



The marriages of the infallible Imams (peace be upon them) and their social and educational dimensionsIn history pp(409- 443)

M. Ali Abis Hussein Ali Al-Maamouri - M. Alaa Mohamed Naji - M.M. Emad Jalil Shahid Al-Zuwaini

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زيجات الأئمة المعصومين (عليهم السلام) وأبعادها الاجتماعية والتربوية في التاريخ

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Summary:

This analytical study aims to highlight the social, historical, and educational dimensions of the marriages of the infallible Imams (peace be upon them) and their role in building Islamic society and strengthening its values. The study stems from the problem that most previous studies have addressed the marriages of the Imams (peace be upon them) solely from a narrative or jurisprudential perspective, neglecting the underlying social, educational, and political aspects. The research adopted a historical and descriptive analytical approach to examine the texts and historical accounts related to the marriages of the Twelve Imams (peace be upon them) within the political, social, and cultural contexts in which they lived, from the Umayyad era to the Abbasid era. The study concluded that the marriages of the Imams (peace



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be upon them) were not merely personal events, but rather represented a comprehensive reform project. On the political and social levels, these marriages contributed to building alliances and strengthening relations between different tribes and schools of thought, and mitigating tribalism. On the educational and awareness-raising level, the homes of the Imams (peace be upon them) embodied a practical model of marital life based on affection, mercy, and respect. The wives played a pivotal role in raising generations and preserving and transmitting the heritage of the Ahlul-Bayt (the Prophet's family). The study also highlighted the universal and humanitarian dimension of these marriages through the diverse origins of the wives, including Arab, Persian, Nubian, and Bedouin, reflecting Islam's rejection of racism and classism and its emphasis on the principle that "no Arab is superior to a non-Arab except through piety." The dimension of humility was evident in the Imams' (peace be upon them) choice of wives from different social classes, from daughters of caliphs to slave women, thus confirming the openness of the Imamate to all segments of society. The study concluded that the marriages of the Imams (peace be upon them) were a means of spreading love and strengthening Islamic unity, and a practical school for instilling moral values. The study recommends the necessity of teaching the marital biographies of the Imams in school curricula as a model for confronting the challenges of family disintegration and racism in the modern era, and for benefiting from the values of humility, love, and equality that they embodied in building the family and society.

Keywords:Marriages of the Imams, the Ahl al-Bayt, social dimension, humility, equality, Islamic awareness, the Muslim family, tribal alliances.



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the introduction

The marriages of the infallible Imams (peace be upon them) are a subject rich in implications that extend to historical, social, and intellectual aspects. The significance of these marriages was not limited to the personal and familial dimensions, but rather reflected a broader influence linked to the political, social, and cultural circumstances of the eras in which they lived. They served as an effective means of promoting Islamic values and building strong social bonds, and played a fundamental role in strengthening the connection of the Muslim community to the Imams (peace be upon them) as a source of divine guidance. Studying the marriages of the Imams is an analysis of a social phenomenon with reformist and educational dimensions that contributed to establishing Islamic principles (Al-Maryami, 2025).

Firstly: Research problem:

Despite the immense importance of the marriages of the Imams (peace be upon them) and their profound social and historical significance, academic studies have often been limited to a narrative or jurisprudential perspective, neglecting their social dimensions and their impact on disseminating Islamic thought and its ethical and educational values. This leads to the research problem, which seeks to answer the following question:

What are the historical and social dimensions of the marriages of the Imams (peace be upon them), and how did these marriages contribute to strengthening Islamic teachings and spreading social values among Islamic societies throughout the ages?



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secondly:The importance of the research: The importance of this research is highlighted in the following points:

1. Highlighting the missionary and social dimension of the marriages of the Imams (peace be upon them) as a model for preaching and education.
2. Highlighting the Islamic perspective on marriage through the practical practices of imams, which contributes to raising awareness of the concept of marriage as a comprehensive ethical and human system.
3. Addressing the shortcomings in historical and social academic studies that examine the lives of imams from a comparative analytical perspective.
4. This adds an in-depth study to the Islamic library, combining social analysis and the historical approach to address a religious phenomenon with human and civilizational dimensions.

Third:Research objective: This research aims to achieve the following:

1. Analyzing the historical and social dimensions of the marriages of the Imams (peace be upon them).
2. To clarify the impact of these marriages in spreading Islamic teachings and values within diverse societies.
3. Reviewing the social and political role of these marriages in strengthening ties between sects and tribes.
4. To extract educational and intellectual lessons that we can benefit from in our contemporary present.



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5. Social dimensions and cultural differences: wives from several countries.

Fourth: Research methodology: The research is based on the historical analytical method, through studying the events and facts related to the marriages of the Imams (peace be upon them) and analyzing them in the context of social, political and intellectual circumstances. Cultural For their eras, It also relies on the descriptive analytical approach to studying historical texts and narratives, extracting their social and intellectual meanings and implications, while making comparisons based on diverse sources including biographies, history, and Islamic social studies.

Section One: Theoretical Framework of the Research

A Marital life according to the Ahlulbayt (peace be upon them):

Marital life in the homes of the Ahlul-Bayt (peace be upon them) was a practical embodiment of faith and morality. It was characterized by affection, mercy, mutual respect, and complementary roles. Imam Ali (peace be upon him) and Lady Fatima (peace be upon her) lived a simple life filled with understanding and patience, and they jointly raised a pure progeny that carried the message of truth (The Holy Quran, 21:30). Third: A Historical Overview of the Imams (peace be upon them) and the Social Environment. The history of the Twelve Imams (peace be upon them) underwent major transformations, beginning with the political conflicts during the era of Imam Ali (peace be upon him) (Tabari, 1967), passing through the peace treaty of Imam Hasan (peace be upon him) (Yaqubi, 1995), the reformist revolution of Imam Husayn (peace be upon him) (Mutahhari, 1992), and culminating in the scholarly school of Imam Sadiq (peace be upon him) in an era of intellectual openness (Madlung, 2015). This context reflected the Imams' need for peaceful means to preserve the message, and it was

The concept of marriage in Islam and its social dimensions



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Islam has given great importance to marriage and encouraged it, and has established special conditions and rules for it aimed at regulating sexual relations within a sound legal framework. As it is, Marriage is one of the most important contracts that God Almighty has ordained for building the family and strengthening the stability of society. Islamic law has given it special attention because it is considered the basic unit in the structure of the nation. Marriage is not merely a personal bond between a man and a woman, but a strong covenant with social, psychological, and spiritual aspects, and its effects are felt by both the individual and society.

The Qur'an and Sunnah have comprehensively clarified the purposes of marriage, as the legitimate purposes of marriage are closely linked to the protection of the five necessities that Islamic law seeks to safeguard, namely (religion, life, intellect, lineage, and wealth). Thus, marriage in Arabic is defined as pairing or joining. The verb "to pair" (zawaja) means to join two things together, and "to marry" (zawaja) means for people to marry one another. The terms "marriage" (muzawaja) and "pairing" (izdawaj) are considered synonymous. God Almighty mentions this in Surah At-Takwir, verse 6: "And when the souls are paired" (wa-idha an-nufus zuwijat), meaning each soul is joined with its mate. He also mentions it in Surah Ad-Dukhan, verse 53: "Thus We will pair them with fair-eyed maidens" (kadhalik wa zawwajnahum bi-hurin 'ayn), meaning We will join them with them. The term "marriage" then came to be used to refer to a lasting bond between a man and a woman for the purpose of establishing a family. Therefore, when the term "marriage" is used, this meaning is intended (Al-Maryami, 2025, pp. 32-34). From this linguistic evidence, we understand that marriage is a sacred and legitimate partnership founded on love, compassion, and cooperation between the spouses. It is a Prophetic



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tradition encouraged by the Prophet (peace and blessings be upon him and his family) to strengthen both the individual and society.

In its technical definition, marriage is defined as a contract aimed at the direct acquisition of sexual gratification, or as a contract that includes the permissibility of sexual intercourse using terms such as marriage, wedlock, or consummation (Al-Ubaidi, 2000, p. 8). The Hanbali school of thought defined marriage as a contract in which the terms marriage or wedlock are generally used, and whose purpose is sexual gratification. While some Islamic schools of thought consider marriage obligatory for every person capable of bearing its responsibilities, even those schools that do not consider it obligatory refer to it as a near obligation (Sarkis, n.d., p. 1).

From a social perspective, marriage is defined as a social system that determines the relationship between the sexes and affirms familial legitimacy. Marriage is considered a precursor to the establishment and social formation of the family; therefore, it is a social bond and an ongoing interaction with other cultural and social forces. It is a relative and stable connection established to achieve stability for individuals, families, and societies. Christensen, 1964. P.3-5 From an economic perspective, marriage is a means of distributing labor and production between the sexes. Psychologically, it is a profound emotional and mental experience that significantly impacts individuals' personalities and mental health. Legally, it provides specific rules and methods of conduct aimed at preserving family order in particular and public order in general, focusing on the rights of spouses both when entering into a marriage contract and when dissolving it (Al-Qasir, 1984, p. 268). One of the social dimensions of marriage is (Al-Maryami, 2025, pp. 36-37):



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1. Preserving the human race, for through it the human race multiplies and continues until God inherits the earth and all that is on it.
2. Preserving lineage is a necessary and legitimate objective in Islamic law.
3. To achieve intimacy, comfort, and spiritual and psychological tranquility between spouses.
4. Protecting oneself by fulfilling sexual needs in a proper way ensures the safety of society from moral decay, as it is obvious to every rational person that when the sexual instinct is satisfied through legitimate marriage, society is characterized by good manners and morals.
5. The safety of society from serious diseases such as syphilis, gonorrhea, and AIDS, because it is known that legitimate marriage keeps young people away from committing adultery, and acts as a strong barrier that prevents them from committing adultery.
6. Cooperation between spouses in righteousness and piety, where each spouse takes their natural role in building the family, which is the first building block in Islamic society.

The Umayyad era (41-132 AH):

Imam al-Hasan (a.s.): He married Ja'dah bint al-Ash'ath al-Kindi. The aim was to establish a relationship with the influential Kindah tribe in Kufa, but it turned into a divine test that revealed the treachery of the Umayyad authority (al-Baladhuri, 1959).

Imam Hussein (peace be upon him): He married Shahrbanu, the daughter of Yazdegerd, the king of Persia. Such a marriage brought about a cultural rapprochement between the Arabs and the Persians and contributed to the spread of Shiism in Persia (Al-Mufid, 1981).

Second: The Abbasid era (132-656 AH):



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Imam al-Baqir (a.s.): He married Umm Farwa, the daughter of al-Qasim ibn Muhammad ibn Abi Bakr, which strengthened the relationship with some of the scholarly families in the city.

Imam al-Sadiq (peace be upon him) married Hamida the Berber woman. This was evidence of the openness of the Ahl al-Bayt (the Prophet's family) to non-Arab cultures.

Imam al-Rida (a.s.): He married Subayka al-Nubiyya and Umm Habiba bint al-Ma'mun. He combined popular and political influence within the Abbasid court (Al-Alami, 1986).

Imam al-Jawad (a.s.): He married Umm al-Fadl, the daughter of al-Ma'mun, and this was an entry point for conveying news of the Ahl al-Bayt inside the Caliphate Palace (al-Mas'udi, 1988).

Imam al-Hadi (a.s.) and al-Askari (a.s.): They married Samanah and Narjis, two Moroccan women, which confirmed their rejection of racial and class discrimination.

Marital life according to the Ahlul-Bayt (peace be upon them):

Marital life in the homes of the Prophet's family (peace be upon them) was a practical embodiment of faith, morality, and human perfection. It was not merely a relationship between a man and a woman, but a bond built upon love, responsibility, and obedience to God..

Among the most prominent features of this life were affection and compassion.

Imam Ali (peace be upon him) and Lady Fatima (peace be upon her) lived a life filled with understanding despite their hardship, where poverty did not overshadow the tranquility of their home. Respect was mutual between them, without any argument or dispute..



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The complementarity of roles was clearly evident; Fatima (peace be upon her) lovingly managed the household, while Imam Ali (peace be upon him) bore the burdens of life outside the home, without complaint or resentment. Patience and endurance were manifest in the face of hardship; neither wealth nor luxury was a condition for their happiness, but rather contentment and unwavering faith in God.,

In raising their children, they worked together to instill faith and knowledge in their hearts, and from this home emerged a pure progeny who carried the message of truth and became role models for the nation. The most distinctive feature of their lives was their spiritual dimension; they viewed marriage as a path to draw closer to God, not merely a worldly contract. Every moment in their home reflected the words of God Almighty: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them" (Ar-Rum 21)..

Thus, their homes became a school of chastity, justice, and mercy, from which anyone seeking to build a successful family can draw inspiration..

The social and historical dimensions of the marriages of the Imams (peace be upon them)

Firstly:The impact of marriages on building tribal and sectarian relations: These marriages contributed to building alliances and strengthening ties between tribes and spreading authentic Islamic thought. The marriage of Imam Ali (peace be upon him) to Fatima al-Zahra (peace be upon



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her) combined prophethood and imamate (al-Tabari, 1967), and the marriage of Imam Hussein (peace be upon him) to Shahrbanu achieved Arab-Persian rapprochement (al-Mufid, 1981).

Secondly: The role of marriages in spreading Islamic values and calling to Islam. Wives played a pivotal role in education and calling to Islam. Lady Fatima bint al-Hasan (peace be upon her) raised the generation after Karbala, and Lady Najma raised Imam al-Rida (peace be upon him) on asceticism and knowledge (al-Saduq, 2010).

Third: The dimensions of humility, love, and awareness in the marriages of the Imams (peace be upon them)[Addition Required] The marriages of the Imams (peace be upon them) were not limited to the political aspect, but also carried a social, educational, and ethical message. The educational dimension and the promotion of equality: The Imams deliberately chose wives from diverse origins: Arab, Persian, Nubian, and Berber. The aim was to educate the nation that Islam dismantles tribalism and racism, in accordance with the Prophet's (peace and blessings be upon him) saying: "No Arab has superiority over a non-Arab except through piety." The dimension of humility and breaking down class barriers: The Imams married daughters of caliphs, such as Umm al-Fadl, and slave women, such as Najma and Samana. This confirms that the measure before God is faith and piety, not lineage and wealth (al-Kulayni, 1986). The dimension of love and openness: Through these intermarriages, every tribe and ethnicity gained a kinship connection with the Ahl al-Bayt (peace be upon them), creating a state of love and loyalty and making the school of Ahl al-Bayt a universal school that embraces everyone.

Second: A historical overview of the Imams (peace be upon them) and their social environment

It is The history of the Twelve Imams (peace be upon them) is one of the most prominent and important chapters in the history of Islam, as it



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symbolizes the completion of the Prophet's (peace and blessings be upon him and his family) message, ideas, and beliefs in guiding the nation and spreading the teachings of the Islamic religion.,It also contributed to shaping its religious, social, cultural, and economic spheres after his death. Therefore, the lives of the Imams (peace be upon them) were filled with complex political challenges, manifested in the struggle for power; intellectual challenges, reflected in doctrinal deviations; and social challenges, reflecting the economic and class transformations that Islamic societies underwent since the first century AH.soThe Arabian Peninsula witnessed a radical transformation at the beginning of Islam with the emergence of the Prophet (peace and blessings be upon him and his family), as society moved from a primitive tribal system based on conquest and tribalism to a religious, moral, and social system that emphasized the idea of one nation. After the death of the Prophet (peace and blessings be upon him and his family), the Islamic nation faced challenges related to the caliphate and leadership, especially on the political and social levels (Hassan, 1996, p. 65).

Imam Ali (peace be upon him) was the first Imam and faced a reality intertwined with political ambitions and tribal conflicts. Therefore, the Imam sought to reaffirm the concepts of justice and equality advocated by the Prophet (peace and blessings be upon him and his family). However, the circumstances in which the Imam lived were still influenced by tribal rivalries and traditions (Al-Tabari, 1967, vol. 3, p. 182)..Therefore, these tribal conflicts and customs played a major role in undermining social reform efforts during his reign., soDuring the Imam's era, Islamic society witnessed new beginnings in the formation of economic classes, especially with the expansion of conquests and the increase in spoils of war, which led to a clear disparity between the class of leaders and military and



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political elites on the one hand, and the general public on the other.,In addition, the Imam's efforts were focused on establishing the foundations of social justice and distributing wealth fairly and equitably among the classes, which represents one aspect of his leadership in internal affairs (Al-Baladhuri, 1959, Vol. 5, p. 212).

andAfter his death, Imam al-Hasan (peace be upon him) took over the management of social, cultural, and political affairs, but he faced a society burdened by wars and tribal divisions that dominated people's lives, negatively affecting public unity, especially with the conflict over the caliphate with Mu'awiya.,Therefore, the Imam (peace be upon him) decided to pursue a peace treaty with Mu'awiya in order to avoid further internal conflicts (al-Ya'qubi, 1995, vol. 2, p. 225). However, he was fully aware that engaging in political reconciliation did not mean abandoning the Islamic principles advocated by the Prophet Muhammad (peace and blessings be upon him and his family) and his father, Imam Ali (peace be upon him).,Through this path, the social environment in his era represents the beginning of the formation of the Umayyad system, which strengthened the position of tribal solidarity and made the rule hereditary (Al-Mas'udi, 1988, Vol. 3, p. 14).,Thus, the caliphate shifted to a secular, authoritarian form, far removed from the values of dialogue, consultation, and Islamic justice. Then came Imam Hussein (peace be upon him) during a period when the Umayyad system had taken shape as an absolute hereditary system, subjecting Muslim society to harsh and complex political and economic pressures, with widespread corruption in state institutions and widening class disparities., andIn this corrupt social and political context, Imam Hussein (peace be upon him) launched his immortal revolution in Karbala in 61 AH, revealing the injustice and deviation from the essence of Islam. His revolution was initially reformist, aiming to rebuild the Islamic nation on



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firm moral foundations. It also reflected deep social dimensions, demonstrating the extent of the nation's moral decline and providing a model of missionary leadership that places truth above worldly interests (Motahhari, 1992, Vol. 1, p. 60).

andAfter the tragedy of Karbala, the Muslim nation entered a period of severe political repression against the family of the Prophet and their supporters (peace be upon them).andIn this oppressive climate and political conflict, Imam Ali ibn al-Hasan Zayn al-Abidin (peace be upon him) lived, who chose the approach of spiritual and social education as an alternative to military confrontation, focusing on renewing values and behavior through supplication and education (al-Kulayni, 1986, vol. 2, p. 2133).andThese ethical principles are manifested in "Al-Sahifa al-Sajjadiyya" and "Risalat al-Huquq," reflecting the depth of the Imam's social, cultural, and spiritual awareness. Through these works, he presented a model of a faithful society based on justice, mercy, and mutual respect (Al-Saduq, 2012, vol. 1, p. 77). This occurred at a time when the Umayyad authority practiced the most severe forms of class and political discrimination (Al-Subhani, 2010, p. 70.).

During the time of Imam Muhammad al-Baqir (peace be upon him), the Umayyad state was beginning to show signs of weakness, while intellectual awareness in the Islamic world was improving as a result of interaction with other cultures. The Imam seized this opportunity to broaden the horizons of education, exegesis, and hadith, leading to the establishment of a well-organized scholarly school that formed the basis for disseminating the knowledge of the Ahl al-Bayt (al-Baladhuri, 1959, vol. 6, p. 54). This school witnessed significant development during the time of his son, Imam Ja'far al-Sadiq (peace be upon him), who lived during the conflict between the Umayyads and Abbasids, a period characterized by



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widespread intellectual openness (Hassan, 1996, p. 225). Within this diverse framework, Imam al-Sadiq (peace be upon him) established a comprehensive intellectual movement that combined jurisprudence, theology, philosophy, and the natural and social sciences. This movement had a profound impact on Islamic thought and succeeded in strengthening society against the doctrinal deviations that accompanied civilizational expansion, establishing a rational religious consciousness (Mu'nis, 1987, p. 144). Madelung (2015, p. 207) describes Imam Sadiq's thought as "the intellectual system most consistent with the challenges facing the emerging Islamic intellectual environment."

With the Abbasid Caliphate's continued rule, the Muslim world entered a new phase fraught with political tensions. Initially, the Abbasid state declared its support for the Ahl al-Bayt (peace be upon them), but it quickly transformed into a centralized, authoritarian regime that perpetuated the same practices as its predecessors (Ibn al-Athir, 1997, vol. 7, p. 122). It was under these circumstances that Imam Musa al-Kadhim (peace be upon him) lived, enduring severe persecution at the hands of the Abbasid caliphs, ultimately leading to his imprisonment. The Muslim community at that time was deeply divided between the wealthy elite and the impoverished masses. Various intellectual movements, such as the Zindiqs and the Murji'ites, were spreading, creating a pressing need for an independent religious authority to safeguard the purity of Islamic thought—a role fulfilled by Imam al-Kadhim (peace be upon him) through his disciples. Imam Ali al-Rida (peace be upon him) followed in his footsteps during the reign of the Abbasid Caliph al-Ma'mun, a period that witnessed the Abbasid state's zenith in scientific and cultural flourishing. Al-Ma'mun sought to leverage the Imam's position as heir apparent for political reasons related to the legitimacy of his rule (al-Alami, 1986, p. 74).



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However, the Imam used his position to promote intellectual and religious dialogue, debating with scholars of various schools of thought and religions in an atmosphere of intellectual openness. The social climate at that time was characterized by a broad intellectual movement thanks to translation efforts and cultural exchange, and the Imam played a key role in guiding this movement towards an authentic scientific methodology (Mu'nis, 1987, p. 150).

As for Imams Al-Jawad, Al-Hadi, and Al-Askari (peace be upon them) lived under Abbasid surveillance in Samarra. That period was known for strengthening the state and suppressing its opponents, forcing them to... Imams They resorted to working in secret and forming a group of supporters to spread their teachings and support their followers. Despite the increasing hardship they faced, the leaders managed to maintain the cohesion of their followers as a unified group, which helped pave the way for their eventual disappearance. Imam The twelfth is the awaited Mahdi, may God hasten his reappearance, whom they believe went into occultation to preserve the message and ensure the continuation of the line of leaders during difficult times (al-Tabari, 1967, vol. 8, p. 244). Accordingly, the social environment surrounding the Imams (peace be upon them) reflects the major transformations in Islamic society, as the nation transitioned from nomadic to urban life, from simplicity to cultural complexity, and from religious unity to doctrinal and intellectual diversity. Within the context of these transformations, the Imams fostered a continuous reformist movement that preserved the essence of Islamic values in the face of political and social deviations. Their stances expressed a comprehensive vision for social reform based on the principles of justice, reason, and respect for human dignity. From the policy of Imam Ali (peace be upon him) based on justice and equality, to the



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revolution of Al-Hussein (peace be upon him) against injustice, to the scientific school of Al-Sadiq (peace be upon him), it appears that the project of the Imams was not isolated from its historical context, but was deeply rooted in social needs and interacting with their developments (Al-Kulayni, 1986, Vol. 1, p. 332).

Section Two: Marriages in the Lives of the Imams (peace be upon them): A Historical Study

First: The marriages of the Imams during the Umayyad era (41-132 AH):

- 1) Imam Al-Hasan bin Ali (peace be upon him): One of the youth of Paradise and one of those with whom the Messenger of God (may God bless him and his family and grant them peace) recited the Mubahala. His title was Al-Zaki. His mother was Fatima Al-Zahra, peace be upon her, and her mother was Khadija bint Khuwaylid bin Asad bin Abd Al-Uzza bin Qusay. He was born in the month of Ramadan in the year (2) of the Hijra and was given allegiance for the caliphate after the martyrdom of his father, Imam Ali, peace be upon him. The first to give allegiance to him was Qays bin Saad bin Ubadah. He died in the year 46 of the Hijra and was buried in Al-Baqi' (Ibn Al-Taqtaqi, Al-Mukhtasar, 220-223).

(His wife, Ja'dah bint al-Ash'ath al-Kindi):

Al-Baladhuri pointed to the role played by Al-Ash'ath ibn Qays in marrying his daughter Ja'dah to Imam Al-Hasan(Peace be upon him)For Imam Ali(Peace be upon him)Umm Imran bint Saeed bin



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Qais, who was the brother of Al-Ash'ath, proposed to his son, Imam Al-Hasan. (Peace be upon him) Al-Ash'ath said to his brother Sa'id: "Marry Umm 'Imran to my son Muhammad, for he is her cousin and better for her than anyone else." So Sa'id married his daughter to Muhammad, the son of his brother Al-Ash'ath. After this, Al-Ash'ath suggested marrying his daughter Ja'dah to Imam Al-Hasan. Peace be upon him (Al-Baladhuri, Ansab al-Ashraf, vol. 3, pp. 14-15) Historical accounts state that the marriage took place in Kufa during the reign of the Commander of the Faithful (peace be upon him) between the years 36 and 40 AH; Al-Qurashi, Encyclopedia of the Biography of the Prophet's Family (Vol. 11, p. 462) Because al-Ash'ath was in the company of Imam Ali, peace be upon him, at that time and he addressed him as Commander of the Faithful (Ibn Asakir, History of Damascus, Vol. 9, pp. 138-139) Al-Ash'ath was the governor of Azerbaijan during the time of Uthman before he was dismissed from it by the Prophet (peace be upon him) after the Battle of the Camel and his return to Kufa. (Ibn A'tham al-Kufi, Kitab al-Futuh, vol. 2, pp. 502-504).

Reason for marriage:

In ancient times, marriage was not solely based on compatibility and balance between spouses and their families. Multiple factors played a role, including political objectives, strengthening tribal ties, preventing tribal blood feuds, and what is also



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known as blood marriage. Therefore, although marriage sometimes posed a challenge to the infallible Imams, they submitted to this bond for the reasons mentioned above. Moreover, marriage sometimes served as a divine test for believers, revealing the hypocrisy, treachery, and despicable behavior of their enemies, as well as the injustice they inflicted upon the infallible Imams. Interestingly, some prophets faced forced marriages. God Almighty says: “God has set forth an example for those who disbelieve: the wife of Noah and the wife of Lot. We were under two of Our righteous servants, but they betrayed them, so they availed them not against God at all, and it was said, ‘Enter the Fire with those who enter.’” (At-Tahrim 66:10) Despite the close marital relationships between these men and their wives, some women sometimes chose the path of sin and disobedience, leading to a bad end, as happened with Ja’dah bint al-Ash’ath. Despite her betrayal of Imam al-Hasan (peace be upon him) at the instigation of Mu’awiyah ibn Abi Sufyan, the Imam maintained his traditional relationship with her until the last moments of his life and did not benefit from her betrayal. His unseen knowledge is against her..

And Umm Bashir bint Abi Masoud al-Ansari:

2) Imam Hussein bin Ali (peace be upon him) (and Al-Rabab bint Imru’ al-Qais al-Kalbiyya.

Shah Zanan, daughter of Khosrow Yazdegerd (Shahrbaneh), also called Shahrbanuyeh, was nicknamed Shah Zanan, meaning: Queen of Women, or Lady



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of Women. It was said that this was her name, and the Commander of the Faithful changed it to Shahrbanuyeh, or Shahrbanu, meaning: Lady of the City, because the first – that is: Queen of Women or Lady of Women – is specific to Al-Zahra and is not permissible for anyone else, so the Commander changed it to Shahrbanu, meaning Lady of the City.

It was said that her name was Shah Afrid, and this is what the learned scholar and genealogist Abu al-Hasan Muhammad ibn al-Qasim al-Tamimi al-Basri said, as he narrated it from him, and it means: the queen of creation. It was also said that her name was Kayhan Banuyah, and it means the mistress of the universe. Al-Bayhaqi said: ((When al-Husayn, peace be upon him, married the daughter of Yazdegerd ibn Shahriyar, his father Ali, peace be upon him, entered upon them to congratulate them, and he asked about her name? It was said: Her name is Kayhan Banuyah. He said: And what does it mean? It was said: The mistress of this world and the hereafter. Ali, peace be upon him, said: The mistress of this world and the hereafter is Fatimah, the daughter of the Messenger of God, may God bless him and his family and grant them peace. So they called her the mistress of the city, and the people called her Shahr Banuyah... The daughter of Yazdegerd fell into the hands of the Muslims after the killing of her father in Merv)) (Al-Lubab, 1/349)

Sheikh Al-Mufid said: “The Commander of the Faithful, peace be upon him, appointed Harith bin Jabir Al-Hanafi as governor of a part of the East. He sent him the two daughters of Yazdegerd bin Shahriyar bin Kisra. He gave one of them to his son Al-Hussein, peace be upon them, and she bore him Zain Al-Abidin, peace be



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upon him. He gave the other to Muhammad bin Abi Bakr, and she bore him Al-Qasim bin Muhammad bin Abi Bakr.” (Al-Irshad, Vol. 2, p. 137).

Imam Ali ibn al-Hasan Zayn al-Abidin (peace be upon him) Umm Abdullah bint al-Hasan ibn Ali (mother of Imam Muhammad al-Baqir)

Second: The marriages of the Imams in the Abbasid era (132–656 AH)

Imam Muhammad al-Baqir (peace be upon him) His wives included Umm Farwa bint al-Qasim ibn Muhammad ibn Abi Bakr

Imam Ja'far al-Sadiq (Fatima bint al-Hasan) Al-Athram ibn al-Hasan ibn Ali, and Hamida al-Barbariyya

Imam Musa al-Kadhim (peace be upon him) (Hamida the Moroccan or Najma the Moroccan) is a Nubian mother from Africa

Imam Ali al-Rida (peace be upon him) The Nubian woman and Umm Habiba, daughter of Al-Ma'mun Al-Abbasi

Imam Muhammad al-Jawad (peace be upon him) Umm al-Fadl bint al-Ma'mun al-Abbasi

Imam Ali al-Hadi (peace be upon him) Samana al-Maghribiya (mother of Imam al-Hasan al-Askari)

Imam Hasan al-Askari (peace be upon him) Narjis (Saqil) is the mother of Imam al-Mahdi (peace be upon him)



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Third topic: The social and historical dimensions of the marriages of the Imams (peace be upon them)

First: The impact of marriages on building tribal and sectarian relationships

A deep reflection on the history of the marriages of the Imams (peace be upon them) reveals that these marriages were not merely familial or private matters, but rather social and political movements with strategic dimensions that contributed to strengthening the position of the Ahlul-Bayt (peace be upon them) in the Muslim community. They also played a pivotal role in consolidating the principles of the Alawite school of thought and confronting the political and sectarian challenges that arose from the very beginnings of Islam. The Imams (peace be upon them) understood the importance of marriage as a tool that transcended the boundaries of the family, playing a role in building alliances, strengthening ties between tribes, and disseminating authentic Islamic thought, thus fostering a spirit of unity and rapprochement, especially in light of the tribal and sectarian divisions that threatened the cohesion of the Muslim community at that time. A prominent example of this profound understanding of the social role of marriage is the union of Imam Ali ibn Abi Talib (peace be upon him) with Lady Fatima al-Zahra (peace be upon her), the daughter of the Prophet Muhammad (peace and blessings be upon him and his family). This marriage was not simply an ordinary family event, but rather constituted a pivotal turning point in the history of the Islamic message, uniting prophethood and imamate within a single framework, reflecting the symbolic spiritual and political continuity of the Muhammadan message. It also served as the foundation for the birth of the pure Imams' progeny, and this bond united the Hashemite lineage with the Prophetic lineage, which bestowed double legitimacy upon the Imams. Conscience General Islamic



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and placing them at the center of the comprehensive Islamic identity. (Al-Tabari, 1967, Vol. 2, p. 214).

After the death of the Prophet (peace and blessings be upon him and his family), the Imams continued to use marriage as a means of communication and strengthening ties with the diverse Arab and Muslim tribes, especially amidst escalating political and sectarian tensions. The marriage of Imam Hussein ibn Ali (peace be upon him) to Lady Shahrbanu, daughter of Yazdegerd, the last king of Persia, stands as a prominent example in the history of Islamic relations. This marriage contributed to a cultural rapprochement between Arabs and Persians, bestowing upon the Alawite family a universal cultural character. Through this union, the Shia school of thought became a model of intercultural interaction, paving the way for the later spread of Shia thought in Persia as a unifying ideology that blended the Arab-Islamic heritage with the Persian cultural spirit. (Al-Mufid, 1981, Vol. 1, p. 312).

In the Abbasid era, the marriages of the Imams, peace be upon them, became more complicated, as they sought to establish ties with families and tribes with political and social influence, while maintaining their intellectual and doctrinal independence. Imam Musa al-Kadhim, peace be upon him, for example, married women belonging to different tribes, which allowed his sons to spread widely geographically and socially in multiple regions such as Kufa, Basra and the Hijaz. and This spread played a role in strengthening the Shiite presence within the Islamic tribal structure, and contributed to creating a social integration that helped protect Imamite thought from isolation. (Al-Mas'udi)1988(Vol. 3, p. 145).

As she also played The marriages of the Imams played a pivotal role in shaping the religious identity of the Shiites through openness to multiple



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intellectual and cultural environments.andImam Ja'far al-Sadiq (peace be upon him) exemplifies this openness, having cultivated familial and scholarly relationships with figures from diverse intellectual backgrounds. This made his school of jurisprudence a center for doctrinal and jurisprudential dialogue among various Islamic schools of thought. This openness contributed to the development of a Shi'a community characterized by its cultural diversity yet cohesive in its religious authority, which endowed the Ja'fari school with a distinctive intellectual strength and the capacity to engage with the political and intellectual transformations witnessed by the Islamic world (al-Ya'qubi, 1995, vol. 2, p. 389).

On a humanitarian and social level, the marriages of the Imams reflected the principles of Islam in achieving equality and breaking down class barriers. A prominent example is the marriage of Imam Ali al-Hadi (peace be upon him) to a woman of Nubian origin, which reflects a rejection of racial and social discrimination and demonstrates the universal dimension of the Islamic message, which is based on piety rather than lineage. This marriage conveyed a humanitarian message indicating that religious values transcend ethnic and social boundaries, and that the bonds between the Imams and their followers are based on unity of belief and principles rather than tribal ties (al-Kulayni, 1986, vol. 1, p. 57). These marriages also played a vital role in preserving and perpetuating the Imamate line despite periods of oppression and political persecution. Extensive family ties served as a strategic means of safeguarding the Imams' teachings and transmitting them to future generations, even under the most difficult circumstances. An important example is the role played by the women of the Ahl al-Bayt in documenting hadith and biographies. Lady Narjis, peace be upon her, the mother of Imam Mahdi, may God hasten his reappearance, is a prominent figure known for her deep



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knowledge and understanding of the role of the Imams in the mission (Al-Dhahabi, 1985, Vol. 1, p. 47). From a tribal social perspective, the marriages of the Imams contributed to restoring social balance and strengthening understanding among the Arab tribes, especially after the trials faced by the Prophet's family (peace and blessings be upon him and his family), such as after the tragedy of Karbala. The marriage of Imam Zayn al-Abidin (peace be upon him) to a prominent Arab family in Medina exemplifies these social dynamics. This marriage helped restore the social standing of the Prophet's family and generated widespread popular sympathy for them, thus reinforcing their presence and position at the heart of the Muslim community (al-Ya'qubi, 1995, vol. 2, p. 402).

Secondly: The role of the marriages of the Imams (peace be upon them) in spreading Islamic values and calling to Islam

Based on these facts, it can be concluded that the marriages of the Imams (peace be upon them) presented a unique model of integration between the dimensions of religion, society, and politics, which contributed to solidifying their position in the Islamic consciousness and strengthening Shi'a identity within an approach characterized by openness and dialogue. This vital role of these marriages played a pivotal part in preserving the cohesion and continuity of the Alawite school of thought throughout history. The following are the most important educational and ethical aspects of these marriages:

1. **Family upbringing and values education:** In the Imam's household, the wife played a fundamental role in family upbringing and the preparation of generations knowledgeable in Islamic values and capable of carrying its message. It is known that a number of Imams married concubines with the aim of having children and raising capable heirs, a



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step that was not merely coincidental but rather reflected a deliberate choice to establish families dedicated to the mission of Islam, contributing to the management and strengthening of its mission.(Al Saif, no publication date, p. 1).

2. **Calling and supporting:** Some of the wives of the Imams played distinguished roles in promoting the causes championed by the Imams and defending their principles. For example, Lady Fatima bint al-Hasan (peace be upon her), the wife of Imam Zayn al-Abidin (peace be upon him), was renowned for her profound education and her pivotal role after the tragedy of Karbala in raising the next generation on patience and steadfastness.(Al-Kulayni, 1986, Vol. 8, p. 235) Lady Najma (peace be upon her), the mother of Imam Reza (peace be upon him), also contributed, through her role as a devout and ascetic worshipper, to consolidating the call and values.(Al-Saduq, 2010, Vol. 2, p. 9) Likewise, Lady Samana al-Maghribiyya, the wife of Imam al-Jawad (peace be upon him), played a significant role in protecting Imam al-Hadi (peace be upon him) and ensuring his safety during critical circumstances.(Al-Baghdadi, 1995, Vol. 2, p. 277). Nor can we overlook the role of the women who stood by the Imams in the most difficult circumstances, such as Lady Umm al-Fadl bint al-Ma'mun, the wife of Imam al-Jawad, peace be upon him, who, although she was the daughter of an Abbasid caliph, transmitted many of the news of the Ahl al-Bayt, peace be upon them, at that stage and was the reason for the transfer of part of the Imam's heritage to the narrators and hadith scholars (al-Mas'udi, 1988, Vol. 4, p. 85).
3. **Social networking and strengthening relationships:** The wives of the Imams contributed to building bridges of communication between the religious authority and society. For example, it is narrated that Imam al-Kadhim (peace be upon him) called for social openness and good



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neighborliness as the foundation of human relations, an approach that was reflected in the Imam's household itself and in the social roles undertaken by his wives.(Al-Amin, 2001, p. 1).

4. **The continuation of the call to Islam after the Imam's absence:** Women played a vital role in preserving the Islamic message after the death or removal of the Imam. For example, Lady Zaynab bint Ali (peace be upon her), like her peers, took on the task of defending the values of Islam and the Ahl al-Bayt after the martyrdom of her brother, Imam Hussein (peace be upon him).(Al-Tabari, 1967, Vol. 5, p. 461). Lady Hamida al-Maghribiyya, the wife of Imam al-Kadhim (peace be upon him), was also known for her fundamental role in raising Imam al-Rida (peace be upon him) in a manner that combined steadfastness to Islamic values with skillful handling of political challenges.(Al-Saduq, Uyun Akhbar al-Rida, vol. 2, p. 10) The distinguished role of Lady Samana al-Maghribiyya, wife of Imam al-Jawad (peace be upon him) and mother of Imam al-Hadi (peace be upon him), is also mentioned. She was a devout and ascetic woman who bore the responsibility of raising her son, Imam al-Hadi, after his father's death when he was young, in a sensitive political environment closely monitored by the Abbasid authorities. It is narrated that she concealed the Imam's activities and helped create a safe environment for him to maintain contact with his followers (Al-Kulayni, 1986, vol. 1, p. 321). We also observe another example in Lady Hadith (Najma), the mother of Imam al-Rida (peace be upon him), who played an active role in transmitting the Imam's teachings and raising the next generation on the principles of asceticism and knowledge. She taught the women of Medina the rulings of religion and the ethics of the Ahl al-Bayt (peace be upon them), making the Imam's house a small center of knowledge and education even after his death (Al-Baghdadi, 1995, vol. 2, p. 278).



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In conclusion, the marriages of the Imams represent a complete model that constitutes one of the pillars of the continuity of the Islamic message and the enduring identity of the Prophet's family. The wives' roles were evident in education, raising generations, promoting social and human values, and supporting the Islamic call even under the most difficult circumstances, thus highlighting their status as essential driving forces within the Islamic mission.

General findings, recommendations, and future proposals

Challenges facing Islamic marriage and the Muslim family in the modern era

In an era of rapid social and intellectual change, the Muslim family faces complex challenges that touch the very core of the marital relationship and the stability of family life. These challenges are no longer limited to the material aspect, but have extended to encompass the ethical, cultural, and psychological dimensions..

One of the most prominent challenges is the lack of awareness of the concept of Islamic marriage. Many couples enter the relationship without a deep understanding of the meanings of affection, mercy, and complementarity, making them vulnerable to early conflict. Economic pressures also cast a shadow on the marital relationship, from high dowries to the difficulty of making ends meet, which breeds tension and weakens the spirit of cooperation..

Added to this is the cultural invasion that has altered many people's perceptions of gender roles, blurring the lines between individual freedom and a departure from Islamic family values. Despite advancements in communication, many couples suffer from weak emotional connection, leading to a cooling of the relationship and silence replacing dialogue..



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On the other hand, the absence of role models within the home weakens the educational influence on children, especially in light of educational and media challenges. Educational challenges stand out as one of the most serious risks, as families struggle to preserve their children's religious identity amidst a changing and conflicting environment..

Faced with these challenges, returning to the values of Islam and building a marital relationship based on understanding, compassion, and dialogue remains the only way to ensure a cohesive family capable of withstanding the winds of change..

The wisdom behind the marriage of men and women in the Quran: a divine principle that challenges deviation

God made marriage between male and female the foundation of human life and a cornerstone for building stable societies, as He, the Exalted, said: “And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy.” (Ar-Rum 21).

This verse reveals the wisdom of creation: tranquility, love, and mercy—qualities that can only be realized in the complementary relationship between man and woman. Marriage in Islam is not merely a social contract, but a natural system that reflects balance and complementarity between the sexes, fulfilling profound objectives: preserving lineage, refining instincts, and cooperating in building a faithful family that contributes to the flourishing of the earth..

God created humankind with this pattern of relationships, endowing each gender with complementary characteristics that are neither identical nor repetitive, but rather harmoniously intertwined. In contrast, we witness today arrogant attempts to abolish this natural order and promote



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alternative family models that contradict both universal and divinely ordained laws. Despite media hype and cultural pressure, this trend has thus far failed to produce a stable or cohesive model that can rival the natural family, which begins with the marriage of a man and a woman..

The marriage of male and female is a divine wisdom, without which life cannot exist. Any attempt to alter this fundamental principle is doomed to failure, for it clashes with human nature and God's immutable laws governing His creation..

ConclusionRecommendations:

This analytical study demonstrates that the marriages of the infallible Imams (peace be upon them) were not merely fleeting family or personal events in their lives, but rather represented a comprehensive social and educational project with profound dimensions in the construction of Islamic society. The Imams (peace be upon them) employed the institution of marriage as a strategic means to strengthen ties between different tribes and schools of thought, transcending the tribalism prevalent at the time. In doing so, they contributed to establishing the concept of a unified Islamic community based on faith, not lineage or ethnicity. The study also revealed that these marriages played a prominent role in education and awareness. The homes of the Imams (peace be upon them) served as practical schools for embodying Islamic values of affection, mercy, and mutual respect. The wives played a pivotal role in raising generations, preserving the heritage of the Ahlul-Bayt (peace be upon them), and transmitting it to the community, especially during periods when the Imams faced marginalization or imprisonment. In these times, the wives assumed the responsibility of intellectual and missionary continuity. One of the most significant findings of the study is the universal and humanitarian



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dimension embodied in the diversity of the wives' origins. The Imams (peace be upon them) chose wives from diverse backgrounds and cultures, including Arab, Hashemite, Persian, Nubian, and Bedouin. The aim was to send a clear message to the Muslim community that Islam is a universal religion that makes no distinction between Arab and non-Arab except through piety, and that the true measure of superiority is faith and good deeds. The Imams' (peace be upon them) choices also demonstrated humility and a breaking down of class barriers. Sometimes they married the daughters of caliphs and kings, and at other times they married slave women and concubines. This deliberate diversity aimed to dismantle class distinctions and affirm that the Imamate was open to all segments of society, rich and poor, Arab and non-Arab. Through this extensive network of marriages, the Imams (peace be upon them) were able to spread love among the people and draw them closer to the school of Ahlul-Bayt (peace be upon them), thus establishing a kinship link between every social stratum and the House of Prophethood. In conclusion, it can be said that the marriages of the Imams (peace be upon them) constituted a unique model combining political wisdom, social message, and moral education. They transformed marriage from a social contract into a platform for preaching, a tool for societal reform, and a means of instilling the values of humility, equality, and love. In our present era, where the Muslim family faces significant challenges such as disintegration, classism, and racism, the marital conduct of the imams remains a guiding light. Emulating them in building the family on the foundations of tranquility and affection, and adhering to their approach of humility and openness to all, is the optimal way to restore social cohesion and achieve the objectives of Islamic law in preserving and protecting the family. {And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy.} [Ar-Rum: 21]



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