be your pillar; be his bondmaid, and he will be your slave; do not make excessive demands, for he will then desert you; do not become too distant from him, for he will then forget you; should he draw near, then draw close to him; should he become distant, stay away from him. Shield his nose, his hearing and his eye so he will smell nothing from you but that which is sweet, hear nothing but that which is good, and look at nothing but that which is beautiful.

This advice does not reflect a role of docility, but one of fortitude and strength in which the mates share responsibilities and obligations, giving and taking in a manner insuring a stable relationship. The woman is placed at the center of the wheel from which the activities and strengths of the household radiate, appealing to and satisfying the husband’s senses. The priorities of responsibilities for a woman include being with her husband, her children; attending to her household; and performing her prayers and fasting. These exemplify complete fulfillment in her realm. Al-Ghazālī emphasizes that since women are “wards” of the guardian or “prisoners” in the hands of men, men should have forbearance for them and protect them. In essence, the Islamic code of behavior, for men and women, stems from the religious matrix as stipulated in the Koran that their actions should be steadfast and upright at all times and be pleasing unto God, thus earning merits with their Lord for the Hereafter (33:35–36).

Finally, in elucidating the myriad conventions accepted by society regarding marriage along with its many ramifications, a heavy intellectual burden is placed on the reader. Hopefully, some light may have been shed in this chapter on al-Ghazālī’s synthesis of existing views on marriage within Islam. The Book on the Etiquette of Marriage is germane to the delineation of the hitherto undefined Islamic code on sex and marriage. It is fitting to end this preliminary discussion with a prayer that al-Ghazālī attributed to the Prophet and which best epitomizes al-Ghazālī’s sincerity and religious piety, as well as his intellectual endeavors:

O God, I take refuge with Thee
from knowledge which does not benefit,
from the heart which does not humble itself,
from the act which is not lifted up to God,
and from the prayer which is not heard.
al-Ghazâli's Introduction

IN THE NAME OF GOD, THE MERCIFUL AND COMPASSIONATE
Praise be to God the marvels of Whose creation are not subject
to the arrows of accident, for minds do not reflect on the begin-
nings of such wonders except in awe and bewilderment, and the
favor of Whose graces continue to be bestowed upon all crea-
tures, for they [graces] come in succession upon them [crea-
tures] whether or not they [creatures] wish to receive them
[graces]. One of His marvelous favors is creating human beings
out of water [Kor. 21:30], causing them to be related by lineage
and marriage, and subjecting creatures to desire through which
He drove them to tillage (hriththah) and thereby forcibly pre-
served their descendants. Then He glorified the matter of lin-
eage, ascribed to it great importance, forbade on its account
illegitimacy and strongly denounced it through restrictions and
reprimands, making the commission thereof an outlandish
crime and a serious matter, and encouraging marriage through
desire and command.

Glory be to Him who decreed death to His creatures and
humbled them thereby through destruction and annihilation,
then placed seeds in the soil of the wombs and raised therefrom
creatures, forcibly to defeat death, calling attention to the fact
that the seas of Providence flood the worlds with benefit as well
as harm, prosperity as well as evil, difficulty as well as facility,
and concealment as well as revelation. Prayer and peace be upon Muhammad who was sent with warning and good tidings, and upon his household and his companions—prayer that knows neither bounds nor confinement, and may He grant him much peace.

Accordingly, marriage is an aid in [the fulfillment of] religion, an insult to devils, a strong fortress against the enemy of God, and a cause of increase through which the master of prophets outshines the rest of the prophets. How worthy it is, therefore, that its causes be examined and its sunna and etiquette be learned, its aims and ends be explained, and its chapters and sections be clearly specified.

The major guidelines in the Book on the Etiquette of Marriage may be revealed in three chapters: The first chapter deals with the advantages and disadvantages of marriage; the second chapter deals with the etiquette to be observed in the marriage contract and between the two contracting parties; and the third chapter deals with the etiquette of cohabitation after marriage and until dissolution.

CHAPTER ONE

Advantages and Disadvantages of Marriage

GENERAL BACKGROUND

Be it known that the ulama have disagreed over the virtue of marriage. Some stressed it to the point of claiming that it is preferable to seclusion for the worship of God. Others have admitted its virtue but subordinated it to seclusion for the worship of God, regardless of how much the soul yearns for marriage to a degree that disturbs one’s state [of mind] and causes him to succumb to temptation. Others have said: It is preferable to abstain from marriage in this our age; but formerly it was a preferable virtue whereby the means of earning a livelihood was not illicit and the character of women was not censurable. The truth about it cannot be revealed except by first presenting what has been transmitted in the akhdār and the dhār regarding encouragement and discouragement of marriage, and by explaining its benefits and shortcomings, thereby elucidating the virtues or disadvantages of marriage as pertains to everyone who has or has not been spared its calamities.

[Koranic Verses on Marriage]

Among the Koranic verses: God has said, “And marry such of you” [24:32]; this is a command. He also said, “Place not difficulties in the way of their marrying their husbands” [2:232]. This prevented abstinence and enjoined against it. God has said in describing and praising messengers: “And, indeed, We sent Messengers before thee, and We gave them wives and children”
riage a virtue rather than a defense against the excessiveness of desire.

“Umar* used to marry frequently and would say, “I only marry for the sake of having offspring.”

One21 of the companions attached himself to the Messenger* of God serving him and staying with him in case he needed to have something done; so the Prophet* said to him, “Won’t you get married?” He answered, “O Messenger of God, I am a poor man possessing nothing and would be compelled to abandon your service.” The Prophet said nothing, then repeated [the question], and he [the companion] repeated the answer. Then the companion reflected and said, “By God, the Messenger* of God knows better than I what is best for me in my earthly life and in my hereafter and what draws me near to God, and if he should tell me a third time, I will do it.” and he [the Prophet] told him a third time: “Won’t you get married?” The companion said: “O Messenger of God, get me married.” He [the Prophet] said, “Go to such a family28 and say that the Messenger* of God commands you to give your daughter in marriage to me.” He [the companion] said, “O Messenger* of God I have nothing.” So he [the Prophet] said to his companions, “Gather for your brother the weight of a date-pit in gold,” and they did. Thus they took him to those people and got him married; so he said to [them], “Make a feast”; and they obtained for him from the companions a ewe for the feast.29 This repetition indicates a virtue in marriage itself. It is possible that he [the Prophet] recognized in him [the companion] a need for marriage.

[Later Transmittals]

It has been related that a certain devotee in olden times excelled his contemporaries in devotion. The goodness of his devotion was brought up to the Prophet of his time. His reply was, “It is so,” although he had forsaken somewhat the tradition [of worship]. It grieved the worshiper to hear that, so he asked the Prophet about it, and the Prophet said, “Have you forsaken marriage?” And he said, “I don’t consider it forbidden, but I am poor and a burden to people.”34 The Prophet said, “I will give you my daughter in marriage,” and he* gave him his daughter in marriage.

Bishr b. al-Harith35 said, “Ahmad b. Hanbal36 was preferred over me on three accounts: for seeking what is lawful for himself and others, while I seek it for myself only; for his ability to get married in contrast to my inability; and for being appointed an imam for the common people.”

It is said that Ahmad* married the second day following the death of the mother of his son, “Abdullah, and said, “I detest spending the night as a celibate.” As for Bishr, when it was said to him, “People have been talking about you because you have refrained from marriage, saying, ‘He has forsaken the sunna,’” he replied, “Tell them that religious duties preoccupy him, leaving no time for the sunna.” He was blamed on another occasion, so he replied, “Nothing keeps me from marrying except the words of the Almighty [Kor. 2:228 (‘Ali’): And they [the women] have rights similar to those of men over them in equity.” 37 That was mentioned to Ahmad, who declared, “And where is the like of Bishr?” His position is likened unto the point of a spearhead (badd al-sinān).39

In spite of that, it has been related that he was seen in a dream and was asked, “What has God done to you?” He replied, “My stages (manda‘il) in Paradise have been elevated and I was placed close to the stations (manda‘il)38 of the prophets in rank, but I have not attained the stages of those with families.” And in one account he told me, “I would not have wanted you to encounter* me as a celibate”; so we asked him, “What did Abu Naṣr al-Tammār do?” He said, “He was placed seventy steps (darrajah) above me.” We asked, “For what reason? We used to see you above him.” He replied, “Because of his patience with his daughters and dependents.”

Sufyān b. ‘Ayyinah said, “Having numerous wives is not [indicative of love] of the world because ‘Ali* was the most ascetic of the companions of the Prophet* and yet he had four wives and seventeen concubines.” Thus marriage is an ancient sunna and one of the traits of the prophets. A man said to Ibrahim b. Adham,** “Blessed art thou, for thou hast dedicated thyself to worship through celibacy.”41 He
replied, "Indeed your concern for dependents is preferable to all that which I now enjoy." He [the man] replied, "And what prevents you from marriage?" He said, "I have no need for a woman. I do not wish to misrepresent myself to a woman."

It has been said, "A married man is preferred over the celibate in the same way that the muṣāḥāt is preferred over the non-muṣāḥāt; and one bow (rak‘ah) [in worship] of the married man is preferable to seventy bows of one who is celibate."

[Sufi Views on Marriage]

As for what has been related concerning the disadvantages of marriage, the Prophet* said, "The best of all people outside the two hundred is a man light of back who has neither wife nor child."45 The Prophet* also said, "There will come a time upon people when a man's destruction shall be at the hands of his wife, his parents, and his children; they shall taunt him for poverty and demand of him beyond his means. He will enter paths wherein he will lose his religion and perish."46

And there is a khabar, according to which, "One of the two sources of comfortable living is having fewer children, while one of the two sources of poverty is having many of them."47

Abū Sulaymān al-Dārānī48 was asked about marriage, and he said, "To abstain is better than to endure them [women], and to endure them is better than to suffer hellfire." He also said, "The single man will find in the pleasures of work and in the emptiness (farīgh) of the heart that which the family man cannot find." He once said, "I have not seen any of our companions who married and was able to retain firmly his first rank [maṭābah]."49 He also said, "He who seeks the following three is inclined toward the world: he who seeks a living, or who marries a woman, or who transcribes a hadith."50

Hasan* [al-Baṣrī] has said, "When God wishes the servant well, he does not preoccupy him with a family or with possessions." Ibn Abū al-Hawwārī51 once said, "A group exchanged views over this hadith and came to the conclusion that it did not mean that a man [in this case] could not have both, but that he could have both and they would not preoccupy him." This is a reference to the saying of Abū Sulaymān al-Dārānī, "Whatever diverts you from God—whether wife, possession, or children—is a curse upon you."

In general, none has been quoted as discouraging marriage unconditionally. As for encouragement to marriage, it has been related both unconditionally and conditionally. Let us, therefore, remove the veil from this subject by delineating the advantages and disadvantages thereof.

[ADVANTAGES OF MARRIAGE]

There are five advantages to marriage: procreation, satisfying sexual desire, ordering the household, providing companionship, and disciplining the self in striving to sustain them.

[Procreation]

The first advantage—that is, procreation—is the prime cause, and on its account marriage was instituted. The aim is to sustain lineage so that the world would not want for humankind. As for sexual desire, it was created as an ingrained urge: like an overseer unto the male. In the male it is, as it were, an overseer to produce the sperm; in the female it serves to facilitate cultivations so as to produce children out of coitus.52 It is like luring the bird by spreading about the seed which it likes in order to lead it to the net.

The eternal powers of the Almighty were not incapable of creating beings from the beginning without tilling (harādh) or coupling. But wisdom decreed the ordering of causes and effects together with the lack of need to demonstrate the power of God to complete the wonders of creation and to fulfill what the Divine Will decreed beforehand; thereby the Word was fulfilled as decreed by the pen [Kor. 96:4].

To bring forth a child is a four-faceted intimacy which is the original reason for encouraging it even after being safeguarded against excessive desire, so that no one wants to meet God as a celibate. The first: to conform to the love of God by seeking to produce the child in order to perpetuate mankind. The second: to earn the love of the Prophet* of God by increasing those in whom he can be glorified.54 The third: to seek the blessing of the righteous child’s invocation after him.55 The
fourth: to seek intercession through the death of the young child should he precede his father's death.

As for the first fact: It is the most delicate of all the facts, the most removed from the understanding of the common folk, and the most meritorious as well as the strongest in the eyes of those with keen insight into the wonders of the Almighty's creation and into the course of His wisdom. It may be illustrated thus: if the master should give seed and cultivating tools to his slave, and prepare for him the soil to cultivate; if the servant is able to cultivate; if he [the master] should appoint someone to supervise him [the servant]; and if he [the servant], nevertheless, is lazy or does not use the ploughing instruments and neglects the seed until it rots, and he rids himself of the supervisor through some trickery, then he [the servant] would deserve contempt and reprimand from his lord.

God Almighty has created the pair; He has created the male organ and the two ovaries, as well as the sperm in the sheath; He has prepared for it [the sperm] in the ovaries, arteries and ducts, and created the womb as a depository for the sperm; He has endowed both the male and the female with desire. These deeds and instruments bear eloquent testimony to the design of their creator and declare their purpose unto those imbued with wisdom. This would be the case [even] if the Creator had not revealed the design through His Prophet in the statement “Marry and multiply”; how [much more] if He had openly declared the matter and revealed the secret! Everyone who refrains from marriage neglects tilling, wastes away the seed, does not use the prepared instruments which God has created, and is a violator of the aim of nature as well as the wisdom implied in the evidences of creation foreordained upon these organs by divine writ, unexpressed in letters or voices—writ which can be read by every [person] who has divine insight to understand the intricacies of everlasting wisdom. For that reason, divine legislation exceedingly made the killing of children and the burying [of girls] alive an abomination, for they [such acts] were forbidden for the fulfillment of existence. To this alluded the one who said, "coitus interruptus (fa'z) is one of the two burials."

The one who marries is seeking to complete what God has desired, and the one who abstains, wastes away what God des-
the desire of created beings, their love and their reposerous! For between the traits of Almighty of created beings, there is as much distance as cloved essence and theirs. The essence of cre-
unique and form, while that of God is hallowed and just as that which is not essence and form
ame as that which is essence and form, likewise
not the same as the traits of creation. These facts
realm of that which could be disclosed. Beyond
mystery of divine decree, the disclosure of which
bitter. So let us stop short of mentioning it and
ourselves to that about which we have been told
difference between undertaking and refraining
For one of the two would cause the loss of
uating its existence from Adam,* generation
, thus ending with him [Adam]. Therefore, he
marriage cuts off continuous being from him-
dam* and dies childless with no descendents.
the inducement to marriage is simply wading
re would not have said when he contracted the
ne married, I will not meet my Lord celibate.”
“But Mu'adh could not expect to have children
why was he interested in it [marriage]?” I would
result from coitus,* which is a consequence of
 a matter which does not fall in the realm of
dependent upon the servant's choice is providing
for desire. That is expected in any event. Thus,
its [marriage], fulfills his obligation and what is
him. The rest is beyond his choice. For that
is desirable also for the impotent; for the urges
ll and cannot be seen. Even the eunuch who
ed to have an offspring still desires it, in the
=a bald man desires to have the blade pass over
lation of others and in keeping with the prece-
deous progenitors, and in the same manner that
[while performing the circuit around the
king (al-'idbi'ah) oneself over the left shoulder
image today are desirable.* The purpose at first
physical] endurance to the infidels. The emula-
tion* of those who manifested endurance has become a reli-
gious duty for those who succeeded them.
This desire is weak when compared to the desire of one who
is capable of tilling. Perhaps it is even weaker when compared
with the undesirability of impairing the woman [that is, not using
her] with regard to the gratification of desire, for this is not free
of danger. Such an interpretation explains the great disapproval
[by the righteous] of eschewing marriage in spite of languid
sexual desire.
The second facet: striving to attain the love of the Messen-
ger* of God and to please him by increasing that which he can
boast of, inasmuch as Messenger of God has openly declared it.
Concern for procreation is indicated by what has been related
concerning "Umar*: that he used to marry often and used to say,
“[I marry for [the sake of producing] children.” It was related in
the akhbar that the Prophet* said regarding the depreciation of
the barren woman, “A straw mat in the corner of the house is
preferable to a barren woman.”* He also said, “The best of your
women are the affectionate childbearers.”* He also said,
“A black childbearer is better than a beauty that cannot give
birth.”* This indicates that seeking children has been consid-
ered a greater virtue in marriage than satisfying the demands of
sexual desire, seeing that a beautiful woman is more suitable for
fortification [against desire], in averting the eye, and curtailing
desire.
The third facet: that he should be survived by a righteous
child who would invoke blessings upon him, as related in one
akhbar that all the works of the son of Adam will cease except
for three, and he mentioned [among them] a righteous child,
and in another that “invocations are offered to the dead on
platters of light.” The saying that “the son might not be virtu-
ous,” would not make any difference for he is a believer. Virtue
predominates in the offspring of religious parents, particularly
if it is resolved to bring him up in and direct him along the path
of virtue. By and large, the invocation of the believer for his
parents is beneficial be he pious or wicked. He [the believer] is
rewarded for his invocations and good deeds, for he has earned
them, and he is not rebuked for his ill deeds; for the sin of a
sinner is not superimposed upon another. For that reason the Almighty declared, "We cause their progenies to join them, and We deprive them of naught of their [life's] work" [Kor. 52:21]; that is, we do not take away from their deeds and we make their children an addition to their good deeds.

The fourth facet: that the child should die before him [the parent] and thus he has an intercessor. It has been related concerning the Prophet* of God that he said, "The child drags his parents into heaven,"29 In some akhḍar, it is related that "the child takes him [the parent] by the garment the same [way] as I now take you by the garment."30 He* also said, "[The] progeny is told to enter paradise, but he stands at the gate of paradise in rage and anger saying, 'I will not enter paradise except in the company of my parents.' Then it is said, 'Let his parents enter paradise with him.'"31

In another tradition, it is stated that "the children gather at the place of resurrection when created beings are brought to judgement, and it will be said to the angels, 'Take these [the children] to paradise,' but they will stand at the gate of paradise and it will be said to them, 'Welcome to the progeny of the Muslims. Enter! There is no reckoning for you.' They will say, 'Where are our fathers and mothers?' The keepers will reply, 'Your fathers and mothers are not like you, for they have committed sins and ill deeds and they are now rendering account and are making amends for them.' He [the Prophet] said, 'They shout and scream in unison at the gates of paradise.' The Lord Almighty who knows more about them says, 'What is this noise?' They [the keepers] will reply, 'Lord, the children of the Muslims say, 'We shall not enter paradise except in the company of our parents.' Almighty God will say, 'Go through the crowds, take the parents by their hands, and lead them into paradise.'"32 The Prophet* said, "Whoever has lost two of his children will be shielded from the fire."33 He* also said, "Whoever has lost three that did not attain puberty, God will make him enter paradise by virtue of His mercy for the children's sake." The Prophet was asked, "O Messenger of God, what about two?" And he replied, "Even two."34

It is related that marriage was propounded to one of the righteous men, but he hesitated for a while. The Prophet said, "One day he [the righteous man] awoke from his sleep and said, 'Get me married, get me married!' So they got him married. He was asked concerning that matter, to which he replied: 'God may grant me a child, and then receive him unto Himself; thus he would serve as a prelude for my afterlife.' Then he said, 'I saw in a dream that resurrection had come to pass and myself among the created beings there. I was suffering from mortal thirst; the other created beings were also suffering from intense thirst and distress. While we were in that state, behold a group of children26 filtered through the crowds covered with veils of light, carrying silver pitchers and golden goblets in their hands and offering drink to one [person] then to another; they filtered through the crowd yet bypassed most of the people. I stretched out my hand to one of them and said, 'Give me water to drink, for I am extremely thirsty.' But he [the child] replied, 'You do not have a child amongst us; we only offer our fathers water to drink.' So I said, 'And who are you?' They replied, 'We are the deceased infant children of the Muslims.'"35 One of the meanings incorporated in his statement, which is mentioned in the Almighty's saying, "so go to your tilth as ye will, and prepare beforehand for your souls" [Kor. 2:232], is children for the hereafter. Thus it has become clear from these four facets that the greatest virtue of marriage lies in its being the means of having children.

[Satisfying Sexual Desire]

The second advantage: fortification against the devil, curbing lust, warding off the excesses of desire, averting the eye, and safeguarding relief. To this the Prophet* referred when he declared, "He who marries fortifies half of his religion, so let him fear God for the second half." To this he also referred when he stated, "You are enjoined to establish homes. He who cannot do it should fast, for fasting is a [form] of castration." Most of what we have quoted from the ḍhāʾir and the akkhḍar points to this interpretation; and this purpose is inferior to the former one
because desire is a charge to produce children. Marriage is sufficient for bringing this about, a reason for causing it to be, and a safeguard against the evil of it becoming dominant. One who obeys his master in order to please him is not like one who obeys in order to be freed from a heavy obligation. Sexual desire and children are foreordained and between them exists a tie. It is not appropriate to say that the aim is pleasure and the child is a necessary result, just as elimination is a necessary result of eating, not an aim in itself. Rather, the child is the aim by instinct and decree, and sexual desire is merely an inducement thereto.

I cannot conceive of any purpose for sexual desire except procreation. The pleasure which accompanies it—pleasure which would be unrivaled were it to last—is a harbinger of the promised pleasures in paradise. For to encourage pleasure which one cannot enjoy is pointless. Thus were an impotent man encouraged to seek enjoyment of coitus, or were a young boy encouraged to seek rule and power, encouragement would be to no avail. One virtue of the world’s pleasures is that people wish to see them as pleasures continue in paradise; thus they are an inducement to the worship of God.

Behold the wisdom, the mercy, and the divine fulfillment (al-ta’biyāh al-idāhiyāh). To how two lives, one external (zahrāh) and one internal (bdinah), were fused together by one desire. The exoteric life is the perpetuation of the individual through the preservation of his lineage, which is a form of the perpetuation of existence. The esoteric life is the life in the hereafter, “so if this pleasure, diminished by the speedy passage of time, activates the desire for [attaining] pleasure by becoming everlasting, then it encourages the kind of worship which leads to it [pleasure].” Consequently the servant [of God] benefits by becoming so desirous of it and gains the ability to persist in that which leads him to the blissfulness of paradise.

There is not an atom in the body of man, internal or external in the Kingdom of Heaven and Earth, within which one would not discover a measure of wisdom and wonder that baffles the mind. Nevertheless, it can be revealed only to a pure heart in proportion to its purity and to the extent that it resists the world’s pleasures, its enticements, and its snare. Thus, marriage for the sake of curbing excessive desire is important in religion to all who do not suffer from impotence—these happen to constitute the majority of created beings. For if sexual desire prevails and encounters no resistance from the force of piety, it will lead to the commission of an abomination (fahshah).

To this the Prophet* referred when conveying the word of the Almighty, “If ye do not so, there will be confusion in the land, and great corruption.” If it [sexual desire] is bridled with the bridle of piety, and the purpose [of marriage] is to curtail the limbs [of the body] (jawarid) from responding to desire, then marriage would avert the eye and preserve relief by guarding the heart as well as the mind against temptation. For that is not a matter of one’s choice, rather the self will continue to entice him and tempt him to have coitus, and the tempting devil will not abandon him most of the time. That could occur during prayer; thus he may envision such details of coitus which, were he to confess them to the lowliest of creatures, they would blush. Yet God knows [the secrets of] his heart because the heart is to God as the tongue is to man. For the chief preoccupation of the novice (mured)* who wants to pursue the path of the hereafter is his heart. Moreover, persistence in fasting does not eliminate the element of temptation as pertains to most people, unless it is coupled with weakness of the body and disturbance of the temperament. For that reason Ibn ‘Abbás* declared, “The asceticism of the ascetics cannot be complete without marriage.” This is a universal ordinance from which few can be delivered.

Qutādah* said, in interpreting the words of the Almighty, “Impose not on us that which we have not the strength to bear,” that is, lust. It is said that ‘Akramah* and Mujāhid interpreted the Almighty’s words “for man was created weak” [Kor. 4:28] by saying, “He cannot refrain from women.” Faryād b. Nājih said that “When the male experiences an erection, he loses two-thirds of his mind”; others say “He loses a third of his religion.” One of the rare interpretations rendered by Ibn ‘Abbás* of the verse “From the evil of the darkness when it is intense” [Kor. 113:3] is to the male erection, which is an overpowering catastrophe should it rage, as no mind or religion can
to him, let him approach his woman has."

As I gave intercourse with a woman of the devil flows through your veins?" He fortified me against it and 'Ayyūnah said, "'safe' means that is its meaning because the

of 'Umar, one of the ascetics of the umma among them, used to go. It is probable that he had prayer, after which he would for the purpose of emptying himself on the worship of God and fighting the devil. It has been said that coitus with three of his concubines before the last evening

the best of this nation is mostly but was a predominant force in the frequency of marriage among the common. It is the heart that marriage with a woman there was fear of hardship, the son, which is a kind of love among all who can obtain in a day of a son is preferable to anyone who can affect it temporarily the life of its days the longest life

by some people departed from it for one young man who did not know a young man who did not come to the business. Now I stand in awe out of the place of the father,
said Ibn ‘Abbās, “so what you would have divulged to your father, disclose to me.” He said, “I am a young man with no wife. On occasion I have feared distress for myself, and thus sought relief in masturbation. Is there an act of transgression in it?” So Ibn ‘Abbās turned away from him, then said, “How disgusting! Marrying a bondmaid is better than that, yet it is better than committing fornication.”

This is an indication that a youthful bachelor is torn among three evils: The least of these is marrying a bondmaid, which would lead to enslavement of the offspring; worse than that is masturbation; and the most abominable of the three is fornication. Ibn ‘Abbās did not permit the commissioner of either because both [the first two] are forewarned against and should be resorted to only to prevent committing a greater evil, in the same manner as one would eat carrion to avoid self-destruction. Preponderance over the lesser of two evils cannot be construed as unrestricted permissiveness or as absolute virtue; cutting off a malignant arm is not a good act even though it is permissible when death is impending. Therefore marriage is meritorious in this respect, but this does not apply to all [people], only to most. Many a person’s desire cools off on account of old age, illness, or the like, and therefore this factor would not apply to him; and what has already been mentioned concerning procreation remains intact. This is general except in the case of the eunuch, which is rare.

It is preferable for a person with temperament: so overcome by desire that one woman cannot curb it to have more than one woman, up to four. For God will grant him love and mercy, and will appease his heart by them [women]: if not, replacing them is recommended. Seven nights after the death of Fātimah,\(^\text{105}\) ‘Ali\(^\text{106}\) got married. It is said that al-Hasan, the son of ‘Ali, was a great lover having married more than two hundred women. Perhaps he would marry four at a time, and perhaps he would divorce four at a time replacing them with others. The Prophet\(^\text{*}\) said to al-Hasan, “You resemble me in appearance and in character.”\(^\text{107}\) He\(^\text{*}\) also said, “Hasan takes after me and Husayn takes after ‘Ali.”\(^\text{108}\) It was said that his indulgence in marriage is one of the characteristics in which he resembled the Messenger\(^\text{*}\) of God as well as al-Mughirah Ibn Shur‘bāh who married eighty women.\(^\text{109}\) Among the companions were those who had three and four [wives] while those who had two cannot be counted.

No matter how well known the inducement, the cure should be in proportion to the ailment; for the aim is tranquilizing one’s self, and therefore this must be taken into consideration in deciding how many wives one should have.

[Companionship]

The third advantage: comfort and relaxation for the soul through companionship; seeing and dallying comfort the heart and strengthen it for the performance of the obligatory rituals. For the self grows weary and has the tendency to shun work because that is contrary to its nature. If compelled to adhere to what disagrees with its nature, it becomes recalcitrant and defiant. If it finds an outlet for itself periodically, it becomes stronger and more energetic. The companionship of women provides relaxation which relieves distress and soothes the heart. It is incumbent upon the pious to acquire such comfort by permissible means. For that reason Almighty God declared, “that he might take rest in her” [Kor. 7:189] and ‘Ali said, “Relax the heart an hour, for if it is compelled it is blinded.”\(^\text{100}\) A khabar states, “A wise man should divide his time three ways: one for meditating, one for self-examination, and one for eating and drinking. In this [latter] time, there is help for the other period.”\(^\text{105}\) The same is stated in another expression: “The wise man is desirous\(^\text{106}\) only of three things: provisioning himself for a return journey (ma‘ād),\(^\text{107}\) seeking a livelihood (marāmnah), or [seeking] pleasure in something not forbidden.”\(^\text{108}\) The Prophet\(^\text{*}\) states, “For every desire (irḍah)\(^\text{109}\) there is a shirrah (eagerness), and for each shirrah there is a fīrah (natural disposition).”\(^\text{110}\) He whose fīrah leads to my sunna is guided.\(^\text{111}\) Shirrah is the striving and the enduring which come about in the beginning when exercising the will, while fīrah means stopping for rest. Abū al-Dardā’ used to say, “I find relaxation for myself with a little diversion (lāhī), thereby gaining strength to walk in uprightness thereafter.”

In some ṣabūr pertaining to the Prophet,\(^\text{*}\) he said, “I com-
plained to Gabriel* of my inability to have coitus, and he sug-
gested [I eat] harisah.* If this be true, it can be interpreted
only as a preparation for relaxation and cannot be interpreted
to imply warding off desire; for it is rather a kind of desire,
and whoever is deprived of sexual desire is denied most of this
intimacy.

The Prophet* also said, “Three things of your world have
been made desirable to me: perfume (tiḥ), women, and my de-
light (qurri al-ayn) in prayer.” This, too, is a benefit that
cannot be denied by one who has experienced the weariness of
thoughts and remembrances (dhikr) and different types of
work, which lie outside the two previously mentioned benefits.
Indeed, it extends even to the eunuch and to the one who has
no sexual desire. As a matter of fact, this advantage renders
marriage meritorious if it is concluded with such an intent, but
rare are those who marry for this end.

As for the aim of having an offspring as well as that of
warding off desire and the like, they are prevalent. Besides,
many a person finds pleasure in looking at flowing water, green-
ery, and the like and is in need of relieving himself by
conversing and dallying with women. Thus this [aim] varies with
circumstances and individuals; so let it be taken into consid-
eration.

[Ordering the Household]

The fourth advantage: being free from the concerns of
household duties, as well as of preoccupation with cooking,
sweeping, making beds, cleaning utensils, and means for obtain-
ing support. If a human being had no desire (shahwah) for
coitus, it would still be difficult for him to live in his house alone;
because if he were saddled with all the work of attending the
house, he would waste most of his time and have very little of
it left for learning and working.

The virtuous woman who takes care of the house abets reli-
giousness in this manner, and any disturbance of these preoccu-
pations would perturb the heart and impede life. For that reason Abā Sulaymān al-Dārānī* declared, “The virtuous wife is not of
this world, for she liberates you for the hereafter. Her contribu-
tion to freeing [the man] is by both taking care of the house and
by satisfying sexual desire.” Muhammad b. Ka'b al-Qarazi said
in interpreting God’s words, “O Lord! Give unto us in the world
that which is good” [Kor. 2:201]; he meant a virtuous woman.
The Prophet said, “Let each among you have a grateful heart;
a tongue which invokes [the name of God]; and a faithful, virtu-
ous wife who assists you toward the hereafter.” Behold how he
has equated her with invocation and thanksgiving. In a
commentary regarding the Almighty’s word, it is stated: “him
verily We shall quicken with good life” [Kor. 16:97]; he meant a
virtuous wife.

Umar b. al-Khaṭṭāb* used to say, “Next to faith in God, the
best gift which has been given to man is a virtuous woman.
There are some women that are priceless and others that are
yokes from whom one cannot be redeemed”; by priceless is
meant that she [woman] cannot be replaced by any other gift.

The Prophet* also said, “I was preferred over Adam by two
gifts: His wife abetted him into transgression, while my wives
urge me in obedience; his devil was a blasphemer and my devil
[is] a Muslim who only enjoins to good.” Thus he [the
Prophet] considered helping him towards obedience as a
virtue. This, also, is one of the virtues to which the righteous
[men] aim, except that it is pertinent to some individuals who
have no legal guardian or manager. It does not call for two
wives, [since] plurality may render life miserable and disrupt the
affairs of the home.

The aim of such an advantage is the expansion of kinfolk
[through the wife] as well as gaining strength by virtue of inter-
family relations. This is one of the things that is needed in
warding off evil and seeking tranquility. For that reason it was
said, “Abased is the one who has no protector; but he who finds
someone who repels evil from him, his state is secured and his
heart is freed for worship.” For abasement disturbs the heart
while strength in numbers wards off abasement.

[Disciplining the Self]

The fifth advantage: disciplining the self* and training it to
be mindful, faithful, loyal, and respectful of the rights of the ahl
(wives), tolerating their manners, enduring harm from them, striving to reform them, guiding them to the path of religion, striving toward making lawful gains for their sake, and undertaking the upbringing of their children. All these are deeds of great merit, for they are an exercise in compliance [with God’s injunction] and trust and loyalty; the wives and the offspring being the protected ones, and the virtue of guardianship is great. Those who avoid these responsibilities do so for fear of being unable to do justice by them, otherwise the Prophet* would not have said, “One day of just guardianship is more preferable than seventy years of worship.” Then he said, “Indeed, every one of you is a shepherd, and every one of you is responsible for his flock.”

The one who is preoccupied with reforming himself and others is not the same as the one who is preoccupied with reforming himself only; nor is the one who endures harm like the one who seeks pleasure and comfort for himself. Bearing the burden of wives and of offspring is equivalent to jihad for the sake of God. For that reason Bishr said, “Abd al-Hamid was preferred over me on three counts, one of them being the fact that he sought what was lawful for himself and for others.” The Prophet* also said, “Whatever a man spends on his wife is a sadaqah,” and a man will be compensated for the morsel of food he offers his wife.

Someone told one of the ulama, “The Lord has granted me a share of every deed!” and he mentioned the hajj (pilgrimage), jihad, and the like. So he replied to him, “Where do you stand as concerns the deeds of the substitutions (ibdal)?” He asked: “And what are those?” To which he retorted, “Lawful gain and spending on dependents.”

Ibn al-Mubarak said while with his companions during a battle, “Do you know of anything better than what we are doing?” They said, “We know of none.” He answered, “I do.” They asked, “What is it?” He said, “A virtuous man.” He continued, “A virtuous man rose during the night and beheld his sleeping children uncovered, and so he covered them with his garment. His deed is more virtuous than what we are doing.”

The Prophet* said, “He whose prayer is good, and whose children are many and whose possessions are few, and who does not neglect (yaghbu) the Muslims will be with me in paradise like these two women.” In another hadith it is said, “The Lord loves the poor, virtuous father of children.” Another hadith related, “If the sins of the believer become many, God preoccupies him with the burden of children [in order] to make restitution for them.”

One of the forefathers said, “There are offenses that cannot be atoned for except through family burdens.” A tradition relates that the Prophet* said, “There are certain sins that cannot be atoned for except by the burden of seeking a livelihood.” He also said, “Whoever has three daughters whom he supports and to whom he is kind until the Lord renders them independent of him, God will most certainly make paradise his reward —unless he commits a deed for which he cannot be forgiven.”

Ibn ‘Abbas would say whenever he referred to this hadith, “By God, this is one of the strangest (ghariib) and most misleading articles of the hadith.”

It has been related that a devout person used to provide well for his wife until she died. It was suggested to him that he remarry after her death, but he refrained and said, “Solitude is more soothing to my heart and allows me to concentrate better on my meditations.” He continued: “I saw in a dream, a week following her death, the gates of heaven open, and men descending and marching in succession through the air. Every time one descended, he looked at me and told the one behind him, ‘This is the unfortunate one.’ The other would reply, ‘Yes!’ I refrained from asking them out of awe until the last one, who was a child, passed by me. I asked him: ‘Say, who is the unfortunate one to whom you are referring?’ He replied, ‘You.’ And I asked, ‘Why so?’ He replied, ‘We used to exalt your deeds among those who have striven for the sake of God; but a week ago we were commanded to record your deed with those who have been inimical, and we do not know what you are guilty of.’” So he said to his brethren, “Get me married, get me married.” After that, he was not without two or three [wives].

It is related in one of the akhbār of the prophets* that a group entered upon Jonah, the prophet, and he* was hospitable
to them. He [Jonah] would enter and leave his house and be mistreated by his wife, yet remain silent. They were astonished, but he said, "Don't be; for I have beseeched Almighty God saying, 'Hasten upon me in this life whatever punishment thou hast prepared for me in the hereafter'; so He said, 'Your punishment is the daughter of so and so whom you should marry.' So I married her and am enduring from her what you see.'

Such endurance is a form of self-discipline, an appeasement of anger, and an improvement of character. A person who secludes himself or who associates himself with someone of a refined character does not reflect on the evils of his inner self, nor are his hidden faults revealed. It is, therefore, the duty of one who walks the path of the hereafter to tempt himself by being exposed to the like of such agitations, and to become accustomed to enduring them so that his character should be set straight, his soul should be calm, and he should be purified of the base qualities hidden within him.

Enduring the burden of dependents, which is a form of exercise and struggle to provide for them and sustain them, is an act of worship in itself. However, only one of two types of men benefits from it: either a man who seeks striving, exercising, and character training because he is at the beginning of the Path and is therefore not unlikely to consider this a manner of striving by which his soul is exercised; or, a worshipper who does not pursue virtue through the path of the esoteric (ta'ar bil-batin), mental activity, and the experiences of the heart, but whose [virtuous] deeds are physical. Such as prayer, performing the pilgrimage, and the like. His working to gain lawfully for his wives and children, maintaining them and bringing them up properly, is better for him than acts of worship which are imposed upon his body and whose benefits do not extend to others.

As for the man whose character is well formed either through inherent traits or through a previous effort, if he wants to succeed in obtaining an inner life and an intellectual and spiritual activity in the domain of religious and mystical sciences, then he should not marry for that reason because he has no need for exercise. As for worship in the form of proving for dependents, seeking knowledge is better than that because it [seeking knowledge], too, is a form of work, but its benefits are more numerous and more encompassing than the benefit of providing for dependents. These then are the advantages of marriage, which in religion are decreed to be virtuous.

**[DISADVANTAGES OF MARRIAGE]**

**[Inability to Seek Lawful Gain]**

The disadvantages of marriage are three: one—the strongest—is the inability to seek gain lawfully. For that is not available to every person, especially nowadays, because of social instability and because marriage encourages the amplification of attempts to provide for dependents through unlawful means. In it [marriage] is, thus, a man's destruction and the destruction of his family; a bachelor is safeguarded therefrom. As for a married man, he is most often driven into the paths of evil by the whims of his wife and selling his hereafter for this world.

There is a *khabar* which states that "the servant (ʿabd) is made to stand before the scales with good deeds that resemble mountains in weight." He then is questioned concerning the care and support of his family, the source of his wealth and how he spent it, until such reckoning absorbs all his good deeds, thus not one good deed remains to his account; whereupon the angels cry out: 'Behold, here is the man whose dependents consume his good deeds in the world and is today mortgaged by his deeds.'

Is it said that those first to cling to man on the day of resurrection will be his wife and children who will cause him to stand in the presence of Almighty God and then say, "O Lord! Give us our just due from him, for he taught us not what we were ignorant of, feeding us by unlawful means and we did not know it." He [God] will punish him for their sake. One of the forefathers said, "When God wills evil to a servant, He sets upon him fangs in this world to devour him"; meaning dependents.

The Prophet said, "No one will meet God with a greater offense than one who ignores the needs of his dependents." This is a general calamity from which few are delivered, except-
ing one with possessions that are inherited or gained lawfully, which he uses to redeem himself and his family, provided he is content not to seek more. Such a person will be delivered from this calamity as will be a craftsman who is able to gain lawfully through permissible means, such as gathering firewood, hunting, or engaging in a craft that is not dependent upon rulers, and thereby is able to deal with virtuous people; also, the one who manifests blamelessness and most of whose possessions are lawfully gained [will be delivered by God].

Ibn Sālim said when asked about marriage: "MARRIAGE is more desirable in this time of ours for someone who is overcome by lust: like the male donkey who sees a female donkey and can neither be dissuaded from her by beating nor can he control himself; should he control himself, it is preferable to leave him alone."

[Failure to Uphold Wives' Rights]

The second disadvantage: the failure to uphold their [wives'] rights, to tolerate their manners, or to endure harm from them. This is less prevalent than the previous [disadvantage], inasmuch as it is easier to overcome the latter than the former. Improving one's manners with women and upholding their rights are easier than seeking lawful gain. There is also danger in this because he [the husband] is a shepherd and is responsible for his flock. The Prophet* said, "It is sin (isthm) enough for a man to destroy those for whom he provides."128

It has been related that one who deserts his family is like a runaway slave in that his prayer and his fasting are not acceptable until he returns to them. Whoever fails to uphold his wives' rights, even though he might be present, is like a fugitive. The Lord has said, "Ward off from yourselves and your families a [hell]Fire" [Kor. 66:6]. He commanded us to safeguard them from the Fire as we would safeguard ourselves.

A person might fail to uphold his own right, and were he to get married this obligation would be compounded, and to his self another person be added. Self is an impellent to evil; if self is increased, the incitement to evil usually increases. For that reason, a certain man declined to get married and said, "I am afflicted with my [own] self; how can I add another self to it?"1190 As has been said, "The mouse hole would not be large enough to contain it [the mouse] if a broom was tied to its tail."

Ibrahim Ibn Adham1191 also declined [to get married] by saying, "I will not attach a woman unto me, nor do I have need for women; that is to say, I am unable to care for them, protect them, and provide for them since I lack the means." Likewise Bishr declined saying, "I am prevented from marriage by the Almighty's words, 'And they (women) have rights similar to those (of men).'"1192 He used to say, "Were I to care for a chicken, I would fear becoming a butcher on the bridge."1193

Sufyan b. "Ayyinah1194 was seen at the gate of the sultan and was asked, "This is not your place!" He replied, "Have you seen a man with a family who is more successful?" Sufyan used to say, "I yearn for celibacy, the key,1195 and a place of dwelling which the wind can penetrate and where no commotion or shouting [exists]."

This [the second disadvantage] is, too, a common evil—though less prevalent than the first—from which only an intelligent, wise man can be delivered: A man possessing good character and insight into the ways of women, is tolerant of their tongues, is not driven by their desires, is careful to fulfill his obligations towards them, can overlook their mistakes, and is cognizant of their manners. Most people are given to impudence, boorishness, irascibility, frivolity, bad manners, and injustice while seeking full justice. Inevitably, such men through marriage become more corrupt in this respect. Hence celibacy is safer for them.

[Distractions from God]

The third disadvantage—which is less [of an evil] than the first and the second—[lies in the possibility] that the wife and the offspring could distract him from Almighty God, luring him to pursue the world and indulge in providing a comfortable life for his children through gathering wealth and hoarding it for them, and enticing him to seek exaltation and multiplication through them. Whatever distracts [one's attention] from God—whether wife, wealth, or offspring—brings misfortune upon the posses-
advantages and disadvantages of marriage

Our Messenger * armed himself with strength and combined the virtue of worship and that of marriage. In spite of his nine women, he still dedicated himself to God. For him, the satisfaction of the sexual need was not an obstacle. At the same time, those who are preoccupied with worldly needs are not constrained in their affairs by the fulfilling of natural needs; outwardly, they perform that which is necessary, but their hearts are preoccupied with solitude not unmindful of their important duties. The Messenger * of God, because of his elevated status, was not deterred by the dictates of this world from the presence of the heart with God. He used to receive revelation (awliy) while he was in his wife's bed. If this is true in the case of someone else, it is not inconceivable that irrigation canals can be altered by what cannot alter the mighty ocean; in other words, one cannot compare others unto him [that is, the Prophet]. As for Jesus, * he armed himself with resolutions and not strength; he took precautions, for perhaps his state was such that preoccupation with a family could have affected it, or made it difficult to seek lawful gain, or made marriage and seclusion for worship irreconcilable. Thus he preferred to devote himself to worship. For they [prophets] are more aware [than others] of the secrets of their states, of the precepts of their times regarding virtuous gain, of the manners of women, of the calamities of marriage upon the marrier, and of the benefits he [that is, the marrier] has therein. No matter how different the circumstances are, in some cases it is preferable to marry and in others to abstain. We should deem the deeds of the prophets as preferable in all cases—and God knows best.
CHAPTER TWO

As Concerns Marriage: Conditions of the Woman and Stipulations of the Marriage Contract

[MARRIAGE CONTRACT]

As for the marriage contract (‘aqād), it has four conditions that facilitate its establishment and dissolution:

1. Permission of the guardian; if not, then [that of] the ruler.5

2. Consent of the woman if she is a nonvirgin adult (thayib bālīgh) or a virgin adult given away in marriage by someone other than her father or grandfather.

3. The presence of two witnesses openly known for fairness. If both enjoy a blameless record, then the establishment of the contract is decreed.

4. A declaration (ijāb) and a related acceptance (qablū) encompassing the term “marry,” “give in marriage,” or some similar term, pronounced by two individuals charged with the responsibility, neither of whom is a woman; but [they] could include the husband, the guardian [of the woman], or the representative [of either party].

[ETIQUETTE OF MARRIAGE]

Concerning the etiquette of marriage: The engagement should be arranged with a guardian, not during the legally prescribed waiting period (‘iddah) of the woman, but rather after its termination if the woman is observing such a period, and provided that she is not already engaged to another, since an engagement while another is pending is forbidden.6 Proper
free from that which would prohibit her marriage. There are nineteen restrictions. 8

1. That she be married to another.

2. That she be in a legally prescribed waiting period [which precedes marriage] to another [person], regardless of whether that period is due to [the husband’s] death, to divorce, to suspicion [of adultery], or is being cleared from suspicion aroused by [her] owner [that is, being a concubine-slave of the owner].

3. That she be an apostate for having uttered an expression of unbelief.

4. That she be a Magian. 9

5. That she be an idolator or freethinker (zindiq) who follows neither a prophet nor a book. Women in this category include those who follow the doctrine of libertinism—marrying them is not lawful; also [included in this category is] every female subscribing to a false doctrine whose believer is deemed an infidel.

6. [If] she is a follower of a revealed religion (k bidhiyah) 10 which she adopted after conversion or after the Prophet’s mission [as Messenger of God], and who furthermore is not a descendant from the Children of Israel, unless both conditions apply, marrying her is not permissible; but if she lacks genealogy only, then [among the jurisprudents] there is no consensus.

7. That she be a slave and the marrier a free man who is capable of marrying a free woman or who fears committing fornication (tanat). 11

8. That she be totally or partially a slave of the marrier.

9. That she be related to the [man] either by descent from his progenitors (us al) or collaterals (fas al), or of the collaterals of his first progenitors, or from the first collateral of every progenitor after a progenitor. By us al, I mean mothers and grandmothers; and by his fas al, [male] children and grandchildren; and by fas al awwal fas al, brothers and their children; and by awwal fas al from every a s [singular of us al] after it, the progenitor of maternal and paternal aunts, not their children.

10. That she be unlawful [for marriage] through nursing; 12 and among those prohibited by reason of nursing are the relations prohibited in terms of the us al and fas al discussed above.
OF MARRIAGE

ones who have been nursed over times.

use of marriage ties; that is, aged to her daughter or grand-
possessed them [as slaves contract, or (c) if he had had quasi-contract] common mar-
me with her mother or one of contract or quasi-contract; for the woman renders her maternal collateral relatives are forbid-
the [the marrier’s] father or

h,¹⁴ that is, that the marrier other by marriage or by virtue wives is in the state of the pending remarriage (‘iddat al-
final and she is in another ‘inah),¹⁵ then marrying the

ed to her sister, her maternal through marriage he would es]. Marriage is not permissi-
male and the other a female, together [in marriage].
times by the marrier and other husband [‘ubidīli] has wful marriage,¹⁶ inged curses with her; in this tion (bi’dan),¹⁷ she is forever

nal consecration of the major or that the husband be in the place until the completion
wered young woman,¹⁸ mar-
until she has reached puberty.

AS CONCERNS MARRIAGE

18. That she be an orphan, in which case marrying her is not permissible until she reaches the age of puberty.

19. That she be one of the widowed wives of the Messen-
ger* of God or one with whom he has mated, for they are regarded as mothers of the believers; that [restriction] is not applicable in our [al-Ghazâlî’s] time. These are the prohibitive hindrances.

[QUALITIES CONDUCIVE
TO A HAPPY CONJUGAL LIFE]

There are eight qualities which render a conjugal life happy
and which must be sought in the woman in order to assure the
perpetuity of the marriage: piety, good character, beauty, a
small dowry, ability to bear children, virginity, [good] lineage, and she should not be a close relative.

[Piety]

That she should be virtuous and religious is the most funda-
mental requisite, and to that end [special] care must be taken.
For, if her religious principles are too weak to give her the
strength to be virtuous and constant,¹⁹ she will humiliate her
husband, disgrace him among people, trouble his heart with
jealousy, and thereby render his life miserable. Should he suc-
cumb to passion and jealousy, he would remain in trial and
tribulation. Should he, on the other hand, follow the path of
permissiveness, he would be apathetic toward his religion and
honor and would be guilty of lacking zeal and pride. Also, if she
is beautiful but corrupt, she will be the cause of greater tribula-
tion; for then it becomes difficult for the husband to separate
from her: Thus he is neither able to renounce her nor to endure
her. His position is like that of one who came to the Prophet* and said, “O Messenger of God, I have a wife who cannot turn back a touching hand.” The Prophet said, “Divorce her”; to
which he replied, “I love her.” The Prophet responded, “Then, keep her.”²⁰ The Prophet commanded him to hold onto her, for
if he divorces her he would yearn for her and become corrupt
like her. Seeing that the man’s heart was in anguish, he [the
Marriage a constantly ill [woman] or one who feigns illness is of no avail. The manānah is one who is constantly needling her husband by saying, “I did such and such for you.” The hammānah is one who yearns after a previous husband or after her offspring from some other husband. This, too, is among the things to be avoided. The hiddāqah is one who looks at everything, covets it, and forces her husband to buy it. The barrāqah can be one of two: (a) one who spends the whole day fixing her face or making it up and beautifying it in order to give it a lustre, or (b) one who becomes angry at mealtime, thus eating only by herself and singing out her share from everything. A Yemeni expression which is appropriately used for a woman, or a child, who is not satisfied with the food given to her [or him], is Baraqat al-ma’at ‘um wa baraqat ‘ul-sahiyī al-ta’amas; that is, to become angry at mealtime.

It is related that the Azdi traveler, during his journey, met Elias [the prophet] who ordered him to get married and discouraged him from celibacy. He then said, “Don’t marry any of the following four types: a mukhlaṣ ṭīḥ [divorce-minded], a muḥāriyah [boaster], an ‘āṭirah [harlot], or a nāshiz [conceited].” Al-mukhlaṣ ṭīḥ is one who asks for the divorce (khul’) every hour for no reason. Al-muḥāriyah is one who boasts of the superiority of another and is proud of her worldly advantages, and al-‘āṭirah is a loose woman who is known to have lovers and intimate companions. To her the Almighty referred when He said, “nor of loose conduct” [Kor. 4:25]. Al-nāshiz is one who adopts a haughty attitude toward her husband in deed and word: the word nashaz designates that which is elevated above the ground.

“Allah used to say, “The worst characteristics of men constitute the best characteristics of women; namely, stinginess, pride, and cowardice. For if the woman is stingy, she will preserve her own and her husband’s possessions; if she is proud, she will refrain from addressing loose and improper words to everyone; and if she is cowardly, she will dread everything and will therefore not go out of her house and will avoid compromising situa-
tions for fear of her husband. These accounts indicate the sum total of the good qualities sought in marriage.

[Beauty]

The third, beauty of face, is desired because through it fortification is attained. For [a man’s] natural disposition is generally not contented with an ugly woman, [even] when good character and physical beauty are often inseparable. What we have transmitted is encouragement to look for a pious woman and not marry one for her beauty, which does not discourage the cherishing of beauty, but rather discourages marrying a woman for her beauty alone [while she be] corrupt in religion. Beauty, per se, oftentimes makes marriage desirable and detracts from the importance of religion. Indicative of the regard given to beauty is the fact that closeness and love are often realized through it. For that reason the Shari’a enjoined the safeguarding of the means to intimacy, and seeing [the woman] before marriage was deemed desirable.

The Prophet said, “If God should incline the heart of one of you toward a woman, let him look at her, for it will bring them closer together.” That is to say, it will cause them to be closer to each other like the close of the epidermis to the endodermis, which is the inner skin [as opposed to] the epidermis which is the outer skin. He mentions that only to stress the degree of closeness. The Prophet said, “There is something in the eyes of the Aṣpār, therefore, if one of you wishes to marry one of their women, let him look at them.” It was said [in effect] that those women were “blear-eyed.” It was also said, “small-eyed.”

Some God-fearing men would not marry off their daughters until they are seen as a precaution against delusion. Al-A’mash said, “Every marriage occurring without looking ends in worry and sadness.” It is obvious that looking does not reveal character, religion, or wealth; rather, it distinguishes beauty from ugliness.

It was related that during the time of ‘Umar a man got married. The man had colored his hair and the dyestuff had faded. The woman’s family complained to ‘Umar saying, “We thought he was a young man.” ‘Umar beat him excessively and said, “You have deceived the people.” It is related that Bīlāl and ʿUḥayb came to a bedouin household and asked to marry their daughters. They were asked: “Who are you?” Bīlāl said, “I am Bīlāl and this is my brother. ʿUḥayb. We were misguided, but God has directed us; we were enslaved, but God freed us; we were dependent [on others], but God has made us independent; if you should give us wives, then thanks be to God; and if you should turn us away, then praise be to God.” They [the household] answered, “Rather, you will marry, and thanks be to God.” ʿUḥayb said to Bīlāl, “Would that you had mentioned our association and dealings with the Messenger* of God.” He replied, “Be quiet. I spoke the truth and the truth will get you married.”

One may be deceived both in beauty and in character; therefore it is desirable to avoid deception in beauty by looking, and [deception] in character by description and inquiry. It is desirable that this precede marriage. A description of her character and beauty should not be sought from any but one who is keen, who is truthful, who is well versed in the apparent and the hidden [qualities], who is not predisposed toward her lest he should praise her too much, and who does not envy her lest he should not praise her enough. In stating the basis for marriage and in describing the would-be wives, the natural disposition leans toward exaggeration and excessiveness. Few are the ones who are truthful and are inclined to modesty; rather, deception and enticement often predominate. Caution, therefore, is important for one who would guard himself against longing for a woman other than his wife.

As for the man whose purpose in having a wife is mere observation of the sunna, bearing children, or caring for the house, should he renounce beauty, he would draw nearer to asceticism; because seeking beauty, in short, is a worldly interest even though in the case of some individuals [i.e.] may be an aid to religion.

Abū Sulaymān al-Dārānī said, “Indifference (zuhd) [to worldly interests may be] in anything, even in women.” Thus a man [might] marry an old woman because he has preferred to renounce worldly delights. Mālik b. Dinār said, “Many
a man among you would refrain from marrying an orphan, whose feeding and clothing would cost little and who would be easily satisfied, thus gaining merit [before God]. Rather, he would marry the daughter of so and so—meaning prominent people—who would make many demands of him saying, 'Clothe me with such and such.' 4 Ahmad b. Hanbal preferred a one-eyed [woman] over her sister who was beautiful. For he asked: "Who is the better behaved of the two?" He was told: "The one-eyed." He replied: "Give her to me in marriage." Such is the constant endeavor of one who does not seek mere sensual pleasures. If someone cannot secure his faith without a source of pleasure, then let him seek beauty because enjoyment of what is lawful strengthens faith.

It has been said that if a woman is beautiful, of good character, with black eyes and hair, large eyes, white complexion, loves her husband, and has an eye to no other man, she is in the image of the houris [hawar]. 39 For Almighty God has ascribed to the women of paradise this description in the verse, "the good and beautiful" [Kor. 60:70] (by "good" He meant "those enjoying good manners"); in the verse "of modest gaze" [87:48]; and in the verse "lovers (tumah), friends" [56:37]. By "lovers," He means someone who is in love with her husband and desirous of seducing him so as to complete her pleasure. By al-hawar, He meant whiteness; al-hawar is a woman with intense whiteness of the sclera, profound blackness of the eyes matching the profound blackness of the hair, and big, wide-set eyes.

The Prophet* said, "The best of your women is one who pleases her husband when he looks at her, who obeys him when he commands her, and guards his memory and his possessions when he is absent." 40 Her husband will be delighted to look at her if she loves him.

[Dowry]

The fourth quality is that her dowry should be small. The Messenger* of God declared that "The best women are those whose faces are the most beautiful and whose dowries are the smallest." 41 He enjoined against excessiveness in dowries. 42 The Messenger* of God married one of his wives for a dowry of ten dirhams 43 and household furnishings that consisted of a hand mill, a jug, a pillow made of skin stuffed with palm fibers, 44 and a stone (tahiy); 45 in the case of another, he feasted with two measures 46 of barley, 47 and for another, with two measures of dates and two of mush (sawiy). 48

4 Umar* [also] used to enjoin against excessive dowries and used to say, "In getting married and in marrying of his daughters, the Messenger* of God never spent more than 400 dirhams." 49 If paying excessive dowries for women were a virtue, the Messenger* of God would have been the first to do so. One of the companions of the Messenger* of God was married for a date-fruit of gold equal to five dirhams. 50 Sa'id b. al-Musayyab married his daughter to Abu Hurayrah* for two dirhams. He then took her personally to him by night, let her in through the door, then departed. Seven days later, he came back and greeted her. Even if he [Sa'id] had married for ten dirhams to be different from the rest of the ulema, there would be nothing wrong with his act.

A khabar states that "a woman's blessing is in marrying and in bearing children quickly," 51 and "in the reasonableness of her dowry." 52 He also said, "The most blessed among them are the ones with the smallest dowries." 53 Just as it is undesirable for the woman's dowry to be excessive, it is undesirable for the man to ask about the possessions of the woman. Marriage should never be motivated by avidity for wealth. Al-Thawri 54 said, "Should one marry and ask 'What does the woman possess?' know ye that he is a thief; and should a person give them a present, it should not be with the purpose of forcing them to reciprocate with more; likewise, should they give him a present, the expectation of receiving more [than they gave] is immoral. Exchanging gifts is desirable, and results in friendship." The Prophet* said, "If you exchange gifts, you will love each other." 55 As pertains to seeking more, it is included in the words of the Almighty: "And show not favor, seeking worldly gain" [Kor. 74:6], that is to say, give [not] in order to receive more; also in the Almighty's words: "That which ye give in usury in order that it may increase on (other) people's property" [30:39], for usurious interest is the increase, and that [giv-
ing a gift] is an attempt to increase the principal, though it is not usurious. All such attempts are detested and are regarded as heretical in marriage. For they resemble trading and gambling, and their aim corrupts marriage.

[Childbearing]

The fifth quality is that the woman be able to bear children. Should she be known to be barren, then one should avoid marrying her. The Prophet* said, "Marry the loving child-bearer"; if she has no husband and her affairs are not known, the decision should be based on her health and her youth for, given these two qualities, she will most likely be capable of bearing children.

[Virgity]

The sixth quality is that she should be a virgin. The Prophet* said to Jābir, who had married an unwed deflowered woman, "Would that she were a virgin so you could duly with her and she with you." Virginity has three advantages:

(a) First, the virgin will love the husband and feel close to him, which will favorably influence their conjugal attachment. The Prophet* said, "Marry the loving (woman)"; for the natural disposition is to be attached to the first mate with whom one has had intimate relations. On the other hand, a woman who has experienced men and life may not be satisfied with some of the qualities that differ from those she is accustomed to, and may, therefore, loathe the husband.

(b) Second, it engenders a greater measure of his love for her, as it is a man's nature to be somewhat repelled by a woman who has been touched by another husband; that would contradict [a man's] nature regardless of what might be said [to the contrary]. Certain natures find it more repellent than others.

(c) Third, the virgin does not yearn after the first husband, because, in general, the surest love is that which is engendered with the first loved one.

[Good Lineage]

The seventh quality is that the wife should be of good lineage, that is to say, she should come from a religious and righteous background, because she will bring up her daughters and sons. If she is not well bred, she will not be able to raise her children well. For that reason the Prophet* said, "Beware of the green dung (khudra al-dīnī)." It was asked, "What is the green dung?" He said, "The beautiful woman with an evil origin." The Prophet* said, "Exercise care in choosing [wives] for your sperm, for a hereditary quality is wont to return."

[Not a Close Relative]

The eighth quality is that she should not be a close relative, as that would lessen desire. The Prophet* said, "Don't marry close relatives for then the child is born scrawny." that is to say, weak; such is the weakening effect it [marrying close relatives] has on desire. For desire is excited by the deep emotions which result from sight and touch; emotions are strengthened by whatever is unfamiliar and new. On the other hand, what is familiar and seen continuously renders the faculties incapable of fully appreciating it [desire], being affected by it, or becoming aroused through it. These are the qualities desired in women.

[INQUIRY INTO THE HUSBAND'S CHARACTER]

It is incumbent upon the guardian also to examine the qualities of the husband and to look after his daughter so as not to give her in marriage to one who is ugly, ill-mannered, weak in faith, negligent in upholding her rights, or unequal to her in descent. The Prophet* has said, "Marriage is enslavement; let one, therefore, be careful in whose hands he places his daughter." Exercising caution on her behalf is important, because she becomes a slave by the marriage and cannot be freed from it, while the husband is able to obtain divorce at all times. Whoever gives his daughter in marriage to a person who is unjust, licentious, heretical, or an inebriate commits a crime against his religion and exposes himself to the wrath of God for having severed his parental tie by having made a bad choice. A man said to al-Hasan, "A number of suitors have asked for my daughter's hand in marriage; to whom should I give her?" He replied, "To the one who fears God; because if he loves her, he will be kind to her; and if he hates her, he will not wrong her." The Prophet* said, "Whoever gives his daughter in marriage to a licentious man has betrayed her womb."
CHAPTER THREE

Etiquette of Cohabitation,
What Should Take Place
During the Marriage, and the
Obligations of Husband and Wife

FIRST PART OF THIS CHAPTER
Etiquette of Cohabitation

[OBLIGATIONS INCUMBENT UPON THE HUSBAND]

As for the husband, he is obligated to observe moderation and
good manners in twelve matters: feasting, cohabitation, dallying,
exercising authority, jealousy, support, teaching, apportionment,
politeness at times of discord, intimate relations, producing children, and separation through divorce.

[Feasting]

The first etiquette is feasting, and that is desirable. Anas
said, “The Prophet* of God saw a trace of paleness in the face
of `Abd al-Rahmān b. `Awf* and said ‘What is this?’ To which
he replied, ‘I married a woman for a date-pit of gold.’ The
Prophet replied, ‘May God bless her for you. Have a feast, even
with a sheep.’ The Prophet of God feasted for Safiyyah* with
dates and savūq. ”4 The Prophet* said, “The food of the first
day is an obligation; of the second, a sunna; and of the third, a [cause
for good] reputation; he who spreads the news is made known
by God.” Only Ziyād b. `Abdullah mentions it as being ṣaḥīḥ.*

It is desirable to congratulate him [the husband]; thus one
who enters [the house of] the husband should say, “May God
bless you and yours and bring you together in prosperity.”” Abū
Hurayrah* recounted that the Prophet* made it a command.

The publicizing of marriage is desirable. The Prophet said,
“The separator of the lawful and unlawful [in marriage] is the
tambourine and the voice.” He also said, “Make known this
marriage, perform it in the mosques, and celebrate it with the beating of tambourines." It is related that al-Rubayyi', the daughter of Mu`awwidh, said, "The Prophet* came and entered upon me the morning that my marriage was consummated. He sat on my bed while some of our young girls were beating their tambourines for us and lamenting those of my forefathers who had been killed, until one of them said, 'and among us there is a prophet who knows what the morrow holds,' to which he replied, 'Don't say this and say only what you were saying before.'"

[Conjugal Harmony]

The second etiquette: good conduct with them [wives] and tolerating offense from them out of pity for their mental deficiencies. Almighty God declared, "But consort with them in kindness" [Kor. 4:19]. He also said in upholding their rights, "And they have taken a strong pledge from you" [4:21]. He [God] also said, "And what your right hands possess" [4:36 (Ali)]. Some say that [the verse] refers to women.

The last commandments that the Prophet* left were three, which he continued to utter until he stammered and his words became incomprehensible. He kept saying: "Pray, pray!" Do not impose upon your slaves that which you could not support. Fear God; fear God as concerns your women for they are like putty in your hands, that is, captives. You have taken them as a trust from God, and intimate relations with them was made lawful through the word of God."18

The Prophet* also said, "If a man is tolerant of his wife's bad manners, God will grant him the same recompense that He granted Job for his affliction; whoever tolerates the bad manners of her husband, will be granted by God the same recompense that was granted to Asiyah the wife of Pharaoh."19 Know ye that good conduct with her does not mean not harming her, but rather enduring harm from her and forbearance in the face of her fickleness and anger in emulation of the Prophet*, for his wives used to talk back to him, and on occasion one would leave him for the whole night.16

Umar's wife talked back to him and he said to her, "Do you talk back to me, O foolish woman?" And she said, "The wives of the Prophet talk back to him and he is better than you."16 To which 'Umar retorted, "How inappropriate of Hafsa!" to talk back to him!" Then he said to Hafsa, "Don't be deceived by the conduct of the daughter of 'Aishah [the Prophet's sister], for she is the dearest of the Prophet's wives; and he warned her against talking back."16

It was also related that one wife hit the Prophet* in the chest, so her mother scolded her. The Prophet* said, "Leave her alone; they [wives] do worse than that."16 He and 'Aishah got into an argument to the point that Abū Bakr was called upon to arbitrate, and the Prophet took him as a witness. So the Prophet* said to her, "Are you going to talk, or shall I?" She replied, "You talk, but say only the truth." Abū Bakr struck her until her mouth bled, and said to her, "O enemy of yourself, does he utter anything but the truth?" So she took refuge with the Prophet* and sat behind him. The Prophet* then told him, "you were not called for this, nor did we desire this of you."20 She told him once in anger, "And you are the one who claims to be the Prophet of God!" So the Prophet* smiled and bore that out of forbearance and kindness.21 He used to say to her, "I know when you are angry and when you are pleased." To which she replied, "And how do you know it?" He said, "When you are pleased, you say 'No, by the God of Muhammad'; and when you are angry you say, 'No, by the God of Abraham.'" She said, "You are right; I leave your name out."22 It is said that the first love that took place in Islam was the love of the Prophet* for 'Aishah.23 He used to say to her, "I am to you like Abū Zar' vis-à-vis Umm Zar'; however, I won't divorce you."23 Umar used to say to his wives, "Don't talk ill of 'Aishah to me for, by God, I have not received revelation under the cover of any of you but [rather under] hers."25 Anas* used to say that the Prophet* was the kindest of all people toward women and children.26

[Toleration of Wives]

The third: Dalliance, jesting, and playfulness add to the toleration of offense; for these delight the hearts of women. The Prophet* used to joke with them and lower himself to the level of their minds in deeds and manners, to the extent that it was related that he* used to race 'Aishah; she won once and he won
several times, so he* said, "Now we're even." He* in a khabar it is related that he* was one of the merriest with his wives.** A'ishah [once] said, "I heard the voices of some Ethiopians and others playing on the day of 'Akhira." The Prophet* asked me, 'Do you wish to see them play?' I said, 'Yes.' He sent after them and they came. The Messenger* of God stood between the two doors, placed his palm on the door and extended his arm; I leaned with my chin against his arm. They began to play, and I looked on. The Prophet* kept saying, 'That's enough (hashuku);' and I would say, 'Be quiet,' twice or three times. Then he said, 'A'ishah, that's enough!' So I said, 'Yes.' He pointed to them and they departed.—280

The Prophet* of God said, "the most perfect of believers in faith are those who are the finest in manners and most gentle toward their wives.” He said, "the best among you are the most charitable toward their wives, and I am the best among you toward my wives." In spite of his harshness, 'Umar* said, "It is necessary that a man be like a child in his family," but if they seek what he possesses, he should be found a man. Luq-mān* said, "A wise man should be like a child in his family, and when he is in public, he should be found a man." In a commentary on the related khabar, it is stated that "God detests the jā'ārī al-jawārī,", that is, one who is harsh toward his family and who is arrogant. The same explanation has been offered for the term 'utul used by Almighty God [Kor. 68:13]: ‘or it has been said that 'utul designates one who has a harsh tongue and who is cruel toward his family.

The Prophet* said to Jābir, "Would that she were a virgin, so you could daily with her and she with you."—280

[Asserting Authority]

The Fourth: not so to indulge in dalliance, good manners, and conformity in following her whims that he would corrupt her manners and lose respect altogether in her eyes. Rather, he should observe moderation, never abandon dignity and seriousness no matter how evil he sees, nor open the door to abetting abomination; rather, whenever he sees an act which violates divine legislation and manliness (mura'ah), he should become resentful and angry. Al-Hasan said, "Verily whoever obeys the whims of his wife will be cast by God into the Fire." 'Umar said, "Disagree with your wives, because disagreement with them is a blessing." It was also said, "Consult them, then disagree with them.

The Prophet* said, "Miserable is he who is a slave to his wife." He said so because if the husband obeys her whims, he becomes her slave and thereby miserable; for God made him possessor over the woman but if he makes her possessor of himself, he reverses the order of things, overturns the matter, and obeys Satan when he said, "and surely I will command them and they will change Allah's creation" [Kor. 4:119]. It is a man's right to be followed, not to be a follower. God has appointed men as trustees over women, and has called the husband "master"; and the Lord has said, "and they met her lord and master at the door" [Kor. 12:25]. For if the master is transformed into a slave, then he has exchanged God's grace for thanklessness. The woman's behavior depends on you: If you slacken her reins a little, she will run off for a long distance; should you loosen the harness a span (ātr), she will take a cubit (dhāri), but if you restrain her and treat her firmly where firmness is called for, you will be her master.

Al-Shāhī* said, "There are three who will insult you if you honor them: the woman, the servant, and the Nabataean." He was referring to pure kindness and not harshness mixed with compliance, or coarseness with gentleness.

Arab women used to teach their daughters [how] to test their husbands. One would say to her daughter, "Test your husband before taking a step and before showing boldness toward him. Remove the edge of his spear; should he remain quiet, hack bones with his sword; and if he should still be quiet, then put the saddle on his back and ride him, for he is your donkey." At any rate, it is with justice that the heavens and the earth are upheld; whatever exceeds its limits turns into its opposite.

For that reason it is necessary to follow the path of moderation both in disagreement and in agreement, and to follow the truth in all, so as to be safe from their [women's] evil; because their scheming is great, their evil is widespread; their predomi-
nant characteristics are bad manners and weak minds, and this cannot be set straight except through a certain amount of kindness mixed with diplomacy. The Prophet* said, “A virtuous woman amongst women is like an aṣ’ām among a hundred crows”⁴⁴; an aṣ’ām is a rare white-footed crow.

In the will of Luqman to his son [it is stated]: “My son, beware of the evil woman, for she will age you before your time; and beware of the evils of women, as they do not encourage good deeds; and be very careful of the better ones among them.” The Prophet* said, “Beware of the three causes of poverty.”⁴⁴⁵ and among them he listed the “evil woman” for she is the one who ages a man before his time. In other words, “If you come to her, she will curse you; and if you are away from her, she will be unfaithful to you.” The Prophet* said concerning the best of women, “If [only] you were the companions of Joseph⁴⁴;⁴⁶ that is, turning Abu Bakr away from prayer indicates that, on your part, you have ignored the truth and turned to pleasure. Almighty God said when they [women] revealed the secret of the Prophet,⁴⁷ “If you two turn in repentance to Him, your hearts are indeed so inclined” [Kor. 66:4 (“Ali”),⁴⁸ that is, so disposed. He [God] said that about the best of the Prophet’s* wives.⁴⁹ The Prophet* said, “No people dominated by a woman can succeed.”⁵⁰ ‘Umar scolded his wife when she talked back to him saying, “You are no more than a toy in a corner of the house; if we have need of you [we take you], otherwise, you sit as you are.”

Thus there is evil and weakness in them [women]; while diplomacy and harshness are a cure for evil, consolation and mercy are the cure for weakness. The skillful doctor is one who can estimate the amount of cure needed for the ailment; so let the man first know her character through experience, then let him deal with her in a manner that will set her straight in accordance with her state.

[jealousy]

The fifth: moderation in jealousy; which means that one should not overlook preliminaries whose consequences may be undesirable, and should not go to extremes in misjudging, in acting adversely, or in spying upon concealed matters.

The Prophet* of God enjoined against seeking out the faults of women⁵¹—that is, against unexpectedly coming upon women. When the Prophet* returned from a journey, he said before entering [the city of] Medina, “Don’t come upon your wives at night.” Two men disagreed with him and went ahead [of the rest], and each saw in his home what hedetested.⁵² In a famous khabar [it is stated]: “A woman is like a rib: if you [attempt to] straighten it, you break it; leave it alone and enjoy it in spite of its crookedness.”⁵³ This refers to rectifying her character.

The Prophet* said, “There is a type of jealousy which God detests, and that is the unjustifiable jealousy of a man over his wife when there is no justification [for suspicion]⁵⁴ because that suspicion we have decreed against. Certain [types of] suspicion are sinful. ‘Ali* said, “Do not indulge excessively in showing jealousy over your wife lest she be accused of evil behavior because of you.”

However, jealousy in its proper place is both necessary and commendable. The Prophet* said: “Almighty God experiences jealousy, and the believer experiences jealousy as well; Almighty God’s jealousy stems from the believer’s perpetuation of what God has enjoined against.”⁵⁵ The Prophet* said, “Do you marvel at the jealousy of Sa’d?⁵⁶ By God, I am more jealous than he, and God is more jealous than I.”⁵⁷ Because of Almighty God’s jealousy, He has prohibited abominations, whether manifest or hidden. Forgiveness is dearer to none than to God; for that reason He has sent warners and preachers. And praise is dearer to none than to God; for that reason He has promised Paradise.

The Messenger* of God said, “I saw on the night [Mi‘rāj] [that] I was taken through Paradise (laylatu uriyā bī fī al-jannah) a mansion and a maid in its courtyard; I inquired, ‘To whom does this mansion belong?’ and I was told, ‘To ‘Umar.’ I wanted to look at her, but I remembered, O ‘Umar, your jealousy.’⁵⁸ ‘Umar wept and said, “Would I be jealous because of you, O Messenger of God?”⁵⁹

Al-Ḥasan used to say, “Do you call upon your wives to jest uncouth men in the market places? May God curse those who are not jealous.”
The knew that times had changed, and
him for openly expressing disagree-
reasonable. The Prophet* also permitted
especially during feasts,° but they
the approval of their husbands.
possible for a chaste woman to go out
her husband; however, remaining [at]
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ake of looking [about] and for unim-
from virtue and may lead to corruption.
avoid looking at men. We are not
shameful for her to look at as is the
her, it is for her like the face of the
should be prevented from seeing
evil; when evil is not likely to result,
ted. For men throughout the ages
ile women go out veiled; if their faces
look at, men would have been
prevented from going out except for

in spending. One should not be
should he be extravagant; rather he
Almighty said, "and eat and drink but
Kor. 7:31 ("Ali"). He also said, "And
ned to thy neck nor open it with a
9.° The Messenger* of God said,
you is the one who is most generous
prophet* also said, "A dinar spent for
spent for ransoming a slave, a dinar
or man, and a dinar spent on your wife
the greatest reward is the one spent on

° had four wives and that he used to
ham's worth of meat for each. Al-
Hasan* said, "Some men spent plenty, but when it came to furnishings and clothes they were tight." Ibn Sirin* said, "It is desirable that a man prepare *jalīlahāf (pastry) every week for his wife; for even though sweet foods are not among the necessary things, to completely omit them is a stingy practice."

It is desirable that he should order her to offer as charity whatever food remains [after the meal] and whatever would spoil if kept. This is the least thing to do as far as charity is concerned. The wife has the right to do this as circumstances dictate without specific permission from the husband. He should not keep to himself, to the exclusion of his family, a delectable food. Not feeding them of it would incite malice and render it difficult to have a harmonious relationship. If he decides to withhold it [from them], let him eat in seclusion so that his family does not know about it; nor should he describe to them food which he does not intend to give them. When he eats, let the whole family sit at his table; for Sufyān* [al-Thawrī] said, "We have been told that God and His angels invoke prayers on the members of the household who eat together."

The most important thing for the husband to observe in spending is to feed the family from what is gained lawfully and not to pursue evil endeavors for their sake, as that constitutes a crime against them rather than upholding their rights. We have already mentioned the pertinent *akhātir when talking about the disadvantages of marriage.

[Instruction Concerning Menstruation]

The seventh: that the married man should know enough about the matter of menstruation to enable him to take necessary precautions; he also should teach his wife the rules of prayer: which prayers should be performed during menstruation and which should not. He has been commanded to safeguard her against the [hell]Fire according to the words of the Almighty, "Ward off from yourselves and your families a Fire" [Kor. 66:6].

It is incumbent upon the husband to teach her the proper beliefs of the followers of the sunna, to remove from her heart every innovation should she lend an ear to it, and to make her fear God should she be lax in matters of religion.

The husband should also teach her the precepts governing menstruation and irregular menstrual flow, and the taking of precautionary measures. The information on menstruation is lengthy, but what a woman must be taught concerning menstruation are the prayers she should perform. If the blood stops shortly before the sunset (*maghrib) by [the end of] one prostration, then it is incumbent upon her to perform the noon (*zuhr) and the afternoon (*ṣām) prayers; if it stops before morning by [the end of] one *rak‘ah then she should perform the *maghrib and *ṣūrah.* This is the least that the women ought to observe.

If the husband is diligent in teaching her, she will not have to go out and ask the ulama about it. If the husband’s knowledge does not encompass such matters, and if he should ask on her behalf, conveying to her the information from the mufti, then there is no need for her to go out. Otherwise, she has the right to go out and ask; in fact, she is obliged to do so, and the husband would be in defiance should he prevent her. No matter how much she learns about her obligations, she should not go out to attend a *dhikr* nor to receive instruction in superfluous knowledge without the consent of her husband.

Whenever a woman neglects one of the obligations imposed upon her by menstruation and irregular menstrual flow, and the husband does not teach her [concerning these matters], he, too, becomes her partner in sin.

[Equality Among Wives]

The eighth: If he has several wives, then he should deal equitably with them and not favor one over the other; should he go on a journey and desire to have one [of his wives] accompany him, he should cast lots (agrat) among them,* for such was the practice of the Messenger*. If he cheats a woman of her night, he should make up for it, for making up for it is a duty upon him. For that reason it becomes necessary for him to learn the rules of apportionment which would take a long time to explain here. The Messenger* of God said, "Whosoever has two wives and favors one over the other— that is to say, does not deal equitably
between them—he comes to the Day of Judgment bent to one side."

He should be equitable in giving and in cohabiting at night. As concerns love and intimate relations, these do not come under the rubric of choice. Almighty God has declared, “Ye will not be able to deal equally between (your) wives, however much ye wish (to do so)” [Kor. 4:129]; that is to say, you cannot deal equally with regard to the desires of the heart and the preferences of the soul from which stems inequality in intimate relations. The Messenger* used to be equitable to his wives in giving and cohabiting at night saying, “O Lord, this is the limit of my ability within my means, I have no access to that which You possess and I do not have,” by which he meant love. He loved 'Ā'ishah* most, and the rest of his wives knew that. During his [last] illness, he was carried every day and every night in order to spend a night with each one of his wives. He would say, “Where am I supposed to be tomorrow?” So one of his wives saw through his question and said, “He is asking for the day with 'Ā'ishah.” So they [his wives] said, “O Messenger of God, we permit you to stay at 'Ā'ishah’s house, because it is difficult for you to be carried every night.” He replied, “Are you agreeable to that?” They replied, “Yes,” so he said, “Take me then to 'Ā'ishah’s house.”

Whenever one wife grants her night to another with the husband’s consent, the second wife gains the right to that night. The Prophet* used to allot time among his wives. He wanted to divorce Sawdah, the daughter of Zam'ah, when she became old, so she granted her night to 'Ā'ishah and asked him to keep her in order that she [Sawdah] might remain in the circle of his wives. He left her and did not apportion for her; rather, he apportioned two nights for 'Ā'ishah and one night each for the rest of his wives.”

On account of his* fair justice and virility whenever he desired one of his wives whose turn was not due and had intercourse with her, he would then visit during the same day or night the rest of his wives. It has been related that 'Ā'ishah* said the Messenger* of God visited all of his wives in one night. Anas also related that he* visited all nine wives in one morning.¹¹¹

[Insubordination of the Wife]

The ninth: as pertains to discord (nushā'a)¹² and whatever dissension takes place between them that cannot be reconciled. If it should ensue from both sides or from the husband, and the wife wants to dominate the husband, and if it is not possible for him to set her straight, then two arbitrators should be called representing each of the two families [husband’s and wife’s] to look into the matter and to reconcile them. “If they desire amendment [reconciliation]. Allah will make them of one mind’”[Kor. 4:35]. 'Umar sent an arbitrator to a couple, but he returned without succeeding in reconciling them, whereupon he [‘Umar] beat him saying, “Almighty God says, ‘If they desire amendment [reconciliation]. Allah will make them of one mind.’” So the man returned and with [good] intention[s] and gentleness toward them, he reconciled them.

However, if the discord is the woman’s fault, it is the husband’s right to chastise and induce her forcibly to obey, since men are guardians over women. Likewise, should she be remiss in performing her prayers, it is his right to force her to perform them. However, he should chastise her gradually: That is to say, first he should preach, then warn, then threaten; should he not succeed, he should turn his back to her in bed, sleep in another bed, or avoid her—while still remaining in the house—from one night up to three. Should all of this fail, then he should beat her but not excessively, that is, to the point that he would inflict only pain but without breaking a bone or causing her to bleed. He should not strike her face for that is forbidden.

The Messenger* of God was asked, “What rights can a woman claim from a man?” He replied, “To feed her when he eats, to clothe her when he is clothed, [but] not to be insolent or beat her excessively. He is to avoid her only in cohabitation [that is, desert her bed].” He can be angry with her and avoid her over matters of religion up to ten or twenty [days], or up to a month; the Prophet* did so to Zaynab when he sent her a present and she returned it to him. The wife at whose house he was staying said to him, “She has insulted you by returning your presents,” that is to say, she has humiliated and belittled you.” The Prophet* replied, “You [wives] are too despicable in the
sight of God to insult me!" Whereupon he became angry with all of them for a month, then returned to them.

[Etiquette of Intimate Relations]

The tenth: on the etiquette of intimate relations. It is desirable that it should commence in the name of God and with the [following] recitation: Say, "He is God, the One and Only" [Kor. 112:1]; then he should glorify (takhbir) and exalt (tahqīl) His name saying, "In the name of God, Most High, Most Great; O God, cause it to be a good progeny if you cause it to issue forth from my loins." The Prophet* said, "If one of you say when he comes upon his wife, 'O God, avert the devil from me and avert the devil from what You have granted us.' Then should a child result, the devil shall not hurt him."94

When you near ejaculation, say to yourself without moving your lips: "Praise be to God Who has created humans out of fluid, and made thereof relatives and in-laws, for thy Lord is omnipotent."95 One of the men of hadith used to raise his voice in praise to the extent that the members of the household could hear his voice. Then he would turn away from the ghiblah, and would not face the ghiblah during coitus out of deference for the ghiblah.96 He should also cover himself and his wife with a garment. The Messenger* of God used to cover his head and lower his voice, saying to the woman, "Remain quiet."97 A kharab says, "If one of you should have intimate relations with his wife, you should not denude yourselves completely like two onagers,"98 that is, two donkeys.

Let him proceed with gentle words and kisses. The Prophet* said, "Let none of you come upon his wife like an animal, and let there be an emissary between them." He was asked, "What is this emissary, O Messenger of God?" He said, "The kiss and [sweet] words."99 He* also said, "There are three qualities which are considered deficiencies in a man: one, that he should meet someone whose acquaintance he wishes to make but parts from him before learning his name and lineage; second, that he should be treated kindly and reject the kindliness done unto him; third, that he should approach his concubine or wife and have sexual contact with her before exchanging tender words and caresses, consequently, he sleeps with her and fulfills his needs before she fulfills hers."92

Intimate relations are undesirable during three nights of the month: the first, the last, and the middle. It is said that the devil is present during coicipation on these nights, and it is also said that the devils copulate during these nights. It was related that 'Ali, Mu'awiya, and Abū Hurayrah also frowned upon it [during those nights]. Certain ulama recommended intimate relations on Friday and the night before it [Thursday] in fulfillment of one of the two interpretations of the Prophet's* words, "May God bless the one who purifies and performs the ablution, etc."99

Once the husband has attained his fulfillment, let him tarry until his wife also attains her. Her orgasm (nasil)99 may be delayed, thus exciting her desire; to withdraw quickly is harmful to the woman. Difference in the nature of [their] reaching a climax causes discord whenever the husband ejaculates first. Congruence in attaining a climax is more gratifying to her because the man is not preoccupied with his own pleasure, but rather with hers; for it is likely that the woman might be shy.

It is desirable that he should have intimate relations with her once every four nights; that is more just, for the [maximum] number of wives is four which justifies this span. It is true that intimate relations should be more or less frequent in accordance to her need to remain chaste, for to satisfy her is his duty. If seeking intimate relations [by the woman] is not established, it causes the same difficulty in the same demand and the fulfillment thereof.

He should not approach her during menstruation, immediately after it, or before major ablution (ghusl), for that is forbidden according to the decree of the Book.99 It has been said that it would engender leprosy in the offspring. The husband is entitled to enjoy all parts of her body during menstruation but not to have sodomy; intercourse during menstruation is forbidden (harām) because it is harmful, and sodomy will cause permanent harm; for that reason it [sodomy] is more strongly prohibited than intimate relations during menstruation.96 The words of the Almighty state, "so go to your tillth as ye will" [Kor.
four groups over whether it is permissible or reprehensible.\(^\text{108}\) (a) There are those who consider it unconditionally permissible under all circumstances; (b) there are those who forbid it in all circumstances; (c) there are those who say it is permissible with her consent; evidently those proponents consider the harm [caused to the woman], which is forbidden rather than coitus interruptus itself; (d) there are those who say it is permissible with the bondmaid but not with the free woman.

As far as we are concerned, it is permissible. As to a reprehensible act, it applies to cases where unlawfulness is disregarded, where uprightness is ignored or where virtue is abandoned. It [coitus interruptus] is reprehensible according to the third stipulation; in other words, it involves abandonment of a virtue, as it is said: It is reprehensible for someone in the mosque to sit without being preoccupied with dhikr or prayer; and it is reprehensible for someone residing in Mecca not to perform the pilgrimage every year; this reprehensibility applies to the abandonment of what should take precedence and is more convenient, nothing more. This is firmly established in what we have explained concerning the virtue of [having] offspring, and in what has been related concerning the Prophet*: "A man has intimate relations with his wife, and is thus decreed for him the reward of a male offspring who fights for the cause of God and is killed [martyred]."\(^\text{109}\) He said so because if such a son is born to him, he would receive the reward of being the cause for his [son’s] existence, even though Almighty God is his creator, his sustainer, and the one who strengthens him for jihad. His part in causing [the child] to exist is the act of coitus at the time of ejaculating in the uterus. We have stated that there is no reprehensibility in terms of prohibition and purification, for upholding prohibition is possible only by text\(^\text{109}\) or by analogy with a text; there is no text without a basis for analogy. Rather, we have here a basis for analogy—namely, abstaining from marriage altogether, abstaining from intimate relations after marriage, or avoiding emission after penetration; all such abstentions are more preferable, but they do not constitute acts of unlawfulness or disagreement. For the progeny is formed by the sperm being deposited in the uterus, which comes from four causes: mar-
riage, then copulation, then patience until emission takes place after intercourse, then waiting until the sperm is implanted in the uterus. Some of these causes are more closely related than others. [Thus] abstaining from the fourth is like abstaining from the third; likewise, the third is similar to the second, and the second is like the first. All that is not the same as abortion or the burying of girls alive (wa'd).

These two things, in effect, constitute a crime against an already existing person; and that also has stages: The first stage of existence is that the sperm should lodge in the uterus, merge with the fluid of the woman, and become thus receptive to life; to interfere with this process constitutes a crime. If it develops into an embryo and becomes attached [a fetus], then the crime becomes more serious. If the spirit is breathed into it and the created being takes form, then the crime [of abortion] becomes more serious still. The crime is most serious after the fetus is born alive [then buried if it is a girl]. We have said that the initial stage of existence is the implanting of the sperm in the uterus, not emission from the urethra; for the offspring is not produced by the sperm of the male alone but from the agglutination of the mutes, either from both his and her fluid or from his fluid and the blood of menses, and that the blood plays, in relation to it, the same role as milk to its coagulator; the sperm from the man is necessary in coagulating the blood of the menses as the thickening agent (raubah) is for milk since through it the coagulator gels. However that might be, a woman’s fluid is a fundamental element in coagulation.

The two fluids are likened unto an offer and related acceptance which result in the consummation of a contract. Whoever makes an offer and goes back on it before it is accepted has breached the contract by rendering it null and void. Whenever an offer and related acceptance take place, rescission becomes a nullification, an annulment, and a severance. As no child can issue forth from a sperm in the vertebra, likewise [a child would not be created] after the expulsion [of the sperm] from the urethra unless it mixes with the fluid or the blood of the woman. This is, therefore, a clear analogy.

Should you say: "But coitus interruptus is not reprehensible on account of opposing the existence of a child, it is likely to be reprehensible on account of the motive behind it; for it cannot be motivated except by a corrupt intention which is blemished by concealed polytheism.” I would answer that the motivations for coitus interruptus are five:

The first pertains to concubines who serve to preserve property from the destruction entailed by the right to manumission; the purpose of maintaining property by avoiding manumission and heading off its causes is not prohibited.

The second, preserving the beauty of the woman and her portliness in order to maintain enjoyment, and protect her life against the danger of childbirth (taly); and this, too, is not prohibited.

The third, fear of excessive hardship on account of numerous offspring, and guarding against the excessive pursuit of gain and against the need for resorting to evil means. This, too, is not prohibited, because encountering fewer hardships is an aid to religion [faith]. Without doubt, perfection and virtue ensue from dependence on and faith in God’s guaranty which is expressed in His words, “No creature is there crawling on the earth, but its provision rests on God” [Kor. 2:6 (Arberry, vol. 1:239)]. Falling short of the apex of perfection, and abandoning what is preferable is not a criminal act. However, we cannot say that taking consequences into account as well as preserving possessions and hoarding them are prohibited, even though they are contrary to dependence [on God].

The fourth, fear of having female children because of the stigma involved in getting them married, as was the custom of the Arabs in burying their female progeny (fi qotsham al-tash). This would be an evil intention if marriage or coitus are to be abandoned on its account; a person would be guilty of the intention but not of abstinence from marriage and coitus; so likewise in coitus interruptus. Corruption engendered by belief in disgrace (ma‘arrak) is stronger in the sunna of the Prophet®. Such would be comparable to the circumstance of a woman who avoids marriage out of disdain for having to lie under a man and
thus attempts to emulate them. Undesirability [in this case] is not due to abstinence from marriage per se.

The fifth, that the woman might abstain from having children on account of arrogance, excessive cleanliness, fear of labor pains, childbirth, and nursing. Such was the custom of the Kharjite women in their excessive use of water to the point that they used to perform the prayers during the days of menses and would not enter the bathroom except naked [because] of their excessive cleanliness. This too is an innovation which contradicts the sunna and manifests a corrupt intent. One among them sought permission to see ‘A‘ishah when she came to Basra, but she [‘A‘ishah] did not grant it. Thus it is the intent and not the prevention of having children which is corrupt.

If you should say that the Prophet* said, “Whoever abandons marriage for fear of having dependents is not one of us in the least,” I would say that coitus interruptus is like abstinence from marriage. By “he is not one of us” is meant that he does not concur with our sunna and our Path: Our sunna is the pursuit of the more preferable deed. Should you point out the fact that the Prophet* said regarding coitus interruptus, “That constitutes a secret form of burying children alive” and [also] recited, “and when the girl-child that was buried alive is asked,” which is reported in the Sahih [of Mushim], we would reply that in the Sahih are also authentic reports concerning the lawfulness [of coitus interruptus]. His expression “secret form of burying children alive” is like unto his words “secret polytheism,” and that is an act which constitutes undesirability but not unlawfulness.

If you should point out the fact that Ibn ‘Abbâs said, “Coitus interruptus constitutes the lesser degree of burying children alive, as conception is prevented (al-mammî wujudahu bihi) by coitus interruptus (al-mau‘u‘dadat al-sughrah),” then we would reply, “He is equating the prevention of existence to cutting it off, and that is a weak form of analogy.” For that reason `Ali* denounced this act upon hearing this saying. “A child is not buried alive until after the seventh, or seven phases have been completed,” and he recited the Koranic verse pertaining to the stages of creation [23:12–14]: “Verily We created man from a product of wet earth; then placed him as a drop (of seed) in a safe lodging,” up to “and then produced it as another creation”, that is to say, we breathed a spirit into him. Then he recited the Almighty’s words in [another] verse [81:8]: “And when the girl-child that was buried alive is asked.” If you examine what we have already stated concerning analogy and point of view, you will perceive the difference between the method of `Ali* and that of Ibn `Abbâs* in seeking hidden meanings and pursuing knowledge.

It appears that the Sahihayn [of Bukhârî and Muslim] concur in relating what Ibn Jâbir had said, “We used to have coitus interruptus in the days of the Prophet* while the Koran was being revealed.” In another transmittal: “We used to have coitus interruptus; the Prophet* heard about it, but he did not enjoin us against it.” There is also a report that Jâbir had said: “A man came to the Prophet* and said, ‘I have a bondwoman who is our servant and who brings us water [to drink] during the date-picking season. I do have intimate relations with her, but I am undesirous that she should conceive.’ He* replied, ‘Have coitus interruptus if you wish; for she shall receive what has been destined for her.’ The man was absent for some time, then he came back to him [the Prophet] and said, ‘The bondwoman is pregnant.’ He replied, ‘I told you that she will receive what has been destined for her.’” All this can be found in the Sahihayn [of Bukhârî and Muslim].

[Etiquette Concerning Having Children]

The eleventh: There are five points concerning the etiquette of having children.

(a) The first, that one should not be overjoyed with the birth of a male child, nor should he be excessively dejected over the birth of a female child, for he does not know in which of the two his blessings lie. Many a man who has a son wishes he did not have him, or wishes that he were a girl. The girls give more tranquility and [divine] remuneration, which are greater.

The Prophet* said, “If a man brings up his daughter well, nourishes her well, and shares with her the gifts which God has bestowed upon him, she will bring him fortune and will facilitate his passage from Hell to Heaven.” Ibn `Abbâs related that the
Messenger* of God said, "If a man has two daughters and treats them well as long as they remain with him, they will cause him to enter Paradise." Anas said in quoting the Messenger* of God, "If a man has two daughters or two sisters and he treats them well for as long as they remain with him, he and I will be in Paradise like these two [women]." Anas also related that the Messenger* of God declared, "If a man goes to one of the marketplaces of the Muslims, buys something, carries it back to his home, and gives it to the females and not to the males, God will look upon him [with favor], and whomever God looks upon [with favor] He will not torment." Anas also related that the Messenger* of God said, "When a man brings an extraordinary present [turfah] from the market to his family, it is like bringing them a charitable gift (sadāqah) which he places among them. Let him give the females before the males, for whoever brings joy to a female is like crying out of fear of God, and he who cries out of fear of God will be safeguarded by God from the Fire." Abū Hurayrah related that the Prophet* said, "Whoever has three daughters or sisters and tolerates their hardships and ordeals, God will bring him into Paradise for having shown mercy toward them." A man asked, "How about one?" And he said, "Even one." (b) The second etiquette is that he should chant the prayer (ādāhān) in the ear of the offspring. Rafi related the words of his father: "I saw the Prophet* chanting the ādāhān in the ear of al-Ḥasan [his grandson] when Fāṭimah* gave birth to him." It was related that the Prophet* said, "When a man has a child and chants the ādāhān in his right ear and the second call (iqāma) in his left ear, he repels epilepsy (sinn al-ṣibādān) from him." It is desirable that the first words he is taught to speak when he learns to talk be "there is no God but Allah (la iška illa Allāh)" so that these words may constitute his first utterance. Circumcision on the seventh day is prescribed in a khabar. (c) The third etiquette is that he should be given a good name, for that is the child's right. The Prophet* said, "Should you give a name, let the word 'abd (fa 'abbidū) be part of it." He* said, "The names most endearing to God are 'Abdullah and 'Abd al-Rahmān." He also said, "Give them my name but not my surname (kunya)." The ulema said, "That was applicable to his* lifetime; for he was surnamed 'Abd al-Qāsim. Now it is acceptable [to call children by the Prophet's surname]. True, a person should not be called by both the Prophet's name and his surname; for the Prophet said, 'Do not give both my name and my surname together.' It was said that this, too, was applicable to his lifetime. One person took the name Abū 'Isā, so the Prophet* said, "'Isā has no father," thus such a name is not desirable.

The miscarried fetus (al-ṣīg) must be given a name. 'Abd al-Rahmān b. Yazid b. Mu'awiyah said, "I learned that the miscarried fetus will cry out after its father on the Day of Judgment saying, 'You have destroyed me and left me without a name.' Umār b. 'Abd al-'Azīz said, 'How so, when he might not know whether he is a male or a female?'" Abū al-Rahmān replied, "There are names that might apply to both, like Ḥamzah, 'Amārah, Ṭālḥah, and 'Utbah."

The Prophet* said, "You will be called on the Day of Judgment by your names and the names of your fathers; so let your names be good." Whoever has an undesirable name, it is preferable that it should be changed; the Messenger* of God changed the name al-Ḳās to 'Abdullah. Zaynab's name was Barrah; the Prophet* said, "She purifies her soul," so he called her Zaynab. There has been an injunction against the use of the names Allāh (be lucky), Yasir (well-being), Nāfis (useful), and Barakah (blessing) for the question is frequently asked, "Is Barakah there?" The answer would be "No." (d) The fourth is a sacrifice (taqāhah): for the male, two sheep; and for the female, one sheep. But one can be happy with one [sacrifice] be it for male or female. 'Abd al-'Azīshah recounted that the Messenger* of God ordered that in the case of a lad (ghulām), two complementary sheep should be sacrificed and in the case of a girl (jurtah), one sheep. It has been related that one sheep was sacrificed. This makes it permissible to sacrifice only one. The Prophet* said, "For every male, there must be a sacrifice; therefore, shed blood on his behalf and thus remove harm from him." It is part of the summa that the weight in gold or silver of the child's hair [cut on the seventh day] be offered to charity. There is a khabar to that effect, namely, that "the Prophet* ordered Fā-


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he can benefit from retracting it should remorse develop during the period of waiting in which he can renew the marriage if he wishes after this period. If he pronounces all three divorce utterances [at once], he might regret it and be compelled to have a muhādil marry her and then wait awhile. To contract a muhādil is a denounced act for which the husband would be the cause; besides, his heart [under the circumstances] would be at the mercy of someone else’s wife [that is, the wife of the muhādil], and at the mercy of the divorce which he [the muhādil] grants. In addition, this would cause the wife to become disenchanted with him; all these are the fruits of al-jam‘ (uttering a threefold divorce). Uttering one divorce is sufficient in indicating the intent without danger. I do not mean to say that uttering a threefold divorce is unlawful; rather, it is undesirable for the aforementioned reasons, and by undesirability I mean disregard for himself.

The third, that he should be kind in offering a pretext to divorce her without stern censure and belittlement. He should soothe her heart by way of gratification with a present and cure the wounds inflicted by separation. Almighty God has said, “yet make provision for them” [Kor. 2:236 (Arberry, vol. 1:62)]; and this is a duty whenever it is the case that a dowry had not been specified in the original marriage [contract].

Al-Ḥasan b. ʿAlī was an unbridled divorcer and marrier. One day he sent one of his companions to divorce two women among his wives and said, “Tell them to prepare for the legal period of waiting.” He ordered him to give each one of them 10,000 dirhams. He did; and when he [the companion] returned to him, he [al-Ḥasan] asked him, “What did they do?” he replied, “One of them lowered her head and thus remained, but the other cried and wailed and I heard her say, ‘These are very small provisions from a parting loved one.’” Al-Ḥasan bowed his head and invoked blessings on her saying, “Were I to take back a woman after separating from her, I would take her back.”

One day al-Ḥasan went to see ʿAbd al-Ḥamān b. al-Ḥārith b. Hishām,148 who was the faqih (jurist) of Medina and its chief, who had no equal in Medina, and whom ʿĀʾishah used as an example when she said, “Had I not already traversed this course of mine,”149 I would have preferred to have sixteen males from the Messenger* of God like ʿAbd al-Ḥamān b. al-Ḥārith b. Hishām.” Al-Ḥasan went to see ʿAbd al-Ḥamān in his house. [ʿAbd al-Ḥamān] honored him and told him to sit in his place saying, “Would that you had sent for me; I would have come to you.” Al-Ḥasan replied, “The need is ours.” He [ʿAbd al-Ḥamān] asked, “What is it?” He told him, “I have come seeking your daughter in marriage.” ʿAbd al-Ḥamān lowered his head, then raised it and said, “By God, there is no one walking upon this earth who is dearer to me than you; but you know that my daughter is flesh of my flesh: what offends her offends me, and what pleases her, pleases me. You are an unbridled divorcer: I fear that you would divorce her. Should you do that, I fear also that my heart would turn away from loving you, and I would be unhappy should my heart be turned away from you, because you are a part of the Messenger’s flesh. If you promise not to divorce her, I will give her to you in marriage.” Al-Ḥasan was silent, then he arose and left. One of his household heard him saying while walking, “ʿAbd al-Ḥamān wanted to make his daughter a rope around my neck.”

ʿAlī* used to be impatient with his [al-Ḥasan’s] numerous divorces and would apologize on his behalf from the pulpits saying in his sermon (khutbah),150 “Ḥasan is very prone to divorce, so do not give him [your daughters] in marriage.” A man from Ḥamadān rose and said, “O prince of the faithful, we will give him our daughters in marriage to his heart’s satisfaction. If he so wishes he can keep them, and if he so desires he can let them go.” That pleased ʿAlī and he said, “Were I a gatekeeper of Paradise, I would tell Ḥamadān to enter in peace.” This is merely an indication that if a man, out of embarrassment, speaks ill of someone dear to him, whether wife or child, it is not necessary that one should agree with him since such an agreement would be undesirable. Rather, it is a rule of etiquette to disagree to the best of one’s ability, for that is more pleasing to his heart and in accord with his hidden thought.

The aim of all of this is to show that divorce is permissible. God has promised riches in both separation and in marriage saying, “And marry such of you as are solitary and the pious of
your slaves and maid servants. If they be poor, Allah will enrich them of His bounty” [Kor. 24:32]; and also saying, “But if they separate, Allah will compensate each out of His abundance” [4:130].

The fourth, that he should never reveal her secret [private affairs] while divorced or married. Concerning the revealing of women’s secrets, an authentic khabar transmits great threat. It is related that a virtuous man wanted to divorce his wife and he was asked, “What grievance have you against her?” And he replied, “A wise man does not reveal the secrets of his wife.” After divorcing her he was asked, “Why did you divorce her?” And he replied “The affairs of someone else’s wife are not my concern.” This indicates the husband’s obligation.

SECOND PART OF THIS CHAPTER

Examination of the Husband’s Rights

The authoritative statement in this context is that marriage constitutes a form of enslavement; thus she is his slave, and she should obey the husband absolutely in everything he demands of her provided such demands do not constitute an act of disobedience. There are many akhābār that magnify the rights of the husband.

The Prophet* said, “If a woman dies while her husband is satisfied with her, she will enter Paradise.” A man went on a journey and enjoined his wife against descending from the high ground [where they lived] to the low ground where her father lived. He became ill, so the wife sent for the Messenger* of God, asking permission to descend to her father. The Prophet* replied, “Obey your husband.” Her father died, and again she sought his [the Prophet’s] counsel and he said, “Obey your husband.” When her father was buried, the Messenger* of God sent word to her that God has forgiven her father by virtue of her obedience to her husband. The Prophet* said, “If a woman performs her five [daily] prayers, fasts during the month [of Ramadan], preserves her chastity, and obeys her husband, she will enter the Paradise of her Lord.” He included obedience to the husband in the basic principles of Islam. The Messenger* of God described women as: “Child-bearers, mothers, nurses who are compassionate toward their children, and those who pray will enter Paradise, provided that they do not commit wrongs against their husbands.”

The Prophet* said, “I looked into Hell and found most of the occupants to be women,” and we asked him, “Why, O Messenger* of God?” He replied, “Because they curse a lot and enrage their mates”; by this he meant the husband with whom they consent. In another khabar [the Prophet said], “I looked into Paradise and the minority of its inhabitants were women. So I asked, ‘Where are the women?’ And I was told, ‘They are preoccupied with two red things: gold, and saffron,’ meaning jewelry and dyestuff for clothes.

According to 'A'ishah*: “A young girl came to the Prophet* and said, ‘O Messenger of God, I am a betrothed girl but I detest marriage. What are the husband’s rights from the woman?’ He replied, ‘Were he covered with pus from the tip of his head to the soles of his feet, and were she to lick him, she would not compensate him enough.’ Whereupon she said, ‘Should I then not get married?’ He said, ‘Do, for it is good.’”

Ibn ‘Abbās said, “A woman from Khathām came to the Messenger* of God and said, ‘I have no husband and I wish to get married. What is the husband’s right?’ and he said, ‘The rights of the husband incumbent upon a wife are that if he should desire her and seek to have her while she is on the back of a camel, she should not deny him his wish. It is his right that she should not give away anything from his household except with his permission; should she do this, the burden is hers and the compensation is his. It is also his right that she should not observe a voluntary fast except with his permission; should she do it, she will suffer hunger and thirst and her fasting will not be acceptable [to God]. If she leaves her house without his permission, the angels will curse her until she returns to his house or repents.’” The Prophet* said, ‘Were I to command someone to prostrate himself before another, I would command the wife to prostrate herself before her husband on account of the magnitude of her obligation to him.” The Prophet* also said, “A woman is nearest to the face of God when she is in the inner sanctum of her house; performing the prayer in the court-
yard of her house is better than praying in the mosque, and praying in her house is better than praying in her courtyard, and praying in her bedchamber (makhba) is better than praying [elsewhere] in her house.\textsuperscript{163} The alcove is a quarter within the house; it is a place of shielding. For that reason the Prophet\* said, "A woman is deficient; if she goes out, she will please the devil."\textsuperscript{164} He also said, "A woman has ten deficient qualities; if she marries, the husband covers one of those qualities, and if she dies, the grave covers all ten."\textsuperscript{165}

[EXPOSITION OF THE RIGHTS OF THE HUSBAND]

Thus the husband’s rights toward the wife are many, but most important are two: the first is safeguarding and sheltering; the other is to be spared unnecessary demands and the need for having to provide them if they are unlawful. This was the custom of women with the forefathers. When a man went out of his home, his wife or daughter would say to him, “Beware of unlawful gain; we would endure hunger and harm rather than Fire [hellfire].” One of the predecessors was about to go on a journey of which his neighbors disapproved. They said to his wife, “Why do you let him go when he has not left you any provisions?” She said, “Since the day I knew my husband, he has been a consumer and not a provider; but I do have a Lord who provides. The consumer goes, but the Provider remains.”

Rābi‘ah [of Syria], the daughter of Iṣmā‘īl, asked Ahmad b. Abū al-Hāwārī\textsuperscript{166} to marry her. He declined because he was preoccupied with worship and said to her, “My preoccupations are not inclined toward women, because I am too preoccupied with myself.” She replied, “I am more preoccupied with myself than you are, and I have no [physical] desire. However, I have inherited much wealth from my husband and I wish you would spend it on your spiritual brothers, and that through you I should come to know the righteous ones, thus finding a path to God, may He be glorified and honored.” He replied, “Wait until I seek permission of my master.” So he returned to find Abū Sulaymān al-Dārānī, who used to enjoin against his getting married and [who] had said, “None of our companions ever got married without being changed.” But when he heard her words, he said, “Marry her, for she is a friend of God. Hers are the words of the righteous.” Al-Hāwārī said, “I married her; and there was in our house a container made of plaster which had become worn out through use by those who hastily washed their hands and left after meals, not to mention those who had washed with potash.” He also said, “I married three wives in addition, but she used to give me the best to eat and used to perfume me. She would say to me, ‘Go with energy and strength to your wives.’” Thus Rābi‘ah of Syria was likened unto Rābi‘ah al-‘Adawiyah of Basra.\textsuperscript{167}

Among the obligations of the woman is that she should not squander his [her husband’s] possessions, but rather take great care of them. The Messenger\* of God said, “It is not lawful for her to feed anyone from his house without his permission, except from food that would spoil if kept. Should she feed [others] with his blessing, then she would earn the same kind of reward he earns; but if she should feed [them] without his permission, then he would earn the reward and she would bear the burden.”\textsuperscript{168}

It is the obligation of the parents to train her in the etiquette of cohabitation with her husband. It is related of Asma’, the daughter of Khārijah al-Fazzārī, that she said to her daughter when the latter got married, “You have left a nest in which you grew up and proceeded to a bed which you know not and a mate with whom you have not associated; be an earth for him, and he will be your sky; be a resting place for him, and he will be your pillar; be his bondmaid, and he will be your slave; do not make excessive demands, for he will then desert you; do not become too distant from him, for he will then forget you; should he draw near, then draw close to him; should he become distant, stay away from him. Shield his nose, his hearing and his eye\textsuperscript{169} so he will smell nothing from you but that which is sweet, hear nothing but that which is good, and look at nothing but that which is beautiful.”

A man said to his wife [in rhyme]:

Seek forgiveness from me, and you will earn my constant affection;  
Speak not when I am angry;  
Do not beat me once as you would beat
ETIQUETTE OF MARRIAGE

If you do not know
may hold in store;
occasionally, for it will
hurt and turn my heart
the heart and harm;
meet, love would

R THE WOMAN

details, a summary of what con
tain is the following: She should
her house and tend to her spin
xit excessively; she should speak
and visit them only when the
d safeguard her husband in his
she should seek his pleasure in
ying him through herself or his
ce his home without his permis
mission, she should conceal
and choose the less-frequented
ues and market places, being
voice or recognize her person
ends of her husband while go
ignorance of those who might
ght recognize; her primary con
n affairs, tending to her house,
ing; should a friend of her hus
[the husband] is not present,
engage in conversation, so as
her husband's; she should be
has provided her husband; she
ers and before the rights of his
erve the rules of personal hy-
for him to enjoy her whenever
mate toward her children, zeal
from uttering profane words
back to her husband.
haggard woman like these two
woman who dedicated herself to
the age of puberty, or [one who

has] died." The Prophet* also said, "God has forbidden all
the descendants of Adam to enter Paradise before me; but I look
and behold on my right a woman [who] has preceded me to the
gate of Paradise; so I ask, 'Why does she precede me?' And the
answer comes, 'O Muhammad, this was a fine, beautiful woman
who had orphans. She was patient until they attained their
present state, so God was pleased with her for that.'"172

Other etiquettes governing the woman include the fol
owing: that she should not boast to her husband of her beauty,
neither should she belittle her husband for his ugliness. It was
related that al-Asma'i173 said, "I went to the desert and, behold,
I saw a woman with a most beautiful face married to a man with
the ugliest [face]; so I said to her, 'Woman, are you satisfied to
be married to such a man?' She said, 'Be quiet! You have uttered
ill words; perhaps he has earned high merits with his Lord and
thus I became his reward; or perhaps I have offended my Crea
tor and he thus became my punishment. Should I not then
accept what God has seen fit for me?' Thus did she silence me."174

Al-Asma'i also related, "I saw a woman in the desert who
was wearing a red garment and carrying a rosary; so I said to her,
'What a discrepancy between the two!' She replied [in rhyme]:
'Part of me belongs to God and I shall not squander it; the other
part belongs to folly and idleness.' I learned that she was a
virtuous woman who had a husband for whom she adorns her
self.'

Another decorum of the woman is to be virtuous, and melan
choly in the absence of her husband, and to return to her
spriteliness and happiness in his presence. She should never
harm her husband in any way. Mu'adh b. Jabal related: "The
Messenger* of God said, 'Whenever a woman hurts her hus
band in this world, his houri wife says: 'Do not harm him, may
God reproach you! For he is a stranger in your house who will
soon depart from you to join us.'"175

Her marital obligations include: that she should not mourn
over the death of the husband longer than four months and ten
days during which time she should avoid perfume and adorn
ment. Zaynab, the daughter of Abi Salama, said: "I went to visit
Umm Habibah, the wife of the Prophet*, when her father Abi
Works

translated from a manuscript in the possession of Maxwell Craven, Esq., by Edward Hulme, and published in 1871 by Luzac. It is the first translation of this work, and is based on various manuscripts. The following is an extract from the translation:

...
On methods of legal debate, or ways of investigation and disputation. No reference to its availability.


7. “Khulāṣat al-Mukhtar” (The Essence of the Abridged) Written in 598/1202, it is a resume of the “Mukhtasar” of Imam al-Mazānī, who was an early Shāfi‘ī lawyer (died 877 A.H.). It is the smallest book on selections from jurisprudence (fiqh). Apparently lost.

8. “Al-Bāṣīt” (The Simple Work) In manuscript form, it is an early work on fiqh, summarizing Imam al-Haramayn’s ‘Nihayat al-ma‘ālīm.’ The date of the early manuscript was placed at 836/1238.

9. “Al-Wāṣi‘āt” (The Middle Work) In manuscript, it is a work on fiqh of Ghazālī’s earlier life and a summary of “Al-Bāṣīt.”


The book was possibly written as a background to the Taḥzhīf around 484/1091–92.


The book is a searching theological critique of Batūnism or the Nizari Ismā‘īlī and deals with the holding of office by the ‘Abbasid caliph al-Musta‘ṣar, establishing his legitimacy against the opposition of the Bāṭinīyyah sect, and also deals with the Fatimid caliph al-Mustaṣfīr. Rosenthal states that al-Musta‘ṣar “is generously tempered with political realism and preparedness to make concessions to expediency.”


16. Mafātih al-‘Asr fī Fann al-Manṭiq (The Measure of Knowledge in the Art of Logic) Edited by M. S. Kurdī without the word “Fann.” Cairo: n.p., 1929/1911. A possible appendix to the Taḥzhīf as it explains the technical terms in that work. It is a book on Aristotelian logic.


Written about 487/1094–95, it is a “constructive” work on dogmas as opposed to Quara‘d al-Aqa‘īl, which is “destructive,” as stated by al-Ghazālī; a prosaic piece of kalām which he wrote as a Su‘fī. It is his “chief work of dogmatics.”


20. “Al-Khulṣāh al-Qadī‘īyah” (Jerusalem Treatise) Possibly written around 489/1096, it is an epistle addressed to the people of Jerusalem and subsequently incorporated into the Ḥudayr under the rubric Quara‘d al-Dīn (The Foundations of the Articles of Faith).


21. Ḥudayr ‘Uṣūm al-Dīn (The Revival of the Religious Sciences) (a) Numerous editions in Arabic. The one used here was ‘Iraqī’s four
A collection of pious exhortations leading to salvation, compiled in Persian for the novice.


Watt states that this book deals essentially with symbolism, revelation and the interpretation of miracles, and the idea that “God is bānī (exoteric) because He is so extremely zāhī (exoteric).” It is an exposition of Ghazālī’s own views.

(a) Cairo: Sharafīyyah Press, 1528/1910–11.
(b) In a recent edition, the title has been “al-ʿĀqīdah” rather than “al-ʿĀqīdah.” Beirut: Dār al-Mashriq, 1971.

An exposition of divine names.

31. Muḥād al-Amrīs (The Niche for Lights)
(a) Cairo: n.p., 1533/1934.

This book contains his developed mystical doctrines and further theological and anti-Bāṭinī essays.


Hourani and Badawi indicated in their listings that it was apparently lost. However, Farah states that there appears to be a translation by Ates. It was mentioned that it referred to Taʾlīmīs and presumably was listed as “Mawāhid al-Bāṭinīyāh” in the Taḥqīqāt of Subkī.

33. Jawhār Muḥammad al-Khālid (Answering Details of Disputation)
The Munajāt describes it, according to Hourani, as a reply to criticisms made against Ghazālī in Hamadan, and a refutation of the Taʾlīmīs. Hourani further asserts that “it is not known whether or when Ghazālī was in Hamadan.” Apparently lost.

34. Jawshār al-ʿUqūd (Jewels from the Koran) Cairo: Rābānāyāh Press, 1352/1933.

Bouyges states that al-Ghazālī discloses in this book the essence, the Attributes, the Acts (of God), and the Return (to God). It is a collection of selected verses.


It is a short summary of the ʿIṣba.

(a) Cairo: n.p., 1353/1934.

The book justifies the use of Aristotelian logic in religious matters; a treatise on ethics.
37. Faysal al-Tafriqah Bayn al-Islam wa al-Zandaqa, in Al-Jawahir al-Ghawdi (The Points of Separation Between Islam and Apostasy)
   (b) Cairo: n.p., 1353/1934.
   This is partly directed against the Bāṭiniyyah, and is a defense of his own writings against the charge of heresy.
38. “Kitāb al-Dārī” (Book of Recording)
   As mentioned in Munqidh, this book is an answer to “feeble” criticisms by the Tarālim against Gazzāl in Tūs. Apparently lost.
39. Kāna-yi Šrīdat (Alchemy of Happiness)
   (c) Translation into English by C. Field of eight chapters of the Urdu version. The Alchemy of Happiness. London: n.p., 1910.
   The original is in Persian and was possibly written when al-Gazzāl was at the Ṣūfī monastery in Tūs. Hourani states that it is “an abridged popular version of the Ḥayāl.” The book develops the concept that happiness is knowledge and action, and Gazzāl discusses the attainments of each.
40. Al-Munqidh min al-Dalīl (Deliverance from Error)
   (e) Cairo: n.p., 1952.
   The book is an account of the development of his religious opinions and includes his conversion to Sufism. It is equated to the: Confessions of St. Augustine. Bagley states that it is “also an apology for Sufism.”
41. Al-Mustafid min ‘Ilm al-‘Udāl (The Condensation of the Science of Fundamentals)
   A treatise on jurisprudence, it embodies also a part of his lectures from three years of teaching at the Niṣāmīyyah. It was written possibly around 499/1106.
42. Al-Tīb al-Masīḥi fi Najihat al-Malik (Counsel for Kings)
   (b) Translated by F. R. C. Bagley. Gazzāl’s Book of Counsel for Kings.
APPENDIX B

Glossary of Selected Arabic Terms

This glossary encompasses only terms used herein that have acquired a technical usage. It mirrors existing standardized definitions as well as adjustments introduced in this work. The terms regarding hadith are used as employed by Guillaume, The Traditions of Islam. Other major helpful sources have been Farah, Islam: Beliefs and Observances; Schacht, An Introduction to Islamic Law; Ibn al-Nadim, The Fihrist of al-Nadim; Lane, Arabic-English Lexicon; and Jabre, Essai sur le lexique de Ghazali.

‘abd Servant of God or slave; used in proper names in combination with Allah
Ahl al-Kitāb People of the Book; in the Koran (5:68–69) the name is used for Christians, Jews, and Sabeans
akhābār (sing. khabar) News, reports; the term is applied to traditions traced back, not to the Prophet, but to other authorities such as his companions, well-known jurists, and imams
alim See ulema
‘anat Formication or committing a sin
‘aqīd Marriage contract; formalization of the marriage vows
‘aqqīfah Sacrifice; a sheep or goat slaughtered as a sacrifice on the seventh day after the birth of a child
aqqīr To cast or draw lots, or practice sortilege among women
‘Ashūrā’ Name of a voluntary fast day, the tenth day of Muharram
‘asr Period of sunset, time of one of the ritual prayers
ādhār (sing. athār) Traces; applied to traditions relating the deeds and utterances of Muhammad and his companions
baṣṣa‘ Subsistence in God; an ultimate Sufi state
bāṭin Internal, hidden or inner meaning; esoteric
dā‘īf Not fulfilling the required conditions for transmittal
dhikr Remembrance or recollection of God; an exercise by Sufis to induce ecstasy
fand Annihilation, or passing away of oneself in God; the mystical union of the soul with God
faqīh Islamic jurist or jurisprudent
fardgh Emptying or purifying the heart; a Sufi tenet
fard Canoically imposed duty or obligation of faith
fāsh The corpus of Islamic jurisprudence
fitrah Natural disposition of the heart to know God
gharīb Authentic, but resting on the authority of only one companion
ghusl Major or full ablution ceremony involving the entire body; see also wudu’
ḥadith Traditions of the Prophet; collection of sayings and precedents of the Prophet, handed down by his associates and followers
ḥajj A canonically prescribed pilgrimage to Mecca
ḥaram Canonically forbidden; a sin
ḥasan Of fair authority, with a slight fault; approved form of transmittal
ḥasan gharīb Authentic, of fair authority
ḥasan saḥīh Genuine, of fair authority
ḥayd Menstruation; important in connection with determining the time of conception and responsibility for fatherhood, as well as significant for ritual purification
ḥizbkhān Exercise of judicial authority, a rule, a decree; an edict or a prescript
ḥarāmah Tilth; intercourse for the purpose of having offspring
ḥusāl Ecstasy; union with God through mystical practices
ṣubḥān Substitution (when certain righteous people die, God substitutes others for them)
‘iddah Legally prescribed waiting period of a woman before remarriage
‘iddat baynānāh Legally prescribed waiting period for final divorce; woman cannot remarry her husband
‘iddat al-rayyāh Legally prescribed waiting period pending remarriage with one’s divorced wife
‘id tībā‘ Cloaking oneself over the left shoulder during the pilgrimage to Mecca
‘imād Consensus; interpretation of the law according to the opinions of the leading jurists
‘ilāf Defects, causes
imam Used here for leading religious personalities; it also has a number of other significations
‘iqān Call to prayer repeated at the beginning of the prayer ritual
irdāh Desire; the aspiration to do only God’s will; in a Sufi context, a willful determination to undertake the rigors of the Path
‘ishā’ Evening meal and time of the fourth ritual prayer
‘ismā‘ Literally means “leaning upon”; the chain of authority which precedes and introduces the text of hadith
ṣār Seamless white cloth wrapped around loins to knee level by the pilgrim performing the Ḥajj
jumā‘ Uttering a threefold divorce
jannād Good, reliable form of transmittal
jihād Striving on behalf of the faith; Holy War of the Muslims against the infidels
jumā‘a Major ritual impurity; signifies a man under obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen
Ka’ba The shrine at Mecca sacred to the Muslims
kardhiyān Abomination or reprehensible
kasa‘a To earn; Koranic usage connotes the performance of an act for which one merits reward or punishment on the Day of Judgment
khabar See akhkhār
khaf Divorce requested by the wife, who must pay a compensa- tion (khu‘afah)
khutbah An exhortation or admonition recited, generally in rhyming prose, during the noon service of the mosque on Friday by an orator (khutāb)
kitâbihâya. See Ahl al-Kitâb
Ifrân. Oath of condemnation; in Islamic Law, can also be a sworn
allegation of adultery committed by either husband or wife
ma'âd. Return journey; the ultimate state of existence in
the world to come
madhab. (plur. madhâhib) Juridical rite to which a Sunni Muslim
may adhere
maghrib. Sunset; time of one of the ritual prayers
mahr. A dowry or a nuptial gift given to the bride in a contract
of marriage
mukthâra. A reprehensible or an evil act, but not a forbidden one
mawâli (plur. mawâ'il) Stages; a Sufi tenet
maqâmât. (sing. maqâm) The stations of the faith; a Sufi tenet
ma'rifah. Knowledge; learning; the knowledge of Allah, the expe-
rience of ecstasy, and the gnostics of the mystics
mârâbân. A Sufi rank or station
mârûf. Weak tradition, yet known because it is confirmed by
another
ma‘utah. al-maw‘idat al-nughrâh. Coitus interruptus; significance
similar to that of burying a girl child alive
Mbraj. Muhammad’s nocturnal journey to the Seventh Heaven
mubah. Permissible; a deed neither recommended nor prohib-
ited
mubâham. Obscure; a tradition derived from a person about whom
nothing is known save his name
mufti. The legal authority in Islam who gives expert decisions
by which the courts are guided
muhtâlif. A man who marries a divorced (three pronouncements
of formula) woman on condition that he divorce her after
consummation of the marriage so she may lawfully remarry
her former husband
muhtâlîfah. Women who incite, urge, or induce their husbands
to divorce them for a gift or a compensation (khutâh) with-
out any injurious conduct from the latter
muhtâlîfah. A tradition which apparently contradicts another, but
which can be reconciled to it
munâkar. A tradition of weak authority contradicted by a weaker
one
munqâtî. An istânîd from which a name has disappeared
murid. A novice, a disciple of a marshid (teacher of a Sufi order)
mursal. A text without istânîd, or one with an incomplete istânîd
murâ‘î. Manliness; a pre-Islamic Arab concept which comprises
all knightly virtues and the ideal of manhood
mustâcluded. Authorities by whom a hadith is passed down
musta‘a. The contracting of temporary marriage; legalized by the
Sufi law
mustafaq ‘alayhi. A tradition that is agreed upon and received by
Bukhârî and Muslim
mustasîl. A tradition with an uninterrupted istânîd
nafaqah. In Islamic Law, it signifies adequate support for a wife
or expenditure
nafs. Self, soul, ego
nagih. A surety for the people, leader
nâzikh. Abrogating; refers to the chain of authority and is used
by Muslim theologians in reference to a verse or sentence of
the Koran which cancels or abrogates a previous one
qiblah. The south, or the direction to be faced in prayer
rakîbah. Bow, prostration; a bending of the torso from an upright
position, followed by two prostrations with each standing for
a full prayer cycle
ramal. Trotting while performing the circuit around the Kaaba
Rasâq. Provider; one of the ninety-nine attributes of God
sadaqah. Voluntary, nonstatutory alms rendered for the sake of
acquiring merit with God; in Islamic Law, legally prescribed
alms tax (sadaq)
sabad. Transmittal made genuine
sâlih. Genuine; fulfilling all conditions
Shari‘a. The Muslim law derived from the Koran, the hadith,
and the processes of jurisprudence
shirk. Polytheism; associating other deities or “partners” with
Allah
shukr. Thankfulness; it is one of the stations of the mystic
sujûd. Miscarried fetus
sunna. (plur. sunnûn) The theory and practice of conventional
Muslims, based on the Koran and the hadith
tâbiyyah al-‘âdîhâya. Divine fulfiment
tahlîl. Exaltation (of God)
takhtir To glorify, praise, to exclaim “allahu akbar”
talib Divorce; three “I divorce thee” utterances either at separate intervals or at one time for finalization
tawbah Repentance; the first station on the Sufi path
thayib A woman who is deflowered or married; a divorcée or a widow
thiqah A trustworthy transmittal
zuhur The days of a woman’s state of purity from the menstrual discharge
ulema (sing. alim) Scholars who are knowledgeable in Islamic beliefs and dogmas
‘umrah Lesser pilgrimage to Mecca
wali (sing. ahl) Ascendants, fundamentals; also meaning roots, origins, principles
‘ulul One who has a harsh tongue and who is cruel toward his family
wahy Revelation
waliy Legal guardian; also refers to the believer as “friend of God”
waajr A form of prayer, in which an odd number of prostrations is performed, after the night prayer
wanifa’i Limited alation for or preparatory to prayer; see also ghalial
zindaghe Freetinker; in the ninth and tenth centuries, the term was applied as a rule to the partisans of Zoroastrians and Manicheans who were feared as rebels
zuhd Asceticism; a way of life which included renunciation of worldly things, fasting, prayer, studying the Koran, and similar religious observances and practices
zuhur Noon; time for the third daily prayer incumbent upon Muslims

Notes

As in the text, all references to the Koran are from Pickthall’s The Glorious Koran unless otherwise noted.

PREFACE

Part I. INTRODUCTION
1. al-Ghazali, Confessions, 10.
2. I use the spelling “al-Ghazali” throughout this study, but I have not changed alternative spellings quoted from other works. For standard biographical accounts see al-Ghazali, Faith and Practice, 2nd ed., Le Livre de Ghazali; and Badawi, Mu‘allaqat al-Ghazali.
3. al-Ghazali, Counsel for Kings, xxiii.
4. Nawab ‘Ali, Moral and Religious Teachings, viii. The word Hijjaat, an honorific title, may also be translated “argument for,” or “demonstration of.”
6. Life and Works of djahiz, 258. His full name was Abu ‘Uthman ‘Amr ibn al-Kinani al-Fuqaimi al-Basri, a leading expositor writer of Islam. He was born in Basra and lived from 160/776-77 to 255/868-69. He was of African origin and his ancestors were slaves. “Al-Jahiz” is a nickname given him because of his protruding eyes and physical grotesqueness.
7. Fazyar, Muhammadan Law, 111.
8. This period is three months from the date of the declaration of divorce or, if the woman is pregnant, until delivery (see Fazyar, Muhammadan Law, 114-50; Kor. 2:228, 231-32, 234-35; Kor. 33:49; Kor. 65:46-47).
11. The legal and social implications are extremely important since this entitlement was a legal person capable of entering into a contractual
However, one usually associates incest with Lot and his daughters; but since they belonged to the Sodomites, the other context (sodomy, hereinafter referred to becomes applicable. See the articles on Sodom and Lot in Interpreter's Dictionary of the Bible, 4:395-97.

32. al-Tirmidhî, Sunan, 1:152.
33. al-Bukhârî, Sahîh, 1:83.
34. Ibid., 155.
36. Ibid.
37. Ibn Hanbal, Maudud, 4:134.
38. Ibid.

This is the traditional conception of man, for as Na'âr continues: "[It is] the corpus, anima and spiritus of Hermeticism and other sapiential doctrines... and not the erroneous and truncated concept of man as a creature formed only of body and mind, a concept that is due more than anything else to Cartesian dualism along with a misunderstanding of certain tenets of scholasticism" (Syf Essay, 68).

42. al-Ghazâlî, Counsel for Kings, 170 (with mistakes corrected).
43. al-Ghazâlî, Faith and Practice, 88.

Part II. BOOK ON THE ETIQUETTE OF MARRIAGE

AL-GHÂZÂLĪ'S INTRODUCTION

2. "Tillage," frequently used by al-Ghazâlî, is interpreted by Watt to mean "a development of the primitive metaphor which compares sexual intercourse with the sowing of seed, and speaks of children as the fruit of the womb" (Companion to the Qur'ân, 41).
3. The Halabi edition indicated bil-nutâf. It is difficult to ascertain the meaning with the preposition as an antecedent.


1. In Arabic: 'udâmû (sing. 'idôm, literally "learned man"). They are the scholars who are learned in Islamic law, beliefs and dogmas (Hughes, Dictionary of Islam, 650).
2. It is possible that al-Ghazâlî is idealizing the past here as no other source has been found to substantiate his remarks. Von Grumbbaun reinforces this belief when he states, "The Muslim hesitates. The best Islam was in the beginning... By clinging to the ways of the forebears, by upholding and reviving the tradition of the ancients, by eschewing innovation, the standing of his betters who preceded him would be preserved one instant longer" (Medieval Islam, 240).
ibn Hanbal, known as Ibn Hanbal, died at the age of 71 in 856 CE. He was an adherent to the Ḥadīth, the textual record of the words and actions of the Prophet Muhammad, and he played a role in the development of the Hanbali school of Islamic law. He is known for his strict approach to the hadith, which is considered the most authoritative source of Islamic law. The Hanbali school is one of the four major schools of Islamic jurisprudence, and it is known for its reliance on the literal interpretation of the Qur'an and the hadith.

The Hanbali school is considered the strictest of the four major schools, and it has had a significant influence on Islamic law in the Middle East and North Africa. The school is known for its emphasis on the application of the hadith, and it is considered the most reliable systematic approach to Islamic law.

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you not know that nothing but the writing of books besides the book of God led astray the peoples that were before you?" (Guillaume, Traditions of Islam, 16).

51. Abi al-Hasan Ahmad b. al-Huwârî was from Dimasus, and was a scholar and a mystic. He died in 230-31/844-45 ( Ibn al-Nadîm, Fihrist, 456, 1002).

52. In the Hadâîth edition yusûfâh is used to imply that producing children is the primary aim of coitus; in the Ashâriyah edition mâshâh is used when a child is the accidental result of coitus.

53. The term used is usâdâh, which connotes a male or female offspring.

54. That is, increase the ranks of the faithful (Muslims).

55. That is, after the father has passed away.

56. Although the verse, Kor. 2:248 ("Abi"); rules out intercourse in Islam, many Muslims believe in it: "And fear the day when no soul shall serve as a substitute for another soul at all, nor shall intercourse be accepted for it; nor shall ransom be taken from it; nor shall they be helped."

57. This is a reference to the reports that in the Jahâliyyah (pre-Islam) period Arabs buried their daughters alive. W. R. Smith asserts that the reason for this was twofold; fear by the parents that they could not provide for all their offspring and fear that their daughters might be taken captive and thus bring disgrace on their kin (Kinship and Marriage, 291-96; see also Fyvie, Muhammadan Law, 9).

58. Al-Ghazâlî expounds further on this subject from a slightly different position in chapter 3. In the hadith, there are transmittals both allowing and disapproving coitus interruptus. See Wensinck, Handbuch, 112.

59. Watt explains "lend" as "contributing to God's causes" (Companion to the Qur'ân, 43).

60. His use of such terms as fânâ and hâqîq are may be conscious allusions to Sufi significations since both constitute final states in the Sufi's search for communion with God; fânâ is the annihilation or passing away of the self, but is not equivalent to the cessation of the individual consciousness as in Nirvana; and hâqîq is the "substance or remaining" in God (Jabre, Le Lexique de Chasabâ, 265; see also Husârî, Kashf al-Mudâfiq, 243; and Encyclopedia of Islam, new ed., s.v. "fânâ").

61. The hadith states that "God says." It is repeated by al-Bukhârî from the hadith of Abu Hurayra that Muâwih al-Qaswâni is the only one who quoted it (I'ráqî).

62. The complete verse is: "Who hath created life and death that He may try you" (Kor. 67:2).

63. The Ashâriyah edition adds: so yâ'âfî al-wâqîâ— that is, "and coitus results as a consequence of desire."

64. Al-ramâl (trotting) and al-`aşshûb (cloaking) are performed in imitation of the Prophet and his companions who did these things so that the people of Mecca might know that there was strength in them (Lane, Arabic-English Lexicon, 1159).

65. The text is al-`âshûb (ransom, sacrifice, redeem), but al-`iqdâh of the Ashâriyah edition was translated to mean "emulation."

66. Abî `Umar al-Tawâsîn indicates this hadith in his book Mâjdubat al-Aleyn, basing it on the transmittal of `Umar b. al-Khattab, but this cannot be supported or justified (I'ráqî).

67. Al-Bayhaqi reveals this hadith from the hadith of Ibn Abî `A`dîyah al-Sadâfi as genuine (sâhîh) and based on Sa`id b. Yassar as the ultimate source (I'ráqî).

68. Ibn Hâshâm relates it in his Dîsâfî' (book of weak transmittals) as related by Bahâz b. Hakîm, who quoted his father, who quoted his grandfather; weak transmittals (I'ráqî).

69. Ibn Mâjâ relates the hadith from "Ali and says "miscarried fetus" rather than "child"; weak transmittal (I'ráqî).

70. Muslim relates the hadith from Abu Hurayra (I'ráqî).

71. Ibn Hâshâm first related this hadith in the Dîsâfî from the transmittals of Bahâz b. Hakîm, who related it from his father, who related it from his grandfather: It is not genuine. However, al-Nisâî related it from the hadith of Abu Hurayra in a good (sâhîh) transmittal. He states that "it was said to them to enter paradise; they would say, 'Not until our parents enter', then it would be said, 'Enter paradise, you and your parents'" (I'ráqî).

72. The hadith in its entirety does not have a reliable source (I'ráqî).

73. Al-Bazzâr and al-Tabârâni related the hadith from Zâhâr b. Abî `Aqîmah, and by Muslim from the hadith of Abu Hurayra (I'ráqî).

74. Al-Bukhârî relates the hadith from Anas without mentioning "even two"; Abî Ahmad related this addition from the hadith of Mu`âmîd which is agreed upon (mujâhjud, tabi`î) (I'ráqî).

75. The word is usâlân (sing. wa'idâh), that is, "newborn children, young infants"; a child who dies in early infancy, or who is prematurely born, is in paradise (Lane, Arabic-English Lexicon, 2960).

76. Lane quotes this whole hadith from Nâshat al-Musâammî (Arabian Society, 197-98).

77. In the Ashâriyah edition, it is la-`iqdâh which would be translated as "divine consecration."

78. The Sufis are referred to as those who are knowledgeable in the esoteric, hidden or inner meanings (Jabre, Le Lexique de Chasabâ, 39).

79. The line before Kor. 6:73, which lends meaning to the quotation, is: "And those who disbelieve are protectors one of another—If ye do not..."

80. The term literally means "the members, or limbs, of a man, with which things are gained or earned, or with which one works" (Lane, Arabic-English Lexicon, 405).

81. Al-Ghazâlî uses marîth, which is a Sufi term for a novice or disciple of a murîbh or teacher of a Sufi order who is on the Path to attain the knowledge of the One (al-Qaîsâyî, Râdah, 731, 746-50; see also Palacios, La Espiritualidad de Al-Ghazâlî, 496).

82. The concept of the heart and its purification is a main tenet of the Sufis in attaining their goal (al-Qaîsâyî, Râdah, 566).

83. al-Suhrawardî, Audârî al-Ma`âmîf, 84.

84. Possibly I`ráqî Qâshâlah (d. 117-735), one of the companions of the Prophet and a transmitter of hadith (Goldziher, Muslim Studies, 2:23; see also a reference to him as a transmitter in Ibn Kathîr's Tafṣîr al-Qur`ân, 491).

85. Watt refers to this verse (Kor. 2:286) as "charges...to its capacity"; that is, "requires of no one more than he is able to perform" (Companion to the Qur'ân, 45).

86. See note 28, this chapter, for identity of `A`zamah.
106. The Azhariyah rendition of ūsman (desirous) was used, and not 'āhman (journeying) which appears in the Halabi edition.

107. This is in reference to the verse, “Take thou provisions from the present world, i.e., make thou provision in it, for the world to come” (Lane, Arabic-English Lexicon, 1267).

108. Same transcription and narration as in note 105, this chapter.

109. In a Sufi context, ēdādah connotes a willful determination to undertake the rigors of the Path, that is, to have the “desire” to seek nothing but what God desires (Arberry, Sufism, 77).

110. A similar tradition with a different connotation and spelling (farāh) given by Lane states, “Verily there is an eagerness [thalh] for this Kur-an; then men have a weariness [farāh] of it” (Arabic-English Lexicon, 1525; see also [arib, who refers to it as a “natural disposition”] that exists in the heart to know God (Le Livre de la Ghazi, 222-233).

111. Al-Tabarānī related it from the hadith of AbūDabbah, Abū Marzūk, Muḥammad b. Abī Shabib, Abū Ṭālib, Aḥmad b. Ṭāhir, Muḥammad b. Abī Shābah, Al-Nasir, and Al-Jazīri. This was translated by the context, sequence, in the Azhariyah edition. the hadith of Jābir; it is authentic.

112. It was stated by the Prophet and automatically becomes a slave as was the case.

On the other hand, a distinction was made when woman and those of a freeborn marriage, 89).

113. Al-Tabarānī, Al-Nasir described this thing, and years, and a thousand years as one away, “a learned man”; a scholar knowledgeable as frequently at the plural form "ahlab" and the plural form "ahlab" (Abū'l-Bayhāqī).

114. Some of the Hasbān of [Abu] 'Umar b. 'Abd Allāh al-Maṭbābī, and the companion of the Sasāh family, died ca. 48 or 49 years old; he was the governor of the province of Husn b. 'Abd Allāh ‘Umarīn (Encyclopaedia of Islam, new ed., s.v. “al-Shāhīd,” see also al-Qaswāyī, Raddāk, 464-71).

115. Al-Tirmidhī related it and improved it; it was also related by Ibn Mā‘ān; there is a break in the chain of authority ('Irāqi).

116. The terms he uses here are ʿaba'ā (remembrances) and shakhs (thanksgiving); both mystic terms (al-Qas̄wāyī, Raddāk, 383-89; see also note 114).

117. Possible reference to his wives as a unit. His devil is not as was defined earlier—i.e., when a woman approaches, she approaches in the form of a devil—but is used here in a metaphorical sense. In this instance, she abets his fulfillment of Muslim obligations, hence equating the two devil-Muslims.

118. Al-Khaṭīb related it in the history of Baghdad from the hadith of Ibn ‘Umar. This was also related by Muslim from the hadith of Ibn Marvūt ('Irāqi).

119. There are three suras (Kor. 22:53, 53, and Kor. 89:27-30) that deal with the physical, moral, and spiritual levels of “self.” Al-Ghazzūlī comments on the first two. See also Jābre, Le Livre de la Ghazi, 263-65.

120. Āhī denotes “wives” here since all the verbs in the sentence are in the feminine plural and, therefore, do not have the general meaning of “family, relative,” etc.

121. Al-Tabarānī and Al-Bayhāqī related it from the hadith of Ibn ‘Abd Allāh, it was preceded by the words “sixty years.” It is agreed upon by the hadith of Ibn ‘Umar (‘Irāqi).
e the Prophet received revelations while he was in the bed of the others (‘Iraqi).

bás has a similar allegory: “L’eau, c’est la langue; et les
es” (Massigno, Les Origines du lexique technique, 159-40).

CONCERNS - MARRIAGE. CONDITIONS OF THE
SPECULATIONS OF THE MARRIAGE CONTRACT
it has “sultan,” but the term actually implies ultimate au-
dith is from Ibn ‘Umar who states: “Does not engage his
still the engaged man leaves her, or permission is taken for
also al-Shafi’i, Raddah, 307.
ferred to as ‘Umar II, who ruled from a.d. 717 to 720. He
six piety and asceticism and was considered the only pious
the Byzantine edition, where sirriyyah (shield, sunk
the tenth month of the Muslim year.
the Prophet contracted the marriage to ‘A’ishah when she was
her in Medina when she was nine or ten. She was the only
the ghazali’s compilation of divergent views. However,
of these views and practices observed by the four juridical
bali, Shafi’i, Malik— as well as Sunni versus Shi’i concepts,
prohibitions (Dictionary of Islam, 314-

40, this chapter.
the Qur’an, 41).
he is afraid even to raise a chicken lest he leave it on the
the butcher. Al-Suhrawardi restates this and the need for a Sufi
with his own needs (‘Awdah al-Ma’arif, 78).

g a master over his place of abode.

Ari related it from the hadith of Anas who also related
(‘Iraqi). One tradition states that the Prophet had nine
were “‘Aishah, daughter of Abi Bakr; Hafsa, daughter of
sa, daughter of Abü Sufyân; Umm Salama, daughter of Abü
sira; Sauda, daughter of Zainab b. Qays; Zaynab, daughter
b” (see al-Bukhâri, Sahîh, 7:14, and ‘Abd al-Baqî, Luh’
tion states that he married thirteen women, among whom
er of Khuwaylid) who was his first wife (Guillaume, Life of
bn al-Jawzi refers to fourteen wives (Ta’lîb al-Mi, 330).
Ari related it from the hadith of Anas which also contains
the Prophet received revelations while he was in the bed
the others (‘Iraqi).

TRANSLATED IT (KOR. 2:228) AS: “Women have such honourable
Literally, he states that women “have rights similar to
what is Honourable (or reputable) or customary.” This
to mean that both parties should keep the way open for
compensation to the Qur’an, 41).
9. Muhammad decreed that Muslims cannot marry a Magian except under certain circumstances. Magians were a religious sect in Persia that was reformed by Zoroaster in the sixth century before Christ (Hughes, *Dictionary of Islam*, 310).

10. The term *kharij* refers to a female of the *Abi al-Kišār* (or those who possess an inspired Book, i.e., Jews, Christians, or Sabaeans) (Hughes, *Dictionary of Islam*, 280). According to the Shi'ites, the term can also extend to Samaritans, Sabaeans, and Zoroastrians (Fzyee, *Muhammadan Law*, 94).

11. The Azhariyyah edition states, "does not fear fortification."

12. When two unrelated people are nursed by the same woman, they are considered to be blood brothers or sisters (Hughes, *Dictionary of Islam*, 314).

13. The Halâli edition indicates "grandmother." However, the Azhariyyah word was translated here meaning "granddaughter."


15. *Iddat* bimansâr is final divorce whereby the woman cannot remarry the husband, contrary to *iddat al-nisâh*, whereby she can (Lane, *Arabic-English Lexicon*, 285–86, 1040).

16. The concept of *kull* (literally, "uniting" or "reolving") is that after a man divorces his wife, she has to become the wife of another man, the *muḥâlî*, before he can remarry her; *muḥālî* literally means one who "unites or resolves" the problem, making her lawful to remarry her husband (Lane, *Arabic-English Lexicon*, 619–20).

17. *Li ḏa* is the oath of condemnation; it can also be, in Islamic law, a "sworn allegation of adultery committed by either husband or wife" (Wehr, *Dictionary*, 870).

18. Al-Ghazâlî uses the term *thikrâhun* yardhârâ for "deflowered young woman."

19. Literally, the term *fardâh* means "to safeguard her sexual organ."

See chapter 1, note 21.

20. This hadith was related by Abû Dâ'ûd and al-Nisâ'î, which was related from the hadith of Ibn 'Abbas. Al-Nisâ'î stated that this hadith was not agreed upon, while Ahmad stated it was of weak authority (munâkar). Also al-Jâfri mentioned it in Al-Musnadî (Irfâqî).

21. Agreed upon; from the hadith of Abû Hurayrah (Irfâqî). Tarsît yâddâk is a form of imprecation meaning, "May thine arm, or thy hands, cleave to the dust, or earth, by reason of poverty" (Lane, *Arabic-English Lexicon*, 300).

22. Al-Tabârânî related this hadith in *al-Anwaf* from the hadith of Anas. Another version of this hadith was related by Ibn Ḥâbîbîn in Al-Dâ'îla (a collection of weak transmitters) (Irfâqî).

23. Ibn Mâjah related it from the hadith of 'Abdallah b. 'Umar in a weak transmitter (Irfâqî).

24. See chapter 1, note 27.

25. Al-Tirmîdî related and refined this transmitter from the hadith of Jâhîc stating that God said, "I detest and shall keep away on the Day of Resurrection the prattler, the braggart, and the long-winded." This transmitter was also related and refined by al-Tirmîdî and Abû Dâ'ûd from the hadith of 'Abdallah b. 'Umar (Irfâqî).

26. *Sâyá* is the term used here, denotes an itinerant derivish as well.

27. In Islamic law, a compensation (*khâfa* or *khâfah*) must be paid by the wife when a divorce is sought by her (Hughes, *Dictionary of Islam*, 274). This law is laid down in Kor. 2:229: "And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself."

28. Nisâh is the noun derived from the same root as nisâh. In Islamic law, nisâh means "violation of marital duties on the part of either husband or wife, specifically, recalcitrance of the woman toward her husband, and brutal treatment of the wife by the husband" (Wehr, *Dictionary*, 966).

29. *Shara* is the Muslim law derived from the Koran, the hadith, and the processes of jurisprudence (Ibn al-Nadîm, *Fihrist*, 925).

30. Ibn Mâjah related this hadith in a weak transmitter from the hadith of b. Mâsaleah. It was also related by al-Tirmîdî and al-Nisâ'î with slight variations.

31. The Anṣâr, or Medinans, were followers of Muhammad and early converts who granted him refuge after the Hegira (Hughes, *Dictionary of Islam*, 16).

32. Muslim related it from the hadith of Abû Hurayrah (Irfâqî).

33. Abû Bakr Sulaymân al-A'mash, a traditionist, died in Kufa in 148/765. He received traditions from al-Zuhârî and Mâlik b. Anas. He was also a great admirer of "Al (Encyclopedia of Islam, new ed., s.v. "al-A'mash")."

34. The words "to Bild" were left out of this text, but they do occur in previous editions. Bild, an Abyssinian Negro who was freed by the Prophet, became the first muezzin in Islam. Muhammad honored and distinguished him as the "first fruits of Abyssinia" (Hughes, *Dictionary of Islam*, 42).

35. Mâlik b. Dinâr al-Sâmî, who died at the age of ninety in 131/748 at Basra, is mentioned as a reliable traditionist, transmitting from such authorities as Mâlik b. Anas and Ibn Sîrîn. He was the son of a Persian slave from Ajûstân (or Kabûl) who became a disciple of Ħasan of Basra (a mystic) (Ishwârî, *Kashf al-Mubâhin*, 89; Ibn al-Nadîm, *Fihrist*, 1037).

36. A houri is a white-skinned, black-eyed woman who is referred to as a virgin of paradise, or a nymph of the Islamic paradise. *Al-bawar* and the Arabic word for houri (sing. *karî, pl. *karâh*) are derived from the same root. See Kor. 55:56–78 for a complete description of the women of paradise.

37. Al-Nisâ'î related this hadith from the hadith of Abû Hurayrah in a genuine transmitter. Ahmad and Abû Dâ'ûd related this hadith from Ibn 'Abbas in a genuine transmitter (Irfâqî).

38. Related by Ibn Ḥâbîbîn from the hadith of Ibn 'Abbas. This was also related by *Ithâbah* and by Abû 'Umar al-Tawqânî in the book *Mirâj al-Dâ'îlan* who emphasized it (Irfâqî).

39. It was related by the transmitters of the sunna and extending to *Umar; al-Tirmîdî* enhanced it (Irfâqî).

40. "Dhâmî" may be used for money or for a silver coin (Ibn al-Nadîm, *Fihrist*, 910).

41. Related by Abû Dâ'ûd al-Taylîsî and al-Bazzâr from the hadith of Anas; by al-Tabârânî in *Al-Anwaf* from the hadith of Abû Sa'id; and by Abû Nahîf from the hadith of *Ali*; and by al-Hâkîm who made its transmitter reliable (Irfâqî).

42. *Ilīy* comes from the term *ilây* and is translated here to mean a "stone, sometimes placed upon two other stones, upon which is put to dry
inhabitants of Syria and Iraq who were neither shepherds nor soldiers. "Nabataeans"—a term used in "a contemptuous tone to the Aramaic-speaking peasants" (Encyclopedia of Islam, new ed., s.v. "Nabataeans").

43. For further details, see Kor. 12:28-31.

44. Al-Tabarani related it from the hadith of Abi Imamah in a weak transmittal; and Ahmad from the hadith of 'Umar and b. al-'As. However, al-Nisai related it in his Khtir that the Prophet stated: "If among all the crowns, there is a white-footed crow with a red beak, then no woman shall enter Paradise except one like this crow." This transmittal is genuine ('Iraqi).

45. Abi Mansur al-Daylami related it in the Musnad al-Dirasa from the hadith of Abi Hurayrah in a weak transmittal. However, a slight transmittal... states the "three povertys; one of which is: If you come to her, she will hurt you, and if you are away from her, she will be unfaithful to you." This was related by al-Tabarani from the hadith of Paddah b. Ubayd as if of authority ('Iraqi).

46. From the hadith of 'A'shah—agreed upon ('Iraqi). It is interesting to note here that all the good transmittals concerning women were transmitted by women, especially by 'A'ishah.

47. See Kor. 66:3.

48. The translation given by Watt is, "If you two [Hafsa and 'A'ishah] repent to God"; that is, "If you repent, good and well" (Companion to the Qur'an, 271).

49. This is agreed upon from the hadith of 'Umar, and the two women are 'A'ishah and Hafsa ('Iraqi).

50. Al-Bukhari related it from the hadith of Abi Bakrah ('Iraqi).

51. This was related by al-Tabarani in al-Dawat from the hadith of Jibril. Muslim states that the Prophet "forbade the man to enter upon his wife at night for he betrays them or seeks their faults." However, al-Bukhari does not mention the prohibition of entering at night ('Iraqi).

52. Ahmad related it from the hadith of Ibn 'Umar. The transmittal is reliable ('Iraqi).

53. Agreed upon from the hadith of Abi Hurayrah ('Iraqi). See al-Bukhari, Sahih, 7:33-34. Ibn Hanbal quotes Abi Hurayrah differently: "Women were created from a rib which was not straightened at creation; if you straighten it..." (Musnad, 2:497).

54. Abi Da'ud, al-Nisai, and Ibn Habbân related it from the hadith of Jibir b. 'Ailk ('Iraqi).

55. From the hadith of Abi Hurayrah; al-Bukhari deleted "and the believer is jealous." This is agreed upon ('Iraqi).

56. Possibly refers to 'A'd, who was in love with Asma'. He was the subject of poetry and perhaps was himself a poet. There is a book entitled Sâd and Amsâ whose traditions are transmitted among the "Names of the Passionate Lovers during the Pre-Islamic Period, and the Period of Islam" (Ibn al-Nadim, Fihrist, 710, 1086).

57. From the hadith of al-Mughrib b. Shabah—agreed upon ('Iraqi).

58. From the hadith of Jibril who deleted "The night I was taken through Paradise" and "maid"—agreed upon; he mentioned "maid" in another transmittal from the hadith of Abi Hurayrah—also agreed upon ('Iraqi).
This is from the hadith of Anas. Ibn ‘Abd related it in al-Kauthar. This by al-Bukhārī who also stated that the Prophet had nine wives

chapter 1, note 145.

see chapter 2, note 28.

Abū Dā'ūd and al-Nisā‘ī related it in al-Kahīrāt and Ibn Majah from
of Murāwiyyah Ibn Haydah—he is transmittal is good and reliable

bn al-Jawrī related it in al-Waqfī without any support. This was

reputed in the Sahihayn of Bukhārī and Muslim from the hadith of

Abū Jahl in a story from the hadith of Jabir (‘Irāqī).

Reference is made to the utterance of the formula, la šāhīd illa Allah

(‘God but Allah).

From the hadith of Ibn ‘Abbās—agreed upon (‘Irāqī).

This latter phrase, “and made thereof relatives and in-laws, for thy

honour,” did not occur in the Azharīyah edition (‘Irāqī). The

version (25:34) is: “And He it is Who hath created man from water,

pointed for him kindred by blood and kindred by marriage; for thy

Powerful.”

‘Irāqī is the direction which Muslims turn in prayer toward the

prayer niche which is a recess in a mosque indicating the direction

a (Wehr, Dictionary, 740).

al-Khaṭīb related it from the hadith of Umm Salamah in a weak

(‘Irāqī).

Ibn Majah first related it from the hadith of Arzābāh b. ‘Abd in a

narral (‘Irāqī).

Abū Mansūr al-Daylamī related it in the Mumad al-Firdayz from the

narral—it is of weak authority (‘Irāqī).

Abū Mansūr al-Daylamī related it from a much shortened hadith,

some of the hadith with which he agrees (‘Irāqī).

This hadith was forwarded in the fifth chapter of the book of prayer

Arabic has one term, jumāl, which is here translated as “orgasm,”

“ejaculation,” or “emission,” since it would be difficult to use one

is for the referent.

see the complete reference in Kor. 2:222.

everything that can happen to man, everything that he can do, falls

among the ‘ādām: hardship, exercise, work, hardship, and hardship.

‘ādām is commanded, that which is unavoidable in order to find favour

in God, as giving of alms. Sama is doing good, meritorious acts in

God. But it is not a sin to omit such acts . . . . ‘Ādām are the deeds

different to both God and man. Their number is not large and they

are reward or punishment. ‘Ādām is the evil, but not the forbid-

indicates it without fear of God’s punishment. But the pious will

if . . . . is sin, express violations of God’s commands. Whoever

may be sure of God’s punishment” (Essad, Muhammad, 355–

see al-Tirmidhī, Sunan, 1159–62.

aman, translated here as major ritual impurity, signifies a man

obligation of performing a total ablation, by reason of sexual

and discharge of the semen” (Lane, Arabic-English Lexicon, 466).
118. Hadith of Ibn 'Abdullāh b. Abī Ṭālib. It was related by Ibn Mājah and al-Hākim. The transmittal is genuine (Tārīq).  
119. Hadith of Anas; al-Khaṭṭā’ī related it in Maḥākin al-Makrūm in a weak transmittal (Tārīq).  
120. Hadith of Anas, which was related by al-Khaṭṭā’ī in a weak transmittal (Tārīq).  
121. Iṣām b. ʿOmar.  
122. Hadīth Abū Hurayrah as related by al-Khaṭṭā’ī and al-Hākim, but it did not say "or sisters." The transmittal is genuine (Tārīq).  
123. Aḥdāma (noun ʿaḥdām) is "to call to prayer." It is customary in Islam that a newborn baby should first hear the call to prayer, which always begins with al-ṣallāt al-ʿāshīr (God is the Greatest).  
124. Hadīth Abī Ṭāliʿ b. ʿAbdullāh, Abī Dā’ūd, and al-Tirmidhī related it and made it genuine. However, the transmittal of Ibn ʿAbdullāh is weak (Tārīq).  
126. Al-Tāhānī related it in al-Qāṣīr from the hadith of Jābir in a weak transmittal (Tārīq). Circumcision among the Jews, a practice dating from the time of Abraham, generally takes place on the eighth day (Genesis 17:10–12). In Islam, circumcision is founded upon the customs of the Prophet, as it is not once alluded to in the Koran. Circumcision is "recommended to be performed upon a boy between the ages of seven and twelve, but it is lawful to circumcise a child seven days after his birth" (Hughes, Dictionary of Islam, 57). Lane stated that circumcision on the seventh day is not approved, and that it is generally performed at the age of five or six (Arabian Society, 192).  
127. Al-Tāhānī related this transmittal from the hadith of ʿAbd al-Mālik b. ʿAbdul Wahhāb, who in turn related it from his father, Muḥammad. Its transmittal is genuine; al-Bayhaqī related it from the hadith of ʿĀli ibn ʿAbī Ṭālib (Tārīq). The word ʿabī refers to one of God’s qualities; the literal meaning is "servant of."  
128. From the hadith of Jābir in which is agreed upon when beginning with the verb ʿuṣma ʿiṣam [i.e. named] rather than ʿuṣma ʿiṣam [name, command] (Tārīq).  
129. Abū Ahmad and Ibn Ḥābīb related it from the hadith of Abī Hurayrah; also related by Abī Dā’ūd and al-Tirmidhī, and by Ibn Ḥābīb from the hadith of Jābir: "Whoever gives my first name, should not give my surname; and whoever gives my surname, should not give my first name." The transmittal is genuine (Tārīq).  
130. Abū ʿUmar al-Tawrānī related it in Muḥākamat al-Makhzan from the hadith of Ibn ʿUmar in a weak transmittal; and Abī Dā’ūd related that ʿUmar pointed out a child named Abī Ṭāliʿ; and Muqāhirah b. Shurbak disapproved of using the name Abī Ṭāliʿ and stated that the Messenger of God said, "Name after me"—its transmittal is genuine (Tārīq).  
131. Abī Dā’ūd related it from the hadith of Abī al-Dardāʾ. Al-Nawawī said that its transmittal is reliable, and al-Bayhaqī said that its transmittal was incomplete (muraq) (Tārīq).  
132. Al-Bayhaqī related it from the hadith of ʿAbdullāh b. ʿAlāʾ b. Jīlī b. ʿAbd al-Zubayrī. The transmittal is genuine (Tārīq). (See also ʿAbd al-Baqiʾ, La: 2, 60.)  
133. From the hadith of Abī Hurayrah, which is agreed upon (Tārīq).  
134. Al-Muwaffaq b. Jandab. This was also related from the hadith of Jābir (Tārīq).
135. Ibn Hanbal regards this sacrifice on the seventh day as absolutely obligatory: "If a father sacrifice not for his son, and he [the son] die, that son will not intercede for him on the day of judgment" (Lane, *Arabic Society*, 191). However, the founders of the other three principal rites regard it in different and less important lights. It is obvious here that al-Ghazali is resorting to the practices at the time of the Prophet. These practices not only include the animal sacrifice on the seventh day, but circumcision and shaving the hair of the child and giving its weight in silver or gold to the poor as well. According to Lane, these religious ceremonies can be performed not only on the seventh day, but on multiples of seven—fourteenth, twenty-first, twenty-eighth, or thirty-fifth—after the birth of the child as well (Ibid. See also al-Bukhārī, *Ṣaḥīh*, 7:108–10; and al-Tirmidhī, *Sunan*, 5:237–40).

136. This appears in the Ashurjah edition and completes the thought.

137. Hadith of 'Aishah, which was brought forth and made genuine ('Irāqī).

138. Al-Tirmidhī related it from the hadith of 'Aishah, stating that its transmission is not uninterrupted, while al-Hakim made it uninterrupted (mutaṣaṣīn). Abu Dā'ūd related it from the hadith of Ibn 'Abbas, except that he said "a ram" rather than a sheep ('Irāqī).

139. Al-Bukhārī related it from the hadith of Salūm b. 'Amir al-Ḍabīl ('Irāqī). (See also al-Bukhārī, *Ṣaḥīh*, 7:109.)

140. Al-Hakim [al-Tirmidhī] related and clarified it from the hadith of 'Aishah, stating that 'Hasan's hair weighed a dirham or so (Sunan, 5:234).

141. Hadith 'Aṣma', which is agreed upon ('Irāqī). (See also 'Abd al-Baqī, *Lu'lu*, 2:02.)

142. *Abd al-Baqī notes that the hadith ends here, excluding the rest of the phrase. He also explains "Islam" as meaning "Medina" (Lu'lu', 2:82). (See also al-Bukhārī, *Ṣaḥīh*, 7:108.)

143. Hadith Ibn 'Umar. It was related by the companions of the Sunan. Al-Tirmidhī stated that it was genuine and of fair authority ('Irāqī).

144. This occurs in exceptional cases as explained by 'Ali: "If there is any fear that in safeguarding her economic rights, her very freedom of person may suffer, the husband refusing the dissolution of marriage, and perhaps treating her with cruelty, then ... it is permissible to give some material consideration to the husband, but the need and equity of this should be submitted to the judgment of impartial judges, i.e., properly constituted courts. A divorce of this kind is called ḥudūd" (Holy Qur'an 91, n.258; cf. W. R. Smith, *Kinaqah and Marriage*, 122).

145. This tradition with the additional words, "and Paradise will be forbidden unto her;" was related by Abu Dā'ūd and al-Tirmidhī, who made it better, and by Ibn Mājah and Ibn Ḥabīb from the hadith of Thawban ('Irāqī).

146. Al-Nisā'i related it from the hadith of Abu Hurayrah, and al-Ṭabarānī related it from the hadith of 'Aqīb b. 'Amir in a weak transmittal ('Irāqī).

147. There are two concepts here: having coitus with her automatically nullifies the 'iddah; and the lengthening of the 'iddah stems from the necessity to make sure that she has not conceived (see "Divorce" in the Introduction).

148. From the hadith of Ibn 'Umar, which is agreed upon ('Irāqī). (See also 'Abd al-Baqī, *Lu'lu*, 2:125.)

149. He died in 43/663 and was one of the people who helped to transcribe the official kan' of the Koran Ibn al-Nadīm, *Fihrist*, 48, 377).

150. Past the time of childbearing from the Prophet.

151. A khushah may encompass exhortation or admonition, recited by a khaṭṭāʾ (vocator) from the pulpit during the noon service of the congregational mosque on Friday, and generally delivered in rhyming prose (Lane, *Arabic-English Lexicon*, 765).

152. Muslim related it from the hadith of Abu Sa'id, reiterating the words of the Prophet: "The greatest betrayal in the opinion of God on the Day of Judgment is for the man to reveal [everything] to the woman and vice versa, then reveal her secret." ('Irāqī).

153. Al-Tirmidhī first related it, but the transmittal is authentic of fair authority (hassan ghair). Ibn Mājah related it from the hadith of Umm Salama ('Irāqī).

154. Al-Ṭabarānī first related it in al-ṣawād from the hadith of Anas, excluding "by virtue . . .". The transmittal is weak ('Irāqī).

155. Ibn Ḥabīb related it from the hadith of Abu Hurayrah ('Irāqī).

156. This hadith was first related by Ibn Mājah and al-Hakim, who made it genuine from the hadith of Abu Anṭāmah, excluding "nurses." This is related in al-Ṭabarānī in al-ṣagārī ('Irāqī).

157. From the hadith of Ibn 'Abbas, which is agreed upon ('Irāqī).

158. 'Aḥmad related it from the hadith of Abu Anṭāmah in a weak transmittal, stating "talk" instead of "saffron"; and Muslim from the hadith of Iṣa'at al-Asbābiya—its transmittal is also weak ('Irāqī). - 'Al-ṣaharān means flesh-meal and wine, which are said to destroy women, that is, the love of ornaments and perfumes, also called al-ṣayrān [two yellow things] (Lane, *Arabic-English Lexicon*, 642).


161. Hadith Ibn 'Abbas, first related it in a shortened version, and related it in toto from the hadith of Ibn 'Umar, but it is weak ('Irāqī).

162. Al-Tirmidhī and Ibn Ḥabīb related it from the hadith of Abu Hurayrah. Also related by Abu Dā'ūd from the hadith of Qays b. Sa'd, by Ibn Mājah from the hadith of 'Aṣhāh, and by Ibn Ḥabīb from the hadith of Ibn Abī Awāṣa ('Irāqī).

163. Ibn Ḥabīb related only the first part of the hadith of Ibn Mas'ūd; the latter part was related (abridged) by Abu Dā'ūd from his own hadith without mentioning "inner sanctum of the house." Al-Bayhaqi related it from the hadith of 'Aṣhāh: "It is better to pray in the house than in the mosque"—its transmittal is of fair authority; and by Ibn Ḥabīb from the hadith of Umm Hamīd ('Irāqī).

164. It is related by al-Tirmidhī as genuine, and by Ibn Ḥabīb from the hadith of Ibn Mas'ūd ('Irāqī).

165. This was related by al-Ḥāfīz Abī Bakr Muḥammad b. 'Umar al-Jālūshī in the *Tarāḥ al-Tāhthīn* from the hadith of 'Ali in a weak transmittal; and by al-Ṭabarānī in al-ṣagārī from the hadith of Ibn 'Abbas ('Irāqī).
166. See chapter 1, note 51.

167. Raḥīmah al-‘Adawiyyah, orphaned at an early age, was sold into slavery as a child. She later settled in Basra where she was well known as a saint and a preacher and where she was highly esteemed by her pious contemporaries. To her is attributed the theme of divine love in Islamic mysticism. She was a celibate; is often confused with Raḥīmah of Syria who was married. She is entombed near Jerusalem. Her death date is given variously as 135/752 and 185/801 (cf. Farid al-Dīn ‘Aṭṭār, Muslim Saints and Mystics, 39-51, and M. Smith, Rābi‘a the Mystic, 5-6, 45, 140-43).

168. Aḥbāb Dā‘ūd al-Tawḥīdī and al-Bayhaqī related it from the hadith of Ibn ‘Umar; it was also related by Aḥbāb Dā‘ūd from the hadith of Sa‘īd; and by Muslim from the hadith of ‘A‘ishah al-Dā‘ūd. It is said to have been made genuine in his al-Had. All had slight variations in their transmissals (‘Ithāq).

169. That is, cater to his senses.

170. The word “presence” is missing in this text but appears in the Azhariyyah edition.

171. So as not to attract attention. She should not satisfy her own vanity, but be humble and meek.


173. Al-Kharāṣhī related it in Makārim al-Adhwālī from the hadith of Aḥbāb Hurayrī in a weak transmittal (‘Ithāq).

174. This is possibly ‘Abd al-Mālik b. Qurayb al-Aṣmadī, who was the famous philologist and grammarian at the court of Harūn al-Rashīd. He studied the language of the Arabs of the desert, which is considered to be a “pure” model for linguistics. He died in Basra in 213/828 (Ibn al-Nadīm, Fihrist, 963).

175. Ḥadīth Mū‘ādh which was related by al-Tirmidhī who said it was authentic and of fair authority; it was related by Ibn Mājah (‘Ithāq).

176. Ḥadīth Umm Ḥabībah, agreed upon (‘Ithāq).

177. Aṣmā‘ was the daughter of Kūṭayla, Aḥbāb Bākr’s first wife. She was the elder half-sister of A‘ishah and one of the early converts to Islam in Mecca. She was married to al-Zubayr b. al-‘Awām, and their son, Aḥbūdallāh, was “repeatedly the first child born in the Muslim community” at Medina. She died in Mecca in 73/693 (Encyclopaedia of Islam, new ed., s.v. “Aṣmā‘”).

178. Zubayr b. al-‘Awām, cousin and companion of the Prophet, was killed at the Battle of the Camel in 36/656. He was a member of the council to choose the third caliph. He was also referred to as al-Ḥusaynī, a term that refers to the earliest missionaries of Islam. There were twelve Ḥawāris, “who are said to have been appointed nephs of the Medinans” by Muḥammad (or by those present) as “sures for their people just as the apostles were sureties for ‘Īsā b. Maryām” (Ibn al-Nadīm, Fihrist, 292-93, 1135).

179. A parasang is a Persian measure of length, ancient of about thirty stadia (3.8 to 4.2 miles).

180. Ḥadīth of Aṣmā‘, agreed upon (‘Ithāq).

181. The Azhariyyah edition indicates that she came upon the Prophet.

APPENDIX A

1. Massigny, Recueil de textes indoïds, repeated by Brockelmann, Geschichte der arabischen Literatur, Palacios, La Espiritualidad de Aquinas, Watt, “Authenticity of the Works Attributed to al-Ghazâlî,” Jabre, La Notion de certitude