

(79) CHAPTER. *An-Naqi'* (juice obtained from dried dates soaked in water) and other drinks that are not intoxicant, served at a wedding party.

5183. Narrated Sahl bin Sa'd: Abū Usaid As-Sā'idī invited the Prophet ﷺ to his wedding party and his wife served him on that day, and she was the bride. She said (or Sahl said), "Do you know what she soaked for Allāh's Messenger? She soaked some dates for him (in water) in a drinking bowl overnight."

(80) CHAPTER. To be polite and kind to the women.

And the saying of the Prophet ﷺ: "The woman is like a rib."

5184. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The woman is like a rib; if you try to straighten her, you will break her. So if you want to get benefit from her, do so while she still has some crookedness."

(81) CHAPTER. The exhortation of taking care of the women.

قَرَبَهُ إِلَيْهِمْ إِلَّا امْرَأَتُهُ أُمُّ أُسَيْدٍ، بَلَّتْ تَمْرَاتٍ فِي تَوْرٍ مِنْ حِجَارَةٍ مِنَ اللَّيْلِ فَلَمَّا فَرَعَ النَّبِيُّ ﷺ مِنَ الطَّعَامِ أَمَانَتُهُ لَهُ فَسَقَتُهُ تُحْفَةً بِذَلِكَ. [راجع: ٥١٧٦]

(٧٩) بَابُ النَّقِيعِ وَالشَّرَابِ الَّذِي لَا يُسَكِّرُ فِي الْمُرْسِ

٥١٨٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِي، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ: أَنَّ أبا أُسَيْدٍ السَّاعِدِيَّ دَعَا النَّبِيَّ ﷺ لِعُرْسِهِ فَكَانَتْ امْرَأَتُهُ خَادِمَهُمْ يَوْمَئِذٍ وَهِيَ الْعَرُوسُ. فَقَالَتْ أَوْ قَالَ: أَتَدْرُونَ مَا أَنْقَعْتُ لِرَسُولِ اللَّهِ ﷺ؟ أَنْقَعْتُ لَهُ تَمْرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ. [راجع: ٥١٧٦]

(٨٠) بَابُ الْمُدَارَاةِ مَعَ النِّسَاءِ وَقَوْلِ النَّبِيِّ ﷺ: «إِنَّمَا الْمَرْأَةُ كَالضَّلْعِ».

٥١٨٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمَرْأَةُ كَالضَّلْعِ إِنْ أَقَمْتَهَا كَسَرْتَهَا وَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عَوَجٌ». [راجع: ٣٣٣١]

(٨١) بَابُ الْوَصَاةِ بِالنِّسَاءِ،

5185. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever believes in Allāh and the Last Day should not harm his neighbour."

5186. (The Prophet ﷺ added:) "And I command you to take care of the women in a good manner for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it, and if you leave it, it will remain crooked, so I command you to take care of the women in a good manner."

5187. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: During the lifetime of the Prophet ﷺ, we use to avoid chatting leisurely and freely with our wives lest some Divine Revelation might be revealed concerning us. But when the Prophet ﷺ died, we started chatting leisurely and freely (with them).

(82) CHAPTER. "(O you who believe)! Ward off from yourself and your families a Fire (Hell) whose fuel is men and stones..." (V.66:6)

5188. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible

٥١٨٥ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ». [انظر: ٦٠١٨، ٦١٣٦، ٦١٣٨، ٦٤٧٥]

٥١٨٦ - «وَأَسْتَوْضُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلْعٍ، وَإِنْ أَعْوَجَ شَيْءٌ فِي الضِّلْعِ أَغْلَاهُ، فَإِنْ دَهَبَتْ تَقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكَتَهُ لَمْ يَزَلْ أَعْوَجَ. فَاسْتَوْضُوا بِالنِّسَاءِ خَيْرًا». [راجع: ٣٣٣١]

٥١٨٧ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا نَتَّقِي الْكَلَامَ وَالْإِنْسَاطَ إِلَى نِسَائِنَا عَلَى عَهْدِ النَّبِيِّ ﷺ هَيْبَةً أَنْ يَنْزَلَ فِيْنَا شَيْءٌ، فَلَمَّا تُوْفِيَ النَّبِيُّ ﷺ تَكَلَّمْنَا وَانْبَسَطْنَا.

(٨٢) بَابُ «قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا» (التحریم: ٦)

٥١٨٨ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ: فَإِلَامَامٌ رَاعٍ وَهُوَ مَسْئُولٌ: وَالرَّجُلُ

(for it); a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards).” (See H. 893)

(83) CHAPTER. To treat one's family in a polite and kind manner.

5189. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, “My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it.”<sup>(1)</sup> The second one said, “I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits.” The third one said, “My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife.” The fourth one said, “My husband is a moderate person like the night of Tihāma which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him.” The fifth one said, “My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house.”<sup>(2)</sup> The sixth one said, “If my husband eats, he eats too much (leaving the dishes empty), and if he

رَاعٍ عَلَى أَهْلِهِ وَهُوَ مَسْؤُولٌ. وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهِيَ مَسْؤُولَةٌ. وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْؤُولٌ. أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ. [راجع: ٨٩٣]

(٨٣) بَابُ حُسْنِ الْمُعَاشَرَةِ مَعَ الْأَهْلِ

٥١٨٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: جَلَسَ إِحْدَى عَشْرَةَ امْرَأَةً: فَتَعَاهَدَنَ وَتَعَاقَدَنَ أَنْ لَا يَكْتُمَنَّ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا. قَالَتْ الْأُولَى: زَوْجِي لَحْمٌ جَمَلٍ غَثٌ عَلَى رَأْسِ جَبَلٍ، لَا سَهْلٍ فَيَرْتَقِي، وَلَا سَمِينٍ فَيَنْتَقِلُ. قَالَتْ الثَّانِيَةُ: زَوْجِي لَا أَبْتُ خَبْرَهُ، إِنِّي أَخَافُ أَنْ لَا أَدْرَهُ، إِنْ أَدْرَهُ أَذْكَرُ عَجْرَهُ وَبُجْرَهُ. قَالَتْ الثَّلَاثَةُ: زَوْجِي الْعَشْتِيُّ إِنْ أَنْطَقَ أَطْلَقَ، وَإِنْ أَسْكُتَ أَعْلَقَ. قَالَتْ الرَّابِعَةُ: زَوْجِي كَلْبٌ لَيْلٍ وَنَهَامَةٌ لَا حَرٌّ وَلَا قُرٌّ. وَلَا مَخَافَةَ وَلَا سَامَةً. قَالَتْ الْخَامِسَةُ: زَوْجِي إِنْ دَخَلَ فَهَدَّ وَإِنْ خَرَجَ أَسَدٌ. وَلَا يَسْأَلُ

(1) (H. 5189) Her husband was bad in behaviour, worthless, arrogant and miserly.

(2) (H. 5189) She compares her husband with a leopard which is well-known for being shy, harmless and fond of too much sleep. She compares him with a lion when he is out for fighting. Besides, he does not interfere in the home affairs, e.g., he does not ask her how much she has spent, nor does he criticise any fault he may notice.

drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along).” The seventh one said, “My husband is a wrongdoer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both.” The eighth one said, “My husband is soft to touch like a rabbit and smells like a *Zarnab* (a kind of good smelling grass).” The ninth one said, “My husband is a tall generous man wearing a long strap for carrying his sword.<sup>(1)</sup> His ashes are abundant<sup>(2)</sup> and his house is near to the people who would easily consult him.”<sup>(3)</sup> The tenth one said, “My husband is Mālik, and what is Mālik? Mālik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests.” The eleventh one said, “My husband is Abū Zar‘a, and what is Abū Zar‘a (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain<sup>(4)</sup>.

عَمَّا عَهْدَ . قَالَتِ السَّادِسَةُ : زَوْجِي إِنْ  
أَكَلَ لَفًّا ، وَإِنْ شَرِبَ اشْتَفَّ ، وَإِنْ  
اضْطَجَعَ التَّفَّ ، وَلَا يُوَلِّجُ الكَفَّ  
لِيَعْلَمَ البَثُّ . قَالَتِ السَّابِعَةُ : زَوْجِي  
عَيَايَاءُ أَوْ عَيَايَاءُ طِبَاقَاءُ ، كُلُّ دَاءٍ لَهُ  
دَاءٌ ، سَجَّكَ أَوْ فَلَكَ أَوْ جَمَعَ كَلَاءٌ  
لَكَ . قَالَتِ الثَّامِنَةُ : زَوْجِي المَسُّ  
مَسُّ أَرْنَبٍ ، وَالرَّيْحُ رِيحُ زَرْبٍ .  
قَالَتِ التَّاسِعَةُ : زَوْجِي رَفِيعُ العِمَادِ ،  
طَوِيلُ النَّجَادِ ، عَظِيمُ الرَّمَادِ ، قَرِيبُ  
البَيْتِ مِنَ النَّادِ . قَالَتِ العَاشِرَةُ :  
زَوْجِي مَالِكٌ وَمَا مَالِكٌ ، مَالِكٌ خَيْرٌ  
مِنْ ذَلِكَ ، لَهُ إِبِلٌ كَثِيرَاتُ المَبَارِكِ ،  
قَلِيلَاتُ المَسَارِحِ . وَإِذَا سَمِعْنَ صَوْتَ  
المِزْهَرِ أَيْقَنَنَّ أَنَّهُنَّ هَوَالِكٌ . قَالَتِ  
الحَادِيَةَ عَشْرَةَ : زَوْجِي أَبُو زَرْعٍ ، فَمَا  
أَبُو زَرْعٍ ؟ أَنَاسٌ مِنْ حُلِيِّ أَدْنِي ، وَمَلَأَ  
مِنْ شَحْمِ عَصْدِي ، وَبَجَحَنِي فَبَجَحَتْ  
إِلَيَّ نَفْسِي ، وَجَدَنِي فِي أَهْلِ غَنِيمَةٍ  
بَشِقٌ فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ وَأَطِيظٍ ،  
وَدَائِسٍ وَمَوْتُ ، فَعِنْدَهُ أَقُولُ فَلَا أَفْبَحُ ،  
وَأَرْقُدُ فَأَنْصَحُ ، وَأَشْرَبُ فَأَنْقَحُ . أُمُّ  
أَبِي زَرْعٍ ، فَمَا أُمُّ أَبِي زَرْعٍ ؟ عَظْمُهَا  
رَدَاخٌ ، وَيَبِيئُهَا فَسَاخٌ . ابْنُ أَبِي زَرْعٍ ،  
فَمَا ابْنُ أَبِي زَرْعٍ ؟ مَضْجِعُهُ كَمَسَلٌ

(1) (H. 5189) He is noble and brave.

(2) (H. 5189) He is so generous that he always makes fires for his guests to entertain them, and hence, the abundant ashes he has at home.

(3) (H. 5189) He lives near to the people so that he is always at hand to solve their problems and help them in hardships and give them good advice.

(4) (H. 5189) They were rich farmers, her husband took her out of poverty into prosperity.

Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abū Zar'a and what may one say in praise of the mother of Abū Zar'a? Her saddle bags were always full of provision and her house was spacious<sup>(1)</sup>. As for the son of Abū Zar'a what may one say of the son of Abū Zar'a? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger.<sup>(2)</sup> As for the daughter of Abū Zar'a she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave-girl of Abū Zar'a, what may one say of the (maid) slave-girl of Abū Zar'a? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."<sup>(3)</sup> The eleventh lady added, "One day it so happened that Abū Zar'a went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O Umm Zar'a, and give provision to your relatives'. She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abū Zar'a's." 'Āishah رَضِيَ اللهُ عَنْهَا then said: Allāh's Messenger ﷺ said to me, "I am to you as Abū Zar'a was to his wife Umm Zar'a".

شَطْبَةً، وَيُسْبِعُهُ ذِرَاعَ الْجَفْرَةِ. بِنْتُ أَبِي زَرْعٍ، فَمَا بِنْتُ أَبِي زَرْعٍ؟ طَوُّعُ أَبِيهَا، وَطَوُّعُ أُمِّهَا، وَمَلَأُ كِسَائِهَا، وَعَيْظُ جَارَتِهَا. جَارِيَةُ أَبِي زَرْعٍ، فَمَا جَارِيَةُ أَبِي زَرْعٍ؟ لَا تَبْتُ حَدِيثَنَا تَبِيئًا، وَلَا تَنْقُتُ مِيرَتَنَا تَنْقِيًا، وَلَا تَمْلَأُ بَيْتَنَا تَعِيشًا. قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالْأَوْطَابُ تُمْخَضُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانِ لَهَا كَالْفَهْدَيْنِ، يَلْعَبَانِ مِنْ تَحْتِ حَضْرَمِهَا بَرْمَانَتَيْنِ فَطَلَّقَنِي وَنَكَحَهَا. فَتَكَحْتُ بَعْدَهُ رَجُلًا سَرِيًّا، رَكِبَ سَرِيًّا، وَأَخَذَ خَطْبِيًّا، وَأَرَاخَ عَلَيَّ نَعْمًا ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجًا، وَقَالَ: كُلِّي أُمَّ زَرْعٍ، وَمِيرِي أَهْلِكَ. قَالَتْ: فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِيهِ مَا بَلَغَ أَصْغَرَ آيَةِ أَبِي زَرْعٍ. قَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ لِكَ أَبِي زَرْعٍ لَأُمَّ زَرْعٍ». قَالَ سَعِيدُ بْنُ سَلَمَةَ: قَالَ هِشَامٌ: وَلَا تُعَشُّسُ بَيْتَنَا تَعِيشًا. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ بَعْضُهُمْ: فَاتَّقَمَّحْ بِالْعَيْمِ، وَهَذَا أَصَحُّ.

(1) (H. 5189) She was well-off and generous.

(2) (H. 5189) He was a slender man who ate little.

(3) (H. 5189) She was trustworthy, careful and clean.

1190. Narrated 'Urwa : 'Āishah رضي الله عنها said, "While the Ethiopians were playing with their small spears, Allāh's Messenger ﷺ screened me behind him and I watched (that display) and kept on watching till I left on my own." So you may estimate of what age a little girl may listen to amusement.<sup>(1)</sup>

٥١٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ. عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ الْحَبَشِيُّ يَلْعَبُونَ بِحِرَابِهِمْ فَيَسْتُرْنِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَنْظُرُ، فَمَا زِلْتُ أَنْظُرُ حَتَّى كُنْتُ أَنَا أَنْصَرِفُ فَاقْدَرُوا قَدَرَ الْجَارِيَةِ الْحَدِيثَةِ السَّنِّ تَسْمَعُ اللَّهْوَ. [راجع: ٤٥٤]

(84) CHAPTER. The advice of a man to his daughter regarding her husband.

(٨٤) بَابُ مَوْعِظَةِ الرَّجُلِ ابْنَتَهُ لِحَالِ زَوْجِهَا

1191. Narrated Ibn 'Abbās رضي الله عنهما : I had been eager to ask 'Umar bin Al-Khaṭṭāb about the two ladies from among the wives of the Prophet ﷺ regarding whom Allāh تعالى said:

"If you two (wives of the Prophet ﷺ) turn in repentance to Allāh (it will be better for you) your hearts are indeed so inclined to oppose what the Prophet ﷺ likes)." (V.66:4)

Till 'Umar performed the *Hajj* and I too, performed the *Hajj* along with him. (On the way) 'Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when 'Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, "O chief of the believers! Who were the two ladies from among the wives of the Prophet ﷺ regarding whom Allāh تعالى said:

'If you two (wives of the Prophet ﷺ) turn in repentance to Allāh (it will be better for you) your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)?" (V.66:4)

٥١٩١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ أَزَلْ حَرِيصًا عَلَى أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنِ الْمَرَاتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ تَعَالَى: ﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبِكُمْ﴾ حَتَّى حَجَّ وَحَجَّجْتُ مَعَهُ. وَعَدَلَّ وَعَدَلْتُ مَعَهُ بِإِدَاوَةٍ فَتَبَرَّرَ ثُمَّ جَاءَ فَسَكَبْتُ عَلَى يَدَيْهِ مِنْهَا فَتَوَضَّأَ، فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرَاتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللَّهُ تَعَالَى: ﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبِكُمْ﴾ قَالَ: وَاعَجَبًا لَكَ يَا ابْنَ عَبَّاسٍ، هُمَا عَائِشَةُ وَحَفْصَةُ. ثُمَّ اسْتَقْبَلَ عُمَرَ الْحَدِيثَ يَسْوِفُهُ قَالَ:

(1) (H. 5190) 'Āishah was fifteen years old then.

He said, "I am astonished at your question, O Ibn 'Abbās. They were 'Āishah and Ḥafṣa." Then 'Umar went on narrating the *Hadīth* and said, "I and an *Anṣārī* neighbour of mine from Banī Umaiyya bin Zaid who used to live in 'Awālī-al-Madīna, used to visit the Prophet ﷺ in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Revelation and other things, and when he went, he used to do the same for me. We, the people of Quraysh used to have the upper hand over our wives, but when we came to the *Anṣār*, we found that their women had the upper hand over their men, so our women also started learning the ways of the *Anṣārī* women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, 'Why are you so surprised at my answering you back? By Allāh, the wives of the Prophet ﷺ answer him back and some of them may leave (does not speak to) him throughout the day till the night.' The (talk) scared me and I said to her, 'Whoever amongst them has done so will be ruined!' Then I proceeded after dressing myself, and entered upon Ḥafṣa and said to her, 'Does anyone of you keep the Prophet ﷺ angry till night?' She said, 'Yes.' I said, 'You are a ruined losing person! Don't you fear that Allāh may get angry for the anger of Allāh's Messenger ﷺ and thus you will be ruined? So do not ask more from the Prophet ﷺ and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbour (i.e., 'Āishah) in her manners for she is more charming than you and more beloved to the Prophet ﷺ.'" Umar added, "At that time a talk was circulating among us that (the tribe

كُنْتُ أَنَا وَجَارٌ لِي مِنَ الْأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ وَهُمْ مِنْ عَوَالِي الْمَدِينَةِ وَكُنَّا نَتَنَاقَشُ التَّنَزُّولَ عَلَى النَّبِيِّ ﷺ فَيَتَزَلُّ يَوْمًا، وَأَنْزَلُ يَوْمًا فَإِذَا نَزَلْتُ جِئْتُهُ بِمَا حَدَّثَ مِنْ خَبَرِ ذَلِكَ الْيَوْمِ مِنَ الْوَحْيِ أَوْ غَيْرِهِ. وَإِذَا نَزَلَ فَعَلَّ مِثْلَ ذَلِكَ. وَكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ. فَلَمَّا قَدِمْنَا عَلَى الْأَنْصَارِ إِذَا قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَلَّقَ نِسَاؤُنَا بِأَخْذِنَ مِنْ آدَبِ نِسَاءِ الْأَنْصَارِ، فَصَحِبْتُ عَلَى امْرَأَتِي فَوَاجِعْتَنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، قَالَتْ: وَلِمَ تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعُنَّهُ، وَإِنْ إِحْدَاهُنَّ لَتَهْجُرُهُ الْيَوْمَ حَتَّى اللَّيْلِ، فَأَفْرَعَنِي ذَلِكَ فَقُلْتُ لَهَا: قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْهُمْ، ثُمَّ جَمَعْتُ عَلَيَّ نِيَابِي فَنَزَلْتُ فَدَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ لَهَا: أَيُّ حَفْصَةَ، أَنْغَاصِبُ إِحْدَاكُنَّ النَّبِيَّ ﷺ الْيَوْمَ حَتَّى اللَّيْلِ؟ قَالَتْ: نَعَمْ، فَقُلْتُ: قَدْ خِيبَتْ وَخَسِرَتْ، أَفَأَمْنَيْنِ أَنْ يَغْضَبَ اللَّهُ لِعُضْبِ رَسُولِ اللَّهِ ﷺ فَتَهْلِكِي؟ لَا تَسْتَكْبِرِي النَّبِيَّ ﷺ وَلَا تُرَاجِعِيهِ فِي شَيْءٍ وَلَا تَهْجُرِيهِ وَسَلِّبِي مَا بَدَأَ لَكَ وَلَا يَغْرَنَّا أَنْ كَانَتْ جَارَتُكَ أَوْضًا مِنْكَ وَأَحَبَّ إِلَى النَّبِيِّ ﷺ، يُرِيدُ عَائِشَةَ. قَالَ عُمَرُ: وَكُنَّا قَدْ تَحَدَّثْنَا

of) Ghassān were preparing their horses to invade us. My *Anṣārī* companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassān come?' He said, 'No, but (what has happened) is greater and more horrifying than that: Allāh's Messenger ﷺ has divorced his wives.' " 'Umar added, "The Prophet ﷺ kept away from his wives and I said, 'Ḥafṣa is a ruined loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning *Ṣalāt* (prayer) with the Prophet ﷺ and then the Prophet ﷺ entered an upper room and stayed there in seclusion. I entered upon Ḥafṣa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet ﷺ divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.' I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet ﷺ was and said to a black slave of his, 'Will you get the permission (of the Prophet ﷺ) for 'Umar (to enter)?' The slave went in, talked to the Prophet ﷺ about it and then returned saying, 'I have spoken to the Prophet ﷺ and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit, but I could not bear the situation and once again I said to the slave, 'Will you get the permission for 'Umar?' He went in and returned saying, 'I mentioned you to him but he kept quiet.' So I returned again and sat with the group of

أَنَّ غَسَّانَ تُعَلُّ الْخَيْلَ لِيَتَغَزَوْنَا، فَتَزَلَ صَاحِبِي الْأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَزَجَعَ إِلَيْنَا عِشَاءً فَضْرَبَ بَابِي ضَرْبًا شَدِيدًا وَقَالَ: أَنْتُمْ هُوَ؟ فَفَزَعْتُ فَخَرَجْتُ إِلَيْهِ، فَقَالَ: قَدْ حَدَثَ الْيَوْمَ أَمْرٌ عَظِيمٌ. قُلْتُ: مَا هُوَ؟ أَجَاءَ غَسَّانُ؟ قَالَ: لَا، بَلْ أَعْظَمُ مِنْ ذَلِكَ وَأَهْوَلُ، طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ - وَقَالَ عُبَيْدُ بْنُ حُنَيْنٍ سَمِعَ ابْنَ عَبَّاسٍ، عَنْ عُمَرَ، فَقَالَ: اغْتَزَلَ النَّبِيُّ ﷺ أَرْوَاجَهُ - فَقُلْتُ: خَابَتْ حَفْصَةُ وَخَسِرَتْ، وَقَدْ كُنْتُ أَظُنُّ هَذَا يُوشِكُ أَنْ يَكُونَ، فَجَمَعْتُ عَلَيَّ ثِيَابِي فَصَلَّيْتُ صَلَاةَ الْفَجْرِ مَعَ النَّبِيِّ ﷺ، فَدَخَلَ النَّبِيُّ ﷺ مَسْرُوبَةً لَهُ فَاغْتَزَلَ فِيهَا. وَدَخَلْتُ عَلَى حَفْصَةَ إِذَا هِيَ تَبْكِي، فَقُلْتُ: مَا يُبْكِيكَ؟ أَلَمْ أَكُنْ حَذَرْتُكَ هَذَا؟ أَطَلَّقَكَ النَّبِيُّ ﷺ؟ قَالَتْ: لَا أَدْرِي، هَا هُوَ ذَا مُعْتَزِلٌ فِي الْمَسْرُوبَةِ. فَخَرَجْتُ فَجِئْتُ إِلَى الْمُنْبَرِ إِذَا حَوْلَهُ رَهْطٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ مَعَهُمْ قَلِيلًا. ثُمَّ عَلَيَّي مَا أَجِدُ فَجِئْتُ الْمَسْرُوبَةَ الَّتِي فِيهَا النَّبِيُّ ﷺ فَقُلْتُ لِغُلَامٍ لَهُ أَسْوَدٌ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ الْغُلَامُ فَكَلَّمَ النَّبِيَّ ﷺ ثُمَّ رَجَعَ فَقَالَ: كَلَّمْتُ النَّبِيَّ ﷺ وَذَكَرْتُكَ لَهُ فَصَمَّتْ. فَاَنْصَرَفْتُ حَتَّى جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمُنْبَرِ،

people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, 'Will you get the permission for 'Umar?' He went in and returned to me saying, 'I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, 'The Prophet ﷺ has given you permission.' Then I entered upon Allāh's Messenger ﷺ and saw him lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fibres. I greeted him and while still standing I said, 'O Allāh's Messenger! Have you divorced your wives?' He looked at me and said, 'No.' I said, 'Allāhu Akbar!' And then, while still standing, I said chatting, 'Will you heed what I say, O Allāh's Messenger? We, the people of Quraish used to have power over our women, but when we arrived at Al-Madīna we found that the men (here) were overpowered by their women.' The Prophet ﷺ smiled and then I said to him, 'Will you heed what I say, O Allāh's Messenger? I entered upon Ḥaḥṣa and said to her, 'Do not be tempted to imitate your companion ('Āishah), for she is more charming than you and more beloved to the Prophet.''' The Prophet ﷺ smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allāh, I could not see anything of importance in his house except three hides, so I said, 'O Allāh's Messenger! Invoke Allāh to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allāh.' Thereupon the Prophet ﷺ sat up as he was reclining, and said, 'Are you of such an opinion, O the son of Al-Khaṭṭāb? These

ثُمَّ عَلَّبَنِي مَا أَجِدُ فَجِئْتُ فَقُلْتُ  
لِلْغُلَامِ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ  
رَجَعَ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَّتْ.  
فَرَجَعْتُ فَجَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ  
عِنْدَ الْمِنْبَرِ، ثُمَّ عَلَّبَنِي مَا أَجِدُ فَجِئْتُ  
الْغُلَامَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ  
ثُمَّ رَجَعَ إِلَيَّ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ  
فَصَمَّتْ. فَلَمَّا وُلِّيتُ مُنْصَرِفًا قَالَ:  
إِذَا الْغُلَامُ يَدْعُونِي فَقَالَ: قَدْ أَذِنَ لَكَ  
النَّبِيُّ ﷺ، فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ  
ﷺ فَإِذَا هُوَ مُضْطَجِعٌ عَلَى رِمَالِ  
حَصِيرٍ لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ، قَدْ أَتَرَ  
الرِّمَالِ بِجَنْبِهِ، مُتَّكِئًا عَلَى وَسَادَةٍ مِنْ  
أَدَمٍ حَشَوْهَا لَيْفٌ. فَسَلَّمْتُ عَلَيْهِ ثُمَّ  
قُلْتُ وَأَنَا قَائِمٌ: يَا رَسُولَ اللَّهِ أَطَلَقْتَ  
نِسَاءَكَ؟ فَرَفَعَ إِلَيَّ بَصَرَهُ فَقَالَ: «لَا»،  
فَقُلْتُ: اللَّهُ أَكْبَرُ، ثُمَّ قُلْتُ وَأَنَا قَائِمٌ  
أَسْتَأْنِسُ: يَا رَسُولَ اللَّهِ، لَوْ رَأَيْتَنِي  
وَكُنَّا مَعَشَرَ قُرَيْشٍ تَغْلِبُ النِّسَاءَ فَلَمَّا  
قَدِمْنَا الْمَدِينَةَ إِذَا قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ  
فَتَبَسَّمَ النَّبِيُّ ﷺ. ثُمَّ قُلْتُ: يَا رَسُولَ  
اللَّهِ لَوْ رَأَيْتَنِي وَدَخَلْتُ عَلَى حَفْصَةَ  
فَقُلْتُ لَهَا: لَا يَعْرَنُكَ أَنْ كَانَتْ  
جَارَتِكَ أَوْضًا مِنْكَ وَأَحَبَّ إِلَيَّ النَّبِيِّ  
ﷺ، يُرِيدُ عَائِشَةَ. فَتَبَسَّمَ النَّبِيُّ ﷺ  
تَبَسُّمَةً أُخْرَى. فَجَلَسْتُ حِينَ رَأَيْتُهُ  
تَبَسَّمَ فَرَفَعْتُ بَصْرِي فِي بَيْتِهِ فَوَاللَّهِ مَا  
رَأَيْتُ فِي بَيْتِهِ شَيْئًا يُرِيدُ الْبَصَرَ غَيْرَ

are the people who have received the rewards for their good deeds in this world.' I said, 'O Allāh's Messenger! Ask Allāh to forgive me.' Then the Prophet ﷺ kept away from his wives for twenty-nine days because of the story which Ḥafṣa had disclosed to 'Āishah. The Prophet ﷺ had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allāh عزَّ وجلَّ had admonished him.<sup>(1)</sup> So, when twenty-nine days had passed, the Prophet ﷺ first entered upon 'Āishah. 'Āishah said to him, 'O Allāh's Messenger! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet ﷺ said, 'The (present) month is of twenty-nine days.' 'Āishah added, 'Then Allāh revealed the Verses of the option.'<sup>(2)</sup> And out of all his wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what 'Āishah had said."

أَهَبَ ثَلَاثَةً. فَقُلْتُ: يَا رَسُولَ اللَّهِ اذْعُ اللَّهُ فَلْيُوسِّعْ عَلَيَّ أُمَّتِكَ فَإِنَّ فَارَسَ وَالرُّومَ قَدْ وَسَّعَ عَلَيْهِمْ وَأَعْطُوا الدُّنْيَا وَهُمْ لَا يَعْبُدُونَ اللَّهَ. فَجَلَسَ النَّبِيُّ ﷺ وَكَانَ مُتَكَبِّئًا فَقَالَ: «أَوْ فِي هَذَا أَنْتَ يَا ابْنَ الْخَطَابِ؟ إِنَّ أَوْلَيْكَ قَوْمٌ قَدْ عَجَلُوا طَيِّبَاتِهِمْ فِي الْحَيَاةِ الدُّنْيَا». فَقُلْتُ: يَا رَسُولَ اللَّهِ اسْتَغْفِرْ لِي. فَاغْتَزَلَ النَّبِيُّ ﷺ نِسَاءَهُ مِنْ أَجْلِ ذَلِكَ الْحَدِيثِ حِينَ أَفْشَتْهُ حَفْصَةُ إِلَى عَائِشَةَ تِسْعًا وَعِشْرِينَ لَيْلَةً، وَكَانَ قَالَ: «مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْرًا»، مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ حِينَ عَاتَبَهُ اللَّهُ عَزَّ وَجَلَّ. فَلَمَّا مَضَتْ تِسْعَ وَعِشْرُونَ لَيْلَةً دَخَلَ عَلَى عَائِشَةَ، فَبَدَأَ بِهَا، فَقَالَتْ لَهُ عَائِشَةُ: يَا رَسُولَ اللَّهِ، إِنَّكَ كُنْتَ قَدْ أَفْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا، وَإِنَّمَا أَصْبَحْتَ مِنْ تِسْعَ وَعِشْرِينَ لَيْلَةً. أَعَدُّهَا عَدًّا. فَقَالَ: «الشَّهْرُ تِسْعَ وَعِشْرُونَ لَيْلَةً» وَكَانَ ذَلِكَ الشَّهْرُ تِسْعًا وَعِشْرِينَ لَيْلَةً. قَالَتْ عَائِشَةُ: ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى آيَةَ التَّخْيِيرِ فَبَدَأَ بِي أَوَّلَ امْرَأَةٍ مِنْ نِسَائِهِ فَاخْتَرْتُهُ ثُمَّ خَيَّرَ نِسَاءَهُ كُلَّهُنَّ فَقُلْنَ مِثْلَ مَا قَالَتْ عَائِشَةُ. [راجع: ٨٩]

(1) (H. 5191) The Prophet ﷺ had decided to abstain from eating a certain kind of food because of a certain event, so Allāh blamed him for doing so. Some of his wives were the cause of him taking that decision, therefore he deserted them for one month.

(2) (H. 5191) See the Qur'an: (33:28,29).