

خَلْفَهُ وَمَدَّ الْحِجَابَ بَيْنَهَا وَبَيْنَ النَّاسِ. [راجع: ٣٧١]

(14) CHAPTER. Whoever regarded the manumission of a slave-girl as her *Mahr*.

(١٤) بَابُ مَنْ جَعَلَ عِتْقَ الْأَمَةِ صَدَاقًا

5086. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ manumitted Ṣafīyya and regarded her manumission as her *Mahr*.

٥٠٨٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ وَشُعَيْبِ بْنِ الْحِجَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْتَقَ صَفِيَّةَ وَجَعَلَ عِتْقَهَا صَدَاقًا.

(15) CHAPTER. The marrying of the poor by virtue of the Statement of Allāh تعالى: "If they be poor, Allāh will enrich them out of His Bounty." (V.24 :32)

(١٥) بَابُ تَزْوِيجِ الْمُتَسَرِّ، لِقَوْلِهِ تَعَالَى: ﴿إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ﴾ [النور: ٣٢]

5087. Narrated Sahl bin Sa'd As-Sā'idī: A woman came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I have come to give you myself in marriage (without *Mahr*)."  
Allāh's Messenger ﷺ looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his Companions got up and said, "O Allāh's Messenger! If you are not in need of her, then marry her to me."  
The Prophet ﷺ said, "Have you got something to offer (as a *Mahr*)?" The man said, "No, by Allāh, O Allāh's Messenger!"  
The Prophet ﷺ said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allāh, I have not found anything." Allāh's Messenger ﷺ said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allāh, O Allāh's Messenger! I could not find even an iron ring, but this is my *Izār*"<sup>(1)</sup>

٥٠٨٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، حِثُّتُ أَهْبَ لَكَ نَفْسِي، قَالَ: فَتَنَظَّرَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ فَصَعَدَ النَّظَرَ فِيهَا وَصَوَّبَهُ ثُمَّ طَاطَأَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ، فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا، فَقَالَ: «وَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟» قَالَ: لَا، وَاللَّهِ يَا رَسُولَ اللَّهِ. فَقَالَ: «أَذْهَبَ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا؟» فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا،

(1) (H. 5087) A garment to cover the lower part of the body.

(waistsheet).” He had no *Ridā*<sup>(1)</sup>. He added, “I give half of it to her.” Allāh’s Messenger ﷺ said, “What will she do with your *Izār*? If you wear it, she will be naked, and if she wears it, you will be naked.” So that man sat down for a long while and then got up (to depart). When Allāh’s Messenger ﷺ saw him going, he ordered that he be called back. When he came, the Prophet ﷺ said, “How much of the Qur’ān do you know?” He said, “I know such *Sūrah* and such *Sūrah*,” “Do you know them by heart?” He replied, “Yes.” The Prophet ﷺ said, “Go, I marry her to you for that much of the Qur’ān which you have.”

وَاللّٰهُ مَا وَجَدْتُ شَيْئًا، فَقَالَ رَسُولُ اللّٰهِ ﷺ: «انظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ». فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا، وَاللّٰهُ يَا رَسُولَ اللّٰهِ وَلَا خَاتَمًا مِنْ حَدِيدٍ وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ: مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ، فَقَالَ رَسُولُ اللّٰهِ ﷺ: «مَا تَصْنَعُ بِإِزَارِكِ؟ إِنْ لَيْسَتْ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَيْسَتْ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ»، فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ، فَرَأَى رَسُولَ اللّٰهِ ﷺ مُوَلِيًّا فَأَمَرَ بِهِ فُدْعِي، فَلَمَّا جَاءَ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِيَ سُورَةٌ كَذَا وَسُورَةٌ كَذَا، عَدَّهَا، فَقَالَ: «تَقْرَأُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟» قَالَ: نَعَمْ، قَالَ: «أَذْهَبَ فَقَدْ مَلَكَتْكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ». [راجع: ٢٣١٠]

(16) CHAPTER. (Both husband and wife) should have the same religion.

And the Statement of Allāh تعالى:

“And it is He Who has created man from water; and has appointed for him kindred by blood and kindred by marriage.” (V.25:54)

5088. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Abū Ḥudhaifa bin ‘Utba bin Rab‘a bin ‘Abd-Shams who had witnessed the battle of Badr along with the Prophet ﷺ, adopted Sālim as his son, to whom he married his niece, Hind bin Al-Walid bin ‘Utba bin Rab‘a; and Sālim was the freed slave of an *Anṣārī* woman, just as the Prophet ﷺ, had adopted Zaid as his son. It was the custom in the pre-Islāmic

(١٦) بَابُ الْأَكْفَاءِ فِي الدِّينِ،

وقوله: ﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ

بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا﴾ الْآيَةُ [الفرقان: ٥٤].

٥٠٨٨ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ أَبَا حُدَيْفَةَ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ النَّبِيِّ ﷺ نَبَى

(1) (H. 5087) A garment to cover the upperpart of the body.

period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allāh revealed the Divine Verses: "Call them (adopted sons) by (the names of) their fathers (up to) and *Mawālikum* (your freed slaves)." (V.33:5), the adopted persons were called by their father's names. The one whose father was not known, would be regarded as a *Mawlā* and your brother in religion. Later on Sahla bint Suhail bin 'Amr Al-Qurashī Al-'Āmirī - and she was the wife of Ḥudhaifa bin 'Utba - came to the Prophet ﷺ and said, "O Allāh's Messenger! We used to consider Sālim as our (adopted) son, and now Allāh has revealed what you know (regarding adopted sons)." The subnarrator then mentioned the rest of the narration. (See H. 4000)

سَالِمًا وَأَنْكَحَهُ بِنْتِ أَخِيهِ هِنْدًا بِنْتُ  
الْوَلِيدِ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ وَهُوَ مَوْلَى  
لِامْرَأَةٍ مِنَ الْأَنْصَارِ، كَمَا تَبَيَّنَ النَّبِيُّ  
ﷺ زَيْدًا. وَكَانَ مِنْ تَبَنَى رَجُلًا فِي  
الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ إِلَيْهِ وَوَرِثَ مِنْ  
مِيرَاثِهِ، حَتَّى أَنْزَلَ اللَّهُ ﴿أَدْعُوهُمْ  
لِأَبَائِهِمْ﴾ إِلَى قَوْلِهِ: ﴿وَمَوْلَاكُمْ﴾  
فَرُدُّوهُ إِلَى آبَائِهِمْ. فَمَنْ لَمْ يُعْلَمْ لَهُ  
أَبٌ كَانَ مَوْلَى وَأَحَا فِي الدِّينِ.  
فَجَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بْنِ عَمْرِو  
الْقُرَشِيِّ ثُمَّ الْعَامِرِيِّ - وَهِيَ امْرَأَةُ  
أَبِي حُدَيْفَةَ بْنِ عُتْبَةَ - النَّبِيِّ ﷺ  
فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نَرَى  
سَالِمًا وَوَلَدًا، وَقَدْ أَنْزَلَ اللَّهُ فِيهِ مَا قَدْ  
عَلِمْتُ. فَذَكَرَ الْحَدِيثَ. [راجع:

[٤٠٠٠]

5089. Narrated 'Aishah رضي الله عنها: Allāh's Messenger ﷺ entered upon Ḍubā'a bint Az-Zubair and said to her, "Do you have a desire to perform the *Hajj*?" She replied, "By Allāh, I feel sick." He said to her, "Intend to perform *Hajj* and stipulate something by saying, 'O Allāh, I will finish my *Ihrām* at any place where You stop me (i.e. I am unable to go further)."<sup>(1)</sup> She was the wife of Al-Miqdād bin Al-Aswad.

٥٠٨٩ - حَدَّثَنَا عُبَيْدُ بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ  
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:  
دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَيَّ صُبَاعَةَ بِنْتُ  
الزُّبَيْرِ فَقَالَ لَهَا: «لَعَلَّكَ أَرَدْتِ  
الْحَجَّ»، قَالَتْ: وَاللَّهِ لَا أُحِذِنِي إِلَّا  
وَجِعَةً، فَقَالَ لَهَا: «حُجِّي وَاشْتَرِطِي،  
قُولِي: اللَّهُمَّ مَحَلِّي حَيْثُ حَبَسْتَنِي»،  
وَكَانَتْ تَحْتَ الْمُقْدَادِ بْنِ الْأَسْوَدِ.

5090. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "A woman is married for four (things), i.e. her wealth, her family

٥٠٩٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي

(1) (H. 5089) If the ailment gets aggravated, she would abandon her *Ihrām*.

status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser.”

5091. Narrated Sahl: A man passed by Allāh's Messenger ﷺ and Allāh's Messenger ﷺ asked (his companions), “What do you say about this (man)?” They replied, “If he asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone), his intercession will be accepted; and if he speaks, he will be listened to”. Allāh's Messenger ﷺ kept silent, and then another man from among the poor Muslims passed by, and Allāh's Messenger ﷺ asked (them), “What do you say about this man?” They replied, “If he asks for a lady's hand in marriage, no one will accept him, and if he intercedes (for someone), his intercession will not be accepted; and if he speaks, he will not be listened to.” Allāh's Messenger ﷺ said, “This poor man is better than so many of the first as to fill the earth.” (See *Hadith* No. 6447, Vol 8).

(17) CHAPTER. Equality in wealth (is not essential for the marriage). And the marriage of a poor man with a well-to-do lady.

5092. Narrated 'Urwa that he asked 'Aishah رَضِيَ اللهُ عَنْهَا regarding the Verse:

‘If you fear that you shall not be able to deal justly with the orphans.’ (V.4:3)

She said, “O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her

سَعِيدُ ابْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «تُنكَحُ الْمَرَأَةَ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَجَمَالِهَا، وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ».

٥٠٩١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ قَالَ: مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «مَا تَقُولُونَ فِي هَذَا؟» قَالُوا: حَرِيٌّ إِنْ خَطَبَ أَنْ يُنكَحَ، وَإِنْ شَفَعَ أَنْ يُسْمَعَ، وَإِنْ قَالَ أَنْ يُسْمَعَ، قَالَ: ثُمَّ سَكَتَ. فَمَرَّ رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ فَقَالَ: «مَا تَقُولُونَ فِي هَذَا؟» قَالُوا: حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يُنكَحَ، وَإِنْ شَفَعَ أَنْ لَا يُسْمَعَ، وَإِنْ قَالَ أَنْ لَا يُسْمَعَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا خَيْرٌ مِنْ مِلْءِ الْأَرْضِ مِثْلَ هَذَا». [انظر: ٦٤٤٧]

(١٧) بَابُ الْأَكْفَاءِ فِي الْمَالِ، وَتَزْوِيجِ الْمُقَلِّ الْمُثْرِيَّةِ

٥٠٩٢ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّهَا سَأَلَتْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى﴾ [النساء: ٣] قَالَتْ:

and) curtails her *Mahr*. Such guardians have been forbidden to marry them unless they do justice by giving them their full *Mahr*, and they have been ordered to marry other than them. The people asked for the verdict of Allāh's Messenger ﷺ after that, so Allāh revealed: 'They ask your legal instruction concerning the women... whom you desire to marry.' (V.4:127) So Allāh revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full *Mahr*. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full *Mahr*.

(18) CHAPTER. What evil omen of a lady is to be warded off. And the Statement of Allāh تعالى:

"Verily, among your wives and your children, there are enemies for you". (i.e. may stop you from the obedience of Allāh) (V.64:14)

5093. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "There is an evil omen in a woman, a house and a horse."<sup>(1)</sup>

يا ابن أُختي، هذِهِ الَّتِي مَتَّعْتَهُ تَكُونُ فِي حَجْرٍ وَلِيَّهَا فَيَرْعَبُ فِي جَمَالِهَا وَمَالِهَا وَيُرِيدُ أَنْ يَنْقُصَ صَدَاقَهَا، فَهِيَ عَنْ نِكَاحِهِمْ إِلَّا أَنْ يُقْسِطُوا فِي إِكْمَالِ الصَّدَاقِ، وَأَمْرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ. قَالَتْ: وَاسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ ﷺ بَعْدَ ذَلِكَ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ إِلَى ﴿وَرَعِبُونَ أَنْ تَنكِحُوهُنَّ﴾ [النساء: ١٢٧] فَأَنْزَلَ اللَّهُ لَهُمْ أَنْ الَّتِي مَتَّعْتَهُ إِذَا كَانَتْ ذَاتَ جَمَالٍ وَمَالٍ رَعِبُوا فِي نِكَاحِهَا وَنَسَبِهَا فِي إِكْمَالِ الصَّدَاقِ، وَإِذَا كَانَتْ مَرْغُوبَةً عَنْهَا فِي قِلَّةِ الْمَالِ وَالْجَمَالِ تَرَكَوْهَا وَأَخَذُوا غَيْرَهَا مِنَ النِّسَاءِ. قَالَتْ: فَكَمَا يَتْرُكُونَهَا حِينَ يَرَعِبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَعِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطُوا حَقَّهَا الْأَوْفَى مِنَ الصَّدَاقِ. [راجع: ٢٤٩٤]

(١٨) بَابُ مَا يَنْتَقِي مِنَ سُؤْمِ الْمَرْأَةِ وَقَوْلُهُ تَعَالَى: ﴿إِنَّ مِنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ﴾ [التغابن: ١٤]

٥٠٩٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْرَةَ وَسَالِمِ ابْنِي عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ

(1) (H. 5093) The evil omen of a woman is her bad character, of a house is the bad neighbours, and of a horse is that one does not use it for *Jihād* in Allāh's Cause.

عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
«الشُّؤْمُ فِي الْمَرْأَةِ، وَالذَّارِ،  
وَالْفَرَسِ». [راجع: ٢٠٩٩]

**5094.** Narrated Ibn 'Umar : Evil omen was mentioned before the Prophet ﷺ. The Prophet ﷺ said, "If there is evil omen in anything, it is in a house, a woman and a horse."

٥٠٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ  
مِنْهَالٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرْعَةَ: حَدَّثَنَا  
عُمَرُ بْنُ مُحَمَّدٍ الْعَسْقَلَانِيُّ، عَنْ أَبِيهِ،  
عَنْ ابْنِ عُمَرَ قَالَ: ذَكَرُوا الشُّؤْمَ عِنْدَ  
النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «إِنْ كَانَ  
الشُّؤْمُ فِي شَيْءٍ فَفِي الدَّارِ، وَالْمَرْأَةِ،  
وَالْفَرَسِ». [راجع: ٢٠٩٩]

**5095.** Narrated Sahl bin Sa'd: Allāh's Messenger ﷺ said, "If at all there is evil omen, it is in a horse, a woman and a house."

٥٠٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي  
حازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ: أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ كَانَ فِي  
شَيْءٍ فَفِي الْفَرَسِ، وَالْمَرْأَةِ،  
وَالْمَسْكَنِ». [راجع: ٢٨٥٩]

**5096.** Narrated Usāma bin Zaid رضي الله عنه: The Prophet ﷺ said, "After me I have not left any *Fitnah* (trial and affliction) more harmful to men than women."

٥٠٩٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا  
شُعْبَةُ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ قَالَ:  
سَمِعْتُ أَبَا عَثْمَانَ التَّهْدِيَّ، عَنْ  
أَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ  
النَّبِيِّ ﷺ قَالَ: «مَا تَرَكْتُ بَعْدِي فِتْنَةً  
أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ».

(19) CHAPTER. (About) a free lady as the wife of a slave.

(١٩) بَابُ الْحُرَّةِ تَحْتَ الْعَبْدِ

**5097.** Narrated 'Āishah رضي الله عنها: Three principles were established because of Barīra: (i) When Barīra was manumitted she was given the option (to remain with her slave husband or not). (ii) Allāh's Messenger ﷺ said, "The *Walā'* of the slave is for the one

٥٠٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ رَبِيعَةَ بْنِ  
أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْقَاسِمِ بْنِ  
مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

who manumits (the slave).” (iii) When Allāh’s Messenger ﷺ entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from the soup of the home. The Prophet ﷺ said, “Didn’t I see the cooking pot (on the fire)?” It was said, “That is the meat given in charity to Barīra, and you do not eat the (things given in) charity.” The Prophet ﷺ said, “It is an object of charity for Barīra, and it is a present for us.” (See H. 5430)

قَالَتْ: كَانَتْ فِي بَرِيرَةَ ثَلَاثَ سُنَيْنَ: عَتَقْتُ فَخَيْرَتْ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلَاءُ لِمَنْ أَعْتَقَ». وَدَخَلَ رَسُولُ اللَّهِ ﷺ وَبُرْمَةٌ عَلَى النَّارِ فَقَرَّبَ إِلَيْهِ خَبِزٌ وَأُذْمٌ مِنْ أَدَمِ الْبَيْتِ فَقَالَ: «أَلَمْ أَرِ الْبُرْمَةَ؟» فَقِيلَ: لَحْمٌ تُصَدَّقُ بِهِ عَلَى بَرِيرَةَ، وَأَنْتَ لَا تَأْكُلُ الصَّدَقَةَ، فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». [راجع: ٤٥٦]

(20) CHAPTER. Not to marry more than four (at a time) as is decreed in the Statement of Allāh تعالى:

(٢٠) بَابُ: لَا يَتْرُوجُ أَكْثَرَ مِنْ أَرْبَعٍ لِقَوْلِهِ تَعَالَى: ﴿مَثْنَى وَثُلَاثَ وَرُبَاعًا﴾

“...two or three or four...” (V.4:3)<sup>(1)</sup>

[النساء: ٢]

‘Ali bin Al-Hussain عليه السلام said: “It means, two or three or four.” And the Statement of Allāh تعالى:

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ: يَعْني مَثْنَى أَوْ ثُلَاثَ أَوْ رُبَاعًا. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أُولُو أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعًا﴾ [فاطر: ١] يَعْني مَثْنَى أَوْ ثُلَاثَ أَوْ رُبَاعًا.

“(Angels) with wings, two or three or four.” (V.35:1) namely, two, three or four<sup>(1)</sup>.

5098. Narrated ‘Aishah رضي الله عنها مُحَمَّدٌ: أَخْبَرَنَا (regarding) the Verse –

٥٠٩٨ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا

“And if you fear that you shall not be able to deal justly with the orphans...” (V.4:3):

عَبْدَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى﴾ [النساء: ٣] قَالَتْ: هِيَ الْيَتِيمَةُ تَكُونُ عِنْدَ الرَّجُلِ وَهُوَ وَلِيُّهَا فَيَتْرُوجُهَا عَلَى مَالِهَا وَيُسِيءُ صُحْبَتَهَا وَلَا يَعْدِلُ فِي مَالِهَا. فَلْيَتْرُوجْ مَا طَابَ لَهُ مِنَ النِّسَاءِ سِوَاهَا مَثْنَى وَثُلَاثَ وَرُبَاعًا. [راجع: ٢٤٩٤]

It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four.

(1) (Ch. 20) The Arabic word for ‘or’ in the Verses mentioned here are ‘wa’ which means ‘and’ in other contexts. This is why the Verses are followed by comments to indicate that the word ‘wa’ occurring here, means ‘or’ (not ‘and’).

(21) CHAPTER. (The Verse :)

“... your foster-mothers who gave you suck.”  
(V.4:23)

And foster suckling relations render marriage unlawful, just as the corresponding birth (blood) relations.

5099. Narrated ḌʿĀishah رضي الله عنها, the wife of the Prophet ﷺ that while Allāh’s Messenger ﷺ was with her, she heard a voice of a man asking permission to enter the house of Ḥafṣa. ḌʿĀishah added: I said, “O Allāh’s Messenger! This man is asking permission to enter your house.” The Prophet ﷺ said, “I think he is so-and-so,” naming the foster (suckling) uncle of Ḥafṣa. ḌʿĀishah said, “If so-and-so,” naming her foster (suckling) uncle, “were living, could he enter upon me?” The Prophet ﷺ said, “Yes, for foster (suckling) relations make all those things unlawful which are unlawful through corresponding birth (blood) relations.”

5100. Narrated Ibn ḌʿAbbās رضي الله عنهما: It was said to the Prophet ﷺ, “Won’t you marry the daughter of Ḥamza?” He said, “She is my foster suckling niece (suckling brother’s daughter).”

5101. Narrated Umm Ḥabiba, daughter of Abū Sufyān: I said, “O Allāh’s Messenger! Marry my sister, the daughter

(٢١) بَابُ: ﴿وَأُمَّهَاتِكُمُ اللَّاتِي أَرْضَعْنَكُمْ﴾ [النساء: ٢٣] وَيَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ

٥٠٩٩ - حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَهَا وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ، فَقَالَ النَّبِيُّ ﷺ: «أَرَاهُ فُلَانًا»، لِعَمِّ حَفْصَةَ مِنَ الرِّضَاعَةِ. قَالَتْ عَائِشَةُ: لَوْ كَانَ فُلَانٌ حَيًّا - لِعَمِّهَا مِنَ الرِّضَاعَةِ - دَخَلَ عَلَيَّ؟ فَقَالَ: «نَعَمْ، الرِّضَاعَةُ تُحْرِمُ مَا تُحْرِمُ الْوِلَادَةُ». [راجع: ٢٦٤٦]

٥١٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: أَلَا تَتَزَوَّجُ ابْنَةَ حَمْزَةَ؟ قَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ». وَقَالَ بَشْرُ بْنُ عَمْرٍو: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ مِثْلَهُ. [راجع: ٢٦٤٥]

٥١٠١ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ

of Abū Sufyān.” The Prophet ﷺ said, “Do you like that?” I replied, “Yes, for even now I am not your only wife and I like that my sister should share the good with me.” The Prophet ﷺ said, “But that is not lawful for me.” I said, “We have heard that you want to marry the daughter of Abū Salama.” He said, “(You mean) the daughter of Umm Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster suckling niece. I and Abū Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage).”

Narrated ‘Urwa: Thuwaiba was the freed slave girl of Abū Lahab whom he had manumitted, and then she suckled the Prophet ﷺ. When Abū Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, “What have you encountered?” Abū Lahab said, “I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba.”

قال: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ انكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ؟ فَقَالَ: «أَوْ تُجِيبَنَّ ذَلِكَ؟» فَقُلْتُ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيةٍ وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرِ أُخْتِي. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ ذَلِكَ لَا يَجِلُّ لِي»، قُلْتُ: فَإِنَّا نَحَدِّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ، قَالَ: «بِنْتَ أُمَّ سَلَمَةَ؟» قُلْتُ: نَعَمْ، فَقَالَ: «لَوْ أَنَّهَا لَمْ تَكُنْ رَيْبِي فِي حَجْرِي مَا حَلَّتْ لِي، إِنَّهَا لِأَبْنَةُ أَخِي مِنَ الرِّضَاعَةِ، أَرْضَعْتَنِي وَأَبَا سَلَمَةَ ثُوَيْبَةَ، فَلَا تَعْرِضَنَّ عَلَيَّ بِنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ». قَالَ عُرْوَةُ: وَثُوَيْبَةُ مَوْلَاةٌ لِأَبِي لَهَبٍ، وَكَانَ أَبُو لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتْ النَّبِيَّ ﷺ، فَلَمَّا مَاتَ أَبُو لَهَبٍ أَرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حَبِيبَةَ: قَالَ لَهُ: مَاذَا لَقِيتِ؟ قَالَ: أَبُو لَهَبٍ: لَمْ أَلْقِ بَعْدَكُمْ غَيْرَ أَتِي سَقِيْتُ فِي هَذِهِ بَعْتَاقِي ثُوَيْبَةَ.

[انظر: ٥١٠٦، ٥١٠٧، ٥١٢٣، ٥٣٧٢]

(22) CHAPTER. Whoever said: “No suckling is to be carried on after the baby is two years old,”. As the Statement of Allāh تعالى:

“...two whole years, (that is) ‘for those (parents) who desire to complete the term of suckling (breast feeding)...’ (V.2:233)

And what amount of suckling renders marriage unlawful.

(٢٢) بَابٌ مَنْ قَالَ: لَا رِضَاعَ بَعْدَ حَوْلَيْنِ، لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ﴾ [البقرة: ٢٣٣] وَمَا يُحَرِّمُ مِنْ قَلِيلِ الرِّضَاعِ وَكَثِيرِهِ.

5102. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا that the Prophet ﷺ entered upon her while a man was sitting with her. Signs of anger seemed to appear on his face as if he disliked that. She said, "Here is my (foster suckling) brother." He said, "Be sure as to who is your foster suckling brother, for foster suckling relationship is established only when milk is the only food of the child."<sup>(1)</sup>

(23) CHAPTER. The milk belongs to the husband (if one drinks the milk of a lady then the husband of that lady is just like his father, i.e., he will be his foster suckling father).

5103. Narrated 'Āishah that Aflah, the brother of Abū Al-Qu'ais, her foster suckling uncle, came, asking permission to enter upon her after the Verse of *Al-Hijab* (the use of veils by women) was revealed. 'Āishah added: I did not allow him to enter, but when Allāh's Messenger ﷺ came, I told him what I had done, and he ordered me to give him permission.

(24) CHAPTER. The witness of a wet nurse.

5104. Narrated 'Uqba bin Al-Hārith: I married a woman and then a black lady came to us and said, "I have suckled you both (you and your wife)." So I came to the Prophet ﷺ and said, "I married so-and-so and then a black lady came to us and said to me, 'I have

٥١٠٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَسْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ فَكَأَنَّهُ تَغَيَّرَ وَجْهُهُ، كَأَنَّهُ كَرِهَ ذَلِكَ، فَقَالَتْ: إِنَّهُ أَخِي، فَقَالَ: «انظُرْنَ مَا أَخْوَاتِكُنَّ فَإِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ». [راجع: ٢٦٤٧]

(٢٣) بَابُ لَبَنِ الْفَحْلِ

٥١٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ أَفْلَحَ أَخَا أَبِي الْفُعَيْسِ جَاءَ يَسْتَأْذِنُ عَلَيْهَا وَهُوَ عَمُّهَا مِنَ الرِّضَاعَةِ بَعْدَ أَنْ نَزَلَ الْحِجَابُ، فَأَيُّتُ أَنْ أَدْنَ لَهُ. فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ فَأَمَرَنِي أَنْ أَدْنَ لَهُ. [راجع: ٢٦٤٤]

(٢٤) بَابُ شَهَادَةِ الْمُرْضِعَةِ

٥١٠٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ: حَدَّثَنِي عُبَيْدُ بْنُ أَبِي مَرِيَمَ، عَنْ

(1) (H. 5102) Suckling which brings about foster relations is that which is done when the baby is under two years of age, and the baby should at least have taken a good suck for five times.