

قَدَرَ الْجَارِيَةَ الْحَدِيثَةَ السَّنَ الْحَرِيصَةَ
عَلَى اللَّهْوِ. [راجع: ٤٥٤]

(116) CHAPTER. The going out of women for their needs.

5237. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: Once Sauda bint Zam'a went out at night for some need, and 'Umar saw her, and recognizing her, he said (to her), "By Allāh, O Sauda! You cannot hide yourself from us." So she returned to the Prophet ﷺ and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Revelation was revealed to him and when that state was over, he (the Prophet ﷺ) was saying: "O women! You have been allowed by Allāh to go out for your needs."

لِحَوَائِجِهِنَّ
٥٢٣٧ - حَدَّثَنَا فَرَوَةَ بْنُ أَبِي
الْمَعْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ:
خَرَجْتُ سَوْدَةَ بِنْتُ زَمْعَةَ لَيْلًا فَرَأَاهَا
عُمَرُ فَعَرَفَهَا فَقَالَ: إِنَّكَ وَاللَّهِ يَا سَوْدَةُ
مَا تَخْفَيْنَ عَلَيْنَا. فَرَجَعْتُ إِلَى النَّبِيِّ
ﷺ فَذَكَرْتُ ذَلِكَ لَهُ وَهُوَ فِي حُجْرَتِي
يَتَعَشَّى، وَإِنَّ فِي يَدِهِ لَعَرَقًا. فَأَنْزَلَ
عَلَيْهِ فَرَفَعَ عَنْهُ وَهُوَ يَقُولُ: «قَدْ أَدِنَ
اللَّهُ لَكُمْ أَنْ تَخْرُجْنَ لِحَوَائِجِكُنَّ».

[راجع: ١٤٦]

(117) CHAPTER. The permission taken by a woman from her husband to go to the mosque.

5238. Narrated Sālim's father: The Prophet ﷺ said, "If the wife of anyone of you asks permission to go to the mosque, he should not forbid her."

(١١٧) بَابُ اسْتِئْذَانِ الْمَرْأَةِ زَوْجَهَا
فِي الْخُرُوجِ إِلَى الْمَسْجِدِ وَغَيْرِهِ

٥٢٣٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ،
عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ:
«إِذَا اسْتَأْذَنَتْ امْرَأَةٌ أَحَدَكُمْ إِلَى
الْمَسْجِدِ فَلَا يَمْنَعُهَا». [راجع: ٨٦٥]

(118) CHAPTER. What is lawful as regards visiting or looking at those women who have foster suckling relations with you.

5239. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allāh's Messenger ﷺ about that. He said, "He is your uncle, so allow him to come in." I said, "O Allāh's Messenger! I have been

(١١٨) بَابُ مَا يَحِلُّ مِنَ الدُّخُولِ
وَالنَّظَرِ إِلَى النِّسَاءِ فِي الرِّضَاعِ

٥٢٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ
بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: جَاءَ عَمِّي مِنَ

suckled by a woman and not by a man.” Allāh’s Messenger ﷺ said, “He is your uncle, so let him enter upon you.” And that happened after the order of *Al-Hijāb* (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations.

الرَّضَاعَةَ فَاسْتَأْذَنَ عَلَيَّ فَأَيَّبْتُ أَنْ آذَنَ لَهٗ حَتَّىٰ أَسْأَلَ رَسُولَ اللَّهِ ﷺ، فَجَاءَ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ: «إِنَّهُ عَمَلِكِ فَأُذِنِي لَهُ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا أَرْضَعْتَنِي الْمَرْأَةَ وَلَمْ يُرْضِعْنِي الرَّجُلُ، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ عَمَلِكِ فَلْيَلِجْ عَلَيْكَ». قَالَتْ عَائِشَةُ: وَذَلِكَ بَعْدَ أَنْ ضَرَبَ عَلَيْنَا الْحِجَابَ. قَالَتْ عَائِشَةُ: يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ.

(119) CHAPTER. A woman should not look at or touch the body of another woman to describe her to her husband.

5240. Narrated ‘Abdullāh bin Mas‘ūd رضي الله عنه: The Prophet ﷺ said, “A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her.”

(١١٩) بَابٌ: لَا تُبَاشِرُ الْمَرْأَةَ الْمَرْأَةَ فَتَنْتَعَهَا لِزَوْجِهَا

٥٢٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تُبَاشِرُ الْمَرْأَةَ الْمَرْأَةَ فَتَنْتَعَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا». [انظر: ٥٢٤١]

5241. Narrated ‘Abdullāh رضي الله عنه: The Prophet ﷺ said, “A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her.”

٥٢٤١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي شَقِيقٌ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تُبَاشِرُ الْمَرْأَةَ الْمَرْأَةَ فَتَنْتَعَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا». [راجع: ٥٢٤٠]

(120) CHAPTER. The saying of a man: “I will go round (i.e. have sexual relations with) all my wives tonight.”

(١٢٠) بَابٌ قَوْلِ الرَّجُلِ: لِأَطْوَفَنَّ اللَّيْلَةَ عَلَى نِسَائِي

5242. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: (The Prophet) Sulaiman (Solomon), son of (the Prophet) Dāwud (David) عَلَيْهِمَا السَّلَام, said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (wives), everyone of whom will give birth to a male child who will fight in Allāh's Cause." On that an angel said to him, "Say: 'If Allāh will'." But Sulaiman (Solomon) did not say it and forgot to say it. Then he had sexual relations with them but none of them gave birth to any child except one who gave birth to a half person. The Prophet ﷺ said, "If Sulaiman (Solomon) had said: 'If Allāh will,' Allāh would have fulfilled his (above) desire and that saying would have made him more hopeful." (See H. 2819)

(121) CHAPTER. If a man is away or absent from his family for a long time, then on returning home, he should not enter his house at night, lest he should find something which might arouse his suspicion as regards his family, or lest he should discover their defects.

5243. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ disliked that one should go to one's family at night (on returning from a journey).

5244. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When anyone of you is away from his house for a long time, he should not return to his family at night."

٥٢٤٢ - حَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ: لِأَطُوقَنَّ اللَّيْلَةَ بِمِائَةِ امْرَأَةٍ، تَلِدُ كُلُّ امْرَأَةٍ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ الْمَلَكُ: قُلْ: إِنْ شَاءَ اللَّهُ. فَلَمْ يَقُلْ وَنَسِيَ. فَأَطَافَ بِهِنَّ، وَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةً نِصْفَ إِنْسَانٍ». قَالَ النَّبِيُّ ﷺ: «لَوْ قَالَ إِنْ شَاءَ اللَّهُ، لَمْ يَحْتِثْ، وَكَانَ أَرْجَى لِحَاجَتِهِ».

(١٢١) بَابٌ: لَا يَظْرُقُ أَهْلَهُ لَيْلًا إِذَا أَطَالَ الْغَيْبَةَ مَخَافَةَ أَنْ يُحَوَّنَهُمْ أَوْ يَلْتَمِسَ عَثْرَاتِهِمْ

٥٢٤٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَارِبُ بْنُ دَثَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَكْرَهُ أَنْ يَأْتِيَ الرَّجُلُ أَهْلَهُ طُرُوقًا. [راجع: ٤٤٣]

٥٢٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمُ بْنُ سُلَيْمَانَ، عَنِ الشَّعْبِيِّ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَطَالَ أَحَدُكُمْ

الغَيْبَةَ فَلَا يَظْرُقُ أَهْلَهُ لَيْلًا».

[راجع: ٤٤٧]

(122) CHAPTER. Seeking to beget children.

(١٢٢) بَابُ طَلَبِ الْوَلَدِ

5245. Narrated Jābir: I was with Allāh's Messenger ﷺ in a *Ghazwa*, and when we returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allāh's Messenger ﷺ. He said (to me), "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "(Not a virgin but) a matron." He said, "Why didn't you marry a young girl with whom you would have played and she would have played with you?" Then when we approached (Al-Madīna) and were going to enter (it), the Prophet ﷺ said, "Wait till you enter (your homes) in the night i.e., at the time of 'Ishā' (prayer) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair." (The subnarrator, Hashim said: A reliable narrator told me that the Prophet ﷺ added in this *Hadīth*: "(Seek to beget) children! children, O Jābir!").

5246. Narrated Jābir bin 'Abdullāh رضي الله عنه: The Prophet ﷺ said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair." Allāh's Messenger ﷺ further said, "(O Jābir!) Seek to have offspring, seek to have offspring!"

٥٢٤٥ - حَدَّثَنَا مُسَدَّدٌ، عَنْ هُشَيْمٍ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ فَلَمَّا قَفَلْنَا تَعَجَّلْتُ عَلَى بَعِيرٍ قَطُوفٍ فَلَحِقَنِي رَاكِبٌ مِنْ خَلْفِي فَأَتَيْتُ فَإِذَا أَنَا بِرَسُولِ اللَّهِ ﷺ قَالَ: «مَا يُعْجِلُكَ؟» قُلْتُ: إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ، قَالَ: «فَبِكْرًا تَزَوَّجْتَ أَمْ نَيْيًّا؟» قُلْتُ: بَلَى نَيْيًّا، قَالَ: «فَهَلَّا جَارِيَةٌ تَلَاعِبُهَا وَتَلَاعِبُكَ؟» قَالَ: فَلَمَّا قَدِمْنَا دَهَبْنَا لِنَدْخُلَ فَقَالَ: «أَمْهَلُوا حَتَّى تَدْخُلُوا لَيْلًا - أَوْ عِشَاءً - لِكِي تَمْتَشِطَ الشَّعِثَةَ وَتَسْتَجِدَّ الْمُغِيبَةَ.» قَالَ: وَحَدَّثَنِي الثَّقَفُ أَنَّهُ قَالَ فِي هَذَا الْحَدِيثِ: «الْكَيْسُ الْكَيْسُ يَا جَابِرُ»، يَعْنِي الْوَلَدَ. [راجع: ٤٤٣]

٥٢٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا دَخَلْتَ لَيْلًا فَلَا تَدْخُلْ عَلَى أَهْلِكَ حَتَّى تَسْتَجِدَّ الْمُغِيبَةَ وَتَمْتَشِطَ الشَّعِثَةَ»، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَعَلَيْكَ بِالْكَيْسِ الْكَيْسِ.»

[راجع: ٤٤٣]

تَابَعَهُ عُبَيْدُ اللَّهِ، عَنْ وَهَبٍ، عَنْ
جَابِرِ عَنِ النَّبِيِّ ﷺ فِي «الْكَيْسِ» .
(١٢٣) **بَابُ** : تَسْتَحِدُّ الْمُغِيبَةُ
وَتَمْتَشِطُ الشَّعِئَةَ

(123) CHAPTER. The woman (whose husband is absent for a long time) should shave her pubic hair, and those whose hair is unkempt should comb their hair.

5247. Narrated Jābir bin ‘Abdullāh رضي الله عنه: We were with the Prophet ﷺ in a *Ghazwa*, and when we returned and approached Al-Madina, I wanted to hurry while riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started running as fast as any other fast camel you may see. I looked back, and behold, the rider was Allāh’s Messenger ﷺ. I said, “O Allāh’s Messenger! I am newly married.” He asked, “Have you got married?” I replied, “Yes.” He said, “A virgin or a matron?” I replied, “(Not a virgin) but a matron.” He said, “Why didn’t you marry a young girl so that you would have played with her and she with you?” When we reached (near Al-Madina) and were going to enter it, the Prophet ﷺ said, “Wait till you enter your home in the night i.e. at the time of *Isha* (prayer) so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair.”

٥٢٤٧ - حَدَّثَنِي يَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ،
عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزْوَةٍ،
فَلَمَّا قَفَلْنَا كُنَّا قَرِيبًا مِنَ الْمَدِينَةِ
تَعَجَّلْتُ عَلَى بَعِيرٍ لِي قَطُوفٍ فَلَحِقَنِي
رَاكِبٌ مِنْ خَلْفِي فَتَحَسَّ بَعِيرِي بَعِزَّةً
كَانَتْ مَعَهُ، فَسَارَ بَعِيرِي كَأَحْسَنِ مَا
أَنْتَ رَأَى مِنَ الْإِبِلِ، فَالْتَفَتْتُ فَإِذَا أَنَا
بِرَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ،
إِنِّي حَدِيثٌ عَهْدٍ بَعْرُسٍ، قَالَ:
«أَتَزَوَّجْتِ؟» قُلْتُ: نَعَمْ، قَالَ:
«أَبِكْرًا أَمْ ثَمِيًّا؟» قَالَ: قُلْتُ: بَلْ ثَمِيًّا،
قَالَ: «فَهَلَّا بِكْرًا تُلَاعِبُهَا وَتُلَاعِبُكَ»،
قَالَ: فَلَمَّا قَدِمْنَا دَهَبْنَا لِنُدْخَلَ فَقَالَ:
«أُمَهَلُوا حَتَّى تَدْخُلُوا لَيْلًا - أَيِ
عِشَاءٍ - لِكَيْ تَمْتَشِطَ الشَّعِئَةَ،
وَتَسْتَحِدَّ الْمُغِيبَةَ». [راجع: ٤٤٣]

(124) CHAPTER. “And not to reveal their adornments except to their husbands, ...” (V.24:31)

5248. Narrated Abū Ḥāzim: The people differed as to with which thing Allāh’s Messenger ﷺ was treated on the day (of the battle) of Uḥud. So they asked Sahl bin Sa’d As-Sā’idī who was the only surviving

(١٢٤) **بَابُ** : «وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِمُعَلَّتِهِنَّ» [النور: ٣١]

٥٢٤٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَارِثٍ قَالَ:
اِخْتَلَفَ النَّاسُ بِأَيِّ شَيْءٍ دُوِيَ جُرْحُ

Companion (of the Prophet ﷺ) at Al-Madīna. He replied, "Nobody is left at Al-Madīna who knows it better than I. Fāṭima was washing the blood off his face and 'Alī رضي الله عنه was bringing water in his shield, and then a mat of date-palm leaves was burnt and (the ash) was inserted into the wound."

(125) CHAPTER. "And those among you who have not come to the age of puberty." (V.24:58)

5249. Narrated 'Abdur-Raḥmān bin 'Ābis: I heard Ibn 'Abbās رضي الله عنهما answering a man who asked him, "Did you attend the *Ṣalāt* (prayer) of 'Eid-ul-Adḥā or 'Eid-ul-Fiṭr with Allāh's Messenger ﷺ?" Ibn 'Abbās replied, "Yes, and had it not been for my close relationship with him, I could not have offered it." (That was because of his young age). Ibn 'Abbās further said, Allāh's Messenger ﷺ went out and offered the 'Eid *Ṣalāt* (prayer) and then delivered the *Khutba*." Ibn 'Abbās did not mention the *Ādhān* (the call for *Ṣalāt* (prayer)) or the *Iqāma*. He added, "Then the Prophet ﷺ went to the women and instructed them and gave them religious advice and ordered them to give alms and I saw them reaching out (their hands to) their ears and necks (to take off the ear-rings and necklaces, etc.) and throwing (it) towards Bilāl. Then the Prophet ﷺ returned with Bilāl to his house."

(126) CHAPTER. The man's poking his daughter in the flank while admonishing her.

5250. Narrated 'Āishah رضي الله عنها: Abū Bakr رضي الله عنه admonished me and poked me with his hands in the flank, and nothing

رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ، فَسَأَلُوا سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ وَكَانَ مِنْ آخِرِ مَنْ بَقِيَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ بِالْمَدِينَةِ فَقَالَ: وَمَا بَقِيَ لِلنَّاسِ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كَانَتْ فِطْمَةُ عَلَيْهَا السَّلَامُ تَغْسِلُ الدَّمَ عَنْ وَجْهِهِ، وَعَلَيَّ يَأْتِي بِالْمَاءِ عَلَى ثُرْسِيهِ، فَأُخِذَ حَصِيرٌ فَحُرِّقَ فَحُشِيَ بِهِ جُرْحُهُ. [راجع: ٢٤٣] (١٢٥) بَابُ: «وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ»

[النور: ٥٨]

٥٢٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا سَأَلَهُ رَجُلٌ: شَهِدْتَ مَعَ رَسُولِ اللَّهِ ﷺ الْعِيدَ أَضْحَى أَوْ فِطْرًا؟ قَالَ: نَعَمْ، وَلَوْ لَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ، يَعْنِي مِنْ صِغَرِهِ، قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى ثُمَّ خَطَبَ - وَلَمْ يَذْكُرْ أَذَانًا وَلَا إِقَامَةً - ثُمَّ أَتَى النِّسَاءَ فَوَعظَهُنَّ وَذَكَرَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَرَأَيْنَهُنَّ يَهْوِينَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ يَدْفَعْنَ إِلَى بِلَالٍ، ثُمَّ ارْتَفَعَ هُوَ وَبِلَالٌ إِلَى بَيْتِهِ. [راجع: ٩٨]

(١٢٦) بَابُ وَطْنِ الرَّجُلِ ابْتَهَتْ فِي الْخَاصِرَةِ عِنْدَ الْعِتَابِ

٥٢٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ

stopped me from moving at that time except the position of Allāh's Messenger ﷺ whose head was on my thigh. (See H. 334)

الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ قَالَتْ: عَاتَبَنِي أَبُو بَكْرٍ وَجَعَلَ
يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي فَلَا يَمْنَعُنِي
مِنَ التَّحْرُكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ ﷺ
وَرَأْسُهُ عَلَيَّ فَخِذِي. [راجع: ٣٣٤]

68 - THE BOOK OF DIVORCE

٦٨ - كتاب الطلاق

(1) CHAPTER. The Statement of Allāh تعالى: "O Prophet! When you divorce women, divorce them at their 'Idda' (prescribed periods) and count (accurately) their 'Idda' (prescribed periods)." (V.65:1)

The divorce according to *As-Sunna* (the Prophet's legal way) is that one should divorce his wife when she is clean from her periods and he has not had sexual intercourse with her (after her period) and there should be two witnesses for the divorce.

5251. Narrated 'Abdullāh bin 'Umar رضي الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allāh's Messenger ﷺ. 'Umar bin Al-Khattāb asked Allāh's Messenger ﷺ about that. Allāh's Messenger ﷺ said, "Order him (your son) to take her back and keep her, till she is clean from her menses and then to wait till she gets her next period (menses) and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the *Idda* (prescribed period) which Allāh has fixed for the women meant to be divorced."

(2) CHAPTER. If a woman is divorced during her menses, then that divorce is counted as one legal divorce.

5252. Narrated Anas bin Sirīn: Ibn 'Umar said: I divorced my wife while she was menstruating. 'Umar mentioned that to the Prophet ﷺ. The Prophet ﷺ said, (to my father), "Let your son take her back." I asked (Ibn 'Umar), "Is such a divorce

(١) بَابُ وَقَوْلِ اللَّهِ تَعَالَى: ﴿يَأَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ﴾ [الطلاق: ١]
﴿أَحْصَيْتَهُ﴾ [يس: ١٢]: حَفِظْنَاهُ وَعَدَدْنَاهُ.

وَطَلَّاقُ السُّنَّةِ أَنْ يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ وَيُشْهَدُ شَاهِدَيْنِ.

٥٢٥١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مُرَّةٌ فَلْيُرَاجِعْهَا، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهَرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهَرَ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمْسَ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ». [راجع: ٤٩٠٨]

(٢) بَابُ: إِذَا طَلَّقَتِ الْحَائِضُ تَعْتَدُ بِذَلِكَ الطَّلَاقِ

٥٢٥٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ قَالَ: طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ،

counted (i.e., as one legal divorce)?” Ibn ‘Umar said, “Of course.”

Narrated Yunus bin Jubair : Ibn ‘Umar said, “The Prophet ﷺ said to ‘Umar, ‘Order him (Ibn ‘Umar) to take her back’.” I asked, “Is such a divorce counted (as one legal divorce)?” Ibn ‘Umar said, “What do you think if someone becomes helpless and foolish?”⁽¹⁾

5253. Narrated Ibn ‘Umar : (The divorcing of my wife during her menses) was counted as one legal divorce.⁽²⁾

(3) CHAPTER. Whoever divorced (his wife), and should a man tell his wife face to face that she is divorced.

5254. Narrated Al-Awzā’i : I asked Az-Zuhri, “Which of the wives of the Prophet ﷺ sought refuge with Allāh from him?” He said, “I was told by ‘Urwa that ‘Āishah رضي الله عنها said, ‘When the daughter of Al-Jaun was brought to Allāh’s Messenger ﷺ (as his bride) and he went near her, she said, “I seek refuge with Allāh from you.” He said, “You have sought refuge with the Most Great; return to your family.”⁽³⁾

فَذَكَرَ عُمَرُ لِلنَّبِيِّ ﷺ فَقَالَ : «لِإِرْجَاعِهَا»، قُلْتُ : تُحْتَسَبُ؟ قَالَ : فَمَهْ؟ [راجع : ٤٩٠٨]

وَعَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ قَالَ : «مُرَةٌ فَلْيُرْجَعْهَا»، قُلْتُ : تُحْتَسَبُ؟ قَالَ : «أَرَأَيْتَهُ إِنْ عَجَزَ وَاسْتَحَمَقَ؟»

٥٢٥٣ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ : حَدَّثَنَا أَيُّوبُ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ قَالَ : حُسِبَتْ عَلَيَّ بِتَطْلِيْقَةٍ. [راجع : ٤٩٠٨]

(٣) بَابُ مَنْ طَلَّقَ، وَهَلْ يُوَاجِهُ الرَّجُلُ امْرَأَتَهُ بِالطَّلَاقِ

٥٢٥٤ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا الْوَلِيدُ : حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ : سَأَلْتُ الزُّهْرِيَّ : أَيُّ أَزْوَاجِ النَّبِيِّ ﷺ اسْتَعَاذَتْ مِنْهُ؟ قَالَ : أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ ابْنَةَ الْجَوْنِ لَمَّا أُدْخِلَتْ عَلَى رَسُولِ اللَّهِ ﷺ وَدَنَا مِنْهَا قَالَتْ : أَعُوذُ بِاللَّهِ مِنْكَ، فَقَالَ لَهَا : «لَقَدْ عُدْتِ بِعَظِيمِ الْحَقِي بِأَهْلِكَ».

قَالَ أَبُو عَبْدِ اللَّهِ : رَوَاهُ حَجَّاجُ بْنُ أَبِي مَنِيعٍ، عَنْ جَدِّهِ، عَنِ الزُّهْرِيَّ : أَنَّ عُرْوَةَ أَخْبَرَهُ، أَنَّ عَائِشَةَ قَالَتْ .

5255. Narrated Abū Usaid رضي الله عنه : We

٥٢٥٥ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا

- (1) (H. 5252) If, out of foolishness somebody divorces his wife while she is menstruating, the divorce is valid. (*Fath Al-Bārī*).
- (2) (H. 5253) i.e., one of the three divorces.
- (3) (H. 5254) “Return to your family” is an indirect way of saying: “You are divorced.”

went out with the Prophet ﷺ to a garden called Ash-Shauṭ till we reached two walls between which we sat down. The Prophet ﷺ said, "Sit here," and went in (the garden). Al-Jauniya (a lady from Banī Jaun) had been brought (as a bride for the Prophet ﷺ) and lodged in a house in a date-palm garden in the home of Umaima bint An-Nu'mān bin Sharāḥil, and her wet nurse was with her. When the Prophet ﷺ entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet ﷺ raised his hand to pat her so that she might become tranquil (as she did not know that he is Allāh's Messenger). She said, "I seek refuge with Allāh from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet ﷺ came out to us and said, "O Abū Usaid! Give her two white linen dresses to wear and let her go back to her family (i.e. she is divorced)."

5256, 5257. Narrated Sahl and Abū Usaid: The Prophet ﷺ married Umaima bint Sharāḥil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ﷺ ordered Abū Usaid to prepare her and dress her with two white linen dresses [and let her go back to her family (i.e. she is divorced)]. (See Hadīth No.5637).

عَبْدُ الرَّحْمَنِ بْنِ عَسِيلٍ، عَنْ حَمْرَةَ
بِنِ أَبِي أُسَيْدٍ، عَنْ أَبِي أُسَيْدٍ رَضِيَ
اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ
حَتَّى انْطَلَقْنَا إِلَى حَائِطٍ يُقَالُ لَهُ:
الشَّوْطُ، حَتَّى انْتَهَيْنَا إِلَى حَائِطَيْنِ
فَجَلَسْنَا بَيْنَهُمَا، فَقَالَ النَّبِيُّ ﷺ:
«اجْلِسُوا هَاهُنَا» وَدَخَلَ. وَقَدْ آتَيْتِ
بِالْجَوِيَّةِ، فَأَنْزَلْتِ فِي بَيْتٍ فِي نَخْلٍ
فِي بَيْتِ أُمَيْمَةَ بِنْتِ التُّعْمَانِ بْنِ
شَرَاخِيلَ وَمَعَهَا دَائِبَتُهَا حَاضِنَةٌ لَهَا،
فَلَمَّا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ قَالَ:
«هَبِي نَفْسِكَ لِي»، قَالَتْ: وَهَلْ تَهَبُ
الْمَلِكَةَ نَفْسَهَا لِلشُّوقَةِ؟ قَالَ: فَأَهْوَى
بِيَدِهِ يَضَعُ يَدَهُ عَلَيْهَا لِيَسْكُرَنَ، فَقَالَتْ:
أَعُوذُ بِاللَّهِ مِنْكَ، فَقَالَ: «قَدْ عُدْتُ
بِمَعَاذِ»، ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: «يَا أَبَا
أُسَيْدٍ، اكْسُهَا رَازِقِيَيْنِ، وَأَلْحِفْهَا
بِأَهْلِهَا». [انظر: ٥٢٥٧]

٥٢٥٦، ٥٢٥٧ - وَقَالَ الْحُسَيْنُ
بُنُ الْوَلِيدِ النَّيْسَابُورِيُّ، عَنْ عَبْدِ
الرَّحْمَنِ، عَنْ عَبَّاسِ بْنِ سَهْلٍ، عَنْ
أَبِيهِ وَأَبِي أُسَيْدٍ قَالَا: تَزَوَّجَ النَّبِيُّ ﷺ
أُمَيْمَةَ بِنْتِ شَرَاخِيلَ، فَلَمَّا أُدْخِلَتْ
عَلَيْهِ بَسَطَ يَدَهُ إِلَيْهَا، فَكَأَنَّهُا كَرِهَتْ
ذَلِكَ، فَأَمَرَ أَبَا أُسَيْدٍ أَنْ يُجَهِّزَهَا
وَيَكْسُوَهَا ثَوْبَيْنِ رَازِقِيَيْنِ. [راجع:

[٥٢٥٥

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا