

men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her..." (V.2:282)

I added, "If one witness and the oath of the plaintiff were sufficient, there would be no need for one of the two women to remind the other."

2668. Narrated Ibn Abū Mulaika: Ibn 'Abbās wrote that the Prophet ﷺ gave his verdict on the basis of the defendant's oath.

رَجُلَيْنِ فَرَجُلٌ وَأَمْرَاتَانِ وَمَنْ تَرَضَوْنَ مِنَ الشَّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى ﴿ [البقرة: ٢٨٢] قُلْتُ: إِذَا كَانَ يُكْتَفَى بِشَهَادَةِ شَاهِدٍ وَبَيِّنِ الْمُدَّعِي فَمَا يَحْتَاجُ أَنْ تُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى، مَا كَانَ يَصْنَعُ بِذِكْرِ هَذِهِ الْأُخْرَى؟

٢٦٦٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا إِلَيَّ: أَنَّ النَّبِيَّ ﷺ قَضَى بِالْيَمِينِ عَلَى الْمُدَّعَى عَلَيْهِ. [راجع: ٢٥١٤]

2669, 2670. Narrated Abū Wā'il: 'Abdullāh (bin Mas'ūd الله عنه رضي) said, "Whoever takes a (false) oath in order to grab some property (unjustly), Allāh will be angry with him when he will meet Him. Allāh confirmed that through His Divine Revelation:

'Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths.. (up to).. a painful torment.'" (V.3:77)

Al-Ash'ath bin Qais came to us and asked, "What is Abū 'Abdur-Raḥmān (i.e., 'Abdullāh) telling you?" We told him what he was narrating to us. He said, "He was telling the truth; this Divine Verse was revealed in connection with me. There was a dispute between me and another man about something and the case was presented before Allāh's Messenger ﷺ who said, 'Produce your two witnesses or else the defendant is to take an oath.' I said, The defendant will surely take a (false) oath without heed.' The

٢٦٦٩، ٢٦٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَا لَا لِقَى اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ. ثُمَّ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَضْدِيقَ ذَلِكَ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ إِلَى ﴿عَذَابٍ أَلِيمٍ﴾ [آل عمران: ٧٧] ثُمَّ إِنَّ الْأَشْعَثَ بْنَ قَيْسٍ خَرَجَ إِلَيْنَا، فَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ فَحَدَّثَنَا بِمَا قَالَ، فَقَالَ: صَدَقَ، لَقِيَّ أَنْزَلَتْ: كَانَ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي شَيْءٍ فَاحْتَضَمْنَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «شَاهِدَاكَ أَوْ يَمِينُهُ»، فَقُلْتُ لَهُ: إِنَّهُ إِذَا يَحْلِفُ وَلَا يُبَالِي.

(19) CHAPTER. The question of the judge to the plaintiff, "Have you a proof?" before asking the defendant to take an oath.

2666, 2667. Narrated رضي الله عنه: Allāh's Messenger ﷺ said, "If somebody takes a false oath in order to grab the property of a Muslim (unjustly) by that oath, then Allāh will be angry with him when he will meet Him." Al-Ash'ath informed me, "By Allāh! This was said regarding me. There was a dispute about a piece of land between me and a man from the Jews who denied my right. I took him to the Prophet ﷺ. Allāh's Messenger ﷺ asked me, 'Do you have an evidence?' I replied in the negative. He said to the Jew, 'Take an oath.' I said, 'O Allāh's Messenger! He will surely take an oath and take my property unjustly.'" So, Allāh revealed:

"Verily! those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)

(20) CHAPTER. The defendant must take an oath in matters concerning property or legal punishments.

The Prophet ﷺ said, (that the plaintiff must have) "Two witnesses, otherwise (the defendant) should take the oath."

Ibn Shubruma said, "When Abū Az-Zinād asked me my opinion about the verdict that one witness and the oath of the plaintiff are sufficient, I said, "Allāh تعالى stated:

'... And get two witnesses out of your own

(١٩) بَابُ سُؤْلِ الْحَاكِمِ الْمُدْعِي:

هَلْ لَكَ بَيِّنَةٌ؟ قَبْلَ الْيَمِينِ

٢٦٦٦، ٢٦٦٧ - حَدَّثَنَا مُحَمَّدٌ:

أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ لِيَنْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ. قَالَ: فَقَالَ الْأَشْعَثُ بْنُ قَيْسٍ: فِيَّ وَاللَّهِ كَانَ ذَلِكَ. كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «الْكَ بَيِّنَةٌ؟» قَالَ: قُلْتُ: لَا، قَالَ: فَقَالَ لِيَهُودِيٍّ: «الْحَلْفُ»، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِذَا يَحْلِفُ وَيَذْهَبُ بِمَالِي. قَالَ: فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا قَلِيلًا﴾ إِلَى آخِرِ الْآيَةِ [آن عمران: ٧٧].

[راجع: ٢٣٥٦، ٢٣٥٧]

(٢٠) بَابُ الْيَمِينِ عَلَى الْمُدْعَى عَلَيْهِ

فِي الْأَمْوَالِ وَالْحُدُودِ

وَقَالَ النَّبِيُّ ﷺ: «شَاهِدَاكَ أَوْ

يَمِينُهُ». وَقَالَ قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ،

عَنْ ابْنِ شُبْرَمَةَ: كَلَّمَنِي أَبُو الزِّنَادِ فِي

شَهَادَةِ الشَّاهِدِ، وَيَمِينِ الْمُدْعَى

فَقُلْتُ: قَالَ اللَّهُ تَعَالَى: ﴿وَاسْتَشْهِدُوا

شَمَائِلَ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا

referred to by the Statement of Allāh عز وجل: "And those of your women as have passed the age of monthly courses, (up to) until they deliver (their burdens)..." (V.65 :4)

Al-Ḥasan bin Ṣāliḥ said, "I saw a neighbouress of mine who became a grandmother at the age of twenty-one."⁽¹⁾

2664. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ called me to present myself in front of him on the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle)." Nafi' said, "I went to 'Umar bin 'Abdul Azīz who was caliph at that time and related the above narration to him. He said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen"⁽²⁾.

2665. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه. The Prophet ﷺ said, "Taking a bath on Friday is compulsory for those who have attained the age of puberty."

مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِلَى قَوْلِهِ: ﴿أَنْ يَصَعْنَ حَمَلَهُنَّ﴾ [الطلاق: ٤] وَقَالَ الْحَسَنُ بْنُ صَالِحٍ: أَذْرَكْتُ جَارَةَ لَنَا جَدَّةً بِنْتُ إِحْدَى وَعَشْرِينَ.

٢٦٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ قَالَ: حَدَّثَنِي ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً فَلَمْ يُجْزَنِي، ثُمَّ عَرَضَنِي يَوْمَ الْخَنْدَقِ وَأَنَا ابْنُ خَمْسِ عَشْرَةَ فَأَجَازَنِي. قَالَ نَافِعٌ: فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَهُوَ خَلِيفَةٌ فَحَدَّثْتُهُ هَذَا الْحَدِيثَ فَقَالَ: إِنَّ هَذَا لِحَدِّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ، وَكَتَبَ إِلَى عَمَّالِهِ أَنْ يَفْرَضُوا لِمَنْ بَلَغَ خَمْسَ عَشْرَةَ. [انظر: ٤٠٩٧]

٢٦٦٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَفْوَانُ بْنُ سَلِيمٍ، عَنْ عَطَاءِ ابْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

[راجع: ٨٥٨]

(1) (Ch. 18) This woman attained puberty at the age of nine and married to give birth to a daughter at ten; the daughter had the same experience.

(2) (H. 2664) When a Muslim reached the age of fifteen, he was regarded as a soldier ready to carry arms when required; on this basis he was given a salary.

2662. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: A man praised another man in front of the Prophet ﷺ. The Prophet ﷺ said to him, "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it several times and then added, "Whoever amongst you has to praise his brother should say, 'I think that he is so-and-so, and Allāh knows exactly the truth, and I do not confirm anybody's good conduct before Allāh, but I think him so-and-so,' if he really knows what he says about him."

٢٦٦٢ - حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدُ الْحَدَّاءِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: أَثْنَى رَجُلًا عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «وَيْلَكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ»، قَطَعْتَ عُنُقَ صَاحِبِكَ، مَرَارًا. ثُمَّ قَالَ: «مَنْ كَانَ مِنْكُمْ مَادِحًا أَحَاهُ لَا مَحَالَةَ فَلْيَقُلْ: أَحْسِبُ فَلَانًا وَاللَّهِ حَسِيبُهُ، وَلَا أَرْكِي عَلَى اللَّهِ أَحَدًا، أَحْسِبُهُ كَذَا وَكَذَا؛ إِنْ كَانَ يَعْلَمُ ذَلِكَ مِنْهُ». [انظر: ٦٠٦١، ٦١٦٢]

(17) CHAPTER. What is hated of exaggeration in praising, and one should say only what he knows.

2663. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ heard someone praising another and exaggerating in his praise. The Prophet ﷺ said, "You have ruined or cut the man's back (by praising him much)."

(١٧) بَابُ مَا يُكْرَهُ مِنَ الْإِطْنَابِ فِي الْمَدْحِ، وَلِيَقُلَ مَا يَعْلَمُ

٢٦٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يُثْنِي عَلَى رَجُلٍ وَيُطْرِيهِ فِي مَدْحِهِ فَقَالَ: «أَهْلَكْتُمْ، أَوْ قَطَعْتُمْ ظَهَرَ الرَّجُلِ».

[انظر: ٦٠٦٠]

(18) CHAPTER. The boys attaining the age of puberty and the validity of their witness.

And the Statement of Allāh تعالى:

"And when the children among you come to puberty, then let them (also) ask for permission." (V.24:59)

Al-Mughira said, "I attained puberty at the age of twelve." The attaining of puberty by women is with the start of menses, as is

(١٨) بَابُ بُلُوغِ الصَّبْيَانِ وَشَهَادَتِهِمْ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا﴾ [النور: ٥٩] وَقَالَ مُغِيرَةُ: اخْتَلَمْتُ وَأَنَا ابْنُ ثِنْتَيْ عَشْرَةَ سَنَةً. وَبُلُوغُ النِّسَاءِ إِلَى الْحَيْضِ لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَالَّتِي يَبْسُنُ

أُولَ الْأَفْضَلِ مِنْكَ وَالسَّعَةَ أَنْ يُؤْتُوا﴾ إِلَى قَوْلِهِ: ﴿عَفْوَرٌ رَجِيمٌ﴾ فَقَالَ أَبُو بَكْرٍ الصَّدِيقُ: بَلَى وَاللَّهِ، إِنِّي لِأَجِبُ أَنْ يَغْفِرَ اللَّهُ لِي. فَرَجَعَ إِلَى مِسْطَحِ الَّذِي كَانَ يُجْرِي عَلَيْهِ. وَكَانَ رَسُولُ اللَّهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي، فَقَالَ: «يَا زَيْنَبُ، مَا عَلِمْتِ، مَا رَأَيْتِ؟» فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَحْمِي سَمْعِي وَبَصْرِي، وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلَّا خَيْرًا. قَالَتْ: وَهِيَ الَّتِي كَانَتْ تُسَامِنِي فَعَصَمَهَا اللَّهُ بِالْوَرَعِ.

قَالَ: وَحَدَّثَنَا فُلَيْحٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ وَعَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ مِثْلَهُ. قَالَ: وَحَدَّثَنَا فُلَيْحٌ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ وَيَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ مِثْلَهُ. [راجع: ٢٥٩٣]

(16) CHAPTER. If only one man attests the (good) conduct of another, then it is sufficient.

Abū Jamīla said, "I found a foundling, and when 'Umar saw me he said (what may mean), 'Perhaps what you intend to do will cause you trouble,' as if he was accusing me (of denying my paternity of the child and claiming falsely that he was a foundling). My monitor said, 'He is really a pious man.' 'Umar said to me, 'If it is so, then go (and be the child's guardian) and we will provide for it (from the Muslim's treasury)."

(١٦) بَابُ إِذَا زَكَّى رَجُلٌ رَجُلًا كَفَاهُ

وَقَالَ أَبُو جَمِيلَةَ: وَحَدَّثَ مَبُودًا فَلَمَّا رَأَى عُمَرَ قَالَ: عَسَى الْغُؤِيرُ أَبُو سَأْ، كَأَنَّهُ يَنْهَمُنِي. قَالَ عَرِيفِي: إِنَّهُ رَجُلٌ صَالِحٌ، قَالَ: كَذَاكَ، أَذْهَبُ وَعَلَيْنَا نَفَقَتُهُ.

slander (against 'Āishah رَضِيَ اللهُ عَنْهَا -- the wife of the Prophet ﷺ) are a group among you...' (V.24:11)

"When Allāh gave the declaration of my innocence, Abū Bakr, who used to provide for Mistah bin Athatha, for he was his relative, said, 'By Allāh, I will never provide Mistah with anything because of what he said about 'Āishah.' But Allāh later revealed:

'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help).. up to.. Oft-forgiving, Most-Merciful.' (V.24:22)

"After that Abu Bakr said, 'Yes! By Allāh! I like that Allāh should forgive me,' and resumed helping Mistah whom he used to help before."

'Āishah added: "Allāh's Messenger ﷺ also asked Zainab bint Jaḥsh (i.e., the Prophet's wife) about me saying, 'What do you know and what did you see?' She replied, 'O Allāh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allāh, I know nothing except goodness about 'Āishah.'" 'Āishah further added, "Zainab was competing with me (in her beauty and the Prophet's love), yet Allāh protected her (from being malicious), for she had piety."

اعْتَرَفْتُ لَكُمْ بِأَمْرِ وَاللَّهِ يَعْلَمُ أَنِّي بَرِيئَةٌ
لِنَصْدَقْتِي. وَاللَّهِ مَا أَجِدُ لِي وَلَكُمْ
مَثَلًا إِلَّا أَبَا يُوسُفَ إِذْ قَالَ: ﴿فَصَبَّرٌ
جَمِيلٌ وَاللَّهِ الْمُسْتَعَانُ عَلَى مَا نَصَمُونَ﴾
[يوسف: ١٨] ثُمَّ تَحَوَّلْتُ عَلَى فِرَاشِي
وَأَنَا أَرْجُو أَنْ يُبْرِئَنِي اللَّهُ. وَلَكِنْ وَاللَّهِ
مَا ظَنَنْتُ أَنْ يُنَزَلَ فِي شَأْنِي وَحَيًّا
وَلَأَنَا أَحَقُّرُ فِي نَفْسِي مِنْ أَنْ يُتَكَلَّمَ
بِالْقُرْآنِ فِي أَمْرِي، وَلَكِنِّي كُنْتُ أَرْجُو
أَنْ يَرَى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيَا
تُبْرِئُنِي، فَوَاللَّهِ مَا رَأَمَ مَجْلِسَهُ وَلَا
خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ حَتَّى أَنْزَلَ
عَلَيْهِ الْوَحْيَ فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ
الْبُرْحَاءِ حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ
الْجِمَانِ مِنَ الْعَرَقِ فِي يَوْمِ شَاتٍ،
فَلَمَّا سُرِّيَ عَنِ رَسُولِ اللَّهِ ﷺ وَهُوَ
يَضْحَكُ فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ
قَالَ لِي: «يَا عَائِشَةُ، أَحْمَدِي اللَّهُ فَقَدْ
بَرَأَكَ اللَّهُ». قَالَتْ لِي أُمِّي: قُومِي إِلَى
رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: لَا وَاللَّهِ، لَا
أَقُومُ إِلَيْهِ وَلَا أَحْمَدُ إِلَّا اللَّهَ، فَأَنْزَلَ
اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ
عُصْبَةٌ مِّنْكُمْ﴾ الْآيَاتِ. فَلَمَّا أَنْزَلَ اللَّهُ
هَذَا فِي بَرَاءَتِي قَالَ أَبُو بَكْرٍ الصَّدِيقُ
رَضِيَ اللَّهُ عَنْهُ وَكَانَ يُنْفِقُ عَلَى مِسْطَحَ
بِنِ أُنَائَةَ لِقَرَاتِيهِ مِنْهُ: وَاللَّهِ لَا أَنْفِقُ
عَلَى مِسْطَحَ بِشَيْءٍ أَبَدًا بَعْدَ مَا قَالَ
لِعَائِشَةَ. فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَلَا يَأْتَلِ

girl and did not have much knowledge of the Qur'an. I said, 'I know, by Allāh, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent, and Allāh knows that I am innocent, you would not believe me, and if I confessed to you falsely that I am guilty, and Allāh knows that I am innocent, you would believe me. By Allāh, I cannot find for you and I, an example, except that of Yūsuf's (Joseph's) father [i.e., Yaqûb (Jacob) عليه السلام] who said, "... So, (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.' (V.12:18). Then I turned to the other side of my bed hoping that Allāh would prove my innocence. By Allāh, I never thought that Allāh would reveal Divine Revelation in my case, as I considered myself too inferior to be talked of in the Qur'an. I had hoped that Allāh's Messenger ﷺ might have a dream in which Allāh would prove my innocence. By Allāh, Allāh's Messenger ﷺ had not got up and nobody had left the house before the Divine Revelation came to Allāh's Messenger ﷺ. So, there overtook him (i.e., the Prophet ﷺ) the same state which used to overtake him, (when he used to have, on being inspired Divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allāh's Messenger ﷺ was over, he was smiling and the first word he said, 'Aishah! Thank Allāh, for Allāh has declared your innocence.' My mother told me to go to Allāh's Messenger ﷺ. I replied, 'By Allāh I will not go to him and will not thank but Allāh.'

So Allāh revealed:

'Verily! Those who brought forth the

عِنْدِي أَبَوَايَ وَقَدْ بَكَيْتُ لَيْلَتِي وَيَوْمًا حَتَّى أَظُنُّ أَنَّ الْبُكَاءَ فَالِقُ كَبِدِي. قَالَتْ: فَبَيْنَا هُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي إِذِ اسْتَأْذَنَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ فَأَذْنْتُ لَهَا فَجَلَسَتْ تَبْكِي مَعِي. فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ دَخَلَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ وَلَمْ يَجْلِسْ عِنْدِي مِنْ يَوْمٍ قِيلَ فِيَّ مَا قِيلَ قَبْلَهَا، وَقَدْ مَكَتَ شَهْرًا لَا يُوحَى إِلَيْهِ فِي شَأْنِي شَيْءٌ. قَالَتْ: فَتَشَهَّدَ ثُمَّ قَالَ: «يَا عَائِشَةُ فَإِنَّهُ بَلَغَنِي عَنْكَ كَذَا وَكَذَا، فَإِنْ كُنْتِ بَرِيئَةً فَسَيِّرْكَ اللهُ، وَإِنْ كُنْتِ أَلْمَمَتِ بِذَنْبٍ فَاسْتَعْفِرِي اللهُ وَتُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ تَابَ اللهُ عَلَيْهِ». فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ مَقَالَتَهُ قَلَصَ دَمْعِي حَتَّى مَا أُحِسُّ مِنْهُ قَطْرَةً. وَقُلْتُ لِأَبِي: أَحِبَّ عَنِّي رَسُولَ اللهِ ﷺ. قَالَ: وَاللهِ مَا أُدْرِي مَا أَقُولُ لِرَسُولِ اللهِ ﷺ، فَقُلْتُ لِأُمِّي: أَحِبِّي عَنِّي رَسُولَ اللهِ ﷺ. فِيمَا قَالَ. قَالَتْ: وَاللهِ مَا أُدْرِي مَا أَقُولُ لِرَسُولِ اللهِ ﷺ. قَالَتْ: وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ لَا أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ، فَقُلْتُ: إِنِّي وَاللهِ لَقَدْ عَلِمْتُ أَنَّكُمْ سَمِعْتُمْ مَا يَتَحَدَّثُ بِهِ النَّاسُ وَوَقَرَ فِي أَنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، لَكِن قُلْتُ لَكُمْ: إِنِّي بَرِيئَةٌ، وَاللهِ يَعْلَمُ أَنِّي لَبْرِيئَةٌ، لَا تُصَدِّقُونَنِي بِذَلِكَ، وَلَكِن

hypocrites.' On this, the two tribes of 'Aūs and Khazraj got excited and were about to fight each other, while Allāh's Messenger ﷺ was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. ('Āishah رضي الله عنهما continued:) On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an *Anṣārī* woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allāh's Messenger ﷺ came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited *Shahādah* (i.e., *Lā ilāha illallāh wa anna Muḥammad-ar-Rasul Allāh*—none has the right to be worshipped but Allāh, and Muḥammad is Allāh's Messenger) and then said, 'O 'Āishah! I have been informed such and such about you; if you are innocent, then Allāh will soon reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him to forgive you, for when a person confesses his sin and asks Allāh for forgiveness, Allāh accepts his repentance.' When Allāh's Messenger ﷺ finished his speech, my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allāh's Messenger ﷺ on my behalf. My father said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ.' I said to my mother, 'Talk to Allāh's Messenger ﷺ on my behalf.' She said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ.' I was a young

فيها شيئاً يربيبك؟» فقالت بريرة: لا، والذي بعتك بالحق، إن رأيت منها أمراً أعصبه عليها قط أكثر من أنها جارية حديثه السن تنام عن العجيين فتأتي الداجن فتأكله. فقام رسول الله ﷺ من يومه فاستعذر من عبد الله بن أبي ابن سلول، فقال رسول الله ﷺ: «من يعذرني من رجل بلعني أذاه في أهلي؟ فوالله ما علمت على أهلي إلا خيراً. وقد ذكروا رجلاً ما علمت عليه إلا خيراً، وما كان يدخل على أهلي إلا معي». فقام سعد بن معاذ فقال: يا رسول الله! والله أنا أعذرک منه، إن كان من الأوس ضربنا عنقه، وإن كان من إخواننا من الخزرج أمرتنا ففعلنا فيه أمرک. فقام سعد بن عبادة وهو سيد الخزرج، وكان قبل ذلك رجلاً صالحاً، كان احتملته الحمية، فقال: كذبت لعمر الله، والله لا تقبله ولا تقدر على ذلك. فقام أسيد بن الحضير فقال: كذبت لعمر الله، والله لنقبله، فإنك منافق تجادل عن المنافقين. فنار الحیان الأوس والخزرج حتى هموا ورسول الله ﷺ على المنبر فنزل فحفصهم حتى سكتوا وسكت. وبكى يومي لا يرفأ لي دمع ولا أكتحل بنوم فأصبح

added, 'O Allāh's Messenger! Keep your wife, for, by Allāh, we know nothing about her but good.' 'Alī bin Abī Ṭālib said, 'O Allāh's Messenger! Allāh has not imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allāh's Messenger ﷺ called Barīra and said, 'O Barīra! Did you ever see anything which roused your suspicions about her?' Barira said, 'No, by Allāh Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allāh's Messenger ﷺ ascended the pulpit and requested that somebody support him in punishing 'Abdullāh bin Ubai bin Salūl. Allāh's Messenger ﷺ said, 'Who will support me to punish that person ('Abdullāh bin Ubai bin Salūl) who has hurt me by slandering the reputation of my family? By Allāh, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.'

Sa'd bin Mu'adh got up and said, 'O Allāh's Messenger! By Allāh, I will relieve you from him. If that man is from the tribe of the 'Aūs, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sa'd bin 'Ubada, chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allāh, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaid bin Al-Hudair got up and said (to Sa'd bin 'Ubada), 'By Allāh! you are a liar. By Allāh, we will kill him; and you are a hypocrite, defending the

بَدْرًا؟ فَقَالَتْ: يَا هَتَاهُ، أَلَمْ تَسْمَعِي مَا قَالُوا؟ فَأَحْبَرْتَنِي بِقَوْلِ الْإِفْكِ فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي. فَلَمَّا رَجَعْتُ إِلَى بَيْتِي، دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ فَقَالَ: «كَيْفَ نَيْكُمُ؟» فَقُلْتُ: ائْتَدُنْ لِي إِلَى أَبِي، قَالَتْ: وَأَنَا حَيْثُ أُرِيدُ أَنْ أَسْتَيْعِنَ الْخَبَرَ مِنْ قَبْلِهَا. فَأَذِنَ لِي رَسُولُ اللَّهِ ﷺ فَاتَيْتُ أَبِي، فَقُلْتُ لِأُمِّي: مَا يَتَحَدَّثُ بِهِ النَّاسُ؟ فَقَالَتْ: يَا بِنْتِ، هُوَ نِي عَلَى نَفْسِكَ الشَّانَ، فَوَاللَّهِ لَقَلَّمَا كَانَتْ امْرَأَةً فَطُ وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّهَا وَلَهَا ضَرَائِرُ إِلَّا أَكْثَرْنَ عَلَيْهَا. فَقُلْتُ: سُبْحَانَ اللَّهِ وَلَقَدْ يَتَحَدَّثُ النَّاسُ بِهَذَا؟ قَالَتْ: فَبِتْ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لَا يَرِقًا لِي دَمْعٌ وَلَا أَكْتَجِلُ بِنَوْمٍ. ثُمَّ أَصْبَحْتُ فَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأَسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلَبْتَ الْوَحْيَ يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ. فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَيْهِ بِالَّذِي يَعْلَمُ فِي نَفْسِهِ مِنَ الْوُدِّ لَهُمْ. فَقَالَ أُسَامَةُ: أَهْلَكَ يَا رَسُولَ اللَّهِ، وَلَا نَعْلَمُ وَاللَّهِ إِلَّا خَيْرًا. وَأَمَّا عَلِيٌّ بْنُ أَبِي طَالِبٍ فَقَالَ: يَا رَسُولَ اللَّهِ، لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ وَالنِّسَاءَ سِوَاهَا كَثِيرٌ، وَسَلِ الْجَارِيَةَ تَصَدَّقْ. فَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ فَقَالَ: «يَا بَرِيرَةُ، هَلْ رَأَيْتِ

But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Umm Mistah to the Manāsi' where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old Arabs in the open country (or away from houses). So, I and Umm Mistah bin Ruhm went out walking. Umm Mistah stumbled because of her long dress and on what she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hantā (you there), didn't you know what they said?' Then she told me the rumours of the false accusers. My sickness was aggravated, and when I returned home, Allāh's Messenger ﷺ came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them. Allāh's Messenger ﷺ allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allāh, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified is Allāh! Are the people really talking of this matter?' That night I kept on weeping and could not sleep till morning. (The subnarrator added:) In the morning Allāh's Messenger ﷺ called 'Alī bin Abī Ṭālib and Usāma bin Zaid, when he saw the Divine Revelation delayed, to consult them about divorcing his wife (i.e., 'Aishah). Usāma bin Zaid said what he knew of the good reputation of his wives and

فِيهِ فَظَنَنْتُ أَنَّهُمْ سَيَقْدُونِي فَيَرْجِعُونَ إِلَيَّ. فَبَيْنَا أَنَا جَالِسَةٌ عَلَيَّ عَيْنَايَ فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعْطَلِ السُّلَمِيِّ، ثُمَّ الذُّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَصْبَحَ عِنْدَ مَنزِلِي، فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ فَأَتَانِي، وَكَانَ يَرَانِي قَبْلَ الْحِجَابِ، فَاسْتَقْطَطْتُ بِاسْتِرْجَاعِهِ حِينَ أَنَا حَاحَتُهُ فَوَطِئَ يَدَهَا فَوَكَّبَتْهَا فَاظْلَمَ يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ بَعْدَ مَا نَزَلُوا مُعَرَّسِينَ فِي نَحْرِ الظَّهِيرَةِ فَهَلَكَ مَنْ هَلَكَ، وَكَانَ الَّذِي تَوَلَّى الْإِفْكَ عَبْدُ اللَّهِ بْنُ أَبِي بِنُ سَلُولٍ، فَقَدِمْنَا الْمَدِينَةَ فَاسْتَكْبَتْ بِهَا شَهْرًا وَالنَّاسُ يُفِيضُونَ مِنْ قَوْلِ أَصْحَابِ الْإِفْكَ، وَيَرِينِي فِي وَجْعِي أَنِّي لَا أَرَى مِنَ النَّبِيِّ ﷺ اللَّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَمْرُضُ، إِنَّمَا يَدْخُلُ فَيَسْلَمُ، ثُمَّ يَقُولُ: «كَيْفَ تَيْكُمُ؟» لَا أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ حَتَّى نَقَهْتُ فَخَرَجْتُ أَنَا وَأُمُّ مِسْطَحٍ قَبْلَ الْمَنَاصِعِ مُتَبَرِّزَنَا، لَا نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ تَتَّخِذَ الْكُفْفَ قَرِيبًا مِنْ بَيْوتِنَا، وَأَمْرُنَا أَمْرَ الْعَرَبِ الْأَوَّلِ فِي الْبَرِّيَّةِ أَوْ فِي التَّنَزُّهِ، فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ بِنْتُ أَبِي رُحْمٍ نَمْشِي فَعَثَرْتُ فِي مِرْطَهَا فَقَالَتْ: تَعَسَ مِسْطَحٌ، فَقُلْتُ لَهَا: بَيْسَ مَا قُلْتَ أَتَسْبِيَنَّ رَجُلًا شَهِدَ