal the estrangement between them.

The seventh is that if he marries a very young girl who has not reached the age at which what is required of her can be done, and that is in the Sharia when she reaches nine years of age, and in terms of physicality, the conditions of women differ in that: some of them can bear that and stand for it before reaching puberty due to the strength of their bodies, and some of them cannot bear it except after reaching puberty or when they reach adolescence or become aware due to weakness in their bodies, so he should not rush her to have intercourse except when she can bear it and as she can bear it little by little from it, and he should not rush to deflower her so as not to disfigure her by deflowering her or to cause her distress by that, and this is from their saying, “He rushed the date,” meaning he rushed to eat it.

His statement, "Let him believe her," also contains seven aspects of meaning:

The first is what we established at the beginning of this statement, taken from the book Al-Idah, which is from their saying, “The matter was confirmed,” meaning that it became intense. That is, if he has intercourse with her, he should have intercourse with her intensely in the movements and strongly in the penetration until she feels him and senses his pleasure. This is the best and most comprehensive of them.

The second is that he should fix her by having intercourse with her with all the strength he has until she fulfills her desire, so that she is cured of psychological obsessions. And the fixity in the body is that she will then be pleased with him and expel her waste, so that her body will be healthy and she will recover from diseases resulting from the retention of semen, and from the intense desire for intercourse when it is not possible. This is from their saying, “He fixed the situation,” meaning he fixed it.

The third is that if he intends to do it, he should be able to fulfill her desires by being knowledgeable about the requirements of this art, its forms, movements, stillness, vibrations, and slips, so that she will believe his statement that he is a man suitable for it. For intention is like speech, so whoever intends something is as

if he said that he will do it. This is from their saying that he spoke the truth, meaning he did not lie in it. So the meaning is that he should believe his intention to fulfill her desires.

The fourth is that he should exert in fulfilling her matter all the strength, knowledge, skill and planning he has, and he should not fall short in that, nor deliberately fail to do so due to weakness, or prolonged sleeplessness that prevents him from it, or severe worry that prevents him from it, for all of that weakens the nature and destroys activity. This is from their saying, “He fought truthfully,” meaning he exerted his effort in it.

The fifth is that he should believe her if she desires him, for desire is like asking, so he should not fall short of fulfilling her request. This is from their saying, “He believed his brother with a belief that did not contradict him in what he said.”

The sixth is that he should approach her with all that she desires and approves of, from the means of taking the hand, touching, kissing, biting, touching, and direct contact, and by using beneficial medicines in that, so that she becomes his friend who loves him, approves of him, and does not want anything from him for even a

moment. This is from their saying, “He believed his enemy, thus confirming him.”

The seventh is that if he should take from her what he desires, then that would be in exchange for what he gave her of her dowry, as if he had confirmed it for her, that is, made her entitled to the dowry, that is, what she took of her dowry would then be permissible for her, because if he compensated her with what he gave her, she would be free from what she took. This is a subtle point, but I included it here because I saw that it might be separated from the points before it in some way, so I did not neglect it. This is from their saying, “He confirmed the woman’s right,” that is, he confirmed what she took of the dowry.

Know, my brother, that this hadith may stand in its place in this chapter, I mean the chapter on the conditions of direct contact, and it may be appropriate for this place to mention something of that, because if it is mentioned it will be beneficial and useful, but I disliked to do it for fear that someone might think that I am one of the men of that art, for I am not one of its men, no, not at all, but I am one of the men of the science of jurisprudence, and everyone in my time from my kind and my brothers in humanity knew me to be a man of jurisprudence, even if I

was the least of them in knowledge and the shortest of them in understanding, so I did not leave their gatherings nor did I turn away from their company, and a man is counted among those who keep company, and in this report there is an encouragement to direct contact and use force for benefits, some of which we have mentioned in what has preceded, some of which are in the explanation of this narration, and some of which we will mention later, God willing.

And he, may God sanctify his soul, said: On the authority of Ali, peace be upon him, that he disliked a man having intercourse while facing the Qibla.

He hated it, as he heard it, and was displeased and angry with it. He faced it, making it face his face. The qibla (direction of prayer) is the direction towards which one prays in general, and the Kaaba in particular.

This prohibition is a disciplinary prohibition, but it is a confirmed Sunnah that one may not deliberately disregard. Know that

the wisdom in all things is that nothing should be taken from them except under five conditions:

The first is what is necessary, and this condition is knowing the essences of things and their inherent qualities, what is suitable from them and what is not suitable, then what is suitable is taken from them.

Secondly, as it should be, this condition is knowing how to use it and how each part of it is used, then using what is intended to be used from it.

And the third is at the appropriate time, and this condition is knowing the time when it is appropriate to use what is used from it.

Fourthly, in the place where it should be; this condition is knowing the place where it is appropriate to use it.

And the fifth is what is required, and this condition is knowing the benefits that are in that thing, then using it to seek them.

The sum of these conditions is that you say what is appropriate, as it is appropriate, at the appropriate time, in the appropriate place, and for what is appropriate. Whatever fulfills these conditions is truly wisdom. Whoever adheres to

them in what is said and done is wise, trustworthy, and his words and actions are taken into account. Everything that the prophets, peace be upon them, brought from God Almighty and commanded in their laws is the very essence and foundation of wisdom, and therefore cannot be devoid of these conditions. Marriage, which His Messenger brought from Him, commanded, and urged his nation to practice, is also a wellspring of wisdom. It is therefore necessary that all these conditions be present in it. Rulings narrated from the Messenger of God, peace and blessings be upon him, and from the Imams of his progeny, peace be upon them, have been included in the chapter on marriage by the eminent judge, Nu'man ibn Muhammad, may God sanctify his soul, in his book "Al-Da'a'im." However, he began with the fifth condition, which is "what is appropriate," because it is the ultimate, final, and essential reason for marriage and the primary purpose of its desirability. He presented it before all other conditions and began by mentioning it. The desires in it, because the desires that came in it are the ultimate purpose of it, and they are only the benefits themselves, as in his saying, peace be upon him, "Marry, for I will boast of your numbers to the nations." So it is an encouragement from him to marry and a

reminder of its benefit, which is the increase of his nation and boasting of them. This is why he gave it precedence over others. And we wanted to mention the benefits of marriage and the reasons for its desirability in a chapter after we have reached our goal of fulfilling the explanation of everything in this chapter, God willing.

Then he followed with the first condition, which is what is required, and he mentioned what came of its rulings in mentioning who is recommended to marry and who is unwilling to marry.

Then he mentioned the remaining three conditions, and he mentioned what came in all of them of their rulings together, some of them in mentioning the proposal of women, some of them in mentioning the consummation, and some of them in what came after them in all the chapters, and he divided as it should be into two parts: a part that is taken before the consummation, so he called it the proposal of women, such as his saying, “If one of you wants to get married, let him put his gaze in, for he is only a buyer,” and a part that is taken after the consummation, so he called it the mention of the consummation, such as his saying, “If a man

wants to have intercourse with his wife, let him mention God's name," etc.

As for what comes in his statement regarding the appropriate time, it is his statement that intercourse is disliked from dawn until sunrise, etc. As for what comes in his statement regarding the appropriate place, it is what came in the first volume of the book Al-Da'a'im, that it is not permissible for anyone to have intercourse in the mosque.

Know that this report which we are explaining is of the category of what is proper because it is about knowing how to sit during intercourse, and that this sitting, I mean facing the Qibla, is disliked, so that is not permissible. Rather, facing the Qibla during intercourse is disliked for two reasons:

One of them is the sanctity of the direction of prayer in Islam and the veneration and glorification of the Kaaba, which prevents it from being faced with such a thing, even if it is permissible, because it is something that is shameful to mention and is not used in every place like it, so how is it permissible to face the House of God towards which one prays and worships with it?

The second is what came in the esoteric interpretation of the meaning of kissing, the meaning of sexual intercourse, and the meaning of facing it, and it is explained in detail by its people and clarified for those who are fortunate enough to have it, so be aware of this.

It is also disliked to have intercourse while facing away from the Qibla, just as it is disliked to defecate or urinate facing away from the Qibla, because intercourse is a type of defecation due to the emission of semen, just like the emission of urine and feces.

And he, may God sanctify his soul, said: On his authority, peace be upon him, that he said: The hidden infanticide is when a man has intercourse with a woman, and when he feels the fluid, he removes it from her and ejaculates in someone else. So do not do that, for the Messenger of God, peace be upon him, forbade coitus interruptus with a free woman except with her permission and with a slave woman except with her master's permission, meaning if she has a husband, because her child will be owned by the master, so it is not permissible to coitus interruptus with her except with his permission. As for the slave woman, there is no harm in coitus interruptus with her, and no attention is paid to her permission in that.

He buried his daughter alive, and from it comes the hidden burial, with the letter 'ayn' having a hamza, like a promise. He buried her alive, and she is called a buried alive. And from it comes the hidden burial, with the letter 'waw' having a fatha and the letter 'hamza' having a sukoon, and its meaning is the hidden killing, because killing the newborn girl after her birth is the apparent killing. And this which is called

coitus interruptus is the hidden killing, because it is the killing of the newborn before it appears in creation and birth, and that is why it is called hidden.

And he separated from her, he separated, like a blow that did not bring back her child.

His statement, "hidden infanticide," refers to the act he forbade, which is sexual intercourse.

His statement, "I feel," means he knows that the semen is about to be released.

His statement "he removed it" refers to the reproductive organ, even if it was not removed due to hybridization.

His statement, "from it," refers to the specific, hybrid organ he mentioned.

His statement, "Then send it down," refers to the water.

His saying "except it" means except her organ, in whatever form it may be, in a woman like her, or in a garment, or in a vessel.

His statement refers to the hidden infanticide, and the meaning is that the hidden infanticide that he forbade is what he explained here by his statement, so it is not permissible

because the Messenger of God, peace be upon him, forbade it except with the consent of the free woman and with the permission of the master of the nation.

If someone were to ask, "How can coitus interruptus be considered a hidden form of infanticide when the free woman does not consent to it, or when the master of the slave woman does not permit it? And what makes it permissible when she consents or he permits it?" we would answer that the semen that is about to be released is not yet a child, so killing it is not forbidden. Rather, it is a potential child, and the couple encourages it during intercourse, hoping that it might come to pass. Each of them has a right to it, and it is obligatory for each not to extinguish the other's hope. If both are content to relinquish their right and do not hope for it, then this is permissible, because it is not obligatory for every person to hope for everything they deem good. Even if they do hope for it, it is not forbidden for them to turn away from it and abandon it. Rather, they are free to hope for something if they wish, or not to hope at all. If they wish, they may remain steadfast in their hope, or they may abandon it. Similarly, the ejaculation of semen is a means by which

offspring are hoped for. If the woman consents to abandoning it and turns away from it, then it is not forbidden for him to practice coitus interruptus with her, because she has become as if she no longer hopes for a child. Therefore, this is not a sin upon her, nor is it the unlawful killing that God has prohibited and for which He has promised Hellfire. Because it is not the destruction of something that exists, but rather turning away from something hoped for, so understand that.

Know that there are five reasons that necessitate dismissal, three of which apply to the free woman, the slave woman, and the female slave, one of which is specific to the slave woman, and one of which is specific to the female slave.

The first three are either wicked and malicious, or deceitful, or defective with a frightening defect.

The second is if she is a breastfeeding mother and there is a fear for her child if she becomes pregnant.

The third is if she is weak and there is a fear that she will perish if she becomes pregnant,

then she should be kept away from these three for the reasons we mentioned.

What is specific to the nation is that he dislikes having his child from her as a slave to her master, so he separates him from her.

What is specific to the female slave is that he dislikes her becoming pregnant by him and thus becoming the mother of his child, so he dislikes that and separates himself from her.

Know that when this narration mentions the prohibition of coitus interruptus in one case and its permissibility in another case, it comes with evidence for that, which is the four narrations after this narration, two of which are the actions of the Imams, peace be upon them, one of them on the authority of Ali, peace be upon him, and the other on the authority of Al-Hussein bin Ali, peace be upon him, and they are their actions, and two of them are their sayings, one of them on the authority of Abu Ja'far, and the other on the authority of Ja'far bin Muhammad, peace be upon him, and they are their sayings.

We have said in several places previously that the Imams from the family of Muhammad, peace be upon him, continued to explain the

laws of religion, some of them by word and some of them by deed, as you see here.

And he, may God sanctify his soul, said: We have narrated from him, peace be upon him, that he used to practice coitus interruptus with a slave girl who was called Umm Jumana.

Jumana (with a damma on the 'ayn) is like Thumama, and it is one of the names of women, likened to a pearl, which is the singular of pearls, like a crow, and it is a pearl.

And his saying, may God sanctify his soul: On the authority of Al-Hussein bin Ali, peace be upon him, that he should be dismissed from his concubine,

And he said, may God sanctify his soul: On the authority of Abu Ja`far Muhammad bin Ali, he was asked about coitus interruptus, and he said: As for the slave woman, there is nothing wrong with it, but as for the free woman, I dislike that unless it is stipulated on him when he marries her.

The pronoun in “is required” refers to the man, even if that did not happen to him, due to the context of the phrase, and the same applies when he marries her.

And he, may God sanctify his soul, said: On the authority of Ja`far bin Muhammad, peace be upon him, that he said: There is nothing wrong with coitus interruptus with a free woman with her permission and with a slave woman with the permission of her master. There is nothing wrong with stipulating that at the time of marriage. There is nothing wrong with coitus interruptus with a nursing mother for fear that she might become pregnant and that would harm the child. This was narrated on the authority of the Messenger of God, peace be upon him.

The nursing woman is the woman who breastfeeds the child and is described with the masculine form, like the pregnant woman and the menstruating woman, as we said previously. The woman became pregnant, like the woman who rejoiced.

Know that the permission of a free woman for coitus interruptus and the permission of a slave woman's master for it are of two kinds:

One of them is to stipulate that when the marriage contract is concluded, and this is as

Abu Ja'far, peace be upon him, said, unless he stipulates that to her when he marries her.

The second is to seek permission for that after marriage. It is of two types: As for the free woman, permission is sought from her at the time of intercourse or before it by some time. As for the slave woman, permission is sought from her master before intercourse by some time, as Al-Sadiq, peace be upon him, said: There is nothing wrong with coitus interruptus with the free woman with her permission and with the slave woman with the permission of her master. He mentioned the two sections in this narration: His saying: There is nothing wrong with coitus interruptus, etc. is the second section, and his saying: There is nothing wrong with stipulating, etc. is the first section.

As for what Ali (peace be upon him) said in the first narration, the Messenger of God (peace and blessings be upon him) forbade, etc., it combines the two sections and includes the two types.

As for the agreement between the two narrations, one from Abu Ja'far and the other from Ja'far ibn Muhammad (peace be upon him), Imam Abu Ja'far (peace be upon him) may have been asked whether a man should seek

permission for coitus interruptus in every instance of intercourse. He replied, "As for a slave woman, there is no harm in not seeking her permission for coitus interruptus. As for a free woman, I dislike that he should not seek her permission in every instance. Rather, he must seek her permission in every instance unless he stipulated coitus interruptus as a condition of the marriage contract, in which case he is not obligated to seek her permission in every instance." The evidence for this meaning is his statement "as for a slave woman" and "as for a free woman," because he contrasted a slave woman with a free woman and did not contrast a married slave woman with a free woman. Thus, it is known that he was only asked about seeking permission for coitus interruptus, and he answered in this way: he does not seek permission from a slave woman but does seek it from a married woman. He was not asked about the permissibility of coitus interruptus, so he could not answer that it is not permissible with a free woman except with her permission and consent, and with a slave woman except with her master's permission. Imam al-Sadiq (peace be upon him) clarified the first narration, saying, "There is no harm in coitus interruptus with a free woman and a married slave woman, but it is

necessary for it to be..." Permission, as Abu Ja`far said, because he permitted coitus interruptus with a slave woman if her master had intercourse with her without asking her permission, and he disliked not asking permission from a free woman for coitus interruptus with her in every instance unless he stipulated that on her at the time of the marriage contract, as mentioned previously. So it is authentic from the two narrations, both of which are in agreement, and the first is confirmed by the other. So reflect on that and you will know it, God willing.

And his saying, may God sanctify his soul: On his authority, peace be upon him, that he forbade having intercourse with a free woman while there was another woman in the house, and that a woman and a baby in the cradle be seen by him. And his saying, may God sanctify his soul: On the authority of Abu Ja`far Muhammad bin Ali, peace be upon him, that he said: There is nothing wrong with a man sleeping between two women or two slave girls, but he should not have intercourse with one of them while the other is looking at him. And his saying, may God sanctify his soul: On the authority of Ali, peace be upon him, that he said: Looking at intercourse causes blindness. And his saying, may God sanctify his soul: On the authority of Abu Ja`far Muhammad bin Ali, peace be upon him, that he forbade speaking during intercourse and said that it causes muteness. He disliked that a man should have intercourse while there was someone else in the house with him, and he permitted that with slave girls.

His statement that it is permissible for a free woman to have intercourse with her husband, and his statement that it is permissible in the

house, meaning in a situation where there is another place for that, whether it be a house, a hall, or a tent, in whatever place that is in, so the house is a metaphor for the hidden place, and here is an explanation that the best places for intercourse are inside houses and the bottom of houses where there is no fear of anyone seeing that, so if it were permissible in every place where it is desired with concealment and secrecy except for specific places such as mosques, cemeteries and the like.

His saying “another” means another woman. Here is an indication that if it is not permissible for another woman to be with them, and he means another wife or another concubine, then other women, men, and boys are even more deserving and more likely not to be with them.

His saying “woman” is a collective noun for both free women and slave women, as in his saying in mentioning Prophet Solomon, peace be upon him, that he had a thousand women in one palace, seven hundred concubines and three hundred free women.

His statement, "and the boy," means the young child who is unable to speak.

His saying “in the cradle” is a metaphor for the place where he sleeps, whether it be a cradle, a bed, or something else. The cradle (with a fatha on the first letter) is a place prepared and made comfortable for the child.

His saying “to them” means to their sexual intercourse. This is evidence that it is not permissible for anyone to look at the movements of another person during sexual intercourse, nor at their bodies, let alone at penetration and ejaculation.

His statement that he should sleep means without having sexual intercourse.

His saying “two women” means two free women. We interpreted the woman here as free because she was mentioned along with the slave girl, and the slave girl is the female slave. We interpreted her as a female slave because she was mentioned along with the free woman.

His saying "to him" means to a group.

His statement that looking at sexual intercourse causes blindness has two meanings:

One of them is that he forbade anyone from looking at himself having intercourse, because that causes blindness.

The second is that he forbade anyone from looking at the sexual intercourse of another, because that causes blindness, to the point that it is not permissible for him to look at the mating of animals, as was narrated in the book Mukhtasar al-Athar on the authority of Ali, peace be upon him, that he looked at an animal being mated, so he mounted it on the back of the road and turned his face away. This prohibition is for everyone to look at his own sexual intercourse and the sexual intercourse of another.

His statement has two interpretations: one of them is that it deprives the observer of his sight, so he then becomes blind.

The second is that he keeps blindness in his son, so he passes blindness on to his descendants.

His statement that he used to forbid speaking during intercourse means that he should not speak at that time, because that would silence him and that disease would remain inherited in his descendants, as was mentioned earlier when discussing blindness.

The scholars of India, may God have mercy on them, asked the preachers of Yemen, may God exalt their sanctity, about three issues:

One of them is whether the man and woman are forbidden from looking at or talking about intercourse, or only one of them and not the other.

Secondly, did he forbid that in every battle or only in the battle of pregnancy?

And the third question is whether they are sinning in doing so or not.

They answered all of them by saying that he forbade that in all cases, including the case of pregnancy and others, and that it is not permissible for them, and they may be sinning because if they do what is not permissible for them, they will be sinning.

In these four narrations there are two issues: one is the issue of intercourse, and the other is the issue of sleeping. The first is divided into two parts: one is intercourse with a free woman, and the other is intercourse with a slave woman.

The first one has three conditions:

The first is that a free woman should not be sexually assaulted in a house where there is someone else with her, whether a man or a woman, whether free or slave, and whether they are in light or darkness, and whether they are

asleep or awake. This is the meaning of his statement that he forbade a free woman from being sexually assaulted while there was another woman in the house, even if she did not see them having intercourse, meaning that he should not have intercourse with her except in a place where there is no one but them.

The second is that a free woman should not be sexually assaulted while another woman watches the sexual intercourse, whether the observer is male or female. This is the meaning of his statement, “But he should not have sexual intercourse with one woman while another woman watches him.” That is, it is not permissible for anyone to have sexual intercourse with his wife and allow anyone else to watch their sexual intercourse, and likewise it is not permissible for anyone else to watch it, not even animals, as previously mentioned.

The third is that the free woman should not be sexually assaulted while the boy is watching them, as was narrated in the first of these narrations, meaning that this is not permissible. And if he is with them in the house, there is nothing wrong with that if he does not watch them. And here is evidence that if it is not permissible for the boy to watch sexual

intercourse, then how can it be permissible for others? No, not at all.

As for the second section, which is having intercourse with a slave girl, it differs from the first in some of its conditions. In the first, it is permissible to have intercourse with a slave girl even if there is someone else in the house with her. This is the meaning of his statement, “And he permitted that with slave girls.”

As for the second, it is as in the case of the free woman, which is that it is not permissible for a slave woman to be sexually assaulted while another watches the sexual intercourse. This is the meaning of his statement, “But he should not have sexual intercourse with one while another watches him.”

As for the third, it has two rulings, and their basis is one, which is that it is disliked, but it is not prohibited like it is prohibited in the case of a free woman:

The first ruling is that he forbade having intercourse with a free woman or a slave woman, and the infant in the cradle is looking at intercourse, because his saying “having intercourse with a woman” includes both free

women and slave women, because “woman” is a name that applies to every female human being.

The second ruling is that he forbade the boy from looking at the intercourse of a free woman and disliked him looking at the intercourse of a slave woman, because this prohibition was mentioned after mentioning the free woman, so it is known that it only came about in the free woman, but no one should have intercourse with the slave woman while the boy is looking at them, because that is something that must be concealed, and because even though the slave woman is a slave, he is still a free man, so he must conceal his action.

The sheikhs of India, may God have mercy on them, asked the preachers of Yemen, may God sanctify their souls, whether it is permissible to have intercourse if the third person who is with them in the house is fast asleep or the darkness prevents him from seeing them. They answered that it is not permissible unless there is some covering between them, such as a wall, a garment, or something else.

Know that the prohibition of a boy from looking at intercourse is a symbol of something great that should not be mentioned in such a context, nor hinted at, or anything of it. I only

drew attention to this so that no one whom God has given a sound heart and true certainty would be unaware of such a thing. Praise be to God for that.

The other issue, namely the issue of sleep, is also divided into two parts:

One is sleeping between two free women, and the other is sleeping between two slave women.

The first is that sleeping between two free women may be prohibited as a dislike and a form of discipline. This is derived from the two statements, one of which is what was narrated from Abu Ja`far, peace be upon him, in the book Da`a`im, that he said there is nothing wrong with a man sleeping between two women or two slave girls, and the second is what was narrated from Ali, peace be upon him, in the book Mukhtasar al-Athar, that he said a man should not sleep between two free women, but he may sleep between his slave girls. The agreement between the two statements is that he prohibited sleeping between two free women as a form of discipline, not as a prohibition.

As for the second section, it is that sleeping between two slave women or many slave women

is permissible and there is nothing wrong with it and there is no harm in it, as it came in this book, I mean the book of Da'a'im, by saying: There is nothing wrong with a man sleeping between two women or two slave girls, and as it came in the book Mukhtasar al-Athar by saying: He is allowed to sleep between his slave women. I have explained these two issues in the clearest explanation and the truest language, so browse through it and you will find what it contains of the truth of the meanings and the truth of the explanation.

Know that looking at sexual intercourse has three harmful effects:

Firstly, God Almighty does not approve of this because He commanded the covering of private parts and forbade their exposure to all people. If the command to cover them were of two types: one being a command of obligation and a prohibition of forbidding, and the other being a command of discipline and a prohibition of advice, then covering private parts from people is an obligatory duty, and from the husband and wife it is a discipline. So if He forbids the exposure of private parts, how can it be permissible to expose sexual intercourse? And because it is an animalistic act, even if it has

benefits and for the sake of those benefits it has been permitted. So if that is the case, then it is not permissible to look at it.

Secondly, looking at the act of intercourse prevents the consummation of the marriage, because if each of them senses the other's presence, he will be ashamed and will not be able to consummate the marriage, and their life will not be pleasant. Therefore, it is not permissible to look at the act of intercourse.

The third is that if someone looks at the act of intercourse, he will desire it and his soul will whisper to him. If the one looking is a wife or a slave, she will feel something for that and be hurt by it. God Almighty has forbidden hurting and being rude. If the one looking is a stranger, whether male or female, then that is forbidden for him and for the spouses.

Looking at sexual intercourse has a fourth harm, which is what was mentioned earlier, that it causes blindness. Free women and slave women may share in these four harms of looking at sexual intercourse because it is the same in slave women as it is in free women. Therefore, looking at sexual intercourse is forbidden in all its forms.

As for what was mentioned earlier, that a free woman should not be sexually assaulted if there is another woman in the house with her, there are two harms in it: one is the shame of being able to have sexual relations, and the other is the rudeness and harm.

We have already discussed this in detail in the previous explanation, and it is permissible to do so with female slaves because they are separate from them, because the ability to have intercourse with them is rarely lacking due to the lack of modesty in their nature, the lack of concern of the man for their position, and the absence of any cause of rudeness when one of them has intercourse with another like her in the house with them, because they are like all other possessions, and he does with them as he pleases for his purposes. Therefore, it is permissible for one of the female slaves to have intercourse with another of them in the house with her.

There are two reasons for prohibiting sleeping between two free women, one religious and the other worldly:

The first thing is that God has obligated free women to have rights and manners through the words of His Prophet, peace be upon him, in His Book and Sunnah. So if he sleeps between two

free women, he violates the rights of each of them and corrupts their manners. So if that is the case, God is not pleased with it, so it is not permissible.

The other is that if he sleeps between two free women and each of them sees her co-wife embracing her partner, she will be disgusted by that and will resent her until she resents her partner. If that is the case, his life and their lives will not be pleasant, so he should not do such a thing.

As for female slaves, these two reasons do not apply to them because God Almighty did not give them any rights over those who own them, and because they are not accustomed to pride, as they have grown up with humiliation and disgrace throughout their lives. Therefore, there is no harm in sleeping among them.

If someone were to ask why looking at sexual intercourse is specifically associated with causing blindness, we would say that God Almighty has forbidden it. If someone disobeys Him in this matter, He will afflict him with some kind of punishment. He may afflict someone who disobeys Him in the limb with which he disobeys Him. So, if someone disobeys Him in his eye by looking at what He has forbidden, He will afflict

him with punishment in it, and its punishment is nothing but blindness. This is from the saying of the Messenger of God, peace and blessings be upon him: "Looking at a beautiful face increases sight." This is because if looking at what He has commanded increases sight, then looking at what He has forbidden blinds it and takes away its light. This is what caused blindness in looking at sexual intercourse.

Know that speaking during intercourse causes muteness in his tongue or his heel, as we said about blindness. The reason for this is that speech is the best of human qualities, and God Almighty only gave it to him so that he may glorify and sanctify Him with it. Therefore, he should not use it during urination, defecation, and intercourse. And speech during intercourse is not free from obscenity, so he should not be obscene in a situation where he should praise and thank God Almighty, for it is the greatest of His blessings and the most honorable of the pleasures from what He created of the good things of His provision. So if he speaks obscenely or speaks where silence is required, he will lose that virtue and replace it with its opposite, which is muteness. And muteness with a fatha is the tongue being tied in speech, so know this.

And he, may God sanctify his soul, said: On his authority, peace be upon him, that he was asked whether intercourse is disliked at any time, and he said: Yes, from the rising of dawn until the rising of the sun, and from the setting of the sun until the setting of the twilight, and on the night in which the moon is eclipsed, and on the day in which the sun is eclipsed, and on the day and night in which the earth is shaken, and during the yellow, black, and red winds. And the Messenger of God, peace be upon him, spent the night bald with one of his wives on the night in which the moon was eclipsed, and he did not do anything to her. When morning came, he went out to his prayer place, and he said: O Messenger of God, what is this coldness that was from you on this night? He said: It was not coldness, but this was the sign, and I disliked to enjoy it in it, so that I would be among those whom God, peace be upon him, meant in His Book when He said: And if they see a fragment of the sky falling, they will say: A mass of clouds. Then Muhammad bin Ali, peace be upon him, said: By the One who sent Muhammad with prophethood and singled him out with the message and chose him with honor, none of you should have intercourse at

any of these times, so that he may be blessed with offspring and see in them the coolness of his eyes.

Time (with a fatha) is a measure of time; its plural is times. "Yes" (with two fathas) is an answer to a question. The rising of the stars and the sun is called rising (with a fatha), and dawn is the light of morning, the redness of the sun in the darkness of night. Morning has burst forth, and the night has burst forth from it. Absence (with a kasra) is the source of "to be absent," meaning hidden. Twilight (with a fatha) is the redness on the horizon from sunset until the last prayer. The eclipse of the sun and moon is called an eclipse (with a fatha), and God veiled them. He shook it (with a fatha), and a shaking (with a fatha) is a movement. Distancing is the opposite of connection. A sign is a mark or lesson; its form is "fa'la" and its plural is "ayat." Verses from the Quran are continuous speech until they end. A piece (with a kasra) is a fragment of something; its plural is pieces. A pile is the gathering of one thing on top of another until it becomes a heap, like a pile of palm trees. A heaped cloud is one that is accumulated and gathered. Cold (with a damma) is cold. His eye is cool (with a kasra), and

God cooled his eye. A cool eye is a cool eye, and its coolness is what cools it. With him,

His statement, "He was asked whether intercourse is disliked," means he was asked about this statement, "Is intercourse disliked, etc.?" And his statement, "Yes," means yes, it is disliked.

His saying "from the rising of dawn" means from the first dawn, as a form of disapproval, and "from the dawn that follows" means as a form of emphasis.

His statement, "And during the night," means from its beginning to its end.

His statement "and on the day" means from beginning to end as well.

His statement, "And during the day and night," means from its beginning to its end.

His statement, "And when the wind blows," means when it blows, and the explanation of the yellow one and its sisters will come later, God willing.

His statement, "There was nothing from him to her," means no sexual intercourse. He used the word "something" as a euphemism for sexual

intercourse to make his mention of it seem indecent.

His saying "to his prayer place" means to his prayer niche so that he may pray there.

His statement, "What is this coldness?" refers to turning away from sexual intercourse and abstaining from it.

His statement, "This verse," means the lesson.

His saying "God meant me" means "God meant him."

His saying "a fragment" means a punishment descending upon them, appearing to them in the form of a cloud.

His saying, "By Him," means, "I swear by Him."

His statement "he does not have intercourse" means that if he has intercourse and is blessed with a child, he will not find joy in him. This is a type of condition in the form of a negative statement, like your saying "no one does such and such and sees good in it," meaning he does not see it.

His saying “the coolness of the eye” means joy, and this is a metaphor for joy and happiness because when a person’s joy intensifies, his eyes tear up as they do when he is sad, but the tears of sadness are hot, so it is said that his heart became hot and his eye became hot when he is sad, and the tears of joy are cold, so it is said that his heart became cool and his eye was cool when he is happy.

This is the issue of the times when intercourse is disliked. I have mentioned eight of them in this narration, and there are sisters like them that we will mention later, God willing. These eight are: the first is the time of dawn, the second is the time of absence, the third is the night of a lunar eclipse, the fourth is the day of a solar eclipse, the fifth is the day of an earthquake and its night, the sixth is the time of the yellow wind, the seventh is the time of the black wind, and the eighth is the time of the red wind.

Know that this prohibition is a prohibition of discipline, not a prohibition of absolute prohibition. The evidence for this is the questioner’s statement, “Is intercourse disliked?” The second piece of evidence is the statement of the Messenger of God, peace be upon him, “I disliked it.” The third piece of evidence is the

statement of Muhammad bin Ali, peace be upon him, “And the One who sent...” He mentioned in it the reason for this dislike, which is that the child would be unrighteous. So it is known that he only prohibited it at these times for this reason. Therefore, no one should commit it and fall into its defects. Likewise, it is not permissible for him to go against the Sunnah in this matter, for the one who turns away from the Sunnah is not from the nation.

The times when sexual intercourse is disliked fall into two categories:

One of them is that which is disliked in it, such as the dislike of disciplining such eight times and their sisters, such as the times of thunder, lightning, fire, drowning, sunrise, sunset, noon, and others.

The second is when it is forbidden, such as the days of Ramadan and all the days of fasting, and the days and nights of Ihram, and the days and nights of I'tikaf, and other such things that are mentioned in the books of Da'wah, so learn them from them. And when he mentioned the times when intercourse is disliked, he mentioned the evidence for that by the action of the Messenger of God, peace and blessings be upon him, by saying, “And the Messenger of God,

peace and blessings be upon him, spent the night...” And the saying of some of his wives, “What is this coldness?” is only for two reasons:

One of them is that she asked him for her right that he owed her.

Secondly, she said what she said in pursuit of knowledge of Islamic law and to learn the Sunnah regarding whether intercourse is permissible at such a time or not. He answered her as he did, that it is disliked and should not be done.

It is known from his statement, but this verse was disliked, that the chosen ones of God from His creation do not neglect to take heed of the lessons during times of reflection, nor do they take pleasure in them and thus neglect the remembrance of God, so that what befell the heedless does not befall them. Rather, they observe those times and do not forget the remembrance of God for even a blink of an eye or a glance of a sight.

It is also known that God Almighty did not reveal in His Book the stories of the ancients except to be taken as a lesson by those of His creation who take heed, just as the Messenger of God, peace be upon him, took heed when the

moon was eclipsed, saying: “And if they see an eclipse, etc.”

The harms for which intercourse is prohibited at these times are numerous, some apparent and some hidden. However, we wish to mention only a few of the apparent harms, which will serve as evidence for the rest, without addressing any of the hidden harms. We have reserved mentioning them for their proper place, for I have resolved that if God, may He be glorified and exalted, grants me the completion of this book, which I have based on an explanation of the apparent rulings of the Book of Marriage from the book of Pillars, I will begin writing a book in which I will elaborate on the interpretation of the rulings of marriage according to my ability, the bounty of my intellect, and the facilitation of my time. I will call it the Book of Reform in the Interpretation of the Book of Success. Then, I will elaborate on a third book in which I will allude to aspects of the science of truths, using symbolic language. I will call it the Book of Prosperity in the Realization of the Book of Righteousness, God willing. I will not exceed my limits in any of these matters, nor will I proceed without purpose, for the most ignorant of people are those who overstep their bounds

and neglect the depths of their affairs. It is sufficient ignorance for a person not to know their own worth. Praise be to God for His blessings. First and foremost, praise be to Him for His blessings.

I say that sunrise and sunset are two times in which time changes and varies with the succession of night and day, and that whatever changes does not remain in a state of order, so every sperm that falls into a womb at sunrise or sunset will not be in a state of order, and will not be a righteous child, but will be unrighteous, and therefore intercourse during them is prohibited.

As for the eclipses of the sun and the moon, they are the origin of this world and the basis of its creation. If they are in the affliction of an eclipse, then everything that is formed at that time will be not good, but rather corrupt, so it was also forbidden in his view.

As for the earth, it is the abode of all births. If it is shaken, the heavenly effects will not be accepted in a straight manner. Everything that is formed during an earthquake will be unrighteous, so it is forbidden at that time.

As for the three winds, their interpretation is that the yellow wind is a hot, dry wind, so

whoever is conceived by his mother during its blowing will be of a yellow temperament. The black wind is a cold, dry wind, so whoever is conceived during its blowing will be of a black temperament. The red wind is a hot, moist wind, so whoever is conceived during its blowing will be of a sanguine temperament. This refers to an excess of temperaments.

It was narrated in the letter on the effects of winds that it was narrated on the authority of the Messenger of God, peace be upon him, that he said that intercourse is disliked when there is yellow, black, and red wind, and its meaning is that the effect of these winds may be specific to the child and not to anything else.

It is narrated that a certain king asked some wise men about the nature of these winds. They replied that they are strong, evil, terrifying, and tremendous winds, like a flood. If they blow in the first third of the day or night, they are called the yellow wind; if they blow in the second third, they are called the black wind; and if they blow in the third third, they are called the red wind. If a man has intercourse with his wife during these winds, and she conceives and gives birth, the child born in the first third of the day or night will be of a bilious temperament, excessively so;

and the child born in the third third will be of a ruddy temperament, excessively so. The king, wanting to test the wise man's words, took two wives for each of these three thirds and had intercourse with them during that third. The child born in each third was of the aforementioned nature, thus proving the truth of the Prophet's (peace be upon him) words. These winds are not named for yellow, black, or red colors, but rather for their inherently bad and base natures. For example, if a man has intercourse with his wife during her menstrual period, and she becomes pregnant, the child will be of bad character and base nature. Such are the characteristics of these winds, and they are not related to the east. Neither the West, nor the South, nor the North, nor the colors, nor anything else except its effect on the bad character of the child.

Then that wise man provided evidence for that by bringing to the king three bottles, one of which he had filled with the water of a man who had intercourse with his wife during the yellow wind, and that water came out from between them, another bottle with the semen that came out from intercourse during the black wind, and a third bottle with the water that flowed from

between them during the red wind. He said to him, O king, keep these bottles and see if the wind is in the form of a flood in the first third of the day or night, the water in the bottle that is the semen that came out during the yellow wind will be yellow, and if that wind is in the second third, the water in the black bottle will be black, and if it is in the third third, the water in the red bottle will be red. So what the wise man said happened, and the colors of those waters changed in those winds at those specified times, so his saying was true, and his evidence was clear, and the meaning of the saying of the Messenger of God, peace be upon him, became apparent.

This narration is part of the science of natures because it mentions the sky and what is related to it, the earth and what is related to it, and what is between them and what happens in them of events and effects. So rising and setting, dawn and twilight, day and night, the sun and moon and their eclipses are all from the conditions of the sky. As for the earth and its earthquakes, they are from the conditions of the earth. And the winds, their types and their manner, and the eclipses of the clouds, their accumulation and their falling are from what happens between them. This is evidence that the

science of Sharia gathers all the sciences of all beings. So there is no narration, report, or hadith that came in Sharia that does not contain some science or indicate some art of wisdom, known to those who know it and unknown to those who are ignorant of it. But Sharia is not devoid of that.

And he, may God sanctify his soul, said: On the authority of Ja`far bin Muhammad, peace be upon him, that he said: Whoever marries a young girl should not have intercourse with her until she reaches nine years of age from her birth.

His statement, "until she reaches nine years of age," means that she completes eight years and enters the ninth. This is similar to his statement, "The testimony of a boy is not accepted until he reaches fifteen years of age," meaning that he completes fourteen years and enters the fifteenth.

His statement, "from her birth," means from the day she was born. This limit is a temporary measure for the permissibility of having intercourse with a slave girl in Islamic law. As for

physical characteristics, the conditions of women vary, as I explained when I said, "Whoever has intercourse with his wife should not rush her." So understand it from there. However, the ruling regarding the permissibility of intercourse, the guarantee of the defect, and the blood money is based on what is stated in Islamic law, not on anything else. There are subtle and noble meanings in setting this limit for the permissibility of having intercourse with a young girl, so let us mention them.

One of them is that nine is the last level of the units, so when it reaches it, it completes one level and is about to enter a second level, which is the level of tens, so it is permissible to start another matter with it, which is that it is permissible to have intercourse with it after it was not permissible to have intercourse with it.

One of them is that when a person reaches nine years of age, he enters the control of Mercury, so his body becomes strong and his creation is perfected, so he can withstand some harm. Therefore, it is permissible to have intercourse with a girl when she reaches nine years of age because she is close to being able to bear what is required of her.

One of them is that most of the Sharia rulings may be commanded for boys when they reach nine years of age, such as fasting, which they are not commanded to do unless they reach nine years of age. Therefore, it is permissible to have intercourse with a girl when she reaches nine years of age because she has become one of those who accept some of the Sharia commands.

Among them is that it is narrated about the Prophet, peace be upon him, that when he married his wife Aisha, she was nine years old, and that became a tradition to be followed, as God Almighty said: “Indeed, in the Messenger of God you have an excellent example.”

It is stated in the book Mukhtasar al-Athar: On the authority of Ali, peace be upon him, that he said: Do not have intercourse with a slave girl who is less than nine years old. If he does so and she is harmed, he is liable. Ja`far bin Muhammad, peace be upon him, said: If a man marries a slave girl, he does not consummate the marriage until she reaches nine years of age from the day of her birth.

And in the book Al-Yanbu’: Whoever marries a girl should not have intercourse with her until she reaches nine years of age. If he does so before then and she is found to be defective, he is liable.

In the summary of the author: If a man owns the woman's contract and pays her the dowry in advance, she is forced to enter upon him whenever he wishes if she is an adult or someone like her can have intercourse. She has the right to refuse until the wound heals and is completely cured. In that matter, her word is accepted if she claims that the illness is still present. If that is prolonged and the women are aware of his knowledge and say that the injury does not harm her, then she is forced to allow him to have intercourse with her.

Know that I have compiled in this place what came in the four books of jurisprudence, as you see. The temporary limit for the permissibility of having intercourse with a girl, which is nine years, is agreed upon in all of them. As for the addition of some of them over others in the explanation, it is that he said in Mukhtasar al-Athar: "If he does so and she is harmed, then he is liable," meaning if he has intercourse with her before nine years and she dies, then he is liable for her blood money. And if that is after that, he is not liable. And al-Sadiq, peace be upon him, said: "He has not entered with her," meaning he has not consummated the marriage and his curtains have not been lowered over her,

because he is not safe from him if his lust overcomes him and she dies or is disgraced, so he is liable and is disgraced by that among the people.

And in the spring, it was defective, meaning it was defective by disclosure, within the blood money for that.

In the summary of the author, it is until the wound heals, meaning the wound of defloration. His statement “the injury” means the sexual intercourse, from their saying “he hit the thing” when he reached it. So know this, may God grant you success in understanding it.

And he, may God sanctify his soul, said: On the authority of Ali, peace be upon him, that he said: It is disliked to have intercourse with women in their anuses.

His statement about approaching women means by women the wives here. And in the book Mukhtasar al-Athar, on the authority of Ali, peace be upon him, that he disliked approaching women in their anuses and he used to forbid that and he said regarding the words of God, peace be

upon him, “However you wish in the vagina, from the front or the back.” End of his statement.

And I say that his saying, may God bless him and grant him peace, “However you wish,” means how you wish, for “however” means how, meaning that intercourse in the vagina is permissible however you wish in its six types, from the front, from behind, standing, sitting, lying down, and prostrating, however that is preferred.

And in the book Al-Yanbu’: He forbade having intercourse with women in their anuses. If he does so, it does not make her lawful for a husband who divorces her, nor does it make her chaste. If she complains to him and he confesses to it, he is to be disciplined. This is the end of his statement. Meaning, if someone marries a woman and has intercourse with her in her anus and then divorces her, she is not lawful for a husband who divorced her three times before this act, according to the saying of God, may He be glorified and exalted, until she marries another husband. Marriage is only in the vagina because the marriage commanded in the Sharia is only commanded for the continuation of offspring, and procreation does not occur except through intercourse in the vagina. So having

intercourse with her in her anus is not marriage, so then she is not lawful for him by that.

His statement that this does not make her chaste means that whoever marries her and has intercourse with her in her anus is not judged according to the rulings for chaste women, but rather according to the rulings for unchaste women in all her affairs.

In the questions of the scholars of India, may God sanctify their souls, the question is: What do you say about the fact that it is mentioned in the Sharia that it is disliked to have intercourse with women in their anuses? O our master, is this a disliked act that is forbidden and sinful for the one who does it, or is it disliked but not forbidden? The answer: This is not permissible, and it is disliked in the Sharia, so he is not allowed to do that.

It is known from these narrations that this is reprehensible and impermissible, and it is a sin and a transgression. The difference between one who has intercourse with his wife in her anus and one who does so with another man or woman is that the one who does so with his wife is disciplined and reprimanded, as stated in the book *Al-Yanbu'*, and the one who does so with another is stoned, as stated in the book

Mukhtasar Al-Athar. And whoever does the act of the people of Lot, and the one who does so penetrates the one who is done to him, is stoned, as stated in the book Al-Yanbu'. And whoever does the act of the people of Lot and is married is stoned, and if he is a virgin, he is flogged one hundred lashes. This is the difference between them, but what both of them did is a sin and a transgression, and neither of them is permissible.

If someone says, "Bring me proof from the Qur'an that having intercourse with wives in their anuses is disliked, forbidden, and not permissible," we say that the proof of that is His saying, may He be glorified and exalted: "Your wives are a tilth for you, so come to your tilth however you wish." So the tilth is only that which produces grain and fruit, and the fruit of women is offspring, and offspring are not obtained except through intercourse in the vagina, not in the anus. So it is established that God, may He be glorified and exalted, did not command intercourse except in the vagina, not in the anus, because they are not called a tilth except when they give birth. So having intercourse with them in their anuses is forbidden and not permissible at all.

If it is said, why is it necessary to discipline one who has intercourse with his wives in their anuses, and why is it necessary to stone oneself for sodomy with someone other than his wife, whether a man is the passive partner or a woman? We say, because the one who has intercourse with someone other than his wife is like an adulterer, but he is in a worse state than him, because he takes pleasure from someone other than his wife, with whom it is forbidden for him to take pleasure, and he disobeys God's command by committing what God has forbidden of intercourse in a way other than the vagina. So it is necessary to stone him if he is married and flog him one hundred lashes if he is not married. Likewise, he is punished if he ejaculates, whether he is married or not. That is, if he is married and he penetrates, he is stoned, and if he ejaculates, he is punished. And if he is not married, he is punished if he penetrates or ejaculates. And if the one who has intercourse with his wife only takes pleasure from someone with whom it is permissible for him to take pleasure, but he disobeys God in His command by having intercourse other than the vagina, so it is necessary to discipline him so that he does not disobey God with such a sin after that.

If it is said, why did God, may He be glorified and exalted, make stoning obligatory for adulterers and sodomites through the tongue of His Messenger, may God bless him and grant him peace, in His law? We say, because when the people of Lot did what they did of sodomy and adultery, God, may He be glorified and exalted, commanded the earth to swallow them up with stones up to the tops of their bodies from the navel to the heads. So God, may He be glorified and exalted, made it a law in the law of the Seal of His Prophets that a pit be dug for whoever is to be stoned from among adulterers and sodomites, and he goes down into it and half of his body is buried in it from the feet to the navel, then his upper half is stoned with stones, as is the law of God with those who passed away before. And you will never find in the law of God any change, nor will you find in the law of God any alteration.

Know that anal intercourse is considered reprehensible by the majority of scholars, prohibited in Islamic law, and its perpetrator is cursed. It also has many harmful effects.

Among them is that it is an unnatural vomiting that weakens sexual desire and lust, causes sadness, and causes vapors of the affected substance to rise to the active person, harming

him and perhaps killing him. This is physical harm.

Among them is that it is cutting off the crops, which are the building of both worlds, and it is disobedience to God Almighty.

Among them is that it is contrary to the Messenger of God, peace be upon him, who said: "Marry, for I will boast of your numbers to the nations." These are two harms to the body, the soul, religion, and the world as a whole.

One of them is that whoever frequently has anal intercourse with his wife cannot be certain that he will have a child with a daughter, if that act reaches a point where the woman becomes accustomed to it and enjoys it, and this affects the child because the semen separated from each organ of the parents **creates** that organ in the child according to the doctors' doctrine, and the daughter **is born** from the anus.

Among them is that sodomy is an act that God was not disobeyed by except by the people of Lot, so He caused the earth to swallow them up and rained stones upon them from the sky. Likewise, whoever commits such an act should fear punishment from the earth and the sky.

Among them is that it is an act that breeds hypocrisy and hatred towards the family of the Messenger of God. Baldness is for the doer, the one acted upon, and the child, because he said: “No one hates you, O Ali, except a hypocrite, or one born out of wedlock, or one who has been sodomized.”

It is established that it is forbidden in marriage and other matters, and I have explained the difference between them in what has preceded, but I have gathered them in the explanation here. If some of them are forbidden, the one who does them sins and is punished, and some of them are forbidden, the one who does them is cursed and stoned. Know that it is an act of disobedience that no law or religion has permitted, and no creed or sect has approved of it, and no one from every nation has committed it except the misguided and the astray among them. Know this.

And he, may God sanctify his soul, said: On the authority of the Messenger of God, peace and blessings be upon him, that he forbade talking to women, meaning women who are not close relatives, and he said: No man should be alone with a woman unless Satan is the third one present.

It is stated in the book Mukhtasar al-Athar: On the authority of the Messenger of God, peace and blessings be upon him, that he said: “No man should be alone with a woman who is not a close relative. If any man is alone with a woman who is not a close relative, Satan will be the third one present.” He also forbade conversing with women who are not husbands or close relatives.

Hadith means news, and muhadatha means conversation, and it is news between two people, this one to that one and that one to this one, and dhat mahram means a woman who is a mahram, and its plural is dhawat, and a place of emptiness where there is no one, and khala bihi means he met with him in seclusion.

Know that this narration contains two issues, one being the issue of conversing with women and the other being the issue of being

alone with them, and both of them are of four types:

One of them is conversing with spouses and being alone with them, and both of these are permissible and allowed in whatever way they are, whether in need or not, in seriousness or jest, in obscenity or not, in seclusion or in public, behind a veil or without a veil.

The second is conversing with female slaves and being alone with them. This is more permissible than the first and more allowed than it because the sanctity of female slaves is lost.

The third is conversing with and being alone with one's female relatives. This is permissible, but only in seriousness, without obscenity, in need and without need, in public and in some seclusion, less than that seclusion, and from behind a screen and without a screen.

The fourth is talking to foreign women and being alone with them. Talking to them is not permissible except when necessary, from behind a screen, in a serious manner, without obscenity, and in public without being alone. As for being alone with them, it is never permissible, and it is always prohibited, as has been prohibited.

His statement that Satan was the third of them means that whoever meets with a woman other than his wives and female relatives, Satan the whisperer who whispers in people's hearts from among the rebellious jinn who inspire their followers with evil and immorality, so he must be wary of him for himself and avoid his evil intentions.

The second meaning is that Satan joins them from among the people who have departed their bodies due to their error and seduction, and they still try to do what they are accustomed to doing of their evil deeds of immorality and lewdness, but they are unable to do it, and they cannot attain it because of the loss of their physical instruments, so they still whisper in the hearts of their allies from among the living who are immoral like them to commit adultery and lewdness.

The third meaning is that Satan, who is the soul that commands evil, joins them, meaning that it stirs up lust and the agitation of desire in them until it leads them into immorality, as it was said, "Looking is the precursor to adultery, and talking is the precursor to lust, and lust is the basis of every sin and the mother of every transgression and sin." So it is obligatory to avoid

it for whoever follows it, and it is obligatory in Sharia and reason to discipline him. For this reason, the righteous predecessors from the preachers of India and its sheikhs, may God have mercy on them, made it one of their customs to set up a canopy and a screen between men and women in every matter and situation, such as banquets when they sit down to eat, such as preaching sessions when they come to listen, such as mosques when they attend to pray, and other such things. So they did not allow them to crowd with men or sit with them. Rather, they emphasized setting up curtains between them and them, as is common in our time. So understand this.

This prohibition is a prohibition of forbidding if the conversation with foreign women is without covering, in obscenity, without seriousness or need, and in seclusion. It is a prohibition of discipline if it is with them in the opposite of these descriptions, because refraining from talking to them and staying away from them is better than talking to them and being close to them with their faults. Likewise, a little conversation with female relatives and a little seclusion is better than a lot of them and their continuation, even if that is

permissible and allowed, because that may reveal their beauty, and it is not appropriate for a pious man to look at any of their beauty except their faces and what is visible of their limbs. So a little conversation with them and seclusion with them is better than increasing them. Likewise, it may be better for husbands to have little conversation with them and little seclusion with them without there being anything wrong with that, because **that** may distract them with the beauties of the world and make them forget the remembrance of the Hereafter. And everything that is done when interacting with them has reward and recompense.

These are four aspects of the prohibition against talking to women and being alone with them. The first is a prohibition of prohibition, the second is a prohibition of emphasis, and the third and fourth are prohibitions of discipline and religion. It is for such aspects that this hadith is included in the chapter on marital relations, because whoever avoids talking to foreign women will talk more to their spouses, and thus marital relations and intimacy will improve. Likewise, God Almighty has exalted His holiness because He mentioned so much about legitimate marital relations, **out of** caution against the evils

of prohibited marital relations in this hadith and those that follow it. So understand that.

And he said, may God sanctify his soul: On the authority of Ja`far bin Muhammad, peace be upon him, that he said: “The talk about women is one of the traps of Satan.”

In the book “Mukhtasar al-Athar,” Ja’far ibn Muhammad said: “The hadith of women causes forgetfulness and leads the heart astray, and it is one of the traps of Satan.”

He hunted and he hunts, he hunted, he went out hunting, and the hunt is the prey and that which has no owner, and the trap is like livelihood, that which is used to hunt, its plural is traps, like living, and he forgot it, like he was pleased with it, forgetting and forgetting, with both of them broken, the opposite of preserving it, he deviated, he deviates, deviating, he deviated, and deviation is doubt.

The hadith refers to conversations with women other than spouses and close relatives, as we have explained in detail previously. The meaning is that if Satan tries to ensnare

someone, he makes him fond of talking about women, and if he becomes fond of it, he leads him into his sins.

The second meaning is that whoever is fond of talking about women will be possessed by Satan and led astray until he destroys him.

His statement, “from the traps of Satan,” means some of his traps. This statement indicates that he has many traps, one of which is the talk of women.

And know that he made their talk a trap of the devil. It has come from the Messenger of God, peace be upon him, that he said: Women are the snares of the devil. The agreement between them is that the name of the whole may apply to a part. So if women are his snares, then everything that appears because of them is also one of his snares. So their talk is one of his snares.

His saying causes forgetfulness, meaning forgetfulness of the remembrance of God, may He be glorified and exalted, forgetfulness of the Hereafter, and forgetfulness of doing good deeds. Likewise, it causes it to take root in his heart, so that it becomes his nature to forget in most of his affairs what he should remember, and that it causes the heart to deviate from religion and to

turn away from the paths of certainty, the admonition of preachers, and the advice of advisors, so that he does not listen to a preacher nor accept the words of an advisor.

This news is evidence of the obligation to prohibit talking to women, so know it, may God guide you to noble matters, and protect you from the traps of false people.

And he, may God sanctify his soul, said: On the authority of the Messenger of God, peace and blessings be upon him, that he said: Fear God concerning women, for they are a source of weakness and shame. You have made them lawful for yourselves by the trust of God, and they are captives in your hands. So treat their weakness with silence and conceal their shame in the houses.

And in the book “Abridged Traditions”: Do not let them go down to the rooms, do not teach them writing, and teach them Surah An-Nur.

He was unable to understand the matter and was incapable of it, and he was confined to the logic, which is a defect. The shameful thing is

anything that one is ashamed of. Trust is confidence, which is the opposite of betrayal. I became a prisoner among them and was subdued. The women are called 'awani because they are wronged and cannot be victorious. The room with a damma is a family, its plural is rooms with two dammas. Rooms are a place of refuge. He made the rooms a dwelling for him to live in.

His saying, "Fear God concerning women," means fear God's wrath in their affairs, and there are two interpretations of this:

One of them said, "Fear God and do not harm them by depriving them of their rights."

The second is: Fear God and do not neglect them, so do not be harsh with them.

His statement, "for they are weak and vulnerable," is an explanation for the command to fear God regarding them. Likewise, his statement, "for you have made them lawful by the trust of God, and they are with you as captives," is also an explanation for that command. So these are four reasons for his command to fear God regarding them.

His statement, "You have made them lawful," means that you have married them and made their private parts lawful for yourselves.

His saying, "By the trust of God," means by God's trust in you and His covenant with you to treat them kindly, protect them, and defend them.

His statement, "And they are with you, old women," has two interpretations:

One of them is that they are captives in your hands through marriage.

The second type are subject to your will in whatever you desire from them.

His statement, "So treat them with silence," has two interpretations:

One of them is that he ordered that they be treated with respect for the possibility of their ignorance if they speak excessively to them, which is reprehensible and undesirable speech.

Secondly, he ordered that they be disciplined by accustoming them to silence and preventing them from excessive talking, which is blatant ignorance.

His statement, "And conceal their private parts in the houses," has two interpretations:

One of them accustomed them to staying in the depths of their homes and disciplined them by keeping them covered there.

Secondly, treat them well by housing them in the houses and be kind to them by not expelling them from them when angry or hostile, and concealment means covering up and keeping secret.

His saying, "Do not let them stay in the upper rooms," means do not let them live in the high, elevated houses with doors and windows, so that they look out from them onto the markets and roads and fall in love with men and take lovers. This is a prohibition of discipline, and it is a branch of his saying, peace be upon him: "Tell the believing women to lower their gaze," because living in the upper rooms is a cause of looking.

His saying, "Do not teach them writing," means do not teach them the craft of writing, for that would lead them to write for men so that they might take them as lovers. For writing is more concise for news and more discreet for secrets, because a person does not divulge his

secret to everyone. And if he divulged it, not everyone would keep it or convey it in its original form. And he writes on paper whatever he wants of his affairs, and thus he reaches his goal. And perhaps no one other than the one to whom it is written will see it.

His saying, "And teach them Surah An-Nur," means teach them its meanings just as you teach them its recitation, because God Almighty has mentioned in it the evils of adultery, condemned its people, and ordered the flogging of adulterers. So if you read it and know its meanings, that will prevent them from committing adultery out of fear of God Almighty and out of fear of flogging and stoning.

This means that this narration has two aspects:

One of them is to say, "Fear God regarding them, do not harm them, and call for kindness towards them." He explained the command to be kind to them and refrain from harming them with four reasons:

One of them is that they are not guided to the path of their desires, so do not harm them by not guiding them in their affairs, lest they go astray in them. They are unable to reach their demands,

so do not harm them by not facilitating their needs, lest they be disappointed in them. They are confined in logic, so do not harm them by not standing up for their arguments, lest they lose their rights with their opponents.

Secondly, they are all shameful, so do not harm them by taking them out of the houses, lest they be disgraced and you be disgraced by them.

And the third is that they are a trust from God to you, so do not betray God in this regard by harming them and neglecting their rights.

Fourthly, they are captives in your hands, so do not harm them by oppressing them so that they cannot get revenge from you. Likewise, do not expel them from your homes so that they are oppressed and cannot get revenge from those who oppress them.

And in this regard, he commanded kindness and benevolence towards them.

The second aspect is that he says, “Fear God regarding them, lest you leave them neglected and neglect to check on them, so that they go out of the houses and violate the etiquette of religion, and walk in a way other than that of the believers.” He has explained the matter of checking on them, protecting them, and not

neglecting them and being ignorant of their affairs in this second aspect with those same four reasons, except that the difference between them is that the first aspect is the command to be kind to them and to refrain from harming them.

This second aspect is the command to check on them and not to be negligent in their affairs.

This narration is a testament from the Messenger of God, peace be upon him, to all his nation regarding the kindness, discipline, and refinement of women. It contains information from him about their condition, as they have three flaws that you must address and rectify: their nakedness, their speechlessness, and their captivity. It also contains four prohibitions from him:

The first is that they should not be allowed to engage in idle talk.

The second is that they should not neglect their duties and leave their homes.

The third is that they should not stay in the rooms.

The fourth is that they should not learn to write.

It also contains five commands:

The first is to remain silent about them, the second is to silence them from speaking ill of them, the third is to keep them hidden in their homes, the fourth is to keep them in the depths of their homes, and the fifth is to teach them Surah An-Nur.

The word “surah” means “to cut something off,” and its plural is “surahs,” like “surd.” This surah was named Surah An-Nur because of the words of God Almighty: “God is the Light of the heavens and the earth,” the verse in which it is found.

And he, may God sanctify his soul, said: On his authority, he said: The best occupation for a believing woman is the spindle.

Yes, with a kasra on the nun, a sukun on the 'ayn, and a fatha on the mim, it is one of the verbs of praise. And work, with a damma, two dammas, a fatha, and two fathas, is the opposite of free time. Its plural is work and occupations. And he occupied him, like he prevented him, with a damma, he occupied himself with it. And the believing woman is the one who gives

charity. And she spun cotton, she spun it. And the spindle, with a triangular mim, is what is spun with, and its origin is spun something, spreading it out. And the grammar and the last of yes is built on the fatha because it is like a verb in terms of meaning and like a noun in terms of wording. And work is raised because it is like the subject of yes, even if it was a subject in the original position. And the spindle is also raised because it is like the predicate of yes, even if it was a predicate for the subject.

The meaning is that he praised the woman who works with the spindle and also praised her work, which is spinning, because working with the spindle has two virtues:

One of them is that it is a reason for staying indoors.

Secondly, it is a source of livelihood.

What a wonderful job it is that combines worldly livelihood and the reward of the Hereafter, and for this reason, he praised it.

This narration is evidence that staying in the home is obligatory for women, and it is the duty of men to make them stay there, as it is a matter of companionship. This is because men must discipline their women with such beautiful

manners, and it is evidence that work is better than idleness if it is for good and for good, and that the best work for women is that which prevents them from leaving the home.

It is said that the wise man who devised the spindle and created for it a machine called the spindle made the spindle a symbol of something great and an indication of a momentous event. He made the spindle a metaphor for the entire world, with all its high and low aspects. He made it spherical, like the sphericity of the heavens, and made it move and rotate, like the movement and rotation of the heavens. He gave it two legs to support it, like the South and North Poles, and a loop for turning it, signifying the power capable of action within the heavens. He gave it an axis, like the agreement and mutual support of the two poles. He gave it a nail around which the yarn is wound, like the earth upon which births originate. He made the thread, which connects the nail to the legs and allows the nail to rotate and spin the cotton, a symbol of the power descending from heaven to the earth, the connection between them. He made the cotton being spun a metaphor for the four elements, which are the substance of births, and the yarn a metaphor for the three elements of birth. He

made the spinner's hands a metaphor for the angels who govern the creation of beings, the right hand being like the angels of heaven. The left hand is like the angels of the earth, and the spinner is made a proof and example of God the Creator, there is no god but Him. So know, brother, this example and look closely at it and its structure, and you will find it to be a brilliant wisdom and a white blessing.

Know that the wise men have done the same thing in every craft they have made and in every piece of wisdom they have established. I have explained the same thing in the craft of the wheel in the book Tuhfat al-Ikhwan, which I wrote in the explanation of the four letters from the first section of the letters of the Brethren of Purity. So look for it from there if you wish to know it, God willing.

And in his saying to the believing woman there is an indication that the woman who believes in her Lord, in His Messenger, and in the Last Day does not leave her house except for a need, and does not leave it except with her husband's permission, and does not sit in her house idle, for idleness leads to desire, and work makes one forget desire. So good work is better than idleness, and for this reason the believing

woman is described as being busy with the spinning wheel.

And he, may God sanctify his soul, said: On his authority, peace be upon him, that one of the things that was taken from women in the pledge of allegiance was that they should not speak to men if that was forbidden.

And in the book “Abridged Traditions,” it is stated that women should not speak to men other than their husbands and close male relatives.

His statement means that he imposes conditions on women, and the pledge of allegiance is the act of giving a pledge of allegiance.

This narration is evidence of the statement of what is prohibited and what is permissible. I have spoken at length about it previously, so learn about it from there. This and the narrations that follow it, and something before it, are all about the etiquette of women. I included it in the chapter on companionship because men must treat them in the same way so that their affairs may be set right and their lives may be pleasant.

And his saying, may God sanctify his soul: On the authority of al-Sadiq, peace be upon him, that he said: A blind man sought permission to enter upon Fatima, peace be upon her, and she veiled herself from him. So the Prophet, peace be upon him, said to her: Why did you veil yourself from him when he cannot see you? She said: O Messenger of God, peace be upon him, if he cannot see me, then I see him, and he smells the scent. So he said: I bear witness that you are a part of me. And his saying, may God sanctify his soul: On the authority of Ali, peace be upon him, that he said: The Messenger of God, peace be upon him, said to us: What is best for a woman? So none of us answered him. So I mentioned that to Fatima, peace be upon her, and she said: There is nothing better for a woman than that she does not see a man and he does not see her. So I mentioned that to the Prophet, peace be upon him, and he said: You have spoken the truth, that she is a part of me.

In the book Mukhtasar al-Athar: On the authority of the Messenger of God, peace be upon him, that he said one day to his companions, “What is a woman?” They said, “She is a private matter, O Messenger of God.” He said, “Yes, so when is she closest to her Lord?” They had no answer to that. So Ali, peace be upon him, mentioned that to Fatima, peace be upon her, and she said, “Go back to him and tell him, ‘O Messenger of God, she is closest to her Lord when she stays in the innermost part of her house.’” So he went and informed the Prophet, peace be upon him, and he said, “This is from you, O Ali.” On the authority of al-Sadiq, peace be upon him, that he said, “A blind man sought permission to enter upon Fatima, peace be upon her, and she veiled herself from him. So the Prophet, peace be upon him, said to her, ‘Why did you veil yourself from him when he cannot see you?’ She said, ‘O Messenger of God, peace be upon him, even if he cannot see me, I see him, and he smells the scent.’ He said, ‘I bear witness that you are a part of me.’” And his saying, may God sanctify his soul: On the authority of Ali, peace be upon him, that he said, “The Messenger of God, peace be upon him, said to us, ‘What is best for a woman?’ So

none of us answered him. So I mentioned that to Fatima, peace be upon her, and she said, 'There is nothing better for a woman than that she does not see a man and he does not see her.' So I mentioned that to the Prophet, peace be upon him, and he said, 'You have spoken the truth, she is a part of me.'"

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He asked for permission, and he was blind, like the word 'blind', meaning he lost his sight

completely, so he is blind, and she is blind, and the plural of 'blind' is 'blind' with a damma, and he prevented him, both in weight and meaning, and smelling with a fatha is the sense of the nose, and he smelled it, he smelled it, he lied to him, and the wind with a kasra is the scent, and the piece with a fatha and a kasra is a piece of meat, its plural is pieces with a fatha, and like grapes, and plates, and fruits, and any with a heavy hamza is an interrogative letter, and the bottom of something with a fatha is its furthest point, its plural is bottoms.

These three narrations each provide evidence that women should remain in the depths of their homes, and that they should not be seen, and that their eyes should not be exposed so that they may see them, and that they should not sit near them so that they may smell their scent. An explanation similar to what is needed in such narrations has already been given in what was mentioned earlier when the Prophet, peace be upon him, said: "If one of you wants to get married and he puts his gaze in, then he is merely buying in the context of the proposal, so understand it from there."

His statement, "He asked permission, blind," means that he asked her permission to enter

upon the Prophet, peace be upon him, in her house, because he was with her, and she prevented him. Therefore, he said to her, "Why do you veil him when he cannot see you?" His statement, "Why do you veil him?" is a question to test her knowledge and understanding, and she answered him with what she knew, and he was pleased with that, and that is his statement, "I bear witness that you are a part of me." His statement, "when he cannot see you," is an informing her from him that it is not permissible for women to be seen by men. So, do you have any knowledge other than this? So she informed him with what she knew, that it is not permissible for women to do three things like this:

One of them is that it is not permissible for men to see them.

Secondly, it is not permissible for them to see them.

And the third is that it is not permissible for them to expose themselves to them or sit with them so that they smell their scent. He was pleased with that because he found in her what he knew if he had tested her.

Her statement, "If he does not see me, then I see him," has two interpretations:

One of them is based on what is required in the religion of Islam for all Muslim women, which is to cover themselves from the eyes of men and not be seen by them, so likewise I must not see him.

Secondly, it is more incumbent upon me, especially than upon Muslim women in general, not to see men, because I am one of the people of infallibility about whom God revealed: "God only desires to remove from you all impurity, O People of the Household, and to purify you with a thorough purification."

The meaning of "to remove impurity from you" is to prevent impurity from reaching you and to keep it far away from you, so that it does not approach your vicinity and remains far from you, just as it has never touched you and will never touch you again. "And to purify you" means to keep you pure, just as you were pure and purified from the beginning, untouched by impurity, and you did not commit a sin or transgression. God wants you to remain so. This is the meaning in this verse, not that there was something of impurity in them and He wants to

remove it, or that they were not purified and He purifies them.

Her statement, "He smells the scent," means he enjoys the scent of women, even if he were blind and would not enjoy seeing them. Therefore, it is not permissible for someone like me to allow him to smell her scent.

Know that there are five types of sensual pleasures:

The first of these are the sounds that are heard, which are perceived through the ear by the auditory faculty whose seat is inside the ears.

The second is the visible things that are perceived through sight **by** the power of sight, which resides in the eyes.

And the third is the scents that are obtained by way of smelling, by the power of the sense of smell, whose abode is inside the nostrils.

The fourth is the tastes that are obtained through taste, whose abode is the mouth and the genitals.

Fifthly, there are tangible pleasures, attained through touch by the sense of touch, which resides in the fingertips. For God, may He be glorified and exalted, has provided two

organs for each of these senses, out of mercy for His servants. If one organ is impaired, they can still benefit from the other, so that they are not deprived of the sensory pleasures that are the path to intellectual pleasures, their origins, and their proofs. God, may He be glorified and exalted, has gathered all of these pleasures in woman: in her speech, her appearance, her scent, her kissing, her intimacy, and her touch. Some scholars have called her the Tree of Pleasures, and they are right in saying so, for all five pleasures are encompassed within her, none being excluded. God, may He be glorified and exalted, has permitted a man to enjoy all these pleasures with his wife and with those whom his right hand possesses, however and whenever he wishes. Specific rulings have been issued concerning this, such as the permissibility of conversation and dialogue between close relatives and their spouses. I have mentioned most of these rulings in the section on the prohibition of conversing with women. This applies when the conversation is without lustful intent or harboring any ill will. There are also aspects to this ruling, which I have mentioned there. Similarly, there are rulings and aspects to looking, most of which I have mentioned elsewhere. He mentioned it when he said, “If one

of you wants to get married, let him look at her.” There is no point in repeating it, as repetition is ugly, distasteful to the ears, and hostile to the hearts. It is permissible for a man to sit with a woman who is forbidden to him, so he must smell her scent. This is permissible for him without any pleasure or harboring any disliked intentions. She must not wear perfume with a strong scent at that time.

As for tasting, it is not permissible for anyone except a man with his wife and her with him, and he with his slave girl and her with his master. As for kissing a close relative on her forehead and head without her cheeks and on her, it is like touching and is not the tasting that a man enjoys with his wife. Touching is permissible between close relatives and their own genitals without the places of lust, and the buyer of a slave girl may touch her in places other than the places of lust without anything objectionable. And in all these matters there are detailed rulings in the books of jurisprudence, so know them.

His statement that you are a part of me has two interpretations:

One of them is in terms of birth, because the child is a part of his father and is a successor to

him and a replacement for him, since he was created from him and came out of his loins. So everything that is in him is in his child, and the part is called the whole because everything that is in the whole may be in it. So if it is called a part, it is because it is a part of it, and if it is described by the name of the whole, that is permissible because its meaning is in it. That is why the Messenger of God said, "My baldness is a part of me." And if he had said, "You are like me," or "My soul," or "You are me and I am you," that would have been permissible because it is a part of him and a portion of him, so everything that was in him is in it.

Secondly, regarding its interpretation and reality, I will mention it in its proper place, God willing.

His statement, "Whatever is best for a woman," is a test question for them regarding their knowledge, and no one had any of it until it was found with Fatima, peace be upon her. This is an indication of Fatima's virtue and her superiority over the people of her time.

If it is asked, what is the meaning of this hadith, that Ali (peace be upon him) did not know the reason for the matter, while Fatima

(peace be upon her) did know it? We say that there are two meanings to it:

One of them is that he may know it, but he was certain in his answer because of the position of the Prophet, peace be upon him, when he asked about it. So no one should rush in answering him because his position is that of the teacher and all those after him are learners from him. So he sought help from Fatima, peace be upon her, because he knew that she was a part of him, and it has been said, "Seek help in every craft from its people." So when she said what she said, he informed the Prophet, peace be upon him.

It may be that Ali, peace be upon him, did not know it until God inspired Fatima to know it, so that he would be pleased with it, as He gave him a wife like that who knows the knowledge of the prophets, as He did with David and Solomon, as He says, "So We made Solomon understand it" (verse).

The third narration is similar to the first two in its meaning, so understand it and consider it carefully.

His statement to his companions, meaning to those of them who were present,

His statement, "What is a woman?" is a question about her true nature and essence. Their statement, "shameful," means something shameful that must be covered up. He believed them and said, "Yes." Then he asked them about her closeness to God, since shameful things do not come close to Him because they are ugly and the ugly is far from Him. So they remained silent.

His statement that they had no answer to that, I have explained something similar to what came before, that they were ignorant of that. As for Ali's silence on it, there are three aspects to it, and I have explained them before, so be satisfied with that.

Her statement, "If she stays in the depths of her house," means that the ugly will not approach God Almighty unless it is concealed as He commanded.

His saying, "This is from you, Ali," was met with astonishment at the perfection of this answer. When he said, "Rather, it is from Fatima," his astonishment subsided, and he said, "The answer is from me, because she is a part of me."

And he said, may God sanctify his soul, and on the authority of the Messenger of God, peace and blessings be upon him, that he forbade women from looking at men and from going out of their homes except with the permission of their husbands, and he forbade them from entering bathhouses except for an excuse, and he said: Any woman who removes her veil in a place other than her husband's house has torn her veil.

The house is made of hair and mud, and it is what one lives in. The hair house may be specific to the desert and the mud house to the cities, otherwise both are for both, and every person's house is his most special place, for he has twelve places.

The first is existence, and if existence is not called a place like other places, it is not devoid of the meaning of circumstance, since everything that God Almighty created and originated does not come out of existence, but is included in it. So existence is like a place for all things without being called a place, because a place is one of the attributes of a body, and existence may include the physical and the spiritual. So existence is not a place, but is like a place, that is, like the origin

for all things. So with this metaphor, existence is referred to as a place, not by the reality of the meaning. It is called a place, but its reality is that it is the origin for all things.

The second is the world, which extends from the highest point of the surrounding sphere to the center.

The third is the world of the earth, from the orbit of the moon to the face of the earth.

The fourth is the Earth's surface.

The fifth is the inhabited quarter of the earth.

And the sixth region,

And the seventh island,

And the eighth country,

And the ninth village,

And the tenth, Al-Mahalla.

And the eleventh house,

The twelfth is the house, for the house is then the place most intimately connected to a person.

The bath is like linen, a machine for bathing, its plural is baths, and it is also called a

bathhouse, and it may have people who earn their living from it by taking payment for their work in it. He put it down, he puts it down, with the opening of the two duds, and it is a covering, and the veil, with the kasra, is the veil, and everything that covers something is its veil, its plural is veils, with two dammas, and he tore the veil and other things, like he hit it, he tears it, like he hits it, he pulled it and cut it from its place, or he tore a part of it, so what was behind it appeared, so it was torn and torn, and the veil, with the kasra, is what is used to cover, its plural is veils, with two dammas.

This report contains three prohibitions:

One of them, regarding looking, I have mentioned it thoroughly time and again in what has preceded. The scholars of India, may God have mercy on them, asked the preachers of Yemen, may God sanctify their souls, about a woman who has slaves, or her father, or one of her close relatives. Is it permissible for her to show them her adornment, look at them, and talk to them in private and in public? They answered that none of that is permissible. Rather, they are like strangers. She should veil them from her, not look at them, not be alone with them, and their ruling with her is like the

ruling with all other people. As for what came in that regarding the permission in the words of God, may He be glorified and exalted, “And let them not display their adornment” up to His words, “or what their right hands possess,” the verse, it has another meaning with the people of knowledge. As for the Sunnah, she should not show them her adornment. Rather, they are like strangers.

Secondly, regarding going out, I have already spoken at length about it in several places previously. The additional explanation here is that going out is prohibited and permitted. The first is going out without need and without covering, but rather with obscenity, indecency, shamelessness, exposing oneself to men, and displaying one’s adornments. This is always prohibited and never permissible.

The second is prohibited in one case and permitted in another. If she goes out for an urgent need with her husband’s permission, then that is permitted for her, but if she goes out without his permission, then that is prohibited.

The third reason is regarding entering the bathroom, because that violates her modesty in front of those who practice that craft there, and that is forbidden for them.

His statement, “except for an excuse,” is an exception for a woman who is sick and needs to use the bath. He permits her to do so if women are in charge of her washing, bathing, and rubbing. Otherwise, it is not permissible. Exposing the private parts to men and touching them is forbidden for them and for men in all circumstances, whether healthy or sick, except when there are no women in charge of that. In that case, it is permissible for the woman to expose to the person treating her what is not permissible for him to look at. This is the meaning of the exception, so understand it.

His statement, “Any woman, etc.,” is an explanation of the prohibition against entering the bathhouse, and it contains an addition to it, which is that it is not permissible for her to reveal herself in any place, whether in a bathhouse or elsewhere. Rather, she must not reveal any part of her body except to her husband and in his house. As for putting on the headscarf, it is a metaphor for revealing the body.

His statement, "She has torn her veil," is a metaphor for violating sanctity and causing scandal.

If it is asked why leaving without the husband's permission is prohibited, and why it is permitted with his permission, we say that is for two reasons:

One of them is because it is one of the husband's rights over his wife and one of his duties towards her.

Secondly, because he does not permit her except in matters where there is no suspicion, but rather he prevents her from places of accusation and doubt. Therefore, she was commanded not to leave her house except with her husband's permission.

The rulings in this narration are six:

Firstly, women are forbidden from looking at men.

Secondly, they should not leave their homes.

Thirdly, he permitted them to go out for errands with the permission of their husbands.

Fourthly, they should not enter the bathrooms.

Fifthly, he permitted them to do so when there was an excuse such as illness or ailment, as we have said.

Sixth, it is not permissible for them to expose their private parts or any part of their bodies in places other than their husbands' houses. So know these six rulings.

And he, may God sanctify his soul, said: On his authority, may God's prayers and peace be upon him, he forbade a woman from walking naked in front of her husband and a man from undressing with his family.

The word 'ury' (with a damma) is the opposite of clothing. 'arī' (with a damma) is like 'radī' (with a damma), so he is 'uryān' (with a damma), and its plural is 'uryānūn' (with a damma), and it is 'uryān' (with a damma), and its plural is 'awārī' (with a damma), and he became naked. The meaning is that it is not permissible for a woman to expose her private parts in front of her husband so that he looks at them, and likewise it is not permissible for him to do that. This is a prohibition of discipline during intercourse and a prohibition of emphasis in other than intercourse, not a prohibition of prohibition in both of them.

His statement, “walking,” has two interpretations: one is that it is a metaphor for a woman revealing her private parts to her husband, and for him revealing them to her, in any situation, whether walking, standing, sitting, or lying down. However, this is not permissible for either of them. The second interpretation is that it is not permissible for her to walk naked in front of her husband, as some people of pleasure do, ordering their wives to walk naked in front of him so that they may enjoy it. This is not permissible for her, nor is it permissible for him to do that. This hadith is one of the hadiths in which the exposure of private parts is prohibited, and it has been prohibited in seven places, some of which are prohibitions of prohibition and some of which are prohibitions of reprehensibility.

Firstly, it is not permissible for any man or woman to expose their private parts, which are between the navel and the knees, to anyone who is not permitted to do so. This is a prohibition of forbiddance.

Secondly, a woman's entire body is considered private, so it is not permissible for her to reveal any part of her body to anyone who is forbidden to do so. This is also a prohibition.

Thirdly, it is not permissible for any man or woman to leave any part of their private parts, which are between the navel and the knees, visible during prayer. If they do so, they must repeat the prayer. This is also a prohibition.

Fourthly, it is not permissible for anyone to expose his private parts in seclusion or in public, even if he is alone. This is a prohibition of dislike.

Fifth, it is not permissible for a woman to walk naked in front of her husband, nor is it permissible for him to do so either. This is also a prohibition of reprehensibility.

Sixthly, she should not expose her private parts to her husband, nor should he do so. This is also a prohibition of dislike.

Seventh, a man should not look at his wife's private parts during intercourse, nor should she do so, as some of the Prophet's wives said, "The Messenger of God did not see me, nor did I see him." This is also a prohibition of dislike.

The reason for prohibiting spouses from exposing their private parts to each other is that since God Almighty created the private parts as something shameful, every person of good character is ashamed to expose them to others. Likewise, everyone who has been given a share

of good character is ashamed to look at the private parts of others. Therefore, He prohibited exposing them, ordered them to be covered, and forbade looking at them.

Then, since He made marriage a cause for procreation and pleasure, He permitted its exposure during intercourse. And since it is necessary to look at the private parts during intercourse, and only those with great fortune refrain from it, He commanded turning away from that as an encouragement and forbade deliberately looking at it as a disciplinary prohibition. So this is one of the reasons for forbidding spouses from looking at the private parts.

The other reason, which is the reason for worldly interests, is that direct contact with clothing and adornment is better and more pleasurable than direct contact with nudity and exposure. This statement of mine will not be appreciated except by one who has considered it carefully and does not deceive his mind in its realization.

Know that a woman walking naked in front of her husband and him undressing with her is reprehensible in matters of reason, even if there is some pleasure in it. Covering the private parts

is better than exposing them. It is only permissible to uncover them for intercourse because it is impossible to reach it otherwise. Intercourse is only permitted for the continuation of the lineage and the population of the world, even if it is not devoid of pleasure and desire. The Sharia only commanded marriage and permitted it for this reason, namely the continuation of the lineage along with pleasure. So whoever does not intend pleasure and does not regret the interruption and abandonment of marriage for a reason that necessitates it and a situation that requires it, without turning away from the Sunnah or denying it, is not disobedient, and does not die sinful, as came in the book of the author's summary, which is his saying: The command to marry was not given in the way of obligation, such that whoever abandons it is disobedient, but rather it is a confirmed Sunnah. So whoever is not called to it and is patient about it and does not marry, then there is nothing upon him. End of his saying.

And he, may God sanctify his soul, said: On the authority of him, peace be upon him, that he forbade women from walking in the middle of the road, and said: Women have no share in the middle of the road, and he forbade a woman from wearing a conspicuous garment when she went out and adorning herself with something that makes a sound, and he cursed the masculine women and the effeminate men, and he forbade women from making a sound except out of necessity, and he forbade them from spending the night in places other than their homes, and he forbade men from greeting them.

And in the book Mukhtasar al-Athar, on the authority of him, peace be upon him, he forbade women, if they went out in the wake of men, to walk in the middle of the road with them and to stamp their feet so that the sound of their anklets would be heard. He forbade women from displaying themselves and wailing. He forbade women from imitating men and men from imitating women, and he cursed whoever did that. He forbade women from combing their hair with wine or the dregs of wine. On the authority of him, peace be upon him, he said: Any woman

who perfumes herself should not leave her house and should not attend the prayer with us. On the authority of him, peace be upon him, he said: A man should not touch another man unless there is a garment between them, nor a woman a woman unless there is a garment between them.

The verb "salaka" (to walk) is used in the sense of entering something, and the middle of something is the point of movement between its two ends. If it is silent, it is an adverbial phrase or a phrase in something solid like a ring. If its parts are disparate, then it is silent only, or every place where there is peace between them is silent, otherwise it is moving. The well-known is the famous. "Hily" (with a fatha) refers to what is used to adorn oneself from metal or stone ornaments; its plural is "hilya" (with a damma). A woman is described as "haliya" (with a damma) when she wears adornment, like "tahlaltu" (to apply kohl). "Sāt" (with a fatha) means to call out, like "sawt" (voice). A man is described as "sayt" (with a fatha) when he is known. "Sayt" (with a kasra) refers to a male, like "sawt" (voice); its plural is "aswāt" (voices). To curse someone means to expel and distance them; they are called "la'in" (cursed) and "mal'ūn" (cursed);

their plural is "malā'in" (cursed). "La'na" (with a damma) refers to someone whom people curse. Like "hamza" (with a hamza), many curses are for them. "La'in" refers to someone whom everyone curses, including Satan. "Abītu al-la'n" means to refuse to do what is cursed. "Talā'un" refers to mutual cursing. A woman is described as "dhakarah" (masculine), "mudhakarah" (masculine), or "mutadhkirah" (feminine), resembling males. "Al-mu'annath" (feminine) is derived from "al-ta'nīth" (feminine), and "al-mukhannath" (feminine), resembling Distress, and sleeping (with a fatha on the mim), and greeting (with a fatha on the mim), and peace (with a fatha on the mim), and the greeting of peace, and its action, and its security, and its honor, and the trace (with a fatha on the mim), and the news (with a damma on the mim), and the news (with a damma on the mim), and the signs, and he went out after him (with a fatha on the mim), and his trace (with a fatha on the mim), and with a kasra on the first and a sukun on the second, meaning after him, and the anklet (with a fatha on the mim), and the anklet (with a fatha on the mim), and the anklet is a well-known ornament worn on the lower leg, and the anklet is the part of it, and she wore it, and she displayed her adornment to men, and the

clashing of voices, and the woman wailed for her husband, and wailing and lamentation, and she cried for him and cried out in her weeping with good mention of him and beautiful praise of him, and the women of Noah are like those who bow down, and wailing and lamenting, and the likeness (with a kasra on the mim), and the likeness (with a kasra on the mim), and the likeness is the plural of likeness and similar (with a fatha on the mim), and he resembled him, and they resembled each other and they were similar, so much so that they were confused, and confusion (with a damma on the mim), and the comb (with a fatha on the mim), and the man combs the hair , and wine (with a fatha on the mim), and what intoxicates from grape juice Dates and other things in general are forbidden, and they are called that because they cloud the mind and cover it, and because they are left until they ripen and become fermented, and because they cloud the mind, meaning they mix with it. The dregs of oil are what remains at the bottom of it, and to perfume oneself is to smear oneself with perfume. He witnessed the prayer and attended it, and he personally carried out the matter, and the woman had intercourse with him, and he touched her, and they became in one

garment and his skin touched her skin. This third meaning is what is intended in this hadith.

Here are fourteen issues, seven from the book Al-Da'a'im and seven from the book Mukhtasar Al-Athar, and they are all fundamental, and many issues may branch out from them.

The first is that they should not walk in the middle of the road, and the reason given for this is that they have no share in the middle of it because it is a crowded place, and crowding is only prescribed for men, and only staying at home is prescribed for women. This is a disciplinary prohibition that they should not walk in the middle of the road, whether alone or crowded. If they go out after men, they must not walk in the middle of the road, but rather move to one side of it and not crowd the men. This is a confirmation prohibition, and this ruling may come in the eighth issue later, and ten issues may branch out from this issue:

This means that they should not stand with men, nor sit with them, nor sleep with them, nor rest among them, nor eat with them, nor talk to them, nor accompany them on journeys, nor travel with them in litters, nor ride behind them

on their backs, nor pray with them without a screen to prevent them from seeing them.

All of these have been prohibited because passing between men is faster than all of them. So if it is prohibited to crowd them in passing, then the other ten are more deserving and more worthy of being prohibited.

The second [ruling] is that a woman should not wear a specific type of clothing when she goes out, and there are two interpretations of what is considered "specific":

One of them is that she should not wear what is known to be in people's adornment and beautification, because if she wears it and goes out, their eyes will be drawn to her.

Secondly, she should not wear a specific outfit when she goes out, so that people recognize her by it and long to see her. This is also a disciplinary prohibition.

It may be related to this issue that if it is not permissible for her to wear a well-known garment, then how is it permissible for her to wear famous jewelry when she goes out, and that she must not do anything by which she is known? This issue is restricted and conditional. He says, "when she goes out," so it is known that

it is not permissible for her to wear a well-known garment when she goes out, and what is done in seclusion and where no one sees her is permissible.

The third is that she should not wear jewelry that makes a noise when she moves. Here are three issues:

One of them is that it is permissible to wear jewelry that makes noise in private, but do not wear it when you go out. This is a prohibition of emphasis.

Secondly, a woman in seclusion should not wear jewelry that makes a sound, even if she is alone, there is nothing wrong with that, but she should be careful not to let anyone near her hear the sound.

Thirdly, a virtuous woman should not wear jewelry that makes a sound, lest she be tempted to wear it if it is available, even if she wears it when she goes out. And if it is not available, she should not be tempted to wear it when she goes out. There are two reasons for the prohibition in these three matters:

One of them is that the behavior in the middle of the road, wearing the famous dress,

and adorning oneself with loud jewelry violates her veil.

Secondly, this whispers into the hearts of men, causing them to sin and to be sinful as well. These are all beautiful manners, so be aware of them.

The fourth is that he cursed the women who imitate men and the men who imitate women. This imitation is of two types: one is that it is innate and then the person who is created with it shows it in morals, and the one who does it is cursed if he follows his nature. The second is that it is a habit and custom of the one who does it without it being innate, and this is also cursed. This imitation may be in many matters in clothing, jewelry, attire, adornment, beautification, speech, conversation, walking, standing, sitting, intercourse in the perineum, masturbation, and other things that are known and not hidden.

His statement, "Cursing the memoirs," is a supplication against them, asking God to distance them from His mercy. This curse has several reasons:

One of them is that their disagreement contradicts the natural disposition God instilled in people.

One of them is that they are going against God's law which He commanded people to adhere to.

Among them is that if a man imitates women, it is feared that he will become accustomed to being approached in his private parts, and if a woman imitates men, she will become accustomed to conversing with men and sitting with them, and thus fall into immorality.

The fifth is that they should not make their voices heard so that they are recognized and may cause harm. The reason for this prohibition is what came in the words of God Almighty: “And do not be soft in speech, lest he in whose heart is disease should covet.” It has been narrated that some of the Prophet’s wives, when they spoke, would put their finger in their mouths so that they would not be recognized. Rather, whoever heard their voices would think that the speaker was one of the old women, so he would not covet her but would turn away from her. This issue has an exception regarding making one’s voice when necessary, if one needs to do so when asking a

question or when answering, or other such things.

The sixth is that she should not sleep anywhere other than her own home, for fear of deception and out of caution against accusation and suspicion.

The seventh is that a man should not greet women when he meets them in the streets, as men greet each other when they meet in the streets and markets. However, if someone enters his house, there is nothing wrong with him greeting his family; rather, it is one of the obligatory manners, as God Almighty said: “And when you enter houses, greet their inhabitants.” Likewise, if he enters a woman who is not a close relative of his in her house, there is nothing wrong with him greeting her from behind a screen and then asking her for something if he asks her for it.

The eighth is that they should not walk in the middle of the road if they go out after men, nor should they crowd them. This has already been mentioned and included in the first issue.

The ninth is that she should not stamp her feet so that the sound of her anklet can be heard. This means that she should not adorn herself

with anything that makes a sound. If she does wear it, it is not forbidden to wear it, but rather it is prohibited as a form of discipline. If she does wear it, she should not stamp her feet so that the sound of it can be heard, but rather she must walk slowly and gently. This has already been mentioned in the third issue as well.

The tenth is that she should not adorn herself or wail. In this matter there are two issues, one of which is that she should not display her adornment to men. This issue may be included in mentioning the famous dress and the noisy jewelry.

Secondly, she should not wail, and this issue falls under the category of making a sound.

Eleventh, men should not imitate women, nor women men. This issue is one of the two types of the fourth issue, meaning pretending to imitate without being naturally inclined to do so, but rather feigning and imitating. So understand it.

The twelfth is that they should not comb their hair with wine or wine dregs because it is forbidden, so it is not permissible to use it for medicinal purposes. Rather, they do this to lengthen and strengthen their hair if it is falling

out due to illness or disease, and to kill lice if their hair is infested with lice, so this is prohibited.

The thirteenth is that she should not leave the house or attend the congregational prayer if she has applied a strong perfume whose scent is not hidden. This issue may fall under the meaning of wearing the famous garment, so be aware of it.

The fourteenth is that two men should not sleep in one garment unless there is a garment between them that prevents their skin from touching. Likewise, two women should not sleep in one garment unless there is a garment between them that prevents their skin from touching. This garment that separates them may be the garment they wore, a blanket, or another garment, but it must be a barrier between them. The reason for this prohibition is that the touching of skin leads them to corruption. If there are two men, then to sodomy, and if there are two women, then to lesbianism.

Know that I have spoken at length here because I saw it as worthy of that, and I did not do this in the rest of the narrations. If I had done that, the book would have been too long.

Therefore, I have summarized in each narration what must be mentioned and explained in it.

And he, may God sanctify his soul, said: On the authority of him, may God sanctify his soul, that a woman sent to him and asked him, and she said, “O Messenger of God, my husband has gone out on a journey and ordered me not to leave his house, and my father is in the procession and is about to die, so is it permissible for me to go out to him?” So, may God sanctify his soul, he said to the messenger, “Tell her to sit in her house and obey her husband.” So she did, and her father died, and the Messenger of God, may God sanctify his soul, sent to her, saying, “God has forgiven your father because of your obedience to your husband.”

The patient was led, and the process of taking his life began, and Ashraf was cured.

His statement "I sent" means "I dispatched a messenger to him."

His statement, “So he said to the messenger,” means to her messenger, and the “lam” is for the

external reference, meaning that it is like the external pronoun referring back to the one she sent. And it is said of such a “lam” the external reference.

His statement, “Amma,” is a particle of warning, meaning, “Wake up and know that God has forgiven your father.”

This news is evidence of the obligation to stay in the house, obey the husband, and obey the Messenger of God, peace and blessings be upon him, since he commanded her to obey her husband by staying in his house. It is evidence that these three are reasons for forgiveness for whoever acts upon them and for whoever acts upon them for him, since he says that God has forgiven your father because of your obedience to your husband. So when He forgave her father because of her, it is known that He must have forgiven her first and then her father, since everything that is in the effect must be in the cause. And it may be known from this news that the visitation that women were forbidden from is only the visitation of non-relatives, and as for the visitation of relatives, it is permitted. Do you not see that when this woman asked him, he did not prevent her from visiting her father, but he commanded her to obey her husband, so it is

known that visiting her father was not forbidden to her, even if her husband had not prevented her from leaving his house.

And in it is a glimpse of the etiquette of religion, for it is one of the signs of a believer that he does not do anything except by order of the guardian of his religion, as this woman did. And in it is also an indication that the person most entitled to a woman is her husband, and the one most entitled and most respected in the matter of her religion is her Prophet and the guardian of her affairs in her time and era. Therefore, this woman sent to the Messenger of God, peace be upon him, asking him for permission in a matter that her husband had forbidden her from doing, because she knew that he was better than her husband and more entitled to her than him in the matter of her religion. So when her husband ordered her to do it, she did that.

And he, may God sanctify his soul, said: On the authority of him, peace be upon him, that a woman asked him, and she said, “O Messenger of God, what is the right of the husband over the wife?” He said, “That she should not give charity from his house except with his permission, and that she should not refuse him herself even if she is on the back of a camel saddle, and that she should not fast voluntarily except with his permission, and that she should not leave her house except with his permission. If she does so, the angels will curse her, the angels of heaven, the angels of earth, the angels of pleasure, and the angels of wrath will curse her until she returns.” She said, “Who is the person with the greatest right over a man?” He said, “His father.” She said, “Who is the person with the greatest right over a woman?” He said, “Her husband.” She said, “O Messenger of God, do I not have a right like his?” He said, “No, not even one out of every hundred. And if I were to command anyone to prostrate to anyone, I would have commanded the woman to prostrate to her husband.”

In the book Mukhtasar al-Athar, he forbade preventing her from providing for him and from working for him. It is also mentioned that a woman came to him and said, "O Messenger of God, I have a husband who is harsh, and I did something to make him more affectionate towards me." The Messenger of God, peace be upon him, said to her, "Shame on you! You have troubled your religion, and the angels of heaven and the angels of earth have cursed you." It is also mentioned on his authority, peace be upon him, that he ruled that Fatima, peace be upon her, his daughter, should serve what was inside the house, and he ruled that Ali, peace be upon him, should serve what was outside it. Al-Sadiq, peace be upon him, was asked about the right of a woman over her husband, who, if he does something, is kind to her. He said, "He should feed her and clothe her, and if she harms him, he should forgive her." He said, "I had a wife who used to harm him, and he would forgive her and say, 'The Messenger of God, peace be upon him, said, "A woman is like a rib; if you leave it, you will benefit from it, and if you straighten it, it will break.'" It was said to him, "So a woman is jealous of her husband?" He said, "That is from love."

Know that this report contains numerous commendable legal rulings that I must summarize in a few words and a concise phrase, so I say:

The first is the obligation to ask about what is meant, as this woman asked, and she must be one of three: either one of his wives, so she asked him as she wished, or a woman who is a close relative of his, so she asked him politely without covering herself, or a woman who is not a close relative of his, so she asked him from behind a veil or in front of some of his wives or close relatives. The most likely scenario is that she was a stranger, since he mentioned her indefinitely.

The second is that she asked him what he owed her.

Third, charity from the husband's money is not permissible except with his permission, for in matters of money she is like other people, and nothing is permissible for her except what he has given her permission for and is satisfied with.

The fourth is that she should not prevent him from having intercourse with her if he requests it, even if she is riding on the highest saddle. Here, "the back" means the highest, and "the saddle" (with the vowel mark) means the

saddle. There are two opinions regarding this matter:

One of them is an exaggeration in empowering herself.

Secondly, it is a symbol in the true inner meaning, and you will see it in its place if God makes it easy. It contains an indication that intercourse on the backs of animals is permissible, and if it were not permissible, he would not have said, even if it was on the back of a saddle.

The fifth is that she may not perform any voluntary acts of prayer or fasting, or any other acts of worship, except with his permission. We said that she may not do anything except with his permission because all acts of worship are like fasting. If it is not permissible except with his permission, then none of them are permissible except with his permission. That is, she may not perform voluntary fasting except with his permission if he forbids her from it, otherwise there is no harm in that.

The sixth is that she should not leave her house except with his permission. This ruling has been mentioned in more than one place previously, except that the addition here is that

he made it obligatory for the angels to curse whoever leaves her house without her husband's permission. The angels are of many types and numerous categories, and they are mentioned in many books that can be found there if you wish to know about them. In this hadith, four types are mentioned: those in charge of the heavens, those in charge of the earth, those commanded to reward those whom God is pleased with, and those commanded to punish those whom He is displeased with.

His statement, "until she returns," means until she returns to her home and her designated place.

The seventh is that the greatest people have a right over a man are his father and then his mother, as God Almighty said, "And be kind to parents." He linked their mention with His mention and commanded kindness to them after commanding obedience to Him. Thus, it is known that the greatest people have a right over a man are his parents. Know that men and women are equal in the right of parents. Then the right of the husband is more obligatory and greater over the woman than the right of her parents. That is, if the right of her parents and the right of her husband are combined in one

place, then the right of the husband is greater than the right of the parents. Otherwise, they are equal in the right of parents.

The eighth is that the one with the greatest right over a woman is her husband, and his rights over her are numerous and varied. Some of them have been mentioned in this report, some in what has preceded, some in what has followed, and some in other books in various places. If I were to gather them all in this place, the book would become too long and would exceed its limits. So, know them from their places, and you will be guided.

The ninth is that a woman does not have a right over her husband that he has over her, not even one of a hundred rights, meaning she has nothing of it, because one of a hundred is a tenth of a tenth, and it is the smallest part, there is nothing less after it, because the number up to a hundred may be called by separate names, and what is after a hundred is only names composed of what came before it, so it is known that there is nothing less after a hundred, so the meaning is that she has nothing of the same kind of right as him, neither little nor much.

And the tenth is that he emphasized the obligation of the husband's right over the wife

and exaggerated it to the point of likening him to her god and making him as if he were a god to her after the greatest god, even though divinity is only for God, there is no god but Him. Therefore, he said, if prostration were obligatory for anyone after God, it would be obligatory for the husband, but it is only obligatory for God. Therefore, I did not command her to prostrate to her husband, but I commanded her to him with every kind of obedience except prostration. And what is used for the Imams, may God's prayers be upon them, is not prostration, but rather kissing the ground that he trod on. And if that is considered prostration to them, then they are more deserving of it and more worthy of it, for everything that they are glorified with is only glorification of God, the Most High, the Most Great.

Eleventh, she should not withhold her support from him. Support, with a kasra, means giving and assistance. Her work, with a fatha on the ra, means profession and earning. That is, she must give to him as she gives to others if it is her day of giving, or give him something he asks her for. She may also have to work with him in his work and earn from his earnings, or **teach** him her work and earnings if she knows, or

delegate to him her work, earnings, craft, or trade if she has any, and she should not withhold any of this from him.

The twelfth is that she should not place on him any amulets, charms, or types of magic to make him infatuated with her and infatuated with her love, and that he is bald and that doing that is ugly, and he mentioned the reason for the prohibition of it, which is that it disturbs and corrupts the religion, and the angels of heaven and earth curse the one who does it.

And harshness with a kasra is the opposite of gentleness, and it is roughness of nature, and his saying something means an amulet or charm, and to make him affectionate means to make him inclined towards me and make him affectionate towards me, and the affection with a fatha is a bead for taking, and with a movement it is a plant that twines on trees, it has no leaves or branches, and cattle graze on it. Some of its roots are taken and twisted and raised, and it is thrown on the woman who is angry so that she loves her husband, and on the harsh man so that he loves his wife. And a word with a damma on the alif and a kasra on the fa and its tanwin is an indefinite word that is said when denouncing,

and its languages are forty mentioned in the book of the dictionary, so know them from there.

His statement, “and your curse,” is a report about the angels cursing her or praying for a curse upon her, and both are true.

Thirteenth, he obligated the woman to do what is needed for the household’s interests that are related to its interior and do not require leaving it, such as grinding, kneading, baking, cooking, sweeping, furnishing, saddling, and other such interests. He obligated the husband to do what is needed that requires leaving the house, such as buying food and clothing, seeking a livelihood, defending against harm, fighting enemies, and other things that require leaving it. He clarified this ruling by the actions of his family, as he ruled on Ali and Fatima, peace be upon them, with what is mentioned in detail here.

The fourteenth is that he mentioned the limit of the one who is kind to his family, and it is divided into two sections:

One of them is to spend on her what is necessary for her, which is food, clothing, housing, and marriage.

The second is that he should forgive her if she harms him with something that displeases him, but which is not scandalous, such as adultery and pre-ejaculate. Then he mentioned as evidence for that the action of his father in forgiving a woman of his who used to harm him.

His saying, “Woman is like a rib,” means that she is crooked in her creation, just as a rib is crooked in her creation, because she was created from a man’s rib. If you leave the rib as it is , you will benefit from it, but if you try to straighten it, you will break it. Likewise, if you leave a woman as she is, you will benefit from her, but if you try to straighten and refine her, you will corrupt her.

The fifteenth is that there is nothing wrong with her being jealous of her husband and opposing him with disagreement outwardly, and **that is due** to disagreement in her heart, but it is a sign of affection towards him. That is why he said that out of love, i.e. a sign of love, and he was jealous of his wife and she was jealous of him, i.e., opposing him with disagreement. And his saying, “It was said to him,” the pronoun refers to the truthful one, peace be upon him.

And he, may God sanctify his soul, said: On his authority, peace be upon him, he said: If a woman knows her Lord and believes in Him and His Messenger and knows the virtue of the family of her Prophet, and prays five times a day, and fasts the month of Ramadan, and guards her chastity and obeys her husband, she may enter Paradise through whichever of its gates she wishes.

She knew, she learned, and she believed in him, she accepted him, and she was protected in him, she was protected (with a kasra on the sad), she was chaste or she got married, and the husband protected her, so she was protected (with a fatha on the sad), she was chaste and she guarded her private parts.

In this narration there are conditions that whoever fulfills them is guaranteed Paradise, and they are eight: knowledge of the Lord, belief in Him, belief in His Messenger, knowledge of the virtue of the Prophet's family, performing the five daily prayers, fasting the month of Ramadan, chastity, and obedience to one's husband. There are also eight gates of Paradise, and eight Gardens. I have mentioned them all in

the treatise on clothing that I have written on the meaning of clothing.

His statement, “I wished,” is news from him about honoring her by giving her the choice of which of its doors. This narration only came as an indication of the obligation to obey the husband, and she is only rewarded for obeying him if she fulfills the remaining conditions mentioned with it, and it is from the chapter of companionship because obedience is the origin and foundation of good companionship.

And he, may God sanctify his soul, said: On the authority of Sal’a, he mentioned women and said: What will become of them when they adorn themselves with gold and wear silk, and they will burden the rich and follow the poor?

He burdened him with what was difficult for him, and he was tired, like joy, the opposite of rest, and his saying, “mention of women,” means their conditions.

His statement, "So how can they provide for them?" means how can husbands provide for their needs? That is, they cannot provide for them.

His statement, "If you adorn yourselves," has two interpretations: one is if they request gold jewelry and silk clothing.

And the second is if they get used to that and it becomes customary among them, meaning if they do that, their husbands will be unable to do it for them. Then he clarified their inability by saying, "So they burdened the rich," and there are two aspects to this: The first is that they commanded **him** to do what is difficult for him and he cannot attain it except with great difficulty, and the second is that they made him seek what cannot be attained except with hardship. And his saying, "And they pursued the poor," means that they deprived him of his comfort and made him suffer hardship by toiling to seek what he can never attain.

This narration is an order from him for women to be content with whatever means of livelihood they have, and he also orders men to discipline them in this way and not to accustom them to gold and silk, so that they will tire themselves out for that, and it is not obligatory

for them to adhere to piety and obedience to their husbands, and it may also be obligatory for them to adhere to that, as stated in the book Mukhtasar al-Athar: He said, “The best thing a woman can adorn herself with is piety towards God Almighty and obedience to her husband.”

The ruling in this matter, according to the Sharia, is that a woman is not obligated to ask her husband for gold jewelry and silk clothing, nor is she entitled to that from him. Rather, she is entitled to him to clothe her with what is customary among the average people of the country.

This narration is evidence of the permissibility of gold jewelry and silk clothing for women if they find it. Rather, he forbade them from burdening the rich and causing hardship to the poor. Otherwise, gold and silk are permissible for them. The rich are those who find what they seek, and the poor are those who do not find what they seek.

And he, may God sanctify his soul, said: On the authority of Ali, peace be upon him, that he said: Whoever obeys his wife in four things, God will throw him face down into the fire. So it was said to him, "What is that obedience, O Commander of the Faithful?" He said to him, "She asks him to go to weddings, to mourning gatherings, to medical appointments, and to bathhouses."

He obeyed him, he obeyed him, obedience, like obedience, he submitted to him, and the trait with the opening is the trait, its plural is traits, like a book, and what is meant by it here are actions, and he threw him down, like he threw him down, and the visit with the opening is the visit of the sick, its plural is visits, and the meaning is that whoever gives permission to his wife if she asks his permission for these actions, God will punish him in the Fire.

His saying "May God throw him down" is a metaphor for the extreme humiliation of the torture.

His statement means to ask for his permission.

In this narration there is a prohibition of four things, and most of the explanation of all of them has already been given. The explanation of the brides when mentioning the feast at the beginning of the chapter, the explanation of mourning when he said he forbade women from walking in the middle of the road, the explanation of visiting the sick when mentioning the woman who asked permission to visit her father when he narrated it, and the explanation of the bathhouse when he said he forbade women from entering the bathhouses.

The additional statement in this narration is that the weddings that women are forbidden from are when they go to gatherings of non-relatives and enter singing sessions and sit in them and expose themselves to men. All of this is forbidden and prohibited. But if they go to a meal to which they have been invited in seclusion, with modesty and veiling, and eat in seclusion from the eyes of men, and go out to it with the permission of their husbands and return to their homes in seclusion and chastity, then there is nothing wrong with that, as this is not related to weddings at all. Rather, it is a feast and food. The term “wedding” is only used for gatherings that are held at the wedding.

The prohibited wailing is when women enter a mourning gathering and wail along with the wailing, thus exposing themselves to the eyes of men. All of this is forbidden because it is forbidden to be unveiled, to wail, and to attend a mourning gathering.

The sheikhs of India, may God have mercy on them, asked the preachers of Yemen, may God sanctify their souls, about these four things and said that the women of India do not abstain from all of them except for the baths, as they are not in India and they are not accustomed to them. They replied that nothing should be relied upon in this matter except what came in the Sharia, not on the actions of the people of India.

And his saying, may God sanctify his soul: On the authority of Ali, peace be upon him, that a man from the Ansar came to the Messenger of God, peace be upon him, with his daughter and said, “O Messenger of God, her husband hit her and it left a mark on her face, so let her be punished by him.” The Messenger of God, peace be upon him, said, “That is for you.” Then God revealed, “Men are in charge of women by what God has given one over the other and by what they spend of their wealth. So righteous women are devoutly obedient, guarding in [the husband’s] absence what God would have them guard. But those [wives] from whom you fear disobedience - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you, do not seek a way against them.” That is, they are in charge of discipline. The Messenger of God, peace be upon him, said, “You wanted one thing, and God wanted another.”

It is obligatory, like a promise, it is obligatory, it is necessary, so it is obligatory, and it affected it, it left an effect on it, and he retaliated the killer with the killing, he killed him

with it, and retaliation is the retribution, the uprightness is like the strength, the goodness of doing something, and obedience is the devout women, and he guarded him, and the unseen is everything that is hidden from you, the woman became disobedient, she became disobedient to her husband and hated him, and he admonished him, he admonishes him, admonition and admonition and admonition, he reminded him of what softens his heart of reward and punishment so he took heed, and he abandoned him, he cut him off, and he lay down like he struck, he placed his side on the ground, and the bed is like a seat, its plural is beds, he sought him.

His saying "with manners" means "with discipline," and his saying "a matter" means "something."

Know that these two narrations are in the explanation of the prohibition of striking women, and the first is a command and the other is a ruling, and the other is evidence for the first, and the first has two sections: one of them is in the prohibition of striking, which is his saying that he prohibited striking women, and the second of it is in the permission to strike in the obligatory, which is his saying in the non-obligatory, for it is an exception, meaning they

should not be struck except in the obligatory. Likewise the other has two sections: one of them is in the prohibition of striking, which is his saying that is for you, and the second of it is in the permission to strike, which is his saying and strike them. And in the second there is one additional issue to the first two, which is the prohibition and the permission, which is that they should not be struck except in the obligatory, and if one of them strikes his wife in the obligatory or non-obligatory, he does not give her a slap, and it is his saying, “Men are in charge of women,” and his saying in the non-obligatory.

The obligation that allows them to be beaten in twenty ways, or even more:

These are: disobedience, adultery, obscenity, leaving homes, harassing men, conversing with them, bringing them together with women, gossiping among them, quarreling with them, theft, betrayal, lying, divulging secrets, wasting money, corrupting religion, losing children, going to weddings, funerals, clinics, and bathhouses.

These twenty faces must be struck until they are cleansed of them.

His statement "fa-athar" means that the effects of his blow were visible on her face.

His saying, "He who has lost her," means, "Order me to exact retribution for her from him." And his saying, "That is for you," means, "The retribution is for you," meaning, "Take retribution for her from him," meaning, "Strike him as he struck." So God, may He be glorified and exalted, forbade that by saying, "Men are in charge of women," meaning, "It is permissible for them and it is obligatory for them to discipline them."

He then mentioned two reasons for this:

One of them is his preference for them over them in their faith, minds, and fortunes, as the Commander of the Faithful, Ali, peace be upon him, said: Women are deficient in faith, deficient in minds, and deficient in fortunes. The deficiency in their faith is their abstention from prayer and fasting during their menstrual periods. The deficiency in their minds is that the testimony of two women is like the testimony of one man. The deficiency in their fortunes is in his saying, peace be upon him, that the male has the share of two females.

The second is their right to spend on them.

Then he divided women into two categories:

One of them is that it is not permissible to strike them, but rather they must be honored, and this is what he said, “So the righteous women,” up to what he said, “as God has protected them.”

The second is that it is permissible to strike them until they are stabbed, and this is what he said, and what he said, until he said, “a way.”

His saying “devout” means obedient to their husbands, guarding their private parts as God has commanded, that is, by God’s commands that they not reveal them except to their husbands.

His saying, “So admonish them,” means remind them of the reward for obeying their husbands. If they heed the admonition, then all is well. Otherwise, keep them away from your beds. If they fear separation from you and return to you, then all is well. Otherwise, beat them until they obey you. Then do not seek any way to punish them, meaning any trick to beat them after they have obeyed.

These are three levels of discipline: the first is admonition, the second is abandonment, and the third is striking.

His statement, "Those who are in charge of good manners," means those who are in charge of discipline.

His saying, "I wanted something," means that he wanted what God commanded regarding retaliation in general, as He said, "And there is life for you in retaliation, O you of understanding." And God wanted something else, meaning that He preferred them over women by explaining that they were not subject to retaliation. This happened because he ordered retaliation, and God, may He be glorified and exalted, forbade it, because he had brought a new law whose rulings were revealed to him day by day. The ruling on retaliation had been revealed to him at that time, so he ordered it. Then the ruling on the preference of men over women was revealed to him on that day, so he ordered it and made it known to his nation. So the two rulings are established: retaliation among people, and the preference of men over women. So understand this.

And he said, may God sanctify his soul, and on the authority of the Messenger of God, peace be upon him, that he said: Jealousy is part of faith. And any man who senses something of immorality in his family and does not feel jealous, God will send to him a bird that will stay for forty mornings saying to him, whenever he enters and leaves, “Greet, gret.” If he does not do so, it will wipe its wings over his eyes. If it sees something good, it will not see it, and if it sees something ugly, it will not deny it.

He was jealous of his wife, he was jealous with the jealousy of a father and he was averse to her veil being violated. And “ayma” is a conditional relative pronoun in the nominative case, added to what follows it. And every noun that comes after it is in the genitive case because of its addition to it. “Ma” is extra and does not do anything and does not prevent anything from doing. So “rajul” is in the genitive case because it is added to it. And “ayma” is the subject and its predicate is in “ahasa,” and “ahasa” means he knew. And “al-fujur” is the instigation to adultery. And “falam yaghra” with a fatha on the ghayn means he did not abstain from it. And he

continues to stay. And “saban” means a day. And “kullama” is a condition. And “gharra” and “gharra” with a kasra on the ghayn is an imperative for the present one who is jealous, like “khafa” for the one who is afraid. And the repetition of the imperative is for the intensity of emphasis in it. And “al-masah” is passing the hand over the liquid and stained thing to remove it. And “masah” is like “mana’a,” and “ankara” means he hated it.

His statement that jealousy is part of faith means that it is a part of it, because it is divided into a limited number of parts, which are all that God has commanded and approved of, and jealousy is one of them. The meaning is that every believer must be jealous of his wife, and his faith is known by jealousy.

His saying, "Any man," means any man who has not been deceived, wiped his eyes.

There are two interpretations of the bird: one is that it is a metaphor for an angel in the form of a bird, whom God entrusts to him, so he remains with him but does not see, speak, or hear his words.

Secondly, God Almighty sends a bird that appears to the eye to be like a mosquito or larger,

and it does what was said about it, but it is neither seen nor heard.

His statement "forty mornings" refers to a period of time that God determines in most matters, whether good or bad, and He grants respite if He wills.

His statement "wiping" is an explanation of the wiping of the bird and the king, and this is all a metaphor for stripping him of his modesty, so he does not care what he says or what is said about him.

His statement that he did not see it did not approve of it.

His statement that he did not deny it means that he did not hate it, that is, he did not distinguish between good and bad, but rather he would be a cuckold who does not seek good and does not hate scandal.

And he, may God sanctify his soul, said: On the authority of Ali, peace be upon him, that he said: There is no jealousy in what is permissible.

This is an explanation of the jealousy that men must have towards their women, as explained in the narration preceding this one, and also an explanation of the jealousy that women must have towards themselves, which is jealousy regarding what is forbidden, as will be mentioned later in this narration.

Jealousy is of two types:

One of them is forbidden, and it is an obligation incumbent upon men and women, as we mentioned before.

The second is in what is permissible, so it is disliked and prohibited, as mentioned in this narration. These three narrations that came in the chapter on jealousy may be explained by what came in the book Mukhtasar al-Athar, which is his saying: On his authority, peace be upon him, he said: Jealousy is from faith, and masturbation is from hypocrisy, and that is the gathering of men and women for that reason. And in another hadith on the authority of Ali, peace be upon him, he said: The Messenger of God, peace be upon him, prohibited masturbation with a lam, which is the abandonment of jealousy. The origin of masturbation is from the man revealing his secret, meaning he made it known. So he took his

revealing his family to men from that. As for jealousy in what is permissible, it is disliked and prohibited. Ali, peace be upon him, said: There is no jealousy in what is permissible after the Messenger of God, peace be upon him, said: Do not say anything until I come to you, meaning the night of his entering with Fatima, peace be upon her, after she had come to him. And the Messenger of God, peace be upon him, said that to them after they had lain down, so Ali, peace be upon him, held back, and the Messenger of God, peace be upon him, entered and prayed for her and blessed her, then he went out.

And he said, may God sanctify his soul: On the authority of the Messenger of God, peace and blessings be upon him, that he said: Jihad has been prescribed for the men of my nation and jealousy for its women. So whoever among them is patient and seeks reward, God will give her the reward of a martyr.

The books of obligation: Jihad is the jihad against the enemy and the jihad of the self against what is forbidden, and jealousy is jealousy in what is forbidden, and she endured,

meaning she endured if marriage was impossible, like a woman whose guardian is absent in a country from which he cannot come or send an agent to her, that she endured if she was prevented from what she desired of intercourse, like a woman whose husband was lost or absent from her, or became ill with an illness that weakened him from intercourse, or he was imprisoned, so she endured.

The third meaning is that she is patient if she marries a man who has intercourse with her without what she wants, so she is patient and seeks reward, that is, she asks God, may He be glorified and exalted, in these three cases, for the reward of her patience. God gives her the reward of a martyr because the obligation of jealousy is imposed on them like the obligation of jihad on men, and their patience in abstaining from what is forbidden by suppressing desire is like the killing of a martyr in the cause of God, may He be glorified and exalted. So she has the reward of a martyr in the cause of God, so know this.

The great preacher Hatim Ibn Ibrahim, may God sanctify his soul, narrated on the authority of the Commander of the Faithful, Ali Ibn Abi Talib, peace be upon him, that he said: “The jealousy of women is disbelief.” This contradicts

his saying, peace be upon him, “Jihad is prescribed for the men of my nation, and jealousy for its women,” in the apparent meaning of the statement, but it is not of this meaning. So look at its agreement and disagreement. Rather, it agrees with the strength of “There is no jealousy in what is permissible.” That is because he says: “The jealousy of men for their wives in what is forbidden is faith, and the jealousy of women for their husbands in what is permissible is disbelief.” That is, their jealousy for them if they marry others is disbelief because it is a rejection of God’s command, peace be upon him. So this is the meaning of his saying, so understand it.

Know, my brother, may God protect you from what is shameful, and guide you to what is good and beautiful, that since we have finished mentioning the explanation of what came in the mention of the relationship with women, with what God has made easy for us and what the hand of time has generously provided and what the hand of possibility has allowed, we wanted to fulfill what we promised in what came before in explaining his statement that he disliked a man having intercourse facing the qibla, in mentioning the benefits of marriage, so we say:

The benefits of marriage are of three kinds:

One is the benefit of this world, the second is the benefit of the Hereafter, and the third is the benefit of both together.

The first has thirty types: Moderate intercourse revives the instinctive heat, prepares the body for nourishment, eliminates sadness, calms anger, brings joy and happiness, invigorates the soul, removes love, cures melancholia, cures madness, benefits melancholic diseases, phlegmatic diseases, and blood diseases, cures dizziness, clears the eyesight, lightens the body, repels swelling, widens the seminal vessels, lightens the head, repels anxiety, increases appetite, makes food palatable, eliminates brain vapors, cures heart palpitations, resolves chest tightness, resolves uterine suffocation, benefits the liver and flanks, stimulates kidney function, lengthens the hair of the eyebrows, head, beard, and the rest of the body, brightens the complexion, and fattens the body.

These thirty benefits, which I have called worldly benefits, are benefits in this world, since they are used in it. Therefore, they are called worldly benefits.

The second type is twenty:

It is meeting God pure and purified, and being on the natural disposition of the Prophet, may God bless him and grant him peace, and preserving two-thirds of the religion, and the perfection of the religion, and doubling good deeds, and erasing bad deeds in taking the hand, kissing and intercourse, and the presence of angels during intercourse, and writing good deeds and erasing bad deeds according to the passage of water over the hair, and God, may God bless him and grant him peace, taking pride in them on the cold night, and His forgiveness of them therein, and the child being their servant in Paradise, and being present at the Prophet's basin, may God bless him and grant him peace, and the Prophet's multiplication of nations by the multiplicity of his nation, and the two angels surrounding him, and the one who has intercourse being like one who draws his sword in the way of God, and the falling away of sins and being stripped of them, and obtaining the reward of the one who fasts and prays, and doubling the reward during labor, and writing good deeds and erasing bad deeds with every kiss, and its performance without reckoning, and the increase of faith.

The third type is twenty-five:

It is the dwelling, affection, mercy, wealth, purity, chastity, the king's call at marriage and divorce, his call at intercourse and emptiness, following the example of the prophets and the pure imams, birth to a mature child, attaining happiness in family and offspring, knowing the spaciousness in religion, guidance from misguidance, wealth from poverty, revival from lethargy, honor from humiliation, marriage from virginity, shelter from destitution, servants from occupation, companionship from loneliness, elevation from baseness, the continuation of offspring and the preservation of lineages, the preservation of inheritances, and the preservation of the laws of kinship.

These twenty-five types of benefits in this world and the hereafter together, so the total number of types of benefits of marriage is seventy-five types.

If it is said that the benefits you called worldly benefits are obtained through sexual intercourse through fornication, then why did you specify them to legitimate marriage, and why did you say that they are the benefits of marriage and not that they are the benefits of sexual intercourse? We say that some of what

you said may be permissible, but not all of it, but its sin is greater than its benefit, because fornication has sins in the Hereafter and disgraces in this world, and these are known and do not need explanation. They are more deserving of being called harms and calamities than being called benefits and advantages. If that is the case, then it is established that the benefits you called worldly benefits are only in legitimate marriage, like other benefits of the Hereafter and their benefits, and not in anything else. So understand this.

Know that God, may He be glorified and exalted, created mankind from male and female and instilled in their natures the desire for marriage and made that the cause of procreation. He elevated the status of marriage and then elevated the status of man above the actions of animals and purified them from intercourse without marriage or a slave woman. He forbade the woman's private parts except to one man, and made four wives for a man. The reason for this is that if a man had intercourse with a thousand private parts, the lineage would not be corrupted by his intercourse, the inheritances would not be mixed, and the rulings regarding relatives would not be confused. If two

men had intercourse with a woman during one menstrual cycle, you would not know which of them was the father, and the lineage would be corrupted and the inheritances would be corrupted, because the woman has a hidden womb in which the child is deposited, and the man impregnates. Thus, God, may He be glorified and exalted, preserved people's lineages and inheritances and made them aware of their relatives so that they would respect them and preserve them. He looked after them in the most beautiful way by forbidding the woman from having intercourse with two men during one menstrual cycle.

Here we conclude our discussion of marital relations and begin explaining what was mentioned regarding the marriage of guardians, and we say:

His statement, may God sanctify his soul: Mention of the marriage of guardians and witnesses in marriage.

The word “dhikr” with a kasra means to preserve something and to put it on the tongue.

“Nikah” means marriage contract. “Wali” with a fatha means closeness. “Wali” is like “fa’il” and “al-qarib” (close). Its plural is “al-awliya”. “Shahada li-fulan bi-kadha” means he gave what he had of the testimony, so he is a witness. Its plural is “shuhud” and “ishhad”. “Shahada li-fulan bi-kadha” means he took on the testimony of that. “Ashhadahu ‘ala kadha” means he made him a witness to that, like “ashhadahu” and “istashhadahu”, meaning he asked him to give the testimony of what he knew.

This means mentioning the marriage contract of relatives from the paternal line, and who they are, and who is next in line to the contract, and who excludes those below him, and how they are ranked in kinship, and how they conclude it, and mentioning the witnesses who witness the marriage, how they witness it, and how they witness for it, and who is permitted to witness it and who is not permitted to witness it, and why they witness it, and is witnessing obligatory in marriage or recommended?

Know that the term “guardians” in the language refers to all relatives from the father and mother, but what is meant here in his statement “mention of the marriage of guardians” is that the guardians who are

responsible for the marriage contract are the closest relatives from the paternal line, the first and the next closest, and no one else from the maternal line, let alone anyone other than the maternal line. For the maternal line has no guardianship in marriage, neither the most distant nor the closest, and it is not permissible for them to contract it at all. Rather, they are like the most distant relatives in the marriage contract, and they have no part in it. The explanation of these rulings will come later, so be aware of this.

And his saying, “God Almighty said, ‘Then marry them with the permission of their families,’” the word “family” has seven meanings according to the people of language:

The first is the man’s family, his clan; the second is his relatives, those who gave birth to him and those who were born ...

The difference between clan and kin is that a man’s clan is everyone who is counted among his tribe, whether near or far, and whether the lineage between them is connected or not. Kin are everyone who is close to him from his tribe and the lineage between them is connected, as it was narrated that when God, may He be glorified and exalted, revealed to His Prophet, peace and

blessings be upon him, “And warn your closest relatives,” he gathered the sons of Abd al-Muttalib, and their story is known among all the sects of Islam. So, the Almighty, may He be glorified and exalted, meant by clan all of the Quraysh, both near and far. And when He said “closest,” He specified those closest to him with the warning, so He gathered the sons of Abd al-Muttalib for that reason. So, the meaning of “family” in His saying, “Then marry them with the permission of their families,” is that He says, “Then contract them with the permission of their relatives.” So, this meaning is what is intended in the marriage contract, not its six sisters. And God, may He be glorified and exalted, commanded His Messenger, peace and blessings be upon him, to clarify who the family of the woman is who she marries with their permission. He clarified in his Sunnah that they are her relatives from her father's side, not her mother's side. He also clarified their order and who among them is more deserving of the contract than others. He included her male children and her grandsons among her relatives who she marries with their permission, as will be explained later in the detailed issues. So be aware of that.

Know that God Almighty has made mankind into two categories: those related by blood and those related by marriage.

As for the magma, it is of two types: prohibition and ruling.

The prohibition applies to all relatives of the spouses, whoever they may be.

The ruling is of two types: connected and disconnected. The disconnected type is of two types: during life and after death. The one that is disconnected during life is like a man who marries a woman, and she becomes the origin of the marital relationship because she is its cause. If he divorces her, his bond with her is severed, and his marital relationship with her and all her relatives is nullified because it is not permissible for him to do with her everything that was permissible for him before when she was in his contract. And it is permissible for him from her relatives all those who were forbidden to him with her, such as her sister, her paternal aunt, and her maternal aunt, because they were forbidden to him. So if she leaves his bond, it is permissible for him to marry them except for her mother, because she is never permissible for him whether she is in his bond or leaves it.

And what is severed after death is like a man whose wife died, so his in-laws from her relatives were severed in terms of permitting those who were forbidden to him from among them, **except for her and** except for her mother, as we said previously.

The connected one is the ruling on the mothers of the husbands, for the marital relationship is connected between him and them forever and never ends, and it never ends whether the woman is in his custody or has left it, and whether she is alive or has died, but her mother is forbidden to him forever, as God Almighty said: “Forbidden to you are your mothers” up to His saying: “and the mothers of your wives” the verse.

Kinship is of two types: kinship of children and kinship of parents.

As for children, they are of two types: males and females. Females have no share in the guardianship of marriage and they never facilitate the contract. Males facilitate the marriage contract of paternal relatives such as sisters, aunts, and cousins. As for the sister's daughter and the cousin's daughter, their guardians are the relatives of their fathers.

As for the male child, he is responsible for the marriage contract of his mother because God, may He be glorified and exalted, has made him her guardian in the Sunnah of His Prophet, peace and blessings be upon him, even if he is not related to her father and she is not related to his father. But He made him her guardian because of his kinship to her and her closeness to him, because he is the closest person to her after her father. Likewise, he is responsible for the marriage contract of his grandmothers, the mothers of his fathers, as far back as they are related.

As for the parents, the mother does not have the authority to conduct the marriage contract of the son or daughter at all, because women have no share in the authority to conduct marriages. Rather, the authority is only for men from the paternal relatives. The father, however, has the authority to conduct the marriage contract of the son and the son's son if they are minors, and the daughter and the son's daughter if they are below the age of marriage.

And we want to mention in this section some of the rulings on marriage that came in the section on marriage in-laws and on spouses themselves. We say that the ruling on spouses is

of many types, and we mention fifteen types of them which will be evidence for the rest:

The first is that it is not permissible for anyone to touch a woman except through marriage.

Secondly, she becomes permissible for the husband if he marries her.

The third is that she becomes forbidden to him after she was permissible to him if he divorces her and her waiting period ends. This divorce is called the divorce of the Sunnah.

Fourth, she becomes permissible for him after divorce if he marries her with a future contract.

Fifth, she is not permissible for him if he divorces her during the waiting period with three divorces within its known duration until she marries another husband. This divorce is called the divorce during the waiting period.

The sixth is that she becomes permissible for him after three if she marries another husband and then that other husband dies or divorces her, and then the first one marries her with a future contract.

The seventh is that she is never permissible for him after the nine divorces if he divorces her three times for the waiting period, because he divorces her three times, so after the end of her waiting period she marries another husband, then she leaves the husband, so the divorcer marries her with a new contract, then he divorces her three times a second time, so she does to herself as she did the first time, so he marries her with a new contract a second time, then he divorces her three times a third time, so she is forever forbidden to him after these nine divorces, and this divorce is called the divorce of hardship.

The eighth is that it is never permissible for him to marry her while in a state of ihram, with the knowledge of her or one of them.

The ninth is that she is never permissible for him if he marries her during the waiting period with the knowledge of both of them or one of them.

And the tenth is that she is never permissible for him if he curses her.

Eleventh, her guardianship is connected to him if he marries her, and it is severed from him if he divorces her, and she is released from his

rule if he dies, so she can do with herself whatever she wants in terms of what is good.

The twelfth is that her mother's guardianship over him is never severed, and she is never permissible for him.

Thirteenth, her daughter becomes forbidden to him if he consummates the marriage with her.

The fourteenth is that her sister, her paternal aunt, and her maternal aunt are forbidden to him if she is under his guardianship and is alive.

The fifteenth point is that these three become permissible for him if she is divorced or dies.

These fifteen rulings include most of the rulings on marriage and marital ties, while the rest of the rulings are detailed in the books of jurisprudence in their respective places, and you will find them full of them if you browse through them.

His statement is based on the authority of Ja`far ibn Muhammad, on the authority of his father, on the authority of his forefathers, on the authority of the Messenger of God, peace and blessings be upon him, that he said: “There is no marriage except with a guardian and a just witness.”

The conjunction “wa” is a conjunction to the statement “Allah said” (God, peace be upon him). “An” is a particle of separation, and it is of two types: connected and disconnected. The disconnected one separates the one who is separated from the one who is being ...

His saying, “And on the authority of Ja`far ibn Muhammad, peace be upon him,” and so on, is from the omission of the verbs of the chains of transmission. Its meaning is: We have narrated on the authority of Ja`far ibn Muhammad that he narrated on the authority of his father, on the authority of his forefathers, one after another, that they narrated on the authority of the Messenger of God, peace be upon him, that he said: “There is no marriage except with a guardian.” That is, it is not permissible to contract a marriage with a woman except with the permission and consent of her guardian.

That is, no one shall contract her marriage except her guardian, or the one whom he appoints during his lifetime, or the one to whom he appoints after his death if she has not reached puberty. And if someone other than her guardian contracts her marriage without his permission, the marriage is invalid. And two just witnesses, that is, two just witnesses from among those who were present at the marriage ceremony shall witness the marriage. This witnessing is recommended, as will be mentioned later. As for guardianship in marriage, it is obligatory, and marriage is not permissible without it.

Know, my brother, that the rulings on marriage are numerous and abundant. If they were gathered in one place, the discussion would become lengthy and the explanation would become extensive, and the book would exceed the bounds of clarity, let alone brevity and conciseness. Therefore, we left them in their places and did not gather them all in this book. Rather, I only intended to explain linguistic terms in the book on marriage from the book of Da'a'im, which requires that some of its folds be opened. I have attached to it some comments on what it contains of narrations. I have done what I

hoped for and what I resolved, and praise be to God for that. So whoever wants to have all the rulings on marriage that exist in our time should look closely at all the comprehensive books on jurisprudence, such as the book Mukhtasar al-Athar and others that are in the library of Da'wa, so that he may find what he is looking for regarding the intended purpose of them, for they are full of them and are available and accessible to whoever asks for them.

The word “no marriage” in his statement is a negation of the entire category, meaning that no type of marriage is permissible except with a guardian, because marriage is of four types:

The first is that the marriage of a minor girl cannot be contracted except by her father or her paternal grandfather, or whoever they order to do so.

Secondly, the marriage of a virgin who has reached puberty is contracted by her guardian, whoever that guardian may be, from among those who are close to her, not from among those who are distant, with her permission.

The third is the marriage of a previously married woman who has reached puberty. Her guardian sits with her in the same manner. The

difference between the marriage of a previously married woman and the marriage of a previously married virgin is that the previously married virgin is consulted and she responds, or laughs, or cries, or is dressed, and that is her consent, and her guardian may marry her off with one of these signs. As for the previously married woman, she is not married unless she consents and gives permission. For this difference, I made it into two types.

The fourth is the marriage of a female slave, which is contracted by her master, for he is her guardian, since guardianship is a branch of lineage, so she cannot be married except with his permission and command.

His statement, “except for a guardian,” indicates that it is permissible for any of her guardians to conduct her marriage contract, whoever he may be, first in line, and next in line, and next in line, because the exception is connected, meaning that no marriage is permissible except the marriage contracted by her guardian.

His statement, “and two just witnesses,” and its indefiniteness, also indicates that it is permissible for the witness to be anyone who is present whose testimony is permissible, whether

near or far. Justice (with a fatha) is the opposite of injustice, and what is established in people's minds is upright, and what is between the two extremes, like justice (with a fatha), is just from the word "just" (with a fatha). Justice (with a fatha) is in the singular form, and it is the collective noun. A just man and a just woman.

His statement, "and two just witnesses," means two witnesses who are mediating between the two disputants, who do not favor one of them, but rather testify for each one, and for each one what is due to them and against them, and they do not act unjustly in that. And in the book of Al-Yanbu', the mature, believing, intelligent person, known for his lineage, not known for lying or violating in idleness, who is knowledgeable about the rules of testimony, not known for injustice or neglecting a duty, not attached to the world, not lacking in chivalry, and not accused of any innovations or whims, is just and his testimony is acceptable unless he uses it to benefit himself or defends himself.

Know, my brother, that we want to mention in this narration, from this chapter, issues concerning the rulings of the guardians of marriage and its witnesses, explained and clarified, so that it may be made easier for the

seekers and clearer for those who desire it, because it may be found scattered in various books, so we have gathered it in this place. It is nothing but taken from the books of jurisprudence found in this Tayyibiyya call. I did this only because all of this is the knowledge upon which action is based, and what I mentioned in the past is that which is partly knowledge and partly action.

Ninety issues, which are these:

Firstly, marriage is not permissible except with a guardian and two just witnesses.

Secondly, any marriage contract made without a guardian is invalid.

The third is that a father may marry his underage daughter without consulting her.

The fourth is that the father has the right to marry off his underage son without his permission.

Fifth, it is permissible for a man to marry off his underage son, but it is not permissible for him to divorce his underage son's wife until he reaches maturity, at which point he may decide whether to divorce her or keep her.

The sixth is that the grandfather, the father of the father, has the same authority as the father, meaning that the grandfather can marry his son's underage daughter without consulting her, and he can also marry off his son's underage son without his permission, and he cannot divorce his wife until he grows up.

Seventh, the grandfather, the father of the father, has more right to make the contract than the father if they are both present in one session, otherwise they are equal in terms of authority, each of them has the right to make the contract without the other.

The eighth is that a mature woman may not be married unless she is consulted, whether the marriage contract is made by her father, grandfather, or any other guardian, whoever that guardian may be, and she may not be married except with her permission.

The ninth is that a virgin who has reached puberty and has not yet married, if she is consulted, should either give permission for marriage because she knows about it, or remain silent because of shyness that overcomes her, or cry because of the horror of what is presented to her because she has never seen anything like it, or laugh because of the extreme joy at what is

coming to her that she does not know, because women are different in their natures and rarely does one resemble another. If one of these four signs is true, she should be married, otherwise not if she refuses to do so.

The tenth is that a widow, who was married and then her husband died or she was divorced, cannot be married until she gives permission for the marriage and is satisfied with it. She cannot be married with those signs, but rather her consent is her permission with her own consent, because she is far removed from shyness, fear, and intense joy.

Eleventh, a man has the authority to arrange marriages for his young sons and daughters. He may arrange marriages for whomever he wishes without consulting them. When they grow up, he has no authority over his sons regarding their marriages. Rather, they are free to choose their own path and marry whomever they wish, however they wish. Their father has no share in their marriage authority at that time, neither small nor large. As for the daughters, when they grow up, their marriage authority is divided equally between them and their fathers. They are not permitted to marry without their fathers' consent. Rather, if they are satisfied and they are

satisfied, their marriage is permissible, otherwise not.

The twelfth is that if fathers marry off their sons and daughters when they are young, they are bound by the marriage contract made by their fathers and they have no choice in it to be satisfied with it or not, rather it is obligatory.

The thirteenth is if the father appoints an agent to arrange the marriage of his underage son or underage daughter, and the agent marries, that is permissible. The grandfather in that regard is in the same position as the father, as has been explained previously.

The fourteenth is that if the closest guardian of an adult woman, whether it be her father, grandfather, or someone else who is entitled to her guardianship at that time, appoints an agent to arrange her marriage, and the agent marries her, that is permissible.

The fifteenth is that if a Muslim woman of age appoints her Christian guardian to marry her, and he marries her, that is permissible.

The sixteenth is that if a non-Muslim marries off his Muslim daughter while she is underage, it is not permissible because a non-Muslim has no authority over a Muslim. Likewise, it is not

permissible for him to marry off his underage son. If one of the parents converts to Islam, his young children are Muslims.

The seventeenth is that it is permissible for a woman to appoint two agents who are of equal kinship to her, or many agents who are of equal kinship to her. If one of them marries her, that is permissible. If each of them marries a man, then the marriage is for the first one. If the first one is not known, the marriage is void and must be restarted.

The eighteenth is that if she is a child and her father marries her off to a man and her grandfather marries her off to another man, then the contract is the contract of the first one, and if the first one does not know, then the marriage is void and a new one is started.

The nineteenth is that if the father of an adult woman is absent and her brother, uncle, or one of her guardians marries her off on her behalf, that is permissible.

Twenty, the testimony regarding a woman's agency in her marriage is obligatory; her agency is not valid except with witnesses.

The twenty-first is that if a woman attends the judge's court and appoints her guardian to

marry her, and the judge hears her, he does not need witnesses to her appointment, but rather he needs them to verify whether she appointed a guardian or not. If that is verified, then there is no need for witnesses.

The twenty-second point is that witnessing a marriage is not obligatory, but rather recommended for the purpose of verifying lineage and inheritance, and not out of fear of the ruler. However, this is what is practiced and what is commanded.

The twenty-third is that the two witnesses in agency are those whom the woman calls to witness her appointing her guardian to marry her, and likewise everyone who heard her appointing her guardian and the two witnesses testifying to that is also a witness, and the two witnesses in marriage are those whom the judge calls to witness his contracting that marriage, and likewise everyone who attended his session and saw and heard him contracting the marriage is also a witness to that marriage that he saw and heard and knew, and likewise the matter in all testimonies in all matters, that everyone who is called to witness something is a witness to that thing, and everyone who attended it and saw and

heard it is also a witness to it, even if he did not witness it, but he testifies to his knowledge.

The twenty-fourth is that in marriage, the testimony of women and slaves is permissible, and everything that is permissible from them in matters of money is also permissible, because it is close to the rulings of sales in some of its rulings.

The twenty-fifth is that if her father marries her off and the two witnesses disagree about her consent, with one saying that he married her off against her will and the other saying that he married her off with her consent, then the marriage is permissible. This is if she is an adult and the one who performs the marriage contract is her father because he is trustworthy over her, and likewise if her grandfather is the one who performs the marriage contract.

The twenty-sixth is that the father of a virgin who has reached puberty but has not yet married may marry her off without having witnesses to her agency, because he is trustworthy over her.

The twenty-seventh is that if a virgin who has reached puberty is married off by some of her guardians other than her father and

grandfather, and she denies her permission and he claims her consent, then her word is accepted with her oath, and the husband must provide evidence if he did not consummate the marriage with her consent, and if he consummated the marriage with her consent, then his word is accepted and she must provide evidence that she refused that and he married her off without her consent, and if her father is the one who married her off and she says, "I did not order it," then no attention is paid to her word, and likewise her grandfather, the father of her father, in that regard, is in the same position as her father.

The twenty-eighth is that if her father marries her off and the two witnesses to the marriage disagree about her consent, then the marriage is valid because he is trustworthy over her. And if they disagree about the dowry, with an increase or decrease, then the marriage is valid, and she swears along with her witness and takes the higher amount if she claims it, because this ruling is one of the rulings of money. And if they disagree about her age, so one of them says that he married her off while she was not of age and the other says that he married her off while she was of age and did not consult her, then their testimony is invalid because this is a

disagreement about time, and disagreement about time in matters that cannot be tolerated is not permissible. And the ruling on this marriage is in three sections, and I will mention them in the narration that is at the end of this chapter, God willing.

The twenty-ninth is that if the guardian of a free girl is a slave, he is not allowed to marry her off. If she reaches puberty and appoints him as her agent, it is permissible. This meaning is found in the book Al-Yanbu', so be aware of it.

Thirty: The woman who had no guardian, the judge married her, meaning the one whose guardians all died and none of them remained, and this was verified and valid, her guardian is the judge who takes over the judiciary by order of the just Imam.

The thirty-first is that the judge has priority over her closest guardian who is not an adult and who is kept in seclusion from anyone else.

The thirty-second is that if a woman has a guardian who is an unbeliever who worships idols and has no other guardian, neither near nor far, then her guardian is the judge. But if he is a Christian, then his ruling has already been passed.

The thirty-third is that if a woman's guardian is a slave and she has no other guardian besides him, then his ruling is like the ruling of a People of the Book. That is, if her guardian is the judge, and if she wishes, she may appoint her People of the Book guardian or her slave guardian, and that is permissible if the judge permits it.

The thirty-fourth is that if her guardian refuses to conduct her marriage contract, he should refer it to the next guardian after him by order of the judge, until all her guardians refuse and there is no guardian for her after them, then the judge is her guardian.

The thirty-fifth is that if a woman's guardian demands a bribe for her marriage and refuses without a bribe, and this is valid from him, then her guardian is the judge.

The thirty-sixth is that if a woman loses her guardian or he is absent and there is no one else for her, then her guardian is the judge.

The thirty-seventh is that if a woman's guardian is absent due to the distance of her homeland or the dispersal of her guardians to the point that it is impossible to know them and no news of them has been received, then her

guardian is the judge. This is the meaning of the pertinent question mentioned in the Saifiya fatwas that I included in the twenty-first session of the Saifiya sessions, addressed to the most exalted caller, our master Saif al-Din, may God sanctify his soul. So learn about it from there if you wish.

The thirty-eighth is that if a woman's guardian is insane and there is no other guardian for her, then her guardian is the judge.

The thirty-ninth is that if a woman is satisfied with a man who is a suitable match for her, and another man is satisfied with her but refuses to marry her to the one she is satisfied with, and she has no guardian other than him, then her guardian is the judge.

The fortieth is that if there is doubt about the relationship of her guardian, and the relationship between her and him is not established, and the guardian was with her and most people was related to her father, but this was not proven by evidence and the truth of the matter of her guardian, the judge.

The forty-first is that if the husband denies the marriage, and evidence is presented regarding the contract or the husband's

admission, it is valid, and his denial is not considered a divorce or separation.

The forty-second is that if the wife denies the marriage, and evidence is presented regarding the contract or the wife's admission, it is valid, and her denial is not considered a separation or a denial.

The forty-third is that if the two witnesses deny the marriage, and other evidence is presented regarding the contract or their admission, their denial does not constitute a separation.

The forty-fourth is that if the judge denies the marriage, and evidence is presented regarding the contract or his acknowledgment, his denial does not constitute a separation.

The forty-fifth is that if the guardian denies the marriage and evidence is presented regarding the contract or his acknowledgment, his denial is not a separation or annulment. The meanings of these five issues are found in the book Al-Yanbu' in the chapter on guardians. The completion of these five issues is that if no evidence is presented regarding the contract or acknowledgment, then the denial is a divorce, separation, denial, and dissolution. The evidence

means two just witnesses, and this is the intended meaning in every place where evidence is mentioned, so understand it.

The forty-sixth is that if a married man is joking and says to a woman in jest, "I have married you," and she says, "Yes," then it is not valid. That is, if the marriage contract is made in jest without a guardian or witnesses, then if it is with a guardian and witnesses, then that is permissible.

The forty-seventh is that if a woman is joking and says to a man in jest, "I have married you," and he says, "Yes," then it is not valid if this is done without a guardian and witnesses. But if it is done with a guardian and witnesses, then it is valid.

The forty-eighth is that if a man jokingly says to another man, "I have married my daughter to you," it is not valid if there are no witnesses and she is a child, and it is also not valid if there are no witnesses or an agent if she is an adult. If there are witnesses and an agent, then that is permissible.

The forty-ninth is that if the married man is drunk and says while drunk to a woman, "I have married you," and she says, "Yes," then the

marriage is not valid, whether it was with a guardian and witnesses or without a guardian and witnesses, because he is out of his mind, and in his state of being out of mind, no ruling of the Sharia is valid. He is not entitled to anything from it, nor is he obligated to do anything from it. The same ruling applies if the woman is drunk or if the guardian is drunk.

The fiftyth is that if the person getting married is coerced, the marriage is not valid, whether there is a guardian or witnesses or there is no guardian or witnesses, because the coerced person is not obligated to any of the rulings that he was coerced into doing. The same ruling applies if the woman is coerced or her guardian is coerced.

The fifty-first is that if a woman appoints one of her guardians to marry her off, and he marries her off to someone who is not a suitable match, it is not permissible. The meaning of "suitable" is that a Muslim is a suitable match for another Muslim if he is satisfied with his religion and conduct, except for the family of the Messenger of God, peace be upon him, for no one else may marry from among them because of their superiority over others, and they marry from among others. The meaning of his saying "no one

else may marry from among them" is that no one else may seek to marry their daughters, nor may they propose to them. And if they are satisfied of their own accord and marry their daughters to others from among the rest of the people with their own consent and at their own initiative, then there is nothing wrong with that, not that it is not permissible for anyone else to marry their daughters, but its meaning is what we said, that no one may propose to them. So if they marry with their own consent, then that is permissible and allowed.

The fifty-second difference between a guardian, an agent, and a trustee is that a guardian is a relative by blood, and guardians are those who share in the lineage, the first of whom is the father and grandfather, then the first, then the first, and the closest, then the closest. An agent is one who is appointed for a specific thing, and the principal appoints him during his lifetime due to his absence or because of a matter that prevents him from attending the marriage ceremony. A trustee is appointed upon death, and he carries it out after the death of the testator.

The fifty-third is that if a man bequeaths upon his death or appoints an agent during his

absence to marry off his underage daughter, and the guardian or agent marries her off, that is permissible. If she reaches puberty, then her closest guardian has the right to marry her off on her behalf, and he is more entitled to her than the guardian.

The fifty-fourth is that if a woman comes from a distant country and no one in the country knows her, and she says that she has no husband and has never been married, or she says that her husband has died, or she says that her husband has divorced her, then she shall not marry or be given in marriage until she brings forth upright witnesses that she has no husband, or that he has died, or that he has divorced her. If she brings forth the evidence, the judge shall marry her.

The fifty-fifth is that the marriage of a woman who has provided evidence that she has no guardian shall not be contracted except by the judge or by someone to whom the judge delegates that authority by his order.

The fifty-sixth is that if a woman of age is married off by her guardian without her consent and she is not informed of this until the husband dies, then this is nothing and they do not inherit from each other. Likewise, every invalid marriage does not involve inheritance.

The fifty-seventh is that if a woman denies the husband and says that he did not marry her, and one witness testifies that he married her today and another testifies that he married her yesterday, then the marriage is invalid because they have differed in the time of the marriage contract, and it is not permissible for the time to differ in this because the marriage is only contracted once and it is not from the Sunnah to contract it twice, so they differ in the time of the contract and they are believed in their difference in it, so every marriage that differs in the time of its contract is invalid.

The fifty-eighth is that if a man appoints an agent and marries him a Christian, a slave, a promiscuous woman, a woman of suspicion, a Nasibi, a woman who was born out of wedlock, or a woman who is not religious, chaste, or of good character, then this is not permissible.

The fifty-ninth is that if a judge wants to marry a woman, he can join hands with her guardian and conduct the marriage contract on her behalf and deliver the marriage sermon, that is also permissible.

Al-Sittin said: If a man wants to marry a woman who is his guardian and she has no other guardian besides him, or he is her closest

guardian, then he may appoint an agent, and the woman may also appoint that agent, and he may contract her marriage with him for himself. That is permissible. That is like a man who wants to marry his cousin, and he is her closest guardian, so he does what we said in this matter.

The sixty-first is that a woman presented evidence to the judge that she had no guardian, so the judge married her off, then her guardian came, so her marriage is invalid, and her guardian marries her off with a future marriage.

The sixty-second is that if a woman has an absent guardian and she summons him, but he does not come to conduct her marriage contract, nor does he appoint someone else to conduct her marriage, and evidence is presented of his procrastination in coming and his refusal to appoint her guardian, the judge, to marry her on her behalf.

The sixty-third is that if the woman's guardian is absent and remains absent and does not return for a year or two, or less or more, she waits for him until he returns and takes charge of her marriage contract or his agency comes and no one else marries her, and this is if he does not delay in coming and does not refuse to

appoint an agent and there is no guardian for her other than him.

The sixty-fourth is that if a boy or girl says that they have reached puberty, the judge may ask them for proof of that when the marriage contract is concluded, and he may be satisfied with their admission of that if he knows any signs of puberty from them, otherwise their statement shall not be accepted.

The sixty-fifth is that if an adult woman marries without a guardian, and the guardian comes before the husband consummates the marriage and approves it, it is valid. If he arrives after consummation, the marriage is not valid except by resuming it.

The sixty-sixth is that if a woman has three or more guardians, such as her father, brother, uncle, and cousin, and they are all absent from her, she should send to the closest of them. If he refuses, she should send to the next closest until all her guardians refuse and she has no guardian other than them. Then the judge should arrange her marriage.

The sixty-seventh is that if a woman's father is absent and she has a minor son, she waits for her father to come, and her minor son excludes

everyone below him, such as her brother, uncle, and others.

The sixty-eighth is that if the closest guardian of the woman is her brother and he is absent from her and she has a minor nephew and an adult uncle, she waits for the arrival of her brother or his representative, then her minor nephew has excluded her uncle.

The sixty-ninth is that the closest of a woman's guardians is her grandfather, the father of her father, then her father, then her son, then her son's son, then her full brother, then her full brother's son, then her half-brother, then her half-brother's son, then her paternal uncle, the brother of her father, then her paternal cousin, the brother of her father, then her half-brother, then her paternal cousin, the brother of her father, then those below him in closeness and distance, and whoever among these is closer to her excludes those below him.

The seventieth is that if the woman's full brother is not an adult and her half-brother is absent, the judge shall arrange her marriage because the full brother excludes the half-brother.

The seventy-first is that if a man divorces his wife and then dies before the end of the waiting period for divorce, she begins the waiting period for a widow, and when she has completed it, she may marry whomever she wishes. This is if the divorce was revocable.

The seventy-second is that if one of the witnesses to the divorce forgets and the other is present, the divorce is repeated because the one present is only one witness and the divorce is not proven by one witness.

The seventy-third is that if one of the witnesses to the divorce dies or is absent, and the one present is aware of the two testimonies, the witness present shall contract the marriage by order of the judge.

The seventy-fourth is that if a tyrannical ruler takes a man and forces him to divorce his wife, and he divorces her under duress, then the divorce is invalid, and she is still his wife and cannot marry anyone else, because divorce has five conditions:

The first condition is that the woman be in a state of purity (after menstruation).

The second is that her husband had not touched her during that period of purity.

The third condition is that the two witnesses must be certain of her purity and be just.

The fourth is that the absolute witness should see them both together in one place and at one time.

The fifth condition is that he not be coerced into the divorce; any divorce that violates these conditions, or even one of them, is invalid.

The seventy-fifth is that if a just woman testifies that a slave girl has reached puberty and her pubic hair has grown, and her guardian or the judge, if she has no guardian, marries her, and then her husband says, "When I examined her, I did not see that her pubic hair had grown, so I turned away from her," the marriage contract is renewed for him if her reaching puberty is proven by evidence or by his acknowledgment of reaching puberty after that.

The seventy-sixth is that if a man buys a free woman from her father or from one of her relatives or from one of the people and she bears him children, he does not have allegiance to that child, for it is only for the bed, as the Prophet, peace be upon him, said. For the right of possession has two conditions: one of them is that no one is a slave except that he is from the

children of the polytheists, and the second is that he is a captive, as has come in the books of jurisprudence. And what is other than that is not the right of possession, but rather it is pure fornication.

The seventy-seventh is that if a man divorces his wife and does not ascertain whether she is pregnant or not at the time of the divorce, and then it is ascertained that she was pregnant at that time, then the divorce is invalid and he cannot marry another woman because the husband was not certain of her pregnancy. And if a pregnant woman is divorced in any case, then that is if the one divorcing her is certain of her pregnancy, otherwise his divorce is not valid except after ascertaining her purity.

The seventy-eighth is that if a man divorces his wife and then dies after the waiting period for divorce has ended, and then the witnesses to the divorce die, then it is not permissible for the woman to marry unless she provides evidence from those who were present at the divorce session. If she does not have other evidence, she observes the waiting period of a widow and then she may marry if she wishes.

The seventy-ninth is that if a woman's husband dies and she has not observed the

waiting period for him, and a year or more or less has passed, she may not marry unless she observes the waiting period of a widow.

The eightyth is that if the divorce is done according to its required conditions, then it is permissible, and the divorced woman is separated from him and marries another, whether the divorce was done in the presence of the just governor or in the presence of the unjust governor, and in his house or in any place, then it is not from the Sunnah of divorce that it should only be done in the presence of the just governor, rather that is from the Sunnah of marriage that it should not be contracted except in the presence of the judge or the governor.

The eighty-first is that if a man divorces his wife and it is not ascertained whether she was pure or menstruating at that time, and her waiting period is over and she wants to remarry, and her father and mother testify that on the day her husband divorced her she was a young girl who had not yet menstruated, then her divorce is permissible, and she is allowed to marry someone else because a young girl can be divorced in any case. What has come about that the husband must be certain of her condition,

that only came about in the case of a pregnant woman.

The eighty-second [condition] is that if a man harms his wife in terms of maintenance or other matters, and she quarrels with him, and he stipulates to her that if he does not provide her with maintenance for such and such a period, then she is divorced, then the condition is invalid, and she is his wife and has not married anyone else, for divorce has conditions as we mentioned previously, and this is contrary to them.

The eighty-third is that if a woman becomes pure from her menstruation and performs ghusl (ritual bath), and then her husband touches her body without intercourse, and then divorces her as required, then her divorce is valid, and she is free to marry someone else, because what has been reported about her not being divorced except during a period of purity in which he has not touched her means that touching here means intercourse, and anything less than that is not a barrier to divorce.

The eighty-fourth [ruling] is that if a man has intercourse with his wife and then wants to divorce her while he is planning to travel, he may appoint an agent. If she menstruates and

becomes pure, he divorces her. If she is pregnant, the agent divorces her and he is responsible for her maintenance until she gives birth.

The eighty-fifth is that if a man wants to divorce his wife and he intends to travel, and he asks for his money that she has with him, but she refuses to pay it, then he may appoint an agent to divorce her and order the agent not to divorce her until she pays him what he has with her of jewelry and clothes. If she pays him that, then he divorces her as required.

The eighty-sixth is that if she gives birth and becomes pure from her postpartum bleeding, and he has intercourse with her, he does not divorce her until she menstruates and becomes pure. As long as she is breastfeeding and does not menstruate, she is not divorced.

The eighty-seventh is that if a man divorces his wife while he is absent from her, and the two witnesses come to the woman's town and give their testimony at some border crossing that is not the governor of the town, the governor of that border crossing shall order that border crossing to conduct her marriage contract with whomever she wishes.

The eighty-eighth is that if the two witnesses to the divorce give their testimony before the judge separately and not together, that is permissible, and the judge may contract with her if she wants the second marriage, because the condition for divorce is that they witness it together and not separately, but when giving testimony, both things are permissible, that they be together or separate. Likewise, purity is one of the conditions for divorce, but it is not one of the conditions for marriage, because it is permissible for a woman to be married while she is menstruating, but it is not permissible for her to be divorced during her menstruation.

The eighty-ninth is that the testimony of people of Islamic schools of thought is permissible if they are upright in their schools of thought.

The ninetieth condition for a valid marriage is seven:

Firstly, the guardianship of the guardian

Secondly, the woman's consent

And the third is the consent of the married person.

The fourth is the judge's sermon.

Fifth, the testimony of witnesses regarding the agency.

The sixth is the testimony of witnesses to the marriage.

The seventh is the requirement of a dowry.

If these conditions are met in the marriage, then that is the valid and established marriage by which lineages are established, inheritances are preserved, and kinship is known.

These ninety issues have been completed, thanks be to God, and they are all related to the topic of marriage, even though they are diverse in their aspects. So be aware of them.

His statement, and on his authority, that he ruled that the guardian should be in charge of the marriage contract, so whoever marries a woman without a guardian, then his marriage is invalid.

The word “qada” with the long and short alif means judgment and explanation. He judged

him, for him, with him, in him, and between them. Here there are two aspects of meaning, one of them being that he judged between the two disputants and clarified it. His saying “yali yali” means he takes charge of it, and the guardian of the matter takes charge of it. The explanation that explains this narration and what follows it from the narrations in this chapter and in the chapters after it has come much of it in the issues that I mentioned, I mean the ninety issues, so we have sufficed with it from repeating it in every narration, so know that.

And he said, and on the authority of the Messenger of God, peace be upon him, that he forbade that a woman be married until she was consulted, and on the authority of Ali, peace be upon him, that he said: No one should marry his daughter until he consults her about herself, for she knows herself best. If she remains silent, or cries, or laughs, then she has given permission, and if she refuses, he should not marry her.

He ordered, he sought his permission, he asked for his permission, he refused the thing, he disliked it.

His statement, "in herself," means in marrying herself.

His statement, "by herself," means that by her own good condition she will marry whomever she deems suitable for her.

The meaning is that no one is allowed to marry off his virgin daughter who has reached puberty and is not yet married unless he informs her of the marriage, asks her permission for it, and tells her who he wants to marry her to. If she agrees to it and gives him permission, then he may marry her off, otherwise not.

His statement, "She is the most knowledgeable," is the reason for the obligation to consult her.

His statement, "If she remains silent, etc.," refers to a virgin woman who has reached puberty. As for a previously married woman who has reached puberty, she cannot be married unless she gives permission for the marriage, as we said in the ninety issues.

And he said, “Qass: On his authority, he said that it is permissible for fathers to arrange marriages for their sons and daughters when they are young, and they have no choice when they grow up.”

Know that this narration has two aspects of meaning:

One of them is that it is permissible for fathers to marry off their sons and daughters when they are young without consulting them. When they grow up, the fathers have no choice in marrying off the sons, and the sons have the choice to marry as they wish and whomever they wish, according to what is permissible for them. Likewise, the fathers have no choice in marrying off the adult daughters, but they have the choice to marry whomever they wish under their guardianship. This view is well-known among the people of Da’wah and is known to most of them. The word “choice” in this view means “choice,” that is, the fathers have no choice when the children grow up.

Secondly, the marriage of young children by their fathers is obligatory and incumbent upon them, and the children have no choice in that

marriage contracted by their fathers, whether they are satisfied with it or dislike it. It is obligatory upon them and incumbent upon them to accept it as their fathers contracted it. This second aspect is subtle and delicate, and the word “choice” in it is in the sense of the choice that exists between the two parties in a sale with an option.

Both of these aspects are correct and established in terms of their meaning. One of them requires the guardianship of fathers over their young children, and the other requires the choice for boys when they grow up, and half the choice for girls when they grow up. This narration came as evidence for the obligation to consult an adult woman in her marriage.

And he said, “Qass: On his authority, he said, ‘If the agent arranges the marriage, it is permissible.’”

The agent is the one to whom the matter is entrusted and handed over.

There are three types of agents for marriage:

The first is the guardian of an adult woman who appoints her closest male guardian or the judge if she has no guardian, and it is permissible for him to marry her.

The second is the agent of an adult man who appoints an agent to marry him off. The agent's marriage to him is permissible, but he appoints an agent to marry him off because of his absence, or the absence of the woman he wants to marry, or the absence of her guardian, or because of an excuse that prevents him from attending the judge's court.

The third is the agent of the woman's guardian, and this agent is also appointed for one of three reasons: either because of the absence of the woman who is his guardian, or because of the absence of the man who wants to marry her, or because of an excuse that prevents him from attending the judge's session.

And he said, “Qass: On his authority, he said, ‘If a Muslim woman appoints her Christian father or brother to arrange her marriage, and he marries her, then the marriage is permissible. But if he marries her while she is a child, it is not permissible because a disbeliever has no authority over a Muslim.’”

His statement, "If it is," means if the appointment to marry is by the judge, because if the guardian of a Muslim woman is an infidel, then her guardian is the judge. This narration provides evidence that the guardian of this woman is the judge, and her infidel guardian has no authority over her, except that it is permissible to appoint a dhimmi if the judge permits it, so that this may be a distinction between a dhimmi and a polytheist. It is known from here that his statement, "There is no authority for an infidel over a Muslim," has two interpretations:

One of them is that a disbeliever who worships idols has no authority over a Muslim, whether the Muslim is an adult or not. This ruling was mentioned in the thirty-second issue.

Secondly, a non-Muslim from among the People of the Book has no authority over a Muslim who has not reached puberty, or over a Muslim woman who has reached puberty, unless she is permitted to appoint him as her representative, as has been previously explained. It is also known that a Muslim woman has the choice between appointing the judge or appointing her guardian from among the People of the Book. This has also been mentioned in the fifteenth issue.

His saying "her father" means her guardian, her father or someone else.

His saying "the Christian" means the People of the Book, whatever their scripture may be.

His saying "her brother" means her Christian brother.

And he said, “Qass: And on his authority, he said, ‘If a woman appoints two agents and entrusts her marriage to them, and each of them marries her to a man, then the marriage is for the first one.’”

His statement “two agents” means from among her guardians, and he entrusted the matter to him, meaning he returned it to him, and his statement “the first” means to the first husband.

His statement is: On the authority of Abu Ja`far and Abu Abdullah, peace be upon them, that they said: The grandfather, the father of the father, stands in place of his son in marrying off his young daughter, and the grandfather is more entitled to the contract unless the father has already made the contract, and if they both make the contract, then the contract is the contract of the first of them.

If the narration comes based on two Imams with the conjunction, as in his saying, “On the authority of Abu Ja`far and Abu Abdullah, peace be upon them,” it is narrated through two

distinct chains of transmission. It came from one of them through one chain and from the other through another chain. The chain of transmission and the narrators of the narration are those who narrate it. If it comes based on two Imams or many of them without the conjunction, it is narrated through one chain of transmission, as in his saying, "On the authority of Abu Abdullah, on the authority of Abu Ja'far, peace be upon him, on the authority of his father, on the authority of his forefathers, on the authority of the Messenger of God, peace be upon him." I have explained this at the beginning of the chapter, so look for it there.

His statement "the position of his son" means the position of the grandfather's son, who is the woman's father, and his statement "his daughter" means the pronoun refers to the son.

His statement "the first contract" means that the contract that must be made is the contract of the first contracting party, from the grandfather and the father.

And he said: On the authority of Ja`far bin Muhammad, peace be upon him, that he said: If the father is absent, then marry the brother, meaning by proxy for the woman, and it is permissible.

His statement “he was absent” means that there are two types of absence: one is the opposite of presence, which means travel, and the other is the absence of the absent person, which is a category of missing persons. This issue is valid in both types of absence.

And he said: On the authority of Abu Ja`far bin Muhammad bin Ali, peace be upon him, that he was asked about a marriage contract without witnesses, and he said: God only mentioned witnesses in divorce, so if he does not have witnesses in marriage, then there is nothing upon him between him and God, and whoever has witnesses has secured the inheritances and is safe from the fear of the Sultan's punishment, and witnessing in marriage is more reliable and just, and it is what is acted upon.

The meaning is that witnessing in marriage is not obligatory like it is in agency, but rather it is recommended, and there are two reasons for its recommendation:

One of them is that God Almighty did not mention it in it as He mentioned it in divorce.

The other is that it is only for the purpose of verifying inheritances, knowing lineages and relatives, and for protection from the Sultan's punishment if he is accused of adultery and concubinage. Otherwise, there is no sin on the one who does not witness the marriage.

His statement is more reliable, meaning more confident in what was mentioned previously, and more reliable, meaning more and more strongly in declaring that he is just in his actions and not corrupt in his marriage.

His statement, "And it is to be acted upon," means that the act of having witnesses present in marriage is what the pure Imams command in their school of thought. Therefore, it is obligatory to follow their command and emulate them in this. Marriage may be possible without witnesses in both cases.

One of them is that the judge knew the woman's agency, then her two witnesses were absent, then the married man and her guardian whom she had appointed appeared, so he performed the marriage contract for her.

Secondly, the judge, who is married, knew of her agency, then brought her guardian and contracted marriage with her without witnesses.

And he said, “Qass: On his authority, he said that what is permissible in financial matters is the same as what is permissible in marriage, and the testimony of women and slaves is permissible in it.”

This means that everything that is permissible in money, its sale, purchase, receipt, and dispute regarding it, and other rulings of testimony, is also permissible in marriage. He gave an example of the permissibility of the testimony of women and slaves in this regard.

And his saying, “Qass”: On the authority of Ja`far bin Muhammad, peace be upon him, that he said: If a witness testifies in a marriage that her father married her off against her will, and another testifies that he married her off with her consent, then the marriage is valid. If one of them testifies that he married her off with her consent, then the marriage is valid. If one of them testifies that he married her off for a thousand, and another testifies that he married her off for two thousand, then if the woman claims more, she swears along with her witness. And if a witness testifies that her father married her off while she was a child, and another testifies that her father married her off while she was a widow without her consent, then the testimony is invalid.

This narration is evidence that what is permissible in financial matters is the same as what is permissible in marriage. Here are three issues:

One of them is the disagreement of the two witnesses regarding her consent, so the marriage is permissible because the father is trustworthy over her.

Secondly, regarding the difference in the dowry, she takes the larger amount if she claims it after swearing an oath with her one witness. This is a consistent rule in financial claims, that if one person testifies and there is no other witness with him, the plaintiff swears an oath with him and takes what he claims.

The third is their disagreement about the time of her marriage, and this disagreement is not permissible, as we said in the twenty-eighth of the ninety issues, so this testimony is invalid.