

(85) CHAPTER. A woman should not observe *Saum* (fast) (optional ones) except with the permission of her husband.

5192. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A woman should not observe *Saum* (fast) (optional ones) except with her husband's permission if he is at home (staying with her)."

(86) CHAPTER. If a woman spends the night deserting her husband's bed (without a reasonable cause, she is sinful).

5193. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning."

5194. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband)."

(87) CHAPTER. A woman should not allow anyone to enter her husband's house except with his consent.

5195. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It is not lawful for a lady to observe *Saum* (fast) (*Nawāfil*) without the permission of her husband when he is at home; and she should not allow

(٨٥) بَابُ صَوْمِ الْمَرْأَةِ بِإِذْنِ زَوْجِهَا تَطَوُّعًا

٥١٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَصُومُ الْمَرْأَةُ وَبَعْلُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ».

[راجع: ٢٠٦٦]

(٨٦) بَابُ: إِذَا بَاتَتِ الْمَرْأَةُ مُهَاجِرَةً فِرَاشَ زَوْجِهَا

٥١٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ أَنْ تَجِيءَ لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ».

[راجع: ٣٢٣٧]

٥١٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا بَاتَتِ الْمَرْأَةُ مُهَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تَرْجِعَ».

[راجع: ٣٢٣٧]

(٨٧) بَابُ: لَا تَأْذَنُ الْمَرْأَةُ فِي بَيْتِ زَوْجِهَا لِأَحَدٍ إِلَّا بِإِذْنِهِ

٥١٩٥ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ

anyone to enter his house except with his consent; and whatever she spends of his wealth (on charitable gifts in Allāh's Cause) without being ordered by him, he will get half of the reward."

عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَرَوْحُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذَنُ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ. وَمَا أَنْفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيْرِ أَمْرِهِ فَإِنَّهُ يُؤَدَّى إِلَيْهِ شَطْرُهُ».

[راجع: ٢٠٦٦]

وَرَوَاهُ أَبُو الزِّنَادِ أَيْضًا، عَنْ مُوسَى، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ فِي الصَّوْمِ.

(88) CHAPTER.

5196. Narrated Usāma: The Prophet ﷺ said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the people destined for the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

(٨٨) بَابُ :

٥١٩٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «قُمْتُ عَلَى بَابِ الْجَنَّةِ فَكَانَ عَامَّةً مَنْ دَخَلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةٌ مَنْ دَخَلَهَا النِّسَاءُ». [انظر: ٦٥٤٧]

(89) CHAPTER. To be unthankful to *Al-'Ashir*, i.e., the husband. *Al-'Ashir* also means the companion.

(٨٩) بَابُ كُفْرَانِ الْعَشِيرِ، وَهُوَ الزَّوْجِ، وَهُوَ الْخَلِيطُ مِنَ الْمُعَاشِرَةِ، فِيهِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ.

This is narrated by Abū Sa'īd on the authority of the Prophet ﷺ.

5197. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما: During the lifetime of Allāh's Messenger the sun eclipsed, Allāh's Messenger ﷺ offered the *Ṣalāt* (prayer) of (the eclipse) and so did the people along with him. He performed a long *Qiyām* (standing posture) during which *Sūrat Al-Baqarah* could have been recited; then he performed

٥١٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ الْفَقِيهِ الْعَمَرِيِّ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّهُ قَالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ

a prolonged bowing, then raised his head and stood for a long time which was slightly less than that of the first *Qiyām* (and recited Qur'ān). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his *Ṣalāt* (prayer). By then the sun eclipse had cleared. The Prophet ﷺ then said, "The sun and the moon are two signs among the signs of Allāh, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allāh [offer the eclipse *Ṣalāt* (prayer)]." They (the people) said, "O Allāh's Messenger! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never, seen such a horrible sight as that before, and I saw that the majority of its dwellers were women." The people asked, "O Allāh's Messenger! What is the reason for that?" He replies, "Because of their disbelief (ungratefulness)." It was said. "Do they disbelieve in Allāh (are they ungrateful to Allāh)?" He replied, "They are ungrateful to their husbands and ungrateful to *Al-Ihsān* (good favours done to them). Even if you do good to one of them all your life, when she

رَسُولِ اللَّهِ ﷺ، فَصَلَّى رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ فَقَامَ قِيَامًا طَوِيلًا نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا. ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ. ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ. ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ. ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ. ثُمَّ رَفَعَ ثُمَّ سَجَدَ. ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْصِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ. فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ». قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ تَكَعَكَعْتَ. فَقَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ - أَوْ أَرَيْتُ الْجَنَّةَ - فَتَنَاوَلْتُ مِنْهَا عُقُودًا وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتْ الدُّنْيَا. وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ». قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «بِكُفْرِهِنَّ». قِيلَ: «يَكْفُرْنَ بِاللَّهِ؟» قَالَ: «يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ. لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ

sees something (not of her liking) from you, she will say, “I have never seen any good from you.”

5198. Narrated Imrān: The Prophet ﷺ said, “I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women.”

(90) CHAPTER. Your wife has a right over you.

This has been narrated by Abū Juhaifa on the authority of the Prophet ﷺ.

5199. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ: Allāh’s Messenger ﷺ said, “O ‘Abdullāh! Have I not been informed that you fast all the day and stand in *Ṣalāt* (prayer) all night?” I said, “Yes, O Allāh’s Messenger!” He said, “Do not do that! Observe the *Saum* (fast) sometimes and also leave them (the fast) at other times; stand up for the *Ṣalāt* (prayer) at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you.”

(91) CHAPTER. The woman is a guardian in her husband’s house.

5200. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said, “All of you are

الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ.”

٥١٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ

الْهَيْثَمِ: حَدَّثَنَا عَوْفٌ، عَنْ أَبِي رَجَاءٍ، عَنْ عِمْرَانَ بْنِ النَّبِيِّ ﷺ قَالَ: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ. وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ.» تَابَعَهُ أَيُّوبُ وَسَلَّمَ بْنُ زُرَيْرٍ. [راجع: ٣٢٤١]

(٩٠) بَابُ لِرُؤُوسِكُمْ عَلَيْكُمْ حَقٌّ،

قَالَهُ أَبُو جُحَيْفَةَ عَنِ النَّبِيِّ ﷺ.

٥١٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ

مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ، أَلَمْ أُخْبِرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟» قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «فَلَا تَفْعَلْ. صُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ. فَإِنَّ لِحَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرُؤُوسِكُمْ عَلَيْكُمْ حَقًّا.» [راجع:

[١١٣١

(٩١) بَابُ: الْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ

رُؤُوسِهَا

٥٢٠٠ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا

guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards."

(92) CHAPTER. The Statement of Allāh

تعالى:

"Men are protectors and maintainers of women." (V.4:34)

5201. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ took an oath that he would not visit his wives for one month, and he sat in an upper room belonging to him. Then, on the twenty-ninth day he came down. It was said, "O Allāh's Messenger! You had taken an oath not to visit your wives for one month." He said, "The (present) month is of twenty-nine days."

(93) CHAPTER. The decision of the Prophet ﷺ not to share the beds with his wives and to stay away from their houses.

Mu'awīya bin Haida said that the Prophet ﷺ said, "When you desert your wife (abstain from sleeping with her) you should stay (with her) at home." But the first verdict is more correct.⁽¹⁾

5202. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ took an oath that he would

عَبْدُ اللَّهِ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ. وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ. فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ». [راجع: ٨٩٣]

(٩٢) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾ [النساء: ٣٤].

٥٢٠١ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي حُمَيْدٌ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَلَى رَسُولِ اللَّهِ ﷺ مِنْ نِسَائِهِ شَهْرًا وَقَعَدَ فِي مَشْرُبَةٍ لَهُ فَتَزَلَّ لِتِسْعِ وَعِشْرِينَ، فَقِيلَ: يَا رَسُولَ اللَّهِ، إِنَّكَ أَلَيْتَ شَهْرًا، قَالَ: «إِنَّ الشَّهْرَ تِسْعَ وَعِشْرُونَ». [راجع: ٣٧٨]

(٩٣) بَابُ هِجْرَةِ النَّبِيِّ ﷺ نِسَاءَهُ فِي غَيْرِ بُيُوتِهِنَّ،

وَيَذْكُرُ عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ رَفَعَهُ: «وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ»، وَالْأَوَّلُ أَصْحَحُ.

٥٢٠٢ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ. وَحَدَّثَنِي مُحَمَّدُ بْنُ

(1) (Chap. 93) It is permissible anyhow, to stay at home or somewhere else on abstaining from sleeping with one's wife.

not enter upon some of his wives for one month. But when twenty-nine days had elapsed, he went to them in the morning or evening. It was said to him, “O Allāh’s Prophet! You had taken an oath that you would not enter upon them for one month.” He replied, “The month can be of twenty-nine days.”

مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ: أَنَّ عِكْرَمَةَ بِنْتُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَخْبَرَتْ: أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ حَلَفَ لَا يَدْخُلُ عَلَيَّ بَعْضَ نِسَائِهِ شَهْرًا. فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْمًا غَدَا عَلَيْهِنَّ أَوْ رَاحَ. فَقِيلَ لَهُ: يَا نَبِيَّ اللَّهِ، حَلَفْتَ أَنْ لَا تَدْخُلَ عَلَيْهِنَّ شَهْرًا. قَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا». [راجع: ١٩١٠]

5203. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: One morning we saw the wives of the Prophet ﷺ weeping, and everyone of them had her family with her, I went to the mosque and found that it was crowded with people. Then ‘Umar bin Al-Khaṭṭāb came and went up to the Prophet ﷺ who was in his upper room. He greeted him but nobody answered. He greeted again, but nobody answered. Then the gatekeeper called him and he entered upon the Prophet ﷺ, and asked, “Have you divorced your wives?” The Prophet ﷺ said, “No, but I have taken an oath not to go to them for one month.” So the Prophet ﷺ stayed away (from his wives) for twenty-nine days and then entered upon them.

٥٢٠٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا أَبُو يَعْقُوبَ قَالَ: تَذَاكُرْنَا عِنْدَ أَبِي الضُّحَى فَقَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: أَصْبَحْنَا يَوْمًا وَنِسَاءُ النَّبِيِّ ﷺ يَبْكِينَ، عِنْدَ كُلِّ امْرَأَةٍ مِنْهُنَّ أَهْلُهَا، فَخَرَجْتُ إِلَى الْمَسْجِدِ فَإِذَا هُوَ مَلَأَنُ مِنَ النَّاسِ. فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَصَعِدَ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي غُرْفَةٍ لَهُ فَسَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ. فَنَادَاهُ فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقَالَ: أَطَلَقْتَ نِسَاءَكَ؟ فَقَالَ: «لَا، وَلَكِنْ أَلَيْتُ مِنْهُنَّ شَهْرًا». فَمَكَتَ تِسْعًا وَعِشْرِينَ ثُمَّ دَخَلَ عَلَيَّ نِسَائِهِ.

(94) CHAPTER. The (kind of) beating of women which is disapproved of.

And the Statement of Allāh تعالى:

(٩٤) بَابُ مَا يُكْرَهُ مِنْ ضَرْبِ النِّسَاءِ،

“Beat them (lightly your wives, if it is useful) [i.e., without causing them severe pain.]” (V.4:34)

5204. Narrated ‘Abdullāh bin Zam‘a: The Prophet ﷺ said, “None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day.”

(95) CHAPTER. A woman should not obey her husband if he orders her to do something sinful.

5205. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: An *Anṣārī* woman gave her daughter in marriage and the hair of the latter started falling out. The *Anṣārī* women came to the Prophet ﷺ and mentioned that to him and said, “Her (my daughter’s) husband suggested that I should let her wear false hair.” The Prophet ﷺ said, “No, (don’t do that) for Allāh sends His curses upon such ladies who lengthen their hair artificially (by wearing false hair).”

(96) CHAPTER. “If a woman fears cruelty or desertion on her husband’s part...” (V.4:128)

5206. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: (regarding the Verse) –

“If a woman fears cruelty or desertion on her husband’s part...” (V.4:128):

It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: “Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.” This is indicated

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَأَصْرِيْوَهُنَّ﴾

[النساء: ٣٤] أَيَّ ضَرْبًا غَيْرَ مُبْرَحٍ.

٥٢٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ

يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ،

عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ رَمَعَةَ عَنِ

النَّبِيِّ ﷺ قَالَ: «لَا يَجْلِدُ أَحَدُكُمْ عِن

أَمْرَأَتِهِ جَلْدَ الْعَبْدِ ثُمَّ يُجَامِعُهَا فِي آخِرِ

الْيَوْمِ». [راجع: ٣٣٧٧]

(٩٥) بَابُ: لِاتِّطِيعَ الْمَرْأَةُ زَوْجَهَا

فِي مَعْصِيَةٍ

٥٢٠٥ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ

هُوَ ابْنُ مُسْلِمٍ، عَنْ صَفِيَّةَ، عَنْ

عَائِشَةَ: أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ زَوَّجَتْ

ابْنَتَهَا فَتَمَعَّطَ شَعْرُ رَأْسِهَا، فَجَاءَتْ

إِلَى النَّبِيِّ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ،

فَقَالَتْ: إِنَّ زَوْجَهَا أَمَرَنِي أَنْ أَصِلَ

فِي شَعْرِهَا. فَقَالَ: «لَا، إِنَّهُ قَدْ لَعِنَ

الْمَوْصَلَاتُ». [انظر: ٥٩٣٤]

(٩٦) بَابُ: ﴿وَإِنْ امْرَأَةٌ خَافَتْ مِنْ

بَعْلِهَا شُكْرًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨]

٥٢٠٦ - حَدَّثَنَا ابْنُ سَلَامٍ:

أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ

أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ﴿وَإِنْ

امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا شُكْرًا أَوْ إِعْرَاضًا﴾

قَالَتْ: هِيَ الْمَرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ

لَا يَسْتَكْبِرُ مِنْهَا فَيُرِيدُ طَلَاقَهَا وَيَتَرَوَّجُ

غَيْرَهَا، تَقُولُ لَهُ: أَمْسِكْنِي وَلَا

by the Statement of Allāh تعالى:

“There is no sin on them both if they make terms of peace between themselves and making peace is better.” (V.4:128)

تُطَلِّقُنِي، ثُمَّ تَزَوَّجَ غَيْرِي، فَأَنْتَ فِي جِلٍّ مِنَ التَّفَقُّةِ عَلَيَّ وَالْقِسْمَةَ لِي. فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ﴾.

[راجع: ٢٤٥٠]

(97) CHAPTER. The coitus interruptus.

(٩٧) بَابُ الْعَزْلِ

5207. Narrated Jābir: We used to practise coitus interruptus during the lifetime of Allāh’s Messenger ﷺ.

٥٢٠٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعَزُّ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. [انظر:

[٥٢٠٩، ٥٢٠٨]

5208. Narrated Jābir: We used to practise coitus interruptus while the Qur’ān was being revealed.

٥٢٠٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عُمَرُ: أَخْبَرَنِي عَطَاءٌ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: اللَّهُ عَنْهُ يَقُولُ: كُنَّا نَعَزُّ بِرَسُولِ اللَّهِ ﷺ أَنْ يَنْزِلَ. [راجع: ٥٢٠٧]

5209. Jābir added: We used to practise coitus interruptus during the lifetime of Allāh’s Messenger ﷺ while the Qur’ān was being revealed.⁽¹⁾

٥٢٠٩ - وَعَنْ عَمْرِو بْنِ عَبْدِ عَطَاءٍ، عَنْ جَابِرٍ: كُنَّا نَعَزُّ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَالْقُرْآنُ يُرْسَلُ. [راجع: ٥٢٠٧]

5210. Narrated Abū Saīd Al-Khudrī رضي الله عنه: We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allāh’s Messenger ﷺ about it and he said, “Do you really do that?” repeating the question thrice, “There is no person that is destined to exist but will come into existence, till the Day of Resurrection.”

٥٢١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ ابْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ مُحَيَّرِيزٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَصَبْنَا سَبِيًّا فَكُنَّا نَعَزُّ، فَسَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقَالَ: «أَوْ إِنَّكُمْ لَتَفْعَلُونَ؟» - قَالَهَا ثَلَاثًا -

(1) (H. 5209) Though the Qur’ān was still being revealed, our practice of coitus interruptus was not prohibited by Allāh.

ما مِنْ نَسَمَةٍ كَاتِبَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا هِيَ كَاتِبَةٌ. [راجع: ٢٢٢٩]

(٩٨) بَابُ الْفُرْعَةِ بَيْنَ النِّسَاءِ إِذَا أَرَادَ سَفْرًا

(98) CHAPTER. To draw lots among one's wives when one intends to go on a journey (in order to take one of them with).

5211. Narrated al-Qāṣim: 'Āishah رضي الله عنها said that whenever the Prophet ﷺ intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on 'Āishah and Ḥaḥṣa. When night fell the Prophet ﷺ would ride beside 'Āishah and talk with her. One night Ḥaḥṣa said to 'Āishah, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" 'Āishah said, "Yes (I agree)." So 'Āishah rode, and then the Prophet ﷺ came towards 'Āishah's camel on which Ḥaḥṣa was riding. He greeted Ḥaḥṣa and then proceeded (beside her) till they dismounted (on the way). 'Āishah missed him, and so, when they dismounted, she put her legs in the *Idhkhir* and said, "O Lord (Allāh)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet ﷺ)."

(99) CHAPTER. (What is said regarding) the woman who gives up her turn with her husband to one of his other wives, and how to divide the turns.

5212. Narrated 'Āishah: "Sauda bint Zam'a gave up her turn to me ('Āishah), and so the Prophet ﷺ used to give me ('Āishah) both my day and the day of Sauda."

٥٢١١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ قَالَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ عَنِ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ سَفْرًا أَفْرَعَ بَيْنَ نِسَائِهِ فَطَارَتِ الْفُرْعَةُ لِعَائِشَةَ وَحُفْصَةَ، وَكَانَ النَّبِيُّ ﷺ إِذَا كَانَ بِاللَّيْلِ سَارَ مَعَ عَائِشَةَ يَتَحَدَّثُ فَقَالَتْ حُفْصَةُ: أَلَا تُرَكِّبِينَ اللَّيْلَةَ بَعِيرِي وَأُرَكِّبُ بَعِيرَكَ تَنْظُرِينَ وَأَنْظُرِينَ؟ فَقَالَتْ: بَلَى، فَرَكِبَتْ فَجَاءَ النَّبِيُّ ﷺ إِلَى جَمَلِ عَائِشَةَ وَعَلَيْهِ حُفْصَةُ فَسَلَّمَ عَلَيْهَا ثُمَّ سَارَ حَتَّى نَزَلُوا وَافْتَقَدَتْهُ عَائِشَةُ، فَلَمَّا نَزَلُوا جَعَلَتْ رِجْلَيْهَا بَيْنَ الْإِذْخِرِ وَتَقُولُ: رَبِّ سَلِّطْ عَلَيَّ عَقْرَبًا أَوْ حَيَّةً تَلْدَعُنِي وَلَا أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئًا.

(٩٩) بَابُ الْمَرْأَةِ تَهَبُ يَوْمَهَا مِنْ زَوْجِهَا لِزَوْجَتِهَا، وَكَيْفَ يَقْسِمُ ذَلِكَ؟

٥٢١٢ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا لِعَائِشَةَ، وَكَانَ النَّبِيُّ ﷺ يَقْسِمُ لِعَائِشَةَ بِيَوْمِهَا وَيَوْمِ سَوْدَةَ. [راجع: ٢٥٩٣]

(100) CHAPTER. To deal justly between the women (one's wives), and Allāh says :
 “You will never be able to do perfect justice between your wives... (up to)... And Allāh is ever All-Sufficient for His creatures needs, All-Wise.” (V.4:129,130)

(101) CHAPTER. If somebody marries a virgin and he has already a matron wife (with him).

5213. Narrated Anas رَضِيَ اللهُ عَنْهُ *As-Sunna* (legal way of the Prophet ﷺ) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days (and then by turns); and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days (and then by turns).

(102) CHAPTER. If someone marries a matron and he has already a virgin wife (with him).

5214. Narrated Anas رَضِيَ اللهُ عَنْهُ: It is from *As-Sunna* (legal ways of the Prophet ﷺ) that if someone marries a virgin and he has already a matron wife, then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he has already a virgin wife, then he should stay with her (the matron) for three days, and then by turns.

(١٠٠) بَابُ الْعَدْلِ بَيْنَ النِّسَاءِ ﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ﴾ إِلَى قَوْلِهِ: ﴿وَأَسْعَا حَكِيمًا﴾ [النساء: ١٢٩ - ١٣٠]

(١٠١) بَابُ: إِذَا تَزَوَّجَ الْبِكْرَ عَلَى الثَّيْبِ

٥٢١٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ وَلَوْ شِئْتُ أَنْ أَقُولَ قَالَ النَّبِيُّ ﷺ وَلَكِنْ قَالَ: السُّنَّةُ إِذَا تَزَوَّجَ الْبِكْرَ أَقَامَ عِنْدَهَا سَبْعًا، وَإِذَا تَزَوَّجَ الثَّيْبَ أَقَامَ عِنْدَهَا ثَلَاثًا. [انظر: ٥٢١٤]

(١٠٢) بَابُ: إِذَا تَزَوَّجَ الثَّيْبَ عَلَى الْبِكْرِ

٥٢١٤ - حَدَّثَنَا يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ: حَدَّثَنَا أَيُّوبُ وَخَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: مِنَ السُّنَّةِ إِذَا تَزَوَّجَ الرَّجُلُ الْبِكْرَ عَلَى الثَّيْبِ أَقَامَ عِنْدَهَا سَبْعًا وَقَسَمَ. وَإِذَا تَزَوَّجَ الثَّيْبَ عَلَى الْبِكْرِ أَقَامَ عِنْدَهَا ثَلَاثًا ثُمَّ قَسَمَ. قَالَ أَبُو قِلَابَةَ: وَلَوْ شِئْتُ لَقُلْتُ: إِنَّ أَنْسَا رَفَعَهُ إِلَى النَّبِيِّ ﷺ. وَقَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَيُّوبَ وَخَالِدٍ، قَالَ خَالِدٌ: وَلَوْ شِئْتُ لَقُلْتُ: رَفَعَهُ إِلَى النَّبِيِّ ﷺ.

[راجع: ٥٢١٣]