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light on the correct path of life for followers of truth and those in search of building a Utopia as they were good patterns to follow. Through their practical biographies, they showed that 1. Divorce is not forbidden; 2. Corrupt beliefs cause disjunction of marriage; and 3. Continuation of conjugal life should be kept hold of unless there is no other way because of Osr and Haraj [severe hardness and embarrassment].

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that if she wanted she can marry, and drop her from the dignity of being an Omolmomenin. (Saduq, 1395 AH, 2:454-459)

The second response of Allameh Majlesi somewhat goes back to the first response. The third response also, as Majlesi himself denotes it, opposes the scripts in the narrations books and hence is basically shaky. However, as the narration related to Imam Reza's divorce enjoys a reliable documentation and the content does not contradict with the clues, it seems that it is possible to generalize the Aayeshah adventure onto the case of the wife of Imam Kazem, and the purpose of Imam Reza's divorcing her [pronouncing the divorce formula divorcing her] could be counted as Omme Farveh's loss of immense dignity of being a wife of Emam Kazem, released by Imam Reza so that she could remarry if she wished so, and this was a specific attribute of those Imams and could not be generalized onto all of the Al'ummah - Muslims..

Conclusion:

Based on the preceding, in Shiite Hadith Groups (communities), there are a couple of narrations discussing the phenomenon of divorce in conjugal lives of the four Imams: Sajjad, Bagher, Kazem, and Imam Reza. With inspection in the contents of these narrations, we reached this view that they might be divided into the two major categories of: A. Narrations whose causes were spoken of in them; and B. Narrations whose causes were not spoken of in them. In the former, some spoke of divorce taking place because of bad belief or the like such as being a Nasebi, i.e.: someone stating that they abhor Imam Ali or someone who utters profanity words addressing him, and in the latter, there was the case of Imam Reza who pronounced the divorce formula for the spouse of his father, Imam Kazem, following his father's demise. In the final summation we should say that the major principle in Imams' biographies was to tolerate the spouse and not break the marital ties; however, this does not contradict with and negate the existence of divorce as a phenomenon in their biographies because there are times when there might be a corrupt marital life in which case, divorce is much better. In their biographies, the divorce cases were a few and rather limited and they arose from their wives' disbelief, in its general sense as in the case of opposition to the Imamate, or their wives' severe misbehavior. Those of Islamic jurisprudence mostly agree that such a divorce is rather desirable. Hence, such a divorce not only is not a shortcoming, but also sheds

wife does not follow his order in quitting to marry. (Majlesi 1404 AH, 4:239)

2. There is a possibility that what is meant by divorce is its lexical meaning which meant he put the woman out of the house to cut the conjugal relationship and the necessity of lodging in the days of 'waiting period' of a divorced woman or a widow before remarriage is negated. (ibid, 4:239-240)
3. The reading of "Tallaqtahaa" as "talla'atahaa" whose meaning would be: 'I informed her'. Of course, this reading is in contradiction with the recordings that exist in the scripts. (ibid, 4:240)

The first response of Allameh Majlesi in drawing an analogy between Imam Reza's divorce and Imam Ali's divorce is based on narrations in which Imam Ali pronounced the divorce formula of Aayeshah, divorcing her, after the Jamal [camel] War. Sheikh Saduq cited: "In the honor of the meeting that Saad Ebn e Aabdollah Qomi had with Imam Asr [the Age Imam or the 12th Imam], he raised some questions, one of which was to the following effect: "We were told of your fathers in chain [father, grandfather, great-grandfather,...] that the Islam Messenger assigned Emir of the Believers [Imam Ali] to the handling of the divorce of his wives, and he sent a message to Aayeshah in the War of Jamal saying: "You did sedition to Islam and the people of Islam, and your ignorance caused your children (Islamic Al'uma - Muslims) to perish, and if you do not stop I would divorce you". Saad Ebn e Aabdollah: "Now, how is divorce possible while the demise of the prophet is counted as their divorce?" The Imam stated: "What does divorce mean?" He said: "to release (a woman so that if she likes she may marry again". Then, the Imam stated: "If their divorce is the demise of the Islam Messenger and they are released to marry, why isn't it permissible for them to marry?" The Imam answered: "How is it possible while they are released with the demise?" I said: "What did it mean then when the Islam Messenger assigned Emir of the Believers to be in charge of the divorce?" He said: "The Almighty elevated the dignity of the wives of the prophet and honored them to be Omolmomenin [Mother of the Believers]. The Messenger of Islam Said: "As far as they are on the track of obeying the Divine, this dignity is in place; release and divorce any of them who, after my demise, gets out of your path, so

Now it is the time of discussing the content: when facing the issue of divorce for the first time in this narration, two questions or rather two significant problems arise: First, according to the Islamic law, does the son possess the option or right of pronouncing the divorce formula of the wife of his father (his mother in law)?; Second, after the demise [martyrdom] of Imam Kazem, as a rule or customarily, the viduity period [waiting term] of divorce for the wife or wives commenced; hence, what is the justification for such a kind of divorce after the husband's demise?

Experts cared for those problems, and proposed some solutions accordingly. Allameh Majlesi and Feiz Kashani, in answer to the first problem, write to the following effect: Imam Reza had an agency permission from the side of his father to divorce his spouses.

Imam Kazem assigned his son to handle the matters of his wives (Majlesi 1404 AH, 4:239; Feiz Kashani 1406 AH, 3:663) This response refers to a narration according to which Imam Kazem in a long last will stated: I assign Ali, not any other one of my children, to the handling of the matters of my wives. (Koleyny 1407 AH, 1:316) As Allameh Majlesi Believed so, the word 'matter' in here means 'option' [authority or right]. (Majlesi 1404 AH, 4:361) Accordingly, one of the matters or options of the wives of Imam Kazem was Imam Reza's agency in divorcing them.

In response to the second problem, there are some who state:

1. The concerns of those excellencies were beyond our limited wisdom. Perhaps, they observed some expediency in that we do not know of. (Majlesi 1404 AH, 4:239; Feiz Kashani 1406 AH, 3:663) Following the preceding response Allameh Majlesi added: 'it occurs to us that it might be the case that the ruling or judgment with respect to the wives of the Imams might be the same as the ruling or judgment with respect to the wives of the prophet in which case the wives could not marry after their husband's demise unless they were divorced first, so that the forbiddingness is abolished. This divorce was possible accordingly after his martyrdom as it was the case with Aayshah, who was divorced by Imam Ali, the Emir of the Believers, following the demise of the prophet and she was excluded from the counter of Mother of the Believers. Perhaps the ethical usefulness of such a divorce is that he knows his

as their biographies would have been life patterns and path light of their followers, they did not make use of that knowledge in the worldly daily domains. Their mission was to attend to what appear to be and to live based on current ordinary stream of worldly life.

(2) The narrations whose causes were not spoken of in the narrations

In Shiite Hadith Groups (communities), there is a narration of divorce, without reference to the its cause, in which Imam Reza pronounced the divorce formula between his father, Imam Kazem, after martyrdom and his spouse. Vashshaa narrate Imam Reza who said: 'I pronounced the divorce formula between Omme Farveh Bente Eshaq (one of Imam Reza's Imam Kazem) and my father, Imam Kazem, in Rajab month after his martyrdom'. Vashshaa asked: 'Did you do that while you knew about Imam Kazem's Martyrdom?' Imam's response was affirmative. (Koleyny 1407 AH, 1:381)

2 -1- Analysis of Document and Narration Content

Apparently, the document related to this narration is correct. He was actually Hasan Ebne Ali Ebne Fazzaal Koofi and was a trusted person. Najjashi introduces and regards Moalla Ebne Mohammad Basari as 'Moztareb Alhadith Valmadhab' [roughly meaning anxious in the talk and doctrine]. (Najjashi 1407 AH, 418) Seemingly, this statement of Najjashi is not in contradiction to trustworthiness because: first, anxiety is not static in a doctrine and suppose that it does, it does not negate trustworthiness; secondly, what is meant by anxiety in the narration is that at times what is acceptable is cited and at other times what is not acceptable is cited, and this [act] also does not oppose trustworthiness (Khooee 1413 AH, 18:258). To elaborate more, if there is anxiety in narrations description, there is no doubt that the description should be rejected but if anxiety issue is referring to the narrator state, it does not mean that the whole narrations should be rejected but that the overruled narrations should be rejected. (Amidi 1412 AH, 57:117) It should be added that his was included in Azziaaraat Whole Documents (Ebne Quluyeh 1977, pp. 140, 174, 331) and Sheikh Saduq, in Mashikkeh, connected the Sanad to him. (Saduq 1413 AH, 4:537) and Saduq's Sanad connection to him is also correct. (Javaheri 1424 AH, p. 613) Hosein Ebn e Mohammad Ebn e Aamer is a follower of Imamate and trustworthy. (Najjashi 1407 AH, p. 66)

four categories since old times: 1. Obligational divorce; Forbidden divorce; Loathed divorce; and Desirable divorce. Their thorough discussion would require other papers, but in short: 1. Vaajeb or Obligational divorce has cases one of which is the case when a spouse swears not to have intercourse with the marital partner. Provided that he does not have intercourse with spouse for four months, he Must divorce his wife; 2. Haraam or Forbidden divorce: it has various types, one of which is when a man after copulation with his wife wishes to divorce her during her monthly menstruation; 3. Makrooh or Loathed divorce: it is when the relationship between the couple is good, and each carries out one's duties; 4. Mostahab or Desirable divorce: it is when there is dispute and clash between the spouses and there is no possibility of adaptation and understanding feasible, and each of the two is unable to fulfill the right of the other. (Tusi, 1387 AH, 5: 2-3; Ibn Idris Helli 1410 AH, 2: 663; Allameh Helli 1421 AH, 4:68; Najafi 1987, 32: 116)

Some of the jurists added the following to the category of Mostahab or Desirable divorce: flaws in religion; non-acceptance of the Velayat or position of the Emir of the Believers; and lack of chastity in which there is an awe of a corrupt marital life. (Feiz Kashani 1406 AH, 10: 238) Based on the preceding, that the wife of Imam Bagher was a Sunni-pro, which was discussed in the fourth narration of corrupt belief, is counted a type of Mostahab or Desirable divorce.

In the summation of the divorce narrations because of bad-temperedness, it should be stated that both narrations have weak documents, the content of the first narration, based on the analysis which was carried out, does not seem stable and upright, but the content of the second narration, though seemingly and primarily is in contrast with some proofs, was clearly shown to be the matter of generality and specificity and or the point of reference and restriction, and they are additive. Narrations and viewpoints of the jurists confirm this type of divorce. Hence, the content should be admitted and the weakness in document also does not hurt it because of lack of real opposition of the narration to the proofs.

But one may raise this question whether the lack of awareness of the Imams of their wives' corrupt belief and their bad-temperedness is not in contradiction with their world knowledge? The answer to which would be: although they had hidden [supernatural] knowledge,

Based on the analyses presented, the content of the first narration was not correct, and with regard to its weak document, already presented, the narration is void of validity and reliability. Now, we had better get to the second narration. It seems that the second narration in which Imam Kazem complains about the bad-temperedness of his wife to his father, and he suggests a divorce accordingly is correct in content since one of the reasons accepted in Shari'ah as the [logical] cause of divorce is the bad-temperedness of the spouse, especially where it causes [severe] difficulty and embarrassment. Hence, we have it in a couple of narrations from the Masoum that of the people whose praying is not accepted by the Almighty is any man who prays against his wife simply because he can divorce her. (Koleyny 1407 AH, 6: 56)

If someone finds faults with the preceding argument and says it contradicts the narration or narrations in which there is much emphasis on tolerance of one's spouse (Koleyny 1407 AH, 5: 113; Saduq 1413 AH, 4:16), in response we say that the contradiction is primary, and the two can be conjoined customarily or conventionally, in this way that the tolerance of spouse narration which is a general narration according to which a man is obliged to go along and tolerate his wife but when one of the couple has a misbehavior far beyond the tolerance level of one's spouse, or basically the type of behavior of the spouse is in a way that continuation of the marital life is in no way possible be it religiously, customarily, or rationally, and it might even be harmful and hurtful, under such circumstances based on the specific narrations and according to the secondary commandments, the expediency would be the divorce.

Hence, it should be said that the divorce of Imam Kazem took place with the his father's advice under circumstances in which the continuation of their marital life was not an expediency and would result in bad consequences; otherwise, he would not have surely divorced his wife as the [common] biography of the Imams reflects the tolerance of the misbehavior of the wives. As in instance, there is citation from Imam Sadegh which states that his father had a wife who bothered him but he had forbearance toward her (Saduq 1413 AH, 3: 441)

This viewpoint of the writer reflects the jurisprudents' perspective on divorce. Contrary to the ordinary assumption in which any kind of divorce is taken to be loathed, the jurisprudents divided divorce into

[exaggeration], Tadlees [forgery], and Takhlit [mix-up] in some of his narrations. (Tusi, with no date of publication, 412)

Although the contents of both narrations refer to Imam Kazem's divorce for ill-temperedness of the wife, there are differences between the two. By the sameness of the narrator (Khattab Ebn e Salameh) in both narrations, and the similarity of the contents of both we might find out that the essence of both is merely one occurrence, reported in two different ways. The former narration has more contents and of a more variety, in contrast to the latter, and is in contradiction to intra-religion and extra-religion criteria, and is criticized to the following effect:

1. The first narration says: "Sometimes my father, i.e.: Imam Sadeh, locked the gate of the house on me and her in the hope that I see her". Based on the preceding utterance, Imam Sadeh was after putting his son and his wife in an enclosure so that they are obliged to see each other all the time so that they are obliged to bury the hatchets[!] This sounds as if Imam Kazem, may the Almighty forbid, was a naïve person ignorant of marital life, void of the power to adapt with his wife, requiring pressure to be lead in the direction of living together with his wife[!] This is in clear contradiction to the high position of imamate of Imam Kazem. How could it be possible [to expect] that a would-be substitute for the Imamate of his father, was imprisoned by his father inside the house [?]
2. In the first narration in the form of direct citation from Imam Kazem, it reads: "I climbed the wall and escaped". The preceding statement is also incompatible with the status and dignity of Imam Kazem. First, though impossible it might be, suppose Imam Sadeh forced them to live together, it would be basically counted obeying one's Imam rather than merely one's father. Secondly, the dignity of the Imam was far beyond climbing up a straight wall to run away from a bad-tempered wife in the house. Such an act is inappropriate regarding an ordinary person, and at least contrary to manliness, and it would be a means of ridicule by others, let alone making it an attribute of a Masoum Imam. The keen-eyed brilliant narration researcher 'Allameh Shushtari, through critical analyses, criticized the first narration and called the latter correct. (Shushtari, 1987, 3: 305-6)

divorce her. I went to Imam Kazem for counseling about divorce. Having met him, I asked for his permission to raise my questions. The majesty said: 'come tomorrow at the noon prayer time.' I went to him after he was over with his prayers sitting. I entered and sat down. He started talking and said: 'Hey Khattab! My father's brother married her daughter to me [i.e.: my father's brother wanted me to marry his daughter and I did so] [My father's brother pronounced the marriage formula for me and his daughter]. She was bad-tempered. Sometimes, my father locked the house gate over us, my wife and me, hoping that I see her but I used to climb the wall and run away. After my father passed away, I divorced her.' ” Then, Khattab added: “I thought to myself. The Almighty is the greatest! I swear to God, he answered me without my raising the question”. (Koleyny, 1407 AH, 6:55)

2. In another narration, the same Khattab Ebn e Salameh says: “I went to Imam Kazem[’s place] to complain about the misbehavior of my wife. The majesty initiated talking and said: ‘My father married a bad-tempered woman to me. I complained about her to my father and he said: ‘Why don’t you separate from her? The Almighty has put divorce for you.’” Khattab says: “I thought to myself: ‘He opened up a way out for me.’” (Ibid, 6:55-56)

1.2.1. Study and Analysis of the documents and the Contents of the Narrations

The documents of both of the preceding narrations are weak. In the former, Ebrahim Ebn e Es haagh Ahmari, was rejected in three books of the four books entitled ‘Rejal e Arbaa’ah’ though he had the general trust because of being included in Azziaaraat Whole Documents (Ibn Qūlawayh, 1977, pp. 280 and 304). Sheikh Tusi in two of his books on ‘Important Religious Men’ accuses him of narration weakness and corruption in belief. (Tusi 2002, p. 414; Tusi B, with with no date of publication, p. 16) Najjashi also regards him weak in narration. (Najjashi 1407 AH, 19) Ibn Ghada’iri accuses him of exaggeration [Gholovv]. (Ibn Ghada’iri, 1985, 1:39) In the latter narration, Mohammad Ebn e Ali Sirafi, also called Abu Samineh, counts him Kazzab [a liar] and Ghali [one who exaggerates], (Ibn Ghada’iri, 1985, 1:95), and weak with corrupt beliefs [Fasedoleteghad] (Najjashi 1407 AH, 333), and referred to the existence of Gholovv

stipulates, to love relatives and Kinfolks after it becomes clear that they have corrupt belief is something indefensible. (Tobah: 113) [roughly meaning: after it becomes clear to them that they are the hell owners).

The third Problem: Based on the verses [Ayaat] of the holy Quran, the Noah and the Loot had wives who stood in opposition to these two divine prophets, and both were inflicted with divine punishment (Al-Tahrim Surah: 10); why then, they did not divorce their wives? In response to the preceding problem, the following might be stated: In none of verses of the holy Quran, no reference has been made to the disbelief of the wives of the prophets during the prophets mission. What might be understood from the face of the verses is that on the verge of coming down of the divine torment, those women unmasked their unbelieving faces and revealed their actual essence. Otherwise, if they had earlier revealed their unbelief clearly announcing it, the continuation of marital life between a divine prophet and a wife would have sounded opposite to wisdom and expediency.

Therefore, the contents of the aforementioned narrations do not oppose any of the intra-religion and extra-religion criteria and as it was mentioned, out of the five narrations related to the divorce of Imam Sajjad and the divorce of Imam Bagher, three bear document validity. In consequence, it should be admitted that these two Imams divorced their wives for the wives' void beliefs. It is for this reason that the meticulous thinker Martyr Motahhari, having cited the divorce narration of Imam Sadegh and his disbelieving Nasebi [one who uses foul language addressing Imam Ali or expresses abhorrence toward him] wife, certified the divorce and wrote: "What is observed in the biography of the religion leaders is that they maximally avoided divorce, and so divorce very rarely took place on their sides, and when it happened there was a logical reasonable cause for it. (Motahhari 2002: 241)

2.1. Divorce Narrations arising from Bad Temper of the wife

In Shiite communities narrations, there are two narrations the contents of which show that Imam Kazem divorced his wife for her incompatibility and misbehavior:

1. Khattab Ebn e Salameh Says: 'I had a bad-tempered wife; her father was so; however, because of their beliefs I did not like to

connotation that two fair witnesses should be present [at the pronouncement time]. In the first narration, the term or expression “Khalli Sabilahaa” was used which means “to release”; and the act of releasing can be carried out or actualized with pronouncing the divorce formula or without it. In the other narrations also, the term or expression “Tallaqahaa” was used; there is no obligation in the expressional meaning of the divorce. But it is the case that with regard to its lexical meaning, i.e.: to be released of contract and conjoining (Ragheb Esfahani 1412 AH, 1:523), the intent is to separate from one’s wife, and with respect to the result obtained from the divorce, the purpose is to separate from the wife, be it through pronouncing the divorce formula, or be it because of corruption of belief. As there is narration from Imam Sadegh who states that when(ever) a Muslim man turns away from Islam (and becomes Mortad), his wife becomes separate from him as a divorcee (for whom the divorce formula had been pronounced) becomes separate. (Koleyny 1407 AH, 7:153) In this narration, Imam vividly expressed separation [divorce] because of corrupt belief, independent from divorce because of the pronouncement of the divorce formula.

The second Problem: There were some narrations stating that Imam Bagher and Imam Sajjad liked their wives or turned sad divorcing them while those women were Imam Ali’s enemies, and no doubt the enemies of that Imam would be the enemies of the Almighty and the messenger , and this is inconsistent with the 22nd verse [Ayah] of Mujadilah Surah, i.e.:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ
 [roughly meaning: you won’t find people
 believing in the Almighty and the day of judgment endearing those
 who oppose the Almighty and His Messenger, even though (that
 individual endeared) might be one’s parents, children, brothers, or
 kinfolds]. The Almighty bans to love the Almighty’s and the
 Messenger’s enemies however close they might be, be they parents,
 children, brothers, or clan members. Therefore, to love such women
 is against the Quran text. In response to this problem, we say that
 the narrations do not connote those Imams still loved their wives after
 the wives’ belief corruption was identified. On the contrary, the
 narrations signify that loving them, which is ordinarily something
 good and desirable in Sharia, belonged to the time when their
 impurity in soul had not become revealing. As this verse [Ayah]:

مِنْ جَدِّ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

individuals in the chain of quoters [narrators], whose name is Aboo Al Jaarood (Ziad Ebn e Manzar) is weak. (Tusi, with no date of publication, p. 120; Tusi, 2002, p. 135)

Having carried out an evaluation of the documents, we must get to discuss the contents of narrations. It is noteworthy to state that in the content analysis of the narrations, any time that their content is inconsistent with the following two criteria, they would be critically reviewed even if they bear a correct document. And if they do not contradict with the criteria and the clues, they would be accepted even in case of having a weak document. Those two criteria are: A. Intra-religious Criteria which means the Quran, Sunnah, and definite doctrine; B. Extra-religious Criteria which means Wisdom; Sensation and Experience, definite science, and reliable [date of occurrence]. (cf. Tabatabai, 1974, p. 92; Javadi Amoli, 2009, 7:57)

Based on the first three narrations, the wives of Imam Sajjad and Imam Bagher use foul language addressing Imam Ali or express abhorrence toward him. Such a person is technically called Nasebi. In the fourth narration, the wife of Imam Kazem had the same beliefs as Khavaarej, who are also categorized as Nasebis or Navaseb. Their spiritual leader Ebn e Moljam martyred [through assassination] the Emir of the Believers. The fifth narration [actually the fourth narration from Imam Bagher], however, connotes that the wife of Imam Bagher had the same idea as Ahle Sunnah, and did not count Imam Ali as an immediate substitute leader after the Messenger. From the viewpoint of a Shiite, to choose a religion or doctrine other than that of a Shiite is counted a corrupt belief, and the worst of which is to count the Imams as enemies, which is what is called Nasebi or one of the Khavarej.

To accept the contents of the preceding narrations requires answering a couple of problems. The first problem: As the narrations confirm, those two noble men divorced their wives for being Nasebi or being one of the Khavarej. While with the unbelief of one of the spouses, the nuptial relationship is cut off, without pronouncing the divorce formula (Najafi 1987, pp. 47-50), and the Khavaarej and Navaaseb are counted as the unbelievers (Ansari, with no date of publication, 2:357); hence, the pronouncement of the divorce formula is out of the concern altogether. In response to the preceding problem, we say that in the narrations regarding the pronouncement of the divorce formula, there is no denotation and even no

pronouncement time]. In the first narration, the term or expression “Khalli Sabilahaa” was used which means “to release”; and the act of releasing can be carried out or actualized with pronouncing the divorce formula or without it. In the other narrations also, the term or expression “Tallaqahaa” was used; there is no obligation in the expressional meaning of the divorce. But it is the case that with regard to its lexical meaning, i.e.: to be released of contract and conjoining (Ragheb Esfahani 1412 AH, 1:523), the intent is to separate from one’s wife, and with respect to the result obtained from the divorce, the purpose is to separate from the wife, be it through pronouncing the divorce formula, or be it because of corruption of belief. As there is narration from Imam Sadegh who states that when(ever) a Muslim man turns away from Islam (and becomes Mortad), his wife becomes separate from him as a divorcee (for whom the divorce formula had been pronounced) becomes separate. (Koleyny 1407 AH, 7:153) In this narration, Imam vividly expressed separation [divorce] because of corrupt belief, independent from divorce because of the pronouncement of the divorce formula.

The documents related to Imam Bagher’s divorce are different: The fourth narration definitely enjoys a correct document since its document is exactly the same document related to Imam Sajjad (the narration related to Imam Sajjad’s divorce). The second narration in case of modification of or in Malek Ebn e Aayan e Johani is correct. Note is made that in Rejal e Arbaaeh Books, nothing has been stated regarding any cut or adjustment; yet, Ayatollah Khuyi based on some narrations, proved that he was a follower of Imamate, and that certifies his trustworthiness for the existing general trust on him and that his work was included in the complete full documents of ALZiarat of Ebn Ghoolooyeh. (Khuyi 1413 AH, 14:158) Other narrators of this document, whose trustworthiness were frankly and directly certified, are to the following effect: Barid Ebn e Moaavieh Ejli (Najjashi 1407 AH, 112); Safvan Ebn e Yahya Bejli (Najjashi 1407 AH, 198; Tusi 1381 AH, 338); Mohammas Ebn e Abdoljabbar e Ghomi (Tusi 1381 AH, 391); and Ahmad Ebn e Idris Ghomi (Najjashi 1407 AH, 92; Tusi, With no date of publication, 64)

The first and the third narrations, however, are weak. The first one is weak for it does not specify who cites the Masoum in the first place, i.e.: the identity of the first narrator is not known (from a man from Abi Jaafar); the third narration is also weak as one of the

narrations have the same document and Koleyny in the first narration cited the document completely and in the next two omitted the first narrator to avoid redundancy. The narrators in this document, who are all the followers of Imamate and trustworthy, are to the following effect: Zerarat Ebn e Aayon Sheibani (Najjashi 1407 AH, 175; Tusi 1381 AH, 391); Hasan Ebn e Ali Ebn e Fazzal e Koofi (Najjashi 1407 AH, 120; Tusi 1381 AH, 354); Ahmad Ebn e Mohammad Ebn e Eisa Ashaari (Najjashi 1407 AH, 83; Tusi, With no date of publication, 61); and Mohammad Ebn e Yahya Attar (Najjashi 1407 AH, 353). Therefore, the narration document is correct.

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eyes of the Sonnah followers? Imam Bagher then divorced his wife. Zorareh says: Some time after it became clear to Imam (that his wife was a follower of Kholafaa school of thought), I observed him that (because of the divorce) he faced physical weakness and turned sad. I asked: "Were you sure that she was not a Shiite?" The answer was a flat YES from the side of Imam. (Ibid, 5:351)

1.1.1. Study and Analysis of Documents and Narration Content

In Hadith knowledge, each narration is composed of two parts: 1. The document (the plural of which documents) is a series of narrators because of whom the narration is said to belong to a certain Masoum, and he is cited accordingly; and 2. The text which is the content a Masoum expressed. Judgment regarding the authenticity or awkwardness of each narration – especially narrations related to the area of jurisprudence – would depend on the preceding two parts. Hence, for a more accurate judgment regarding each narration of divorce of any the Imams, if it pertains of course, an analysis and evaluation of both the document and the content ought to be carried out.

It is mandatory to note that the study and evaluation of narrations documents requires the two knowledge of Rejalohadith [Hadith Men] and Derayatohadith. While the former talks about the authenticity and validity of the narrators, the latter discusses whether the hadith in question is really connected to or disconnected from a Masoum. Through the trustworthiness of the narrators and the well-connectedness of their chain up to the Masoum , the narration document is counted correct, and with any flaw or defect in any of the two, it is destined to weakness. Prior to study of the documents, note should be made that with mere validity of the document, one cannot rule in or approve of the correctness of the content of any narration, as in contrast with mere weakness of the document, one should not call it untrue and false. Hence, we believe that the study of the authenticity of the document is complementary to content analysis, and the final judgment would be based on both.

The narration related to Imam Sajjad's divorce enjoys Trustworthy and connected to Masoum Imam Sources. Although in the first glance it seems that the narration is dangling and the first narrator, (Mohammad Ebn e Yahya Attar), was omitted, with an eye onto the previous two narrations, it becomes clear that the three

language regarding Imam Ali at the presence of his wife. As the case became clear to Imam Sajjad, he divorced her while he liked her. (Koleyny 1407 AH, 5:351)

B. Divorce Narrations in Imam Bagher's Biography: The most numerous cases of narrations of divorce [related to different people] in the Imams biographies belong to Imam Bagher.

1. It is said that Imam Bagher had a spouse whom he loved a lot but a day came when he divorced her and he did not like this deed. An intimate Shiite of him raised this question: "why did you divorce her while you loved her?" Imam responded: "At her presence, I talked about Imam Ali but she rebuked me for what I said, and hence I have no interest in sticking a rock of the hell to my body skin." (ibid, 6:55)
2. Malek Ebn e Aayon says: I went to Imam Bagher's place; he had a new and extremely red garment on. At the time of entry I laughed. Imam stated: "I know why you are laughing; it is because of what I have put on. My Saghafi wife forced me to put it on and as I love/like her I put it on unwanted." The narrator says: "on another occasion when I went to the Imam, I saw that the wife had been divorced. (When I asked for the cause) Imam said: "I heard that she abhorred Imam Ali, and it was not right for me to keep her while she abhorred Imam Ali. (Ibid, 6:447)
3. Aboljarood states: I went to Imam Bagher's place. Imam was sitting on a (coveted) mat when I entered there. I touched the mat. Imam said: "it is Ermenian". I said: "It does not suit you to use an Ermenian Thing" (inferring that it is against his asceticism). He said: "This mat belonged to my wife Omme-Ali. She had the same belief as Khavaarej. One night I talked to her from dusk to dawn asking her to quit that track of belief but she did not admit. In the morning, I divorced her." (Koleyny 1407 AH, 6:448)
4. Zorareh says: "Imam Bagher had a wife from Thaghif Tribe who gave birth to a son named Ebrahim for him. One of the kin of the lady came to the wife and said: who is your husband? She answered: Mohammad Ebn e Ali. The kin said: (Do you know that) he has followers in Koofeh who use blasphemous language for 'SALAF' their ancestors who were Khalifeh in the

To attain a correct position or sound perspective, it seems mandatory to carry out a careful analysis of the deeds and get an accurate understanding of the narrations through content analysis. No such an independent comprehensive analysis seems to have been done in this realm up to now and this study attempts to open up a way to bridge the gap in this respect. The method applied is a descriptive-analytic one, and it aims to study the narrations regarding divorce amongst the Imams and their families through delving into their biographies. Regarding the Shiite Communities narrations, in general, some divorce narrations were found in biographies of Imam Sajjad, Imam Bagher, Imam Kazem, and Imam Reza. Based on the two general categories of causes for divorce, the contents of these narrations could be classified into: (1) the narrations whose causes were clearly spoken of in the narrations, and (2) the narrations whose causes were not spoken of in the narrations.

(1) The narrations whose causes were clearly spoken of

In the divorce narrations of Imam Sajjad, Imam Bagher, and Imam Kazem, there is talk of the reason for divorce. While regarding the first two, the wives' animosity towards Imam Ali, or their opposition with Shiites were specified as the cause, in case of the latter, Imam Kazem's wife, her incompatibility and her misbehavior was the cause of divorce. Therefore, we might further categorize divorce into two types depending on the cause for divorce: (1) narrations of divorce occurring because of bad beliefs, and (2) narrations of divorce occurring because of wife' incompatibility and misbehavior

1-1: Narrations of Divorce arising from Bad Beliefs

There is one narration in Imam Sajjad's biography, and there are four narrations in Imam Bagher's. In the preceding five cases, there is talk of divorce because of badness of beliefs:

A. Narration of Divorce in Imam Sajjad's biography: it was stated in Imam Sajjad's narration that a man went to Imam Sajjad's place and said: "Your wife is one of Khavarej (the Outcast, those who got out of the right path of Imam Ali), and she uses foul language regarding Imam Ali; would you like to see if it is true or not?" Imam Sajjad confirmed. Then the man added: "Tomorrow, after you get out of your home, come back and hide somewhere inside." Imam did so and he observed that some man entered the house and used foul

Introduction:-

The Imams and their families, Ahlebait, as the worthy line of ruling surrogates of Rasoolollah, the Messenger of Islam, were the best leads of societies; and in consequence, their biographies that exist would most probably be perpetual patterns towards fulfilling Hayate Tayyebah [roughly meaning: good balanced life]. One of the most important issues in their biographies pertains to the area of women and family life. In spite of some research carried out in the area their biographies, there are aspects of their lives' angles, inconspicuous or conspicuous, which are still neglected and require further study specifically the area of family matters and more exactly 'Divorce'.

Divorce brings with it various harms to an individual, family members, and the society in turn, and it is perhaps for the same reason that it is counted the most repulsed halal to the Almighty (Koleyny 1407 AH, 6:54), and there are many narrations advising us to maintain tolerance in matrimonial life and maximally avoid divorce. To instantiate, it is said that the prophet of Islam said: "Gabriel incessantly advised me on and on regarding women, that I supposed a woman never deserves to be divorced unless she commits fornication. (Saduq , 1413 AH, 3:44) However, there exist narrations in Hadith Communities confirming the occurrence of divorce in biographies of Imam Hasan, Imam Sajjad, Imam Bagher, Imam Kazem, and Imam Reza.

With respect to the aforementioned Imams, the narrations regarding Imam Hasan's divorcing a wife in general appear to be much prone to exaggeration, and as they were reviewed elsewhere, we skip analyzing those fake claims and overstatements. Yet, in respect of facing other narrations, to be proved correct, there are three positions conceivable: (1) to count all as correct, in which there is the pitfall of unfair attacks to the Imams and their families, accusing them of disrespecting women, or it might be used as an excuse to legitimize unrestrained divorce by some camouflaging their ill intent; (2) To count all rejected and false for the wrong reasons in order to merely manage clearance for them regarding this repulsed halal, claiming that divorce never existed among them; and (3) to neither regard all correct nor all invalid, and treat them on a case-by-case basis.

Abstract:-

The constructive biography of the Imams in facing with the issue of divorce is an illuminating pattern in family life. Ahlebait criticized divorce in general in various narrations. Yet, there are some narrations in which the five divorce cases of the Imams: Sajjad, Bagher, Kazem, and Imam Reza were spoken of. Hence, one of the major aims of this study is to investigate these narrations. The research findings confirm that in the narration regarding Imam Reza's pronouncing the divorce formula for his martyred father and his wife, the case is quite specific. Regarding the three aforementioned other Imams, those divorces actually came into reality since Imam Sajjad and Imam Bagher's spouses were infidels in beliefs and Imam Kazem's spouse was a very mal-behaving individual. As those Imams' leads might be practiced as patterns by some societies, what they actually showed through their biography in practice were: (1) the rejection of the illusion that divorce was forbidden; (2) corrupt beliefs break the matrimonial ties; and (3) the logical correct borderline between 'maximal tolerance in matrimonial life' and 'divorce' seems to be the point up to which the continuation of the matrimonial life does not result in Osr and Haraj [severe difficulty and embarrassment].

Key words: divorce, the Imams' biographies, narrations with stipulated causes, narrations without stipulated causes.

المخلص:-

تعتبر سيرة المعصومين عليهم السلام في كيفية مواجهتهم لمسألة الطلاق منهجاً لترشيد الحياة العائلية، حيث كانوا يستنكرون الطلاق كما في الكثير من الروايات، غير أن هناك روايات أخرى تحبّرنا عن طلاق خمسة من أزواج الأئمة (الإمام السجاد، والإمام الباقر، والإمام الكاظم، والإمام الرضا عليهم السلام) فكان من الضروري في البحث، دراسة هذه الروايات من سيرة أهل البيت عليهم السلام. يستفاد من نتائج البحث في رواية طلاق الإمام الرضا عليه السلام، أنه عليه السلام إنما طلق زوجته أيه الإمام الكاظم عليه السلام بعد استشاده، وهو من الأحكام المختصة بذواتهم عليهم السلام، لكن الظاهر من روايات طلاق الإمام السجاد والإمام الباقر والإمام الكاظم عليهم السلام أن الطلاق حاصل بالفعل، لوجود الكفر في عقيدة زوجة الإمام السجاد عليه السلام وزوجة الإمام الباقر عليه السلام، وسوء خلق زوجة الإمام الكاظم عليه السلام. وبما أن الأئمة عليهم السلام قدوة للمجتمع البشري، فإن هؤلاء الأئمة الثلاثة ومن خلال سيرتهم العملية نفوا أولاً توهم حرمة الطلاق، وثانياً عدوا فساد العقيدة من أسباب انفصام العلاقة الزوجية، وثالثاً بينوا أن الحد الفاصل المعقول والصحيح بين الطلاق والصبر على مشاكل الحياة الزوجية هو ما لم يؤدي استمرار هذه العلاقة إلى العسر والحرج.

الكلمات المفتاحية: طلاق، سيرة الأئمة عليهم السلام، روايات منصوصة العلة، روايات غير منصوصة العلة.

A Study of the Occurrence of Divorce in the Biography of the Imams (peace on them)

Asghar Hadavi Kashani (corresponding author)

Assistant Professor, Department of Qur'an and Hadith Sciences,
University of Shahed, Tehran, Iran

Rasul Mohammad-jafari

Assistant Professor , Department of Qur'an and Hadith Sciences ,
University of Shahed , Tehran , Iran

Mohsen Azimi

Assistant Professor , Department of English Language , University
of Shahed , Tehran , Iran

دراسة الروايات الدالة على وقوع الطلاق في سيرة الأنمة عليه السلام

اصغر هادوي كاشاني

أستاذ مساعد، قسم علوم القرآن والحديث بجامعة شاهد، طهران، إيران

hadavika@gmail.com

رسول محمد جعفري

أستاذ مساعد، قسم علوم القرآن والحديث بجامعة شاهد، طهران، إيران

rasulmohamadjafari@yahoo.com

محسن عظيمي

أستاذ مساعد، قسم اللغة الإنجليزية بجامعة شاهد، طهران، إيران

drmohsenazimi@gmail.com