

شَدَادٍ قَالَ: سَمِعْتُ مَيْمُونَةَ تَقُولُ:  
كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يُبَاشِرَ  
امْرَأَةً مِنْ نِسَائِهِ أَمَرَهَا فَاتَّزَرَّتْ وَهِيَ  
حَائِضٌ. رَوَاهُ سُفْيَانُ عَنِ الشَّيْبَانِيِّ.

(٦) بَابُ تَرْكِ الْحَائِضِ الصَّوْمِ

(6) CHAPTER. A menstruating woman should leave observing *Ṣaūm* (fasting).

304. Narrated Abū Sa'īd Al-Kh̄udrī رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ went out to the *Muṣalla* [(to offer the *Ṣalāt* (prayer)] of 'Eid-al-Adḥa or 'Eid-al-Fiṭr, and he passed by the women and said, "O you the assembly of women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allāh's Messenger?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allāh's Messenger! What is deficient in our intelligence and religion?" He said, "Is not the witness (evidence) of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither offer *Ṣalāt* (prayers) nor observe *Ṣaūm* (fasting) during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

٣٠٤ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدٌ هُوَ ابْنُ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: حَرَجَ رَسُولُ اللَّهِ ﷺ فِي أَضْحَى أَوْ فِطْرِ إِلَى الْمُصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقَنَ فإني أُرَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». فَقُلْنَ: «وَيْمَ يَا رَسُولَ اللَّهِ؟» قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتُكْفِرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِلْبِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ». قُلْنَ: «وَمَا نُقْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ؟» قَالَ: «أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ؟» قُلْنَ: «بَلَى، قَالَ: «فَذَلِكَ مِنْ نُقْصَانِ عَقْلِهَا، أَلَيْسَ إِذَا حَاصَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟» قُلْنَ: «بَلَى، قَالَ: «فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا».

[انظر: ١٤٦٢، ١٩٥١، ٢٦٥٨]

(7) CHAPTER. A menstruating woman should perform all the ceremonies of *Hajj* except the *Tawāf* around the Ka'bah.

(٧) بَابُ تَقْضِي الْحَائِضِ الْمَنَاسِكَ كُلَّهَا إِلَّا الطَّوْفَ بِالْبَيْتِ

Ibrāhīm said, “There is no harm in reciting a Verse of the Qur’ān by a menstruating woman.” Ibn ‘Abbās considers that there was no harm in the recitation of the Qur’ān by a *Junub*. The Prophet ﷺ used to remember (glorify) Allāh at all times. Umm ‘Aṭiyya said that they were ordered to let the menstruating women come out (on festivals) to say *Takbīrāt* (*Allāhu-Akbar*), and to invoke Allāh. Ibn ‘Abbās narrated on the authority of Abū Sufyān: Heraclius asked for the letter of the Prophet ﷺ and read it. It began: “In the Name of Allāh, the Most Gracious, the Most Merciful. O people of the Scripture (Jews and Christians): Come to a word that is just between us and you that we worship none but Allāh ... (V.3:64). And ‘Aṭā quoted from Jābir, “‘Āishah رضي الله عنها got her menses and she performed all the ceremonies of *Hajj* except the *Tawāf* round the Ka’bah and she did not offer *Ṣalāt* (prayers).” Al-Ḥakam said, “I slaughter the animal even if I were *Junub*.” And Allāh جل جلاله said: “Eat not (O believers) of that (meat) on which Allāh’s Name has not been pronounced (at the time of slaughtering of the animal).” (V.6:121).

305. Narrated ‘Āishah رضي الله عنها: We set out with the Prophet ﷺ for *Hajj* and when we reached Sarif I got my menses. When the Prophet ﷺ came to me, I was weeping. He asked, “Why are you weeping?” I said, “I wish if I had not performed *Hajj* this year.” He asked, “May be that you got your menses?” I replied, “Yes.” He then said, “This is the thing which Allāh has ordained for all the daughters of Ādam. So do what all the pilgrims do except that you do not perform the *Tawāf* round the Ka’bah till you are clean.”

وقال إبراهيم: لا بأس أن تقرأ الآية، ولم ير ابن عباس بالقراءة للجنب بأساً، وكان النبي ﷺ يذكر الله على كل أحيانه، وقالت أم عطية: كنا نؤمر أن يخرج الحيض فيكبرن بتكبيرهم ويدعون، وقال ابن عباس: أخبرني أبو سفيان أن هرقل دعا بكتاب النبي ﷺ فقرأه فإذا فيه: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: ﴿يَا أَهْلَ الْكِتَابِ تَمَلَّؤْا إِلَى كَلِمَةٍ﴾ الآية [آل عمران: ٦٤]» وقال عطاء، عن جابر: حاضت عائشة فنسكت المناسك كلها غير الطواف بالبيت ولا تصلي، وقال الحكم: إني لأذبح وأنا جنب، وقال الله عز وجل: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ أَسْمُ اللَّهِ عَلَيْهِ﴾ [الأنعام: ١٢١].

٣٠٥ - حدثنا أبو نعيم قال: حدثنا عبد العزيز بن أبي سلمة، عن عبد الرحمن بن القاسم، عن القاسم بن محمد، عن عائشة قالت: خرجنا مع رسول الله ﷺ لا نذكر إلا الحج، فلما جئنا سرف طمئت فدخل علي النبي ﷺ وأنا أبكي فقال: «ما يبكيك؟» قلت: لو دئت والله أني لم أحج العام. قال: «لعلك نفست؟» قلت: نعم، قال:

«فَإِنَّ ذَلِكَ شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ  
آدَمَ، فَافْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ  
لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي».  
[راجع: ٢٩٤]

(8) CHAPTER. *Al-Istihāda* [bleeding (from the womb) in between a woman's periods].

(٨) بَابُ الاسْتِحَاذَةِ

306. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: Fātima bint Abī Ḥubaiṣh said to Allāh's Messenger ﷺ, "O Allāh's Messenger! I do not become clean (from bleeding). Shall I give up my *Ṣalāt* (prayers)?" Allāh's Messenger ﷺ replied: "No, because it is from a blood vessel and not the menses. So when the real menses begins give up your *Ṣalāt* and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers."

٣٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: قَالَتْ فاطمة بنت أبي حبيش لرسول الله ﷺ: يا رسول الله إني لا أظهر، أفادع الصلاة؟ فقال رسول الله ﷺ: «إنما ذلك عرق وليس بالحيضة، فإذا أقبلت الحيضة فاتركي الصلاة. فإذا ذهب قدرها فاغسلي عنك الدم وصلّي».

(9) CHAPTER. Washing out the menstrual blood.

(٩) بَابُ غَسْلِ دَمِ الْمَحِيضِ

307. Narrated Asmā' bint Abī Bakr رَضِيَ اللَّهُ عَنْهَا: A woman asked Allāh's Messenger ﷺ, "O Allāh's Messenger! What should we do if the blood of menses falls on our clothes?" Allāh's Messenger ﷺ replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then offer *Ṣalāt* (prayers) in (with) it."

٣٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ، عَنْ فاطمة بنت المنذر، عَنْ أسماء بنت أبي بكر أنها قالت: سألت امرأة رسول الله ﷺ فقالت: يا رسول الله، أرايت إحدانا إذا أصاب ثوبها الدم من الحيضة كيف تصنع؟ فقال رسول الله ﷺ: «إذا أصاب ثوب إحدائكم الدم من الحيضة فلتقرضه، ثم لتنضحه بماء، ثم لتصلّي فيه» . [راجع: ٢٢٧]

308. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash that portion thoroughly and sprinkle water over the rest of the garment. After that she would offer *Ṣalāt* (prayers) in (with) it.

(10) CHAPTER. The *I'tikāf* of a woman who is bleeding in between her periods.

309. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Once one of the wives of the Prophet ﷺ did *I'tikāf* along with him and she was bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. (The subnarrator 'Ikrima added, 'Āishah رَضِيَ اللهُ عَنْهَا once saw the liquid of safflower and said, "It looks like what so-and-so used to have.")

310. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: "One of the wives of Allāh's Messenger ﷺ joined him in *I'tikāf* and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she offered *Ṣalāt* (prayers)."

311. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: One of the Mothers of the faithful believers (i.e. the wives of the Prophet ﷺ) did *I'tikāf* while she was having bleeding in between her periods.

٣٠٨ - حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا تَحِيضُ ثُمَّ تَقْتَرِصُ الدَّمَ مِنْ نَوْبِهَا عِنْدَ ظَهْرِهَا فَتَغْسِلُهُ وَتَنْضَحُ عَلَى سَائِرِهِ ثُمَّ تُصَلِّي فِيهِ.

(١٠) بَابُ اعْتِكَافِ الْمُسْتَحَاضَةِ

٣٠٩ - حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدِ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ اغْتَكَفَ مَعَهُ بَعْضُ نِسَائِهِ وَهِيَ مُسْتَحَاضَةٌ تَرَى الدَّمَ قُرْبَمَا وَضَعَتْ الطَّسْتُ تَحْتَهَا مِنَ الدَّمَ. وَرَعِمَ عِكْرِمَةُ أَنَّ عَائِشَةَ رَأَتْ مَاءَ الْعُصْفُرِ فَقَالَتْ: كَانَ هَذَا شَيْءٌ كَانَتْ فُلَانَةٌ تَجِدُهُ. [انظر: ٣١٠، ٣١١، ٢٠٣٧]

٣١٠ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدِ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ قَالَتْ: اغْتَكَفْتُ مَعَ رَسُولِ اللَّهِ ﷺ امْرَأَةٌ مِنْ أَزْوَاجِهِ فَكَانَتْ تَرَى الدَّمَ وَالصُّفْرَةَ وَالطَّسْتُ تَحْتَهَا وَهِيَ تُصَلِّي. [راجع: ٣٠٩]

٣١١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ خَالِدِ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ أَنَّ بَعْضَ أُمَّهَاتِ الْمُؤْمِنِينَ

اعْتَكَفَتْ وَهِيَ مُسْتَحَاضَةٌ.

[راجع: ٣٠٩]

(11) CHAPTER. Can a woman offer her *Ṣalāt* (prayers) in the clothes in which she has her menses?

312. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

(١١) بَابُ هَلْ تُصَلِّي الْمَرْأَةُ فِي ثَوْبٍ حَاضَتْ فِيهِ؟

٣١٢ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: قَالَتْ عَائِشَةُ: مَا كَانَ لِإِحْدَانَا إِلَّا ثَوْبٌ وَاحِدٌ تَحِيضُ فِيهِ، فَإِذَا أَصَابَهُ شَيْءٌ مِنْ دَمٍ قَالَتْ يَرِيْقُهَا فَفَصَعْتُهُ بِظَفَرِهَا.

(12) CHAPTER. Putting perfume by women at the time of taking a bath after finishing from the menses.

313. Narrated Umm 'Atīyya رَضِيَ اللهُ عَنْهَا: We were forbidden to mourn for a dead person for more than three days except in the case of a husband, for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put *Kohl* (antimony eye powder) in our eyes or to use perfumes or to put on coloured clothes except a dress made of *'Asb* (a kind of Yemen cloth, very coarse and rough). We were allowed to use *Kust Azfār* (very light perfumes) at the time of taking a bath after menses and also we were forbidden to go with the funeral procession.

(١٢) بَابُ الطِّيبِ لِلْمَرْأَةِ عِنْدَ غُسْلِهَا مِنَ الْمَحِيضِ

٣١٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

الْوَهَّابِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: كُنَّا نُنْهَى أَنْ نُحَدِّثَ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجِ أَرْبَعَةِ أَشْهُرٍ وَعَشْرًا، وَلَا نَكْتَجِلُ، وَلَا نَتَطَيَّبُ وَلَا نَلْبَسُ ثَوْبًا مَضْبُوعًا إِلَّا ثَوْبَ عَضْبٍ. وَقَدْ رُحِّصَ لَنَا عِنْدَ الظُّهْرِ إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا فِي بُدْءِهِ مِنْ كُسْتِ أَظْفَارٍ، وَكُنَّا نُنْهَى عَنْ اتِّبَاعِ الْجَنَائِزِ، قَالَ: وَرَوَى هِشَامُ بْنُ حَسَّانَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةٍ عَنِ النَّبِيِّ ﷺ. [انظر: ١٢٧٨، ١٢٧٩،

٥٣٤٠، ٥٣٤١، ٥٣٤٢، ٥٣٤٣]

(13) CHAPTER. A woman should rub her own body thoroughly during a bath after the menses.

(١٣) بَابُ ذَلِكَ الْمَرْأَةِ تَغْسِلُهَا إِذَا تَطَهَّرَتْ مِنَ الْمَحِيضِ،

How to take a bath after menses and rub the place soiled with blood with a perfumed piece of cloth.

314. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا A woman asked the Prophet ﷺ about the bath which is taken after finishing from the menses. The Prophet ﷺ told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it?" He said, "Subhān Allāh! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it."

وَكَيْفَ تَغْتَسِلُ وَتَأْخُذُ فِرْصَةً  
مُمَسَّكَةً فَتَسْبِغُ بِهَا أَثَرَ الدَّمِّ.

٣١٤ - حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا

ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ  
أُمِّهِ، عَنْ عَائِشَةَ أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ  
ﷺ عَنْ غُسْلِهَا مِنَ الْمَحِيضِ؟ فَأَمَرَهَا  
كَيْفَ تَغْتَسِلُ، قَالَ: «حُذِي فِرْصَةً مِنْ  
مِسْكِ فَتَطَهَّرِي بِهَا»، قَالَتْ: كَيْفَ  
أَتَطَهَّرُ بِهَا؟ قَالَ: «سُبْحَانَ اللَّهِ،  
تَطَهَّرِي». فَاجْتَبَدْتُهَا إِلَيَّ فَقُلْتُ:  
تَتَّبِعِي بِهَا أَثَرَ الدَّمِّ. [انظر: ٣١٥،

[٧٣٥٧

(14) CHAPTER. To take a bath after finishing from the menses.

(١٤) بَابُ غُسْلِ الْمَحِيضِ

315. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: An Anṣārī woman asked the Prophet ﷺ how to take a bath after finishing from the menses. He replied, "Take a piece of cloth perfumed with musk and clean the private parts with it, thrice." The Prophet ﷺ felt shy and turned his face. So I pulled her to me and told her what the Prophet ﷺ meant.

٣١٥ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا  
وُهَيْبٌ قَالَ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ،  
عَنْ عَائِشَةَ أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ  
قَالَتْ لِلنَّبِيِّ ﷺ: كَيْفَ أَعْتَسِلُ مِنَ  
الْمَحِيضِ؟ قَالَ: «حُذِي فِرْصَةً  
مُمَسَّكَةً وَتَوَضَّئِي ثَلَاثًا»، ثُمَّ إِنَّ النَّبِيَّ  
ﷺ اسْتَحْيَا فَأَعْرَضَ بِوَجْهِهِ أَوْ قَالَ:  
«تَوَضَّئِي بِهَا». فَأَخَذْتُهَا فَجَدَبْتُهَا،  
فَأَخْبَرْتُهَا بِمَا يُرِيدُ النَّبِيُّ ﷺ.

[راجع: ٣١٤]

(15) CHAPTER. The combing of head-hair by a woman on taking a bath after finishing from the menses.

(١٥) بَابُ امْتِشَاطِ الْمَرْأَةِ عِنْدَ  
غُسْلِهَا مِنَ الْمَحِيضِ

316. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: In the last Hajj of Allāh's Messenger ﷺ I assumed the Ihram for Hajj along with Allāh's

٣١٦ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ قَالَ:

Messenger ﷺ. I was one of those who intended *Tamattu'* (to perform *Hajj* and *'Umra* together, with a break in between) and did not take the *Hady* (animal for sacrifice) with me. I got my menses and was not clean till the night of *'Arafa*. I said, "O Allāh's Messenger! It is the night of the Day of *'Arafa* and I intended to perform the *Hajj Tamattu'* with *'Umra.*" Allāh's Messenger ﷺ told me to undo my head-hair and comb it and to postpone the *'Umra*. I did the same and completed the *Hajj*. On the night of Al-Ḥaṣba (i.e. a place outside Makkah where the pilgrims go after finishing all the ceremonies of *Hajj* at Minā) he (the Prophet ﷺ) ordered 'Abdur Raḥmān ('Āishah's brother) to take me to At-Tanīm to assume the *Ihrām* for *'Umra* in lieu of that of *Hajj-at-Tamattu'* which I had intended to perform.

حَدَّثَنَا ابْنُ شِهَابٍ، عَنِ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ: أَهْلَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَكُنْتُ مِمَّنْ تَمَتَّعَ وَلَمْ يَسِقِ الْهَدْيَ، فَرَعَمْتُ أَنَّهَا حَاضَتْ وَلَمْ تَطْهُرْ حَتَّى دَخَلْتُ لَيْلَةَ عَرَفَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، هَذِهِ لَيْلَةُ عَرَفَةَ وَإِنَّمَا كُنْتُ تَمَتَّعْتُ بِعُمْرَةٍ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «انْفُضِي رَأْسَكَ وَامْتَشِطِي، وَأَمْسِكِي عَنِ عُمْرَتِكَ». فَفَعَلْتُ، فَلَمَّا قَضَيْتُ الْحَجَّ أَمَرَ عَبْدَ الرَّحْمَنِ لَيْلَةَ الْحَضْبَةِ فَأَعْمَرَنِي مِنَ التَّنْعِيمِ مَكَانَ عُمْرَتِي الَّتِي نَسَكْتُ. [راجع: ٢٩٤]

(16) CHAPTER. A woman should undo her head-hair while taking the bath after finishing from her menses.

317. Narrated 'Āishah رضي الله عنها: On the 1st of Dhul-Hijja we set out with the intention of performing *Hajj*. Allāh's Messenger ﷺ said, "Anyone who likes to assume the *Ihrām* for *'Umra*, he can do so. Had I not brought the *Hady* with me, I would have assumed the *Ihrām* for *'Umra*". Some of us assumed the *Ihrām* for *'Umra* while the others assumed the *Ihrām* for *Hajj*. I was one of those who assumed the *Ihrām* for *'Umra*. I got menses and kept on menstruating until the Day of *'Arafa* and complained of that to the Prophet ﷺ. He told me to postpone my *'Umra*, undo and comb my head-hair, and to assume the *Ihrām* of *Hajj* and I did so. On the night of Ḥaṣba, he sent my brother 'Abdur-Raḥmān bin Abī Bakr with me to At-Tanīm, where I assumed the *Ihrām* for *'Umra* in lieu

(١٦) بَابُ تَقْضِ الْمَرْأَةِ شَعْرَهَا عِنْدَ غُسْلِ الْمَحِيضِ

٣١٧ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ هِشَامِ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ قَالَتْ: حَرَجْنَا مُوَافِينَ لِهَلَالِ ذِي الْحِجَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ أَنْ يَهْلَلَ بِعُمْرَةٍ فَلْيَهْلَلْ، فَإِنِّي لَوْلَا أَنِّي أَهْدَيْتُ لَأَحَلَلْتُ بِعُمْرَةٍ»، فَأَهَلَّ بَعْضُهُمْ بِعُمْرَةٍ، وَأَهَلَّ بَعْضُهُمْ بِحَجٍّ، وَكُنْتُ أَنَا مِمَّنْ أَهَلَّ بِعُمْرَةٍ فَأَدْرَكَنِي يَوْمَ عَرَفَةَ وَأَنَا حَائِضٌ فَسَكَوْتُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «دَعِي عُمْرَتِكَ، وَانْفُضِي رَأْسَكَ، وَامْتَشِطِي وَأَهْلِي بِحَجٍّ»،

of the previous one.

Hishām said, “For that (*Umra*) no *Hady*, fasting or alms were required.”

(17) CHAPTER. “(A little lump of flesh) some formed and some unformed.” (V.22:5)

318. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “At every womb Allāh ﷻ appoints an angel who says, ‘O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.’”

Then if Allāh wishes (to complete) its creation, the angel asks, (O Lord!): (A) Will it be a male or female, (B) a wretched<sup>(1)</sup> or a blessed<sup>(2)</sup>, (C) and how much will his provision be? (D) And what will his age be? So all that [A, B, C, D] is written while the child is still in the mother’s womb.”

(18) CHAPTER. How a menstruating woman should assume *Ihrām* for *Hajj* or for *Umra*.

319. Narrated ‘Urwa : ‘Āishah رَضِيَ اللهُ عَنْهَا said, “We set out with the Prophet ﷺ in his last *Hajj*. Some of us intended to perform *Umra* while others *Hajj*. When we reached Makkah, Allāh’s Messenger ﷺ said, ‘Anyone who had assumed the *Ihrām* for *Umra* and had not brought the *Hady* should finish his *Ihrām*, and whoever had assumed

فَفَعَلْتُ حَتَّى إِذَا كَانَ لَيْلَةُ الْحَضْبَةِ أَرْسَلَ مَعِيَ أَخِي عَبْدَ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، فَخَرَجْتُ إِلَى التَّعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ مَكَانَ عُمْرَتِي. قَالَ هِشَامٌ: وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذَلِكَ هَدْيِي وَلَا صَوْمٌ وَلَا صَدَقَةٌ. [راجع: ٢٩٤]

(١٧) بَابُ: ﴿مُخْلَقَةٌ وَعَبْرٌ مُخْلَقَةٌ﴾

[الحج: ٥]

٣١٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ وَكَلَّ بِالرَّحِمِ مَلَكًا يَقُولُ: يَا رَبِّ نُطْفَةٌ، يَا رَبِّ عَلَقَةٌ، يَا رَبِّ مُضْغَةٌ، فَإِذَا أَرَادَ أَنْ يَقْضِيَ خَلْقَهُ قَالَ: أَذْكَرٌ أَمْ أُنْثَى؟ سَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ وَالْأَجَلُ؟ فَيُكْتُبُ فِي بَطْنِ أُمِّهِ». [انظر: ٣٣٣،

٦٥٩٥]

(١٨) بَابُ كَيْفَ تَهَلُّ الْحَائِضُ بِالْحَجِّ وَالْعُمْرَةِ

٣١٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلِ بْنِ أَبِي شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجٍّ، فَقَدِمْنَا مَكَّةَ فَقَالَ رَسُولُ

(1) (H. 318) The wretched (in the Hereafter) is he who will choose the way which will lead him to Hell-fire.

(2) (H.318) The blessed (in the Hereafter) is he who will choose the way which will lead him to Paradise.



the *Ihrām* for 'Umra and brought the *Hady* should not finish the *Ihrām* till he has slaughtered his *Hady*, and whoever had assumed the *Ihrām* for *Hajj* should complete his *Hajj*."

'Āishah رَضِيَ اللهُ عَنْهَا further said, "I got my menses and kept on menstruating till the Day of 'Arafa, and I had assumed the *Ihrām* for 'Umra only (*Tamattu*). The Prophet ﷺ ordered me to undo and comb my head-hair and assume the *Ihrām* for *Hajj* only and leave the 'Umra. I did the same till I completed the *Hajj*. Then the Prophet ﷺ sent 'Abdur Raḥmān bin Abī Bakr with me and ordered me to perform 'Umra from At-Tan'im in lieu of the missed 'Umra."

اللَّهِ ﷺ: «مَنْ أَحْرَمَ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلْيَحْلِلْ، وَمَنْ أَحْرَمَ بِعُمْرَةٍ وَأَهْدَى فَلَا يَحِلُّ حَتَّى يَحِلَّ بِنَحْرِ هَدْيِهِ، وَمَنْ أَهَلَ بِحَجٍّ فَلْيَتِمَّ حَجَّهُ»، قَالَتْ: فَحَضْتُ فَلَمْ أَزَلْ حَائِضًا حَتَّى كَانَ يَوْمَ عَرَفَةَ وَلَمْ أَهْلِلْ إِلَّا بِعُمْرَةٍ، فَأَمَرَنِي النَّبِيُّ ﷺ أَنْ أَنْقِضَ رَأْسِي وَأَمْسِطُ وَأَهْلَّ بِحَجٍّ، وَأَتْرُكَ الْعُمْرَةَ، فَفَعَلْتُ ذَلِكَ حَتَّى قَضَيْتُ حَجَّي. فَبَعَثَ مَعِيَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، وَأَمَرَنِي أَنْ أُعْتِمِرَ مَكَانَ عُمْرَتِي مِنَ التَّنَعِيمِ. [راجع: ٢٩٤]

(19) CHAPTER. The beginning and the ending of menstrual periods.

(١٩) بَابُ إِقْبَالِ الْمَحِيضِ وَإِذْبَارِهِ،

Some women used to send the pads of cotton with traces of yellowish discharge to 'Āishah رَضِيَ اللهُ عَنْهَا (for her verdict to know whether they had become clean from menses or not). And 'Āishah رَضِيَ اللهُ عَنْهَا would say, "Do not hurry till you see the cotton pad is white (meaning the perfect disappearance of menses)." The daughter of Zaid bin Thābit was told that some women used to ask for candles at midnight to see whether the menses had stopped or not. On that the daughter of Zaid said that the ladies (the wives of the Prophet's Companions) had never done so, and she blamed them (the former women).

وَكُنَّ نِسَاءً يَبْعَثْنَ إِلَى عَائِشَةَ بِالذَّرَجَةِ فِيهَا الْكُرْسُفُ، فِيهِ الصُّفْرَةُ، فَتَقُولُ: لَا تَعْجَلْنَ حَتَّى تَرِينَ الْقِصَّةَ الْبَيْضَاءَ، تُرِيدُ بِذَلِكَ الطُّهْرَ مِنَ الْحَيْضَةِ، وَبَلَغَ ابْنَةُ زَيْدِ ابْنِ ثَابِتٍ أَنَّ نِسَاءً يَدْعُونَ بِالْمَصَابِيحِ مِنْ جَوْفِ اللَّيْلِ، يَنْظُرْنَ إِلَى الطُّهْرِ فَقَالَتْ: مَا كَانَ النِّسَاءُ يَصْنَعْنَ هَذَا وَعَابَتْ عَلَيْهِنَّ.

320. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Fāṭima bint Abī Ḥubaish used to have bleeding in between the periods, so she asked the Prophet ﷺ about it. He replied, "The bleeding is from a blood vessel and not the menses. So give up *Aṣ-Ṣalat* (the prayers)

٣٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ بِنْتُ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ، فَسَأَلَتْ

when the (real) menses begin and when it has finished, take a bath and start offering prayers.”

(20) CHAPTER. There is no *Ṣalāt* (prayer) to be offered by a menstruating woman in lieu of the missed *Ṣalāt* during her menses.

And the Prophet ﷺ said, “The lady (in her menses) must leave her *Ṣalāt* (prayers).”

321. Narrated Mu‘ādhā: A woman asked ‘Āishah رَضِيَ اللهُ عَنْهَا, “Should I offer the *Ṣalāt* (prayers) that which I did not offer because of menses.” ‘Āishah رَضِيَ اللهُ عَنْهَا said, “Are you from the Haraurā’ (a town in Irāq)<sup>(1)</sup>. We were with the Prophet ﷺ and used to get our periods but he never ordered us to offer them (the *Ṣalāt* missed during menses),” or ‘Āishah رَضِيَ اللهُ عَنْهَا said, “We did not offer them.”

(21) CHAPTER. Sleeping with a menstruating woman (one’s wife) while she is wearing her clothes (that are worn during menses).

322. Narrated Zainab bint ‘Abī Salama: Umm Salama رَضِيَ اللهُ عَنْهَا said, “I got my menses while I was lying with the Prophet ﷺ under a woolen sheet. So I slipped away, took the clothes for menses and put them on. Allāh’s Messenger ﷺ said, ‘Have you got your menses?’ I replied, ‘Yes.’ Then he called me and took me with him under the woolen sheet.”

Umm Salama رَضِيَ اللهُ عَنْهَا further said, “The Prophet ﷺ used to kiss me while he was observing *Ṣaum* (fasting). The Prophet ﷺ

النَّبِيِّ ﷺ فَقَالَ: «ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةَ فَدَعِي الصَّلَاةَ، وَإِذَا أَذْبَرَتْ فَاعْتَسِلِي وَصَلِّي.»

(۲۰) بَابٌ لَا تَقْضِي الْحَائِضُ الصَّلَاةَ،

وقال جابرٌ وأبو سعيدٍ عن النبي ﷺ: «تَدَعُ الصَّلَاةَ».

۳۲۱ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: حَدَّثَنِي مُعَاذَةُ أَنَّ امْرَأَةً قَالَتْ لِعَائِشَةَ: أَنْتَجِزِي إِحْدَانَا صَلَاتَهَا إِذَا طَهَّرْتَ؟ فَقَالَتْ: أَحْرُورِيَّةٌ أَنْتِ؟ كُنَّا نَحِيضُ مَعَ النَّبِيِّ ﷺ فَلَا يَأْمُرُنَا بِهِ، أَوْ قَالَتْ: فَلَا نَفْعَلُهُ.

(۲۱) بَابُ النَّوْمِ مَعَ الْحَائِضِ وَهِيَ فِي ثِيَابِهَا

۳۲۲ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ. حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ قَالَتْ: حِضْتُ وَأَنَا مَعَ النَّبِيِّ ﷺ فِي الْحَمِيلَةِ فَاَنْسَلْتُ فَخَرَجْتُ مِنْهَا. فَأَخَذْتُ ثِيَابَ حَيْضَتِي فَلَبِسْتُهَا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنْفَسْتِ؟» قُلْتُ:

(1) (H.321) Haraurā’ was a village near Kūfa in Irāq where the *Kharijites* assembled for the first time and a sect of those *Kharijites* regarded it compulsory for a menstruating women to offer the *Ṣalāt* (prayers) missed during menses.