



5325, 5326. Narrated Qāsim: 'Urwa said to 'Āishah رَضِيَ اللهُ عَنْهَا "Do you know so-and-so, the daughter of Al-Ḥakam? Her husband divorced her irrevocably and she left (her husband's house)." 'Āishah said, "What a bad thing she has done!" 'Urwa said (to 'Āishah), "Haven't you heard the statement of Fāṭima?" 'Āishah replied, "It is not in her favour to mention." 'Urwa added, 'Āishah reproached (Fāṭima) severely and said, "Fāṭima was in a lonely place, and she was prone to danger, so the Prophet ﷺ allowed her (to go out of her husband's house)."<sup>(1)</sup>

(42) CHAPTER. If a divorced lady is afraid that she may be attacked in her husband's house or that she may abuse her husband's family (she has the right to leave her husband's house).

5327, 5328. Narrated 'Urwa: 'Āishah disapproved of what Fāṭima used to say.<sup>(2)</sup>

(43) CHAPTER. The Statement of Allāh تعالى:

- (1) (H. 5325) Fāṭima was divorced and came to the Prophet ﷺ and said, "My husband has divorced me twice, and I am afraid that somebody may attack me in my house." The Prophet ﷺ allowed her to move to her parent's house.  
 (2) (H. 5327) See *Ḥadīth* 5323.

٥٣٢٥، ٥٣٢٦ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: قَالَ عُرْوَةُ لِعَائِشَةَ: أَلَمْ تَرِي إِلَى فُلَانَةِ بِنْتِ الْحَكَمِ؟ طَلَّقَهَا زَوْجَهَا الْبَتَّةَ فَخَرَجَتْ، فَقَالَتْ: بِنْسَ مَا صَنَعْتُ. قَالَ: أَلَمْ تَسْمَعِي قَوْلَ فَاطِمَةَ؟ قَالَتْ: أَمَا إِنَّهُ لَيْسَ لَهَا خَيْرٌ فِي ذِكْرِ هَذَا الْحَدِيثِ. وَزَادَ ابْنُ أَبِي الزِّنَادِ، عَنْ هِشَامٍ، عَنْ أَبِيهِ: عَابَتْ عَائِشَةُ أَشَدَّ الْعَيْبِ وَقَالَتْ: إِنَّ فَاطِمَةَ كَانَتْ فِي مَكَانٍ وَحِشٍ فَخِيفَ عَلَى نَاحِيَتِهَا، فَلِذَلِكَ أَرْخَصَ لَهَا النَّبِيُّ ﷺ. [راجع: ٥٣٢١، ٥٣٢٢]

(٤٢) بَابُ الْمُطَلَّقةِ إِذَا خِيفَ عَلَيْهَا فِي مَسْكَنِ زَوْجِهَا أَنْ يُقْتَحَمَ عَلَيْهَا أَوْ تَبْدُو عَلَى أَهْلِهَا بِفَاحِشَةٍ

٥٣٢٧، ٥٣٢٨ - حَدَّثَنِي حَبَّانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ. [راجع: ٥٣٢١، ٥٣٢٢]

(٤٣) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَلَا يَحِلُّ لهنَّ أَنْ يَكُنَّ مَا خَلَقَ اللَّهُ فِي

“And it is not lawful for them to conceal what Allāh has created in their wombs.”  
(V.2:228)

(It means) the menses or pregnancy.

5329. Narrated ‘Āishah رضي الله عنها: When Allāh’s Messenger ﷺ decided to leave Makkah after the *Hajj*, he saw Ṣafīyya, sad and standing at the entrance of her tent. He said to her, “*Aqra* (or) *Ḥalqa*! You will detain us. Did you perform *Ṭawāf-al-Ifāda* on the day of *Nahr*? She said, “Yes.” He said, “Then you can depart.”

(44) CHAPTER. “And their husbands have the better right to take them (divorced ladies) back,” (V.2:228) during the period of the *Idda*. And how will a person retain his wife he has divorced once or twice?

And His Statement :

“...do not prevent them...” (V.2:232)

5330. Narrated Al-Ḥasan: Ma’quīl gave his sister in marriage and later her husband divorced her once.

5331. Narrated Al-Ḥasan: The sister of Ma’quīl bin Yaṣār was married to a man and then that man divorced her and remained away from her till her period of the *Idda* expired. Then he demanded for her hand in marriage, but Ma’quīl got angry out of pride and haughtiness and said, “He kept away from her when he could still retain her, and now he demands her hand again?” So Ma’quīl disagreed to re-marry her to him. Then Allāh revealed :

أَرْحَامِهِنَّ ﴿ [البقرة: ٢٢٨] مِنَ الْحَيْضِ  
وَالْحَمَلِ

٥٣٢٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ  
حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ،  
عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ  
رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا أَرَادَ  
رَسُولُ اللَّهِ ﷺ أَنْ يَنْفِرَ إِذَا صَفِيَّةُ عَلَى  
بَابِ حَبَائِهَا كَثِيبَةً، فَقَالَ لَهَا: «عَقْرَى  
أَوْ حَلْقَى، إِنَّكَ لِحَابِسْتُنَا، أَكُنْتَ  
أَفْضَتِ يَوْمَ النَّحْرِ؟» قَالَتْ: نَعَمْ،  
قَالَ: «فَانْفِرِي إِذَا». [راجع: ٢٩٤]

(٤٤) بَابُ: ﴿وَمَوْلَاهُنَّ أَحَقُّ بِرِيحِنَ﴾  
[البقرة: ٢٢٨] فِي الْعِدَّةِ، وَكَيْفَ يُرَاجَعُ  
الْمَرْأَةُ إِذَا طَلَّقَهَا وَاحِدَةً أَوْ ثِنْتَيْنِ؟  
وَقَوْلُهُ: ﴿فَلَا تَعْضُلُوهُنَّ﴾

٥٣٣٠ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا  
عَبْدُ الْوَهَّابِ: حَدَّثَنَا يُوسُفُ، عَنِ  
الْحَسَنِ قَالَ: زَوَّجَ مَعْقِلٌ أُخْتَهُ فَطَلَّقَهَا  
تَطْلِيقَةً. [راجع: ٤٥٢٩]

٥٣٣١ - وَحَدَّثَنِي مُحَمَّدٌ بْنُ  
الْمُنْتَنِي: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا  
سَعِيدٌ، عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ: أَنَّ  
مَعْقِلَ بْنَ يَسَارٍ كَانَتْ أُخْتُهُ تَحْتَ  
رَجُلٍ فَطَلَّقَهَا ثُمَّ خَلَى عَنْهَا حَتَّى  
انْقَضَتْ عِدَّتُهَا ثُمَّ خَطَبَهَا، فَحَوِي  
مَعْقِلٌ مِنْ ذَلِكَ أَنْفًا فَقَالَ: خَلَى عَنْهَا

“When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands....” (V.2:232)

So the Prophet ﷺ sent for Ma'qu'il and recited to him (Allāh's Order) and consequently Ma'qu'il gave up his pride and haughtiness and yielded to Allāh's Order.

5332. Narrated Nāfi': Ibn 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ divorced his wife during her menses. Allāh's Messenger ﷺ ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her. And that is the period Allāh has fixed for divorcing women. Whenever 'Abdullāh (bin 'Umar) was asked about that, he would say to the questioner, “If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn).” Ibn 'Umar further said, “Would that you (people) only give one or two divorces, because the Prophet ﷺ has ordered me so.”

(45) CHAPTER. To take back one's wife (if she is divorced) while in her menses.

5333. Narrated Yūnus bin Jubair: Ibn 'Umar divorced his wife while she was having her menses. 'Umar asked the Prophet ﷺ who said, “Order him (your son) to take her back, and then divorced her before her period of

وَهُوَ يَقْدِرُ عَلَيْهَا، ثُمَّ يَخْطُبُهَا، فَحَالَ بَيْنَهُ وَبَيْنَهَا، فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَنْتَنَ أَجَلَهُنَّ فَلَا تَمْضُلُوهُنَّ﴾ [البقرة: ٢٣٢] إِلَى آخِرِ الْآيَةِ، فَدَعَاهُ رَسُولُ اللَّهِ ﷺ فَقَرَأَ عَلَيْهِ فَتَرَكَ الْحِمِيَّةَ وَاسْتَقَادَ لِأَمْرِ اللَّهِ. [راجع: ٤٥٢٩]

٥٣٣٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيْقَةً وَاحِدَةً، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُرَاجِعَهَا ثُمَّ يُمَسِّكُهَا حَتَّى تَطْهَرَ ثُمَّ تَحِيضُ عِنْدَهُ حَيْضَةً أُخْرَى، ثُمَّ يُمَهِّلُهَا حَتَّى تَطْهَرَ مِنْ حَيْضِهَا. فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهَرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا. فَبَلَغَ الْعِدَّةَ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ. وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ قَالَ لِأَحَدِهِمْ: إِنْ كُنْتَ طَلَّقْتَهَا ثَلَاثًا فَقَدْ حَرَمْتَ عَلَيْكَ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ. وَزَادَ فِيهِ غَيْرُهُ عَنِ اللَّيْثِ: حَدَّثَنِي نَافِعٌ: قَالَ ابْنُ عُمَرَ: لَوْ طَلَّقْتَ مَرَّةً أَوْ مَرَّتَيْنِ، فَإِنَّ النَّبِيَّ ﷺ أَمَرَنِي بِهَذَا. [راجع: ٤٩٠٨]

(٤٥) بَابُ مُرَاجَعَةِ الْحَائِضِ

٥٣٣٣ - حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا يَزِيدُ ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ: حَدَّثَنِي يُونُسُ بْنُ جُبَيْرٍ:

the 'Idda has elapsed." I asked Ibn 'Umar, "Will that divorce (during the menses) be counted?" He replied, "If somebody become helpless and behaves foolishly (will his foolishness be an excuse for his misbehaviour)?" [See *Hādīth* No.5252].

**(46) CHAPTER. A widow should mourn for four months and ten days.**

And Az-Zuhrī said: I think that a widowed girl should not put perfume, for she has to observe the period of the 'Idda.

Narrated Ḥumaid bin Nāfi' : Zainab bint Abū Salama told me these (following) three narrations :

5334. Zainab said: I went to Umm Ḥabība, the wife of the Prophet ﷺ when her father, Abū Sufyān bin Ḥarb had died. Umm Ḥabība asked for a perfume which contained yellow scent (*Khalūq*) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, "By Allāh, I am not in need of perfume, but I have heard Allāh's Messenger ﷺ saying, 'It is not lawful for a lady who believes in Allāh and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days'."

سَأَلْتُ ابْنَ عُمَرَ فَقَالَ: طَلَّقَ ابْنُ عُمَرَ  
أُمَّرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرَ النَّبِيَّ  
ﷺ، قَالَ: مُرُهُ أَنْ يُرَاجِعَهَا ثُمَّ يَطْلُقَ  
مِنْ قُبُلِ عِدَّتِهَا. قُلْتُ: أَفْتَعْتَدُ بِتِلْكَ  
التَّطْلِيقَةِ؟ قَالَ: أَرَأَيْتَ إِنْ عَجَزَ  
وَاسْتَحَمَقَ؟. [راجع: ٤٩٠٨]

(٤٦) **بَابُ** تُحَدُّ الْمَوْتَوَى عَنْهَا أَرْبَعَةٌ  
أَشْهُرٌ وَعَشْرًا،

وَقَالَ الزُّهْرِيُّ: لَا أَرَى أَنْ تَقْرَبَ  
الصَّبِيَّةَ الطَّيِّبَةَ لِأَنَّ عَلَيْهَا الْعِدَّةَ.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا  
مَالِكٌ: عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ  
مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ  
حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبِ ابْنَةِ أَبِي  
سَلَمَةَ: أَنَّهَا أَخْبَرَتْهُ هَذِهِ الْأَحَادِيثَ  
الثَّلَاثَةَ.

٥٣٣٤ - قَالَتْ زَيْنَبُ: دَخَلْتُ  
عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ  
تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ بْنِ حَرْبٍ.  
فَدَعَتْ أُمَّ حَبِيبَةَ بِطَيْبٍ فِيهِ صُفْرَةٌ  
خَلُوقٌ أَوْ غَيْرُهُ فَدَهَنْتُ مِنْهُ جَارِيَةَ ثُمَّ  
مَسَّتْ بِعَارِضِيهَا ثُمَّ قَالَتْ: وَاللَّهِ مَا  
لِي بِالطَّيِّبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي  
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا  
يَجِلُّ لِامْرَأَةٍ تُوْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ  
إِلَّا عَلَى زَوْجِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

[راجع: ١٢٨٠]

5335. Zainab further said: I went to Zainab bint Jahsh when her brother died. She asked for perfume, and used some of it and said, "By Allāh, I am not in need of perfume. but I have heard Allāh's Messenger ﷺ saying on the pulpit, 'It is not lawful for a lady who believes in Allāh and the Last Day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.'"

5336. Zainab further said: I heard my mother, Umm Salama saying that a woman came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eyes?" Allāh's Messenger ﷺ replied, "No," twice or thrice. (Every time she repeated her question) he said, "No." Then Allāh's Messenger ﷺ added, "It is just a matter of four months and ten days. In the Pre-Islāmic Period of Ignorance a widow among you should throw a globe of dung when one year has elapsed."

5337. Humaid said: I said to Zainab, "What does throwing a globe of dung when one year had elapsed mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her skin (body) against it. The animal against which she would rub her skin (body) would scarcely survive. Only then she would come out of her

٥٣٣٥ - قَالَتْ زَيْنَبُ: فَدَخَلْتُ عَلَى زَيْنَبِ ابْنَةِ جَحْشِ بْنِ تُوفِيِّ أَخُوها، فَدَعَتُ بِطِيبٍ، فَمَسَّتْ مِنْهُ ثُمَّ قَالَتْ: أَمَا وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لَا يَجِلُّ لِمَرْأَةٍ تُوْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ فَوْقَ ثَلَاثِ لَيَالٍ، إِلَّا عَلَى زَوْجِ أَرْبَعَةِ أَشْهُرٍ وَعَشْرًا». [راجع: ١٢٨٢]

٥٣٣٦ - قَالَتْ زَيْنَبُ: وَسَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَتِي تُوفِي عَنْهَا زَوْجُهَا وَقَدْ اشْتَكَّتْ عَيْنَهَا أَفَنَكِّحُهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا»، مَرَّتَيْنِ أَوْ ثَلَاثًا، كُلُّ ذَلِكَ يَقُولُ: «لَا». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ». [انظر:

[٥٧٠٦، ٥٣٣٨]

٥٣٣٧ - قَالَ حُمَيْدٌ: فَقُلْتُ لِرَزِينَبَ: وَمَا تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ؟ فَقَالَتْ زَيْنَبُ: كَانَتْ الْمَرْأَةُ إِذَا تُوفِي عَنْهَا زَوْجُهَا دَخَلَتْ جِحْشًا وَلَبِسَتْ شَرَّ ثِيَابِهَا وَلَمْ تَمَسَّ طِيبًا حَتَّى تَمُرَّ بِهَا سَنَةٌ، ثُمَّ تُؤْتَى بِدَابَّةٍ حِمَارٍ أَوْ شَاةٍ أَوْ طَائِرٍ فَتَمْتَضُّ بِهِ، فَقَلَّمَا تَمْتَضُّ بِشَيْءٍ إِلَّا مَاتَ. ثُمَّ

room, whereupon she would be given a globe of dung which she would throw away and then she would use whatsoever the scent she liked or the other.”

(47) CHAPTER. Can a mourning lady use Kohl?

5338. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: A woman was bereaved of her husband and her relatives worried about her eyes (which were inflamed from a disease). They came to Allāh's Messenger ﷺ and asked him to allow them to treat her eyes with kohl, but he said, "She should not apply kohl to her eyes. (In the Pre-Islāmic Period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung. Nay, (she cannot use kohl) till four months and ten days have passed."

5339. Narrated Umm Ḥabība: The Prophet ﷺ said, "It is not lawful for a Muslim woman who believes in Allāh and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days."

5340. Narrated Umm 'Aṭīyya: We were forbidden to mourn for more than three days except for a husband.

تَخْرُجُ فْتُعْطَى بَعْرَةَ فَتَرْمِي بِهَا نَمًّا  
تُرَاجِعُ بَعْدَ مَا شَاءَتْ مِنْ طِيبٍ أَوْ  
غَيْرِهِ. سَأَلَ مَالِكٌ رَحِمَهُ اللهُ: مَا  
تَقْتَضِي بِهِ؟ قَالَ: تَمَسَّحُ بِهِ جِلْدَهَا.

(٤٧) بَابُ الْكُحْلِ لِلْحَادَةِ

٥٣٣٨ - حَدَّثَنَا آدَمُ بْنُ أَبِي  
إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا حُمَيْدُ بْنُ  
نَافِعٍ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ  
أُمِّهَا: أَنَّ امْرَأَةً تُوْفِيَ زَوْجَهَا، فَحَشُوا  
عَلَى عَيْنَيْهَا، فَأَتَوْا عَلَى رَسُولِ اللهِ  
ﷺ فَاسْتَأْذَنُوهُ فِي الْكُحْلِ، فَقَالَ: «لَا  
تَكْتَحِلْ، قَدْ كَانَتْ إِحْدَاكُنَّ تَمُكُّتُ فِي  
شَرِّ أَحْلَاسِهَا أَوْ شَرِّ بَيْتِهَا، فَإِذَا كَانَ  
حَوْلُ فَمَرٍّ كَلْبٌ رَمَتْ بِبَعْرَةٍ. فَلَا حَتَّى  
تَمُضِيَ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

[راجع: ٥٣٣٦]

٥٣٣٩ - وَسَمِعْتُ زَيْنَبَ ابْنَةَ أُمِّ  
سَلَمَةَ تُحَدِّثُ عَنْ أُمِّ حَبِيبَةَ: أَنَّ النَّبِيَّ  
ﷺ قَالَ: «لَا يَجِلُّ لِامْرَأَةٍ مُسْلِمَةٍ  
تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدِّثَ فَوْقَ  
ثَلَاثَةِ أَيَّامٍ إِلَّا عَلَى زَوْجِهَا أَرْبَعَةَ  
أَشْهُرٍ وَعَشْرًا». [راجع: ١٢٨٠]

٥٣٤٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
بِشْرٌ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ  
مُحَمَّدِ بْنِ سِيرِينَ: قَالَتْ أُمُّ عَطِيَّةَ:  
نُهِنَا أَنْ نُحَدِّثَ أَكْثَرَ مِنْ ثَلَاثِ إِلَّا  
بِزَوْجٍ. [راجع: ٣٠٣]

(48) CHAPTER. *Qusf* (incense) may be used by a mourning lady after being cleaned from her menses.

5341. Narrated Umm 'Aṭiyya: We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn for four months and ten days (while in the mourning period) we were not allowed to put kohl in our eyes, nor perfume ourselves, nor wear dyed clothes, except a garment of *'Aṣb* (special clothes made in Yemen). But it was permissible for us that when one of us became clean from her menses and took a bath, she could use a piece of a certain kind of incense. And it was forbidden for us to follow funeral processions.

(٤٨) بَابُ الْقُسْفِ لِلْحَادَّةِ عِنْدَ الطَّهْرِ

٥٣٤١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ  
الْوَهَّابِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ  
أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ  
قَالَتْ: كُنَّا نُنْهَى أَنْ نُحَدِّدَ عَلَى مَيِّتٍ  
فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجِ أَرْبَعَةَ أَشْهُرٍ  
وَعَشْرًا، وَلَا نَكْتَجِلُ، وَلَا نَطَيِّبُ،  
وَلَا نَلْبَسُ تَوْبًا مَضْبُوعًا إِلَّا تَوْبَ  
عَضْبٍ. وَقَدْ رُحِّصَ لَنَا عِنْدَ الطَّهْرِ  
إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا فِي  
نُبْدَةٍ مِنْ كُسْتِ أَطْفَارٍ، وَكُنَّا نُنْهَى عَنِ  
اتِّبَاعِ الْجَنَائِزِ. [راجع: ٣١٣]

قَالَ أَبُو عَبْدِ اللَّهِ: الْقُسْفُ  
وَالْكُسْتُ مِثْلُ الْكَافُورِ وَالْقَافُورِ.  
نُبْدَةٌ: قِطْعَةٌ.

(49) CHAPTER. A mourning lady can wear clothes of *'Aṣb* (a kind of Yemenese cloth that is very coarse).

5342. Narrated Umm 'Aṭiyya: The Prophet ﷺ said, "It is not lawful for a lady who believes in Allāh and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of *'Aṣb*."

(٤٩) بَابُ: تَلْبَسُ الْحَادَّةُ ثِيَابَ  
الْعَضْبِ

٥٣٤٢ - حَدَّثَنَا الْفَضْلُ بْنُ  
دُكَيْنٍ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ،  
عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ  
عَطِيَّةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «لَا  
يَجِلُّ لِأَمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
أَنْ تُحَدِّدَ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ  
فَإِنَّهَا لَا تَكْتَجِلُ وَلَا تَلْبَسُ تَوْبًا  
مَضْبُوعًا إِلَّا تَوْبَ عَضْبٍ». [راجع:

[٣١٣]

5343. Umm 'Aṭiyya added: The Prophet ﷺ said, "She should not use perfume except

٥٣٤٣ - وَقَالَ الْأَنْصَارِيُّ:

when she becomes clean from her menses whereupon she can use *Qust* and *Azfar* (two kinds of incense).”

حَدَّثَنَا هِشَامٌ: حَدَّثَنَا حَفْصَةُ: حَدَّثَنِي  
أُمُّ عَطِيَّةَ: نَهَى النَّبِيُّ ﷺ، وَلَا تَمَسَّ  
طَبِيأً إِلَّا أَدْنَى طَهْرَهَا إِذَا طَهَّرَتْ بُدَّةً  
مِنْ قُسْطٍ وَأَظْفَارٍ.

قال أبو عبد الله: القسطن والكسنة

مثل الكافور والقافور. [راجع: ٣١٣]

(50) CHAPTER. “And those of you who die, and leave behind wives.. (up to).. and Allāh is Well-Acquainted with what you do.” (V.2:234)

(٥٠) بَابُ: ﴿وَالَّذِينَ يَتَّقُونَ مِنكُمْ وَيَدْرُونَ أَرْوَاجًا﴾ إِلَى قَوْلِهِ: ﴿خَيْرٌ﴾ [البقرة: ٢٣٤].

5344. Narrated Mujāhid: (regarding the Verse).

٥٣٤٤ - حَدَّثَنِي إِسْحَاقُ بْنُ

“And those of you who die and leave wives behind...”<sup>(1)</sup>

مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عِبَادَةَ:

That was the period of the ‘*Idda*’ which the widow was obliged to spend in the house of the late husband.

حَدَّثَنَا شَيْبَلٌ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ

Then Allāh revealed:

مُجَاهِدٍ ﴿وَالَّذِينَ يَتَّقُونَ مِنكُمْ وَيَدْرُونَ

“And those of you who die and leave behind wives should bequeath for their wives a year’s maintenance and residence without turning them out, but if they leave, there is no sin on you for what they do of themselves, provided it is honourable (e.g. lawful marriage).” (V.2:240)

أَرْوَاجًا﴾ قَالَ: كَانَتْ هَذِهِ الْعِدَّةُ تَعْتَدُ

Mujāhid said: Allāh has ordered that a widow has the right to stay for seven months and twenty days with her husband’s relatives through her husband’s will and testament so that she will complete the period of one year (of ‘*Idda*’). But the widow has the right to stay that extra period or go out of her husband’s house as is indicated by the Statement of Allāh:

عِنْدَ أَهْلِ زَوْجِهَا وَاجِبًا، فَأَنْزَلَ اللَّهُ

“...without turning them out, but if they (wives) leave, there is no sin on you...” (V.2:240)

﴿وَالَّذِينَ يَتَّقُونَ مِنكُمْ وَيَدْرُونَ

أَرْوَاجًا وَصِيَّةً لِأَرْوَاجِهِمْ مَنَعًا إِلَى الْحَوْلِ

غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ

عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنفُسِهِنَّ مِنْ

مَقْرُوبٍ﴾ قَالَ: جَعَلَ اللَّهُ لَهَا تَمَامَ

السَّنَةِ سَبْعَةَ أَشْهُرٍ وَعِشْرِينَ لَيْلَةً

وَصِيَّةً، إِنْ شَاءَتْ سَكَتَتْ فِي

وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ، وَهُوَ

قَوْلُ اللَّهِ تَعَالَى: ﴿غَيْرَ إِخْرَاجٍ، فَإِنْ

خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ﴾ فَالْعِدَّةُ

كَمَا هِيَ وَاجِبٌ عَلَيْهَا، زَعَمَ ذَلِكَ

عَنْ مُجَاهِدٍ.

(1) (H. 5344) They shall wait concerning themselves, four months and ten days. (V.2:234)

Ibn 'Abbās said: The above Verse has abrogated (cancelled) the order of spending the period of the 'Idda at her late husband's house, and so she could spend her period of the 'Idda wherever she likes. And Allāh says: "Without turning them out..."

'Aṭā said: If she would, she could spend her period of the 'Idda at her husband's house, and live there according to her (husband's) will and testament, and if she would, she could go out (of her husband's house) as Allāh says:

"There is no sin on you for what they do of themselves." (V.2:240)

'Aṭā added: Then the Verses of inheritance were revealed and the order of residence (for the widow) was abrogated (cancelled), and she could spend her period of the 'Idda wherever she would like, and she was no longer entitled to be provided with residence by her husband's family.

5345. Narrated Zainab bint Umm Salama: When Umm Ḥabība bint Abi Sufyān was informed of her father's death, she asked for perfume and rubbed it over her arms and said, "I am not in need of perfume, but I have heard the Prophet ﷺ saying, 'It is not lawful for a lady who believes in Allāh and the Last Day to mourn for more than three days except for her husband for whom the (mourning) period is four months and ten days'."

وَقَالَ عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ:  
نَسَخَتْ هَذِهِ الْآيَةَ عِدَّتَهَا عِنْدَ أَهْلِهَا  
فَتَعَتَّدُ حَيْثُ شَاءَتْ، وَقَوْلُ اللَّهِ  
تَعَالَى: ﴿عَيَّرَ إِخْرَاجٌ﴾. وَقَالَ  
عَطَاءٌ: إِنْ شَاءَتْ اعْتَدَّتْ عِنْدَ أَهْلِهَا  
وَسَكَنَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ  
خَرَجَتْ لِقَوْلِ اللَّهِ: ﴿فَلَا جُنَاحَ عَلَيْكُمْ  
فِيمَا فَعَلْتُمْ فِي أَنْفُسِكُمْ﴾ قَالَ عَطَاءٌ:  
ثُمَّ جَاءَ الْمِيرَاثُ فَنَسَخَ السُّكْنَى فَتَعَتَّدُ  
حَيْثُ شَاءَتْ وَلَا سُكْنَى لَهَا.

[راجع: ٤٥٣١]

٥٣٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ،  
عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ  
بْنِ عَمْرٍو بْنِ حَزْمٍ: حَدَّثَنِي حُمَيْدُ بْنُ  
نَافِعٍ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ  
أُمِّ حَبِيبَةَ ابْنَةِ أَبِي سُفْيَانَ: لَمَّا جَاءَهَا  
نَعْيُ أَبِيهَا دَعَتْ بِطِيبٍ فَمَسَحَتْ  
ذِرَاعَيْهَا وَقَالَتْ: مَا لِي بِالطِّيبِ مِنْ  
حَاجَةٍ لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ  
يَقُولُ: «لَا يَجِلُّ لِامْرَأَةٍ تُوْمِرُ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ تُجَدُّ عَلَى مَيِّتٍ فَوْقَ  
ثَلَاثٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ  
وَعَشْرًا». [راجع: ١٢٨٠]

(51) CHAPTER. What is said regarding the earnings of a prostitute and the illegal wedding.

(٥١) بَابُ مَهْرِ الْبَغِيِّ وَالنِّكَاحِ  
الْفَاسِدِ،