

6 - THE BOOK OF MENSES

6 - كتاب الحيض

And the Statement of Allāh جل جلاله :
 “They ask you (O Muḥammad ﷺ)
 concerning menstruation. Say, that is an
Adḥa (a harmful thing for a husband to have
 sexual intercourse with his wife while she is
 having her menses), therefore, keep away
 from women during menses and go not unto
 them until they have been purified (from
 menses and have taken a bath). And when
 they have purified themselves, then go in
 unto them as Allāh has ordained for you (go
 in unto them in any manner as long as it is
 in their vagina). Truly, Allāh loves those who
 turn unto Him in repentance and loves those
 who purify themselves.” (V.2:222).

(1) CHAPTER. How the menses started.

And the statement of the Prophet ﷺ,
 “This is a thing which Allāh has ordained for
 the daughters of Ādam.” Some people said
 that the menses first came for Banī Isrāel.
 But what the Prophet ﷺ said, is more
 comprehensive (the truth).

**CHAPTER. Menses (a thing) ordained (by
 Allāh and instructions) for women when they
 get their menses.**

294. Narrated Al-Qāsim: ‘Āishah رضي الله عنها said, “We set out with the sole intention of performing *Hajj* and when we reached Sarif, (a place 11 k.m. from Makkah) I got my menses. Allāh’s Messenger ﷺ came to me while I was weeping. He said ‘What is the matter with you? Have you got your menses?’ I replied, ‘Yes.’ He said, ‘This is a thing which Allāh has ordained for the daughters of Ādam. So do what all the pilgrims do with the exception of the *Tawāf* (circumambulation) round the Ka’bah.’” ‘Āishah رضي الله عنها added,

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَسَعَلُواكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَى فَأَعْرِضُوا أَلَيْسَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُطَهَّرِينَ﴾.
 [البقرة: ٢٢٢].

(١) بَابُ كَيْفَ كَانَ بَدْءُ الْحَيْضِ

وَقَوْلِ النَّبِيِّ ﷺ: «هَذَا شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ» وَقَالَ بَعْضُهُمْ: كَانَ أَوَّلُ مَا أُرْسِلَ الْحَيْضُ عَلَى بَنِي إِسْرَائِيلَ. قَالَ أَبُو عَبْدِ اللَّهِ: وَحَدِيثُ النَّبِيِّ ﷺ أَكْثَرُ.

بَابُ الْأَمْرِ بِالتَّنْفِيسِ إِذَا نَفَسْنَ

٢٩٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يَقُولُ: سَمِعْتُ عَائِشَةَ تَقُولُ: خَرَجْنَا لَا نَرَى إِلَّا الْحَجَّ، فَلَمَّا كُنَّا بِسَرْفِ حِضَّتْ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا لَكَ؟ أَنْفَسْتِ؟» قُلْتُ: نَعَمْ، قَالَ: «إِنَّ هَذَا

“Allāh’s Messenger ﷺ sacrificed cows on behalf of his wives.”

أَمْرُ كَتَبَهُ اللهُ عَلَى بَنَاتِ آدَمَ فَأَقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ»، قَالَتْ: وَصَحَّى رَسُولُ اللهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ. [انظر: ٣٠٥، ٣١٦، ٣١٧، ٣١٩، ٣٢٨، ١٥١٦، ١٥١٨، ١٥٥٦، ١٥٦٠، ١٥٦١، ١٥٦٢، ١٦٣٨، ١٦٥٠، ١٧٠٩، ١٧٢٠، ١٧٣٣، ١٧٥٧، ١٧٦٢، ١٧٧١، ١٧٧٢، ١٧٨٣، ١٧٨٧، ١٧٨٨، ٢٩٥٢، ٢٩٨٤، ٤٣٩٥، ٤٤٠١، ٤٤٠٨، ٥٣٢٩، ٥٥٤٨، ٥٥٥٩]

(2) CHAPTER. The washing of the husband’s head and the combing of his hair by a menstruating wife.

295. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: While in menses, I used to comb the hair of Allāh’s Messenger ﷺ.

(٢) بَابُ غَسْلِ الْحَائِضِ رَأْسَ زَوْجِهَا وَتَرْجِيلِهِ
٢٩٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَرْجُلُ رَأْسَ رَسُولِ اللهِ ﷺ وَأَنَا حَائِضٌ. [انظر: ٢٩٦، ٣٠١، ٢٠٢٨، ٢٠٣٠، ٢٠٣١، ٢٠٤٦، ٥٩٢٥]

296. Narrated ‘Urwa رَضِيَ اللهُ عَنْهُ: A person asked me, “Can a woman in menses serve me? And can a *Junub* woman come close to me?” I replied, “All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same. ‘Āishah رَضِيَ اللهُ عَنْهَا told me that she used to comb the hair of Allāh’s Messenger ﷺ while she was in her menses, and he was in *I’tikāf*⁽¹⁾ (in the mosque). He would bring his head near her

٢٩٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ أَنَّهُ سَأَلَ: أَتَحْدُمُنِي الْحَائِضُ أَوْ تَدْنُو مِنِّي الْمَرْأَةُ وَهِيَ جُنُبٌ؟ فَقَالَ عُرْوَةُ: كُلُّ ذَلِكَ عَلَيَّ هَيِّنٌ، وَكُلُّ ذَلِكَ تَحْدُمُنِي، وَلَيْسَ

(1) (H.296) *I’tikāf*: Seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g., answering the call of nature or joining a funeral procession etc.)

in her room and she would comb his hair, while she used to be in her menses.”

عَلَى أَحَدٍ فِي ذَلِكَ بَأْسٍ، أَخْبَرْتَنِي عَائِشَةُ أَنَّهَا كَانَتْ تُرَجِّلُ رَسُولَ اللَّهِ ﷺ وَهِيَ حَائِضٌ وَرَسُولُ اللَّهِ ﷺ حَيْثُذُ مُجَاوِرٌ فِي الْمَسْجِدِ، يُدْنِي لَهَا رَأْسَهُ وَهِيَ فِي حُجْرَتِهَا، فَتُرَجِّلُهُ وَهِيَ حَائِضٌ. [راجع: ٢٩٥]

(3) CHAPTER. To recite the Qur'an while lying in the lap of one's own menstruating wife.

Abū Wā'il used to send his menstruating maid servant to bring the Qur'an from Abī Razīn by carrying it from the hanger (of its case).

(٣) بَابُ قِرَاءَةِ الرَّجُلِ فِي حَجْرِ امْرَأَتِهِ وَهِيَ حَائِضٌ،
وكانَ أَبُو وَائِلٍ يُرْسِلُ خَادِمَتَهُ وَهِيَ حَائِضٌ إِلَى أَبِي رَزِينٍ لِتَأْتِيَهُ بِالْمُضْحَفِ فَتُمْسِكُهُ بِعِلَاقَتِهِ.

297. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to lean on my lap during my menses and then would recite the Qur'an.

٢٩٧ - حَدَّثَنَا أَبُو نَعِيمٍ الْفَضْلُ بْنُ دُكَيْنٍ: سَمِعَ زُهَيْرًا عَنْ مَكْشُورِ بْنِ صَفِيَّةَ أَنَّ أُمَّهُ حَدَّثَتْهُ أَنَّ عَائِشَةَ حَدَّثَتْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَكَبَّرُ فِي حَجْرِي وَأَنَا حَائِضٌ ثُمَّ يَقْرَأُ الْقُرْآنَ. [انظر: ٧٥٤٩]

(4) CHAPTER. Using the word Nifās for menses.

298. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: While I was laying with the Prophet ﷺ under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, “Have you got Nifās (menses)?” I replied, “Yes.” He then called me and made me lie with him under the same sheet.

(٤) بَابُ مَنْ سَمَى النَّفَاسَ حَيْضًا
٢٩٨ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ مُضْطَجِعَةٌ فِي خِمِيصَةٍ إِذْ حِضْتُ، فَانْسَلْتُ، فَأَخَذْتُ ثِيَابَ حَيْضَتِي، فَقَالَ: «أَنْفُسَتْ؟» قُلْتُ: نَعَمْ، فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخِمِيلَةِ.

[انظر: ٣٢٢، ٣٢٣، ١٩٢٩]

(5) CHAPTER. Fondling a menstruating wife.

(٥) بَابُ مُبَاشَرَةِ الْحَائِضِ

299. Narrated 'Aishah: The Prophet ﷺ and I used to take a bath from a single pot while we were *Junub*.

٢٩٩ - حَدَّثَنَا قَيْصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَعْتَسِلُ أَنَا وَالنَّبِيَّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، كِلَاتَا جُنُبٍ. [راجع: ٢٥٠]

300. ('Aishah added): And he ﷺ used to order me to put on an *Izār* (dress worn below the waist) and used to fondle me. While I used to be in my periods (menses).

٣٠٠ - وَكَانَ يَأْمُرُنِي فَأَتَزِرُّ قِيَاسِرُنِي وَأَنَا حَائِضٌ. [انظر: ٣٠٢، ٢٠٣٠]

301. ('Aishah added): While in *I'tikāf*, he ﷺ used to bring his head near me and I would wash it while I used to be in my periods (menses).

٣٠١ - وَكَانَ يُخْرِجُ رَأْسَهُ إِلَيَّ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ. [راجع: ٢٩٥]

302. Narrated 'Abdur Raḥmān bin Al-Aswad on the authority of his father: 'Aishah رضي الله عنها said: "Whenever Allāh's Messenger ﷺ wanted to fondle anyone of us during her periods (menses), he used to order her to put on an *Izār* and start fondling her." 'Aishah رضي الله عنها added, "None of you could control his sexual desire as the Prophet ﷺ could."

٣٠٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ هُوَ الشَّيْبَانِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا إِذَا كَانَتْ حَائِضًا فَأَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يُبَاشِرَهَا أَمَرَهَا أَنْ تَتَزَرَ فِي قَوْرِ حَيْضَتِهَا ثُمَّ يُبَاشِرُهَا، قَالَتْ: وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ النَّبِيُّ ﷺ يَمْلِكُ إِرْبَهُ. تَابَعَهُ خَالِدٌ وَجَرِيرٌ عَنِ الشَّيْبَانِيِّ.

303. Narrated Maimūna رضي الله عنها: Whenever Allāh's Messenger ﷺ wanted to fondle any of his wives during their periods (menses), he used to ask her to wear an *Izār*.

٣٠٣ - حَدَّثَنَا أَبُو التُّعْمَانِ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

شَدَادٍ قَالَ: سَمِعْتُ مَيْمُونَةَ تَقُولُ:
كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يُبَاشِرَ
امْرَأَةً مِنْ نِسَائِهِ أَمَرَهَا فَاتَّزَرَّتْ وَهِيَ
حَائِضٌ. رَوَاهُ سُفْيَانُ عَنِ الشَّيْبَانِيِّ.

(٦) بَابُ تَرْكِ الْحَائِضِ الصَّوْمِ

(6) CHAPTER. A menstruating woman should leave observing *Ṣaūm* (fasting).

304. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ went out to the *Muṣalla* [(to offer the *Ṣalāt* (prayer)] of *'Eid-al-Aḍḥa* or *'Eid-al-Fiṭr*, and he passed by the women and said, "O you the assembly of women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allāh's Messenger?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allāh's Messenger! What is deficient in our intelligence and religion?" He said, "Is not the witness (evidence) of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither offer *Ṣalāt* (prayers) nor observe *Ṣaūm* (fasting) during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

٣٠٤ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدٌ هُوَ ابْنُ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: حَرَجَ رَسُولُ اللَّهِ ﷺ فِي أَضْحَى أَوْ فِطْرِ إِلَى الْمُصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقَنَ فإني أُرَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». فَقُلْنَ: «وَيْمَ يَا رَسُولَ اللَّهِ؟» قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِلْبِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ». قُلْنَ: «وَمَا نُقْصَانُ دِينَنَا وَعَقْلَنَا يَا رَسُولَ اللَّهِ؟» قَالَ: «أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ؟» قُلْنَ: «بَلَى، قَالَ: «فَذَلِكَ مِنْ نُقْصَانِ عَقْلِهَا، أَلَيْسَ إِذَا حَاصَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟» قُلْنَ: «بَلَى، قَالَ: «فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا».

[انظر: ١٤٦٢، ١٩٥١، ٢٦٥٨]

(7) CHAPTER. A menstruating woman should perform all the ceremonies of *Hajj* except the *Tawāf* around the Ka'bah.

(٧) بَابُ تَقْضِي الْحَائِضِ الْمَنَاسِكَ كُلَّهَا إِلَّا الطَّوْفَ بِالْبَيْتِ

Ibrāhīm said, "There is no harm in reciting a Verse of the Qur'ān by a menstruating woman." Ibn 'Abbās considers that there was no harm in the recitation of the Qur'ān by a *Junub*. The Prophet ﷺ used to remember (glorify) Allāh at all times. Umm 'Aṭiyya said that they were ordered to let the menstruating women come out (on festivals) to say *Takbīrāt* (*Allāhu-Akbar*), and to invoke Allāh. Ibn 'Abbās narrated on the authority of Abū Sufyān: Heraclius asked for the letter of the Prophet ﷺ and read it. It began: "In the Name of Allāh, the Most Gracious, the Most Merciful. O people of the Scripture (Jews and Christians): Come to a word that is just between us and you that we worship none but Allāh ... (V.3:64). And 'Aṭā quoted from Jābir, " 'Āishah رضي الله عنها got her menses and she performed all the ceremonies of *Hajj* except the *Ṭawāf* round the Ka'bah and she did not offer *Ṣalāt* (prayers)." Al-Ḥakam said, "I slaughter the animal even if I were *Junub*." And Allāh جل جلاله said: "Eat not (O believers) of that (meat) on which Allāh's Name has not been pronounced (at the time of slaughtering of the animal)." (V.6:121).

305. Narrated 'Āishah رضي الله عنها: We set out with the Prophet ﷺ for *Hajj* and when we reached Sarif I got my menses. When the Prophet ﷺ came to me, I was weeping. He asked, "Why are you weeping?" I said, "I wish if I had not performed *Hajj* this year." He asked, "May be that you got your menses?" I replied, "Yes." He then said, "This is the thing which Allāh has ordained for all the daughters of Ādam. So do what all the pilgrims do except that you do not perform the *Ṭawāf* round the Ka'bah till you are clean."

وقال إبراهيم: لا بأس أن تقرأ الآية، ولم ير ابن عباس بالقراءة للجنب بأساً، وكان النبي ﷺ يذكر الله على كل أحيانه، وقالت أم عطية: كنا نؤمر أن يخرج الحيض فيكبرن بتكبيرهم ويدعون، وقال ابن عباس: أخبرني أبو سفيان أن هرقل دعا بكتاب النبي ﷺ فقرأه فإذا فيه: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: ﴿يَا أَهْلَ الْكِتَابِ تَمَلَّؤْا إِلَى كَلِمَةٍ﴾ الآية [آل عمران: ٦٤]» وقال عطاء، عن جابر: حاضت عائشة فنسكت المناسك كلها غير الطواف بالبيت ولا تصلي، وقال الحكم: إني لأذبح وأنا جنب، وقال الله عز وجل: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ أَسْمُ اللَّهِ عَلَيْهِ﴾ [الأنعام: ١٢١].

٣٠٥ - حدثنا أبو نعيم قال: حدثنا عبد العزيز بن أبي سلمة، عن عبد الرحمن بن القاسم، عن القاسم بن محمد، عن عائشة قالت: خرجنا مع رسول الله ﷺ لا نذكر إلا الحج، فلما جئنا سرف طمئت فدخل علي النبي ﷺ وأنا أبكي فقال: «ما يبكيك؟» قلت: لو دئت والله أني لم أحج العام. قال: «لعلك نفست؟» قلت: نعم، قال:

«فَإِنَّ ذَلِكَ شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ
آدَمَ، فَافْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ
لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي».

[راجع: ٢٩٤]

(8) CHAPTER. *Al-Istihāda* [bleeding (from
the womb) in between a woman's periods].

(٨) بَابُ الاسْتِحَاذَةِ

306. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Fātima bint Abī Ḥubaiṣh said to Allāh's Messenger ﷺ, "O Allāh's Messenger! I do not become clean (from bleeding). Shall I give up my *Ṣalāt* (prayers)?" Allāh's Messenger ﷺ replied: "No, because it is from a blood vessel and not the menses. So when the real menses begins give up your *Ṣalāt* and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers."

٣٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: قَالَتْ فاطمة بنت أبي حبيش لرسول الله ﷺ: يا رسول الله إني لا أظهر، أفادع الصلاة؟ فقال رسول الله ﷺ: «إنما ذلك عرق وليس بالحيضة، فإذا أقبلت الحيضة فاتركي الصلاة. فإذا ذهب قدرها فاغسلي عنك الدم وصلّي».

(9) CHAPTER. Washing out the menstrual
blood.

(٩) بَابُ غَسْلِ دَمِ الْمَحِيضِ

307. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهَا: A woman asked Allāh's Messenger ﷺ, "O Allāh's Messenger! What should we do if the blood of menses falls on our clothes?" Allāh's Messenger ﷺ replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then offer *Ṣalāt* (prayers) in (with) it."

٣٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ، عَنْ فاطمة بنت المنذر، عَنْ أسماء بنت أبي بكر أنها قالت: سألت امرأة رسول الله ﷺ فقالت: يا رسول الله، أرايت إحدانا إذا أصاب ثوبها الدم من الحيضة كيف تصنع؟ فقال رسول الله ﷺ: «إذا أصاب ثوب إحدائكم الدم من الحيضة فلتقرضه، ثم لتنضحه بماء، ثم لتصلّي فيه».

[راجع: ٢٢٧]

308. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash that portion thoroughly and sprinkle water over the rest of the garment. After that she would offer *Ṣalāt* (prayers) in (with) it.

(10) CHAPTER. The *I'tikāf* of a woman who is bleeding in between her periods.

309. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Once one of the wives of the Prophet ﷺ did *I'tikāf* along with him and she was bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. (The subnarrator 'Ikrima added, 'Āishah رَضِيَ اللهُ عَنْهَا once saw the liquid of safflower and said, "It looks like what so-and-so used to have.")

310. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: "One of the wives of Allāh's Messenger ﷺ joined him in *I'tikāf* and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she offered *Ṣalāt* (prayers)."

311. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: One of the Mothers of the faithful believers (i.e. the wives of the Prophet ﷺ) did *I'tikāf* while she was having bleeding in between her periods.

٣٠٨ - حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا تَحِيضُ ثُمَّ تَقْتَرِصُ الدَّمَ مِنْ نَوْبِهَا عِنْدَ ظَهْرِهَا فَتَغْسِلُهُ وَتَنْضَحُ عَلَى سَائِرِهِ ثُمَّ تُصَلِّي فِيهِ.

(١٠) بَابُ اعْتِكَافِ الْمُسْتَحَاضَةِ

٣٠٩ - حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدِ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ اغْتَكَفَ مَعَهُ بَعْضُ نِسَائِهِ وَهِيَ مُسْتَحَاضَةٌ تَرَى الدَّمَ قُرْبَمَا وَضَعَتْ الطَّسْتُ تَحْتَهَا مِنَ الدَّمَ. وَرَعِمَ عِكْرِمَةُ أَنَّ عَائِشَةَ رَأَتْ مَاءَ الْعُصْفُرِ فَقَالَتْ: كَانَ هَذَا شَيْءٌ كَانَتْ فُلَانَةٌ تَجِدُهُ. [انظر: ٣١٠، ٣١١، ٢٠٣٧]

٣١٠ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدِ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ قَالَتْ: اغْتَكَفْتُ مَعَ رَسُولِ اللَّهِ ﷺ امْرَأَةٌ مِنْ أَزْوَاجِهِ فَكَانَتْ تَرَى الدَّمَ وَالصُّفْرَةَ وَالطَّسْتُ تَحْتَهَا وَهِيَ تُصَلِّي. [راجع: ٣٠٩]

٣١١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ خَالِدِ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ أَنَّ بَعْضَ أُمَّهَاتِ الْمُؤْمِنِينَ

اعْتَكَفَتْ وَهِيَ مُسْتَحَاضَةٌ.

[راجع: ٣٠٩]

(11) CHAPTER. Can a woman offer her *Ṣalāt* (prayers) in the clothes in which she has her menses?

312. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

(١١) بَابُ هَلْ تُصَلِّي الْمَرْأَةُ فِي ثَوْبٍ حَاضَتْ فِيهِ؟

٣١٢ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: قَالَتْ عَائِشَةُ: مَا كَانَ لِإِحْدَانَا إِلَّا ثَوْبٌ وَاحِدٌ تَحِيضُ فِيهِ، فَإِذَا أَصَابَهُ شَيْءٌ مِنْ دَمٍ قَالَتْ يَرِيْقُهَا فَفَصَعْتُهُ بِظُفْرِهَا.

(12) CHAPTER. Putting perfume by women at the time of taking a bath after finishing from the menses.

313. Narrated Umm 'Atīyya رَضِيَ اللهُ عَنْهَا: We were forbidden to mourn for a dead person for more than three days except in the case of a husband, for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put *Kohl* (antimony eye powder) in our eyes or to use perfumes or to put on coloured clothes except a dress made of *'Asb* (a kind of Yemen cloth, very coarse and rough). We were allowed to use *Kust Azfār* (very light perfumes) at the time of taking a bath after menses and also we were forbidden to go with the funeral procession.

(١٢) بَابُ الطِّيبِ لِلْمَرْأَةِ عِنْدَ غُسْلِهَا مِنَ الْمَحِيضِ

٣١٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: كُنَّا نُنْهَى أَنْ نُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجِ أَرْبَعَةِ أَشْهُرٍ وَعَشْرًا، وَلَا نَكْتَجِلُ، وَلَا نَتَطَيَّبُ وَلَا نَلْبَسُ ثَوْبًا مَضْبُوعًا إِلَّا ثَوْبَ عَضْبٍ. وَقَدْ رُحِّصَ لَنَا عِنْدَ الظُّهْرِ إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا فِي ثُبْدَةٍ مِنْ كُسْتِ أَظْفَارٍ، وَكُنَّا نُنْهَى عَنْ اتِّبَاعِ الْجَنَائِزِ، قَالَ: وَرَوَى هِشَامُ بْنُ حَسَّانَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةٍ عَنِ النَّبِيِّ ﷺ. [انظر: ١٢٧٨، ١٢٧٩،

٥٣٤٠، ٥٣٤١، ٥٣٤٢، ٥٣٤٣]

(13) CHAPTER. A woman should rub her own body thoroughly during a bath after the menses.

(١٣) بَابُ ذَلِكَ الْمَرْأَةِ تَغْسِلُهَا إِذَا تَطَهَّرَتْ مِنَ الْمَحِيضِ،

How to take a bath after menses and rub the place soiled with blood with a perfumed piece of cloth.

314. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا A woman asked the Prophet ﷺ about the bath which is taken after finishing from the menses. The Prophet ﷺ told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it?" He said, "Subhān Allāh! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it."

وَكَيْفَ تَغْتَسِلُ وَتَأْخُذُ فِرْصَةً
مُمَسَّكَةً فَتَسْبِغُ بِهَا أَثَرَ الدَّمِّ.

٣١٤ - حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا

ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ
أُمِّهِ، عَنْ عَائِشَةَ أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ
ﷺ عَنْ غُسْلِهَا مِنَ الْمَحِيضِ؟ فَأَمَرَهَا
كَيْفَ تَغْتَسِلُ، قَالَ: «حُذِي فِرْصَةً مِنْ
مِسْكِ فَتَطَهَّرِي بِهَا»، قَالَتْ: كَيْفَ
أَتَطَهَّرُ بِهَا؟ قَالَ: «سُبْحَانَ اللَّهِ،
تَطَهَّرِي». فَاجْتَبَدْتُهَا إِلَيَّ فَقُلْتُ:
تَتَّبِعِي بِهَا أَثَرَ الدَّمِّ. [انظر: ٣١٥،

[٧٣٥٧

(14) CHAPTER. To take a bath after finishing from the menses.

(١٤) بَابُ غُسْلِ الْمَحِيضِ

315. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: An Anṣārī woman asked the Prophet ﷺ how to take a bath after finishing from the menses. He replied, "Take a piece of cloth perfumed with musk and clean the private parts with it, thrice." The Prophet ﷺ felt shy and turned his face. So I pulled her to me and told her what the Prophet ﷺ meant.

٣١٥ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا
وُهَيْبٌ قَالَ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ،
عَنْ عَائِشَةَ أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ
قَالَتْ لِلنَّبِيِّ ﷺ: كَيْفَ أَعْتَسِلُ مِنَ
الْمَحِيضِ؟ قَالَ: «حُذِي فِرْصَةً
مُمَسَّكَةً وَتَوَضَّئِي ثَلَاثًا»، ثُمَّ إِنَّ النَّبِيَّ
ﷺ اسْتَحْيَا فَأَعْرَضَ بِوَجْهِهِ أَوْ قَالَ:
«تَوَضَّئِي بِهَا». فَأَخَذْتُهَا فَجَدَبْتُهَا،
فَأَخْبَرْتُهَا بِمَا يُرِيدُ النَّبِيُّ ﷺ.

[راجع: ٣١٤]

(15) CHAPTER. The combing of head-hair by a woman on taking a bath after finishing from the menses.

(١٥) بَابُ امْتِشَاطِ الْمَرْأَةِ عِنْدَ
غُسْلِهَا مِنَ الْمَحِيضِ

316. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: In the last Hajj of Allāh's Messenger ﷺ I assumed the Ihṛām for Hajj along with Allāh's

٣١٦ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ قَالَ:

Messenger ﷺ. I was one of those who intended *Tamattu'* (to perform *Hajj* and *'Umra* together, with a break in between) and did not take the *Hady* (animal for sacrifice) with me. I got my menses and was not clean till the night of *'Arafa*. I said, "O Allāh's Messenger! It is the night of the Day of *'Arafa* and I intended to perform the *Hajj Tamattu'* with *'Umra.*" Allāh's Messenger ﷺ told me to undo my head-hair and comb it and to postpone the *'Umra*. I did the same and completed the *Hajj*. On the night of Al-Ḥaṣba (i.e. a place outside Makkah where the pilgrims go after finishing all the ceremonies of *Hajj* at Minā) he (the Prophet ﷺ) ordered 'Abdur Raḥmān ('Āishah's brother) to take me to At-Tanīm to assume the *Ihrām* for *'Umra* in lieu of that of *Hajj-at-Tamattu'* which I had intended to perform.

حَدَّثَنَا ابْنُ شِهَابٍ، عَنِ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ: أَهْلَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَكُنْتُ مِمَّنْ تَمَتَّعَ وَلَمْ يَسِقِ الْهَدْيَ، فَرَعَمْتُ أَنَّهَا حَاضَتْ وَلَمْ تَطْهُرْ حَتَّى دَخَلْتُ لَيْلَةَ عَرَفَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، هَذِهِ لَيْلَةُ عَرَفَةَ وَإِنَّمَا كُنْتُ تَمَتَّعْتُ بِعُمْرَةٍ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «انْفُضِي رَأْسَكَ وَامْتَشِطِي، وَأَمْسِكِي عَنِ عُمْرَتِكَ». فَفَعَلْتُ، فَلَمَّا قَضَيْتُ الْحَجَّ أَمَرَ عَبْدَ الرَّحْمَنِ لَيْلَةَ الْحَضْبَةِ فَأَعْمَرَنِي مِنَ التَّنْعِيمِ مَكَانَ عُمْرَتِي الَّتِي نَسَكْتُ. [راجع: ٢٩٤]

(16) CHAPTER. A woman should undo her head-hair while taking the bath after finishing from her menses.

317. Narrated 'Āishah رضي الله عنها: On the 1st of Dhul-Hijja we set out with the intention of performing *Hajj*. Allāh's Messenger ﷺ said, "Anyone who likes to assume the *Ihrām* for *'Umra*, he can do so. Had I not brought the *Hady* with me, I would have assumed the *Ihrām* for *'Umra*". Some of us assumed the *Ihrām* for *'Umra* while the others assumed the *Ihrām* for *Hajj*. I was one of those who assumed the *Ihrām* for *'Umra*. I got menses and kept on menstruating until the Day of *'Arafa* and complained of that to the Prophet ﷺ. He told me to postpone my *'Umra*, undo and comb my head-hair, and to assume the *Ihrām* of *Hajj* and I did so. On the night of Ḥaṣba, he sent my brother 'Abdur-Raḥmān bin Abī Bakr with me to At-Tanīm, where I assumed the *Ihrām* for *'Umra* in lieu

(١٦) بَابُ تَقْضِ الْمَرْأَةِ شَعْرَهَا عِنْدَ غُسْلِ الْمَحِيضِ

٣١٧ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ هِشَامِ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ قَالَتْ: حَرَجْنَا مُوَأَفِينَ لِهَلَالِ ذِي الْحِجَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ أَنْ يَهْلَلَ بِعُمْرَةٍ فَلْيَهْلَلْ، فَإِنِّي لَوْلَا أَنِّي أَهْدَيْتُ لَأَحَلَلْتُ بِعُمْرَةٍ»، فَأَهَلَّ بَعْضُهُمْ بِعُمْرَةٍ، وَأَهَلَّ بَعْضُهُمْ بِحَجٍّ، وَكُنْتُ أَنَا مِمَّنْ أَهَلَّ بِعُمْرَةٍ فَأَدْرَكَنِي يَوْمَ عَرَفَةَ وَأَنَا حَائِضٌ فَسَكَوْتُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «دَعِي عُمْرَتِكَ، وَانْفُضِي رَأْسَكَ، وَامْتَشِطِي وَأَهْلِي بِحَجٍّ»،

of the previous one.

Hishām said, “For that (*‘Umra*) no *Hady*, fasting or alms were required.”

(17) CHAPTER. “(A little lump of flesh) some formed and some unformed.” (V.22:5)

318. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “At every womb Allāh ﷻ appoints an angel who says, ‘O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.’”

Then if Allāh wishes (to complete) its creation, the angel asks, (O Lord!): (A) Will it be a male or female, (B) a wretched⁽¹⁾ or a blessed⁽²⁾, (C) and how much will his provision be? (D) And what will his age be? So all that [A, B, C, D] is written while the child is still in the mother’s womb.”

(18) CHAPTER. How a menstruating woman should assume *Ihrām* for *Hajj* or for *‘Umra*.

319. Narrated ‘Urwa : ‘Āishah رَضِيَ اللهُ عَنْهَا said, “We set out with the Prophet ﷺ in his last *Hajj*. Some of us intended to perform *‘Umra* while others *Hajj*. When we reached Makkah, Allāh’s Messenger ﷺ said, ‘Anyone who had assumed the *Ihrām* for *‘Umra* and had not brought the *Hady* should finish his *Ihrām*, and whoever had assumed

فَفَعَلْتُ حَتَّى إِذَا كَانَ لَيْلَةُ الْحَضْبَةِ أَرْسَلَ مَعِيَ أَخِي عَبْدَ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، فَخَرَجْتُ إِلَى التَّعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ مَكَانَ عُمْرَتِي. قَالَ هِشَامٌ: وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذَلِكَ هَدْيِي وَلَا صَوْمٌ وَلَا صَدَقَةٌ. [راجع: ٢٩٤]

(١٧) بَابُ: ﴿مُخْلَقَةٌ وَعَبْرٌ مُخْلَقَةٌ﴾

[الحج: ٥]

٣١٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ وَكَّلَ بِالرَّحِمِ مَلَكًا يَقُولُ: يَا رَبِّ نُطْفَةٌ، يَا رَبِّ عَلَقَةٌ، يَا رَبِّ مُضْغَةٌ، فَإِذَا أَرَادَ أَنْ يَقْضِيَ خَلْقَهُ قَالَ: أَذْكَرٌ أَمْ أُنْثَى؟ سَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ وَالْأَجَلُ؟ فَيُكْتُبُ فِي بَطْنِ أُمِّهِ». [انظر: ٣٣٣،

٦٥٩٥]

(١٨) بَابُ كَيْفَ تَهَلُّ الْحَائِضُ بِالْحَجِّ وَالْعُمْرَةِ

٣١٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلِ بْنِ أَبِي شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةِ الْوُدَاعِ فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجٍّ، فَقَدِمْنَا مَكَّةَ فَقَالَ رَسُولُ

(1) (H. 318) The wretched (in the Hereafter) is he who will choose the way which will lead him to Hell-fire.

(2) (H.318) The blessed (in the Hereafter) is he who will choose the way which will lead him to Paradise.

the *Ihrām* for 'Umra and brought the *Hady* should not finish the *Ihrām* till he has slaughtered his *Hady*, and whoever had assumed the *Ihrām* for *Hajj* should complete his *Hajj*."

'Āishah رَضِيَ اللهُ عَنْهَا further said, "I got my menses and kept on menstruating till the Day of 'Arafa, and I had assumed the *Ihrām* for 'Umra only (*Tamattu*). The Prophet ﷺ ordered me to undo and comb my head-hair and assume the *Ihrām* for *Hajj* only and leave the 'Umra. I did the same till I completed the *Hajj*. Then the Prophet ﷺ sent 'Abdur Raḥmān bin Abī Bakr with me and ordered me to perform 'Umra from At-Tan'im in lieu of the missed 'Umra."

اللَّهِ ﷺ: «مَنْ أَحْرَمَ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلْيَحِلِّ، وَمَنْ أَحْرَمَ بِعُمْرَةٍ وَأَهْدَى فَلَا يَحِلُّ حَتَّى يَحِلَّ بِنَحْرِ هَدْيِهِ، وَمَنْ أَهَلَ بِحَجٍّ فَلْيَتِمَّ حَجَّهُ»، قَالَتْ: فَحَضْتُ فَلَمْ أَزَلْ حَائِضًا حَتَّى كَانَ يَوْمَ عَرَفَةَ وَلَمْ أَهْلِلْ إِلَّا بِعُمْرَةٍ، فَأَمَرَنِي النَّبِيُّ ﷺ أَنْ أَنْقُضَ رَأْسِي وَأَمْسِطُ وَأَهْلِلَ بِحَجٍّ، وَأَتْرُكَ الْعُمْرَةَ، فَفَعَلْتُ ذَلِكَ حَتَّى قَضَيْتُ حَجَّيَ. فَبَعَثَ مَعِيَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، وَأَمَرَنِي أَنْ أُعْتِمِرَ مَكَانَ عُمْرَتِي مِنَ التَّنَعِيمِ. [راجع: ٢٩٤]

(19) CHAPTER. The beginning and the ending of menstrual periods.

(١٩) بَابُ إِقْبَالِ الْمَحِيضِ وَإِذْبَارِهِ،

Some women used to send the pads of cotton with traces of yellowish discharge to 'Āishah رَضِيَ اللهُ عَنْهَا (for her verdict to know whether they had become clean from menses or not). And 'Āishah رَضِيَ اللهُ عَنْهَا would say, "Do not hurry till you see the cotton pad is white (meaning the perfect disappearance of menses)." The daughter of Zaid bin Thābit was told that some women used to ask for candles at midnight to see whether the menses had stopped or not. On that the daughter of Zaid said that the ladies (the wives of the Prophet's Companions) had never done so, and she blamed them (the former women).

وَكُنَّ نِسَاءٌ يَبْعَثْنَ إِلَى عَائِشَةَ بِالذَّرَجَةِ فِيهَا الْكُرْسُفُ، فِيهِ الصُّفْرَةُ، فَتَقُولُ: لَا تَعْجَلْنَ حَتَّى تَرِينَ الْقِصَّةَ الْبَيْضَاءَ، تُرِيدُ بِذَلِكَ الطُّهْرَ مِنَ الْحَيْضَةِ، وَبَلَغَ ابْنَةُ زَيْدِ ابْنِ ثَابِتٍ أَنَّ نِسَاءً يَدْعُونَ بِالْمَصَابِيحِ مِنْ جَوْفِ اللَّيْلِ، يَنْظُرْنَ إِلَى الطُّهْرِ فَقَالَتْ: مَا كَانَ لِلنِّسَاءِ يَصْنَعْنَ هَذَا وَعَابَتْ عَلَيْهِنَّ.

320. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Fāṭima bint Abī Ḥuḃaiḥ used to have bleeding in between the periods, so she asked the Prophet ﷺ about it. He replied, "The bleeding is from a blood vessel and not the menses. So give up *Aṣ-Ṣalat* (the prayers)

٣٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ بِنْتُ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ، فَسَأَلَتْ

when the (real) menses begin and when it has finished, take a bath and start offering prayers.”

(20) CHAPTER. There is no *Ṣalāt* (prayer) to be offered by a menstruating woman in lieu of the missed *Ṣalāt* during her menses.

And the Prophet ﷺ said, “The lady (in her menses) must leave her *Ṣalāt* (prayers).”

321. Narrated Mu‘ādhā: A woman asked ‘Āishah رَضِيَ اللهُ عَنْهَا, “Should I offer the *Ṣalāt* (prayers) that which I did not offer because of menses.” ‘Āishah رَضِيَ اللهُ عَنْهَا said, “Are you from the Haraurā’ (a town in Irāq)⁽¹⁾. We were with the Prophet ﷺ and used to get our periods but he never ordered us to offer them (the *Ṣalāt* missed during menses),” or ‘Āishah رَضِيَ اللهُ عَنْهَا said, “We did not offer them.”

(21) CHAPTER. Sleeping with a menstruating woman (one’s wife) while she is wearing her clothes (that are worn during menses).

322. Narrated Zainab bint ‘Abī Salama: Umm Salama رَضِيَ اللهُ عَنْهَا said, “I got my menses while I was lying with the Prophet ﷺ under a woolen sheet. So I slipped away, took the clothes for menses and put them on. Allāh’s Messenger ﷺ said, ‘Have you got your menses?’ I replied, ‘Yes.’ Then he called me and took me with him under the woolen sheet.”

Umm Salama رَضِيَ اللهُ عَنْهَا further said, “The Prophet ﷺ used to kiss me while he was observing *Ṣaum* (fasting). The Prophet ﷺ

النَّبِيِّ ﷺ فَقَالَ: «ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةَ فَدَعِي الصَّلَاةَ، وَإِذَا أَذْبَرَتْ فَاعْتَسِلِي وَصَلِّي.»

(٢٠) بَابٌ لَا تَقْضِي الْحَائِضُ الصَّلَاةَ،

وقال جابرٌ وأبو سعيدٍ عن النبي ﷺ: «تَدَعُ الصَّلَاةَ.»

٣٢١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: حَدَّثَنِي مُعَاذَةُ أَنَّ امْرَأَةً قَالَتْ لِعَائِشَةَ: أَنْتَجِزِي إِحْدَانَا صَلَاتَهَا إِذَا طَهَّرْتِ؟ فَقَالَتْ: أَحْرُورِيَّةٌ أَنْتِ؟ كُنَّا نَحِيضُ مَعَ النَّبِيِّ ﷺ فَلَا يَأْمُرُنَا بِهِ، أَوْ قَالَتْ: فَلَا نَفْعَلُهُ.

(٢١) بَابُ النَّوْمِ مَعَ الْحَائِضِ وَهِيَ فِي ثِيَابِهَا

٣٢٢ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ. حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ قَالَتْ: حِضْتُ وَأَنَا مَعَ النَّبِيِّ ﷺ فِي الْحَمِيلَةِ فَاَنْسَلْتُ فَخَرَجْتُ مِنْهَا. فَأَخَذْتُ ثِيَابَ حَيْضَتِي فَلَبِسْتُهَا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنْفَسْتِ؟» قُلْتُ:

(1) (H.321) Haraurā’ was a village near Kūfa in Irāq where the *Kharijites* assembled for the first time and a sect of those *Kharijites* regarded it compulsory for a menstruating women to offer the *Ṣalāt* (prayers) missed during menses.

and I used to take the bath of *Janāba* from a single pot.”

نَعَمْ، فَدَعَانِي فَأَدْخَلَنِي مَعَهُ فِي
الْحَمِيلَةَ، قَالَتْ: وَحَدَّثَنِي أَنَّ النَّبِيَّ
ﷺ كَانَ يَقْبَلُهَا وَهُوَ صَائِمٌ، وَكُنْتُ
أَغْتَسِلُ أَنَا وَالنَّبِيَّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ
مِنَ الْجَنَابَةِ. [راجع: ٢٩٨]

(22) CHAPTER. Whoever kept a special dress for menses besides other dresses for the clean period.

(٢٢) بَابٌ مِّنْ اتَّخَذَ ثِيَابَ الْحَيْضِ
سِوَى ثِيَابِ الطَّهْرِ

323. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: While I was lying with the Prophet ﷺ under a woolen sheet, I got my menses. I slipped away and put on the clothes for menses. The Prophet ﷺ said, “Have you got your menses?” I replied, “Yes.” He called me and I slept with him under the woolen sheet.

٣٢٣ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ
قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ
أَبِي سَلَمَةَ، عَنْ زَيْنَبِ بِنْتِ أَبِي
سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: بَيْنَا أَنَا
مَعَ النَّبِيِّ ﷺ مُضْطَجِعَةٌ فِي حَمِيلَةٍ
حِضْتُ، فَاِنْسَلْتُ فَأَخَذْتُ ثِيَابَ
حَيْضَتِي فَقَالَ: «أَنْفَسْتِ؟» فَقُلْتُ:
نَعَمْ، فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي
الْحَمِيلَةِ. [راجع: ٢٩٨]

(23) CHAPTER. The participation of menstruating women in the two 'Eid festivals and in religious gatherings of Muslims and their isolation from the *Muṣallā* (praying place).

(٢٣) بَابُ شُهُودِ الْحَائِضِ الْعِيدَيْنِ
وَدَعْوَةِ الْمُسْلِمِينَ، وَيَعْتَرِزْنَ الْمُصَلَّى

324. Narrated Ayyūb: رَضِيَ اللهُ عَنْهَا Ḥaḥṣa said, “We used to forbid our young women to go out for the two 'Eid prayers. A woman came and stayed at the palace of Banī Khalaf and she narrated about her sister whose husband took part in twelve *Ghazwāt* (holy wars) along with the Prophet ﷺ, and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, “We used to treat the wounded, look after the patients and once I asked the Prophet ﷺ, ‘Is there any harm for any of us to stay at

٣٢٤ - حَدَّثَنَا مُحَمَّدٌ قَالَ:
أَخْبَرَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ
حَفْصَةَ، قَالَتْ: كُنَّا نَمْنَعُ عَوَاتِقَنَا أَنْ
يَخْرُجْنَ فِي الْعِيدَيْنِ، فَقَدِمَتِ امْرَأَةٌ
فَنَزَلْتُ قَصْرَ بَنِي خَلْفٍ فَحَدَّثْتُ عَنْ
أُخْتِهَا، وَكَانَ زَوْجُ أُخْتِهَا غَزَا مَعَ
النَّبِيِّ ﷺ بِنْتِي عَشْرَةَ، وَكَانَتْ أُخْتِي
مَعَهُ فِي سِتٍّ، قَالَتْ: كُنَّا نُدَاوِي

home if she doesn't have a veil?' He ﷺ said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.' When Umm 'Aṭiyya came I asked her whether she had heard it from the Prophet ﷺ. She replied, 'Yes. May my father be sacrificed for him (the Prophet ﷺ)! (Whenever she mentioned the Prophet ﷺ she used to say, 'May my father be sacrificed for him'). I have heard the Prophet ﷺ saying, 'The unmarried virgins and the mature girls and the menstruating women should come out and participate in the good deeds as well as the invocations of faithful believers, but the menstruating women should keep away from the *Muṣallā* — praying place [i.e., *Ṣalāt* (prayers)]'."

Ḥaḥṣa asked Umm 'Aṭiyya (surprisingly), "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend 'Arafāt (*Hajj*) and such and such (other deeds)?"

(24) CHAPTER. If a woman gets menses thrice a month.

Can we believe a woman if she says she is menstruating or pregnant, and whatever is related to menses as is referred to by the Statement of Allāh جلاله: "...And it is not lawful for them to conceal what Allāh has created in their wombs..." (V.2:228). 'Alī and *Shuraiḥ* said, "If a woman presents witness from her relatives who are good Muslims that she is getting menses thrice a month then she is to be believed." 'Aṭā said, "Her previous menstrual cycles are to be taken into consideration." The same was said by *Ibrāhīm*. 'Aṭā said, "Menses can last from one to fifteen days." Ibn *Sīrīn* was asked about a woman who noticed blood five days

الكَلْمَى وَنَقُومَ عَلَى الْمَرْصَى، فَسَأَلْتُ أُخْتِي النَّبِيَّ ﷺ: أَعَلَى إِحْدَانَا بِأَسُّ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ أَنْ لَا تَخْرُجَ؟ قَالَ: «لِتَلْبِسَهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا، وَلِتَشْهَدَ الْخَيْرَ، وَدَعْوَةَ الْمُسْلِمِينَ»، فَلَمَّا قَدِمْتُ أُمُّ عَطِيَّةٍ سَأَلْتُهَا: أَسَمِعْتَ النَّبِيَّ ﷺ؟ قَالَتْ: بِأَبِي نَعَمْ - وَكَأَنْتَ لَا تَذْكُرُهُ إِلَّا قَالَتْ: بِأَبِي - سَمِعْتُهُ يَقُولُ: «تَخْرُجُ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ، أَوِ الْعَوَاتِقُ ذَوَاتُ الْخُدُورِ، وَالْحَيْضُ، وَلِيَشْهَدَنَّ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ، وَيَعْتَرِلَ الْحَيْضُ الْمُصَلِّيَ»، قَالَتْ حَفْصَةُ: فَقُلْتُ: أَلْحَيْضُ؟ فَقَالَتْ: أَلَيْسَ تَشْهَدُ عَرَفَةَ وَكَذَا وَكَذَا؟ [انظر: ٩٧١، ٩٧٤، ٩٨٠، ٩٨١، ١٦٥٢]

(٢٤) بَابُ إِذَا حَاصَتْ فِي شَهْرٍ ثَلَاثَ حَيْضٍ،

وَمَا يُصَدَّقُ النِّسَاءُ فِي الْحَيْضِ وَالْحَمْلِ، وَفِيمَا يُمَكِّنُ مِنَ الْحَيْضِ لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَا يَحِلُّ لهنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ﴾ [البقرة: ٢٢٨] وَيُذَكَّرُ عَنْ عَلِيٍّ وَشُرَيْحٍ: إِنْ جَاءَتْ بَيِّنَةٌ مِنْ بَطَانَةِ أَهْلِهَا مِمَّنْ يُرْضَى دِينُهُ أَنَّهَا حَاصَتْ فِي شَهْرٍ ثَلَاثًا صَدَّقَتْ، وَقَالَ عَطَاءٌ: أَقْرَأُهَا مَا كَانَتْ، وَبِهِ قَالَ إِبْرَاهِيمُ، وَقَالَ عَطَاءٌ: الْحَيْضُ يَوْمٌ إِلَى خَمْسِ عَشْرَةَ، وَقَالَ

after her menstrual cycle. He replied: The women knew better about that.

325. Narrated 'Aishah رضي الله عنها: Fāṭima bint Abī Ḥubaish رضي الله عنها asked the Prophet ﷺ, "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up *Ṣalāt* (prayers)?" He replied, "No, it is from a blood vessel. Give up the *Ṣalāt* only for the days on which you usually get the menses and then take a bath and offer your prayers."

(25) CHAPTER. Yellowish discharge not during the menses.

326. Narrated Umm 'Atiyya رضي الله عنها: We never considered yellowish discharge as a thing of importance (during a non-menstruating period).

[See *Faḥ Al-Bārī* Vol.I, page 442].

(26) CHAPTER. *Al-Istiḥāḍah* (bleeding in between the periods is from a blood vessel.)

327. Narrated 'Aishah رضي الله عنها, the wife of the Prophet ﷺ: Umm Ḥabiba رضي الله عنها got bleeding in between the periods for seven years. She asked Allāh's Messenger ﷺ about it. He ordered her to take a bath (after the termination of actual periods) and added that it was from a blood vessel. But she used to take a bath for every *Ṣalāt* (prayer). (Without being ordered by the Prophet ﷺ, See *Faḥ Al-Bārī*).

مُعْتَمِرٌ عَنْ أَبِيهِ: سَأَلْتُ ابْنَ سِيرِينَ عَنِ الْمَرْأَةِ تَرَى الدَّمَ بَعْدَ قُرْبِهَا بِخَمْسَةِ أَيَّامٍ، قَالَ: النِّسَاءُ أَعْلَمُ بِذَلِكَ.

٣٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ سَأَلَتِ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُسْتَحَاضُ فَلَا أَظْهَرُ، أَفَادُعُ الصَّلَاةِ؟ فَقَالَ: «لَا، إِنَّ ذَلِكَ عِرْقٌ وَلَكِنْ دَعِيَ الصَّلَاةَ قَدَّرَ الْأَيَّامَ الَّتِي كُنْتَ تَحِيضِينَ فِيهَا، ثُمَّ اغْتَسَلِي وَصَلِّي».

(٢٥) بَابُ الصُّفْرَةِ وَالْكُدْرَةِ فِي غَيْرِ أَيَّامِ الْحَيْضِ

٣٢٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةٍ، قَالَتْ: كُنَّا لَا نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ شَيْئًا.

(٢٦) بَابُ عِرْقِ الْاِسْتِحَاضَةِ

٣٢٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنِي ابْنُ أَبِي ذُنُبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، وَعَنْ عَمْرَةَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ أُمَّ حَبِيبَةَ اسْتَحِيضَتْ سَعً سِنِينَ فَسَأَلَتْ رَسُولَ اللَّهِ ﷺ، عَنْ ذَلِكَ؟ فَأَمَرَهَا أَنْ تَغْتَسِلَ، فَقَالَ: «هَذَا عِرْقٌ»، فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

(27) CHAPTER. If a woman gets her menses after *Tawāf-al-Ifāda*⁽¹⁾

328. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: I told Allāh's Messenger ﷺ that Šafīyya bint Ḥuyāi had got her menses. He said, "She will probably delay us. Did she perform *Tawāf (al-Ifāda)* with you?" We replied, "Yes." On that the Prophet ﷺ told her to depart.

329. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: A woman is allowed to leave (go back home) if she gets menses (after *Tawāf-al-Ifāda*).

330. Ibn 'Umar formerly used to say that she should not leave but later on I heard him saying, "She may leave, since Allāh's Messenger ﷺ gave them the permission to leave (after *Tawāf-al-Ifāda*.)"

(28) CHAPTER. When a woman having bleeding in between her periods notices signs of cleanliness from her menses.

Ibn 'Abbās said: She should take a bath and offer *Šalāt* (prayers) even if (she were clean) for an hour and she can have (sexual relation with her husband) after the prayer and *Aṣ-Šalāt* (the prayer) is more superior and important (than anything else).

(٢٧) بَابُ الْمَرْأَةِ تَحِيضُ بَعْدَ

الإفاضة

٣٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّهَا تَحْسِنَا، أَلَمْ تَكُنْ طَافَتْ مَعَكُنَّ؟» فَقَالُوا: بَلَى، قَالَ: «فَاخْرُجِي». [راجع: ٢٩٤]

٣٢٩ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ،

قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: رُخِّصَ لِلْحَائِضِ أَنْ تَنْفِرَ إِذَا حَاضَتْ. [انظر: ١٧٥٥، ١٧٦٠]

٣٣٠ - وَكَانَ ابْنُ عُمَرَ يَقُولُ فِي

أَوَّلِ أَمْرِهِ: إِنَّهَا لَا تَنْفِرُ، ثُمَّ سَمِعْتُهُ يَقُولُ: تَنْفِرُ، إِنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لَهُنَّ. [انظر: ١٧٦١]

(٢٨) بَابُ إِذَا رَأَتْ الْمُسْتَحَاضَةَ

الظَّهْرَ

قَالَ ابْنُ عَبَّاسٍ: تَغْتَسِلُ وَتُصَلِّي وَتَلُو سَاعَةً، وَيَأْتِيهَا زَوْجُهَا إِذَا صَلَّتْ، الصَّلَاةُ أَكْبَرُ.

(1) (Ch. 27) See glossary.

331. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said to me, "Give up *Aṣ-Ṣalāt* (the prayer) when your menses begin and when it has finished, wash the blood off your body (take a bath) and start offering *Ṣalāt*."

٣٣١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ عَنْ زُهَيْرٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَفْبَلْتَ الْحَيْضَةَ فَدَعِي الصَّلَاةَ، وَإِذَا أَذْبَرْتَ فَاغْسِلِي عَنكَ الدَّمَ وَصَلِّي.»

(29) CHAPTER. The offering of a funeral prayer for a woman who had died during (or after) delivery and its (i.e., funeral prayer's) legal way of performing. [See *Ṣaḥīḥ Al-Bukhārī*, Vol.2, *Ḥadīth* No.1333,1334 and its chapter No. 64].

(٢٩) بَابُ الصَّلَاةِ عَلَى النُّفْسَاءِ وَسُتَّتِهَا

332. Narrated Samura bin Jundab رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the funeral prayer for the dead body of a woman who died of (during) delivery (i.e., childbirth) and he stood by the middle of her body.

٣٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ قَالَ: أَخْبَرَنَا شَبَابَةُ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: أَنَّ امْرَأَةً مَاتَتْ فِي بَطْنٍ، فَصَلَّى عَلَيْهَا النَّبِيُّ ﷺ فَقَامَ وَسَطَهَا.

[انظر: ١٣٣١، ١٣٣٢]

(30) CHAPTER.

333. Narrated Maimūna رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: During my menses, I never offered *Ṣalāt* (prayer), but used to sit on the mat beside the mosque of Allāh's Messenger ﷺ. He used to offer the *Ṣalāt* on his sheet and in prostration some of his clothes used to touch me."

(٣٠) بَابُ:

٣٣٣ - حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ، مِنْ كِتَابِهِ قَالَ: أَخْبَرَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ قَالَ: سَمِعْتُ خَالَتِي مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ أَنَّهَا كَانَتْ تَكُونُ حَائِضًا لَا تُصَلِّي وَهِيَ مُفْتَرِشَةٌ بِجِذَاءِ مَسْجِدِ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي عَلَى حُمْرَتِهِ إِذَا سَجَدَ أَصَابَنِي بَعْضُ ثَوْبِهِ. [انظر: ٣٧٩، ٣٨١، ٥١٧، ٥١٨]